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# Sri Sri Kalyan Kalpa-taru

—The Desire-Tree of Auspiciousness—  
(A Songbook of 62 Bengali songs)

(Published in 1880)

Translation by Dasaratha-suta dasa

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## INTRODUCTION

Fathomless eternal mercy of Sri Sri Guru-Gauranga has descended to enable the present publication of Srila Bhaktivinoda Thakura's famous Bengali songbook, Kalyan Kalpa-taru, for the first time in the English language.

Feeling great concern for the sufferings of the conditioned souls, Lord Caitanya's own close associate Om Visnupada Srila Bhaktivinoda Thakura has brought Sri Kalyan Kalpa-taru from the forest of ultimate welfare in Vaikuntha down to this miserable desert-like material worlds, which is scorched by *kali-yuga*. From this special desire-tree, he has distributed the fruits of maha-kalyan (topmost spiritual welfare) to the fallen souls, a benefit which cannot possibly be described in the languages of this worlds. Even the hearts of the atheists, the sinners, the distracted sense-gratifiers and the puffed-up egoists can become soothed by the cooling shade offered by this merciful Kalyan Kalpa-taru, or Desire-tree of Auspiciousness.

Thakura Bhaktivinoda states his purpose for bringing the tree in his original Bengali introduction, ". . . Those whose lives have been carried away by numerous problems such as useless arguments, idle gossip, sense-gratification, laziness and sleep will sometime get illumination in their lives by the rays offered by the glance of Bhaktidevi (the Goddess of Devotion), due to getting the

systematic mercy of the sadhus and Lord Krsna. This illumination will flash in their lives exactly like a brilliant bolt of lightning darts across the cloud-darkened midnight sky, bathing the ground with its dazzling effulgence. Similarly, all the instructions and prayers to the lotus feet of the Lord which are meant for purifying the polluted mind have been compiled and published in this book, *Kalyan Kalpa-taru*. . ."

In his original preface, the Thakura has revealed his own humble mood while presenting all these instructions, which are meant to educate the mass public, ". . . The real reason for publishing this book is as follows; If those Vaisnavas who are very fond of the lotus feet of Sri Hari will read this book and then cast their merciful glance in my direction, then without a doubt I will become, by their grace, a suitable recipient of the mercy of Nanda-nandana, Sri Krsna. And this most insignificant soul has no sustenance in life other than the said mercy of these Vaisnavas. . ."

First published on June 14th, 1880 from Calcutta Hari-bhakti Pradayini Sabha, *Kalyan Kalpa-taru* was revised by Bhaktivedanta and saw its second edition published 17 years later in 1897. After Bhaktivinoda passed on in 1914, the book has been reprinted under the supervision of his son Sri Srila Bhaktisiddhanta Sarasvati Thakura up to the eight edition. He also published it in the Oriya script for distribution in Orissa. Afterwards, the disciples of Srila Bhaktisiddhanta Sarasvati have continued further publications up to the 15th edition, adding an explanatory commentary for difficult words and phrases in 1941.

Several songs originating in this book have already been presented in the ISKCON songbook, "The Songs of the Vaisnava Acharyas". They are 1) Vijnapti, popularly known as "Gopinatha" (3. III. 1-3) and 2) Nama-kirtana, popularly known as "Vibhavari-sesa" (3. IV. A. 2). Srila Prabhupada's own explanation of the latter song is also included herein. Also the well-known song "Durlabha manava janma" can be found originating from the 2nd chapter of *Kalyan Kalpa-taru* (2. II. 4).

The book *Kalyan Kalpa-taru* is a description of one special desire-tree which has been brought from Vaikuntha. It has three branches called *Upadesa* (instructions), *Upalabधि* (attainment), and *Ucchvasa* (overgushing). It bears fruits of special supreme auspiciousness. The three divisions present a systematic path of self-realization in the form of a tree for easy understanding.

We pray that all the devotees, who are also like wish-fulfilling desire trees, will be pleased by our attempt at presenting *Kalyan Kalpa-taru*. If the honest readers will show their favor, then the grace of all the previous acaryas may descend again to allow future publications of their books.

Gratitude is herein extended to all the well-wishing devotees who helped me to complete this book. This includes several who helped look after the English

editing, and especially certain Bengali devotees, whose intimate familiarity with the ecstatic moods of Thakura Bhaktivinoda, coupled with utmost patience in conveying the same to me, is solely responsible for enabling my struggling attempt at translation to be completed. Hari-bol!

Dasaratha-suta dasa  
September 19, 1988  
Appearance day of Sri Radha

Anyone desiring information about other nectar translations, please feel free to contact Dasaratha-suta dasa:

4120 Stacks Road  
College Park, Georgia 30349  
(404- 768-6672)

## BASIC OUTLINE OF THE DESIRE-TREE OF AUSPICIOUSNESS

### FIRST BRANCH (Advice)

The first branch, *Upadesa*, contains the most basic, primary lessons of spiritual advice. Addressing his own mind, Thakura Bhaktivinoda gives the foundation of spiritual insight towards various problems which can deviate one in this world from the path of pure devotional service. Treating one specific problem in each of 19 songs, the Thakura expands the first branch of the *Kalyan Kalpa-taru* in various directions to cover most of the *anarthas* (or unnecessary distractions) which can hinder one who is on the path back to Godhead. Beginning with the first reason why the *jiva* soul has come into this world —namely lust — he branches out through numerous other materialistic topics until he finally ends up chastising those who have apparently taken to the devotional path but have fallen short of the mark — due to the same lust all over again. With his sharp sword of pure transcendental knowledge, Bhaktivinoda cuts bare these final devotional impediments to prepare the reader for the next stage, presented in the following chapter --- assimilation and living realization of the advice.

### SECOND BRANCH (Attainment)

Next, the second branch of the *Kalyan Kalpa-taru*, called *Upalabdhi*, spreads a purview of the platform of attainment, assimilation, realization and application of all the advice received from the first branch, *Upadesa*. This stage of *Upalabdhi* is further divided into three categories: 1) *anutapa* - repenting due to genuine realization; 2) *nirveda* - thorough detachment from material temptations due to genuine spiritual realization; 3) *sambandha-abhidya-prayojana-vijnana* — realization of practical action in accordance with that relationship, and realization of the final goal of life. All the preliminary realizations presented in this chapter

prelude the outburst of gushing spiritual emotions which are to be revealed in the next chapter.

### THIRD BRANCH (Overgushing)

The third and final branch presents various types of ecstatic *Ucchvasa* or outbursts of spiritual emotions which overflow and gush out of one's heart after he attains self-realization. This chapter is divided into four sections as 1) *prarthana dainyamayi*— prayers offered by a pure soul in genuine transcendental humility; 2) *prarthana lalasarayamayi*— prayers which express specific transcendental hankerings or longings for devotional service; 3) *vijnapti*— confessions of one's own mind accompanied by repeated pleading in order to petition the Lord; and 4) *ucchvasa kirtana*— those songs of worship and praise which express overflowing emotions saturated with pure progressive realization of the Lord's *nama* (name), *rupa* (beauty), *guna* (qualities), *lila* (pastimes), and finally *rasa* (mellows). All these features of the Lord's absolute existence are inseparable and identical, but they are progressively realized in these graduating levels as increasing manifestations of sweetness.

In his book named *Harinama-cintamani*, Srila Bhaktivinoda Thakura presents a clear interrelation of these different aspects, which may be paraphrased here briefly:

The Lord's *nama* or holy name, is just like the freshly sprouted bud of a flower.

When the bud opens up slightly, then His *rupa* or beautiful form manifests. The fragrance of this slightly opened bud is His *guna*, or qualities.

When the bud finally blooms fully and open wide, then His *lila*, or eternal daily pastimes are manifested.

Thus, the internal spiritual advancement similarly develops for a fortunate soul who properly chants this third branch of *Kalyan Kalpa-taru*.

Then, the final song entitled *rasa-kirtana* reveals the culmination of the spiritual life of the aspiring devotee --- in the perfect spiritual body of a *gopi*, one hears Krsna's flute calling and becomes stricken with anxiously frantic insanity. Then, due to the overwhelming transcendental desire to please Krsna with the whole of her existence, she madly rushes to the forest to meet Him for the *rasa* dance. Coming into the clearing and beholding Krsna in her mood of total self-surrender, the *gopi*. . . Just then Thakura Bhaktivinoda, fearing that the reading may not have the *adhikara* (qualification) to hear about what happens next, throws his pen down violently on the table and cries out in exasperation, "why in my pen so feeble? It cannot possibly express all these ecstatic pastimes with Krsna which are causing my heart to throb incessantly! Curses on this weak, useless pen! But maybe it's trying to tell me something. The persons who read this book may not be fit to hear the confidential pastimes that are enjoyed by meeting with Krsna and sporting in the forest with Him in thousands of different ecstatic *lilas*. So therefore, I better take heed of this message hinted to me by my crippled, impotent pen, thus end my *kirtana* here." Thus Thakura Bhaktivinoda ends *Kalyan Kalpa-taru*, leaving those readers who do have the *adhikara* on the edge of their seats. . .

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### Introductory Prayer by Srila Bhaktivinoda Thakura

- (1)                      *vande vrndatavi-candram      radhikaksi-mahotsavam*  
                                  *brahmatmananda-dhikkari      purnananda-rasalayam*

*vande* - I offer my respectful obeisances; *vrnda-atavi* - the forest of Vrndavana; *candram* - the moon; *radhika* - Srimati Radharani; *aksi* - eyes; *maha-utsavam* - grand festival; *brahmatma-ananda* - the bliss of merging into the Brahman effulgence; *dikkari* - puts to shame; *purna-ananda* - full in spiritual joy; *rasalayam* - the abode of transcendental mellows.

Those aspirant practitioners who have first had profound meditation on the purport of great statements like "*tattvamasi*", etc., and who have attained unity with the bliss of merging into the Brahmana effulgence, themselves find that such so-called bliss is put to shame before the completely ecstatic spiritual relationship between the taster and tasted mellows. I offer my respectful obeisances unto that most astonishing abode of such totally blissful mellows, the very moon over Vrndavana: Sri Krsna, Who is the delightful festival for Sri Radhika's eyes.

- (2)                      *caitanya-caranam vande      krsna-bhakta-janasrayam*

*advaita-mata-dhaureya*      *bharapanodanam param*

*caitanya-caranam* - the lotus feet of Lord Caitanya; *vande* - I offer my respectful obeisances; *krsna-bhakta* - the devotees of Lord Krsna; *jana-asrayam* - the refuge of such persons; *advaita* - undifferentiated monism; *mata* - the opinion; *dhaureya* - fit for a burden; *bhara* - the weight; *apanodanam* - throws away; *param* - the only.

I offer my respectful obeisances unto the lotus feet of Sri Caitanya Mahaprabhu, which are the only shelter for all of the greatly fortunate devotees of Lord Krsna. His lotus feet cast out to a distant place the unbearable burden of the doctrine of undifferentiated monism, as it was propounded by Sripada Sankaracarya.

(3)

*gurum vande mahabhagam*      *krsnananda-svarupakam*

*yan mude racayisyamikalyana-kalpa-padapam*

*gurum* - unto the spiritual master; *vande* - I offer my respectful obeisances; *maha-bhagam* - most worshipable; *krsna* - of Lord Krsna; *ananda* - bliss; *svarupakam* - the original form; *yat-mude* - the cause of the increase of whose bliss; *racayisyami* - I will write; *kalyana-kalpa-padam* - the book named *Kalyan Kalpa-taru*.

I offer my respectful obeisances unto the lotus feet of my most worshipable Gurudeva, who is the personified form of blissful Krsna consciousness. Just to increase his transcendental happiness, I will compose the book known as "Kalyan Kalpa-taru".

(4)

*aprakrta-rasanande*      *na yasya kevala ratih*

*tasyedam na samalocyam*      *pustakam prema-samputam*

*aprakrta* - transcendental; *rasa-anande* - in the bliss of transcendental mellow; *na* - not; *yasya* - whose; *kevala* - unalloyed; *ratih* - love; *tasya* - his; *idam* - this; *na* - not; *samalocyam* - subject to criticism; *pustakam* - the book; *prema-samputam* - a box for the safekeeping of the most extremely confidential jewels of ecstatic love.

The aggregate of the following 24 elements is called "prakrti": the 5 gross elements, the 5 objects of the senses, the 5 working senses, the 5 knowledge-acquiring senses, mind, intelligence, ego, & *mahattattva*. The truth that is above and beyond all these is called "transcendental truth". That truth although being the original reservoir of all blissful spiritual mellows, is not appreciated by all persons, indeed, those who have not developed unalloyed love and attachment to

this transcendental truth will not read this book, which is just like a small jewel box for guarding the most confidential gems of ecstatic love. Thus they simply remain attached to meditating on material bodily happiness, becoming completely submerged and drowned in the insignificant ocean of lust.

(5)

*ayam kalpa-taror-nama kalyana-padapah subhah*  
*vaikuntha-nilaye bhati vane nihsreyasahvake*

*ayam* - this; *kalpa-taror-nama* - named "*kalpa-taru*"; *kalyana-padapah* - the desire-tree of auspiciousness; *subhah* - auspicious; *vaikuntha-nilaye* - in the abode of Vaikuntha; *bhati* - conspicuously present; *vane* - in the forest; *nihsreyasa-ahvake* - named the "ultimate welfare".

In the abode of Vaikuntha, within the forest of ultimate good, there is one special wish-fulfilling desire tree of supreme auspiciousness, conspicuously present among all the others.

(6)

*tasya skandha-trayam suddham vartate vidusam mude*  
*upadesas thatha copalabdhi stucchvasakah kila*

*tasya* - that tree; *skandha* - branch; *trayam* - three-fold; *suddham* - principle; *vartate* - is existing; *vidusam* - of learned men; *mude* - for the purpose of increasing the joy; *upadesah* - advice; *tatha* - that; *ca* - and; *upalabdhih* - attainment; *tu* - and; *uchvasakah* - overflowing emotions; *kila* - known as.

This tree is divided into three principle branches known as "Upadesa" (spiritual advice), "Upalabdhi" (attainment of realization), and "Ucchvasa" (overflowing spiritual emotions), which increase the joy of all persons who are actually wise.

(7)

*asritya padapam vidvan kalyanam labhate phalam*  
*radha-krsna-vilasesu dasyam vrndavane vane*

*asritya* - taking shelter; *padapam* - of the desire-tree; *vidvan* - most learned persons; *kalyanam* - in the form of auspiciousness; *labhate* - attaining; *phalam* - the fruit; *radha-krsna-vilasesu* - in the performance of Sri-Sri-Radha-Krsna's pastimes; *vrndavane vane* - within the transcendental forest called Vrndavana, beyond the abode of Vaikuntha.

The shelter of this special desire-tree produces the attainment of fruits in the form of auspiciousness. This means eternal servitude to the performance of Sri-Sri-Radha-Krsna's pastimes in the realm of the transcendental fores named Vrndavana, within the innermost secret abode of Vaikuntha.

(8)

*sampujya vaisnavan vipran sarva-jivamsca nityasah*

*kirtayami vinito 'ham gitam vraja-rasasritam*

*sampujya* - fit for being worshipped; *vaisnava* - to all vaisnavas who are residents of Sri Navadvipa, Sri Ksetra, and Sri Vraja-dhama; *vipran* - to all the brahmanas who are followers of the Vaisnavas; *sarva-jivan ca* - and also to all souls from Lord Brahma down to the untouchable outcastes and dogs; *nityasah* - always; *kirtayami* - I perform kirtana; *vinita* - humbly; *aham* - I; *gitam* - songs; *vraja-rasa* - the mellow of Vraja; *asritam* - sheltered.

I now humbly perform the chanting of all the songs which are sheltered under the mood of Vraja, just to worship all of Lord Krsna's jiva souls. This includes all the Vaisnava residents of Vraja-dhama, Ksetra-dhama, and Navadvipa-dhama, as well as all the brahmanas who are beyond fruitive activities and speculative knowledge, as well as all the souls from Lord Brahma down to the untouchable outcastes and dogs.

NOTE: The word for word translations are fused on Bhaktivinoda's own Bengali translation of his Sanskrit verses. Therefore expanded explanation are evident.

## Auspicious Invocation and Description of the Desire-Tree of Auspiciousness

(1)

*jaya jaya sri-caitanya patita-pavana*  
*jaya nityananda-prabhu anatha-tarana*

All glories, all glories to Lord Sri Caitanya Mahaprabhu, the deliverer of all the fallen soul! All glories to Sri Nityananda Prabhu, the divine saviour of those who are lost and helpless in this world!

(2)

*jaya jayadvaita-candra krpar-sagar*  
*jaya rupa-sanatana, jaya gadadhar*

All Glories to Srimad Advait Acarya, Who is just like an unfathomable

ocean of causeless mercy! All glories to Srila Rupa Gosvami, Srila Sanatana Gosvami, and to Sri Gadadhara Pandita!

(3) *sri-jiva gopala-bhatta raghunatha-dvoya  
jaya braja-dhamabasi baisnaba-nicoy*

All glories to all the multitudes of Vaisnavas who are residing in the holy abode of Vraja-dhama, headed by Srila Jiva Gosvami, Srila Gopala Bhatta Gosvami, Srila Raghunatha dasa Gosvami and Srila Raghunatha Bhatta Gosvami!

(4) *jaya jaya navadvipa-basi bhakta-gana  
sabe mili' krpa more koro' bitarana*

All glories to all the devotees of The Lord who live in Sri Navadvipa-dhama! I beg all of you together to kindly bestow your combined mercy upon me.

(5) *nikhila baisnaba-jana doya prakasiya  
sri-jahnava-pade more rakhaha taniya*

I pray to all you assembled Vaisnavas throughout the entire universe to please show your compassion by attracting me to the shade of the lotus feet of Sri Jahnava Devi, my eternal shelter and the very pleasure potency of Sri Nityananda Prabhu.

(6) *ami to' durbhaga ati, baisnaba na cini  
more krpa koribena baisnaba apani*

I am certainly most unfortunate, for I cannot realize who is actually a Vaisnava. Therefore I beg that, if any real Vaisnavas hear my prayer, then please be merciful to me.

(7) *sri-guru-carane more bhakti koro' dana  
je carana-bale pai tattver sandhana*

Please bestow upon me devotional service to the lotus feet of Sri Gurudeva. Simply by the strength of those feet I can find a clue of the real transcendental truth.

(8) *brahmana sakala kori' krpa mor prati  
baisnaba-carane more deho drdhamati*

I pray to all of the bona-fide brahmanas to please show your favor to me by giving me firm devotional determination unto the lotus feet of Vaisnavas.

(9) *ucca nica sarva-jiba carane sarane  
loilama ami dina hina akincana*

Thus I have taken shelter at the feet of all the jiva souls, whether they are

highly elevated or even if they are very low-born, for in truth I am actually the most fallen soul, very lowly and insignificant.

(10) *sakale koriya krpa deho' more bar*  
*baisnabe koruna ei granther adar*

All of you Vainsavas, being very merciful towards me, kindly bless me with the following boon: I pray that all of you will show your soft-hearted compassion by respecting and appreciating what this book has to say.

(11) *grantha-dvara baisnaba-janer krpa pai*  
*baisnaba-krpay krsna--labha hoy bhai*

If all the devotees thus appreciate this book, then I will receive the causeless mercy that they will shower upon me. Oh brothers! And by the mercy of all these Vaisnavas, I will attain devotion to the Supreme Lord Sri Krsna.

(12) *baisnaba-bimukha ja're, tahar jibana*  
*nirathaka jano' bhai, prasiddha bacana*

My dear friends! Know it for certain that the life of a person who is averse to any Vaisnava is lived meaninglessly, without any purpose at all. Indeed, this is known throughout all the land.

(13) *sri-baikuntha-dhame ache nihsreya bana*  
*tahe sobha pay kalpa-taru aganana*

In the transcendental realm of Sri Vaikuntha-dhama there is a forest of the supreme perfection of life. Existing beautifully within that transcendental forest are innumerable wish-fulfilling desire-trees.

(14) *taha-majhe e kalyan-kalpa-taru-raja*  
*nitya-kala nitya-dhame korena biraja*

Amongst all the desire-trees within this transcendental forest, there stands out one special tree, which is actually the King of them all. This one is named "the Desire-tree of Auspiciousness", and it conspicuously exists here within the eternal abode for all of time.

(15) *skhandha-troy ache ta'r apurva darsana*  
*upadesa, upalabधि, ucchvasa ganana*

What a wonderful sight is this special desire-tree, as it stands with its three-fold trunk! These three divisions branch out as "Upadesa" (spiritual advice), "Upalabधि" (attainment of realization) and "Ucchvasa" (overflowing spiritual emotions).

(16) *subhakti-prasuna tahe ati sobha pay*

*`kalian' namaka phal aganana tay*

This tree is very beautifully decorated with flower blossoms of especially sweet devotional service. Plus there are innumerable fruits which are named *`kalyan'* (auspiciousness).

(17) *je sujana e bitapi korena asroy  
krsna-seva-su-kalyan-phal tanra hoy*

Any honest or noble person who sincerely takes shelter of this transcendental tree get to taste these fruits of special, supreme auspiciousness, which is devotional service to Lord Krsna.

(18) *sri-guru-carana-krpa-samarthya labhiya  
e-heno apurva brksa dilam aniya*

By utilizing the strength that I am obtaining from the mercy of the lotus feet of Sri Gurudeva, I have now brought this wonderful Desire-tree of Auspiciousness here.

(19) *taniya anite brksa e karkasa mana  
nasilo ihara sobha, suno, sadhu-jana*

Oh honest and noble persons! Please hear what has happened now. When I brought the tree here, I have pulled it forcibly and handled it very roughly due to my harsh mentality; therefore it has now lost its original splendrous beauty.

(20) *tomara sakale hao e brkser mali  
sraddha-bari diya punah koro' rupasali*

Now I wish that all of you should become the gardeners of this transcendental tree and, by regularly watering it with your faith and devotion, make it beautiful again.

(21) *phalibe kalya-phal-jugala-sevana  
koribo sakale mili' taha asvadana*

By pouring the water of your faith, the fruits of auspiciousness will fructify into eternal service to the Divine Couple Sri-Sri-Radha-Krsna, which all of us together will taste and relish.

(22) *nrtiya kori' hari bolo', khao seva-phal  
bhakti-bale koro' dura kutarka-anal*

Just eat all these sweet fruits of conjugal service while dancing and chanting the holy names! And on the strength of this devotional service, please extinguish the blazing forest fire of all the useless arguments that I will now begin to describe

one by one in the first chapter of this book.

## KALYAN KALPA-TARU (The Desire-tree of Auspiciousness)

### FIRST BRANCH: UPADESA (Advice)

— 19 songs —

Introduction: Siksa and Diksa Gurus

(1) *diksa-guru-krpa kori mantra-upadesa  
koriya dekhan krsna-tattver nirdesa*

The initiating spiritual master shows his causeless mercy by giving his disciples instructions in chanting the hari-nama mantra. By so doing he points the disciples towards the direction of the truths pertaining to the Supreme Lord Sri krsna.

(2) *siksa-guru-brnda krpa koriya apar  
sadhake sikhhan sadhaner anga-sar*

But I consider the numerous instructing spiritual masters to be more important, for they show unlimitedly more mercy by training the neophyte devotees in all the essential aspects of practical, regulative devotional service (*sadhana-bhakti*).

(3) *siksa-guru-gana-pade koriya pranati  
upadesa-mala boli nija manah-prati*

Therefore, offering my prostrated obeisances unto the lotus feet of all instructing spiritual masters, I will now narrate this garland of different types of spiritual advice, which will all be directed towards my own mind.

SONG 1 —The soul real position

(1)  
*mana re, keno miche bhajicho asar?  
bhutha-maya e sansar, jiber paksete char,  
amangala-samudra apar*



Oh my dear mind, please tell me why you uselessly adore and worship such false things in this world? This material world is simply composed of five gross elements: earth, water, fire, air & ether, but the pure spirit soul somehow wants to keep himself in a most degraded condition of abject ruination by remaining within this unfathomable ocean of inauspiciousness.

