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Kalyana-kalpataru

Maṅgalācaraṇa Invoking Auspiciousness

Poem 1

Text 1

*vande vṛndāṭavī-candram
rādhikākṣi-mahotsavam
brahmātmānanda-dhik-kāri-
pūrṇānanda-rasālayam*

vande—I offer my respectful obeisances; *vṛndāṭavī-candram*—to the moon of Vṛndāvana; *rādhikā*—of Śrī Rādhā; *akṣi*—of the eyes; *mahā*—great; *utsavam*—festival; *brahmātma*—of the impersonalists; *ānanda*—the happiness; *dhik-kāri*—mocking; *pūrṇa*—full; *ānanda*—bliss; *rasālayam*—nectar.

I offer my respectful obeisances to Śrī Kṛṣṇa, who is the moon of Vṛndāvana, a moon that is the abode of wonderful nectar and bliss, a moon that is a festival of joy for Śrī Rādhā's eyes, a moon that with the nectar and bliss tasted by both Lord Kṛṣṇa and His devotees mocks the realizations of the impersonalists rapt in meditation on "tat tvam asi" and other mahā-vākyas.

Note: This English translation of this and the following seven Sanskrit verses is based on Bhaktivinoda Ṭhākura's own Bengali translations of them.

Text 2

*caitanya-caraṇam vande
kṛṣṇa-bhakta-janāśrayam
advaita-mata-dhaureya-
bhārāpanodanam param*

caitanya—of Lord Caitanya; *caraṇam*—to the feet; *vande*—I bow; *kṛṣṇa-bhakta-jana*—of the devotees of Lord Kṛṣṇa; *āśrayam*—the shelter; *advaita*—of the impersonalists; *mata*—of the ideas; *dhaureya-bhāra*—the heavy burdens; *apanodanam*—throwing away; *param*—great.

I offer my respectful obeisances to the feet of Lord Caitanya, which are the place where Lord Kṛṣṇa's devotees, devotees who have thrown far away the

heavy burden that is Śaṅkarācārya's theory of impersonalism, take shelter.

Text 3

*guruṁ vande mahā-bhāgam
kṛṣṇānanda-svarūpakam
yan-mude racayiṣyāmi
kalyāṇa-kalpa-pādapam*

gurum—spiritual master; *vande*—I bow; *mahā-bhāgam*—glorious; *kṛṣṇānanda-svarūpakam*—Kṛṣṇānanda-svarūpa; *yan*—of whom; *mude*—for the pleasure; *racayiṣyāmi*—I will write; *kalyāṇa-kalpa-pādapam*—this Kalyana-kalpataru.

I offer my respectful obeisances to worshipable Kṛṣṇānanda-svarūpa Gurudeva Gosvāmī Prabhu, for whose pleasure I will now write this Kalyāṇa-kalpataru.

Text 4

*aprākṛta-rasānande
na yasya kevalā ratiḥ
tasyedaṁ na samālocyam
pustakam prema-samputam*

aprākṛta—not material; *rasa*—mellows; *ānande*—in the bliss; *na*—not; *yasya*—of whom; *kevalā*—exclusive; *ratiḥ*—edlight; *tasya*—of him; *idam*—this; *na*—not; *samālocyam*—to be considered; *pustakam*—book; *prema*—of spiritual love; *samputam*—the jewelry chest.

A person who does not like spiritual nectar and bliss will not read this book, which is a jewelry-case of spiritual love.

Note: Śrīla Bhaktivinoda Ṭhākura explains that the word "prākṛta" (material) refers to the five material elements, the five material sense-objects, the five material working senses, the five material knowledge-acquiring senses, and the material mind, intelligence, false-ego, and mahat-tattva. What is beyond these 24 material elements is called "aprākṛta". The word "aprākṛta" then refers to that which is made of spiritual bliss and nectar. Persons who do not like spiritual bliss will not read this book, which is like a jewelry-case where spiritual love is kept. Because they have no power to taste the sweetness of spiritual nectar, these persons think only of the dull material pleasures present in the material body. In this way they are always plunged in an ocean of pathetic material desires.

Text 5

*ayam kalpa-taror nāma
kalyāṇa-padapaḥ śubhaḥ
vaikuṅṭha-nīlaye bhāti*

vane niḥśreyasāhvake

ayam—this; *kalpa-taroḥ*—desire tree; *nāma*—named; *kalyāṇa-padapaḥ*—kalyana-kalpataru; *śubhaḥ*—auspicious; *vaikuṅṭha-nilaye*—in the abode of Vaikuṅṭha; *bhāti*—is splendidly manifest; *vane*—in the forest; *niḥśreyasa*—the best; *āhvake*—named.

In the world of Vaikuṅṭha, in the forest of Niḥśreyasa-vana (the forest of the supreme good), this auspicious kalyāṇa-kalpataru desire-tree is splendidly manifest.

Text 6

*tasya skandha-trayam śuddham
vartate viduṣām mude
upadeśas tathā copa-
labdhis tūcchvāsakaḥ kila*

tasya—of it; *skandha*—branches; *trayam*—three; *śuddham*—pure; *vartate*—are; *viduṣām*—of the wise; *mude*—for the delight; *upadeśaḥ*—instruction; *tathā*—then; *ca*—and; *upalabdhiḥ*—realization; *tu*—and; *ucchvāsakaḥ*—ecstasy; *kila*—indeed.

To please the wise, this tree has three main branches: 1. upadeśa (instruction), 2. upalabdhi (realization), and 3. Ucchvāsa (ecstasy).

Text 7

*aśrītya pādapam vidvān
kalyāṇam labhate phalam
rādhā-kṛṣṇa-vilāseṣu
dāsyam vṛndāvane vane*

aśrītya—taking shelter; *pādapam*—of this tree; *vidvān*—wise; *kalyāṇam*—auspiciousness; *labhate*—attains; *phalam*—fruit; *rādhā-kṛṣṇa-vilāseṣu*—in Śrī Śrī Rādhā-Kṛṣṇa's transcendental pastimes; *dāsyam*—service; *vṛndāvane*—in Vṛndāvana; *vane*—forest.

Taking shelter of this tree, a wise person will pick its auspicious fruit, fruit that is service to Śrī Śrī Rādhā and Kṛṣṇa in Their pastimes in Vṛndāvana forest, the innermost, most private part of the spiritual world.

Text 8

*sampūjya vaiṣṇavān viprān
sarva-jīvāmś ca nityaśaḥ
kīrtayāmi vinīto 'ham
gītaṁ vraja-rasāśrītam*

sampūjya—worshiping; *vaiṣṇavān*—the Vaiṣṇavas; *viprān*—brāhmaṇas; *sarva-jīvān*—all living entities; *ca*—and; *nityaśaḥ*—always; *kīrtayāmi*—I glorify; *vinītaḥ*—humble; *aham*—I; *gītam*—song; *vraja-rasa*—the nectar of Vraja; *āśrītam*—taking shelter.

Worshiping the Vaiṣṇavas, who live in Vraja, Jagannātha Purī, and Navadvīpa, worshiping the brāhmaṇas, who are attached either to karma (pious rituals) or jñāna (philosophical speculation), and worshiping all living entities, from the demigod Brahmā down to the cāṇḍālas and dogs, again and again I humbly sing these songs about Vraja.

Poem 2

Text 1

jaya jaya śrī-caitanya patita-pābana
jaya nityānanda prabhu anātha-taraṇa

jaya—glory; *śrī-caitanya*—to Śrī Caitanya; *patita-pābana*—the purifier of the fallen; *nityānanda*—to Nityānanda; *prabhu*—Lord; *anātha-taraṇa*—the savior of the shelterless.

Glory, glory to Śrī Caitanya, the savior of the fallen! Glory to Lord Nityānanda, the savior of the shelterless!

Text 2

jaya jayādwaitacandra kṛpāra sāgara
jaya rūpa-sanātana jaya gadādhara

jaya—glory; *adwaitacandra*—to Advaitacandra; *kṛpāra*—of mercy; *sāgara*—an ocean; *rūpa-sanātana*—Rūpa Gosvāmī and Sanātana Gosvāmī; *gadādhara*—Gadādhara Paṇḍita.

Glory to Advaitacandra, who is an ocean of mercy! Glory to Rūpa Gosvāmī and Sanātana Gosvāmī! Glory to Gadādhara Paṇḍita!

Text 3

śrī-jība gopāla-bhaṭṭa raghunātha-dwoya
jaya braja-dhāma-bāsī baiṣṇaba-nicoya

śrī-jība—Śrī Jīva; *gopāla-bhaṭṭa*—Gopala Bhatta; *raghunātha-dwoya*—the two Raghunathas; *braja-dhāma-bāsī*—the residents of Vraja; *baiṣṇaba-nicoya*—the Vaiṣṇavas.

Glory to Śrī Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, the residents of Vraja, and all the Vaiṣṇavas!

Text 4

*jaya jaya nabadwīpa-bāsī bhakta-gaṇa
sabe mili' kṛpā more koro bitaraṇa*

jaya—glory; *nabadwīpa-bāsī*—the residents of Navadvīpa; *bhakta-gaṇa*—the devotees; *sabe*—all; *mili'*—meeting together; *kṛpā*—mercy; *more*—to me; *koraḥ*—please do; *bitaraṇa*—gift.

Glory to the devotees who live in Navadvīpa! All of you please give your mercy to me.

Text 5

*nikhila-baiṣṇaba-jana doyā prakāsiyā
śrī-jāhnabā-pade more rākhaho taniyā*

nikhila-baiṣṇaba-jana—all the Vaiṣṇavas; *doyā*—mercy; *prakāsiyā*—manifesting; *śrī-jāhnabā*—of Śrī Jāhnavā-devī; *pade*—at the feet; *more*—me; *rākhahaḥ*—please protect; *taniyā*—bringing.

O Vaiṣṇavas, please be merciful to me. Bring me to Jāhnavā-devī's feet and give me shelter there.

Text 6

*āmi to' durbhaga ati baiṣṇaba nā cini
more kṛpā koribena baiṣṇaba āpani*

āmi—I; *to' durbhaga*—unfortunate; *ati*—very; *baiṣṇaba*—Vaiṣṇavas; *nā*—not; *cini*—think; *more*—to me; *kṛpā*—mercy; *koribena*—will do; *baiṣṇaba*—Vaiṣṇava; *āpani*—personally.

I am very unfortunate. I do not understand the Vaiṣṇavas. I pray that the Vaiṣṇavas will be merciful to me.

Text 7

*śrī-guru-caraṇe more bhakti koro dāna
je caraṇa-bale pāi tattwera sandhāna*

śrī-guru-caraṇe—to the feet of the spiritual master; *more*—to me; *bhakti*—devotion; *koraḥ*—please do; *dāna*—gift; *je*—which; *caraṇa-bale*—by the power of

the feet; *pāi*—I attain; *tattwera*—of the truth; *sandhāna*—search.

O Vaiṣṇavas, please give me the gift of devotion to my spiritual master's feet.
By the power of his feet, I will find the truth.

Text 8

*brāhmaṇa sakala kori' kṛpā mora prati
baiṣṇaba-caraṇe more deho dṛḍha-mati*

brāhmaṇa—brāhmaṇas; *sakala*—all; *kori'*—doing; *kṛpā*—mercy; *mora*—to me; *prati*—to; *baiṣṇaba*—of the Vaiṣṇavas; *caraṇe*—at the feet; *more*—of me; *dehaḥ*—please give; *dṛḍha*—firm; *mati*—heart.

O brāhmaṇas, please be kind to me. Please make my heart steady at my spiritual master's feet.

Text 9

*ucca nīca sarba-jība caraṇe saraṇa
loilāma āmi dīna hīna akiñcana*

ucca—high; *nīca*—low; *sarba-jība*—all living entities; *caraṇe*—at the feet; *saraṇa*—shelter; *loilāma*—attained; *āmi*—I; *dīna*—poor; *hīna*—insignificant; *akiñcana*—who has nothing.

I, who am poor, lowly, and have nothing of value, take shelter of the feet of all living entities, both high and low.

Text 10

*salake koriyā kṛpā deho' more bara
baiṣṇabe koruṇā ei granthera ādara*

salake—all; *koriyā*—doing; *kṛpā*—mercy; *deho'*—give; *more*—to me; *bara*—boon; *baiṣṇabe*—of the Vaiṣṇavas; *koruṇā*—mercy; *ei*—this; *granthera*—book; *ādara*—attention.

O Vaiṣṇavas, please be merciful and give to me this boon: Please give your attention to this book.

Text 11

*grantha-dwārā baiṣṇaba-janera kṛpā pāi
baiṣṇaba-kṛpāya kṛṣṇa-lābha hoyā bhāi*

grantha—book; *dwārā*—by; *baiṣṇaba-janera*—the Viasnavas; *kṛpā*—mercy; *pāi*—I attain; *baiṣṇaba*—of the Vaiṣṇavas; *kṛpāya*—by the mercy; *kṛṣṇa*—of Lord

Kṛṣṇa; *lābha*—attainment; *hoya*—is; *bhāi*—O my brothers.

By writing this book I will attain the Vaiṣṇavas' mercy. O my brothers, by the Vaiṣṇavas' mercy I will attain Lord Kṛṣṇa.

Text 12

*baiṣṇaba-bimukha jā're tāhāra jībana
nirarthaka jāno' bhāi prasiddha bacana*

baiṣṇaba—to the Vaiṣṇavas; *bimukha*—aversion; *jā're*—of whom; *tāhāra*—of him; *jībana*—life; *nirarthaka*—wasted; *jāno'*—please know; *bhāi*—O my brothers; *prasiddha*—famous; *bacana*—words.

O my brothers, please know that a person who turns away from the Vaiṣṇavas lives in vain. This everyone knows.

Text 13

*śrī-baikunṭha-dhāme āche niḥśreyasa bana
tāhe śobhā pāya kalpa-taru agaṇana*

śrī-baikunṭha-dhāme—in the abode of Śrī Vaikuṅṭha; *āche*—is; *niḥśreyasa*—best; *bana*—in the forest; *tāhe*—there; *śobhā*—beauty; *pāya*—attaining; *kalpa-taru*—a kalpa-taru tree; *agaṇana*—numberless.

In the realm of Śrī Vaikuṅṭha, in the forest of Niḥśreyasa-vana are numberless beautiful kalpataru trees.

Text 14

*tāhā mājhe e kalyāṇa-kalpa-taru-rāja
nitya-kāla nitya-dhāme korena birāja*

tāhā—of them; *mājhe*—in the midst; *e*—this; *kalyāṇa*—of auspiciousness; *kalpa-taru*—of kalpataru trees; *rāja*—the king; *nitya*—eternal; *kāla*—time; *nitya*—eternal; *dhāme*—in the abode; *korena*—does; *birāja*—manifestation.

Among the trees in that eternal abode this tree, king of the kalpataru trees of auspiciousness, is manifest eternally.

Text 15

*skandha-troya āche tā'ra apūrba darśana
upadeśa upalabdhi ucchwāsa gaṇana*

skandha—branches; *troya*—three; *āche*—are; *tā'ra*—of that; *apūrba*—wonderful; *darśana*—sight; *upadeśa*—teaching; *upalabdhi*—realization; *ucchwāsa*—ecstasy;

gaṇana—counting.

That tree is very wonderful to see. It has three branches: 1. *upadeśa* (teaching), 2. *upalabdhi* (realization), and 3. *ucchwāsa* (ecstasy).

Text 16

*su-bhakti-prasūna tāhe ati śobhā pāya
kalyāṇa nāmaka phala agaṇana tāya*

su—excellent; *bhakti*—of devotional service; *prasūna*—flowers; *tāhe*—there; *ati*—very; *śobhā*—beautiful; *pāya*—attaining; *kalyāṇa*—auspiciousness; *nāmaka*—named; *phala*—fruits; *agaṇana*—numberless; *tāya*—of that.

On that tree are beautiful flowers of pure devotional service and numberless fruits that bear the name “*kalyāṇa*” (auspiciousness).

Text 17

*je sujana e biṭapī korena āśroya
kṛṣṇa-sebā-su-kalyāṇa-phala tānra hoyā*

je—who; *sujana*—good people; *e*—; *biṭapī*—tree; *korena*—do; *āśroya*—shelter; *kṛṣṇa*—to Lord Kṛṣṇa; *sebā*—service; *su*—great; *kalyāṇa*—of auspiciousness; *phala*—fruits; *tānra*—of him; *hoyā*—are.

Good people who take shelter of that tree may gather many *kalyāṇa* fruits of devotional service to Lord Kṛṣṇa.

Text 18

*śrī-guru-caraṇa-kṛpā-sāmarthya labhiyā
e heno apūrba bṛkha dilāma āniyā*

śrī-guru—of the spiritual master; *caraṇa*—of the feet; *kṛpā*—the mercy; *sāmarthya*—ability; *labhiyā*—attaining; *e*—this; *henaḥ*—like; *apūrba*—wonderful; *bṛkha*—tree; *dilāma*—I give; *āniyā*—taking.

Becoming powerful by the mercy at my spiritual master's feet, I brought that wonderful tree here.

Text 19

*taniyā ānite bṛkha e karkaśa mana
naśilo ihāra śobhā śuno sādhu-jana*

taniyā ānite—bringing; *bṛkha*—tree; *e*—this; *karkaśa*—heard; *mana*—heart; *naśilaḥ*—destroyed; *ihāra*—of it; *śobhā*—the beauty; *śunaḥ*—please hear; *sādhu-*

jana—O saintly devotees.