(2)

*bhutatita suddha-jiba, niranjana sadasiba,  
mayatita premer adhar  
taba suddha-satta tai, e jada-jagate bhai,  
keno mugdha hao bar bar?*

The spirit soul actually lives beyond these five gross elements, and he is always spotlessly pure, devoid of material designations, and abounds in auspicious spiritual happiness. He is certainly a fit receptacle for pure love of Godhead, which is beyond the range of maya's illusions. Oh my dear mind, my dear friend! You are meant to be situated in pure transcendental existence as pure spirit soul, so I ask you now - why do you become enchanted and captivated again and again within this dull material universe?

(3)

*phire dekho eka-bara, atma amrter dharo,  
ta'te buddhi ucita tomar  
tumi atma-rupi ho'ye sri-caitanya-samasraye,  
brndabane thako anibar*

Just become a little introspective for once, and try to keep in mind the fact that pure spirit soul is actually eternal and full of nectar. Such intelligent judgements are quite befitting you. Reassuming your real form as pure soul, just remain always in Vrndavana under the shelter of Sri Caitanya Mahaprabhu.

(4)

*nitya-kala sakhi-sange, parananda-seba-range,  
jugala-bhajana koro' sar  
e heno jugala-dhana, chare jei murkha jana,  
ta'ra gati nahi dekhi ar*

Make the worship of the Divine Couple your only object of pursuit. And in the company of Their most dear cowherd girlfriends and maidservants, just perform transcendently joyful service unto Their pastimes for all of eternity. I am not able to predict the destination of those foolish souls who dare to neglect such a treasure as this conjugal service.

SONG 2 —Mundane lust vs. Spiritual lust

(1)

*mana, tumi bhalabasa kamer taranga  
jada-kama parihari', suddha-kama seba kori',  
bistaraho aprakrta ranga*

My dear mind, you are so fondly attached to rolling to and fro upon the waves of lust. Abandoning your sensual material lust, just render service in pure spiritual lust and thus extend yourself into the realm of transcendently uncommon pastimes.

(2)  
*anitya jadiya kama, santi-hina abisrama,  
nahi tahe pipasar bhanga  
kamer samagri cao, tabu taha nahi pao,  
paileo chare taba sanga*

It is not possible to quench the thirst of this temporary mundane lust, for it's nature is to continuously create a disturbing situation. Although you desire the things associated with lust, still you can not always get them. And even if you do get the things you lust after, you cannot keep them, for such temporary things will give up your company very soon.

(3)  
*tumi seba koro' ja're, se toma' bhajite nare,  
dukha jwale binoder anga  
charo tabe micha-kama, hao tumi satya-kama,  
bhajo vrndavaner ananga  
janhar kusuma-sare, taba nitya-kalebare,  
byapt ha'be prema antaranga*

My dear mind, you faithfully render service to this mundane lust, but I see that it actually cannot give you anything substantial; rather, it simply burns my entire body with miserable dissatisfaction. So then just give up all your false material lust and just accept the true, spiritual lust by worshiping the Cupid of Vrndavana. The He will shoot your spiritual body full of His flower arrow, and you will thereby become filled to the brim with eternal ecstatic love for Him.

### SONG 3 —Scientific doubts resolved

(1)  
*mana re, tumi bara sandigdha-antar  
asiyacho e samsare, baddha ho'ye jaradhare,  
jarasakta ho'le nirantar*

My dear mind, you are most suspicious and doubtful at heart. Having come into this material world, and becoming conditioned within the prison cell of this dull material body, you have become stupefied by being attached continuously to

temporary external matter.

(2)

*bhuliya avakiya dhama, sebi' jaragata kama,  
jara bina na dekho apar  
tomar tumitva jini, acchadita ho'ye tini,  
lupta-praya deher bhitor*

Mind, you are forgetting your own eternal home, and you are rendering faithful service to dull material lust. Thus you cannot perceive anything beyond the gross inanimate objects which are directly contacted by your senses. Your true nature as pure spirit soul has become covered over and remains hidden inside your body.

(3)

*tumi to' jariya jnana, sada koritecho dhyana,  
tahe srsti koro' caracar  
e duhkha kohibo ka're, nitya-pati-parihari'  
tuccha-tattve korile nirbhar*

Dear mind, according to your materialistic knowledge and feeble enlightenment, you always meditate on so-called scientific subject matters, but all of that is simply limited to all the moving and non-moving things which are confined within the jurisdiction of this temporarily created universe. To whom shall I tell the story of my anguish? I have abandoned my eternal Father simply to rely on such an unsubstantial and insignificant reality.

(4)

*nahi dekho' atma-tattva, chari dile suddha-sattva,  
atma ho'te nile abasar  
atma ache ki na ache, sandeha tomar kache,  
krame krame pailo adar*

My dear mind, you are not seeing the truth of the nature of the soul, and thus you have given up the natural pure goodness of your heart. You have put a stop to all spiritual activity by taking yourself far away from the soul. You always maintain the doubt "does the soul exist or not?", and thus in you so-called scientific meditations you gradually become more and more fond of such doubting.

(5)

*eirupe krame krame, pariya jarer bhrame,  
apana apani ho'le par  
ebe katha rakho mor, nahi hao atma-cor,  
sadhu-sanga koro' atahpar*

My dear mind, in this way you are falling into the illusory mistakes of the

insensitive world of matter, and thus your own real self has become transformed into an entirely different, false personality. Now just take heed of my advice, dear friend, and don't cheat your own soul in this way any longer, but from now on please keep yourself in the company of the devotees of the Lord.

(6)

*baisnaber krpa-bale, sandeha jaibe ca'le,  
tumi punah hoibe tomar  
pa'be brndabana-dhama, sevibe sri radha-syama  
pulakasru-moy kalebar  
bhaktibinoder dhana, radha-krsna-sri-carana  
tahe rati rahun nirantar*

By the power of the Vaisnavas' compassion, then all of your doubts will be long gone, and your soul will become yours once again. You will attain the transcendental abode of Vrndavana, my dear mind, and there you will wait upon Radha-Syama in your eternal spiritual body which abounds in ecstatic shivering and torrents of joyful tears. Thus the real wealth of Bhaktivinoda is to keep continuous, intense absorption in the beautiful lotus feet of Sri Radha-Krsna.

SONG 4— Demigod worship put into perspective

(1)

*mana, tumi barai pamara  
tomar isvara hari, tanke keno parihari',  
kama-marge bhajo' debantara?*

My dear mind, you are certainly most vile and wicked. Your Lord is Sri Hari, the Supreme Personality of Godhead. So then why are you abandoning Him to worship the various demigods, following the path of lust?

(2)

*parabrahma ek tattva, tanhate sanpiya sattva,  
nista-gune korocho adar  
ara jata deba-gana, misra-sattva aganana,  
nija nija karyer iswar*

The Supreme Lord is one absolute truth, above and beyond the Brahman effulgence. Therefore honor Him only with resolute determination, and completely dedicate the whole of your life unto Him. As far as all the innumerable demigods are concerned, their power and authority compared to His is only partial, for they are each the absolute controller of only one specific type of work within this material world's administrative department.

(3)

*se-sabe sammama kori'bhajo' ekamatra hari,  
jini sarva-iswar-iswar  
maya janra chaya-sakti, tante aikantiki bhakti,*

*sadhi' kala kato' nirantar*

Maintaining polite respect for all these demigods, worship only Lord Hari, for He is the only Supreme Controller of all these other small controllers. Incessantly pass your time, my dear mind, by arduously endeavoring for intense, single-minded devotional service unto Him, Whose total potency of maya is simply His insignificant shadow reflection.

(4)

*mulete sincile jala, sakha-pallaber bala,  
sire bari nahe karyakar  
hari-bhakti ache janra, sarva-deba bandhu tanra,  
bhakte sabe korena adar*

(5)

*binoda kohiche mana, radha-krsna-sri-carana,  
bhajo bhajo bhajo nirantar*

By pouring water on the root of the tree, all the branches and leaves become strong and healthy. It is useless to try to pour the water on the top part of the tree only. Similarly, all the demigods are the dear friend of one who has actual devotion to Hari. Indeed, they all show great honor and respect to the devotee of the Lord.

Now Bhaktivinoda is telling you, dear mind, just worship always, just worship ceaselessly, just worship eternally the divine lotus feet of Radha and Krsna.

SONG 5 — Impersonal doubts vs Personal truth

(1)

*mana, keno e samsaya  
jada-prati ghrna kori' bhajite premer hari,  
svarupa laksite koro' bhoy*

My dear mind, why do you have all these skeptical doubts? You despise the material world just to facilitate your merging into Brahman, but you are afraid to worship Hari, the Lord of ecstatic love, for fear of perceiving your own eternal, spiritual form.

(2)

*svarupa korite dhyana, pache jada paya athana,  
ei bhoye bhava' brahma-moy  
nirakara niranjana, sarva-vyapi sanatana,  
asvarupa koricho niscoy*

This fear is due to your thinking that everything is made of Brahman. You

imagine that if you were to meditate on your eternal spiritual form, that sometime later you may become influenced by forms made of the material energy. Therefore you are convinced that the Absolute is without any form, spotlessly pure, all-pervading, eternal and formless.

(3)

*abhava-dharmer base, svabhava na citta pase,  
bhaver abhava tahe hoy  
tyaja ei tarka-pasa, parananda-parakasa,  
krsna-candra koroho asroy*

And now, swayed under the influence of this non-ecstatic philosophy, your actual blissful spiritual nature has not entered your heart. Therefore your so-called impersonal Brahman realization has actually short-changed you from your true ecstasy, and thus you simply remain in scarcity for want of true love. Renouncing this logical jugglery, just take shelter of beautiful moon-like Krsna, who is the ecstatic manifestation of supreme bliss.

(4)

*sac-cit-ananda-moy, krsner svarupa hoy,  
sarvananda-madhurya niloy  
sarvatra sampurna-rupa, ei ek aparupa,  
sarva-byapi brahme taha noy*

In comparison to the impersonal Brahman, Lord Krsna's original personal form is composed of eternity, knowledge and bliss. He is the reservoir and source of pleasure and sweetness for all living entities. He is the complete form of beauty at all places and at all times. These are some of His special, wonderful characteristics. None of these wonderful qualities can be found in the impersonal Brahman.

(5)

*ataeva brahma ta'r, anga-kanti suvistar,  
brhat boliya tanre kay  
brahma parabrahma jei, sri-krsna-svarupa sei,  
vinoder jahate pranay*

Therefore I now declare that the Brahman effulgence is actually the transcendental effulgence of Lord Krsna's body; it is His extremely vast and extensive aura. He who is the Brahman, and above that, the Prabhman, is the original form of Lord Sri Krsna, for whom Bhaktivinoda has love and affection.

SONG 6 —Scholarly logic kicked out

(1)

mana, tumi parile ki char?  
nabadvipe patha kori',      nyaya-ratna nama dhori',  
bheker kac kaci koile sar

My dear mind, what kind of contemptible rubbish have you fallen into now? Studying intensely in the schools of Navadvipa[a, you have been awarded the distinguished title of "nyaya-ratna" (a jewel of a logician). Then, disguised as a Vaisnava, you indulge in long, dull arguments based on logic and reasoning, considering such logic to be your best object of pursuit. However, such time-wasting arguments are exactly like the meaningless croaking of a small frog in the wilderness. In other words, such a sound is simply an unnecessary disturbance to the ears.

(2)

*dravyadi padartha-jnana,      chaladi nigraha-sthana,*  
*samavaya korile bicar*  
*tarker carama phala, bhoyankara halahala,*  
*nahi bicarile durnibar*

To support your deceptive hoax and to get a firm footing on a bogus intellectual platform for oppressing and defeating others, you deliberate on an aggregate of materialistic subjects such as knowledge of intrinsic word meanings in relation to all the things which you can perceive within this universe. However, the ultimate result of all your logical arguments and your labeling of material objections simply like a dreadful poison, and you never considered that this poisonous influence is extremely difficult to check.

(3)

*hrdoy kathina ho'lo,      bhakti-bija na barilo.*  
*kise ho'be bhava-sindhu par?*  
*anumile je isvar,      se kulala-cakradhar,*  
*sadhana kemone ho'be ta'r?*

Just see, dear mind, your heart has indeed become as hard as a rock, and the seed of the creeper of devotion cannot possibly grow in such a barren place. So then how will you cross over this vast ocean of material existence? In this position you can only guess about the nature of the Supreme Lord, just as a clay pot maker will observe the vast creation. When the simple-minded potter guesses about the Supreme, he thinks that the entire material creation is just like a larger version of his own simple potter's wheel, and that the Lord is the potter. In other words, by seeing a clay pot, you can guess that there must have been a potter to make it in the first place. This philosophy is very crude and contains no scope for developing love for the Supreme Lord.

(4)

*sahaja-samadhi tyaji', anumiti mana bhaji,*

*tarka-nistha hrdoy tomar  
se hrdoye krsna-dhana, nahi pana sukhasana,  
aho, dhik sei tarka char*

(5)

*anyaya nyayer mata, dura koro abirata,  
bhajo krsna-candra saratsar*

Renouncing your own natural samadhi, and practically worshiping that which you can prove by simply guessing (without actual realization), Your heart has become devoutly attached to arguing about such useless logic. Oh, to hell with all this rubbish logic! It has not made a comfortable seat in my heart for Lord Krsna to sit on.

My dear mind, I advice you to constantly kick out such an unreasonable argumentative mentality, and just worship the moon-like Krsna-candra, the Topmost Truth.

SONG 7 — Hatha Yoga is unnecessary

(1)

*mana, jogi ho'te tomar basana  
joga-sastra adhyayana, niyama-yama-sadhana,  
pranayama, asana-racana*

So, my dear mind, now you want to become a yogi. You read the various scriptures which describe different routines and techniques of sense control, breathing exercises and sitting postures.

(2)

*pratyahara, dhyana, dhrti samadhite ho'le brati,  
phala kiba hoibe bolo na  
deho-mana suska kori', rohibe kumbhaka dhoru,  
brahmatmata koribe bhavana*

For attaining ultimate samadhi you undertake many difficult practices like withdrawal of the senses, meditation and perseverance. Tell me, what wonderful result will be there in exchange for such endeavor? Minimizing your bodily and mental activities, and making the senses dull and dry, you live by holding the breath in suspension. Thus you practice the yoga process while contemplating on the soul's nature as Brahman.

(3)

*astadasa siddhi pa'be, paramartha bhule ha'be,*



*aisvaryadi koribe kamana  
sthula jara parihari', suksmete pravesa kori',  
punaraya bhugibe jatana*

You will get the eighteen mystic perfections and, mistaking them to be the greatest object of reality, you will entertain further wishes for still more wonderful opulences. Abandoning the plane of gross matter and entering into the subtle astral plane, you will simply undergo more troubles and tribulations all over again.

(4)  
*atma nitya suddha-dhana hari-dasa akincana,  
joge ta'r ki phala ghatana  
koro' bhakti-jogasroy, na thakibe kon bhoy,  
sahaja amrta sambhavana*

(5)  
*binoder e minati, chari' anya joga-gati,  
koro' radha-krsna aradhana*

The eternally pure wealth of the spirit soul is simply to remain as the humble servant of Lord Hari. In comparison to this eternal wealth, what kind of spiritual result could possibly come from mundane so-called yoga practice? Just take refuge totally in the yoga of devotional service and you will become fearless, for then there is all likelihood of attaining you immortal nectar very easily.

Bhaktivinoda's humble entreaty is that you just perform the blissful worship of Radha-Krsna, my dear mind , and immediately reject all other goals of so-called yoga practice.

SONG 8 —Merging with brahman is foolish

(1)  
*ohe bhai, mana keno brahma ho'te cay  
ki ascarya ko'bo ka'ke, sadopasya bolo' ja'ke,  
ta'te keno apane misay*

Oh brothers! Why does my rascal mind desire to merge into the Brahman effulgence? How astonishing it is! And to whom shall I admit it? My dear mind, please tell me why you want to merge yourself wit that Supreme Brahman, considering it to be the most worshipable thing?

(2)  
*bindu nahi hoy sindhu, bamana na sparse indu,  
renu ki bhudhara-rupa pay?  
labha matra aparadha, paramartha hoy badha,*

*sayujya-badhir hay hay*

A drop of water certainly has the qualities of the ocean, but is obviously not the ocean itself in quantity. A small dwarf cannot possibly touch the moon, despite his best intentions. And a handful of dust can never assume that it has become a mountain. Alas! Alas! Such a pitiful position is foolishly upheld by those who advocate the philosophy of merging into the Lord's bodily effulgence! The only profit from such doctrines is that it will make one become offensive towards the Lord, which will hinder one from attaining the supreme objective of devotion

(3)

*e heno duranta buddhi, tyaji' koro' sattva-suddhi,  
anvesaha priti upay  
'sayujya'-'nirvana'-adi, sastre sabda dekho jadi,  
se-sabe bhaktir ange jay*

Renouncing this mischievous mentality of trying to artificially merge, my dear mind, just purify your existence and start searching for the process of getting real love for Krsna. If you would just try to understand the statements of the revealed scriptures, you will find that all the conceptions like sayujya (oneness with the Lord), and nirvana (the highest blissful absorption) are actually different features which are automatically achieved by devotion, from these benefits are unconsciously following the process of service to the Lord.

(4)

*krsna-priti phalamoy, 'tattvamasi', adi hoy,  
sadhaka carame krsna pay  
akhanda anandamoy, brndavana krsnaloy,  
parabrahma-svarupa janay*

Statements like "tat tvam asi" (you belong to Krsna) are fully permeated with real tangible love for Krsna, and meditating on such Veda statements helps the aspiring devotee to ultimately attain the shelter of Krsna's lotus feet. Then one will gain residence in Krsna's transcendental abode of Vrndavana, which is completely pervaded with supreme, undivided bliss. Thus one will come to know the original personal form of Parabrahman, Who is situated far beyond the impersonal Brahman effulgence.

(5)

*ta' ho'te kirana-jala, brahma-rupe sobhe bhalo,  
mayika jagat camatkar  
maya-baddha jiba tahe, nirbrta hoite cahe,  
suryabhava khadyoter praya*

The network of transcendental rays emanating from His body form the splendrous light known as the Brahman effulgence, which is powerful enough to amaze the entire collection of material universes. If any of the conditioned souls desire to become content by merging into that glowing light, then that would be just like being satisfied at night with the glow of lightning bugs in the absence of

the sun. The insignificant light emitted by such insects will certainly never serve as a replacement for the radiant sun, and similarly the devotees of Krsna is never content to merge with the Brahman effulgence, which is very feeble in comparison to the Lord's original form of bliss.

(6)

*jadi kabhu bhagyodoye, sadhu-guru-samasroye,  
brndabana sammukhete bhay  
krsnakrsta ho'ye tabe, ksudra-rasa-anubhave,  
brahma chari' parabrahme dhay*

(7)

*sukadira su-jibana, koro' bhai alocana,  
e dasa dhoriche taba pay*

If ever there is dawning of one's good fortune, then one will see Vrndavana shining gracefully before his very eyes due to taking complete shelter of the virtuous devotees and spiritual masters. Then, becoming irresistibly attracted by Krsna, one runs and chases after His (the Parabrahman). Thus he simply leaves aside the insignificant realization of merging with the Brahman effulgence, for gets completely overwhelmed by the slightest contact with Krsna's transcendental mellows.

Discuss and deliberate on this, my friends, make your life successful just like the great sages like Sukadeva, Narada, Vyasa etc., who all gave up Brahman realization by becoming attracted by Krsna, and then this servant Bhaktivinoda will hold on to your feet.

SONG 9— Caste - pride is false

(1)

*mana re, keno ar barna abhiman,  
marile pataki ho'ye, jamadute ja'be lo'ye,  
na koribe jatir samman*

Oh my dear mind, why do you still have this vain egoistic pride due to your family caste? The fact is that when a sinful man dies, then no matter who he is the Yamadutas (the agents of Yamaraja, the demigod of death) will carry away without paying the slightest respect to his caste and family lineage.

(2)

*jadi bhalo karma koro', svarga-bhoga atahpara,  
ta'te bipra candala saman  
narakeo dui jane, danda pa'be ek sane  
janmantare samana bidhan*

Even if one does good works and enjoys celestial pleasures in the heavenly planetary systems, he is still not safe, for after his good karma is exhausted he gets equal treatment along with brahmanas as well as dog-eating outcastes. In hell both persons will receive equal punishment in one place, and for their next birth, equal ruling is administered.

(3)

*tabe keno abhiman, lo'ye tuccha barna-man,  
marana abadhi ja'r man  
ucca barna-pada dhorī' barnantare ghrna kori',  
naraker na koro' sandhan*

So then why do you maintain such false pride, dear mind? Your insignificant caste vanity lasts only to up to the time of your death, when it will be taken away along with your body. My advice to you is that, please don't despise any other caste if you have taken a so called high birth in this present life. Don't search for suffering in hell by unnecessarily scorning another's apparent low-class birth.

(4)

*samajika man lo'ye, thako bhai bipra ho'ye,  
baisnabe na koro' apaman  
adara byapari ho'ye, bibada jahaja lo'ye,  
kabhu nahi hore, buddhiman*

If you have been born into a position of aristocratic social honor, then just live as a humble, learned brahmana, dear brother, but don't ever dare to abuse or insult any Vaisnava. For a caste brahmana to oppose or challenge a Vaisnava is just like the story of the poor ginger salesman who sells only a few paisa worth of ginger roots in the market every day. One day he saw a huge ship laden with very costly cargos moored on the river. He went over to the ship and started demanding information about the cargo, the price, the destination, the profit and so on. He is simply insignificant, but he wants to lord it over such huge business affairs of the sea-going vessel and after some time the ship's crew said, "Well, who are you anyway, that you are interrogating us so?" And he told them, "I just sell a little ginger in the bazaar." So if a brahmana tries to dishonor a bona fide Vaisnava, then he simply makes useless conflict, and he never becomes wise.

(5)

*tabe jadi krsna-bhakti, sadha' tumi jathasakti,  
sonaya sohaga pa'be sthan  
sarthaka hoibe sutra, sarva-labha ihamutra,  
binoda koribe stuti-gan*

So if you would just combine devotion to Krsna with an effort to the best of your ability, my dear mind, then you will be situated in the perfect combination of spiritual activity. Then, whatever caste or material position you happen to be situated in, will become really successful, and you will attain all desirable things in this way. And Bhaktivinoda will sing the praises of your glories.

SONG 10 — Mundane knowledge most harmful

(1)

*mana re, keno koro bidyar gauraba  
smrti-sastra, byakarana, nana-bhasa-alocana,  
brddhi kore' jaser saurabha*

Oh mind, why do you give such importance to mundane knowledge? Your discussion and deliberation on the smrti scriptures, various languages and grammar certainly increases the sweet fragrant aroma of your own material reputation, name and fame.

(2)

*kintu dekho cinta kori'jadi na bhajile hari,  
bidya taba kevala rauraba  
krsna prati anurakti, sei bije janme bhakti,  
bidya ho'te taha asambhava*

But just look here and consider this for your judgement. If you have not worshiped Lord Hari, then all of you so-called knowledge is just like a vicious hell. True devotional service actually takes its birth from the seed of attraction and affection for Krsna. Such a seed is impossible to get by the cultivation of ordinary worldly knowledge.

(3)

*bidyar marjana ta'r, kabhu kabhu apakar,  
jagatete kori anubhava  
je bidyar alocane, krsna-rati sphure mane,  
tahari adara jano' saba*

I feel that the hair-splitting scrutiny of mundane knowledge is actually harmful. On the other hand, however, everyone will appreciate the cultivation of that transcendental knowledge which awakens love and attachment for Krsna within the mind.

(4)

*bhakti badha jaha ho'te, se bidyar mastakete,  
padaghata koro' akaitaba  
sarasvati krsna-priya, krsna-bhakti ta'r hiya  
binoder sei se baibhava*

Among all the obstacles to devotion, this mundane knowledge is certainly the foremost. You must sincerely kick it out, dear mind, for the real understanding is that Mother Sarasvati, the Goddess of learning, is very dear to Lord Krsna, and devotion to Him is her very heart. This very devotion is indeed the sanctifying grace of Bhaktivinoda.

SONG 11 — Bodily beauty is temporary

(1)

*rupeṅ gaurāba keno bhāi  
anītya e kalebar, kabhu nahe sthīratar,  
samāna aīle kichu nai  
e āṅga sītala ho'be, āṅkhi spanda-hīna ro'be,*

*cītar āgune ho'be chāi*

Oh mind, my dear friend, why is your bodily beauty such an object of your proud vanity? This body is temporary, and there is no certainty whatsoever of permanence. After Yamaraja has paid his visit and taken your soul away, this body will then become cold. The eyes will remain motionless, and in the fiery funeral pyre it will simply turn into ashes.

(2)

*je saundarya hero, darpanete nirantar,  
sva-sibar hoibe bhojana  
je bastre adara koro', jeba abarana para',  
kotha saba rohibe takhan?*

Mind, you repeatedly behold the lovely handsomeness of this face, which is your favorite object of constant vanity. It will simply become delicious food for dogs and jackals. At that time, where will you keep all the decorative ornaments and valuable clothes which you appreciate with such high esteem?

(3)

*dara suta bandhu sabe, smasane tomare lo'be,  
dagdha kori' grhete asibe  
tumi ka'r, ke tomar, ebe bujhi 'dekho sar,  
deho-nasa abasya ghatibe*

Your beloved wife, sons and friends will take you to the crematorium, and after burning you they will simply return back to their homes. You belong to whom? And whom belongs to you? Now just try to grasp the essential significance of all this. That is, the destruction of this temporary body will definitely come to pass.

(4)

*su-nītya-sambala cao, hari-guṇa sada gao,  
harinama japaha sadai  
ku-tarka chariya mana, koro' krsna aradhana,  
binoder asroy tahai*

My dear mind, if you really want the eternal, auspicious way of life, then just sing aloud the glories of the Lord always and everywhere. Also, one should certainly chant Harinama japa at all times. Abandoning all useless arguments, dear mind, just worship Krsna, for such worship is certainly the only shelter of Bhaktivinoda.

SONG 12 — Madness for wealth is ridiculous

(1)

*mane re, dhana-mada nitanta asar  
dhana jana bitta jata, e deher anugata,  
deho gele se sakala char*

Oh my dear mind, you are greatly intoxicated by your wealth and possessions, but just let me tell you that this is completely useless. When this body is gone, your wealth, followers, property as well as everything else that depends on this body will be good for nothing at all.

(2)

*bidyar jateka cesta, cikitsaka upadesta  
keho deho rakhibare nare  
ajapa hoile sesa, deha-matra abasesa,  
jiba nahi thakena adhare*

Despite all the vast medical knowledge and dexterous efforts of the advising physician, one will never be able to keep this temporary body. When the life airs expire, the only thing which will be left behind is the gross body, for the soul cannot remain trapped within such a dead container for very long.

(3)

*dhane jadi prana dita, dhani raja na marita,  
dharamar hoit ravana  
dhane nahi rakhe deho, deho gele nahe keho,  
ataeva ki koribe dhana?*

If wealth had the power to prolong life, then a rich king would never have to die. The demon named Ravana also thought that he possessed deathlessness, until he was finally killed by Lord Rama. Thus we see that no one to date has ever been able to protect and keep his body with any amount of money, for no one can prevent his body from dying. Therefore what is the use of your riches?

(4)

*jadi thake bahu dhana, nije ho'be akincana,  
baisnaber koro upakar  
jibe doya anuksana, radha-krsna-aradhana,  
koro sada ho'ye sadacar*

Dear mind, if you have any excess wealth, then just make yourself lowly and humble and use that wealth to do something beneficial for the service of the Vaisnavas. Constantly showing compassion to all souls, worship Radha-Krsna and always make your standard of behavior clean, saintly and virtuous.

SONG 13 — Sannyasa not as important as devotion

(1)

*mana, tumi sannyasi sajite keno cao?  
bahirer saja jata, antarete phanki tata,  
dambha puji' sarira nacao*

My dear mind, why do you want to disguise yourself as a sannyasi? As much as you decorate yourself externally with this garb, to that same degree you deceive yourself internally with this hoax. Worshiping your own false pride, you simply make a show of your material body by artificially accepting the dress of the renounced order.

(2)

*amar bacana dharo, antara bisuddha koro,  
krsnamrta sada koro pana  
jibana sahaje jay, bhakti-badha nahi pay,  
tadupaya koro ho sandhana*

Now please try to understand my advice on how to become a true sannyasi. Just make your heart completely pure, and constantly drink the nectar of Krsna consciousness. Search for that life-style which allows your spiritual life to be executed easily and automatically, free from any distracting obstacles to pure devotion.

(3)

*anayase jaha pao, tahe tusta hoye jao,  
arambare na koro prayas  
purna-bastra jadi nai, kaupina paro he bhai,  
sita-bastra kantha bahirbas*

Just be satisfied with whatever you get easily, and never endeavor for any type of artificial pomp and grandeur. Even if you do not have proper clothes to wear, just wear a loin-cloth, dear brother! And in cold weather you can simply wear an old torn quilt.

(4)

*aguru candana nai, mrttika-tilaka bhai,  
harer badale dharo mala  
eirupe asa-pas, sukhadir kubilas,  
kharbi charo samsarer jvala*



There is no need for fancy sandalwood pulp scented with perfume, my dear brother, you can use some ordinary earth or clay to mark your forehead with tilaka. Your fancy necklaces can be exchanged for a nice tulasi mala. Living like this in such a simple state of mind, all the nonsense material arrangements for so-called happiness will diminish, and you will thus be able to escape from the burning fever of materialistic existence.

(5)

*sannyasa-bairagya-bidhi, sei asramer nidhi,  
tahe kabhu na koro' adar  
se-saba adare bhai, samsare nistar nai,  
dambhiker linga nirantar*

In reality it is the strict rule of renunciation that is the wealth of the sannyasa asrama. By following this rule, one would certainly never look forward to receiving respect from others. Beware, dear brother! Deliverance from this material world is not possible for one who wants to get such respect by taking sannyasa. Instead, he gets ensnared in mundane existence due to constantly maintaining the conceited pride of subtle profit, adoration and distinction.

(6)

*tumi to' caitanya-das, hari-bhakti taba as,  
asramer linge kiba phal?  
pratista koro ho dura, basa taba santipura,  
sadhu krpa tomar sambal*

You are actually an eternal servant of Lord Caitanya, and your real interest as such, is devotion to Hari. What other wonderful thing could you get from the external form of the sannyasa asrama? Casting all false prestige to a far distant place, just make your residence in the transcendently peaceful realm, beyond the varnasrama-dharma system and just live on the mercy of the Rupanuga Vaisnavas as your only life-giving substance.

(7)

*baisnaber paricoy, abasyaka nahi hoy,  
arambare kabhu nahi jao  
binoder nebedana, radha-krsna-guna-gana,  
phukari' phukari' sada gao*

It is actually not even necessary to introduce oneself a Vaisnava, and once should never try to make a show of external pomp and grandeur, Bhaktivinoda's humble submission to you is that you should constantly sing songs about the glorious qualities of Radha and Krsna at the top of your lungs.

SONG 14 — Traveling on pilgrimage not necessary

(1)

*mana, tumi tirtha sada rata  
ayodhya, mathura, maya, kasi, kanci, abantiya,  
dvarabati, ar ache jata*

My dear mind, you are always attached to all the different places of pilgrimage such as Ayodhya, Mathura, Maya, Kasi (Varanasi), Kancipura, Avantiya, Dvaravati, and so on.

(2)  
*tumi cahu bhramibare, e sakala bare bare,  
mukti-labha koribara tare  
se sakala taba bhrama, nirarthaka parisrama,  
citta sthira tirtha nahi kore*

You want to travel to all these holy places of pilgrimage again and again simply to the sake of obtaining liberation from the material miseries. But we actually see that your heart is not becoming resolutely fixed up by going to all these places; therefore all of your wanderings are simply useless labor for nothing tangible.

(3)  
*tirtha-phal sadhu-sanga, sadhu-sange antaranga,  
sri-krsna-bhajana manohar  
jatha sadhu, tatha tirtha, sthira kori' nija citta,  
sadhu-sanga koro nirantar*

The ripened fruit and real benefit of any place of pilgrimage is the company of the pure-hearted devotees of the Lord. Establishing intimate and friendly relations with such devotees, let your mind be captivated by performing the charming worship of Lord Kṛṣṇa in their association. Actually any place in the entire world becomes a worshipable place of pilgrimage if devotees are living there. Thus you should immediately seek out such a place, wherever you happen to be, and you should become fixed up in Kṛṣṇa consciousness by constantly remaining in the company of such devotees.

(4)  
*je tirtha baisnaba nai, se tirtha nahi jai,  
ki labha hantiya dura-desa  
jathay baisnaba-gana, sei stana brndabana,  
sei sthane ananda asesa*

Personally, I never bother to visit any so-called place of pilgrimage which is devoid of the presence of unalloyed devotees, for what other worthwhile benefit could possibly be gained by taking the trouble of walking to such faraway places? Only that place which is graced by the presence of the devotees is actually Vr̥ndavana, and only at that place can you come into contact with unlimited spiritual pleasure.

(5)

*krsna-bhakti jei sthane,            mukti dasi seikhane,  
salila tathay mandakini  
giri tatha govardhana, bhumi tatha brndabana,  
abirbhuta apani hladini*

Liberation personified is herself the humble maidservant of that place which is surcharged with devotion to Krsna. All the water at that place is the celestial Ganges, every hill there is Giri-govardhana, and the very earth is indeed Vrndavana. Only such a place can manifest the appearance of the eternal spiritual joy which is revealed by the Lord's pleasure-potency.

(6)  
*binoda kohiche bhai,    bhramiya ki phal pai,  
baisnaba-sebana mor brata*

I ask you now, dear brother, what benefit would I get by circumambulating all of the holy places of pilgrimage? Personally, my vow is to serve the Vaisnavas with firm resolution and untiring endeavor.

SONG 15 — Austerity and penances defined

(1)  
*dekho mana, brate jena na hao acchanna  
krsna-bhakti asa kori' acho nana brata dhorī',  
radha-krsne korite prasanna*

Be careful, my dear mind, that you don't become bewildered by ritualistic vows. With an aim to please Radha-Krsna and make Them favorably disposed to you, you accept various types of austere vows. You consider that this will be conducive to practicing devotional service.

(2)  
*bhakti je sahaja tattva,            citte ta'r ache sattva,  
taha samrddhi taba asa  
dekhibe bicara kori',    su-katina brata dhorī',  
sahajer na koro binasa*

Devotional service is actually a very simple and easily understood truth, for it is the soul's natural, inborn tendency. Your desire is to expand and enrich that devotion which is already existing in your heart. But you should be careful to consider that by undertaking unnecessarily difficult vows and austerities, you don't destroy the simplicity of the natural bhakti process.

(3)  
*krsna-arthe kayaklesa,            ta'r phal ache sesa  
kintu taha samanya na hoy  
bhaktir badhaka ho'le, bhakti ar nahi phale,*

*tapah-phal hoibe niscoy*

The results that you get from hard labor on Krsna's behalf are extraordinary and should never be considered to be commonplace. However, if such service turns into an unnecessarily difficult austerity, then it becomes an obstacle to devotion, and it will prevent you from getting the real benefit of devotion. Instead, you will only get the benefit of the results of the austerity.

(4)

*kintu bheve dekho bhai,            tapasyar kaj nai,  
jadi hari aradhita hana  
bhakti jadi na phalil, tapasyar tuccha phal,  
baisnaba na loy kadacana*

But just try to understand this, my dear brother. If one is worshiping Hari, then there is no need to labor for penances and austerities. If devotional service does not manifest as the result of some type of austerity, then the insignificant result of that austerity will never be accepted by a true Vaisnava at any time.

(5)

*ihate je gudha marma, bhujo baisnaber dharma,  
patra-bhede adhikara bhinna  
binoder nibedana,            bidhi-mukta anuksana,  
sara-grahi sri-krsna-prapanna*

From all this, just try to understand the deep inner significance of the principles of Vaisnava behavior. That is, according to differences in receptivity of different persons, there is a definite difference in their rightful capacity in devotional service. Bhaktivinoda's humble submission is that you should just become a sara-grahi and accept the essence of complete surrender to Krsna, thus becoming freed from, and transcendental to, all types of scriptural rules and regulations.

SONG 16 — Cheating devotees are rejectable

(1)

*mana, tumi barai cancela  
ekanta sarala bhakta- jane naha anurakta,  
dhurta-jane asakti prabala*

Oh, my dear mind, you are certainly most restless and flickering. You are not attracted by unalloyed devotees of the Lord who are free from crooked complications, but instead you remain strongly attached to the company of sly, hypocritical cheaters.

(2)

*bujrugi jane jei,                      taba sadhu-jana sei,*  
*ta'r sanga tomare nacay*  
*krura-besa dekho ja'r sraddhaspada se tomar,*  
*bhakti kori paro ta'r pay*

Those strange, deviant imposters are considered by you to be sadhus, and you are dancing merrily in their company. And those who have a cruel and hard-hearted nature are your most worshipable objects of reverence. In great devotion you fall down at the feet of such rascals.

(3)

*bhakta-sanga hoy janra,              bhakti-phal phale ta'r,*  
*akaitave santa-bhava dharo*  
*cancalata chari mana, bhajo krsna-sri-carana,*  
*dhurta-sanga dure parihara'*

The real result of devotion fructifies for one who keeps the company of the true devotees of the Lord in a peaceful mood devoid of cheating propensities. My dear mind, giving up your unsteady flickering nature and abandoning the association of sly deceitful cheaters in a far distant place, just worship the beautiful lotus feet of Krsna.

SONG 17— Fault-finders of the disciplic succession rectified

(1)

*mana, tore boli e barata*  
*apakka bayase hay,              bancita bancaka-pa'y,*  
*bikaile nija-svatantrata*

My dear mind, I have this message to convey to you. Alas, how remorseful it is that you have sold your own individuality and freedom to hoose intelligently, due to being cheated by other cheaters who dissuade you away from the path of spiritual life given you by your guru. At your tender immature stage of spiritual realization, you listen to such cheaters, only to be misled from the true path.

(2)

*sampradaye dosa-bhuddhi,      jani' tumi atma-suddhi,*  
*koribare hoile sabadhan*  
*na nile tilaka-mala,      tyajile diksar jvala*  
*nije koile nabina-bidhan*

You now have a new talent for finding faults with the society of devotees and the whole disciplic succession as well. Constantly trying to be aware of these minor faults that you find, you become very careful to try to "purify" yourself. Wearing neck beads no longer, marking your forehead with tilaka no longer, you have now made up your own new set of rules and regulations. You have rejected your initiating spiritual master (diksa-guru), because you now imagine his influence to be a burning sensation in your heart.

(3)

*purva-mate tali diya, nija-mata pracariya,  
nije avatar buddhi dhori'  
bratacar na maile, purva-patha jale dile,  
mahajane bhrama-drsti kori'*

Dear mind, you artificially, agree with your former opinion, but you really don't accept or follow it, and instead you broadcast your own whimsical philosophy just to establish yourself as some sort of incarnation. Trying to find mistakes in the spiritual process and activities of the great devotees, you completely toss out your previous spiritual path as rubbish, neglecting all of your former vows and practices.

(4)  
*phonta, diksa, mala dhori', dhurta kore' su-caturi,  
tai tahe tomar biraga  
mahajana-pathe dosa, dekhiya tomar rosa,  
patha-prati charo anuraga*

You have become most displeased because you think that tilaka, initiation, and neck beads are accepted only by sly, cunning cheaters. You become angry when you find some insignificant fault with the process of the treat souls, and thus you reject all attachment to the path.

(5)  
*ekhan dekhaha bhai, svarna chari' loile chai,  
ihakal parakal jay  
kapata bolila sabe, bhakati ba pele kabe,  
dehante ba ki ho'be upay?*

Now just see here, dear brother, your present life as well as your future life are at stake. You have renounced pure gold simply to take some worthless ashes. Everyone says that you are bogus. If you don't accept the process of bona fide devotional service, then how will you be delivered at the time of your death?

SONG 18 — Bogus ecstatic symptoms

(1)  
*ki ar bolibo tore mana?  
mukhe bolo "prema prema" bastutah tyajiya hema,  
sunya-grantha ancale bandhana*

(2)  
*abhysiya asrupata, lampha jhamph akasmat,  
murccha-pray thakaha padiya  
e loka bancite ranga, pracariya asat-sanga,  
kamini-kancana labha giya*

What more shall I say to you, my dear mind? You are expert at giving lip-

service by always speaking of "love for Krsna, love for Krsna", but the real fact is that you are renouncing the real gold simply to tie an empty knot in the border of your cloth. (In other words, you lose the substance to grasp at something false).

Well-practiced in artificially shedding tears and in suddenly leaping here and there, you like to fall on the ground and pretend to be unconscious in ecstatic love for Krsna. You perform such mischievous pranks only to cheat the innocent public and thereby broadcast and popularize your own wicked association. This is all such nonsense just so you can attract women and money.

(3)

*premer sadhana-"bhakti", ta'te noila anurakti,  
suddha prema kenome milibe?  
dasa-aparadha tyaji', nirantara nama bhaji',  
krpa hale su-prema paibe*

The means for attaining pure, ecstatic love for Godhead is called "devotional service". If you have no inclination or attachment to this pure devotional process, then how do you expect to factually come into contact with pure love for Krsna? Carefully avoiding the ten offences in chanting the holy name, just worship that name incessantly, and you will attain the highest quality of pure ecstatic love when the mercy comes to you.

(4)

*na manile su-bhajana, sadhu-sange sankirtana,  
na korile nirjane smarana  
na uthiya brksopari, tanatani phal dhoril',  
dusta-phal korile arjana*

But your idea, dear mind, is to neglect the best and most auspicious process of worshiping Krsna, namely the congregational chanting of His holy names in the association of purified devotees. And you don't even bother to try to remember Him in a lonely place. This is just like trying to pick fruits forcibly from a tree by jumping at them from the ground. Instead of climbing the tree to properly pick the sweet, ripened fruits from the top of the tree, you will simply get the sour, unripe fruits by such a jumping process.

(5)

*akaitaba krsna-prema, jena su-bimala hema,  
ei phal nrloke durlabha  
kaitabe bancana-matra, hao age jogya-patra,  
tabe prema hoibe sulabha*

Ecstatic love for Krsna which is completely freed from the propensity to cheat is just like spotlessly pure gold, and the fruits of such pure love are rarely found in this world. However, my dear mind, your cheating process of imitation

so-called love is simply a fraud. To get the real pure love, you have to first make yourself a fit candidate, and then true transcendental love will become very easily obtainable for you.

(6)

*kame-preme dekho bhai, laksanaete bheda nai,  
tabu kama 'prema' nahi hoy  
tumi to' barile kama, mithya tahe 'prema' nama,  
aropile kise subha hoy?*

My dear brother, just compare the characteristics of your bogus lust with the characteristics of true love for Krsna, there is practically no difference at all in the external symptoms of both. Nevertheless, this artificial lust is definitely not true love at all. You are completely covered with lust, but you lie and falsely call it "prema". Therefore how will you be blest with real spiritual well-being?

SONG 19— Lust is not love

(1)

*keno mana, kamere nacao prema-pray?  
carma-mamsa-moy kama, jara-sukha abirama,  
jara-bisayete sada dhay*

Tell me why, my dear mind? Why are you forced to dance by lust, and why do you think that such dancing is Krsna conscious? Your lust is simply abounding in skin and meat, and you are addicted to non-stop material sense gratification. Thus you factually spend your time in running here and there, chasing after worldly sense objects.

(2)

*jiber svarupa dharma, cit-svarupe prema-marma,  
taha bisaya-matra hari  
kama-abarane hay, prema ebe supta-pray,  
prema jagao kama dura kori'*

The soul's original eternal nature is pure love within the innermost core of its spiritually conscious form, and the sole object of repose for that pure love is Lord Hari. Alas, how lamentable it is, that this inherent ecstatic love is now lying in a dormant, sleeping state due to the artificial covering of this temporary lust, My dear mind, banishing this lust to a distant place, just rouse and reawaken your sleeping prema.

(3)

*sraddha hoite sadhu-sange, bhajaner kriya-range,  
nista-ruci-asakti-udoy  
asakti hoite bhava, tahe prema pradurbhava,*



*ei krame prema upajoy*

Only in the following sequence does pure love for Krsna awaken: First one develops *sraddha* (faith) in the precess of Krsna Consciousness; then, due to that faith one becomes enthusiastic for *sadhu-sanga* (the association of devotees); then, by performance of *bhajana-kriya* (devotional worship) in the company of the devotees there awakens *nista* (steadiness in service), then *ruci* (taste), then *asakti* (attachment to the Lord); this attachment then gives rise to *bhava* (genuine ecstatic emotions), from which *prema* (pure love for Krsna) manifests its re-awakening. Only in this sequence does *prema* come into being.

(4)

*ihate jatana ja'r, sei pay prema-sar,*  
*krama-tyage prema nahi jage*  
*e-krama-sadhane bhoy, keno koro' durasoy,*  
*kame prema kabhu nahi lage*

One who endeavors for this bona fide precess gets the essence of pure ecstatic love for Krsna. One who neglects the proper order of this procedure does not experience the reawakening of pure *prema*. My dear mind, why are you maintaining the wicked mentality of apprehension and fear of this bona fide method of devotional practice? By cultivation of your lust in this mundane sphere, you will never be able to touch upon genuine ecstatic love for Krsna.

(5)

*natakabhinoy pray, sakapata prema bhay,*  
*tahe matra indriya-santosa*  
*indriya-tosana char, sada koro' parihar,*  
*charo' bhai aparadha-dosa*

So by the likes of your dramatic performance of dancing in lust, you think that this is indicative of your *prema*, but it is actually a deceptive, feigned imitation of *prema*. Thus you whole process is simply gross sense gratification. My dear brother, always reject such degraded, contemptible sense gratification, casting out this grave offense to the Lord.

*Thus end the first branch of Kalyan kalpa-taru, entitled Upadesa (Spiritual Advice)*

## SECOND BRANCH: UPALABDHI

—Attainment of realization of the previous series of advices (Upadesa)—

— 14 songs —

**PART I) —Anutapa-laksana-upalabdhi — Attainment of the symptoms of repentance**

( 5 songs)

**SONG 1— Whole life wasted**

(1)

*ami ati pamara durjana  
ki korinu hay hay,                      praktir dasatay,  
katainu amulya jibana*

(2)

*koto-dina garvbhavase,                      katainu anayase,  
balya gelo bala-dharma-base  
gramya-dharma e jaubana,                      miche dinu bisarjana,  
brddha-kala elo abasese*

(3)

*bisaye nahiko sukha, bhoga-sakti subaimukha,  
anta danta, sarira asakta  
jibana jantranamoy,                      maranete sada bhoy,  
bolo kise hoi anurakta*

(4)

*bhoga-bastu-bhoga-sakti,                      ta'te chilo anurakti,  
je-paryanta chilo dehe bala  
samasta bigata ho'lo, ki loiya thaki bolo,  
ebe citta sadai cancala*

(5)

*samarthya thakite kay,                      hari na bhajinu hay,  
asanna kalete kiba kori?  
dhik mor e jibane,                      na sadhinu nitya-dhane,  
mitra chadi' bhajilam ari*

(1)

Oh no! Just see my condition now! I must be the most sinful rogue of all!  
Alas, alas, what have I done, what have I done? The human form of life is very rare,  
but I have passed such a priceless life engaged simply as a slave in the service of  
the material energy!

(2)

How much time have I spent being packed up in the womb of my mother? After being born, my childhood was spent simply playing around frivolously, according to the nature of children. Then my youth quickly passed by in executing many different obligations according to social customs. All those days having been wasted uselessly, I now suffer old age in the end as my only reward.

(3)

I can no longer get any pleasure from sense gratification, for my power to enjoy has now become reversed. My teeth as well as my whole body have now become disabled and weak. Various aches and pains make my daily life unbearable, and I am haunted by continuously hovering fear of death. Due to all this, I don't feel as if there is any security or protection from any quarter. Therefore to what can I possibly remain attached to in this world?

(4)

My enjoyment of this body was limited to material sense objects coupled with my drive to enjoy them. But now my attachment and inclination to all this has faded away. Everything in life having now passed me by, my heart is extremely worried about how to hold onto this emaciated old life.