My heart is very hard. When I carried it, I destroyed that tree's beauty. O saintly devotees, please hear this.

Text 20

*tomāra sakala ha-o e bṛkhera māli
śraddhā-bari diyā punaḥ koro rūpaśālī*

tomāra—of you; *sakala*—all; *ha-aḥ*—please do; *e*—this; *bṛkhera*—of the tree; *māli*—gardeners; *śraddhā*—of faith; *bari*—water; *diyā*—giving; *punaḥ*—again; *koraḥ*—make; *rūpaśālī*—beautiful.

All of you please become the gardeners of this tree. Nourishing on with the water of Your faith, please make it beautiful again.

Text 21

*phalibe kalyāṇa-phala jugala-sebana
koribo sakale mili' tāhā āswādana*

phalibe—will bear; *kalyāṇa-phala*—the fruit of auspiciousness; *jugala*—for the divine couple; *sebana*—service; *koribaḥ*—will do; *sakale*—all; *mili'*—gathering together; *tāhā*—of that; *āswādana*—taste.

Then the tree will bear the auspicious fruits of service to the divine couple, and you will all taste the sweetness of those fruits.

Text 22

*nṛtya kori' hari bolo' kha-o sebā-phala
bhakti-bale koro' dūra kutarka-anala*

nṛtya—dancing; *kori'*—doing; *hari*—Hari; *bolo'*—chant; *kha-aḥ*—taste; *sebā-phala*—the fruits of devotional service; *bhakti-bale*—by the power of devotional service; *koro'*—please do; *dūra*—far away; *kutarka*—of faulty logic; *anala*—the flames.

Stay far away from the flames of faulty, materialistic logic. Chant, "Hari!", dance, and taste these fruits of devotional service.

Part One
Updeśa

Teaching

Text 1

*dīkṣā-guru kṛpā kori' mantra-upadeśa
koriyā dekhāna kṛṣṇa-tattwera nirdeśa*

dīkṣā—initiating; *guru*—spiritual master; *kṛpā*—mercy; *kori'*—doing; *mantra*—mantra; *upadeśa*—teaching; *koriyā*—doing; *dekhāna*—see; *kṛṣṇa-tattwera*—of the truth of Lord Kṛṣṇa; *nirdeśa*—instruction.

The *dīkṣā-guru* (initiating spiritual master) mercifully teaches the mantra. In this way he shows the truth about Lord Kṛṣṇa.

Text 2

*śikṣā-guru-bṛnda kṛpā koriyā apāra
sādhake śikhāna sādhanera aṅga-sāra*

śikṣā-guru—instructing spiritual masters; *bṛnda*—many; *kṛpā*—mercy; *koriyā*—doing; *apāra*—limitless; *sādhake*—to the aspiring devotee; *śikhāna*—instruction; *sādhanera*—of sadhana; *aṅga*—of the body; *sāra*—the essence.

With limitless kindness, the many *śikṣā-gurus* (instructing spiritual masters), instruct the aspiring devotee in the practices of *sādhana-bhakti*.

Text 3

*śikṣā-guru-gaṇa-pāde koriyā praṇati
upadeśa-mālā boli nija-manah prati*

śikṣā-guru—of instructing spiritual masters; *gaṇa*—of the multitude; *pāde*—at the feet; *koriyā*—doing; *praṇati*—obeisances; *upadeśa*—of teaching; *mālā*—garland; *boli*—I say; *nija*—my own; *manah*—heart; *prati*—directed to.

I bow down before the feet of my many *śikṣā-gurus*. To my own heart I will now speak what is a garland of good instruction.

Song 1

Text 1

*mana re, keno miche bhajicho asāra?
bhūta-moya e somsāra jībera pakhetē chāra*

amaṅgala-samudra apāra

mana—mind; *re*—O; *kenah*—why?; *miche*—falsely; *bhajichah*—worship; *asāra*?—what is useless; *bhūta-moya*—made of the material elements; *e*—this; *soṃsāra*—material world; *jībera*—of the soul; *pakhete*—to the side; *chāra*—a pile of ashes; *amaṅgala*—of what is inauspicious; *samudra*—an ocean; *apāra*—shoreless.

O my heart, why do you worship something that is worthless? For the soul this world made of material elements, this world of birth and death, is worthless like a pile of ashes. It is like a shoreless ocean of inauspiciousness.

Text 2

bhūtātīta śuddha-jība, nirañjana sadā-śiba
māyātīta premera ādhāra
taba śuddha-satta tāi, e joḍa-jagate bhāi
keno mugdha ha-o bāra bāra

bhūta—material elements; *ātīta*—beyond; *śuddha*—pure; *jība*—soul; *nirañjana*—untouched; *sadā*—always; *śiba*—auspicious; *māyā*—Maya; *ātīta*—beyond; *premera*—of love; *ādhāra*—the abode; *taba*—of You; *śuddha*—pure; *satta*—existence; *tāi*,—manifests; *e*—this; *joḍa*—material; *jagate*—in the world; *bhāi*—O my brothers; *kenah*—why?; *mugdha*—bewildered; *ha-aḥ*—are; *bāra*—again; *bāra*—and again.

The pure soul is beyond the material elements, beyond *māyā*, untouched by matter, always auspicious, the abode of spiritual love. O my brothers, your true nature is pure and spiritual. Why are you bewildered again and again by this material world?

Text 3

phire dekho eka-bāra ātma amṛtera dhāra
tā'te buddhi ucita tomāra
tumi ātma-rūpī ho'ye śrī-caitanya-samāśroye
bṛndābane thāko anibāra

phire—again; *dekhaḥ*—look; *eka-bāra*—one time; *ātma*—soul; *amṛtera*—of nectar; *dhāra*—a flood; *tā'te*—manifests; *buddhi*—intelligence; *ucita*—appropriate; *tomāra*—of you; *tumi*—you; *ātma-rūpī*—the form of the soul; *ho'ye*—are; *śrī-caitanya*—of Lord Caitanya; *samāśroye*—in the shelter; *bṛndābane*—in Vṛndāvana; *thākaḥ*—stay; *anibāra*—always.

Just once see that the soul is flooded with nectar. That is the right understanding. Understanding that you are a pure soul, please take shelter of Lord Caitanya and always stay in Vṛndāvana.

Text 4

nitya-kāla sakhī-saṅge, parānanda-sebā-raṅge
jugala-bhajana koro' sāra
e heno jugala-dhana chāre jei mūrkhā jana
tā'ra gati nāhi dekhi āra

nitya—eternal; kāla—time; sakhī—of the gopīs; saṅge—in the company; parānanda—transcendental bliss; sebā—service; raṅge—with joy; jugala—the divine couple; bhajana—worship; koro'—do; sāra—best; e—this; henaḥ—like; jugala—of the divine couple; dhana—treasure; chāre—turn; jei—this; mūrkhā—fool; jana—persons; tā'ra—of them; gati—goal; nāhi—not; dekhi—I see; āra—other.

For eternal time stay among the gopīs and happily serve the divine couple. I cannot see what will happen to the fools who turn away from the treasure that is the divine couple.

Song 2

Text 1

mana tumi bhālabāsa kāmera taraṅga
joḍa-kāma parihori' śuddha-kāma-sebā kori'
bistaraho aprākṛta raṅga

mana—O heart; tumi—you; bhālabāsa—love; kāmera—of desire; taraṅga—waves; joḍa-kāma—material desire; parihori'—renouncing; śuddha—pure; kāma—desire; sebā—service; kori'—doing; bistarahaḥ—please manifest; aprākṛta—spiritual; raṅga—pleasure.

O my heart, why do you play in the waves of material desire? Turn from material desire. Try to fulfill spiritual desires. Enjoy spiritual pleasures.

Text 2

anitya jaḍiyā kāma śānti-hīna abīsrāma
nāhi tahe pipāsāra bhaṅga
kāmera sāmagrī cāo tabu tāhā nāhi pāo
pāileo chāre taba saṅga

anitya—temporary; jaḍiyā—material; kāma—desire; śānti—peacefulness; hīna—without; abīsrāma—without rest; nāhi—not; tahe—of you; pipāsāra—of thirst; bhaṅga—breaking; kāmera—of desire; sāmagrī—things; cāḥ—desire; tabu—of

you; *tāhā*—of that; *nāhi*—not; *pāaḥ*—attain; *pāileaḥ*—attained; *chāre*—leave; *taba*—of you; *saṅga*—the company.

Material desire will give you only temporary things. It will never let you be peaceful. It will never let you rest. Your thirst for material things will never be slaked. You desire many material things, but you will never attain them, or if you do attain them, they will soon flee far away.

Text 3

tumi sebā koro' jāre se tomā' bhajite nāre
duḥkha jwāle binodera aṅga
chāro tabe micha-kāma hao tumi satya-kama
bhajo bṛndābanera anaṅga
jānhāra kusuma-śare taba nitya-kalebare
byapta ha'be prema antaraṅga

tumi—you; *sebā*—service; *koro'*—do; *jāre*—to which; *se*—that; *tomā'*—you; *bhajite*—worship; *nāre*—not; *duḥkha*—suffering; *jwāle*—burns; *binodera*—of Bhaktivinoda; *aṅga*—limbs; *chāraḥ*—turn; *tabe*—of you; *micha-kāma*—illusory desire; *hao*—be; *tumi*—you; *satya*—true; *kama*—desire; *bhajaḥ*—worship; *bṛndābanera*—of Vṛndāvana; *anaṅga*—the Kāmadeva; *jānhāra*—of whom; *kusuma*—flower; *śare*—arrows; *taba*—of you; *nitya*—eternal; *kalebare*—body; *byapta*—manifested; *ha'be*—will be; *prema*—of love; *antaraṅga*—internal.

You served material desire, and it gave you nothing. It only made Bhaktivinoda's limbs burn with flames of suffering. Turn from desiring what is false. Desire what is real. Worship the Kāmadeva of Vṛndāvana. Wounded by His flower-arrows, you will manifest a different, an eternal body, a body filled with spiritual love.

Song 3

Text 1

mana re, tumi boro sandigdha-antara
āsiyācho e soṁsāre baddha hoye joḍādhare
joḍāsakta ho'le nirantara

mana—heart; *re*—O; *tumi*—you; *borāḥ*—very; *sandigdha*—full of doubts; *antara*—within; *āsiyāchaḥ*—come; *e*—this; *soṁsāre*—in the world of birth and death; *baddha*—bound; *hoye*—are; *joḍa*—of matter; *ādhāre*—in the abode; *joḍa*—to dull material things; *āsakta*—attached; *ho'le*—are; *nirantara*—always.

O my heart, you are very suspicious. You came to this world of birth and death. You were imprisoned in this world of matter. Now you are attached to dull material things.

Text 2

*bhuliyā swakīya dhāma sebi' joḍa-gata kāma
joḍa bina nā dekho apara
tomāra tumitwa jini ācchādita ho'ye tini
lupta-prāya dehera bhitora*

bhuliyā—forgetting; *swakīya*—own; *dhāma*—home; *sebi'*—serving; *joḍa-gata*—material; *kāma*—desire; *joḍa*—matter; *bina*—except for; *nā*—not; *dekhaḥ*—see; *apara*—other; *tomāra*—of you; *tumitwa*—identity; *jini*—which; *ācchādita*—covered; *ho'ye*—is; *tini*—that; *lupta-prāya*—almost lost; *dehera*—the body; *bhitora*—within.

Forgetting your true home, you serve material desires. You see nothing but matter. Your true identity is covered, almost lost, hidden inside your body.

Text 3

*tumi to' joḍiyā jñāna sadā koritecho dhyāna
tahe sṛṣṭi koro' carācara
e duḥkha kohibo kā're nitya-pati parihari'
tuccha-tattwe korile nirbhara*

tumi—you; *to'*—indeed; *joḍiyā*—material; *jñāna*—knowledge; *sadā*—always; *koritechaḥ*—do; *dhyāna*—mediation; *tahe*—in that; *sṛṣṭi*—creation; *koro'*—do; *carācara*—moving and unmoving; *e*—this; *duḥkha*—suffering; *kohibaḥ*—will tell; *kā're*—to whom?; *nitya*—eternal; *pati*—master; *parihari'*—leaving; *tuccha*—insignificant; *tattwe*—truth; *korile*—do; *nirbhara*—dependence.

You always think of material things. Your actions are all material. To whom will I tell my sufferings? Turning away from your eternal master, you take shelter of something worthless and pathetic.

Text 4

*nāhi dekho' ātma-tattwa chāḍi dile śuddha-sattwa
ātma ho'te nile abasāra
ātma āche ki nā āche sandeha tomāra kāche
krame krame pāilo ādara*

nāhi—not; *dekho'*—see; *ātma-tattwa*—own truth; *chāḍi*—turning away; *dile*—give; *śuddha-sattwa*—pure identity; *ātma*—self; *ho'te*—is; *nile*—not; *abasāra*—opportunity; *ātma*—self; *āche*—is; *ki*—wh; *at na*—not; *āche*—is; *sandeha*—doubt; *tomāra*—of you; *kāche*—near; *krame krame*—gradually; *pāilaḥ*—attains; *ādara*—

respect.

You don't see the truth of the soul. You have turned from the pure truth. You are not interested in the soul. More and more you like to doubt, "Does the soul exist, or not?"

Text 5

*ei rūpe krame krame paḍiyā joḍera bhrame
āpana āpani ho'le para
ebe kathā rākho mora nāho hao ātma-cora
sādhu-saṅga koro' ataḥ para*

ei rūpe—in this way; *krame krame*—gradually; *paḍiyā*—falling; *joḍera*—of matter; *bhrame*—in illusion; *āpana*—own; *āpani*—in the self; *ho'le*—is; *para*—other; *ebe*—now; *kathā*—talk; *rākhaḥ*—keep; *mora*—of me; *nāhaḥ*—not; *hao*—is; *ātma*—of the soul; *cora*—thief; *sādhu-saṅga*—association with saintly devotees; *koro'*—please do; *ataḥ para*—then.

In this way you gradually fell in the illusions of matter. You became different from what you really are. Please take my advice. Don't be a thief who robs the soul. Associate with the Lord's devotees.

Text 6

*baiṣṇabera kṛpā-bale sandeha jaibe ca'le
tumi punaḥ hoibe tomāra
pā'be bṛndābana-dhāma sebibe śrī-rādhā-śyāma
pulakāśru-moya kalebara*

baiṣṇabera—of the Vaiṣṇavas; *kṛpā*—of the mercy; *bale*—by the power; *sandeha*—doubts; *jaibe*—conquer; *ca'le*—go; *tumi*—you; *punaḥ*—again; *hoibe*—will be; *tomāra*—of you; *pā'be*—attain; *bṛndābana-dhāma*—the abode of Vṛndāvana; *sebibe*—will serve; *śrī-rādhā-śyāma*—Śrī Śrī Rādhā and Kṛṣṇa; *pulaka*—hairs standing erect in ecstasy; *aśru*—tears; *moya*—consisting of; *kalebara*—body.

By the power of the Vaiṣṇavas' mercy, you will conquer all doubts. Your soul will be yours again. You will go to the world of Vṛndāvana. Tears in your eyes and the hairs of your body erect with joy, you will serve Śrī Śrī Rādhā and Kṛṣṇa.

Text 7

*bhaktibinodera dhana rādhā-kṛṣṇa-śrī-caraṇa
tāhe rati rahuṅ nirantara*

bhaktibinodera—of Bhaktivinoda; *dhana*—the treasure; *rādhā-kṛṣṇa-śrī-caraṇa*—the graceful feet of Śrī Śrī Rādhā-Kṛṣṇa; *tāhe*—in them; *rati*—love; *rahuṅ*—I keep;

nirantara—always.

Śrī Śrī Rādhā and Kṛṣṇa's graceful feet are the great treasure carefully kept by Bhaktivinoda. That treasure I will always love.

Song 4

Text 1

*mana, tumi boḍai pāmora
tomāra īśwara hari tañke kena parihari'
kāma-mārga bhajo' debantora*

mana—O heart; *tumi*—you; *boḍai*—very; *pāmora*—sinful; *tomāra*—of you; *īśwara*—Lord; *hari*—Kṛṣṇa; *tañke*—Him; *kena*—why?; *parihari'*—abandoning; *kāma-mārga*—the path of material desires; *bhajo'*—follow; *debantora*—other deities.

O my wretched heart, why do you turn away from your Lord Kṛṣṇa? Why do you walk on the path of material desires and worship the demigods?

Text 2

*para-brahma eka-tattwa tānhāte saṅpiyā sattwa
niṣṭhā-guṇe koroho ādara
āra jata deba-gaṇa miśra-sattwa agaṇana
nija nija kārjera īśwara*

para-brahma—the Supreme; *eka-tattwa*—one truth; *tānhāte*—Him; *saṅpiyā*—manifesting; *sattwa*—goodness; *niṣṭhā-guṇe*—virtue of faith; *koroha*—do; *ādara*—honor; *āra*—and; *jata*—which; *deba-gaṇa*—demigods; *miśra*—mixed; *sattwa*—goodness; *agaṇana*—countless; *nija*—own; *nija*—own; *kārjera*—of work; *īśwara*—master.