(5)

Alas! The real problem is that when I was young and fit, I have passed this life without ever worshipping the Supreme Lord Hari. Being bereft of the power to hold onto this body, what will I do now that the final moment is approaching? Oh, to hell with my entire life! I never took advantage of the actual eternal treasure. Instead, I have abandoned my real friend (Hari) only to worship my enemy, (this miserable material energy).

SONG 2 — Bereft of devotees' association

(1)

*sadhu-sanga na hoilo hay!  
gelo dina akarana, kori'artha uparjana,  
paramartha rohilo kothay?*

(2)

*suvarna koriya tyaga, tuccha lostre anuraga.  
durbhagar ei to' laksana*

*krsnetar sanga kori', sadhu-jane prihari',  
mada-garve katanu jibana*

(3)

*bhakti-mudra-darasane, hasya koritam mane,  
batulata boliya tahay  
je sabhyata sresta gani', harainu cintamani,  
sese taha rohilo kothay?*

(4)

*jnaner garima bale, bhakti-rupa susambale,  
upeksinu svartha pasariya  
dusta jadasrita jnana, ebe ho'lo antardhana,  
karma-bhoge amake rakhiya*

(5)

*ebe jadi sadhu-jane, krpa kori' e durjane,  
dena bhakti-samudrer bindhu  
ta' hoile anayase, mukta ho'ye bhava-pase,  
par hoi e samsar sindhu*

(1)

Alas! Now I realize that all of my days had passed uselessly, for I never had the great fortune of associating with the devotees of the Lord. Therefore instead of hearing from them about the process of attaining the topmost goal of human life, I have wasted my time simply working hard to earn money.

(2)

This is such a unfortunate calamity, for I now consider that I have rejected pure gold simply to become attached and devoted to a small clod of dirt. In other words, I have abandoned the bright-faced golden devotees of the Lord to associate with filthy dirty persons who are averse to Krsna. Thus in their company I have passed my entire life dazed in madly intoxicated vanity.

(3)

Whenever I saw someone decorated with the signs of a Vaisnava like tilaka,

neck beads and sikha, etc., I would laugh at them within my mind, considering them to be completely insane. Regarding ;this attitude of mine to be the most highly cultured behavior, I have thereby robbed myself of the transcendental association of those touch stone-like devotees. So now in the end I am wondering. . . where has all this nonsense led me to?

(4)

On the strength of my material education, I became puffed up and completely overlooked the most auspicious form of spiritual life, which is available only by devotional service. Thus I have completely steered clear of the ultimate goal of life. But now in my old age, all of this polluted material knowledge I worked so hard for is dwindling, for my memory is gradually fading away. Just see how I am captured and tormented in enjoying the fruits of my previous material activities!

(5)

Now I have just one last hope. If only the devotees would be merciful to this sinful rogue by sprinkling me ;with one drop from the bhakti-rasamrta-sindhu, the nectarine ocean of pure devotion, then I will be satisfied. By the sweet influence of that single drop, I will instantly and effortlessly become liberated from the strong grip of ;this material world, and thus I will finally be able to cross over the ocean of nescience.

SONG 3— Time wasted in karma

(1)

*ore mana, karmar kuhare gelo kal  
svargadi sukher ase, porilam karma-phanse,  
urnanabhi-sama karma-jal*

Oh my dear mind! What shall I say to you now? All my time has been spent inside the deep pit of fruitive activities. With high hopes of future happiness in the heavenly planets, I have fallen into the trap of fruitive actions and reaction, which is exactly like the entangling web of a spider.

(2)

*upavasa-brata dhorī', nana kaya-klesa kori',  
bhasme ghrta daliya apar  
marilam nija dose, jara-maraner phanse,  
hoibare narinu uddhar*

Observing many different types of austere vows and fasting to achieve some future heavenly goal, I thus performed such useless physical labor for no real tangible result. This was just like pouring oblations of ghee onto dry ashes only.

Now I am being strangled within the noose of karma, being destroyed by my own foolish nonsense. And the only result is that I have not been able to deliver myself from this predicament.

(3)

*barnasrama-dharma yaji', nana deba-debi bhaji',  
mada-garve katainu jibana  
sthira na hoilo mana, na labhinu santi-dhana,  
na bhyajinu sri-krsna-carana*

I conducted many sacrifices in honor of many different demigods and goddesses, as is recommended for householders in the varnasrama-dharma system. But by doing this I only became so puffed up that I wasted my whole life in such delirious pride. I never got any peace of mind by doing all this, for I completely missed out on the golden treasure of spiritual satisfaction. So much trouble I underwent because I never worshiped ;the beautiful lotus feet of Sri Krsna!

(4)

*dhik mor e jibane, dhik mor dhana-jane,  
dhik mor barna-abhimana  
dhik mor kula-mane, dhik sastra adhyayane,  
hari-bhakti na pailo sthana*

Therefore to hell with my whole life! To hell with all my wealth and followers! To hell with my caste-pride! To hell with all my so-called dignity of family prestige! To hell with my studies of the karma-khanda scriptures, for I have not become fixed up in pure devotion to Lord Hari!

SONG 4— Poisonous mayavada philosophy

(1)

*ore mana, ki bipada hoilo amar!  
mayar duratmya-jvare, bikar jibere dhore,  
taha hoite paite nistar*

Oh my dear mind, just see what calamity has befallen me now! My soul is captured in a perverted delirium due to maya's cruel tyrannical treatment, which burns me with material miseries just like fire. An with a hope of becoming freed from all this. . .

(2)

*sadhinu advaita mata, jahe maya hoy hata,  
bisa sebi' bikar katilo  
kintu e durbhagya mor, bikar katilo ghora,  
biser jvalay prana gelo*

. . . I took to the path of non-dual monistic mayavada philosophy, which finishes all of maya's troubles when one merges with the "oneness". Thus drinking poison, I have successfully become rid of the disturbing delirium of maya. But just see what an unfortunate mishap has arisen now! Although the

difficulties caused by the material world have been eradicated, my life is now being vanquished by the burning poison of that deadly mayavada philosophy.

(3)

"ami brahma ekamatra", e jvalay dahe gatra,  
ihar upay kiba bhai?  
bikar je chilo bhalo, ausadha janjal ho'lo,  
ausadha-ausadha kotha pay?

By thinking "I am only spirit", one certainly burns up any attachment to the material body. But is that the real final remedy, oh mind, my dear brother? Certainly it is good that the disturbance of material tribulations has been relieved, but the so-called "medicine" of the mayavada philosophy has now become an unwanted burden, another trouble all over again. So now tell me where you will get the medicine which will cure this "medicine"?

(4)

maya-datta ku-bikar, mayavada bisa-bhar,  
e dui apada nibarana  
hari-namamrta pana, sadhu baidya-subidhana,  
sri-krsna-caitanya sri-carana

These two dangers: 1) nasty troubles given by maya, and 2) the poisonous burden of mayavada philosophy, can be prevented and curbed completely by taking the nice prescription medicine recommended by the devotee-physicians. And that ecstatic prescription is to drink with gusto the immortal nectar of harinama at the divine lotus feet of Sri Krsna Caitanya Mahaprabhu.  
SONG 5— Remedy for mayavada and misery

(1)

ore mana, klesa-tapad dekhi je asesa  
avidya, asmita ar, abhinivesa durbar,  
raga, dvesa --- ei panca klesa

My dear mind, all I can see is unlimited material miseries and difficulties on all sides. Especially there are these five specific troubles: 1) ignorance, 2) distraction, 3) mis-concentration, 4) mis-directed love, and 5) impurity.

(2)

avidyatma-bismarana, asmityanya-bhibhavana,  
abhinivesanye gadamati  
anye priti ragandhata, vidvesatma bisuddhata,  
panca klesa sadai durgati

(According to Patanjali's *Yoga-sutra*, *Sadhana-pada*, third *sutra*);

The affliction of these five miseries results in continuous degradation in the following ways:

1) AVIDYA: ignorance makes me completely forgetful of my nature as pure

spirit soul

2) ASMITA: conceited egoistic pride causes me to be distracted from the real essence of life.

3) ABHINIVESA: I have become deeply absorbed in trivial pursuits;

4) RAGA: I've developed love and attachment to things which are averse to pure God-consciousness; and

5) DVESA: my soul has become filthy and polluted by nasty qualities.

(3)

*bhuliya baikuntha-tattva, maya-bhoge su-pramatta,  
'ami' 'ami' koriya bedai  
'e amar, se amar', e bhavana anibar,  
byasta kore' mor citta bhai*

Due to all these distracting troubles, I am forgetting my real home in the spiritual world, the eternal land of no anxiety. And I have become completely mad by frantically trying to enjoy all the so-called enjoyments offered by maya's illusions. Thus I surround myself with so many misconceptions of "me, me, me". Oh mind, my dear brother, just see how my heart has become full of so much anxiety due to constant worries about "this is mine, that is mine".

(4)

*e roga-samanopay, anvesiya hay hay,  
mile baidya sadya yamopama  
ami brahma maya-bhrama' ei ausadher krama,  
dheki' cinta hoilo bisama*

I am searching for the remedy to cure this material disease of being tortured by Yamaraja, but oh no! I've met a doctor who is no better than Yamaraja at all. This 'doctor' has given me the prescription "I am Brahman, maya is false", but now when I see the result of this so-called medicine, I feel an unbearable anxiety in my conscience.

(5)

*eke to' roger kasta, yamopama baidya bhrasta,  
e jantrana kise jay mor?  
sri caitanya doyamoy, koro' jadi samasroy,  
par habe e bipada ghor*

On one side I feel great difficult and grief from these five material miseries, and on the other side stands the corrupted doctor (the Mayavadi who is just like another Yamaraja). How will I ever be able to get freed from being sandwiched in between this tormenting agony? There is only one remedy, that is: if I would simply take complete shelter of Lord Caitanya, Who is know to be the Most Merciful, then only I will easily cross over this ghastly calamity.



## PART II —Nirveda-laksana-upalabdhi

—Attainment of the symptoms of despondent, disinterested  
callousness towards worldly affairs—

— 5 songs —

### SONG 1— Material life is not nice

(1)

*ore mana, bhalo nahi lage e samsar  
janama-marana-jara, je samsare ache bhara,  
tahe kiba ache bol' sar*

Listen, my dear mind. I don't like this material world at all. It is simply filled with the suffering of birth, death, disease and old age. Besides all this suffering, tell me now that good thing could possibly be found here?

(2)

*dhana-jana-parivar, keho nahe kabhu ka'r,  
kale mitra, akale apar  
jaha raknibare cai, taha nahe thake bhai,  
anitya samasta binasvar*

Wealth, followers and family members they can never really belong to anyone. For a time they are together, and afterwards they all drift apart. All these relationships which you would love to hold on to, none of them will remain for long, my dear mind. Oh brother, know it for sure that all these temporary things are flimsy and perishable.

(3)

*ayu ati alpa-dina, krame taha hoy ksina,  
samaner nikata darsana  
roga-soka anibar, citta kore' charakhar,  
bandhava-bijoga durghatana*

The lifespan of one living in this world is extremely short, and even that gradually decays more and more until one beholds Yamaraja hovering nearby. Afflicted with continuous diseases and lamenting in heart-broken grief, his consciousness thus degrades more and more. Finally one meets his downfall, and he again suffers the calamity of separation from his dear kinsmen.

(4)

*bhalo ko're dekho bhai, amisra ananda nai,  
je ache, se duhkher karana*

*se sukher tore tabe, keno maya-dasa habe,  
haraibe paramartha-dhana*

Just see here, my dear brother. Don't go for this mixed pain and pleasure of so-called material happiness, for it is actually the source of all your troubles. If this is the real situation, then why have you become the slave of maya just on account of this miserable so-called happiness? Do you realize what you've done? If you become the slave of maya then you only rob yourself of the eternal treasure waiting for you, the supreme goal of life.

(5)  
*itihasa-alocane, bheve' dekho nija mane,  
koto asurika durasoy  
indriya-tarpana sar, kori' koto duracar,  
sese labhe marana niscoy*

Just become a little thoughtful for once and reflect back on your own life story, how many demoniac temptations you were motivated by. Simply to get a little sense gratification, how many unlimitedly sinful acts have you committed? So now just see the result, the only gain in the long run is your certain death.

(6)  
*marana-samay ta'ra, upay hoiya hara,  
anutap-anale jvalilo  
kukkuradi pasu-pray, jiban katay hay,  
paramartha kabhu na cintilo*

Alas! Never having once considered the purpose or goal of human existence, such a person wastes his entire life just like a dog or a pig. Then at the time of death, being bereft and cheated out of any means of deliverance, he laments bitterly and burning the fire of repentance.

(7)  
*emon bisaye mana, keno thako acetana,  
chado chado bisayer asa  
sri-guru-caranasroy, koro' sabe bhava joy,  
e daser sei to' bharasa*

My dear mind, so tell me why you remain stupefied and unconscious absorbed in this useless temporary sense gratification? I want you to give it up right now, and give up all hopes for future sense gratification as well. For the expectation of this humble servant is that you will be able to conquer over this miserable material existence by being firmly situated under the protection offered by the lotus feet of sri guru, your most well-wishing spiritual master.

SONG 2— How material hopes increase

(1)

*ore mana, badibar asa keno koro'?*  
*parthiba unnati jata, sese abanati tata,*  
*santa hao mor bakya dharo'*

(2)  
*asar iyatta nai, asa-patha sada bhai,*  
*nairasya-kantake ruddha ache*  
*bado' jata asa tata, asa nahi hoy hata,*  
*asa nahi nityanitya bache*

(3)  
*ek rajya aj pao, anya rajya ka'l cao,*  
*sarva-rajya koro' jadi labha*  
*tabu asa nahe sesa, indra-pada avasesa,*  
*chadi' ca'be brahmar parabhava*

(4)  
*brahmatva chadiya bhai, siva-pada kise pai,*  
*ei cinta ha'be abirata*  
*sivatva labhiya nara, brahma-samyā tadantara,*  
*asa kore' sankaranugata*

(5)  
*ataeva asa-pasa, jahehoy sarva-nasa,*  
*hrdoy hoite rakho dure*  
*akincana-bhava lo'ye, caitanya-caranasroye,*  
*basa koro' sada santipure*

(1)  
My dear mind, why do you want to increase your ambitions unlimitedly? Don't you know that as much as one gets elevated to the high position of a king, to that same degree he meets his downfalling the end? So then calm down, get a grip on yourself and try to catch what I will say to you now.

(2)  
There is no limit to the increase of material desires. This is how it works: if one obtains a desire, then he gets poked by the thorn of disappointment. By that he is forced to look forward to still another desire, and in this way one keeps on continuously moving on and on from one desire to the next. As much as desires keep on increasing, to that degree there is no cessation, and all such material hopes and aspirations are not stopped even by death, they will still continue increasing even if you keep on changing bodies.

(3)  
If you get one kingdom today, then tomorrow you will want still another kingdom to increase your domain, and after that you will want to rule the whole

world. After getting that, still your desires will not be satisfied, until finally you will be renouncing your post of Lord Indra with high hopes of obtaining the power and influence of Lord Brahma.

(4)

If you get the post of Lord Brahma, you will then be constantly plotting how to usurp the post of Lord Siva. If one attains the post of Siva. If one attains the post of Siva, then the only thing left to be attained is the 'oneness' of merging in the supreme Brahman effulgence. That kind of desire is especially cherished by the impersonalist followers of Sri Sankaracarya.

(5)

Therefore, my dear mind, knowing that everything is lost within the endless network of hopes and aspirations, you should keep all such material desires at the maximum distance from your heart. Taking on the mood and behavior of a humble servant under the shelter of Lord Caitanya's lotus feet, you should thus always reside in Vaikuntha, that place which is pervaded with everlasting transcendental peace.

SONG 3— Bhukti and mukti rejected

(1)

*ore mana, bhukti mukti-sprha koro' dura  
bhoger nahiko sesa, tahe nahi sukha-lesa,  
nirananda tahate pracura*

(2)

*indriya-tarpana bai, bhoge ar sukha kai,  
seo sukha abhava-purana  
je sukhete ache bhoy, ta'ke sukha bola noy,  
te'ke dukkha bole' bijna-jana*

(3)

*phal-sruti jata, sei lobhe koto sata,  
mudha-jana bhoga prati dhay  
se-saba kaitaba jani', chadiya baisnaba-jnani,  
mukhya-phal krsna-rati pay*

(4)

*mukti-banca dusta ati, nasta kore 'sista-mati,  
mukti-sprha kaitaba-pradhana  
taha je chadite nare, maya nahi chade ta're,  
ta'r jatna nahe phalavan*

(5)

*ataeva sprha-dvoy, chadi sodha e hrdoy,  
nahi rakho kamer basana  
bhoga-moksa nahi cai, sri-krsna-carana pai,*

*binoder ei to' sadhana*

(1)

Oh my dear mind, cast out all your desires for material enjoyment and liberation. There is no end to endeavors for so-called material pleasure, although there is not one iota of real happiness in it; rather, it abounds in exactly the opposite of happiness, simply profuse misery.

(2)

Other than merely tingling the senses only, tell me where is the actual pleasure ;in enjoying so many sense objects? This type of so-called pleasure is full of deficiency and cannot come up to the mark even to be called "pleasure". Indeed, those who are truly wise will never call that pleasure; they tell it like it is and call such cheap sense gratification by its real name: "suffering". And they even fear that kind of suffering.

(3)

Countless persons who are foolish like asses run madly after the material enjoyments which are recommended in the karma-khanda section of the scriptures, becoming intensely greedy to enjoy their material senses. ;But the wise Vaisnava, knowing all this to be a cheating process only, thereby rejects such deficient sense gratification and receives genuine love and attachment to Lord Krsna, which is the real essence and principle fruit of all the scriptures.

(4)

The desire for emancipation from the material world to merge with God is yet another wicked desire, for such a desire corrupts the righteous mentality of steadfast devotion to God. The hard labor of one who tries for this type of impersonal liberation is a fruitless burden, and is the last snare of maya. The trick is that he is unable to give up his endeavor, and maya's illusion does not give him up either.

(5)

Therefore, my dear mind, just reject these desires for bhukti and mukti and cleanse this heart; don't keep these lusty desires there. Bhaktivinoda does not want material enjoyment or liberation at all but instead practices proper devotional service to obtain the lotus feet of Sri Krsna; that's all.

SONG — Rare human birth wasted

(1)

*durlabha manaba-janma labhiya samsare  
krsna na bhajinu --- duhka kahibo kahare?*

The human form of life is the rarest opportunity for attaining spiritual perfection. But now I am lamenting, because I've somehow or other been born with such an opportunity, and I wasted it by never worshiping Lord Krsna. Oh, to whom shall I tell the tale of this misery?

(2)

*'samsar' 'samsar', ko're miche gelo kal  
labha na koilo kichu, ghatilo janjal*

Having married and entered into the entanglements of materialistic family life, I passed my time in vain. I never got any tangible gain or permanent benefit, only trouble and botheration.

(3)

*kiser samsar ei chayabaji pray  
ihate mamata kori' brtha dina jay*

What kind of world is this anyway? It seems to be just like a magic lantern show that I saw at a carnival, wherein so many shadows and optical illusions dance magically before my eyes. I feel great attachment and identification with such a world, and thus day after day passes by fruitlessly, without any purpose whatsoever.

(4)

*e deho patana ho'le ki ro'be amar?  
keho sukha nahi dibe putra-paribar*

When this body drops dead on the ground then what will remain mine? At that moment, all of my sons and dearest loved ones will not be able to give me any happiness.

(5)

*gardhaber mata ami kori parisram  
ka'r lagi' eto kori, na ghucilo bhram*

I work hard just like an ass every day, and now I am wondering for whom am I working so hard? I am still surrounded by so many illusions.

(6)

*dina jay micha kaje, nisa nidra-base  
nahi bhavi --- marana nikate ache bo'se*

I waste every day in useless, insignificant work, and I waste every night controlled by sleep. And in every 24 hours I never for one second consider that cruel death is sitting very close by my side.

(7)

*bhalo manda khai, heri, pari, cinta-hina  
nahi bhavi, e deho chadibo kon dina*

I live a very carefree life-style, sometimes eating a lot, or eating a little if I feel like it, sometimes I see nice things around the town, or sometimes I do not go out at all, sometimes I wear opulent clothing, or if I'm in the mood, I'll wear something simple. I live so carefree that I never consider that one day I will have to give up this body.

(8)  
*deho-geho-kalatradi-cinta abirata*  
*jagiche hrdoye mor buddhi kori' hata*

My poor heart is plagued by constant anxieties about the maintenance and daily turmoils created by my body, my house, my wife, my family members and my social obligations. All these anxieties are pinching me and destroying all my intelligence.

(9)  
*hay, hay! nahi bhavi --- anitya e saba*  
*jibana bigate kotha rohibe baibhava?*

Alas, alas! What a remorseful situation has arisen! I am absorbed in all this trouble, but I never consider that all these things are temporary and subject to perish very soon. After I'm dead and gone, where will all of my material opulences remain?

(10)  
*smasane sarir mama podiya rohibe*  
*bihanga-patanga tay bihar koribe*

When my body will be thrown into the pit at the cremation grounds, it will simply lie there motionlessly. Then many crows, vultures, ants, and worms will come and playfully sport there.

(11)  
*kukkur srgal sab anandita ho'ye*  
*mahotsaba koribe amar dehao lo'ye*

All the stray dogs and jackals will then become very much delighted, and in great ecstasy they will make a festival ground out of my body and will have a huge celebration and feast.

(12)  
*je deher ei gati, ta'r anugata*  
*samsar-baibhava ar bandhu-jana jata*

Just see, this is the ultimate destination of this material body. And the most

amazing thing is that all of my material opulences, house, family and friends have exactly the same destination.

(13)

*ataeva maya-moha chadi' buddhiman  
nitya-tattva krsna-bhakti korun sandhan*

Therefore I ask of anyone who has any sharp intelligence: please give up all of these temporary illusions presented by maya, and kindly search after the means to get pure devotion to Lord Krsna, for this is the only really tangible eternal truth.

SONG 5— The nature of the misled siddha-deha

(1)

*sarirer sukhe, mana, deho jalanjali  
e deho tomar noy, baranca e satru soy,  
siddha-deho-sadhana-samaye  
sarvada ihar bale rohiyacho bali  
kintu nahi jano, mana, e sarir acetana  
po' de roy jibana-balaye*

My dear mind, kindly cease from your endeavors to supply artificial "pleasures" to the material body. This body does not belong to you for enjoying as you please. RATHER, it is the most formidable enemy of one who is trying to practice devotional service in his siddha-deha, or spiritual body. But you, my dear mind, always depend on this body and try to squeeze whatever pleasure you can right up to the limits of its physical abilities. But what you're not understanding, dear friend, is that this material body is insensitive and unconscious, and that it simply drops down on the ground when your life is finished.

(2)

*eher saundarya-bala---nahe cirodina  
ataeva taha lo'ye, na thako garvita ho'ye,  
stoma' prati ei anunoy  
suddha-jibe siddha-dehe sadai nabina  
jadibhuta deho-joga, jibaner karma-bhoga,  
jiber patana jadasroy*

The handsomeness of this body, as well as its strength and abilities, do not last for very long. therefore my earnest request to you is that you please accept all these truths and don't become proud. The pure spirit soul in his siddha-deha is eternal and ever-fresh. But such a transcendental soul meets his downfall when he becomes stupefied within the cage of the material body. Thus his pure spiritual life is choked as he is rendered insensitive due to enjoying the results of temporary



fruitive activities within the shackles of karma.

### PART III—Sambandha-abhideya-prayojana-vijnana

4 songs —

#### SONG 1— Sambandha (Relationship with Krsna)

(1)

*ore mana, boli suno tattva-bibarana  
yahar bismrti-janya jiber bandhana*

Oh mind! Please listen to me now while I narrate this explanation of the absolute truth, the forgetfulness of which causes the soul's bondage to the material world.

(2)

*tattva ek advitiya atulya apar  
sei tattva parabrahma sarva saratsar*

That truth is one without a second, unparalleled, and unfathomable. This truth is the Parabrahman, supreme above the Brahman effulgence, the absolute Truth of all truths.