Please faithfully worship the one Supreme Personality of Godhead, who is situated in transcendental goodness. The numberless demigods, whose goodness is mixed with other modes, are entrusted with specific duties.

Text 3

*se sabe sammāna kori' bhajo' eka-mātra hari
jini sarba-īśwara-īśwara
māyā jānra chāyā-śakti tān'te aikāntikī bhakti
sādhi' kāla kāṭo nirantara*

se sabe—all of them; *sammāna*—honor; *kori'*—doing; *bhajo'*—worship; *eka-mātra*—only; *hari*—Lord Kṛṣṇa; *jini*—in whom; *sarba*—all; *īśwara*—of controllers; *īśwara*—the controller; *māyā*—Maya; *jānra*—of whom; *chāyā*—shadow; *śakti*—potency; *tān'te*—of Him; *aikāntikī*—unmotivated; *bhakti*—devotion; *sādhi'*—doing; *kāla*—time; *kāṭaḥ*—pass; *nirantara*—always.

Honor all the demigods, but worship Lord Kṛṣṇa alone. He is the master of all masters. Goddess Māyā is His shadow potency. Please pass your time always serving Him with unalloyed devotion.

Text 4

mūlete siñcile jala śākhā-pallabera bala
śire bari nāhi kārjakara
hari-bhakti āche jānra sarba-deba bandhu tānra
bhakte sabe korena ādara

mūlete—the root; *siñcile*—water; *jala*—with water; *śākhā-pallabera*—the branches and leaves; *bala*—strength; *śire*—on the head; *bari*—water; *nāhi*—not; *kārjakara*—to be done; *hari-bhakti*—devotion to Lord Kṛṣṇa; *āche*—is; *jānra*—of whom; *sarba-deba*—all the demigods; *bandhu*—friend; *tānra*—of Him; *bhakte*—devoted; *sabe*—all; *korena*—do; *ādara*—worship.

If one waters a tree's roots, the leaves and branches will become strong. One should not water the top part of the tree. All the demigods become friends of Lord Kṛṣṇa's devotee. They honor him.

Text 5

binoda kohiche mana rādhā-kṛṣṇa-śrī-carāṇa
bhajo bhajo bhajo nirantara

binoda—Bhaktivinoda; *kohiche*—says; *mana*—O heart; *rādhā-kṛṣṇa-śrī-carāṇa*—the graceful feet of Śrī Śrī Rādhā-Kṛṣṇa; *bhajaḥ*—worship; *nirantara*—always.

O my heart, Bhaktivinoda tells you this: Please always worship, worship, worship the graceful feet of Śrī Śrī Rādhā and Kṛṣṇa.

Song 5

Text 1

mana, keno e saṁśoya

*joda prati ghrṇā kori' bhajite premera hori
swarūpa lakhite koro bhoya*

mana—O heart; *kenah*—why?; *e*—this; *saṁsoya*—world of birth and death; *joda*—matter; *prati*—to; *ghṛṇā*—hatred; *kori'*—doing; *bhajite*—to worship; *premera*—of love; *hori*—Lord Kṛṣṇa; *swarūpa*—form; *lakhite*—to attain; *korah*—do; *bhoya*—fear.

O my heart, you hate the material world. Why do you hesitate to worship Lord Kṛṣṇa with love? You are afraid to think of a form.

Text 2

*swarūpa korite dhyāna pache joda pāya sthāna
ei bhoye bhabā' bhrama-moya
nirākāra nirañjana sarba-byāpī sanātana
aswarūpa koricho niścoya*

swarūpa—own nature; *korite*—to do; *dhyāna*—meditation; *pache*—behind; *joda*—matter; *pāya*—attaining; *sthāna*—place; *ei*—this; *bhoye*—fear; *bhabā'*—meditating; *bhrama-moya*—full of illusion; *nirākāra*—formless; *nirañjana*—without qualities; *sarba-byāpī*—all pervading; *sanātana*—eternal; *aswarūpa*—intangible; *korichah*—do; *niścoya*—certainty.

You think that if you meditate on a form you will remain entangled in the world of matter. Pushed by that fear, you meditate on the impersonal Brahman. You are certain the Supreme is formless, qualityless, all-pervading, eternal, and intangible.

Text 3

*abhāba-dharmera baśe swabhāba nā citta paśe
bhābera abhāba tahe hoya
tyaja ei tarka-pāśa parānanda-parakāśa
kṛṣṇacandra koro ho āśroya*

abhāba-dharmera—of this untrue nature; *baśe*—under the control; *swabhāba*—own nature; *nā*—not; *citta*—heart; *paśe*—enter; *bhābera*—of the nature; *abhāba*—without a nature; *tahe*—in that; *hoya*—is; *tyaja*—renounce; *ei*—this; *tarka-pāśa*—ropes of logic; *parānanda*—transcendental bliss; *parakāśa*—manifestation; *kṛṣṇacandra*—Lord Kṛṣṇa; *korohah*—do; *āśroya*—shelter.

O my heart, in the grip of these illusions you do not understand the form of the Supreme Lord. What is true you think is an illusion. Please cut the ropes of false logic and take shelter of supremely blissful Lord Kṛṣṇacandra.

Text 4

*sac-cid-ānanda-moya kṛṣṇera swarūpa hoyā
sarbānanda-mādhurya niloyā
sarbatra sampūrṇa-rūpa ei eka aparūpa
sarba-byāpī brahme tāhā noyā*

sac-cid-ānanda-moya—eternal and full of knowledge and bliss; *kṛṣṇera*—of Lord Kṛṣṇa; *swarūpa*—form; *hoyā*—is; *sarbānanda*—all bliss; *mādhurya*—sweetness; *niloyā*—abode; *sarbatra*—everywhere; *sampūrṇa-rūpa*—perfect and complete; *ei*—this; *eka*—one; *aparūpa*—wonderful; *sarba-byāpī*—all pervading; *brahme*—Brahman; *tāhā*—Him; *noyā*—not.

Lord Kṛṣṇa's form is eternal and full of knowledge and bliss. It is the abode of sweetness and bliss. These wonderful features are not present in the all-pervading impersonal Brahman

Text 5

*ata eva brahma tā'ra aṅga-kānti su-bistāra
brhat boliyā taṅre koyā
brahma para-brahma jei śrī-kṛṣṇa-swarūpa sei
binodera jāhāte praṇoyā*

ata eva—therefore; *brahma*—Brahman; *tā'ra*—of Him; *aṅga*—of the body; *kānti*—the effulgence; *su-bistāra*—expanded; *brhat*—great; *boliyā*—saying; *taṅre*—of Him; *koyā*—says; *brahma*—Brahman; *para-brahma*—Supreme Brahman; *jei*—which; *śrī-kṛṣṇa*—Śrī Kṛṣṇa; *swarūpa*—form; *sei*—this; *binodera*—of Bhaktivinoda; *jāhāte*—to Him; *praṇoyā*—love.

The impersonal Brahman is the effulgence emanating from Lord Kṛṣṇa's body. This I say. The words "Brahman" and "Supreme Brahman" refer to Lord Kṛṣṇa's form. With that form Bhaktivinoda has fallen in love.

Song 6

Text 1

*mana, tumi paḍile ki chāra?
nabadwīpa pāṭha kori' nyāya-ratna nāma dhori'
bhekerā kac kaci koile sāra*

mana—O heart; *tumi*—you; *paḍile*—fallen; *ki*—why?; *chāra*—pile of ashes; *nabadwīpa*—Navadvīpa; *pāṭha*—study; *kori'*—doing; *nyāya-ratna*—the jewel of logic; *nāma*—named; *dhori'*—holding; *bhekerā*—of a frog; *kac*—kac!; *kaci*—kac!; *koile*—does; *sāra*—best.

O my heart, what piles of ashes are you studying now? Studying in Navadvīpa, you earned the title "Nyāya-ratna" (jewel of logic). But the truth is that all your words are like the frogs' announcement, "Kach! Kach!"

Text 2

drabyādi padārtha-jñana chalādi nigraha-sthāna
samabāya korile bicāra
tarkera carama phala bhoyaṅkara halāhala
nāhi bicāriḷe durṇibāra

drabya—things; *ādi*—beginning with; *padārtha*—the meanings of words; *jñāna*—knowledge; *chala*—trickery; *ādi*—beginning with; *nigraha-sthāna*—logical errors; *samabāya*—connection; *korile*—did; *bicāra*—consideration; *tarkera*—of logic; *carama*—finbal; *phala*—fruit; *bhoyaṅkara*—fearful; *halāhala*—poison; *nāhi*—not; *bicāriḷe*—considered; *durṇibāra*—difficult to overcome.

You thought and spoke of the different branches of logic, about the meanings of words (*padārtha*), about "things as they are (*dravya*), about flaws in logical arguments (*nigraha-sthāna*), about similarities between things (*chala*), and about relationships between things (*samavāya*). But you did not know that the fruit of logic was filled with a fearful deadly poison.

Text 3

hṛdoya kathīṇa ho'lo bhakti-bīja nā bārilo
kise ho'be bhaba-sindhu-pāra?
anumile je īswara se kulāla-cakrādhāra
sādhana kemone ho'be tāra?

hṛdoya—heart; *kathīṇa*—hard; *ho'lah*—is; *bhakti-bīja*—the seed of devotional service; *nā*—not; *bārilah*—groes; *kise*—what kind?; *ho'be*—will be; *bhaba*—of birth and death; *sindhu*—of the ocean; *pāra*—the farther shore; *anumile*—conjectures; *je*—who; *īswara*—the Supreme Personality of Godhead; *se*—He; *kulāla-cakrādhāra*—of a potter; *sādhana*—action; *kemone*—like what; *ho'be*—will be; *tāra*—of him.

O my heart, you are very hard. How will the seed of devotion grow in you? How will you take me to the farther shore of the ocean of birth and death? You think the Supreme Lord creates the world like a potter makes a pot. To what kind of spiritual life will you lead me?

Text 4

sahaja-samādhi tyaji' anumiti māna bhaji
tarka-niṣṭhā hṛdoya tomāra
se hṛdoye kṛṣṇa-dhana nāhi pana sukhāsana

adho dhik sei tarka chāra

sahaja—natural; *samādhi*—meditation; *tyaji'*—renouncing; *anumiti*—of logic; *māna*—pride; *bhaji*—worship; *tarka*—in logic; *niṣṭhā*—faith; *hṛdoya*—O heart; *tomāra*—of you; *se*—this; *hṛdoye*—heart; *kṛṣṇa-dhana*—the treasure that is Śrī Kṛṣṇa; *nāhi*—not; *pana*—attains; *sukhāsana*—a comfortable seat; *adhaḥ*—below; *dhik*—fie!; *sei*—this; *tarka*—logic; *chāra*—pile of ashes.

Turning from meditation on the Supreme, you worship logic. O my heart, you have faith only in logic. That is why the great treasure Śrī Kṛṣṇa will not happily sit in my heart. Ah! To hell with this logic! This logic is worthless like a pile of ashes!

Text 5

anyāya nyāyera mata dūra koro abirata
bhajo kṛṣṇacandra sārāt-sāra

anyāya—illogical; *nyāyera*—of logic; *mata*—ideas; *dūra*—far away; *koraḥ*—do; *abirata*—without stop; *bhajaḥ*—worship; *kṛṣṇacandra*—Śrī Kṛṣṇacandra; *sārāt-sāra*—the greatest of the great.

Please throw this illogical logic far away. Please worship Lord Kṛṣṇacandra, the greatest of the great.

Song 7

Texts 1 and 2

mana, jogī ho'te tomāra bāsanā
joga-śāstra adhyayana niyama-yama-sādhana
prāṇāyama āsana-racanā

pratyāhāra dhyāna dhṛti samādhite ho'le bratī
phala kibā hoibe bolo nā
deho mana śuṣka kori' rohibe kumbhaka dhori'
brahmātmatā koribe bhābanā

mana—O my heart; *jogī*—yogi; *ho'te*—is; *tomāra*—of you; *bāsanā*—the desire; *joga-śāstra*—teḥ yoga scriptures; *adhyayana*—study; *niyama-yama-sādhana*—with practices of yama and niyama; *prāṇāyama*—with controlling the breath; *āsana-racanā*—sitting postures; *pratyāhāra*—withdrawing from the external world; *dhyāna*—meditation; *dhṛti*—rapt meditation; *samādhite*—trance; *ho'le*—is; *bratī*—vowed; *phala*—fruit; *kibā*—what?; *hoibe*—will be; *bolāḥ*—say; *nā*—not; *dehaḥ*—

body; *mana*—heart; *śuśka*—dry and withered; *kori'*—doing; *rohibe*—will keep; *kumbhaka*—stopping the breathing; *dhorī'*—manifesting; *brahma*—the Supreme Brahman; *ātmatā*—the identity; *koribe*—will be; *bhābanā*—meditation.

O my heart, now you want to be yogī. Now you study the yoga scriptures. Now you vow to practice *yama* (controlling the senses), *niyama* (controlling the mind), *prāṇāyāma* (breath control), *āsana* (sitting postures), *pratyāhāra* (withdrawing from the material world), *dhyāna* (meditation), *dhṛti* (rapt meditation), and *samādhi* (trance). What wonderful benefit will you gain from all this? You cannot say. Making the body and heart dry and withered, and stopping the breath, you will imagine I have become the Supreme Brahman.

Text 3

aṣṭādaśa siddhi pā'be paramārtha bhule jā'be
aiśwaryādi koribe kāmanā
sthūla joda parihari' sukṣmete prabeśa kori'
punarāya bhugibe jatanā

aṣṭādaśa—18; *siddhi*—perfections; *pā'be*—will attain; *paramārtha*—supreme benefit; *bhule*—forget; *jā'be*—will be; *aiśwarya*—opulences; *ādi*—beginning; *koribe*—will do; *kāmanā*—desires; *sthūla*—gross; *joda*—matter; *parihari'*—renouncing; *sukṣmete*—in what is subtle; *prabeśa*—manifestation; *kori'*—doing; *punarāya*—again; *bhugibe*—will experience; *jatanā*—torment.

Attaining the eighteen mystic perfections, you will forget the true goal of life. You will hanker for more and more mystic powers. Leaving the gross world behind, you will enter the world of subtle matter, but still you will suffer.

Text 4

ātmā nitya śuddha dhana hari-dāsa akiñcana
joge tā'ra ki phala ghaṭanā
koro' bhakti-jogāśroya nā thākibe kona bhoya
sahaja amṛta sambhābanā

ātmā—soul; *nitya*—eternal; *śuddha*—pure; *dhana*—wealth; *hari-dāsa*—servant of Kṛṣṇa; *akiñcana*—without any other property; *joge*—in yoga; *tā'ra*—of him; *ki*—what; *phala*—fruit; *ghaṭanā*—occurrence; *koro'*—do; *bhakti-jogāśroya*—taking shelter of the yoga of devotional service; *nā*—not; *thākibe*—will stay; *kona*—what?; *bhoya*—fear; *sahaja*—natural; *amṛta*—nectar; *sambhābanā*—possibility.

The eternal soul already possesses a great wealth. He has nothing to do with matter. He is a servant of Lord Kṛṣṇa. What benefit will yoga bring to the soul? Therefore please take shelter of devotional service. Then you will not have any fears. Then you will taste nectar.

Text 5

*binodera e minati chāri' anya-joga-gati
koro' rādhā-kṛṣṇa-arādhāna*

binodera—of Bhaktivinoda; *e*—this; *minati*—prayer; *chāri'*—renouncing; *anya-joga-gati*—other yoga paths; *koro'*—do; *rādhā-kṛṣṇa-arādhāna*—worship of Śrī Śrī Rādhā-Kṛṣṇa.

Here is Bhaktivinoda's request: Turning away from all other yogas, please worship Śrī Śrī Rādhā and Kṛṣṇa.

Song 8

Text 1

*ohe bhāi, mana keno brahma ho'te cāya
ki āscarja ko'bo kā'ke sadopāsyā bolo jā'ke
tā'te keno āpane misāya*

ohe—O; *bhāi*,—brother; *mana*—mind; *kenah*—why?; *brahma*—Brahman; *ho'te*—who; *cāya*—desiring; *ki*—what?; *āscarja*—wonder; *ko'bah*—will be; *kā'ke*—to which; *sadopāsyā*—always the object of worship; *bolah*—please tell; *jā'ke*—to which; *tā'te*—to that; *kenah*—why?; *āpane*—own; *misāya*—merging.

O my dear brother heart, why do you hanker after the impersonal Brahman? What wonderful thing will you obtain by always worshiping Brahman? Please tell me. Why do you wish to merge with Brahman?

Text 2

*bindu nāhi hoyā sindhu bāmana nā sparṣe indu
reṇu ki bhūdhara-rūpa pāya
lābha mātra aparādha paramārtha hoyā bādha
sāyujya-bādhira hāya hāya*

bindu—a drop; *nāhi*—not; *hoyā*—becomes; *sindhu*—the ocean; *bāmana*—a dwarf; *nā*—not; *sparṣe*—touches; *indu*—the moon; *reṇu*—dust; *ki*—whether?; *bhūdhara-rūpa*—the form of a mountain; *pāya*—attaining; *lābha*—attainment; *mātra*—only; *aparādha*—offense; *paramārtha*—the supreme benefit; *hoyā*—is; *bādha*—obstruction; *sāyujya-bādhira*—the obstacle of impersonal liberation; *hāya*—alas; *hāya*—alas.

A drop of water cannot become an ocean. A dwarf cannot touch the moon. Can a grain of dust become a mountain? Impersonal liberation is an obstacle. It blocks the true goal of life. It is only an offense.

Text 3

*e heno duranta buddhi tyaji' koro' sattwa-śuddhi
anweṣaha prītira upāya
sājujya-nirbāṇa-ādi śāstre śabda dekho jadi
se sabe bhaktira aṅge jāya*

e—this; *henah*—like; *duranta*—mischievous; *buddhi*—intelligence; *tyaji'*—abandoning; *koro'*—do; *sattwa-śuddhi*—purity of existence; *anweṣaha*—seek; *prītira*—of love; *upāya*—the means; *sājujya-nirbāṇa-ādi*—beginning with impersonal liberation and nirvana; *śāstre*—in the scriptures; *śabda*—words; *dekhaḥ*—see; *jadi*—if; *se*—they; *sabe*—all; *bhaktira*—of devotional service; *aṅge*—parts; *jāya*—attaining.

Turning away from all these horrible misconceptions, please become pure. Seek the path of spiritual love. If you see them in the scriptures, please know that words like "sājujya" or "nirvāṇa" are meant to describe the stages of devotional service.

Text 4

*kṛṣṇa-prīti-phalamoya tat-twam-asi-ādi hoya
sādhaka carame kṛṣṇa pāya
akhaṇḍa ānandamoya bṛndābana kṛṣṇāloya
para-brahma-swarūpa jānāya*

kṛṣṇa—for Lord Kṛṣṇa; *prīti*—love; *phala*—fruit; *moya*—consisting; *tat-twam-asi-ādi*—beginning with the words "tat tvam asi"; *hoya*—is; *sādhaka*—the spiritual aspirant; *carama*—at the end; *kṛṣṇa*—Kṛṣṇa; *pāya*—attaining; *akhaṇḍa*—unbroken; *ānandamoya*—blissful; *bṛndābana*—Vṛndāvana; *kṛṣṇāloya*—Lord Kṛṣṇa's abode; *para-brahma-swarūpa*—the form of the Supreme Brahman; *jānāya*—make to experience.

"Tat tvam asi" and other teachings of the scriptures give love for Kṛṣṇa as their final fruit. In the end they bring the devotee to Kṛṣṇa. They make the devotee see Vṛndāvana, Lord Kṛṣṇa's eternal, blissful, spiritual abode.

Text 5

*tā' ho'te kiraṇa-jāla brahma-rūpe śobhe bhālo
māyika jagat camatkāra
māyā-baddha jība tāhe nirbṛta hoite cāhe
sūrjābhābe khadyotera prāya*

tā'—of Him; *ho'te*—is; *kiraṇa*—of light; *jāla*—network; *brahma-rūpe*—in the form of Brahman; *śobhe*—shines; *bhālah*—good; *māyika*—of maya; *jagat*—of the world; *camatkāra*—wonder; *māyā-baddha*—bound by maya; *jība*—souls; *tāhe*—in

that; *nirbṛta*—free from sufferings; *hoite*—become; *cāhe*—desire; *sūrja*—of the sun; *abhābe*—in the absence; *khadyotera*—of fireflies; *prāya*—like.

The impersonal Brahman is Lord Kṛṣṇa's bodily effulgence. It fills Māyā's world with wonder. The souls in Māyā's prison may sometimes escape into it. As fireflies seem brilliant when the sun does not shine, so the impersonal Brahman is glorious only when Lord Kṛṣṇa's form remains unseen.

Text 6

jadi kabhu bhāgyodoye sādhu-guru-samāśroye
ṅṛndābana sammukhete bhāya
kṛṣṇākṛṣṭa ho'ye tabe khudra-rasa-anubhabe
brahma chāri' para-brahme dhāya

jadi—if; *kabhu*—when; *bhāgya*—of good fortune; *udoye*—arises; *sādhu*—of the devotees; *guru*—and the spiritual master; *samāśroye*—in the shelter; *ṅṛndābana*—Vṛndāvana; *sammukhete*—in the presence; *bhāya*—splendidly manifest; *kṛṣṇa*—to Lord Kṛṣṇa; *ākṛṣṭa*—attracted; *ho'ye*—is; *tabe*—then; *khudra*—insignificant; *rasa*—nectar; *anubhabe*—in the perception; *brahma*—Brahman; *chāri'*—renouncing; *para-brahme*—to the Supreme Brahman; *dhāya*—runs.

If your good fortune arises, you will take shelter of the spiritual master and the Lord's devotees. Then the world of Vṛndāvana will be splendidly manifest before you. You will be attracted to Lord Kṛṣṇa. Turning from the paltry so-called nectar of the impersonal Brahman, you will run to the supreme personal Brahman.

Text 7

śukādira su-jībana koro' bhāi ālocana
e dāsa dhoriche taba pāya

śukādira—of the sages headed by Sukadeva Gosvami; *su-jībana*—the life; *koro'*—do; *bhāi*—O my brother; *ālocana*—seeing; *e*—this; *dāsa*—servant; *dhoriche*—holds; *taba*—of you; *pāya*—attaining.

This servant grasps your feet and begs: O my brother, please try to understand Lord Kṛṣṇa, the life of Śukadeva and the sages.

Song 9

Text 1

mana re, keno āra barṇa abhimāna
marile pātakī ho'ye jamadūte jā'be lo'ye
nā koribe jātira sammāna

mana—heart; re—O; kenah—why?; āra—or; barṇa—caste; abhimāna—pride;
marile—dies; pātakī—sinner; ho'ye—is; jamadūte—Yamadutas; jā'be—will go;
lo'ye—accepts; nā—not; koribe—will do; jātira—of birth; sammāna—honor.

O my heart, why are you proud of my caste? When a sinner dies, the yamadūtas carry him away. They don't respect his noble birth.

Text 2

jadi bhālo karma koro' swarga-bhoga ataḥ para
tā'te bipra cāṇḍāla samāna
narake-o dui jane daṇḍa pā'be eka sane
janmāntare samana bidhāna

jadi—if; bhālah—good; karma—deeds; koro'—you do; swarga-bhoga—
happiness of Svargaloka; ataḥ para—then; tā'te—manifest; bipra—brāhmaṇa;
cāṇḍāla—outcaste; samāna—the same; narake-aḥ—Narakaloka; dui—both; jane—
persons; daṇḍa—punishment; pā'be—attain; eka sane—together; janma—birth;
antare—another; samana—the same; bidhāna—arrangement.

If they do good deeds, the brāhmaṇa and the outcaste alike go to Svargaloka. If they act badly, the brāhmaṇa and the outcaste alike are punished in hell. The same rules govern the future births of the brāhmaṇa and the outcaste.

Text 3

tabe keno abhimāna lo'ye tuccha barṇa-māna
maraṇa abadhi jā'ra māna
ucca barṇa-pada dhorī' barṇāntare ghr̥ṇā kori'
narakera nā koro' sandhāna

tabe—of you; kenah—why?; abhimāna—pride; lo'ye—accepts; tuccha—
insignificant; barṇa-māna—pride of caste; maraṇa—death; abadhi—op to; jā'ra—
old age; māna—pride; ucca—great; barṇa-pada—attainment of caste; dhorī'—
holding; barṇāntare—another caste; ghr̥ṇā—contempt; kori'—doing; narakera—of
hell; nā—not; koro'—do; sandhāna—search.

Why are you proud? Pride of caste is petty. If till the moment of death you remain proud of your high caste and contemptuous of other castes, you will only beg to be sent to hell.

Text 4

sāmājika māna lo'ye thāko bhāi bipra ho'ye

*baiṣṇabe nā koro apamāna
ādara byāpāri ho'ye bibada jāhāja lo'ye
kabhu nāhi kore' buddhimāna*

sāmājika—social; *māna*—pride; *lo'ye*—accepts; *thākaḥ*—stay; *bhāi*—O my brother; *bipra*—brāhmaṇa; *ho'ye*—is; *baiṣṇabe*—in a Vaiṣṇava; *nā*—not; *korah*—does; *apamāna*—disrespect; *ādara*—honor; *byāpāri*—merchant; *ho'ye*—is; *bibada*—dispute; *jāhāja*—a ship; *lo'ye*—accepts; *kabhu*—when; *nāhi*—not; *kore'*—does; *buddhimāna*—intelligent.

O my brother, you may live as a brāhmaṇa and accept the honors others offer. Still, do not dishonor any Vaiṣṇava. A petty merchant is naturally respectful to a great merchant who owns many ships. He will not pick a fight, if he is intelligent

Text 5

*tabe jadi kṛṣṇa-bhakti sādha' tumi jathā-śakti
sonāya sohāga pā'be sthāna
sārthaka hoibe sūtra sarba-lābha ihā-mūtra
binoda koribe stuti-gāna*

tabe—then; *jadi*—if; *kṛṣṇa-bhakti*—devotion to Lord Kṛṣṇa; *sādha'*—attaining; *tumi*—you; *jathā-śakti*—as you have the power; *sonāya*—a great treasure; *sohāga*—affection; *pā'be*—will attain; *sthāna*—place; *sārthaka*—successful; *hoibe*—will be; *sūtra*—the string; *sarba*—all; *lābha*—attainment; *ihā-mūtra*—in this life and the next; *binoda*—Bhaktivinoda; *koribe*—will do; *stuti-gāna*—prayers.

If you serve Lord Kṛṣṇa as far as you are able, you will attain a great treasure. Your efforts will meet success. You will attain everything in this life and the next. Bhaktivinoda will sing your glories.

Song 10

Text 1

*mana re, keno koro bidyāra gauraba
smṛti-śāstra byākarāṇa nānā-bhāṣā-ālocana
bṛddhi kore' jaśera saurabha*

mana—heart; *re*—O; *kenah*—why?; *korah*—you do; *bidyāra*—of knowledge; *gauraba*—respect; *smṛti-śāstra*—the smṛti-sastras; *byākarāṇa*—grammar; *nānā*—various; *bhāṣā*—languages; *ālocana*—study; *bṛddhi*—increase; *kore'*—does; *jaśera*—of fame; *saurabha*—the fragrance.

O my heart, why do you worship material knowledge? Your learning in smṛti-śāstra, Sanskrit grammar, and various languages expands the sweet fragrance of your fame.

Text 2

*kintu dekho cinta kori' jadi nā bhajile hori
bidyā taba kebala rauraba
kṛṣṇa prati aurakti sei bīje janme bhakti
bidyā ho'te tāhā asambhaba*

kintu—however; *dekhah*—look; *cinta*—thinking; *kori'*—doing; *jadi*—if; *nā*—not; *bhajile*—worship; *hori*—Kṛṣṇa; *bidyā*—knowledge; *taba*—your; *kebala*—only; *rauraba*—hell; *kṛṣṇa*—Kṛṣṇa; *prati*—to; *aurakti*—love; *sei*—this; *bīje*—the seed; *janme*—birth; *bhakti*—devotion; *bidyā*—knowledge; *ho'te*—is; *tāhā*—that; *asambhaba*—not possible.

Look, please think about this: If you do not worship Lord Kṛṣṇa, then mere knowledge will turn your life into hell. Attraction to Kṛṣṇa is the seed that grows into devotional service. Mere knowledge cannot grow in that way.

Text 3

*bidyāra mārjana tā'ra kabhu kabhu apakāra
jagatete kori anubhaba
je bidyāra ālocane kṛṣṇa-rati sphure mane
tāhāri ādara jāno' saba*

bidyāra—of knowledge; *mārjana*—purification; *tā'ra*—of that; *kabhu*—when; *kabhu*—when; *apakāra*—harm; *jagatete*—to the world; *kori*—does; *anubhaba*—attraction; *je*—which; *bidyāra*—of knowledge; *ālocane*—in the consideration; *kṛṣṇa-rati*—love for Kṛṣṇa; *sphure*—manifest; *mane*—in the heart; *tāhāri*—to him; *ādara*—respect; *jāno'*—know; *saba*—all.

I have seen how hair-splitting academic knowledge harms the world. But knowledge that makes one attracted to Kṛṣṇa delights everyone.

Text 4

*bhakti bādhā jāhā ho'te se bidyāra mastakete
padāghāta koro' akaitaba
saraswatī kṛṣṇa-priyā kṛṣṇa-bhakti tā'ra hiyā
binodera sei se baibhaba*

bhakti—devotional service; *bādhā*—obstacles; *jāhā*—which; *ho'te*—are; *se*—that; *bidyāra*—of knowledge; *mastakete*—at the head; *padāghāta*—kicking; *koro'*—do; *akaitaba*—sincerely; *saraswatī*—Goddess Sarasvatī; *kṛṣṇa-priyā*—dear to Lord

Kṛṣṇa; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *tā'ra*—of that; *hiyā*—heart; *binodera*—of Bhaktivinoda; *sei*—that; *se*—this; *baibhaba*—glory.

Please earnestly kick the head of material knowledge, which is only an obstacle to devotional service. Goddess Sarasvatī is herself very dear to Lord Kṛṣṇa. Devotion to Lord Kṛṣṇa always stays in her heart. Devotion to Lord Kṛṣṇa is the glory of Bhaktivinoda.

Song 11

Text 1

*rūpera gauraba keno bhāi
anitya e kalebara kabhu nāhi sthīratara
śamana āile kichu nāi
e aṅga śītala ho'be aṅkhi spanda-hīna ro'be
citāra āgune ho'be chāi*

rūpera—of beauty; *gauraba*—honor; *kenāḥ*—why?; *bhāi*—O brother; *anitya*—temporary; *e*—this; *kalebara*—body; *kabhu*—when; *nāhi*—not; *sthīratara*—steady; *śamana*—Yamarāja; *āile*—comes; *kichu*—something; *nāi*—not; *e*—this; *aṅga*—body; *śītala*—cold; *ho'be*—will be; *aṅkhi*—eyes; *spanda-hīna*—motionless; *ro'be*—will stay; *citāra*—of the funeral pyre; *āgune*—in the fire; *ho'be*—will become; *chāi*—ashes.

O my brother, why are you so pleased by the beauty of the material body? The body is not eternal. It will not stay beautiful forever. When Yamarāja comes, nothing will remain. The limbs will grow cold. Their eyes will be still. Then the flames of the funeral pyre will turn them into ashes.

Text 2

*je saundarja hero darpaṇete nirantara
swa-śibāra hoibe bhojana
je bastre ādara koro' jeba ābharaṇa poro'
kothā saba rohibe takhana?*

je—which; *saundarja*—beauty; *heraḥ*—see; *darpaṇete*—in the mirror; *nirantara*—always; *swa*—of dogs; *śibāra*—of jackals; *hoibe*—will be; *bhojana*—food; *je*—which; *bastre*—in clothing; *ādara*—liking; *koro'*—do; *jeba*—whatever; *ābharaṇa*—ornaments; *poro'*—great; *kothā*—where?; *saba*—all; *rohibe*—will stay; *takhana*—then.

Again and again you gaze at your beauty in the mirror. Where will you keep

your favorite clothes and ornaments when the dogs and jackals eat your body?

Text 3

*dārā suta bandhu sabe śmaśāne tomāra lo'be
dagdha kori' grhete āsibe
tumi kā'ra ke tomāra ebe bujhi dekho sāra
deho-nāśa abaśya ghaṭibe*

dārā—wife; *suta*—children; *bandhu*—friends and kinsmen; *sabe*—all; *śmaśāne*—in the crematorium; *tomāra*—of you; *lo'be*—accept; *dagdha*—burned; *kori'*—doing; *grhete*—at home; *āsibe*—will come; *tumi*—you; *kā'ra*—of whom?; *ke*—who?; *tomāra*—of you; *ebe*—now; *bujhi*—I know; *dekhaḥ*—see; *sāra*—best; *dehaḥ*—of the body; *nāśa*—destruction; *abaśya*—inevitable; *ghaṭibe*—will be.

After burning your body at the cremation ground, your wife, children, friends, and kinsmen will all return to their homes. With whom have you a lasting relationship? Who has a lasting relationship with you? Please know this: The destruction of your body is inevitable.

Text 4

*su-nitya-sambala cāo hari-guṇa sadā gāo
hari-nāma japoho sadāi
ku-tarka chāḍiyā mana koro' kṛṣṇa ārādhana
binodera āśroya tāhāi*

su—very; *nitya*—eternal; *sambala*—wealth; *cāaḥ*—desire; *hari-guṇa*—the glories of Kṛṣṇa; *sadā*—always; *gāaḥ*—sing; *hari-nāma*—the names of Lord Kṛṣṇa; *japohaḥ*—chant; *sadāi*—always; *ku-tarka*—false logic; *chāriyā*—renouncing; *mana*—O heart; *koro'*—do; *kṛṣṇa*—of Lord Kṛṣṇa; *ārādhana*—worship; *binodera*—of Bhaktivinoda; *āśroya*—shelter; *tāhāi*—in Him.

O my heart, if you wish to find a treasure that is eternal, then please chant Lord Kṛṣṇa's glories. Always chant Lord Kṛṣṇa's holy names. Turn away from the fallacies that are material logic, and worship Lord Kṛṣṇa, who is Bhaktivinoda's shelter.