(3)

*sei tattva saktiman sampurna sundar  
sakti saktiman ek bastu nirantar*

That truth is the energetic source of all energies, and is complete in transcendental beauty. There is no distinction between the energy and the energetic; therefore they are eternally inseparable.

(4)

*nitya-sakti nitya sarva-bilasa-posaka  
bilasartha brndavana, baikuntha, goloka*

This eternal potency is supporting and nourishing all the eternal pastimes of the Lord. For the purpose of executing these varieties of pastimes, the sakti manifests different realms known as Vrndavana, Vaikuntha and Goloka.

(5)

*bilasartha nama-dhama guna parikar*

*desa-kala-patra sakti anucar*

For the purpose of expanding the Lord's pastimes, this potency manipulates His name, abode, qualities, associates; all according to transcendental time, place and circumstances.

(6)

*saktir prabhava ar prabhur bilasa  
parabrahma-sahe nitya ekatma-prakasa*

The potency's powerful influence is meant for performing the Lord's pastimes. With Him, the Parabrahman, this sakti is eternally identical to His personal manifestation.

(7)

*ataeva brahma age sakti-karya pare  
je kore siddhanta sei murkha e samsare*

Therefore only a fool in this material world makes the conclusion that first there is the impersonal Brahman, and after that comes all the activities of various divine potencies.

(8)

*purna-candra bolile kirana-saha jani  
akirana candra-sattta kabhu nahi mani*

One can understand the existence of the full moon by the obvious presence of the shining moonbeams. Without the rays, I will never accept the presence of the moon.

(9)

*brahma ar brahma-sakti-saha parikar  
sama-kala nitya boli' mani atahpar*

Brahma is eternally accompanied by the Brahma-sakti. I henceforth accept both of them to be one and the same eternal truth.

(10)

*akhanda bilasa-moy parabrahma jei  
aprakrta brndabane krsna-candra sei*

The moon-like Lord Krsna is that very same Parabrahman, abounding with all varieties of transcendental pastimes within the supreme realm of Vrndavana.

(11)

*sei se advaya-tattva paramanandakar  
krpaya prakata hoilo bharate amar*

He is indeed the non-dual truth and is the supreme source of all spiritual bliss; and by His own causeless mercy He has so kindly manifested Himself on the very soil of our India.

(12)

*krsna se parama-tattva prakrtir par  
brajete bilasa krsna kore' nirantar*

Krsna is that Supreme Absolute Truth existing beyond the material energy. He eternally performs His daily pastimes within the realm known as Vraja.

(13)

*cid-dhama-bhaskara krsna, tanra jyotirgata  
ananta citkana jiba tisthe avirata*

Krsna is the shining sun of this all-cognizant spiritual abode, and within His effulgence dwell innumerable fine particles of pure cognizance called jiva.

(14)

*sei jiba prema-dharmi, krsna-gata-prana  
sada krsnakrsta, bhakti-sudha kore' pana*

These jiva souls are by very nature full of pure ecstatic love and are all the dearly beloved of Lord Krsna. Always being attracted by Krsna, they continuously drink the ambrosial nectar of devotion.

(15)

*nana-bhava-misrita piya dasya-rasa  
krsner ananta-gune sada thake basa*

Enjoying a mixture of various moods in the mellow of servitude, the jivas eternally remain subjugated and controlled by Krsna;s unlimited virtuous qualities.

(16)

*krsna mata, krsna pita, krsna sahka, pati  
ei sab bhinna-bhava krsna kore rati*

They also love Krsna in all the different moods of being related to Him as a mother, father, friend, or husband.

(17)

*krsna se purusa ek nitya brndabane  
jiba-gana nari-brnda, rame krsna sane*

Eternally in Vrndavana Krsna is the only male (purusa), and all the jivas there enjoy pastimes in His company in the role of females (prakrti).

(18)

*sei to' ananda-lila ja'r nai anta  
ataeva krsna-lila akhanda ananta*

There is no end to all of these blissful pastimes; therefore Krsna's pastimes are known for being undisputedly supreme and unlimited.

(19)  
*je-sab jiber 'bhoga-banca upajilo  
purusa bhavete ta'ra jade paravesilo*

All the souls, in whom the desire to enjoy separately awakens, have to enter into the material world under the false conception of being a male (a purusa).

(20)  
*maya-karya jada maya--nitya-sakti-chaya  
krsna-dasi sei satya, kara-kartri maya*

Illusory material activities as well as maya herself are both the shadow reflections of the eternal potency. In reality, maya is the eternal maidservant of Krsna, but her job is to be in charge of operating the prison-house of the material world.

(21)  
*sei maya adarser samasta bisesa  
loiya gathilo bisva jahe purna klesa*

This illusory energy maya, has created the material universe exactly like an imitation model of the real spiritual variegatedness, but with the added feature of being full of various miseries.

(22)  
*jiba jadi hoilena krsna-bahimukha  
mayadevi tabe ta'r jachilena sukha*

If by chance a living entity becomes averse to the Supreme Lord Krsna, then Mayadevi's duty is to voluntarily offer her temptations of material happiness.

(23)  
*maya-sukhe matta jiba sri-krsna bhulilo  
sei se avidya-base asmita janmilo*

Intoxicated by maya's illusory happiness, the living entity then forgets Krsna. Under the influence of such ignorance, false egoistic selfishness arises.

(24)  
*asmita hoite hoilo maya-bhinivesa  
taha hoite jadagata raga ar dvesa*

From such selfishness she becomes raptly absorbed in illusion, and then she develops angry grudges and envious hatred towards other living entities.

(25)

*eirupe jiba karma-cakre pravesiya  
uccavaca-gatikrame phirena bhramiya*

In this fashion, the living entities are entering the wheel of fruitive activities, oscillating thereupon, and gradually wandering up and down.

(26)

*kotha se baikunthananda, sri-krsna-bilasa  
kotha mayagata sukha, dukha sarva-nasa!!*

Where is the supreme eternal spiritual bliss of Vaikuntha, full of Krsna's transcendental pastimes? And in comparison, where is so-called material happiness, in which everything is spoiled by its actual misery?

(27)

*cit-tattva hoiya jiber mayabhiramana  
ati tuccha jugupsita ananta patana*

Then when the fine particle of cognizant truth becomes addicted to the illusory energy, she suffers unlimited defeat at the hands of the very same maya, and thus she is abused and defamed until she falls into an extremely insignificant position.

(28)

*mayika deher bhavabhava dasya kori'  
paratattva jiber ki kastha aha mari!!*

Alas! How wonderfully astonishing it is that the soul, although composed of transcendental energy, has accepted such difficulty by faithfully serving the temporary material body in various ways!

(29)

*bhramite bhramite jadi sadhu-sanga hoy  
punaraya gupta nitya-dharmer udoy*

Thus wandering and wandering, if by chance the poor soul gets the association of the devotees of the Lord, then her eternal nature, which has been for so long covered over, will once again become aroused.

(30)

*sadhu-sange krsna-katha hoy alocana  
purva-bhava udi' kate mayar bandhan*

By discussing topics concerning Krsna in the association of devotees, and

thus awakening her previous mentality of servitude to Krsna, all bondage to maya's illusion become severed.

(31)

*krsna-prati jiba jabe korena iksana  
bidya-rupa maya kore' bandhana chedana*

When the conditioned soul thus looks towards Krsna, then by such an act, then this very same maya, in the form of transcendental knowledge, severs all of her material bonds.

(32)

*mayika jagate bidya nitya-brndabana  
jiber sadhana-janya kore' bibhavana*

The seat of this transcendental knowledge is present within this very universe as the eternal Vrndavana-dhama in India. Lord Krsna expands His abode and pastimes at this Vrndavana just to facilitate the conditioned souls' practice of devotional service.

(33)

*sei brndabane jiba bhavavistha ho'ye  
nitya seva labha kore' caitanya-asraye*

When she comes into contact with this Vrndavana, the living entity becomes overwhelmed and lost in emotional ecstasy. Remaining under the shelter of Lord Caitanya, she attain s eternal service.

(34)

*prakatita lila, ar goloka-bilasa  
ek tattva, bhinna noy, dvividha prakasa*

The Lord's pastimes of appearing in this world, as well as His pastimes in Goloka, are one in the same truth. Being ;non-different, they are simply two types of manifestations of the same pastimes.

(35)

*nitya-lila nitya-dasa-ganer niloy  
e prakata-lila baddha-jiber asroy*

The eternal pastimes in Goloka are the abode of all the eternally liberated servitors, whereas the manifest pastimes in the material world are the refuge for all of the bound-up conditioned living entities.

(36)

*ataeva brndabana jiber avasa  
asar samsare nitya-tattver prakasa*

Therefore Vrndavana is the living entities original eternal home, manifesting its own eternally true nature within the dead material world.

(37)

*brndavana-lila jiba koroho asroy  
atmagata rati-tattva jahe nitya hoy*

When the soul takes refuge in the lila of Vrndavana, then, absorbed in the real self, she enters into that eternal essence of the most divine principles of love.

(38)

*jadarati-khadyoter aloka adhama  
atmarati-suryodaye hoy upasama*

When in love with matter, the soul gives off an insignificant light like that of a small glow-worm; but, when relieved of the material atmosphere, she glows brilliantly like the sun, being in love with the real self.

(39)

*jadarati-gata jata subhasubha karma  
jiber sambandhe sab aupadhika dharmā*

All good and bad works performed out of love and attachment to matter are all borne of the temporary designative nature superimposed over the eternal soul.

(40)

*jadarati hoite loka-bhoga avirata  
jadarati aisvaryer sada anugata*

Due to love of matter people continuously try to enjoy sense gratification being always attached to the opulence of such material infatuation.

(41)

*jadarati, jadadeha prabhu-sama bhaya  
mayika bisaya-sukhe jibake nacaya*

Due to this love of matter, the soul in her material body lives just like an imitation God, but in reality she is forced to ??????????????????????  
?? —CANNOT READ  
IT—!!!

(42)

*kabhu ta're lo'ye jay brahma-loka jatha  
kabhu ta're siksa deya yogaisvarya-katha*

Sometimes the love for matter makes the living entity wander up to the

planet of Brahma-loka, and sometimes it gives her an inclination to attain the opulences of the eight-fold mystic yoga system.

(43)

*yogaisvarya, bhogaisvarya sakali sabhoy  
brndabane atmarati jiber abhoy*

The opulences of the yoga system, as well as the opulences of material enjoyment are both the causes of fear. However, the soul becomes completely fearless when she attains real love of the self in Vrndavana.

(44)

*sri-ksrna-bimuka jana aisvaryer ase  
mayika jadiya sukhe baddha maya-pase*

Persons who become averse to Krsna, becoming blinded by desires for material opulences, thus become bound up in illusory material pleasures within the snare of maya's trap.

(45)

*akincana atmarata krsna-rati-sar  
jani' bhukti-mukti-asa kore' parihar*

But if she somehow becomes humble and firmly established in the self, knowing the true essence of love for Krsna, the soul then rejects all desires for material enjoyment and liberation.

(46)

*samsare jibana-yatra anayase kori'  
nitya-dehe nitya seve atmaparada hari*

Then the journey of life goes on very smoothly and automatically, for Lord Hari bestows upon the jiva eternal service in an eternal spiritual body, even while still remaining within this world.

(47)

*barnamada, balamada, rupamada, jata  
bisarjana diya bhakti-pathe hana rata*

Relinquishing all mad intoxication due to caste, bodily abilities or beauty, one becomes attached to the path of devotional service.

(48)

*asramadi bidhanete raga-dvesa-hina  
ekamatra krsna-bhakti jani' samicina'*

Knowing devotional service to Krsna to be the only proper path, she remains situated in the rules of conduct for her particular order of life, devoid of any kind of anger or envy.



(49)

*sadhugana-sange sada hari-lila-rase  
japana korena kal nitya-dharma-base*

Under the controlling influence of her eternal natural activities, she passes her time always tasting the mellows of Hari;s pastimes in the association of devotees.

(50)

*jibana-jatrar janya baidika-bidhana  
raga-dvesa bisarjiya korena sammana*

Abandoning anger and envy, she gives due honor and respect the the Vedic injunctions, which are meant to be good instructions for the proper conduct of life's journey.

(51)

*samanya baidika-dharma artha-phala-prada  
artha hoite kama-labha mudher sampada*

But we see that the general characteristic of the Vedic injunctions is that they are meant for facilitating the success of economic development and from such wealth comes the fulfillment of lusty desires for sense gratification, which is usually the prized treasure of fools.

(52)

*sei dharma, sei artha, sei kama jata  
svikara korena dina-japaner mata*

Thus many souls accept all this religion, economic development and sense gratification simply as a means of passing the days.

(53)

*tahate jibana-jatra korena nirvana  
jibaner artha--krsna-bhaktir pravaha*

People are generally spending their life in that way, but the real meaning of life is o accept the flowing current of devotional service to Krsna.

(54)

*ataeva linga-hina sada sadhu-jana  
dvandvatita ho'ye korena sri-krsna-bhajana*

Therefore the devotees of the Lord perform the exclusive worship of Lord Krsna, being situated above any external system such as van asrama, etc. Thus they transcend all the dualities of the material body.

(55)

*jnaner prayase kal na kori' japana  
bhakti-bale nitya-jnana korena sadhana*

Thus she does not waste any time endeavoring separately for knowledge, for she automatically realizes eternal knowledge by the strength of her devotional service.

(56)

*jatha tatha basa kori', je bastra pori'  
sulabdha-bhojana-dvara deha raksa kori'*

Living here and there and anywhere, wearing any available cloth, she maintains body by taking only that food which is easily obtained.

(57)

*krsna-bhakta krsna-seba-anande matiya  
sada krsna-prema-rase phirena gahiya*

Thus the devotee of Krsna, being overwhelmingly absorbed in the joy of serving Krsna, always wanders and roams about in the mellows of pure love for the Lord, preaching the glories fo such love.

(58)

*nabadvipe sri-caitanya-prabhu abatara  
bhakatibinoda gay krpay tanhar*

Thus Bhaktivinoda is singing about the causeless mercy of Lord Sri Caitanya Mahaprabhu, Who has so kindly descended at Navadvipa-dhama.

## SONG 2— Vaisnava truth

(1)

*apurva vaisnava-tattva! atmar ananda-  
prasravana! nahi ja'ra tulana samsare*

Oh most powerful essential truth of the Vaisnava! Oh gushing fountain of the bliss of the self! A similar truth to whose there is no equal within this material world!

(2)

*sva-dharma boliya ja'r ache paricoy  
e jagate! e tattver suno vivarana*

On account of its own nature and characteristics it is famous in this world!

Please hear the description of the essence of this truth.

(3)

*parabrahma sanatana ananda-svarupa,  
nitya-kal rasa-rupa, raser adhar*

The Parabrahman is the original eternal form of bliss, as well as a deep reservoir of all transcendental mellows.

(4)

*paratpar, advitiya, ananta, apar!  
tathapi svarupa-tattva, sakti saktimana;  
lila-rasa-parakastha, asraya-svarupa*

(5)

*tarka ki se tattva kabhu sparsibare pare?  
rasa-tattva sugambhira! samadhi-asraye  
upalabdha! aha mari, samadhi ki dhana!*

How can any ordinary argument ever be able to touch this truth? The truth of such transcendental mellows is extremely deep and grave! It is attained only under the shelter of samadhi! Ah, such a wonderful treasure is samadhi!

(6)

*samadhista ho'ye dekho, susthira antare,  
he sadhaka! rasa-tattva akhanda ananda;  
kintu tahe asvadaka-asvadya-bidhana,  
nitya-dharma anusyuta!*

Oh aspiring devotee! Just see the characteristics of samadhi with an unagitated and peaceful mind. The truth of mellows is complete, absolutely undivided supreme bliss. However, within that, the dealings between the taster of mellows and that which is tasted have an eternal principle that is inseparable.

(7)

*advitiya prabhu,  
asvadaka krsna-rupa, --- asvadya radhika,  
dvaitananda! parananda-pitha brndavana!*

The Supreme Lord is one without a second, and in His original form of Lord Krsna He is the taster of transcendental mellows, and His object to be tasted is Sri Radhika. Oh, the joy of the meeting of the Supreme subject and object! And their transcendently blissful meeting place is Sri Vrndavana.

(8)

*prakrta jagate ja'r prakasa-bisesa,  
jogamaya prakasita; tanhar asraye  
labhiche sadhaka-brnda nitya prema-tattva ---*

*adarsa, jahar nama baikuntha-kalyan*

The special manifestation of Sri Vrndavana within the material universe is revealed directly by Yogamaya. Those aspiring devotees who take the refuge of This Vrndavana attain the eternal truth of ecstatic love. Indeed, the very name of this model of Vrndavana here on the earth's surface is all-auspicious even within the realm of Vaikuntha!

(9)

*jadi caha nityananda pravaha sevirite  
abirata, guru-padasraya koro' jiba*

If the living entity ever wants to continuously render service to the flowing current of eternal bliss, he takes shelter of the feet of a bona fide spiritual master.

(10)

*nirasa bhajana samudaya parihari  
brahma-cinta adi jata, sada sadha' rati,  
kusumita brndabane sri-rasa-mandale*

Then he rejects all types of dry, sapless worship which is devoid of appreciation for higher sentiments; he reflects deeply on the nature of the Absolute, and always arduously endeavors with taste to lovingly worship the circle of the divine rasa dance in Vrndavana (the rasa-mandala).

(11)

*purusatava-ahankara nitanta durbala  
taba! tumi suddha jiba! asvadya svajana,  
sri-radhikar nitya sakhi! parananda-rasa  
anubhavi!' maya-bhoga tomar patana!!*

My friend, your false egoistic conception of being a male is extremely feeble, for you are actually pure spirit soul! And your real family comprises the beloved objects which are tasted by Krsna, namely the eternal maidservants of Sri Radhika! Just realize the mellows of such transcendental ecstasy! The enjoyment of maya is your downfall!!

NOTE: This song is originally composed as on single paragraph of prose-type lines. But is not poetry, and not really prose either. Anyway, it has been broken up into smaller sections according to the flow of ideas to facilitate easier systematic translation and reading.

SONG 3— Imitation model of vaikuntha

(1)

*cijjader dvaita jini korena sthapana  
jadiya kutrka-bale hay  
bhrama-jal ta'r buddhi kore acchadana  
bijnana-aloka nahi tay*

Sometime one may foolishly try to establish the difference between spirit and matter in a manner based only on materialistic speculative theories; but alas! his intelligence becomes covered over by a network of illusions, and thus he can have no real illumination or realized knowledge.

(2)

*cit-tattve adarsa boli' jane jey jane  
jade anukrti, boli' mani  
tahas bijnana suddha rahasya sadhane  
samartha boliya ami jani*

That person who understands that matter is simply an imitation model of the true spiritual ideal achieves realization of the secret mysteries of the absolute problem. And I would consider such a person to be truly competent.

(3)

*ataeva e jagate jaha laksya hoy  
baikunthera jada anukrti  
nirdosa baikuntha-gata-satta-samudoy  
sadosa jadiya parimiti*

Therefore you can observe that this universe is simply a material imitation of the supreme Vaikuntha realm. The difference is that all of the existence in Vaikuntha is spotlessly pure, without any trace of fault whatsoever, whereas the material sphere is always full of faults and ineptitudes.

(4)

*baikuntha-nilaye jei aprakrta rati  
su madhura mahabahavavadhi  
ta'r tuccha anukrti purusa-prakrti  
sanga-sukha-samklesa jaladhi*

In the abode of Vaikuntha the transcendental love culminates into the highest limit of super-sweet mahabhava. In contrast, the insignificant imitative relationship between male and female in this world, and the resultant so-called pleasure of their association together, is simply an ocean of complete misery.

(5)

*aprakrta siddha-deha koriya asroy  
sahaja-samadhi-yogabale  
sadhaka prakrti-bhave sri-nanda-tanoy  
bhajena sarvada kautuhale*

Taking refuge in a transcendently perfect siddha-deha, or spiritual body, on the strength of his union with his own natural samadhi, the aspirant thus eternally worships in novel curiosity the Son of Nanda Maharaja in the mood and emotions like that of a female.

SONG 4— Whorship now, not later

(1)

*jibana-samapt-kale koribo bhajana, ebe kori grha-sukha'*  
*kakhan e katha nahi bole bijna-jana, e deha patanonmukha*

A wise, experienced man will never say: 'At the end of my life I will woeship God, but now I will enjoy happiness in family life'-- for he knows that this body is tottering and unstable, about to drop at any second.

(2)

*aji ba sateka barse abasya marana, niscinta na thako bhai*  
*jata sighra para, bhajo sri-krsna-carana jibaner thik nai*

Death certainly must come, either today or in about hundred years, so don't live so carefree, brothers! Immediately begin worshipping the lotus feet of Krsna, for ther is no fixed certainty of this life.

(3)

*samsar nirvana hori' ja'bo ami brndabana*  
*rna-troy sodhibare koritechi sujatana*

One thinks: 'After spending my worldly life I shall go to Vrndavana, but to purify myself of the three debts I am endeavoring very hard now'.

(4)

*e asay nahi prayojana*  
*emon durasa base, ja'bo prana abasese,*  
*na hoile dina-bandhu-carana-sevana*

This type of idea is not the ultimate goal of life. By the influence of such a nonsensical desire, your life will depart in the end without your ever having worshiped the lotus feet of -dina-bandhu-, sthe dearmost Friend of the fallen.

(5)

*jadi sumangala cao, sada krsna-nama gao,*  
*grhe thako, bane thako, ithe tarka akarana*

If you want the topmost auspiciousness, then just sing always the name of Krsna whether you live at home or in the forest. All these other arguments described here are simply aimless excuses.

Thus end the second branch of Kalyan kalpa-taru, entitled: Uupalabधि  
(Attainment of Realization)

### THIRD BRANCH: "UCCHVASA"

—Swelling an overflowing spiritual emotions—

#### SECTION I—PRARTHANA DAINYAMAYI— Prayers in utter humility

—5 songs —

SONG 1—Vaisnavas can give krsna

(1)

*kabe sri-caitanya more koribena doya  
kabe ami paibo baisnava-pada-chaya*

When will Sri Caitanya Mahaprabhu show His causeless mercy to me by allowing me to attain the shade of the lotus feet of all the Vaisnavas?

(2)

*kabe ami chadibo e bisayabhiman  
kabe bisnu-jane ami koribo samman*

When will I be able to give up this false ego which is so deeply engrossed in sense gratification? And when will I be able to properly honor the associates of the Lord?

(3)

*gala-bastra krtanjali baisnava-nikate  
dante trna kori' dandaibo niskapate*

I will stand before the VAisnavas with folded hands, a cloth binding my neck, and a straw in between my teeth, sincerely awaiting their order.

(4)

*kandiya kandiya janaibo duhkha-gram  
samsar-anala hoite magibo bisrama*

Weeping and weeping, I will understand the real nature of this abode of misery, and I will beg for relief from the blazing fire of this material world.

(5)

*suniya amar duhkha baisnaba thakur  
ama lagi' krsna avedibena pracur*

Hearing about all of my miserable sufferings, the Vaisnavas Thakura will submit an appeal unto the Lord Krsna on my behalf.

(6)

*baisnaver avedane krsna doyamoy  
e heno pamara prati ha' bena sadoy*

By the prayer of the Vaisnavas the all-merciful Lord Krsna will then become ;compassionate towards such a sinner as me.

(7)

*binoder nivedana baisnava-carane  
krpa kori' sange laha ei akincane*

Bhaktivinoda's prayer unto the lotus feet of the Vaisnavas is that: "Please be merciful and take this worthless person into your association".

SONG 2— Lord caitanya is patita-pavana

(1)

*ami to' durjana ati sada duracar  
koti koti janme mor nahiko uddhar*

I am certainly the most wicked person, always performing sinful actions. For millions and millions of births I have not been able to gain release from this predicament.

(2)

*e heno doyalu kebae jagate ache  
emata pamare uddhariya la'be kache?*

Who is so merciful within this material universe as to pick such a sinner up and take me close to Himself?

(3)

*suniyachi, sri-caitanya patita-pavana  
ananta-pataki jane korila mocana*

But I have heard about Sri Caitanya Mahaprabhu, Who is known as the deliverer of the most fallen. Innumerable sinners have already been freed by Him.