Song 12

Text 1

*mana re dhana-mada nitānta asāra
dhana jana bitta jata e dehera anugata*

deho gele se sakala chāra

mana—heart; *re*—O; *dhana*—for wealth; *mada*—passion; *nitānta*—extreme; *asāra*—useless; *dhana*—wealth; *jana*—followers; *bitta*—treasure; *jata*—which; *e*—this; *dehera*—of the body; *anugata*—followed; *dehaḥ*—body; *gele*—goes; *se*—that; *sakala*—all; *chāra*—pile of ashes.

O my heart, your passion for wealth is foolish. Wealth and servants only follow the body. When the body goes, all your wealth will turn into ashes.

Text 2

bidyāra jateka ceṣṭā cikitsaka upadeṣṭā
keho deho rākhibāre nāre
ajapā hoile śeṣa deha-mātra abaśeṣa
jība nāhi thākena ādhāre

bidyāra—of knowledge; *jateka*—which; *ceṣṭā*—action; *cikitsaka*—cure; *upadeṣṭā*—teaching; *kehaḥ*—someone; *dehaḥ*—body; *rākhibāre*—to protect; *nāre*—is not able; *ajapā*—reath; *hoile*—is; *śeṣa*—end; *deha-mātra*—body only; *abaśeṣa*—remaining; *jība*—soul; *nāhi*—not; *thākena*—stays; *ādhāre*—in the container.

Even the most learned physician cannot protect the body. When the breath leaves, and the body is breathless, the soul will not stay in that empty shell.

Text 3

dhane jadi prāṇa dita dhani rājā nā marita
dharāmara hoito rābaṇa
dhane nāhi rākhe deho deho gele nāhe keho
ata eba ki koribe dhana

dhane—in wealth; *jadi*—if; *prāṇa*—breath; *dita*—given; *dhani*—wealthy person; *rājā*—king; *nā*—not; *marita*—dead; *dhara*—held; *amara*—freedom from death; *hoitaḥ*—was; *rābaṇa*—Ravana; *dhane*—in wealth; *nāhi*—not; *rākhe*—saved; *dehaḥ*—body; *dehaḥ*—body; *gele*—goes; *nāhe*—not; *kehaḥ*—anyone; *ata eba*—therefore; *ki*—what?; *koribe*—will do; *dhana*—wealth.

If wealth gave eternal life, then wealthy kings would never die. Ravana thought he had become immortal, At the end wealth will not save the body. When death comes, no one can stop it. Therefore, what is the use of your wealth?

Text 4

jadi thāke bahu dhana nīje ho'be akiñcana
baiṣṇabera koro upakāra
jībe doyā anukhaṇa rādhā-kṛṣṇa-arādhana

koro sadā ho'ye sadācāra

jadi—if; *thāke*—stays; *bahu*—many; *dhana*—wealth; *nije*—own; *ho'be*—will be; *akiñcana*—without any possessions; *baiṣṇabera*—of a Vaiṣṇava; *korah*—do; *upakāra*—help; *jībe*—to the soul; *doyā*—mercy; *anukhaṇa*—moment after moment; *rādhā-kṛṣṇa-arādhana* *korah*—do; *sadā*—always; *ho'ye*—is; *sadācāra*—good conduct.

If you have great wealth, don't keep it. Use it to help the Vaiṣṇavas. Be kind to everyone always, always worship Śrī Śrī Rādhā, and always be saintly.

Song 13

Text 1

mana tumi sannyāsī sājite keno cāo
bāhirera sāja jata antarete phāñki tata
dambha pūji śarīra nācāo

mana—O my heart; *tumi*—you; *sannyāsī*—as a sannyasi; *sājite*—to dress; *kenah*—why?; *cāah*—desire; *bāhirera*—external; *sāja*—dress; *jata*—which; *antarete*—in the heart; *phāñki*—a hoax; *tata*—that; *dambha*—pride; *pūji*—worshiping; *śarīra*—body; *nācāh*—dance.

O my heart, why do you want to dress like a sannyāsī? Outside you may dress like that, but inside you will know very well that you are only a pretender.

Text 2

āmāra bacana dharo antara biśuddha koro
kṛṣṇāmṛta sadā koro pāna
jībana sahaje jāya bhakti-bādhā nāhi pāya
tad-upāya koroho sandhāna

āmāra—of me; *bacana*—the words; *dharah*—please grasp; *antara*—within; *biśuddha*—pure; *korah*—do; *kṛṣṇāmṛta*—the nectar of Lord Kṛṣṇa; *sadā*—always; *korah*—do; *pāna*—drinking; *jībana*—life; *sahaje*—natural; *jāya*—go; *bhakti-bādhā*—obstacles to devotional service; *nāhi*—not; *pāya*—attaining; *tad-upāya*—the way of that; *korohah*—do; *sandhāna*—spiritual practices.

Please try to grasp my words: Be pure within. Always drink the nectar of Lord Kṛṣṇa. Live a natural life. Don't do anything that will become an obstacle to devotional service. Accept the spiritual practices that lead to devotion.

Text 3

anāyāse jāhā pāo tāhe tuṣṭa hoye jāo
āḍambare nā koro prayāsa
pūrṇa-bastra jadi nāi kaupīna paro he bhāi
śīta-bastra kanthā bahir-bāsa

anāyāse—easily; *jāhā*—what; *pāo*—attain; *tāhe*—that; *tuṣṭa*—happy; *hoye*—is; *jāo*—go; *āḍambare*—a pompous display; *nā*—not; *korā*—do; *prayāsa*—effort; *pūrṇa*—full; *bastra*—garments; *jadi*—if; *nāi*—not; *kaupīna*—loincloth; *para*—best; *he*—O; *bhāi*—brother; *śīta*—cold wealth; *bastra*—garments; *kanthā*—pathwork quilt; *bahir-bāsa*—outer garment.

Happily accept whatever comes easily. Don't try to make a pompous display of your opulence. If you can't get many clothes, wear a loincloth. In the winter wear an old quilt.

Text 4

aguru candana nāi mṛttikā-tilaka bhāi
hārera badale dharo mālā
ei rūpe āśā-pāsa sukhādīra ku-bilāsa
kharbi chāro soṃsārera jwālā

aguru—aguru; *candana*—sandal; *nāi*—not; *mṛttikā-tilaka*—earth tilaka; *bhāi*—brother; *hārera*—of necklace; *badale*—exchange; *dharā*—accept; *mālā*—tulsi-mala; *ei*—this; *rūpe*—way; *āśā-pāsa*—the ropes of material desires; *sukhādīra*—of material pleasures; *ku-bilāsa*—bad actions; *kharbi*—diminish; *chāra*—renounce; *soṃsārera*—of the material world; *jwālā*—the flames.

O my brother, don't accept fragrances of sandal and aguru. Wear earth-tilaka. Exchange your necklaces for tulasī beads. Turn from material sense pleasures. Cut the ropes of material desires. Escape the flames of birth and death.

Text 5

sannyāsa-bairāgya-bidhi sei āśramera nidhi
tahe kabhu nā koro ādara
se saba ādare bhāi soṃsāre nistāra nāi
dāmbhikera liṅga nirantara

sannyāsa—of sannyasa; *bairāgya*—renunciation; *bidhi*—rules; *sei*—this; *āśramera*—of the asrama; *nidhi*—treasure; *tahe*—in that; *kabhu*—when; *nā*—not; *korā*—do; *ādara*—honor; *se*—that; *saba*—all; *ādare*—honor; *bhāi*—O my brother; *soṃsāre*—in the material world; *nistāra*—deliverance; *nāi*—not; *dāmbhikera*—of arrogance; *liṅga*—the sign; *nirantara*—always.

Renunciation is the great treasure of the sannyāsa-āśrama. O my brother,

please don't hanker after honor from others. A proud person who seeks honor from others will not be delivered from this world of birth and death.

Text 6

*tumi to' caitanya-dāsa hari-bhakti taba āsā
āśramera liṅge kiba phala
pratiṣṭhā koroho dūra bāsa taba śāntipura
sādhu kṛpā tomāra sambala*

tumi—you; *to'*—indeed; *caitanya-dāsa*—a servant of Lord Caitanya; *hari-bhakti*—devotion to Lord Kṛṣṇa; *taba*—of you; *āsā*—desire; *āśramera*—of the asrama; *liṅge*—the sign; *kiba*—how?; *phala*—fruit; *pratiṣṭhā*—fame; *korohaḥ*—do; *dūra*—far away; *bāsa*—residence; *taba*—of you; *śāntipura*—Santipura; *sādhu*—of the devotees; *kṛpā*—mercy; *tomāra*—of you; *sambala*—treasure.

You are Lord Caitanya's servant. Your real hankering is to serve Lord Kṛṣṇa. What will you gain by accepting the outward signs of the sannyāsa-āśrama? Throw the desire for fame far away. Make your home in Śāntipura, and make the Vaiṣṇavas' mercy your true wealth.

Text 7

*baiṣṇabera paricoya abaśyaka nāhi hoyā
āḍambare kabhu nāhi jāo
binodera nibedana rādhā-kṛṣṇa-guṇa-gāna
phukāri' phukāri' sadā gāo*

baiṣṇabera—of a Vaiṣṇava; *paricoya*—the outward signs; *abaśyaka*—necessity; *nāhi*—not; *hoyā*—is; *āḍambare*—pompous display; *kabhu*—when; *nāhi*—not; *jāo*—go; *binodera*—of Bhaktivinoda; *nibedana*—statement; *rādhā-kṛṣṇa-guṇa-gāna*—singing the glories of Śrī Śrī Rādhā-Kṛṣṇa; *phukāri'*—loudly chanting; *phukāri'*—chanting; *sadā*—always; *gāo*—sing.

It is not necessary to accept the outward signs of an advanced Vaiṣṇava. Don't try for an outward show of how great you are. Simply always chant the glories of Śrī Śrī Rādhā and Kṛṣṇa.

Song 14

Text 1

*mana tumi tīrthe sadā rata
ayodhyā mathurā māyā kāśī kāñci abantiyā*

dwārabatī āra āche jata

mana—O my heart; *tumi*—you; *tīrthe*—in holy places; *sadā*—always; *rata*—devoted; *ayodhyā*—Ayodhya; *mathurā*—Mathura; *māyā*—Maya; *kāśī*—Varanasi; *kāñci*—Kanci; *abantiyā*—Avantipura; *dwārabatī*—Dvaraka; *āra*—and; *āche*—are; *jata*—which.

O my heart, you are always eager to visit holy places like Ayodhyā, Mathurā, Māyāpura, Vārāṇasī, Kāñcipura, Avantipura, and Dvārakā.

Text 2

tumi cāho bhramibāre e sakala bāre bāre
mukti-lābha koribāra tore
se sakala taba bhrama nirarthaka pariśrama
citta sthira tīrthe nāhi kore

tumi—you; *cāhaḥ*—wish; *bhramibāre*—to wander; *e*—this; *sakala*—all; *bāre*—again; *bāre*—and again; *mukti-lābha*—to attain liberation; *koribāra*—to do; *tore*—to you; *se*—that; *sakala*—all; *taba*—of you; *bhrama*—wandering; *nirarthaka*—useless; *pariśrama*—labor; *citta*—heart; *sthira*—steady; *tīrthe*—in the holy place; *nāhi*—not; *kore*—do.

To attain liberation you wish to visit all these holy places again and again. O my heart, your visiting them is only useless labor, for you do not become peaceful and determined by all your pilgrimages.

Text 3

tīrtha-phala sādhu-saṅga sādhu-saṅge antaraṅga
śrī-kṛṣṇa-bhajana manohara
jathā sādhu tathā tīrtha sthira kori' nija citta
sādhu-saṅga koro nirantara

tīrtha—of the holy place; *phala*—result; *sādhu-saṅga*—association with devotees; *sādhu-saṅge*—in association with devotees; *antaraṅga*—confidential; *śrī-kṛṣṇa-bhajana*—worship of Lord Kṛṣṇa; *manohara*—beautiful; *jathā*—as; *sādhu*—devotees; *tathā*—so; *tīrtha*—holy place; *sthira*—steady; *kori'*—doing; *nija*—own; *citta*—heart; *sādhu-saṅga*—association of devotees; *koraḥ*—do; *nirantara*—always.

The real benefit of holy places is the association of devotees. In the association of devotees please perform the beautiful and secret worship of Śrī Kṛṣṇa. Wherever the devotees stay is a holy place. O my heart, please be peaceful and always associate with the Lord's devotees.

Text 4

je tīrthe baiṣṇaba nāi se tīrthe nāhi jāi

ki lābha hāṅṭiyā dūra-deśa
jathāya baiṣṇaba-gaṇa sei sthāna bṛndābana
sei sthāne ānanda aśeṣa

je—which; tīrthe—holy place; baiṣṇaba—the Vaiṣṇavas; nāi—not; se—that; tīrthe—holy place; nāhi—not; jāi—I go; ki—why?; lābha—attainment; hāṅṭiyā—walking; dūra-deśa—to faraway places; jathāya—as; baiṣṇaba-gaṇa—the Vaiṣṇavas; sei—that; sthāna—place; bṛndābana—Vṛndāvana; sei—that; sthāne—place; ānanda—bliss; aśeṣa—limitless.

I will never visit any holy place where the Vaiṣṇavas do not stay. What will I gain by walking to those faraway places? Wherever the Vaiṣṇavas stay, that place is Vṛndāvana. That place is filled with limitless bliss.

Text 5

kṛṣṇa-bhakti jei sthāne mukti dāsī sei-khāne
salila tathāya mandākinī
giri tathā gobardhana bhūmi tathā bṛndābana
ābirbhūta āpani hlādinī

kṛṣṇa—to Lord Kṛṣṇa; bhakti—devotion; jei—which; sthāne—place; mukti—of liberation; dāsī—the goddess; sei-khāne—there; salila—water; tathāya—so; mandākinī—the celestial Ganga; giri—mountains; tathā—so; gobardhana—Govardhana; bhūmi—land; tathā—so; bṛndābana—Vṛndāvana; ābirbhūta—manifested; āpani—own; hlādinī—pleasure potency.

Wherever Lord Kṛṣṇa is worshiped with devotion, the goddess of liberation always stays. The water in that place is the celestial Gaṅgā. The hills are Govardhana. The earth is Vṛndāvana. There the Lord's pleasure potency personally appears.

Text 6

binoda kohiche bhāi bhramiyā ki phala pāi
baiṣṇaba-sebana mora brata

binoda—Bhaktivinoda; kohiche—says; bhāi—O my brothers; bhramiyā—wandering; ki—what?; phala—fruit; pāi—I attain; baiṣṇaba—of the Vaiṣṇavas; sebana—the service; mora—of me; brata—the vow.

Bhaktivinoda says: O my brothers, what will I gain by visiting many holy places. My vow is always to serve the Vaiṣṇavas.

Song 15

Text 1

*dekho mana brate jena nā hao ācchanna
kṛṣṇa-bhakti āśā kori' ācho nānā brata dhori'
rādhā-kṛṣṇe korite prasanna*

dekhaḥ—see; *mana*—O my heart; *brate*—in vows; *jena*—by which; *nā*—not; *hao*—is; *ācchanna*—covered; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *āśā*—desire; *kori'*—doing; *āchaḥ*—is; *nānā*—various; *brata*—vows; *dhori'*—holding; *rādhā-kṛṣṇe*—Śrī Śrī Rādhā-Kṛṣṇa; *korite*—to make; *prasanna*—pleased.

O my heart, look. Don't observe many vows. Yearning for direct devotional service, you perform many vows to make Rādhā and Kṛṣṇa pleased with you and kind to you.

Text 2

*bhakti se sahaja tattwa citte tā'ra āche sattwa
tāhāra samṛddhi taba āśā
dekhibe bicāra kori' su-kāṭhina brata dhori'
sahajera nā koro bināśa*

bhakti—devotional service; *se*—that; *sahaja*—natural; *tattwa*—truth; *citte*—in the heart; *tā'ra*—of that; *āche*—is; *sattwa*—truth; *tāhāra*—of that; *samṛddhi*—opulence; *taba*—of you; *āśā*—desire; *dekhibe*—to see; *bicāra*—consideration; *kori'*—doing; *su-kāṭhina*—very hard; *brata*—vows; *dhori'*—observing; *sahajera*—natural; *nā*—not; *koraḥ*—do; *bināśa*—destruction.

Desiring to improve the natural devotion in the heart, you observe many hard vows. But be careful you do not destroy that natural devotion.

Text 3

*kṛṣṇa-arthe kaya-kleśa tā'ra phala āche śeṣa
kintu tāhā sāmānya nā hoya
bhaktira bādhaka ho'le bhakti āra nāhi phale
tapaḥ-phala hoibe niścoya*

kṛṣṇa-arthe—for Lord Kṛṣṇa's sake; *kaya-kleśa*—trouble to the body; *tā'ra*—of that; *phala*—result; *āche*—is; *śeṣa*—end; *kintu*—however; *tāhā*—of that; *sāmānya*—general; *nā*—not; *hoya*—is; *bhaktira*—of devotional service; *bādhaka*—obstacles; *ho'le*—are; *bhakti*—devotion; *āra*—and; *nāhi*—not; *phale*—result; *tapaḥ-phala*—the result of austerities; *hoibe*—will be; *niścoya*—without doubt.