(4)

*emata doyar sindhu krpa bitariya  
kabe uddharibe more sri-caranan diya?*

Such an ocean of compassion He is, Who is distributing His own causeless mercy! When will He deliver me by bestowing ;upon me His own Divine Lotus Feet?

(5)

*eibar bujha ja'be karuna tomar  
jadi e pamara-jane koribe uddhar*

Oh Lord! Now I will really understand the extent of Your compassion only if You are able to deliver this most sinful person.

(6)

*karma nai, jnana nai, krsna-bhakti nai  
tabe bolo' kirupe o sri-carana pai*

By what means will I get those lotus feet since I am completely bereft of fruitive activities, bereft of knowledge, and bereft of any kind of devotion to Krsna?

(7)

*bharasa amar matra koruna tomar  
ahaituki se koruna beder bicar*

My only hope is Your compassion, for the opinion of all the Vedas is that Your compassion is causeless.

(8)

*tumi to' pavitra-pada, ami durasoy  
kemone tomar pade paibo asroy?*

You are the very abode of purity, and I am most wicked and evil-minded. So how will I attain the shelter of Your lotus feet?

(9)

*kandiya kandiya bole' e patita char  
patita-pavana nama prasiddha tomar*

Weeping and weeping, this fallen and most contemptible person says: "Dear Lord, all I know is that Your most celebrated name is Patita-Pavana, the deliverer of the fallen".

SONG 3— The ocean of material existence

(1)

*bhavarnave pa'de mor akula paran  
kise kula pa'bo, ta'r na pai sandhan*

Having fallen into this vast ocean of material existence, my heart has become extremely worried. I cannot even find a clue of the means to get some help.

(2)

*na ache karama-bala, nahi jnana-bala  
jaga-joga-tapodharma -- na ache sambala*

I have no strength from fruitive activities or speculative knowledge. Nor do I have any help from virtues created by sacrifices, yoga practice or austerities.

(3)

*nit nta durbala ami, na jani santar  
e bipade ke amare koribe uddhar?*

I am extremely feeble, and I don't know how to swim. Who will rescue me from this dreadful calamity?

(4)

*bisaya-kubhira tahe bhisana-darsana  
kamer taranga sada kore' uttejana*

I see the horrible alligator of sense gratification present before me, the waves of lust are constantly agitating and provoking me.

(5)

*prattana-vayur vega sahite na pari  
kandiya asthira mana, na dekhi kandari*

I can no longer cope with all the urges that are pushing me like ?????? wind from my previous births. I simply weep with an agitated mind, for I do not see any rescuer in sight.

(6)

*ogo sri jahnava devi! e dase koruna  
koro' aji nija-gune, ghucao jantrana*

Oh most revered Jahnava Devi! Please show mercy to this servant today by virtue of your own good qualities, and kindly relieve all of his afflictions.

(7)

*tomar carana-tari koriya asroy  
bhavarnava par ha'ba korechi niscoy*

By taking the shelter of the boat of Your lotus feet I will certainly be able to cross over this vast ocean of material existence.

(8)  
*tumi nityananda-sakti krsna-bhakti-guru  
e dase korocho dana pada-kalpa-taru*

You are the very pleasure potency of Lord Nityananda, and you are the spiritual master of devotion to Lord Krsna. Kindly bestow upon this servant the wish-fulfilling desire tree of your lotus feet.

(9)  
*kota kota pamarere ko'recho uddhar  
tomar carane aj e kangal char*

Thus this most wretched and shameful rogue begs at your feet today, for he sees that you are delivering many other sinners.

SONG 4— The delusion of sense gratification

(1)  
*bisaya-basana rupa citter bikar  
amar hrdoye bhoga ka're anibar*

The delusion rooted deep into my heart has taken the shape of desires for sense gratification. Thus in my heart I am constantly trying to enjoy.

(2)  
*je kota jatana ami korilam hay  
na gelo bikar, bujhi sese prana jay*

Alas! How much endeavor have I made for such enjoyment? My delusions have not gone away, and I understand that now in the end my life is departing.

(3)  
*e ghor bikar more korilo asthira  
santi na pailo sthan, antara adhira*

This ghastly delusion has made me extremely restless. I have not achieved any peace, and I am most disturbed at heart.

(4)  
*sri rupa goswami more krpa bitariya*

*uddharibe kabe yukta-bairagya arpiya*

When will Srila Rupa Gosvami bestow his mercy upon me? When will he deliver me by bestowing upon me yukta vairagya? (The science of renunciation which dovetail all favorable thing in devotional service.)

(5)

*kabe sanatana more chadaye bisoy  
nityanande samarpibe haiya sadoy*

When will Srila Sanatana Gosvami cause me to give up this materialistic sense gratification? Being gracious to me, he will offer me in devotion to Lord Nityananda Prabhu.

(6)

*sri jiba goswami kabe siddhanta-salile  
nivaibe tarkanala, citta jahe jwale*

When will Srila Jiva Gosvami pour the waters of his strong conclusive truths and thereby extinguish the fire of false arguments that burns my heart?

(7)

*sri-caitanya-nama sune udibe pulaka  
radha-krsnamrta-pane haibo asoka*

My jubilation will arise when I hear the chanting of the holy name of Sri Krsna Caitanya, and by drinking the nectar of Radha-Krsna I will become free from all of my lamentations.

(8)

*kangaler sukangal durjana e jana  
baisnaba-caransroy jace akincana*

This rogue is not only wicked amongst the wicked, but is the most wretched amongst the wretched. Therefore he now begs for the shelter of the lotus feet of all the Vaisnavas.

#### SONG 5— PRAYER TO YOGAMAYA

(1)

*amar saman hina nahi e samsare  
asthira ha'yechi padi' bhava parabare*

The likes of such a lowly soul as me is not to be found anywhere else in this world. Thus I have become most agitated due to falling into this vast ocean of

material existence.

(2)

*kuladevi jogamaya more krpa kori'  
abarana sambaribe kabe bisvodari*

Oh Yogamaya! When will you show mercy to me by lifting up the curtain of illusion with which you shroud the universe in your external form of Mahamaya? You are known as Kuladevi, the traditional worshipable Goddess of all the Vaisnavas dynasties.

(3)

*sunechi agame-bede mahima tomar  
sri krsna-bimukhe bandhi' karao samsar*

I have heard of your glories and activities from the Vedic literatures, You take all those souls who are averse to Krsna and bind them within the material world.

(4)

*sri-krsna-sammukhya ja'r bhagya-krame hoy  
ta're mukti diya koro' asoka abhoy*

To that person whose good fortune gradually dawns and allow him to again become favorably disposed to Krsna, you award him with liberation and make him free from all grief and fear.

(5)

*e dase janani! kori' akaitava doya  
brndabane deha' sthana tumi jogamaya*

Oh my dear Mother! Showing your causeless mercy to your servant give me a place in Vrndavana, for you are Yogamaya Herself. (The internal energy of yoga, or union.)

(6)

*tomake langhiya kotha jibe krsna pay  
krsna rasa pratilo tomar krpay*

Without complying with you, no soul at any time can get Krsna, for the manifestation of Krsna's pastimes is all enacted only by your mercy.

(7)

*tumi krsna-sahacari jagata-janani  
tumi dekhaile more krsna-cintamani*

You are the devoted follower of Lord Krsna, and you are the mother of the universe. You have shown to me the transcendental touchstone of Krsna consciousness.

(8)

*niskapata ho'ye mata cao mor pane  
baisnabe bisvasa brddhi ha'ka prati-ksane*

My dear Mother, I sincerely wish that you will let my faith in the Vaisnavas increase at every moment.

(9)

*baisnaba-carana bina bhava-parabar  
bhaktivinoda nare hoibare par*

Without the lotus feet of the devotees of the Lord, Bhaktivinoda is not able to cross to the other side of this ocean of material existence.

## SECTION II —PRARTHANA LALASAMAYI—(Prayer of eager longing)

—12 songs —

### SONG 1— Longing

(1)

*kabe mor subhadina hoibe uday  
brndabana-dhama mama hoibe asroy*

When will that auspicious day dawn when I will achieve full shelter in the transcendental abode of Vrndavana?

(2)

*ghucibe samsara-jvala, bisaya-basana  
baisnabe-samsarge mor puribe kamana*

The burning fire of this material world will cease, as well as all desires for sense gratification, for by being with the devotees of the Lord, all my longings will be fulfilled.

(3)

*dhulaya dhusara ho'ye hari-samkirtane  
matta ho'ye pa'de ro'ba baisnaba-carane*

Becoming maddened by their chanting of the holy name of the Lord, I will fall down and roll in the grayish dust at the devotees' feet.

(4)

*kabe sri jamuna-tire kadamba-kanane*

*heribo jugala-rupa hrdoya-nayane*

When, in a kadamba grove on the bank of the Yamuna river, will I behold the beauty of the Divine Couple within the eyes of my heart?

(5)

*kabe skahi krpa kori' jugala-sevay  
niyukta koribe more rakhi' nija pa'y*

When will a sakhi show her gracious mercy to me by engaging me in conjugal service, keeping me by the side of her own lotus feet?

(6)

*kabe ba jugala-lila ko'ri darasana  
premananda-bhare ami ha'ba acetana*

And when will I catch a glimpse of Their divine conjugal pastimes? Becoming filled with the ecstasy of pure spiritual love I will lose consciousness.

(7)

*kataksana acetana padiya rahibo  
apan sarir ami kabe pasaribo?*

Falling down, I will remain unconscious for a long ;time, and i will thus completely forget about my own body.

(8)

*uthiya smaribo punah acetana-kale  
ja' dekhinu krsnalila bhasi' anhki-jale*

Getting ;up I will again remember that sight which I saw while unconscious -- I saw the pastimes of Krsna while I was swimming in an ocean of tears.

(9)

*kakuti minati kori' baisnaba-sadane  
bolibo bhakati-bindu deha' e durjane*

Making repeated requests in the presence of the devotees, I will ask them to give just one drop of the ocean of devotion to this wicked person.

(10)

*sri ananga manjarir carana sarana  
e bhaktivinoda asa kore' anuksana*

Bhaktivinoda's incessant longing is for the shelter of the lotus feet of Sri

Ananga Manjari. (Original form of Sri Jahnava Devi, Lord Nityananda's consort and pleasure potency.)

SONG 2— Servant of the servant

(1)

*sri-guru-baisnaba-krpa kota dine habe  
upadhi-rahita-rati citte upajibe*

After how many days will I get the mercy of the spiritual master and the devotees, which will awaken pure love devoided of designations, in my heart?

(2)

*kabe siddha-deha mor haibe prakasa  
sakhi dekhaibe more jugala-bilasa*

When, oh when will my perfect spiritual body become manifest so that a confidential girlfriend of Sri Radha will show me the conjugal pastimes of the Divine Couple?

(3)

*dekhite dekhite rupa hoibo batula  
kadamba-kanane ja'bo tyaji' jati kula*

In an instant I will take on the form of a mad woman, and will rush to the kadamba forest, renouncing all of my family members.

(4)

*sveda kampa pulakasru baibarnya praloy  
stambha swarabheda kabe hoibe uday*

When will I then experience the awakening of the eight sattvika ecstatic symptoms such as perspiring, shivering, jubilation, tears, fading away of bodily color, complete devastation, stupor, and choked voice?

(5)

*bhavamoy brndabana heribo nayane  
sakhira kinkori ho'ye sevibo du'jane*

I will behold that spiritual abode of Vrndavana-dhama with these very eyes and, becoming the humble maidservant of a sakhi, I will serve those two Persons.

(6)

*kabe narottama-saha saksat hoibe  
kabe ba prarthana-rasa citte prevesibe*



When will I ever be able to come into the very presence of Srila Narottama dasa Thakura, and when will the mellows he expressed in his book "Prarthana" enter into my heart?

(7)

*caitanya-daser das chadi' anya rati  
karayudi' mage aj sri-caitanya mati*

Rejecting any love or attachment for anything else, this servant of the servant of Lord Caitanya begs the guru and the Vaisnavas for the blessing of devotional inclination towards Him only.

SONG 3— Give up non-devotees

(1)

*amar emon bhagya kota dine ha'be  
amare apan boli' janibe baisnabe*

After how many days will my good fortune dawn when a Vaisnava will consider me to be his very own property?

(2)

*sri-guru-caranamrta-madhvika-sevane  
matta ho'ye krsna-guna gabo brndabane*

By drinking the honey-wine ambrosia that has washed the lotus feet of my Divine spiritual master, I will become madly intoxicated and will sing wildly about the glorious qualities of Lord Krsna in Vrndavana.

(3)

*karmi, jnani, krsna-dvesi bahirmukha-jana  
ghrna kori' akincane koribe barjana*

I will abandon the company of all fruitive actors, speculators, those who are envious of Krsna, as well as those who have turned away from the Lord, despising them as being insignificant.

(4)

*karma-jada-smarta-gana koribe siddhanta  
acara-rohita nitanta asanta*

The smarta brahmanas who are simply after dull, materialistic fruitive results will conclude that I am a very agitated person and bereft of any proper behavior.

(5)

*batula boliya more panditabhimani  
tyajibe amar sanga mayavadi jnani*

Such puffed-up scholars, who are actually impersonalist speculators, will then renounce my association, considering me to be completely mad.

(6)

*kusanga-rohita dekhi' baisnaba-sujana  
krpa kori' amare dibena alingana*

Seeing me thus bereft of all bad association, the most virtuous true devotee of the Lord will then show his kindness to me by embracing me in great affection.

(7)

*sparsiya baisnaba-deha e durjana char  
anande lobhibe kabe sattvika bikar*

Thus touching the body of the devotee this most wicked and rejected person will joyfully experience all the eight transcendental ecstatic sattvika transformations.

SONG 4— The secret of Lord Caitanya's 'enemies'

(1)

*caitanya-candrer lila-samudra apar  
bujhite sakti nahi, ei katha sar*

The essence of this narration is that no one can possibly have the power to understand the unfathomable ocean of Lord Caitanya-Candra's transcendental pastimes.

(2)

*sastrer agamya tattwa sri krsna amar  
tanra lila-anta bujhe sakati kahar*

The incomprehensible truth revealed in the scriptures is my Lord Sri Krsna. Who has the power to understand the limit of His transcendental pastimes?

(3)

*tabe murkha jana keno sastra bicariya  
gaura-lila nahi mane anta na paiya*

So then why are foolish persons discussing and deliberating the revealed scriptures? They are not reaching to the end due to the simple reason that they have not accepted the transcendental pastimes of Lord Gauranga.

(4)

*ananter anta ache, kon sastre gay?  
sastradhina krsna, iha suni' hasi pay*

Which scripture sings of the limit of the unlimited? I simply laugh when I hear them say that Krsna is subordinate to and limited by the descriptions of the sastra.

(5)

*krsna hoibena gora iccha ho'lo tanra  
sabaikuntha nabadvipe hoila abatara*

The Supreme Lord Krsna has now become fair-complexioned, and according to His own sweet will has descended along with His Vaikuntha abode in Navadvipa-dhama.

(6)

*jakhan asena krsna jiba uddharite  
sange sab sahacar ase prtivite*

When Krsna comes to deliver all the fallen souls, then all of His associates and followers also come with Him to the surface of the earth.

(7)

*gora abatara tanra sri jaya-bijaya  
nabadvipe satru-bhave hoilo uday*

Along with His fair incarnation His own devotees Jaya and Vijaya have also appeared in Navadvipa in the mood of being the enemy of the Lord.

(8)

*purve purve abatara asura achilo  
sastre bole pandita hoiya janamila*

In many previous incarnations they had also been born as demons, but the revealed scriptures say that they have taken birth in a brahmana family in Gauranga-lila.

(9)

*smrti-tarka-sastre bole bairi prakasiya  
goracandra-saha rana korilo matiya*

The smrti scriptures say that they become absorbed in a fighting spirit with Lord Gauracandra, manifesting enmity and hostility.

(10)

*ataeva nabadvipa-basi jata jana  
sri-caitanya-lila-pusti kore anuksana*

Therefore it is a fact that all the residents of Navadvipa whether friendly or enimical, are eternally nourishing the development of Lord Caitanya's pastime.

(11)

*ekhona je brahmakule caitnyer ari  
ta'ke jani caitanyer lila-pustikari*

I know that these enemies of Lord Caitanya, coming from brahmana background, are actually assistants for giving nourishment to Lord Caitanya's pastime.

(12)

*sri-caitanya-anucara satru-mitra jata  
sakaler sri-carane hoilama nata*

I have thus prostrated myself at the lotus feet of all of the enemies as well as friends who are accompanying Lord Caitanya during His lila.

(13)

*tomara koro koro krpā e daser prati  
caitanya sudrdha koro binoder mati*

All of you eternal associates, kindly show your mercy to this servant and please make his devotion to Lord Caitanya become completely fixed up.  
SONG 5— How to take shelter of vrndavana

(1)

*kabe mor mudha mana chadi anya dhyana  
sri-krsna-carane pabe bisramer sthana*

When, oh when will my foolish ass-like mind finally attain a place to rest at the lotus feet of Lord Krsna, rejecting all other meditation?

(2)

*kabe ami janibo apane akincana  
amar apeksa ksudra nahi anya jana*

When will I finally understand my own worthlessness? Actually there is not other soul who is lower than me.

(3)

*kabe ami acandale koribo pranati*

krsna-bhakti magi laba koriya minati

When will I offer my respectful obeisances unto all the untouchables?  
Submitting prayers unto them I will humbly beg for a drop of devotion to Lord  
Krsna.

(4)

sarva-jibe doya mor kotadine habe  
jiber durgati dekhi lotaka padipe

And when will I finally exhibit real compassion to all living entities? Seeing  
the degradation of the conditioned souls I will fall to the ground weeping.

(5)

kandite kandite ami jabo brndabana  
brajadhame baisnaber loibo sarana

Weeping and weeping, I will sadly go to Sri Vrndavana, and I will take  
shelter of a Vaisnava in that abode of Vraja.

(6)

brajabasi-sannidhane judi dui kar  
jijnasibo lila-sthana hoiya katar

Standing before a resident of Vraja I will grasp both of his hands and will  
question him intensively about all the holy places of the Lord's pastimes there.

(7)

*ohe brajabasi! more anugraha kori  
dekhao kothay lila korilena hari*

I will say: "Oh resident of Vraja! Please exhibit your favor to me and kindly  
show me where all the pastimes of Hari had taken place."

(8)

*tabe kon braja-jana sakrpa-antare  
amare jabena loye bipina-bhitore*

Then, with a gracious heart, some resident of the dhama will personally  
take me within the depths of the forest.

(9)

*bolibena, dekho ei kadamba-kanana  
jatha rasalila koila brajendranandana*

He will say: "Just look there! That is the kadamba grove in which the  
delightful Son of Maharaja Nanda sported the rasa dance."

(10)

*ai dekho nandagrama nander avasa  
ai dekho baladeva jatha koilo rasa*

"Look! Here is Nanda-grama, which is the residence of Nanda Maharaja. Look! Here is where Lord Balarama sported His own rasa dance."

(11)

*ai dekho jatha hoilo dukula-harana  
ai sthane bakasura hoilo nidhana*

"Look! Here is where Lord Krsna stole the clothes of all the gopis as they bathed. And ;just see this place! It is where the ;demon Bakasura met his fate."

(12)

*eirupe braja-jana-saha brndabane  
dekhibo lilar sthana satrsna-nayane*

In this fashion I will behold all of the places of pastimes in Vrndavana with my intensely thirsty eyes in the company of the residents of Vraja.

(13)

*kabhu ba jamuna tire suni' bamsi-dhvani  
abasa hoiya labha koribo dharani*

I ever I hear the vibration of a flute upon the banks of the Yamuna river, then becoming ecstatically overwhelmed I will fall senseless yupon the earth.

(14)

*krpamoy braja-jana 'krsna krsna' boli'  
pana koraibe jal puriya anjali*

Chanting the holy names, "Krsna, Krsna" into my ears, then the all merciful residents of Vraja will take a palmful of Yamuna water and make me drink.

(15)

*harinama sune punah paiya cetana  
braja-jana-saha ami koribo bhramana*

By hearing the holy names being vibrated and again becoming conscious, I will then continue wandering about in the company of the Brijbasis.

(16)

*kabe heno subhadina hoibe amar*

*madhukori kori' bedaibo dvar dvar*

When, oh when will such auspicious days be mine? Begging like a bee (madhukori) I will wander from door to door.

(17)

*jamuna-salila pibo anjali bhariya  
devadvare ratri-kale rohibo suiya*

I will drink a little water from the Yamuna, filling my palm. And at night I will go to sleep by the door of some temple I happen to wander near.

(18)

*jakhan asibe kala e bhautika pura  
jalajantu-mahotsava hoibe pracura*

Then that time will come when this material body will become a tasty feast for all of the aquatics. (When it is thrown into the river at the time of death.)

(19)

*siddha dehe nija-kunje sakhira carane  
nityakala thakiya sevibo krsna-dhane*

Then, living eternally in my spiritual body, at the feet of a gopi in her own grove, I will finally serve my greatly treasured Lord Krsna.

(20)

*ei se praithana kore' e pamara char  
sri jahnava more doyakoro' eibar*

Oh Jahnava Devi! Please show your causeless mercy to me now! This is all that is prayed for today by this desperate, worthless sinner.

SONG 6— Favorable practices

(1)

*hari hari kabe mora ho'be heno dina  
bimala baisnabe, rati upajibe,  
basana hoihe ksina*

Oh my Lord Hari, when will such a day be mine? Developing love and attachment for a pure devotee, my material desires will thereby become weakened and subdued.

(2)

*antara-bahire, sama byavahara,  
amani manda ho'bo*

*krsna-sankirtane, sri-krsna-smarane,  
satata majiya ro'bo*

However I feel in the core of my heart, I will behave accordingly, totally free from duplicity. Without expecting any respect, I will give all honor unto others. I will constantly remain absorbed in ecstatic remembrance of the Lord by performing the congregational chanting of His holy names.

(3)  
*e deher kriya, abyase koribo,  
jibana japana lagi'  
sri-krsna-bhajane, anukula jaha,  
tahe ho'bo anuragi*

Just to pass this life I will perform only whatever minimum activity is required to maintain this body, and I will become attached only to that which is favorable for the worship of Lord Krsna.

(4)  
*bhajaner jaha, pratikula taha,  
drdhabhave teyagibo  
bhajite bhajite, samaya asile,  
e deha chadiya dibo*

I will forcibly reject whatever is unfavorable for His worship. Thus worshipping and worshipping, the time has come that I have to give up this body.

(5)  
*bhakatibinoda, ei asa kori',  
basiya godruma-bane  
prabhu-krpa lagi', byakula antare,  
sada kande sangopane*

These are the hopes of Bhaktivinoda while living within the forest of Godruma. Hiding in secrecy, he continuously weeps with an extremely eager heart only for the purpose of receiving the causeless mercy of the Supreme Lord.

SONG 7— The pure devotee

(1)  
*kabe mui baisnaba cinibo hari hari  
vaisnaba carana, kalyaner khani,  
matibo hrdaye dhori'*

Oh my Lord Hari, when will I ever be able to realize who is actually a real



Vaisnava, the lotus feet of whom are like a mine of all-auspiciousness? When will I become madly overwhelmed by holding such lotus feet within the core of my heart?

(2)

*vaisnava-thakura      aprakṛta sada,  
nirdosa, anandamoy  
kṛṣṇa-name priti,      jade udasina,  
jibete dayadra hoy*

Such a revered devotee is always transcendental, free from all faults, and fully joyful in spiritual bliss. Being lovingly attached to the holy name of the Lord, and always disinterested and callous towards worldly interests, he is always melted with compassion for all souls.

(3)

*abhimanahina,      bhajana  
bisayete anasakta  
antara-bahire,      niskapata sada,  
nitya-lila-anurakta*

Devoid of any trace of false ego, fully experienced and expert in bhajana, the pure devotee is completely detached from all types of sense objects. He is always straightforward and sincere both internally and externally, and he is completely attracted to relishing the eternal pastimes of the Lord.