Troubling the body with austerities to please Lord Kṛṣṇa, you will attain a

result that is not ordinary. But if your austerities are obstacles to devotional service, you will not attain devotion as your result. You will attain only the benefits of austerity.

Text 4

*kintu bhebe dekho bhāi tapasyāra kāja nāi
jadi hari ārādhita hana
bhakti jadi nā phalila tapasyāra tuccha phala
baiṣṇaba nā loya kadācana*

kintu—however; *bhebe dekhaḥ*—see; *bhāi*—O my brother; *tapasyāra*—of austerity; *kaja*—action; *nāi*—not; *jadi*—if; *hari*—Kṛṣṇa; *ārādhita*—worship; *hana*—is; *bhakti*—devotion; *jadi*—if; *nā*—not; *phalila*—the result; *tapasyāra*—of austerity; *tuccha*—insignificant; *phala*—result; *baiṣṇaba*—Vaiṣṇavas; *nā*—not; *loya*—accept; *kadācana*—ever.

O my brothers, look. A person who worships Lord Kṛṣṇa need not perform austerities. If they do not lead to devotional service, austerities bring a only a petty result. Vaiṣṇavas never accept those austerities.

Text 5

*ihāte je gūḍha marma bujho baiṣṇabera dharma
pātra-bhede adhikāra bhinna
binodera nibedana bidhi-mukta anukhaṇa
sāra-grāhī śrī-kṛṣṇa-prapanna*

ihāte—here; *je*—which; *gūḍha*—hidden; *marma*—heart; *bujhaḥ*—please understand; *baiṣṇabera*—the Vaiṣṇava; *dharma*—dharma; *pātra*—objects; *bhede*—in different; *adhikāra*—qualification; *bhinna*—different; *binodera*—of Bhaktivinoda; *nibedana*—statement; *bidhi*—from rules; *mukta*—free; *anukhaṇa*—at every moment; *sāra*—the essence; *grāhi*—accepting; *śrī-kṛṣṇa-prapanna*—surrendered to Lord Kṛṣṇa.

Please try to understand the secret heart of Vaiṣṇava-dharma. Every person is qualified in a different way. Here is Bhaktivinoda's request: Turn from the myriad of complicated rules. Accept what is truly important. At every moment surrender to Lord Kṛṣṇa.

Song 16

Text 1

mana tumi boroi cañcala
ekānta sarala bhakta- jane nahe amurakta
dhūrta-jane āsakti prabala

mana—O my heart; *tumi*—you; *boroi*—very; *cañcala*—restless and mischievous; *ekānta*—exclusively; *sarala*—honest; *bhakta-jane*—to devotees; *nahe*—not; *amurakta*—attachment; *dhūrta-jane*—to rascal; *āsakti*—attachment; *prabala*—strong.

O my heart, you are a great mischief-maker. You do not like the honest devotees. You like to stay with scoundrels.

Text 2

bujrugī jāne jei taba sādhu-jana sei
tā'ra saṅga tomāre nācāya
krūra-beśa dekho jā'ra śraddhāspada se tomāra
bhakto kori paḍo tā'ra pāya

bujrugī—charlatan; *jāne*—knows; *jei*—which; *taba*—of you; *sādhu-jana*—devotees; *sei*—that; *tā'ra*—of them; *saṅga*—company; *tomāre*—to you; *nācāya*—make dance; *krūra-beśa*—overcome with cruelty; *dekhaḥ*—see; *jā'ra*—of whom; *śraddhā*—of faith; *āspada*—abode; *se*—that; *tomāra*—of you; *bhaktaḥ*—devotee; *kori*—of Lord Kṛṣṇa; *paḍaḥ*—feet; *tā'ra*—of them; *pāya*—at the feet.

You think imposters are saints. The imposters make you dance. Look, the people in whom you have so much faith and before whose feet you fall are very cruel.

Text 3

bhakta-saṅga hoyā jānra bhakti-phala phale tā'ra
akaitabe śānta-bhāba dharo
cañcalatā chāri' mana bhajo kṛṣṇa-śrī-caraṇa
dhūrta-saṅga dūre pariharo'

bhakta-saṅga—association with devotees; *hoyā*—is; *jānra*—of which; *bhakti-phala*—the result of devotion; *phale*—result; *tā'ra*—of that; *akaitabe*—sincere; *śānta-bhāba*—peace; *dharoḥ*—holding; *cañcalatā*—restlessness; *chāri'*—renouncing; *mana*—heart; *bhajaḥ*—worship; *kṛṣṇa-śrī-caraṇa*—Lord Kṛṣṇa's feet; *dhūrta-saṅga*—scoundrels; *dūre*—far away; *pariharo'*—leaving.

He who stays in the association of devotees attains the fruit of devotional service. O my heart, please be peaceful and honest. Stay far away from scoundrels. Turn from crookedness. Worship Lord Kṛṣṇa's graceful feet.

Song 17

Text 1

*mana tore boli e bāratā
apakka bayase hāya bañcita bañcaka pā'ya
bikāile nija-swatantratā*

mana—O heart; *tore*—to you; *boli*—I say; *e*—this; *bāratā*—news; *apakka*—immature; *bayase*—age; *hāya*—alas; *bañcita*—cheated; *bañcaka*—cheater; *pā'ya*—attaining; *bikāile*—sold; *nija-swatantratā*—your independence.

O my heart, I tell you this: As a child you were cheated by scoundrels. To them you sold your independence.

Text 2

*sampradāye doṣa-buddhi jāni' tumi ātma-śuddhi
koribāre hoile sābadhāna
na nile tilaka-mālā tyajile dīkhāra jwālā
nije koile nabīna-bidhāna*

sampradāye—in the disciplic succession; *doṣa*—fault; *buddhi*—the conception; *jāni'*—thinking; *tumi*—you; *ātma*—self; *śuddhi*—purification; *koribāre*—to do; *hoile*—is; *sābadhāna*—with care; *na*—not; *nile*—wear; *tilaka-mālā*—tilaska and tulasi-mala; *tyajile*—renounced; *dīkhāra*—of initiation; *jwālā*—the flame; *nije*—own; *koile*—does; *nabīna-bidhāna*—new rules.

Thinking the disciplic succession is impure, you now struggle to purify yourself. No longer do you wear neck-beads and tilaka. You have turned from the flame of spiritual initiation. Now you make your own rules.

Text 3

*pūrba-mate tāli diyā nija-mata pracāriyā
nije abatāra buddhi dhori'
bratācāra nā mānile pūrba-patha jale dile
mahājane bhrama-dṛṣṭi kori'*

pūrba—previous; *mate*—idea; *tāli*—clap; *diyā*—giving; *nija-mata*—own idea; *pracāriyā*—preaching; *nije*—own; *abatāra*—incarnation; *buddhi*—idea; *dhori'*—holding; *bratācāra*—observing a vow; *nā*—not; *mānile*—thinks; *pūrba-patha*—previous path; *jale*—to the waters; *dile*—gives; *mahājane*—the great souls; *bhrama*—mistakes; *dṛṣṭi*—sight; *kori'*—doing.

Giving a slap to your previous philosophy, you preach your own idea.

Thinking yourself an incarnation, you don't follow any rules. Thinking the great souls were mistaken, you throw your previous path into the waters.

Text 4

phoṅṭā dīkhā mālā dhori' dhūrta kore' su-cāturī
tāi tāhe tomāra birāga
mahājana-pathe doṣa dekhiyā tomāra roṣa
patha prati chāro anurāga

phoṅṭā—tilaka; *dīkhā*—initiation; *mālā*—necklace; *dhori'*—wearing; *dhūrta*—scoundrel; *kore'*—does; *su-cāturī*—clever; *tāi*—attain; *tāhe*—in that; *tomāra*—of you; *birāga*—renunciation; *mahājana-pathe*—the path of the great souls; *doṣa*—fault; *dekhiyā*—seeing; *tomāra*—of you; *roṣa*—anger; *patha*—path; *prati*—to; *chāraḥ*—renounce; *anurāga*—affection.

Thinking only clever scoundrels accept spiritual initiation and wear tilaka and neck-beads, you have given them up. Thinking it wrong, you angrily turn from the path of the great souls.

Text 5

ekhona dekhoho bhāi swarṇa chāri' loile chāi
iha-kāla para-kāla jāya
kapaṭa bolila sabe bhakati bā pele kabe
dehānte bā hi ho'be upāya

ekhona—one; *dekhohaḥ*—please see; *bhāi*—O my brother; *swarṇa*—gold; *chāri'*—renouncing; *loile*—accept; *chāi*—ashes; *iha-kāla*—now; *para-kāla*—before; *jāya*—goes; *kapaṭa*—cheating; *bolila*—said; *sabe*—all; *bhakati*—devotion; *bā*—or; *pele*—attained; *kabe*—when; *dehānte*—at the body's end; *bā*—or; *hi*—indeed; *ho'be*—will be; *upāya*—the method.

Look, O my brothers. Rejecting gold, you have accepted a pile of ashes. The present and future are both at stake here. You say they are all cheaters. When will you engage in devotional service? At the time of death what will you do?

Song 18

Text 1

ki āra bolibo tore mana
mukhe bolo prema prema bastutaḥ tyajiyā hema
śūnya-grantha añcale bandhana

ki—what?; *āra*—or; *bolibaḥ*—say; *tore*—to you; *mana*—O heart; *mukhe*—in the mouth; *bolaḥ*—says; *prema*—love; *prema*—love; *bastutaḥ*—truthfully; *tyajiyā*—renouncing; *hema*—gold; *sūnya*—empty; *grantha*—knot; *añcale*—in the corner; *bandhana*—tying.

What more will I tell you, O my heart? With your mouth you say, "spiritual love", "spiritual love", but the truth is your purse is empty and you have refused a gift of gold.

Text 2

abhyāsiyā aśru-pāta lampha jhampha akasmāta
mūrccha-prāya thākaho paḍiyā
e loka bañcite raṅga pracāriyā asat-saṅga
kāminī-kañcana labha giyā

abhyāsiyā—by practice; *aśru-pāta*—shedding tears; *lampha jhampha*—jumping about; *akasmāta*—suddenly and for no reason; *mūrccha*—fainting; *prāya*—almost; *thākahaḥ*—stay; *paḍiyā*—falling; *e*—this; *loka*—people; *bañcite*—cheated; *raṅga*—theater; *pracāriyā*—preaching; *asat-saṅga*—association with scoundrels; *kāminī*—lusty women; *kañcana*—gold; *labha*—attainment; *giyā*—attaining.

On cue you weep, jump about, and fall unconscious. With this play-acting you cheat the people. You preach the philosophy of scoundrels. You chase after women and gold.

Text 3

premera sādhana-bhakti tā'te noila anurakti
śuddha prema kemone milibe
daśa-aparādhā tyaji' nirantara nāma bhaji'
krpā ha'le su-prema pāibe

premera—of spiritual love; *sādhana-bhakti*—devotional service in practice; *tā'te*—that; *noila*—is not; *anurakti*—attraction; *śuddha*—pure; *prema*—love; *kemone*—how?; *miliba*—meets; *daśa-aparādhā*—ten offenses; *tyaji'*—renouncing; *nirantara*—always; *nāma*—the holy name; *bhaji'*—worshiping; *krpā*—of mercy; *ha'le*—is; *su-prema*—great love; *pāibe*—will attain.

You are not attracted to *sādhana-bhakti* (the practice of devotional service), which is the way to attain *prema* (pure spiritual love). Then how will you ever attain that pure *prema*? Turning from the ten offenses, always worship the holy name. When you attain the holy name's mercy, you will attain wonderful *prema*.

Text 4

na mānile su-bhajana sādhu-saṅge saṅkīrtana

na korile nirjane smarāna
na uṭhiyā bṛkhopari t̄anātāni phala dhorī'
duṣṭa-phala korile arjana

na—not; mānile—think; su-bhajana—devotional service; sādhu-saṅge—in the company of the devotees; saṅkīrtana—chanting the holy names in sankirtana; na—not; korile—do; nirjane—in a secluded place; smarāna—remember; na—not; uṭhiyā—arises; bṛkha—tree; upari—over; t̄anātāni—tugging; phala—fruits; dhorī'—holding; duṣṭa-phala—bad fruits; korile—does; arjana—attainment.

You don't like to worship the Lord or chant in saṅkīrtana with the devotees. You don't meditate on the Lord in a secluded place. Not climbing the tree's branches, you want to gather the fruits by shaking the tree. You will get only the fruits that are bad.

Text 5

akaitaba kṛṣṇa-prema jena su-bimala hema
sei phala nṛ-loke durlabha
kaitabe bāñcana-mātra hao āge jogya-pātra
tabe prema hoibe sulabha

akaitaba—sincere; kṛṣṇa-prema—love for Lord Kṛṣṇa; jena—like; su-bimala—very pure; hema—gold; sei—this; phala—fruit; nṛ-loke—in the world of human beings; durlabha—very rare; kaitabe—cheating; bāñcana-mātra—cheating; hao—do; āge—first; jogya—proper; pātra—recipient; tabe—then; prema—pure love; hoibe—will be; sulabha—easily attained.

True love for Kṛṣṇa is like very pure gold. In the world of human beings it is very rare. What you are doing is only cheating. First become qualified, and then you will very easily attain love for Kṛṣṇa.

Text 6

kāme preme dekho bhāi lakaṇete bheda nāi
tabu kāma prema nāhi hoyā
tumi to' barile kāma mithyā tāhe prema nāma
āropile kise śubha hoyā

kāme—in lust; preme—love; dekhaḥ—you see; bhāi—O my brother; lakaṇete—by the characteristics; bheda—different; nāi—not; tabu—then; kāma—lust; prema—love; nāhi—not; hoyā—is; tumi—you; to'—indeed; barile—choose; kāma—lust; mithyā—falsely; tāhe—in that; prema—love; nāma—the name; āropile—impose; kise—how?; śubha—auspiciousness; hoyā—is.

O my brother, look. The outward symptoms of material lust (kāma) and spiritual love (prema) are not different. What you mistakenly call "spiritual love" (prema) is actually material lust (kāma). When you make a mistake like

that how can you attain true auspiciousness?

Song 19

Text 1

*keno mana kāmere nacāo prema-prāya
carma-māmsa-moya kāma joḍa-sukha abirāma
joḍa-biṣayete sadā dhāya*

kenāḥ—why?; *mana*—O my heart; *kāmere*—by lust; *nacāaḥ*—made to dance; *prema-prāya*—like love; *carma*—skin; *māmsa*—flesh; *moya*—consisting of; *kāma*—lust; *joḍa*—material; *sukha*—happiness; *abirāma*—without stop; *joḍa-biṣayete*—in material sense objects; *sadā*—always; *dhāya*—running.

O my heart, why, pushed by lust to dance, do you think you dance in spiritual love? Your desires always go to this body of skin and flesh. You yearn for dull material pleasures without stop. You always chase the objects of the senses.

Text 2

*jībera swarūpa dharma cit-swarūpe prema-marma
tāhāra biṣaya-mātra hari
kāma-ābaraṇe hāya prema ebe supta-prāya
prema jāgāo kāma dūra kori'*

jībera—of the soul; *swarūpa*—original; *dharma*—nature; *cit-swarūpe*—; *prema-marma*—the heart of love; *tāhāra*—of that; *biṣaya*—the object; *mātra*—only; *hari*—Kṛṣṇa *kāma*—of lust; *ābaraṇe*—the covering; *hāya*—is; *prema*—love; *ebe*—now; *supta*—asleep; *prāya*—like; *prema*—love; *jāgāaḥ*—awaken; *kāma*—lust; *dūra*—far away; *kori'*—do.

The soul's nature is spiritual. In the soul's heart is pure love (prema), love for Kṛṣṇa alone. Now the soul is covered with lust. Now that original love for Kṛṣṇa sleeps. Chase the lust far away. Waken the spiritual love.

Text 3

*śraddhā hoite sādhu-saṅge bhajanera kriyā-raṅge
niṣṭhā-ruci-āsakti-udoya
āsakti hoite bhāba tāhe prema prādurbhāba
ei krame prema upajoya*

śraddhā—faith; *hoite*—is; *sādhū-saṅge*—in the association of devotees; *bhajanera*—of worship; *kriyā-raṅge*—actions; *niṣṭhā*—faith; *ruci*—delight; *āsakti*—attachment; *udoya*—arising; *āsakti*—attachment; *hoite*—is; *bhāba*—ecstasies; *tāhe*—in that; *prema*—love; *prādurbhāba*—manifested; *ei*—this; *krame*—sequence; *prema*—love; *upajoya*—manifested.

In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter one develops taste and attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead (*prema*) for the devotee interested in Kṛṣṇa consciousness.*

Text 4

ihāte jatana jā'ra sei pāya prema-sāra
krama-tyāge prema nāhi jāge
e-krama-sādhane bhoya keno koro' durāsoya
kāme prema kabhu nāhi lāge

ihāte—in this; *jatana*—effort; *jā'ra*—of whom; *sei*—he; *pāya*—attains; *prema-sāra*—true spiritual love; *krama*—of the sequence; *tyāge*—in the rejection; *prema*—spiritual love; *nāhi*—not; *jāge*—awakens; *e-krama-sādhane*—in this sequence of *sādhana-bhakti*; *bhoya*—fear; *keno*—why?; *koro'*—you do; *durāsoya*—O wicked one; *kāme*—in lust; *prema*—in love; *kabhu*—when; *nāhi*—not; *lāge*—attain.

One who works in this way will attain true spiritual love for Kṛṣṇa. One who rejects these stages will not awaken that love. O wicked heart, why do you fear these stages of *sādhana-bhakti*? By cultivating lust you will never attain spiritual love.

Text 5

nātakābhinoya prāya sa-kapaṭa prema bhāya
tāhe mātra indriya-santoṣa
indriya-toṣaṇa chāra sadā koro' parihāra
chāro bhāi aparādhā-doṣa

nātakā—of an actor; *abhinoya*—the pretense; *prāya*—like; *sa-kapaṭa*—cheating; *prema*—love; *bhāya*—is manifested; *tahe*—in that; *mātra*—only; *indriya*—of the senses; *santoṣa*—satisfaction; *indriya-toṣaṇa*—satisfaction of the senses; *chāra*—a pile of ashes; *sadā*—always; *koro'*—do; *parihāra*—rejection; *chāraḥ*—reject; *bhāi*—O brother; *aparādhā-doṣa*—offenses.

Your cheating so-called "spiritual love" is only the pretending of an expert

actor. It is only sense gratification. Sense gratification is worthless like a pile of ashes. Reject it. O my brother, reject these offenses.

Part Two Upalabdhi Realization

Chapter One Anutāpa-lakṣaṇa-upalabdhi Repentance

Song 1

Text 1

*āmi ati pāmara durjana
ki korinu hāya hāya prakṛtira dāsatāya
kāṭāinu amūlya jībana*

āmi—I; *ati*—very; *pāmara*—sinful; *durjana*—wicked; *ki*—indeed; *korinu*—I do; *hāya*—als; *hāya*—alas; *prakṛtira*—of matter; *dāsatāya*—as a slave; *kāṭāinu*—I sent; *amūlya*—priceless; *jībana*—life.

I am a most wretched sinner. Alas! Alas! I passed this priceless lifetime as a slave of matter.

Text 2

*koto dina garbhābāse kāṭāinu anāyāse
bālya gelo bala-dharma-bāse
grāmya-dharma e jaubana miche dinu bisarjana
bṛddha-kāla elo abaśeṣe*

kotaḥ—how many; *dina*—days; *garbha*—in the womb; *ābāse*—residence; *kāṭāinu*—I spent; *anāyāse*—easily; *bālya*—childhood; *gelaḥ*—went; *bala-dharma-bāse*—in the control of childish activities; *grāmya-dharma*—household activities; *e*—this; *jaubana*—in youth; *miche*—falsely; *dinu*—I did; *bisarjana*—waste; *bṛddha-kāla*—in old age; *elaḥ*—gone; *abaśeṣe*—the remainder.

How many days did I pass in the womb? My childhood passed in childish activities. My youth was foolishly thrown away in household life. Now only old-age is left.

Text 3

*biṣaye nāhiko sukha bhoga-śakti su-baimukha
anta danta śarīra aśakta
jībana jantraṇamoya maraṇete sadā bhoya
bolo kise hoi anurakta*

biṣaye—in material sense objects; *nāhikaḥ*—not; *sukha*—happiness; *bhoga-śakti*—the power of sense gratification; *su-baimukha*—very averse; *anta*—at the end; *danta*—teeth; *śarīra*—body; *aśakta*—unable; *jībana*—life; *jantraṇamoya*—made of suffering; *marāṇete*—in death; *sadā*—always; *bhoya*—fear; *bolo*—say; *kise*—how?; *hoi*—is; *anurakta*—attachment.

I have no power to enjoy sense pleasures. I turn from them. At the end my teeth and my body are powerless. My whole life is pain. I fear death. Tell me: how can I like this kind of life?

Text 4

*bhoga-bastu-bhoga-śakti ta'te chilo anurakti
je parjanta chilo dehe bala
samasta bigata ho'lo ki loiyā thāki bolo
ebe citta sadāi cañcala*

bhoga—enjoyment; *bastu*—things; *bhoga*—enjoyment; *śakti*—power; *ta'te*—that; *chilaḥ*—is; *anurakti*—attachment; *je*—which; *parjanta*—at the end; *chilaḥ*—is; *dehe*—body; *bala*—power; *samasta*—all; *bigata*—gone; *ho'laḥ*—is; *ki*—what; *loiyā*—accepting; *thāki*—I stay; *bolāḥ*—say; *ebe*—now; *citta*—heart; *sadāi*—always; *cañcala*—mischievous.

As long as my body was strong and I had the power to enjoy, I was happy. Now my powers have all gone away. Tell me: Why is my heart always restless now?

Text 5

*sāmarthya thākite kāya hari nā bhajinu hāya
asanna kālete kibā kori
dhik mora e jībane nā sādhinu nitya-dhane
mitra chāri' bhajilāma ari*

sāmarthya—ability; *thākite*—to stay; *kāya*—body; *hari*—Kṛṣṇa; *nā*—not; *bhajinu*—I worshiped; *hāya*—alas; *asanna*—was; *kālete*—time; *kibā*—how?; *kori*—I do; *dhik*—alas; *mora*—of me; *e*—this; *jībane*—life; *nā*—nopt; *sādhinu*—I spent; *nitya*—eternal; *dhane*—in wealth; *mitra*—friend; *chāri'*—renouncing; *bhajilāma*—I worshiped; *ari*—my enemy.

When I had the power, I did not worship Lord Kṛṣṇa. Now the final moment has come. What will I do? My life was wasted. I did not find the eternal treasure. Turning from my true friend, I worshiped my enemies.

Song 2

Text 1

*sādhu-saṅga nā hoilo hāya
gelo dina akarāṇa kori' artha uparjana
paramārtha rohilo kothāya*

sādhu-saṅga—association with devotees; *nā*—not; *hoilaḥ*—was; *hāya*—alas; *gelaḥ*—gone; *dina*—days; *akarāṇa*—useless; *kori'*—doing; *artha*—money; *uparjana*—earning; *paramārtha*—the supreme benefit; *rohilaḥ*—stayed; *kothāya*—where.

Alas! I did not associate with devotees. My days passed uselessly. I earned money, but where was my spiritual wealth?

Text 2

*subarṇa koriyā tyāga tuccha loṣṭre anurāga
durbhagara ei to' lakhaṇa
kṛṣṇetara saṅga kori' sādhu-jane parihori'
mada-garbe kātānu jībana*

subarṇa—gold; *koriyā*—doing; *tyāga*—renunciation; *tuccha*—petty; *loṣṭre*—clump of earth; *anurāga*—love; *durbhagara*—unfortunate; *ei*—this; *to'*—indeed; *lakhaṇa*—nature; *kṛṣṇetara*—other than Kṛṣṇa; *saṅga*—association; *kori'*—doing; *sādhu-jane*—devotees; *parihori'*—rejecting; *mada-garbe*—passion and pride; *kātānu*—I passed; *jībana*—life.

Rejecting gold, I fell in love with clumps of earth. That was my misfortune. Rejecting the saintly devotees, I associated with non-devotees. I passed my life in passion and pride.

Text 3

*bhakti-mūdra-daraśane hāsya koritama mane
bātulatā boliyā tāhāya
je sabhyatā śreṣṭha gaṇi' harāinu cintāmaṇi
śeṣe tāhā rohilo kothāya*

bhakti—of devotion; *mūdra*—the signs; *daraśane*—in the sight; *hāsyā*—laughter; *koritama*—I did; *mane*—in the heart; *bātulatā*—madness; *boliyā*—saying; *tāhāya*—of that; *je*—which; *sabhyatā*—civilization; *śreṣṭha*—best; *gaṇi'*—thinking; *harāinu*—I rejected; *cintāmaṇi*—a contamani jewel; *śeṣe*—at the end; *tāhā*—that; *rohilaḥ*—stayed; *kothāya*—where?

Seeing someone bearing the signs of devotion to the Lord, I would laugh in my heart. "That is craziness", I would say. Thinking I had already attained the company of the most cultured and civilized people, I rejected a cintāmaṇi jewel. Where am I now?

Text 4

jñānera garimā bale bhakti-rūpa su-sambale
upekhinu swārtha pāsariyā
duṣṭa joḍāsrita-jñāna ebe ho'lo antardhāna
karma-bhoge āmāke rākhiyā

jñānera—of knowledge; *garimā*—greatness; *bale*—on the power; *bhakti-rūpa*—the form of devotional service; *su-sambale*—great wealth; *upekhinu*—I rejected; *swārtha*—own benefit; *pāsariyā*—forgetting; *duṣṭa*—wicked; *joḍāsrita-jñāna*—material knowledge; *ebe*—now; *ho'lah*—is; *antardhāna*—disappearance; *karma-bhoge*—enjoyment of work; *āmāke*—to me; *rākhiyā*—protecting.

Forgetting my true benefit, I was proud of my material knowledge and contemptuous of devotional service. Now my wicked material knowledge has disappeared. Now I have only the results of my karma.

Text 5

ebe jadi sādhu-jane kṛpā kori' e durjane
dena bhakti-samudrera bindhu
tā' hoile anāyāse mukta ho'ye bhāba-pāṣe
pāra hoi e somśāra sindhu

ebe—now; *jadi*—if; *sādhu-jane*—these devotees; *kṛpā*—mercy; *kori'*—doing; *e*—thus; *durjane*—wicked person; *dena*—give; *bhakti*—of devotion; *samudrera*—in the ocean; *bindhu*—a drop; *tā'*—that; *hoile*—is; *anāyāse*—easily; *mukta*—liberated; *ho'ye*—is; *bhāba*—of birth and death; *pāṣe*—from the ropes; *pāra*—the farther shore; *hoi*—is; *e*—this; *somśāra*—of birth and death; *sindhu*—the ocean.

If the saintly devotees mercifully give to this sinner a single drop from the ocean of devotional service, then I will be freed from the noose of birth and death. Then I will easily cross to the farther shore of the ocean of birth and death.

Song 3

Text 1

*ore mana karmera kuhare gelo kāla
swargādi sukhera āše porilāma karma-phāṅse
ūrṇanābhi-sama karma-jāla*

ore—O; *mana*—my heart; *karmera*—of karma; *kuhare*—in the pit; *gelaḥ*—gone; *kāla*—time; *swargādi*—beginning with Svargaloka; *sukhera*—of happiness; *āše*—with the desire; *porilāma*—I fell; *karma-phāṅse*—in the noose of karma; *ūrṇanābhi-sama*—like a spider's web; *karma-jāla*—the net of karma.

O my heart, my time has passed in karma's pit. Hankering for the pleasures of Svargaloka, I fell into karma's net, spread out like a spider's web.

Text 2

*upabāsa-brata dhorī' nānā kāya-kleśa kori'
bhasme gḥṛta dāliyā apāra
marilāma nija doṣe jarā-maraṇera phāṅse
hoibāre nārinu uddhāra*

upabāsa—of fasting; *brata*—vow; *dhorī'*—holding; *nānā*—various; *kāya-kleśa*—sufferings of the body; *kori'*—doing; *bhasme*—in ashes; *gḥṛta*—ghee; *dāliyā*—offering; *apāra*—shoreless; *marilāma*—I died; *nija*—own; *doṣe*—fault; *jarā*—old age; *maraṇera*—of death; *phāṅse*—the noose; *hoibāre*—to be; *nārinu*—not; *uddhāra*—delliverance.

Fasting and torturing my body in many ways, I poured ghee on the ashes. By my own fault I now stand in the noose of old-age and death. I have no way to escape.

Text 3

*barṇāśrama-dharma yaji' nānā deba-debī bhaji'
mada-garbe kātāinu jībana
sthīra nā hoilo mana nā labhinu śānti-dhana
na bhajinu śrī-kṛṣṇa-caraṇa*

barṇāśrama-dharma—varnasrama-dharma; *yaji'*—following; *nānā*—various; *deba-debī*—demigods and demigoddesses; *bhaji'*—worshiping; *mada-garbe*—mad with pride; *kātāinu*—I spent; *jībana*—life; *sthīra*—peaceful; *nā*—not; *hoilāḥ*—was; *mana*—heart; *nā*—not; *labhinu*—I attained; *śānti-dhana*—the treasure of peace; *na*—not; *bhajinu*—I worshiped; *śrī-kṛṣṇa-caraṇa*—Lord Kṛṣṇa's feet.

Following varṇāśrama-dharma, worshipping many demigods and goddesses, and filled with pride, I passed my life. Now my heart is not peaceful. I did not find the treasure that is peace. I did not worship Lord Kṛṣṇa's feet.

Text 4

*dhik mora e jībana dhik mora dhana-jane
dhik mora barṇa-abhimāna
dhik mora kula-māne dhik śāstra-adhyāyane
hari-bhakti nā pāilo sthāna*

dhik—foe; *mora*—my; *e*—this; *jībana*—life; *dhik*—fie; *mora*—my; *dhana-jane*—wealth and followers; *dhik*—fie; *mora*—my; *barṇa*—of caste; *abhimāna*—pride; *dhik*—fie; *mora*—my; *kula-māne*—pride of family; *dhik*—fie; *śāstra-adhyāyane*—study of scripture; *hari-bhakti*—devotion to Lord Kṛṣṇa; *nā*—not; *pāilah*—attained; *sthāna*—place.

Pathetic is my life! Pathetic are my wealth and followers! Pathetic is my pride of caste! Pathetic is my pride of family! Pathetic is my study of scripture. I did not attain devotion to Lord Kṛṣṇa.

Song 4

Texts 1 and 2

*ore mana ki bipada hoilo āmāra
māyāra durātmya-jware bikāra jībera dhore
tāhā hoite pāite nistāra
sādhinu adwaita mata jāhe māyā hoyā hata
biṣa sebi' bikāra kāṭilo
kintu e durbhāgya mora bikāra kāṭilo ghora
biṣera jwālāya prāṇa gelo*

ore—O; *mana*—my heart; *ki*—what?; *bipada*—calamity; *hoilah*—was; *āmāra*—my; *māyāra*—of maya; *durātmya-jware*—by the flames of wickedness; *bikāra*—deviation; *jībera*—of life; *dhore*—held; *tāhā*—that; *hoite*—is; *pāite*—to attain; *nistāra*—deliverance; *sādhinu*—I accepted; *adwaita*—monist; *mata*—theory; *jāhe*—will attain; *māyā*—maya; *hoyā*—is; *hata*—destroyed; *biṣa*—poison; *sebi'*—serving; *bikāra*—transformation; *kāṭilah*—passed; *kintu*—however; *e*—this; *durbhāgya*—misfortune; *mora*—of me; *bikāra*—transformation; *kāṭilah*—passed; *ghora*—horrible; *biṣera*—of poison; *jwālāya*—by the flames; *prāṇa*—life; *gelah*—went.

O my heart, what a calamity has fallen on me! Burned by the flames of my

own sins, I suffered. To escape the sufferings, I accepted the monist theory, which tries to kill the illusions of Māyā. In this way I drank poison. Now I am very unfortunate. The poison now shows its horrible effect. Burned by the flames of that poison, my life is about to depart.

Text 3

*āmi brahma eka mātra e jwālāya dahe gātra
ihāra upāya kibā bhāi
bikāra je chilo bhālo auṣadha jañjāla ho'lo
auṣadha-auṣadha kothā pāy*

āmi—I am; *brahma*—Brahman; *eka*—one; *mātra*—only; *e*—this; *jwālāya*—by the flames; *dahe*—burns; *gātra*—limbs; *ihāra*—here; *upāya*—method; *kibā*—why?; *bhāi*—O my brother; *bikāra*—transformation; *je*—which; *chilāḥ*—gone; *bhālāḥ*—good; *auṣadha*—medicine; *jañjāla*—rubbish; *ho'laḥ*—is; *auṣadha-auṣadha*—medicine of medicines; *kothā*—where?; *pāy*—attaining.

"I am the Supreme Brahman. Everything is all one." That poison burned my body. O my brother, what kind of medicine is that? The medicine of impersonalism destroyed my life. Where can I get a medicine to cure the effects of that so-called medicine?

Text 4

*māyā-datta ku-bikāra māyābāda biṣa-bhāra
e dui āpada nibaraṇa
hari-nāmāmṛta-pāna sādhu baidya su-bidhāna
śrī-kṛṣṇa-caitanya-śrī-caraṇa*

māyā-datta—given by maya; *ku-bikāra*—disease; *māyābāda*—of impersonalism; *biṣa-bhāra*—the poison; *e*—these; *dui*—two; *āpada*—calamity; *nibaraṇa*—to stop; *hari-nāmāmṛta-pāna*—drinking the nectar of Lord Kṛṣṇa's holy names; *sādhu*—good; *baidya*—doctor; *su-bidhāna*—good actions; *śrī-kṛṣṇa-caitanya-śrī-caraṇa*—the graceful feet of Śrī Kṛṣṇa Caitanya.

The nectar of Lord Kṛṣṇa's holy name is the medicine to cure these two diseases: the disease spread by Māyā and the disease brought by the poison of māyāvāda impersonalism. A devotee who stays at Lord Caitanya's graceful feet is the proper physician is administer this medicine.