(4)

*kanistha, madhyama, uttama prabhede,  
baisnaba trividha gani  
kanisthe adara,      madhyame pranati,  
uttame susrusa suni*

I discriminate between the three types of Vaisnavas, namely the kanistha (beginning neophyte), the madhyama (middle class), and the uttama (highest pure devotee). I respect the kanistha, I offer my respectful obeisances unto the madhyama, and I fully submit myself to hearing from the uttama.

(5)

*je jena baisnaba,      ciniya loiya,  
adara koribo jabe  
baisnaber kṛpa,      jahe sarva-siddhi,  
avasya paibo tabe*

At that time, when I learn to properly honor such a pure devotee,

recognizing his real quality, then only i will certainly achieve all spiritual perfection by his mercy.

(6)

*baisnaba caritra, sarvada pavitra,  
jei ninde himsa kori'  
bhakatibinoda, na' sambhase ta're  
thake sada mauna dhoru'*

Bhaktivinoda always keeps a vow to abstain from speaking any type of envious blasphemy unto such a pure devotee, whose life and characteristics are in all ways pure.

SONG 8— Prayer to the pure devotee

(1)

*krpa koro' baisnaba thakura  
sambandha janiya, bhajite bhajite,  
abhimana hao dura*

Please give your mercy to me now, oh revered pure devotee! Vaisnava Thakura! Then only my false ego will go far away by my constant worship in full knowledge of my real eternal position.

(2)

*'ami to' baisnaba' e buddhi hoile,  
amani na ho'bo ami  
pratisthasa asi', hrdoy dusibe,  
hoibo nirayagami*

If I falsely think that 'I am a Vaisnava', then I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, then certainly I shall go to live in hell instantly.

(3)

*tomar kinkor, apane janibo,  
'guru'-abimana tyaji'  
tomar ucchistha, padajala-renu,  
sada niskapate bhaji*

Renouncing the false conception that I am a 'guru', I will understand myself to be your humble servant. I sincerely worship the remnants of your food, oh pure devotee, as well as the water that has washed the sacred dust of your lotus feet.

(4)

'nije srestha' jani', ucchisthadi dane,  
ho'be abhiman bhar  
tai sisya taba, thakiya sarvada,  
na libo puja ka'r

By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else.

(5)

amani manada, hole kirtane  
kadhikar dibe tumi  
tomar carane, niskapate ami,  
kandiya lutibo bhumi

If you will bestow upon me the right to chant the holy name, I will then give all honor to others without expecting any respect for myself. Thus I will sincerely weep in ecstasy while rolling on the ground at your lotus feet.

#### SONG 9— NAVADVIPA BHAJAN-KUTIR

(1)

kabe ha'be heno dasa mor  
tyaji' jada asa, bividha bandhana,  
chadibo samsar ghor

When, oh when will such a condition be mine? Renouncing all of my mundane desires which are giving rise to various types of bondage, I will give up this dark, ghastly material existence.

(2)

brndabanabhede, nabaddvipa-dhame,  
bandhibo kutirakhani  
sacir nandana-carana-asroy  
koribo sambandha mani'

I will build my small hut at Navadvipa-dhama, seeing the land as being non-different from Vrndavana-dhama. There I will finally establish my relationship under the shelter of the lotus feet of the Son of Mother Saci.

(3)

jahnavi-puline, cinmoy-kanane,  
basiya bijana-sthale

*krsna-namamrta, nirantara pibo,  
dakibo 'gauranga' bo'le*

Living in a solitary place in a spiritually conscious forest on the banks of the Ganga, I will incessantly drink the pure nectar of Krsna's name, and I will loudly shout the name of Gauranga thus:

(4)

*ha gaura-nitai, tora du'ti bhai,  
patita-janer bandhu  
adhama patita, ami he durjana,  
hao more krpa sindhu*

"Oh Gaura-Nitai! You two Brothers are the only true friend of all the fallen souls! I am the lowest of the low, most fallen and wicked-minded, so kindly bestow Your ocean of mercy upon me.

(5)

*kandite kandite, sola-krosa-dhama,  
jahnavi ubhoy kule  
bhramite bhramite, kabhu bhagya-phale,  
dekhi kuchu taru-mule*

Thus repeatedly sobbing and calling out, I will roam all over the abode of 32 square miles, sometimes on one bank of the Ganga and sometime on the other. And sometimes, while wandering about, if I ever receive a drop of good fortune, I may suddenly glance over at the base of a tree (and behold some vision there. . .)

(6)

*ha ha manohara, ki dekhinu ami,  
boliya murchita ho'bo  
samvit paiya, kandibo gopane,  
smari dunhu krpa-laba*

I will blurt out: "Ha Ha, how wonderful! What amazing thing have I seen now?!", and I will faint senseless on the spot. Regaining consciousness later, I will hide and weep secretly, remembering that all this ecstasy is due to receiving just a tiny speck of Sri Sri Gaura-Nitai's mercy.

SONG 10— Prayer to gaura-kisora in navadvipa

(1)

*ha ha mora gaurakisora  
kabe doya kori' sri godruma-bane  
dekha dibe mana-cora*

Oh, my most youthful Lord Gaura-Kisora! When will You be merciful and show Yourself to me, thus stealing my mind within the forest of Godruma?

(2)

*ananda-sukhada, kunjer bhitore,  
gadadhare bame kori'  
kancana-barana, cancara cikura,  
natana suvesa dhorī'*

Within the grove of Ananda-sukhada-kunja, You stand with Sri Gadadhara on Your left side, radiating the effulgence of pure gold. With beautiful curling hair, You are wearing the fine dress of a dramatic actor.

(3)

*dekhite dekhite, sri radha-madhava,  
rupete koribe ala  
sakhi-gana-sange, koribe natana,  
galete mohana-mala*

In an instant Sri Sri Radha-Madhava will appear and brilliantly illuminate the entire scene. Accompanied by all of Their confidential friends and associates, They will dance with Their necks decorated with various types of golden necklaces.

(4)

*ananga-manjari, sadoy hoiya,  
e dasi-korete dhorī'  
duhe nivedibe, dunhara maduri,  
heribo nayana bhari'*

The merciful Ananga-Manjari, catching the hands of this maidservant, will take me to offer me in devotion unto Sri Sri Radha-Madhava, and my eyes will be brimming with pleasure to behold the beauty and sweetness of Them both.

NOTE:This prayer is submitted by Thakura Bhaktivinoda unto Sri Sri Gaura-Gadadhara, his personal deities at his house in Godruma.

SONG 11— The splendor of vraja at navadvipa

(1)

*ha ha kabe gaura-nitai  
e patita-jane, uru krpa kori'  
dekha dibe du'ti bhai*

Alas, alas! When, oh when will the two Brothers Gaura-Nitai show Themselves to this most fallen person, thus exhibiting Their causeless mercy?

(2)

*dunhu-krpa-bale,                      navadvipa-dhame,*  
*dekhibo brajer sobha*  
*ananda-sukhada-                      kunja mahohara,*  
*heribo nayana-lobha*

By the power of the mercy of Them both, I will see the transcendental splendor of Vraja at Navadvipa. My mind being charmed thus at my residence at Ananda-sukhada-kunja, I will behold such wondrous thing with my very eyes.

(3)  
*tahar nikate,                      sri-lalita-kunda,*  
*ratna-bedi kota sata*  
*jatha radha-krsna,              lila bistariya,*  
*biharena abirata*

Just nearby to my kutir is Lalita-kunda, surrounded by hundreds and thousands of bejewelled altars. At that place Sri Radha-Krsna can be seen, continuously sporting there as They expand Their pastimes.

(4)  
*sakhigana jatha,              lilar sahay,*  
*nana seba-sukha pay*  
*e dasi tathay,                  sakhira ajnate,*  
*karye iti-uti dhay*

All of Their confidential girlfriends are also there assisting the pastimes by performing various services for the pleasure of Their Lordships. This maidservant is also there, busy running here and there on the orders of the sakhis.

(5)  
*malatir mala,                  ganthiya anibo,*  
*dibo tabe sakhi-kare*  
*radha-krsna-gale,          sakhi paraibe,*  
*nacibo ananda-bhare*

Stringing a garland of malati flowers, I will bring it and place it into the hands of a sakhi. She will place it around the necks of Sri Radha-Krsna, and I will dance, filled with ecstasy.

SONG 12— Wandering in navadvipa

(1)  
*kabe aha gauranga boliya*  
*bhojane-sayane,                  deher jatana,*  
*chadibo birakta hana*

Alas. . . what sorrow I am expressing! When will I ever take the name of Gauranga and become disgusted with sense gratification, giving up all bodily

endeavors for eating and sleeping?

(2)

*nabadvipa dhame,      nagare nagare,  
abhiman parihari'  
dhamabasi-ghare,      madhukari lobo'  
khaibo udar bhari'*

And when will ever wander from village to village in Sri Navadvipa-dhama, completely giving up my false ego? I will beg madhukari from the homes of dhama-basis, and thus I will fill my belly.

(3)

*nadi-tate giya, anjali anjali,  
pibo prabhu-pada-jala  
taru-tale podi' alasya tyajibo,  
paibo sarire bala*

Sometimes I will wander to the bank of the Ganga, and if I feel thirsty, then I will drink that sacred water that has washed the lotus feet of the Lord, palmful by palmful. If I fell tired, I will simply fall down under the nearest tree. When I feel enough strength, i will give up my idleness and continue wandering here and there.

(4)

*kakuti koriya,      'gaura-gadadhara',  
'sri-radha-madhava'nama  
kandiya kandiya,      daki ucca-rabe  
bhramibo sakala dhama*

In a mood of humble solicitation I will call out loudly the names of "Gaura-Gadadhara" and 'Sri-Radha-Madhava', and thus weeping and weeping I will wander throughout the entire dhama.

(5)

*baisnaba dekhiya,      padibo carane,  
hrdayer bandhu jani'  
baisnaba thakura,      'prabhur kirtana'  
dekhaibe das mani'*

Seeing a Vaisnava devotee, I will fall at his lotus feet, knowing him to be the only true friend of my heart. Accepting me as his servant, the most revered devotee will then reveal to me the most confidential kirtana used for worshiping the Lord.

### SECTION III—VIJNAPTI—(Confessions)

— 4 songs—

#### SONG 1

(1)

*gopinatha, mama nibedana suno  
bisayi durjana, sada kama-rata,  
kuchu nahi mor guna*

Oh Gopinatha, Lord of the gopis, please hear my request to You now, I am just a gross sense-gratifier and a wicked rogue. I am continuously addicted to chasing after material desires, and I don't even possess a drop of any good qualities at all. This is my real position.s

(2)

*gopinatha, amar bharasa tumi  
tomar carane, loinu sarana,  
tomar kinkor ami*

Oh Gopinatha, You are my only last hope; therefore I have taken full shelter of Your lotus feet for protection. Please consider me to be Your insignificant menial servant.

(3)

*gopinatha, kemone sodhibe more  
na jani bhakati, karme jada-mati,  
podechi samsar-ghore*

Oh Gopinatha, how is it possible to purify someone like me? I have no idea about what devotion is, for my materialistic mind is completely absorbed in fruitive action and reactions. This is my pitiful condition now that I've fallen into the ghastly, dark pit of this material world.

(4)

*gopinatha, sakali tomar maya  
nahi mama bala, jnana sunirmala,  
svadhina nahe e kaya*

Oh Gopinatha, everything in this world is made yp of Your temporary illusory energy. This body is also, and it is totally dependent on strict material laws. Being trapped within such a body, I now find myself helplessly defeated and bereft of all transcendental knowledge.



(5)

*gopinatha, niyata carane sthana  
mage e pamara, kandiya kandiya,  
korohe karuna dana*

Oh Gopinatha, this sinner is weeping and weeping, begging piteously for an eternal place close by Your lotus feet. Please, please be merciful and bestow such a favor on this fallen soul.

(6)

*gopinatha, tumi to' sakali par  
durjane tarite, tomar sakati,  
ke ache papir ar*

Oh Gopinatha, You are the Supreme Lord; certainly You are able to do anything You like. I know that You have the power to deliver all sinners. So now I am admitting to You --- who can be more of a sinner than my most wicked self?

(7)

*gopinatha, tumi krpa parabara  
jiber karane, asiya prapance,  
lila koile subistar*

Oh Gopinatha, You are just like an unlimited ocean of causeless mercy. Just to show compassion to all the fallen souls, You personally come into this material world and expand so many nice pastimes before their very eyes.

(8)

*gopinatha, ami ki dose dosi  
asura sakala, pailo carana,  
binoda thakilo basi'*

Oh Gopinatha, how much of a sinner amongst sinners am I? So many demons have attained Your lotus feet, but Bhaktivinoda has simply remained here trapped in this worldly existence.

## SONG 2

(1)

*gopinatha, ghucalo samsar-jvala  
avidya-jatana, ar nahi sahe,  
janama-marana-mala*

Oh Gopinatha, please remove the burning torment I am feeling due to this worldly existence. I won't be able to tolerate even one second more of the pain

and agony of this repeated succession of births and deaths steeped in the mode of ignorance.

(2)

*gopinatha, ami to' kamer dasa  
bisaya-basana, jagiche hrdoye,  
phandiche karama phanse*

Oh Gopinatha, I am actually most faithful servant of lust. So many desires for mundane sense enjoyment are dawning within my heart, and I am being choked by the noose of fruitive actions and reactions.

(3)

*gopinatha, kabe ba jagibo ami  
kama-rupa ari, dure teyagibo,  
hrdoye sphuribe tumi*

Oh Gopinatha, tell me when I will finally wake up and abandon afar my most formidable enemy in the form of lust? I will only be able to do so if You would kindly manifest Yourself in my heart.

(4)

*gopinatha, ami to' tomar jana  
tomare chadiya, samsar bhajinu,  
bhuliya apana-dhana*

Oh Gopinatha, I am actually Your eternal devotee, but somehow or other I have abandoned You to worship this useless material world. Thus I have completely forgotten about the supreme treasure which is my birthrite.

(5)

*gopinatha, tumi to' sakali jano  
apanar jane, dandiya ekhon,  
sri-carane deho sthan*

Oh Gopinatha, You certainly know everything. Now, if You wish, You may punish this servant and kindly give him eternal residence close by Your lotus feet.

(6)

*gopinatha, ei ki bicar taba  
bimukha dekhiya, chado nija-jane,  
na koro' karuna laba*

Oh Gopinatha, tell me if this is Your mentality -- do You see that Your own eternal servant is averse to You in this world, and do You completely abandon him, not bestowing even a drop of mercy?

(7)

*gopinatha, ami to' murakha ati  
kise bhalo hoy, kabhu na bujhinu,  
tai heno mama gati*

Oh Gopinatha, I am without a doubt the greatest of fools; I could never understand what was good for me. Such is my fate.

(8)  
*gopinatha, tumi to' pandita bara  
mudher mangala, tumi anvesiba  
e dase na bhavo' para*

Oh Gopinatha, You are indeed the wisest Person of all. Therefore I am now requesting You to please find some way to bring about auspiciousness for this great fool. Please don't consider that this servant is some outsider.

### SONG 3

(1)  
*gopinatha amara upaya nai  
tumi krpa kori, amare loile,  
samsare uddhara pai*

Ph Gopinatha, I have no means of success, but if You take me, having bestowed Your mercy upon me, then I will obtain deliverance from this world.

(2)  
*gopinatha, porechi mayara phere  
dhana, dara, suta, ghireche amare,  
kamete rekheche jere*

Oh Gopinatha, I have fallen ;into the perils of material illusion. Wealth, wife, and sons have surrondend me, and lust ;has wasted me away.

(3)  
*gopinatha, mana je pagala mora  
na mane sasana, sada acetana,  
visaye ro'yeche ghora*

Oh Gopinatha, my mind is crazy and does not care for any autothority. It is always senseless and has remained in the dark pit of worldly affairs.

(4)  
*gopinatha, hara je menechi ami  
aneka jatana, hoilo bifala,  
ekhano bharasa tumi*

Oh Gopinatha, I have accepted my defeat. All of my various endeavors were

useless. Now You are the only hope.

NOTE FROM THE TYPIST: I copied this first half of song #3 from the *Songs of the Vaisnava Acharyas* song book; because page #108 was missing, so the translation may be a little different from your original.

(5)

*gopinatha, kemone hoibe gati  
prabala indriya, basibhuta mana,  
na chada bisaya-rati*

Oh Gopinatha, how can I make any advancement towards the ultimate goal? My mind has come under the control of the powerful senses and cannot give up its addiction to enjoying material sense objects.

(6)

*gopinatha, hrdoye basiya mor  
manake samiya, loho nija pane  
ghucibe bipada ghora*

Oh, Gopinatha, the gorribly dangerous predicament I am faced with in this world will cease only if You would kindly make my heart Your sitting place. Subduing my mind, please attract me to Yourself from within.

(7)

*gopinatha, anatha dekhiya more  
tumi hrisikesa, hrsika damiya,  
tara' he samsrti-ghore*

Oh Gopinatha, You are known as Hrsikesa, the master of the senses. Seeing me in such a helpwss condition, kindly subdue my senses and deliver me ;from this dark and perilous worldly existence.

(8)

*gopinatha, galay legeche phansa  
krpa-asi dhori' bandhana chediya,  
binode korocho dasa*

Oh Gopinatha, the noose of materialism is tightly fixed around my neck. Taking up the sharp sword of Your mercy and severing ;this bondage, please make thios Bhaktivinoda Your eternal servant again.

SONG 4— Petition for service

(1)

*sri-radha-krsna-pada-kamale mana  
kemone lobhibe carama sarana*

Oh mind, tell me how I can possibly attain ultimate refuge at the lotus feet of Sri Radha-Krsna?

(2)

*cirodina koriya o-carana as  
ache he basiya e adhama das*

This most fallen servant has been living for a very long time being desirous of those lotus feet.

(3)

*he radhe, he krsna-candra bhakta-pran  
pamare jugala-bhakti koro' dan*

Oh Radhe, Oh Krsna-candra, the very life of Your devotees! Please give devotion unto Yourselves in charity to this fallen sinner.

(4)

*bhakti-hina boli' na koro' upeksha  
murkha-jane deho' jnana-susiksa*

Please do not neglect me because I am devoid of devotion. Therefore kindly give Your most auspicious instructions to this fool.

(5)

*bisaya pipasa-prapidita dase  
deho' adhikar jugala-bilase*

Your servant is very much diseased with the thirst for material sense gratification, so he's asking You to kindly give him the capacity to assist in Your divine conjugal pastimes.

(6)

*cancala-jibana-                      srota pravahiya,  
kaler sagare dhay  
gelo je dibas,                      na asibe ar,  
ebe krsna ki upay*

This flickering life is slowly drifting away, flowing onward into the ocean of time. So many days have gone by; more will not come, so now I am wondering what is the means to get You dear Lord Krsna!

(7)

*tumi patita-janer bandhu  
jani he tomare natha  
tumi to' koruna-jalasinthu*

Oh Lord! I know that You are the dearest friend of the fallen souls. Indeed You are a veritable ocean of compassion.

(8)

*ami bhagya-hina,                      ati arvacina,*  
*na jani bhakati-lesa*                      *koro' atmasat,*  
*nija-gune natha,*  
*ghucaiya bhava-klesa*

I am most unfortunate, backward and inexperienced, for I do not understand even a tiny fraction of devotion. But by virtue of Your own good qualities, oh Lord, make me Your very own beloved and thus put an end to all of my worldly afflictions.

(9)  
*siddha-deha diya,                      brndavana-majhe,*  
*sevamrta koro' dana*                      *matta kori' more,*  
*piyaiya prema,*  
*suno nija guna-gana*

Giving me a spiritual body within the transcendental realm of Vrndavana, bestow upon me the nectar of Your service. Thus I will become madly intoxicated with pure love by drinking the nectar of such service. Just hear this song about Your own divine qualities.

(10)  
*jugala-sevay,                      sri-rasa-mandale*  
*niyukta koro' amay*                      *ayogya kinkori,*  
*lalita sakhi,*  
*binoda dhoriche pay*

Please engage me in rendering confidential services within the circle of the divine Rasa-mandala. Thus Bhaktivinoda, the unworthy maidservant of Sri Lalita Sakhi, is catching hold of Your feet under her guidance.

#### SECTION IV —UCCHVASA KIRTANA

—The chanting aloud of swelling and overflowing spiritual emotions—  
—8 songs—

##### A) NAMA-KIRTANA

SONG 1—ames of lord caitanya

(1)  
*kali-kukkura-kadana jadi cao (he)*  
*kaliyuga-pavana,      kali-bhoy-nasana,*  
*sri-saci-nandana gao (he)*

(2)  
*gadadhara-madana*                      *nita'yer prana-dhana*  
*advaiter prapujita gora*  
*nimani bisvambhar,*                      *srinivas-iswar*  
*bhakta-samuha-cita-cora*

(3)  
*nadiya-sasadhar,*                      *mayapura-iswar*  
*nama-pravartana sura*  
*grhijana-siksaka,*                      *nyasi-kula-nayaka,*  
*madhava radha-bhava-pura*

(4)  
*sarvabhauma-sodhana,*                      *gajapati-tarana*  
*ramananda-posana vira*  
*rupananda-varadhana,*                      *sanatana-palana,*  
*haridasa-modana dhira*

(5)  
*braja-rasa bhavana,*                      *dustamata-satana,*  
*kapati vighatana kama*  
*suddha-bhakta-palana,*                      *suskajnana tadana,*  
*chala-bhakti-dusana rama*

(1) If you want to be rid of the influence of the dog-like personality of *kali*, then just sing the glories of the beautiful Son of Mother Saci (*Saci-nandana*). He is the Saviour of the *kali-yuga* (*Kali-yuga Pavana*), and He is (*Kali-bhay-nasana*), the destroyer of all fear caused by the age of quarrel.

(2) He maddens Sri Gadhadara with His name, (*Gadadhara-madana*) He is the treasure of the life of Sri Nityananda Prabhu (*Nita'yer Prana-dhana*), and He is the most worshipable object of Sri Advaita Acarya (*Advaiter Prapujita*). He is affectionately named Nimai by His mother, due to being born under a Nim tree, and He has been named Visvambhara by His grandfather. He is the only Lord of Sri Srivasa (*Srinivas-isvar*), and He steals the hearts of all the assembled devotees (*Bhakta-samuha-cita-cora*).

(3) Lord Caitanya is the moon over Nadia (*Nadiya-sasadhar*), the Lord of Sri Mayapura-dhama (*Mayapura-isvar*), and the divine propagator of His own name (*Nama-pravartana Sura*). He is the instructor of family men (*Grhijana-siksaka*), and He is also the hero of those who are in the renounced order (*Nyasi-kula-nayaka*). He is the husband of the Goddess of Fortune (*Madhava*), and He is overflowing with the ecstatic moods and sentiments of Srimati Radharani (*Radha-bhava-pura*).

(4)

Lord Caitanya is the corrector and purifier of Sarvabhauma Bhattacharya (*Sarvabhauma-sodhana*), and the deliverer of King Prataparudra (*Gajapati-tarana*), the source of nourishment of Srila Ramananda Raya (*Ramananda-posana*), and He is a great hero (*Vira*). He increases the ecstasy of Srila Rupa Gosvami (*Rupananda-varhdhana*), He is the maintainer and protector of Srila Sanatana Gosvami (*Sanatana-palana*), He gladdens Haridasa Thakura (*Haridasa-modana*) and He is very grave (*Dhira*).

(5)

Lord Caitanya is the source of all the transcendental mellows of Vrajadhama (*Braja-rasa Bhavana*), He is the destroyer of all mischievous and wicked mentality (*Dustamata-satana*), and He dissolves the mundane lust of the deceitful insincere souls by His causeless mercy (*Kapati Vighatana Kama*). He maintains and protects His pure Vaisnava devotees (*Suddha-bhakta-palana*), and He chastises dry speculative knowledge (*Suskajana Tadana*). He destroys pretentious and hypocritical devotion (*Chala-bhakti-dusana*), and He is the reservoir of pleasure (*Rama*)

#### SONG 2— Names of lord krsna

(1)

*vibhavari sesa, aloka-pravesa,*  
*nidra chadi' utho jiba*  
*bolo' hari hari, mukunda murari,*  
*rama krsna hayagriva*

(2)

*nrsimha bamana, sri-madhusudana*  
*brajendra-nandana syama*  
*putana-ghatana, kaitabha-satana,*  
*joy dasarathi-rama*

(3)

*josoda-dulal, govinda-gopala*  
*brndabana-purandara*  
*gopi-priya-jana, radhika-ramana,*  
*bhuvana-sundara-bara*

(4)

*rabanantakara, makhana-taskara,*  
*gopi-jana-bastra-hari*  
*brajer rakhala, gopa-brnda-pala,*  
*citta-hari bamsi-dhari*



(5)

jogindra-bandana,                      sri-nanda-nandana,  
braja-jana-bhoyahari  
nabina-nirada,                      rupa manohara,  
mohana-bamsi-bihari

(6)

jasoda-nandana,                      kamsa-nisudana,  
nikunja-rasa-bilasi  
kadamba-kanana,                      rasa-prarayana,  
brnda-bipina-nibasi

(7)

ananda-bardhana,                      prema-niketana,  
phula-sara-jojaka kama  
gopangana-gana,                      citta-binodana,  
samasta-guna-gana-dhama

(8)

jamuna-jibana,                      keli-parayana,  
manasa-candra-cakora  
nama-sudha-rasa,                      gao krsna-jasa,  
rakho bacana mana mora

—Translation and purport by His Divine Grace A. C. Bhaktivedanta Svami Prabhupada—

(1) This is a song sung by Bhaktivinoda Thakura. He's asking everyone to rise early in the morning. *Vibhavari sesa*— the night is over; *aloka pravesa* — the glimpses of sunlight are there. Now you get up — *nidra chadi' utho jiva* — don't sleep anymore. That is way of Vedic life. One should not sleep after sunrise; you must rise before sunrise. That is healthy life also. So, just instantly after rising from the bed, one should chant the holy names of the Lord. Here, it is suggested "bolo Hari Hari". Now, we chant Hare Krsna *mantra*. Mukunda murari. Krsna's different names. Mukunda means "One who gives liberation". Murari — *murari* means Krsna, the enemy of the demon of the name Mura. Rama —is another name celebrated as Rama. Krsna, Hayagriva. Hayagriva is another incarnation of Krsna.

(2) Similarly Nrsimha, Narahari — half-lion, half-man Nrsimhadeva. Vamana incarnation, Nrsimha Vamana, Sri Madhusudana. Madhusudana — there was a demon Madhu, and Kaitabha, they came to swallow up Brahma after his creation. So, they were killed. Therefore, Krsna's another name is Madhusudana means "the enemy of Madhu". Krsna is both friend and enemy. He's actually friend of everyone, but He becomes enemy-like for one who treats Him like enemy. He's nobody's enemy, but if anyone wants to see Him as enemy, He appears like enemy. That is absolute. So the demons, they want to see Krsna as enemy. So, accepting the desire of the demons, He appears before him as enemy, kills him and gives him

liberation. That is absolute pastime of Kṛṣṇa. Madhusudana, Brajendra-nandana Syama. Actually, God has no name, but His names are selected according to His pastimes. Just like this Madhusudana name is given to Him because He killed the Madhu demon. Similarly, He is known as Brajendra-nandana, the Son of Vṛndavana, because He appeared as the Son of Yasoda and Nanda Maharaja, so Brajendra-nandana. Syama — His bodily hue is black hue, therefore He is called Syamasundara. Putana-ghatana, Kaitabha-satana, jaya Dasarathi-Rama. So, because He killed the demon Putana, His name is Putana-ghatana. "ghatana" means killer. Kaitabha-satana, and He's chaktiser of all kind of dangers. Jaya Dasarathi-Rama. In connection of His killing of The Ravana, He is glorified — *jaya. Dasarathi*. Dasarathi means His father's name was Dasaratha, so He's Dasarathi. Dasarathi Rama. Jaya Dasarathi-Rama. Dasarathi-Rama.

(3) *Yasoda-dulala, Govinda-Gopala*. *Yasoda-dulala* means pet son of Mother Yasoda. *Govinda-Gopala*. And He's cowherd's boy — Govinda, giving pleasure to the cows. *Vṛndavana-purandara* — the chief of the Vṛndavana land. He's the center of attraction for everyone in Vṛndavana. *Gopi-priya-jana*. He's very favorable to the *gopis* — *Gopi-priya. Radhika-ramana*, and He's always enjoying the company of Radharani, therefore His name is Radhika-ramana. *Bhuvana-sundara-bara*. So, He attracted so many *gopis*. That means He's attractive to the whole universe. Nobody is more attractive than Kṛṣṇa within this universe —or within anywhere. Therefore He's called *Bhuvana-sundara-bara*. "Bara" means the chief.

(4) Ravanantakara, Makhana-taskara, Gopijana-Vastrahari. As Rama, when He appeared as Lord Ramacandra, He killed Ravana. Ravanantakara. *Makhana-taskara* — and in Vṛndavana, He's known as the "Butter Thief" In His childhood pastimes, He used to steal butter from the pots of the *gopis*. That was His pleasure pastime, therefore He's called *Makhana-taskara, Makhana-cora. Gopi-jana-vastrahari* — and, He also stole the garments of the *gopis* while they were taking bath. This is very confidential; actually, the *gopis* wanted Kṛṣṇa --- they prayed to Katyayani Devi, Goddess Katyayani, prayed to Mother Katyayani, because He was attractive to all the girls of His age. So, they wanted Kṛṣṇa as husband, So, superficially Kṛṣṇa was of the same age, and how He could be husband for all the *gopis*, that is superficial. But He accepted. Because the *gopis* wanted to become wives of Kṛṣṇa therefore Kṛṣṇa accepted that proposal. In order to show them the mercy, He stolen the garments, because the husband can take away the covering of wife's bodily garment; nobody can touch her. So that is the purport, but people do not know, and therefore Kṛṣṇa's lila has to be heard from realized soul, or, these portions should be avoided. Otherwise, we shall misunderstand that Kṛṣṇa took away the garments and He was woman-hunter —not like that. He's Supreme Lord. He fulfills the desire of every devotee. So Kṛṣṇa had no business to see the *gopis* naked, but because they wanted to become wife, and so He fulfilled their desire. Token. "Yes, I'm your husband, I'm taking your garment. Now you take you take your garment and go home". Therefore He's known as *Gopi-jana-vastra-hari. Brajendra-rakhala, Gopa-vṛnda-pala, Citta-hari, Vamsi-dhari*. *Brajendra-rakhala*, the cowherd boys in Vṛndavana. And, *Gopa-vṛnda-pala*, His only object was to satisfy the cowherds men, including His father and uncle --- they're all keeping cows — to please them. So He's *Gopa-vṛnda-pala. Citta-hari Vamsi-dhari*, and when He's

playing the flute, it was taking the heart of everyone — *Citta-hari* — He was taking away the heart of everyone.

(5) *Yogindra-vandana* — in spite of Krsna's playing like a small cowherd boy in Vrndavana, just like a village boy making jokes with His friends — but still He's *Yogindra-vandana*. Yogindra means greatest yogis, mystics. . . The meditation — whom they are trying to find out? This Krsna, they're trying to find out Krsna, but they do not know they're trying to find out Krsna— they're thinking something else. So unless they come to the point of concentrating their mind on Krsna, their yogic principle or mystic power is baffled. *Yoginam api sarvasah mad-gatenantaratmanah*. The *yogi*, the first-class yogi must keep always Krsna within his heart. That is perfection of *yoga*. Therefore He is called *Yogindra-vandana*. Sri Nanda-nandana, Braja-jana-bhoyahari. Although He's worshiped by the great mystics, still He lives in Vrndavana as the son of Nanda Maharaja. The residents of Vrndavana, they feel safe and sound under the protection of Krsna. *Navina-nirada*, *Rupa-manohara*, *Mohana-vamsi-bihari*. *Navina-nirada*. Nirada means cloud; His complexion is just like new cloud. New cloud, blackish. Generally black is not considered very beautiful within this material world, but because His body is transcendental, even He's blackish, He's the universally attractive --- *Rupa-manohara*. *Mohana-vamsi-bihari* — simply when He stands with His flute He, even though He's blackish, He becomes so attractive to everyone.

(6) *Yasoda-nandana*, *Kamsa-nisudana*. He is very much celebrated as the son of Mother Yasoda, He's the killer of Kamsa and *Nikunja-rasa-vilasi*. And, He used to dance rasa dance in the *nikunja*. *Vamsi-vata*, *nikunja*. *Kadamba-kanana*, *Rasa-parayana*. There are many kadamba trees. Kadamba is a kind of flower that is especially grown in Vrndavana. Very fragrant and beautiful, solid flower, round. So *Kadamba-kanana* — He used to enjoy the rasa dance underneath the tree of this *kadamba*.

(7) *Ananda-wardana*, *Prema-niketana*, *Phula-sara-jojaka kama*. So, He was exciting the lusty desires of the gopis, and increasing their transcendental bliss — *Ananda-wardhana*. *Prema-niketana* — because He's reservoir of all pleasure. The *gopis* used to come because He's the reservoir of all pleasure. Just like if we go to take water from a lake, where there is water; similarly, if we want actually blissful life, then we should draw it from the reservoir of all pleasure — Krsna. *Ananda-wardhana* — that pleasure will increase. In the material pleasure, it'll decrease; you cannot enjoy for a long time — it will decrease, But, spiritual pleasure, if you want to draw it from the reservoir of all pleasure Krsna, then it will increase, your pleasure potency will increase and you'll get more and more pleasure. As you increase your pleasure potency or desire, the supply is also incessant --- there's no limit. *Phula-sara-jojaka kama*. He's the transcendental Cupid. Cupid, with his bows and arrows, increases the lusty desires of the material world; similarly, in the spiritual world He's the Supreme Cupid. He was increasing the lusty desires of the *gopis*. They used to come there, and both of them — there was no decrease; they were increasing their desire, and Krsna was supplying that. Without any material concept of life, they were simply dancing, that's all. *Gopangana-gana Citta-vinodana*, *Samasta-guna-gana-dhama*. He's especially attractive for the *Gopangana*. *Gopangana* means the damsel of *Vraja-dhama*. *Gopangana-gana*, *Citta-vinodana* —

they were simply absorbed in Krsna's thought — they were so much became attracted and attached to Krsna that they could not give up His existence of His form within the heart for a moment. *Citta-vinodana* — He captured the hearts of the gopis. *Citta-vinodana*. *Samasta-guna-gana-dhama* — He' the reservoir of all transcendental qualities.

(8) Yamuna-jivana, Keli-parayana, Manasa-candra-cakora. Manasa-candra-cakora --- there is a bird which is known as cakora. He looks toward the moonshine, Similarly, He was the moon among the gopis, ant they were simply looking after Him. And He's the life of the river Yamuna, because He used to enjoy jumping over the river of Yamuna. Nama-sudha-rasa, gao-krsna-jasa, rakho vacana, so Bhaktivinoda Thakura is requesting everyone, "Now you chant all these different names of the Lord, and sing . . . rakho vacana mana, my dear mind, please keep my word -- don't refuse! Go on chanting all these holy names of Krsna".

## B) RUPA-KIRTANA -- DESCRIPTION OF KRSNA'S BEAUTY

(1)

<i>janama saphal ta'r</i>	<i>krsna-darasana-ja'r,</i>
<i>bhagye hoiyache ekabar</i>	
<i>bikasiya hrnnayana</i>	<i>kori' krsna-darasana,</i>
<i>chade jiba citter bikar</i>	

His birth is successful whose good fortune dawns so as to have the vision of Lord Krsna just once. When the jiva gives up all delusions of mind, then only he will see the vision of Krsna blooming within the eyes of his heart.

(2)

<i>brndabana-keli catur banamali</i>	
<i>tribhanga-bhangima rupa</i>	<i>bamsidhari aparupa</i>
<i>rasamay-nidhi, gunasali</i>	

He sees Krsna there fully decorated with garlands of forest flowers as the most expert connoisseur of all the amorous love-sports in Vrndavana. His transcendental playing wonderfully on His flute, mellows and is the abode of all form bent in three different places, He is the reservoir of all relishable virtuous qualities.

(3)

<i>barna-nabajaldhara,</i>	<i>sire sikhi piccha bara,</i>
<i>alaka tilaka sobha pay</i>	
<i>paridhana pita-bas,</i>	<i>badane madhura has,</i>
<i>heno rupa jagata matay</i>	

By such a beautiful form He is maddening the entire universe. His complexion is like that of a fresh new rain cloud, His head is decorated with a big peacock feather, and His sandalwood tilaka on His forehead is most becoming. Wearing brilliant yellow-colored garments, He stands with His face decorated by a wide, sweet smile.

(4)  
*indranila jini', krsna-rupakhani,*  
*heriya kadamba-mule*  
*mana ucatana, na cale carana,*  
*samsar gelama bhule*

Beholding Him standing thusly at the edge of a kadamba grove, I can see that Krsna's beauty is conquering the luster of an entire mine of sapphires. Seeing this my mind has become so restless that my feet will move no longer, and I've completely forgotten about my family and home life in this world.

(5)  
*(sakhi he) sudhamoy, se rupa-madhuri*  
*dekhile nayana, hoy acetana*  
*jhare premamoy bari*

Oh sakhi, oh dear girlfriend! Seeing that sweet form abounding in nectar, I have fallen unconscious as a fountain of tears borne of ecstatic love cascades from my eyes.

(6)  
*kiba cuda sire, kiba bamsi kore,*  
*kiba se tribhanga-thama*  
*carana-kamale, amiya uchale,*  
*tahate nupura-dama*

What a wonderful crown upon His head! What a wonderful flute He is holding in His hand! What a wonderfully beautiful form as He stands in His three-fold bending posture! The nectar of His lotus feet is overflowing with the tinkling sound coming from the clusters of anklebells which are decorating them.

(7)  
*sada asa kori, bhrnga-rupa dhorl',*  
*carana-kamale sthan*  
*anayase pai, krsna-guna gai,*  
*ar na bhajobo an*

Accepting the form of a honeybee, I always hope for a residence near His lotus feet. And I will get it very easily because I always sing the glories of Krsna, adoring no one else.

C) GUNA-KIRTANA —(2 songs)

SONG 1— Krsna's quality of mercy (To be sung in *raga* Dhanasri)

(1)

*bahirmukha ho'ye, mayare bhajiye,*  
*samsare hoinu ragi*  
*krsna doyamoy, prapance udoy,*  
*hoila amar lagi*

Becoming inimical towards the Lord, and adoring illusion, I have become madly attached to this material existence. However, Krsna is so kind for He has arisen like the sun within this material world just for my sake.

(2)

*(sakhi he) krsna-candra guner sagar*  
*aparadhi jane, krpa bitarane,*  
*sodhite nahe katar*

Oh sakhi! My dear, the moon-like Krsna is certainly an unlimited ocean of auspicious qualities! He distributes His causeless mercy to all the offenders, not hesitating to purify them and relieve them of their afflictions.

(3)

*samsare asiya, prakrti bhajiya,*  
*purusabhimane mari*  
*krsna doya kori', nije abatari',*  
*bamsi-rabe nila hari'*

I have come into this false material existence, adoring the material energy as if it is fit form my enjoyment, and I am seized with the false conception that I am a male (a purusa). But Lord Krsna, showing His compassion, descends Himself and forcibly steals away all such false conceptions with the transcendental sound of His flute.

(4)

*emon ratane, bisesa jatane,*  
*bhajo sakhi abirata*  
*binoda ekhone, sri-krsna-carane,*  
*gune bandha, sada nata*

My dear girlfriend, just worship such a jewel-like Krsna with special care and attention. Now Bhaktivinoda admits that he is helplessly bound up to the wonderful qualities of Sri Krsna's lotus feet. Thus, I always bow my head in great

awe and reverence before those divine feet.

SONG 2— Krsna's unlimited qualities (To be sung in *raga* Bhatiyari)

(1)

*suno, he rasika jana, krsna-guna aganana,  
ananta kahite nahi pare  
krsna jagater guru, krsna banca-kalpa-taru,  
navika se bhava-parabare*

Listen to this, oh wisest relishers of mellows! The transcendental qualities of Sri Krsna are innumerable; indeed one is not ever able to describe such unlimited divine attributes. Krsna is the spiritual master of the entire universe, He is like a wish-fulfilling desire tree, and He is the helmsman of the boat on the ocean of material existence.

(2)

*hrdoya pidita ja'r krsna cikitsaka ta'r  
bhava-roga nasite catur  
krsna-bahirmukha-jane, premamrta-bitarane,  
krame loya nija antahpura*

Krsna is just like a doctor for those whose hearts are ailing, for He is very expert in destroying the diseased condition of material existence. By distributing the nectar of ecstatic love to all the inimical souls, He gradually takes them into His own confidential realm.

(3)

*karma-bandha, jnana-bandha, avese manava andha,  
ta'r krsna karuna-sagar  
pada-padma-madhu diya, andha-bhava ghucaiya,  
carane korena anucar*

Krsna is an ocean of compassion for those who are bound up in fruitive reactions, for those who are bound up in philosophical speculation, and for those who are blinded by other human perplexities. Giving the honey of His lotus feet, and thus relieving the blindness of such worldliness, He makes one an attendant of His own feet.

(4)

*bidhi-marga-rata-jane, swadhinata-ratna-dane,  
raga-marge korana pravesa  
raga-basavarti ho'ye, parakiya-bhavasroye  
labhe jiba krsna-premavesa*

Krsna bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thus allowing them entrance into the

path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of the mellows of unwedded love, the soul finally attains all the symptoms of ecstatic love for Krsna.

(5)

*premāmṛta baridhara, sada panarata tanra,  
kṛṣṇa tanhader bandhu, pati  
sei saba braja-jana, sukalyana-niketana,  
dina-hina binoder gati*

Kṛṣṇa is the dearest friend and master of those who are always attached to drinking the fountain of ecstatic tears of love. Thus, the goal of this most fallen and lowly Bhaktivinoda is to be with all such residents of Vraja within the abode of Supreme auspiciousness.

#### D) LILA-KIRTANA (2 songs)

SONG 1— Kṛṣṇa's human-like pastimes (To be sung in *raga* Dhanasri)

(1)

*jibe kṛpā kori', goloker hari,  
braja-bhava prakasilo  
se bhava-rasajna, brndavana-jogyā,  
jada-buddhi na hoilo*

Showing His causeless mercy to the fallen souls, the Lord of Goloka has revealed the moods and sentiments of Vraja. He who is the knower of the mellows of such loving exchanges of Vraja is fit to enter Vrndavana, as long as he does not maintain materialistic misconceptions.

(2)

*kṛṣṇa-līla-samudra apar  
baikuntha-bihar, samana ihar,  
kabhu nahe ja'na sar*

The pastimes of Kṛṣṇa are like an unfathomable ocean. All of the activities in Vaikuntha can never be compared to the sweet essence of Kṛṣṇa's pastimes in Goloka.

(3)

*kṛṣṇa akar nar, sarva-rasadhar,  
sṛṅgarer bisatah  
baikuntha-sadhaka, sakhye aparaka,  
madhure na hoy rata*



Krsna's pastimes in the form of a two-armed human being are the reservoir of all transcendental mellows -- especially the conjugal mellow. The devotee who is following the rules and regulations of Vaikuntha develops only up to the mellow of fraternity, and is in comparison completely unable to taste any such sweetness as is found in the conjugal relationship.

(4)

*braje krsna-dhana, nabina-madana,*  
*aprakṛta rasamoy*  
*jiber sahita, nitya-lilocita,*  
*krsna-guna-gana hoy*

Krsna in Vraja is just like an ever-fresh youthful Cupid, abounding in all transcendental ecstatic mellows. He always performs suitable pastimes with the different jiva souls. Thus some of the multitude of Krsna's virtuous qualities are mentioned.

SONG 2— Krsna's pastimes with the gopis  
(To be sung in *raga* Dhanasri)

(1)

*ami jamuna-puline, kadamba-kanane,*  
*ki herinu sakhi! aj!*  
*syama bamsidhari, mani-mancopari,*  
*kore' lila rasaraj*

Oh sakhi! My dear girlfriend! What have I seen today? In a kadamba grove on the banks of the Yamuna, a beautiful blackish boy holding a long flute name vamsi is seated upon a throne of jewels, performing His pastimes as the King of all transcendental mellows!

(2)

*krsna-keli sudha-prasravana*  
*astha-dalopari, sri-radha sri hari,*  
*astha-sakhi parijana*

Situated upon the eight petals of the jewelled altar is Sri Radha and Sri Hari surrounded by Their attendants the eight chief gopis. There Krsna performs His amorous pastimes which are just like a waterfall of nectar.

(3)

*sugita nartane, saba sakhi-gane,*  
*tusche jugala-dhane*  
*krsna-lila heri', prakṛti-sundari,*  
*bistariche sobha bane*

By singing sweet songs and by dancing nicely, all the gopis satisfy the treasured Divine Couple. Thus I am beholding Krsna's pastimes with His beautiful female consorts expanding throughout the splendrous forest.

(4)

*ghare na jaibo,                      bane pravesibo,*  
*o lila-raser tare*  
*tyaji' kula-laja,                      bhaja braja-rajā,*  
*binoda minati kore'*

For the sake of the mellows of such pastimes, I will not go to my home, but I will instead enter into the forest. Renouncing all shyness due to fear of family members, just worship the Lord of Vraja. This is the humble submission of Bhaktivinoda.

#### E) RASA-KIRTANA

Rendezvous: CALLED FOR THE RASA DANCE (To be sung in *raga Kamoda*)

(1)

*krsna bamsi-gita suni',                      dekhi' citra-patakhani,*  
*loka-mukhe guna sravaniya*  
*purva-ragakranta cita,                      unmada-laksananvita,*  
*sakhi-sange calila dhaiya*

By hearing the song of Krsna's flute, seeing His picture, and hearing other persons describe His wonderful qualities, my heart has become attacked and afflicted with remembrance of my previous attachment to Him. Possessed with all the symptoms of madness, I wildly run here and there seeking the company of the gopis.

(2)

*nikunja-kanane korilo abhisar*  
*na manilo nibarana,                      grha-karya aganana,*  
*dharmadharmā na korilo bicar*

I have gone to a grove in the forest bowers for the lovers' rendezvous. I have paid no heed to the prohibitions of my family members, I have completely ignored all of my innumerable household duties, and I have not even considered what is religious or irreligious activity for me.

(3)

*jamuna-puline giya,                      sakhi-gane sambodhiya,*  
*jijnasilo priyer uddesa*  
*chadilo praner bhoy                      banete pravesā hoy,*  
*bamsi-dhvani koriya nirdesa*

Going to the bank of the Yamuna and addressing all the gopis there, I have inquired from them news about the whereabouts of my most dearly Beloved. Giving up all fear in my heart, I enter into the forest following the direction of the flute's vibration.

(4)  
*nadi jatha sindhu-prati, dhay ati vegavati,  
sei-rupa rasavati sati  
ati vege junja-bane, giya krsna-sannidhane,  
atma-nibedane koilo mati*

Just as a river flows into the sea, I irresistibly run like a very swift current, thus proving my chastity. Quickly reaching the forest bowers, I finally come into the presence of Sri Krsna, in my mood of total self-surrender.

(5)  
*keno mor durbala lekhami hami sare?  
abhisar arambhiya sakampa antare*

Oh why is my pen so weak and feeble? Why won't it move any further? I cannot possibly express the inception of the transcendental Lovers' meeting, which is causing my heart to tremble and throb.

(6)  
*milana, sambhoga, bipralambhadi-barnana  
prakasa korite nahi sare mama mana*

My mind has no capability to describe the essence of the transcendental Lovers' meeting, Their enjoyment together, Their separation or any other pastimes.

(7)  
*durbhaga na bujhe rasalila tattwa-sar  
sukara jemana nahi cine mukta har*

Only the most unfortunate persons cannot understand the essence of the truth of the rasa-lila, just as a hog cannot recognize what is a pearl necklace.

(8)  
*adhikar-hina-jana-mangala cintiya  
kirtana korinu sesa kal vicariya*

Considering for the benefit of those who have no capacity for hearing about such things, I have thus ended my kirtan here.

END OF KIRTAN

*Thus end the third branch of Kalyan kalpa-taru, entitled Ucchvasa  
(Outburst of Spiritual Emotions) by Srila Saccidananda Bhaktivinoda Thakura*