Song 5

Text 1

*ore mana kleśa-tāpa dekhi je aśeṣa
abidyā asmitā āra abhinibeśa durbāra
rāga dveṣa ei pañca kleśa*

ore—O; *mana*—my heart; *kleśa-tāpa*—sufferings; *dekhi*—I see; *je*—which; *aśeṣa*—endless; *abidyā*—ignorance; *asmitā*—false ego; *āra*—and; *abhinibeśa*—being absorbed in material things; *durbāra*—irresistable; *rāga*—attachment; *dveṣa*—and aversion; *ei*—these; *pañca*—five; *kleśa*—sufferings.

O my heart, I see five endless sufferings: 1. *avidyā* (ignorance), 2. *asmitā* (false ego), 3. *abhiniveśa* (being absorbed in material things), 4. *durvāra rāga* (irresistable attachment), and 5. *dveṣa* (aversion).

Text 2

*abidyātmā-bismaraṇa asmitānya-bibhābana
abhinibeśānye gāḍa-mati
anye prīti rāgāndhatā bidveṣātmā biśuddhatā
pañca kleśa sadāi durgati*

abidyā—ignorance; *atmā*—self; *bismaraṇa*—forgetting; *asmitā*—false ego; *anya*—other; *bibhābana*—meditation; *abhinibeśa*—absorption; *anye*—in others; *gāḍa*—intense; *mati*—thought; *anye*—in others; *prīti*—love; *rāga*—by love; *andhatā*—blindness; *bidveṣa*—aversion; *ātmā*—self; *biśuddhatā*—purify; *pañca*—five; *kleśa*—sufferings; *sadāi*—always; *durgati*—misfortune.

1. *Avidyā* (ignorance) comes from forgetting the Supreme Lord. 2. *Asmitā* (false ego) comes from directing one's thoughts away from the Supreme Lord. 3. *Abhiniveśa* (being absorbed in material things) comes from rapt meditation on things other than the Supreme Lord. 4. *Durvāra rāga* (irresistable attachment) comes from blind love for things other than the Supreme Lord. 5. *dveṣa* (aversion) comes from the struggle to purify the soul. These five sufferings always torment me.

Text 3

*bhuliyā baikuṅṭha-tattwa māyā-bhoge su-pramatta
āmi āmi koriyā bedāi
e āmāra se āmāra e bhābanā anibāra
byasta kore' mora citta bhāi*

bhuliyā—forgetting; *baikuṅṭha-tattwa*—the spiritual world; *māyā-bhoge*—by the pleasures of maya; *su-pramatta*—maddened; *āmi*—I; *āmi*—I; *koriyā*—doing; *bedāi*—increase; *e*—this; *āmāra*—of me; *se*—this; *āmāra*—of me; *e*—this; *bhābanā*—meditation; *anibāra*—without stop; *byasta*—manifested; *kore'*—does; *mora*—of me; *citta*—the heart; *bhāi*—O my brothers.

Forgetting the world of Vaikuṅṭha, I became mad for Māyā's pleasures. With "I", "I", I surrounded myself. Again and again I thought, "This is mine, and that is also mine." O my brothers, in this way my heart was filled with anxieties.

Text 4

*e roga-śamanopāya anweṣiyā hāya hāya
mile baidya sadya jamopama
āmi brahma māyā bhrama ei auśadhera krama
dekhi' cintā hoilo biśama*

e—this; *roga*—disease; *śamana*—to cure; *upāya*—the method; *anweṣiyā*—to be sought; *hāya*—alas; *hāya*—alas; *mile*—meets; *baidya*—physician; *sadya*—always; *jama*—death; *upama*—like; *āmi*—I am; *brahma*—Brahman; *māyā*—maya; *bhrama*—an illusion; *ei*—thus; *auśadhera*—of the medicine; *krama*—sequence; *dekhi'*—seeing; *cintā*—worry; *hoilāḥ*—is; *biśama*—unbearable.

I searched for a way to cure this disease. Alas! Alas! I met a physician who was like death personified. He said, "I am the Supreme Brahman. Māyā is to be unaware of that truth." Now I see that his medicine brought me unbearable pain.

Text 5

*eke to' rogera kaṣṭa jamopama baidya-bhraṣṭa
e jantraṇa kise jāya mora
śrī-caitanya doyāmoya koro jadi samāśroya
pāra habe e bipada ghora*

eke—one; *to'*—indeed; *rogera*—of the medicine; *kaṣṭa*—pain; *jama*—death; *upama*—like; *baidya*—by the physician; *bhraṣṭa*—broken; *e*—this; *jantraṇa*—pain; *kise*—how?; *jāya*—attained; *mora*—of me; *śrī-caitanya*—Śrī Caitanya; *doyāmoya*—merciful; *korāḥ*—do; *jadi*—if; *samāśroya*—shelter; *pāra*—the farther shore; *habe*—will be; *e*—this; *bipada*—of calamities; *ghora*—horrible.

On one side is the disease of materialism. On the other side is the demon physician of impersonalism, a physician like death personified. How will I escape my troubles? If I take shelter of merciful Lord Caitanya, I will easily cross over these horrible calamities.

Chapter Two
Nirveda-lakṣaṇa-upalabdhi
Renunciation

Song 1

Text 1

*ore mana bhālo nāhi lāge e soṃsāra
janama-maraṇa-jarā je soṃsāre āche bharā
tāhe kiba āche bolo' sāra*

ore—O; *mana*—my heart; *bhālah*—good; *nāhi*—not; *lāge*—accept; *e*—this; *soṃsāra*—material world; *janama*—birth; *marāṇa*—death; *jarā*—old age; *je*—which; *soṃsāre*—in the material world; *āche*—is; *bharā*—filled; *tāhe*—in that; *kiba*—whether; *āche*—is; *bolo'*—say; *sāra*—good.

O my heart, this material world is not good. It is filled with birth, old-age, and death. What is the good in it? Tell me.

Text 2

*dhana-jana-paribāra keho nāhe kabhu kā'ra
kāle mitra akāle apara
jāhā rākhibāre cāi tāhā nāhe thāke bhāi
anitya samasta binaśwara*

dhana—wealth; *jana*—people; *paribāra*—followers; *kehaḥ*—some; *nāhe*—not; *kabhu*—ever; *kā'ra*—of whom; *kāle*—in time; *mitra*—friend; *akāle*—in hard times; *apara*—another; *jāhā*—whom; *rākhibāre*—to protect; *cāi*—I desire; *tāhā*—him; *nāhe*—not; *thāke*—stays; *bhāi*—O my brother; *anitya*—temporary; *samasta*—all; *binaśwara*—liable to destruction.

No one can keep his wealth, kinsmen, and followers. When times are good, there are friends. When times are bad, the friends become strangers. O my brother, I would like to keep them always friends, but they will not stay. Everything is temporary. It will all perish.

Text 3

*āyu ati alpa dina krame tāhā hoyā khīṇa
śamanera nikāṭa darśana
roga-śoka anibāra citta kore' chārahāra
bāndhaba-bijoga durghaṭana*

āyu—life; *ati*—very; *alpa*—few; *dina*—days; *krame*—sequence; *tāhā*—that; *hoyā*—is; *khīṇa*—short; *śamanera*—of death; *nikāṭa*—near; *darśana*—sight; *roga-śoka*—the sufferings of disease; *anibāra*—without stop; *citta*—heart; *kore'*—does; *chārahāra*—burned into ashes; *bāndhaba*—from friends and kinsmen; *bijoga*—separation; *durghaṭana*—calamity.

This life is only a few days. Soon it is gone. Then one sees death approach. The sufferings of disease do not stop. The mind becomes burned to ashes. Friends and kinsmen flee. Everything is a calamity.

Text 4

*bhālo ko're dekho bhāi amiśra ānanda nāi
je āche se duḥkhera kāraṇa
se sukhera tore tabe keno māyā-dāsa habe
haraibe paramārtha-dhana*

bhālah—good; *ko're*—does; *dekhah*—sight; *bhāi*—O my brother; *amiśra*—unmixed; *ānanda*—happiness; *nāi*—not; *je*—which; *āche*—is; *se*—that; *duḥkhera*—of suffering; *kāraṇa*—the cause; *se*—that; *sukhera*—of happiness; *tore*—to you; *tabe*—then; *kenah*—how?; *māyā*—of Maya; *dāsa*—a slave; *habe*—will be; *haraibe*—will take; *paramārtha-dhana*—the most valuable treasure.

O my brother, look. There is no material pleasure that is not mixed with pain. Every material pleasure will become the cause of pain also. Why, then, have you become Māyā's slave? You have robbed yourself of the greatest treasure.

Text 5

*itihāsa-ālocane bhebe dekho' nija mane
koto āsurika durāsoya
indriya-tarpaṇa sāra kori' koto durācāra
śeṣe labhe maraṇa niścoya*

itihāsa—history; *ālocane*—in consideration; *bhebe*—consider; *dekho'*—look; *nija*—own; *mane*—in the heart; *kotaḥ*—how many?; *āsurika*—demonic; *durāsoya*—wicked; *indriya-tarpaṇa*—to please the senses; *sāra*—best; *kori'*—doing; *kotaḥ*—how many; *durācāra*—sins; *śeṣe*—at the end; *labhe*—attained; *marāṇa*—death; *niścoya*—without doubt.

Look, think in your heart about the Purāṇa history-books. How many demons committed how many terrible sins to please their senses? In the end they all met with death.

Text 6

*marāṇa-samaya tā'ra upāya hoiyā hāra
anutāpa-anale jwālilo
kukkurādi paśu-prāya jībana kātāya hāya
paramārtha kabhu nā cintilo*

marāṇa—of death; *samaya*—at the time; *tā'ra*—of him; *upāya*—method; *hoiyā*—being; *hāra*—removal; *anutāpa*—of repentance; *anale*—in the fire;

jwālilaḥ—burn; *kukkura*—dogs; *ādi*—beginning; *paśu*—animals; *prāya*—almost; *jibana*—life; *kātāya*—passed; *hāya*—alas; *paramārtha*—the supreme treasure; *kabhu*—when; *nā*—not; *cintilaḥ*—considered.

At the moment of death he is defeated. Then he burns in a fire of remorse. He laments, "Alas! I passed my life like a dog or a beast. I never thought about the greatest treasure."

Text 7

emona biṣaye mana keno thāko acetana
chāro chāro biṣayera āśā
śrī-guru-caraṇāsroya koro' sabe bhāba joya
e dāsera sei to' bhārasā

emona—like this; *biṣaye*—in material sense objects; *mana*—mind; *kenah*—why?; *thākaḥ*—stay; *acetana*—unconscious; *chāraḥ*—renounce; *chāraḥ*—renounce; *biṣayera*—of material sense objects; *āśā*—desire; *śrī-guru-caraṇāsroya*—taking shelter of the spiritual master's feet; *koro'*—do; *sabe*—all; *bhāba*—material world; *joya*—conquest; *e*—this; *dāsera*—of the servant; *sei*—this; *to'*—indeed; *bhārasā*—faith.

O my heart, why are you stunned by sense pleasures. Renounce, renounce the desire for material pleasures. Take shelter of my spiritual master's feet and you will conquer this world of birth and death. This servant is certain of that.

Song 2

Text 1

ore mana bāribāra āśā keno koro
pārthiba unnati jata śeṣe abanati tata
śānta hao mora bākya dharo

ore—O; *mana*—my heart; *bāribāra*—to increase; *āśā*—desires; *kenah*—why?; *korah*—do; *pārthiba*—king; *unnati*—raised; *jata*—as; *śeṣe*—at the end; *abanati*—cast down; *tata*—that; *śānta*—peace; *hao*—is; *mora*—of me; *bākya*—words; *dharah*—please accept.

O my heart, why do your desires increase more and more? A king may stand in a high place, but in the end he will be thrown down. Please be peaceful and consider my words.

Text 2

āsāra iyattā nāi āsā-patha sadā bhāi
nairāśya-kaṇṭake ruddha āche
bāro' jata āsā tata āsā nāhi hoyā hata
āsā nāhi nityānitya bāche

āsāra—of desires; iyattā—end; nāi—not; āsā-patha—the path of desires; sadā—always; bhāi—O my brothers; nairāśya—of disappointment; kaṇṭake—on the thorns; ruddha—stopped; āche—is; bāro'—increases; jata—what; āsā—desire; tata—that; āsā—desire; nāhi—not; hoyā—is; hata—destroyed; āsā—desire; nāhi—not; nitya—eternal; anitya—temporary; bāche—chooses.

Material desires have no end. O my brother, anyone who walks on the path of desires will be stung by the thorns of disappointment. Desires only increase. They do not perish.

Text 3

eka rājya āja pāo anya rājya kā'la cāo
sarba-rājya koro' jadi lābha
tabu āsā nahe śeṣa indra-pada abāṣeṣa
chāri' ca'be brahmāra prabhāba

eka—one; rājya—kingdom; āja—today; pāo—attain; anya—another; rājya—kingdom; kā'la cāo—desires; sarba-rājya—all kingdoms; koro'—is; jadi—if; lābha—attainment; tabu—then; āsā—desire; nahe—not; śeṣa—end; indra-pada—the post of Indra; abāṣeṣa—at the last stage; chāri'—leaving; ca'be—will desire; brahmāra—of Brahma; prabhāba—the glory.

If today you get a kingdom, tomorrow you will desire another kingdom. Then you will desire all kingdoms. Those desires will never end. Eventually you will desire Indra's post. At the end you will desire Brahmā's post.

Text 4

brahmatwa chāriyā bhāi śiba-pada kise pāi
e cintā ha'be abirata
śibatwa labhiyā nara brahma-samyā tad-antara
āsā kore śaṅkarānugata

brahmatwa—the state of Brahma; chāriyā—renouncing; bhāi—O my brother; śiba-pada—the post of Śiva; kise—what is?; pāi—I attain; e—this; cintā—thought; ha'be—will be; abirata—without stop; śibatwa—the post of Śiva; labhiyā—attaining; nara—person; brahma-samyā—equal to impersonal Brahman; tad-antara—after that; āsā—desire; kore—does; śaṅkara—Śaṅkaracarya; anugata—following.

O my brother, then you will become rapt in thinking, “How can I leave this

post of Brahmā and attain the post of Śiva?" When you attain the post of Śiva, you will become a follower of Śaṅkarācārya. Then you will desire to become like the impersonal Brahman.

Text 5

*ata eba āśā-pāśa jāhe hoyā sarba-nāśa
hṛdoya hoite rākho dūre
akiñcana-bhāba lo'ye caitanya-caraṇāśroye
bāsa koro' sadā śāntipure*

ata eba—therefore; *āśā-pāśa*—the ropes of desires; *jahe*—in which; *hoyā*—is; *sarba-nāśa*—the destruction of everything; *hṛdoya*—the heart; *hoite*—is; *rākhaḥ*—protection; *dūre*—far away; *akiñcana-bhāba*—teḥ state of not having anything; *lo'ye*—accepts; *caitanya-caraṇāśroye*—at the shelter of Lord Caitanya's feet; *bāsa*—residence; *koro'*—do; *sadā*—always; *śāntipure*—in Śāntipura.

When you are caught in the trap of desires, all is lost. Keep desires far from your heart. Living in poverty, stay in Śāntipura and always take shelter of Lord Caitanya's feet.

Song 3

Text 1

*ore mana bhukti-mukti-sprhā koro dūra
bhogera nāhiko śeṣa tāhe nāhi sukha-leśa
nirānanda tāhāte pracūra*

ore—O; *mana*—my heart; *bhukti-mukti-sprhā*—the desire for sense gratification and impersonal liberation; *koraḥ*—do; *dūra*—far away; *bhogera*—of sense gratification; *nāhikaḥ*—not; *śeṣa*—end; *tāhe*—in that; *nāhi*—not; *sukha-leśa*—the slightest happiness; *nirānanda*—without happiness; *tāhāte*—theat; *pracūra*—great.

O my heart, please throw far away all desires for sense pleasures and impersonal liberation. So-called sense pleasures have no end. They do not bring any real pleasure. They bring only sufferings.

Text 2

*indriya-tarpaṇa bai bhoge āra sukha kai
seo sukha abhāba-pūraṇa
je sukhetē āche bhoya tā'ke sukha bolā noya
tā'ke duḥkha bole bijña-jana*

indriya—of the senses; *tarpaṇa*—satisfaction; *bai*—except; *bhoge*—enjoyment; *āra*—other; *sukha*—happiness; *kai*—I say; *seah*—this; *sukha*—happiness; *abhāba*—need; *pūraṇa*—filling; *je*—which; *sukhete*—happiness; *āche*—is; *bhoya*—fear; *tā'ke*—this; *sukha*—happiness; *bola*—say; *noya*—not; *tā'ke*—this; *duḥkha*—suffering; *bole*—say; *bijña-jana*—the wise.

I say that in material sense pleasures the senses become appeased, but aside from that there is no real pleasure. That pleasure is only pacifying an itch. It is a fearful pleasure. The wise do not call this sense-appeasement "pleasure. They call it by the word "suffering".

Text 3

śāstre phala-śruti jata sei lobhe koto śata
mūḍha-jana bhoga prati dhāya
se saba kaitaba jāni' chāriyā baiṣṇava-jñānī
mukhya-phala kṛṣṇa-rati pāya

śāstre—in the scriptures; *phala*—result; *śruti*—hearing; *jata*—which; *sei*—this; *lobhe*—desire; *kotaḥ*—how many?; *śata*—hundreds; *mūḍha-jana*—fools; *bhoga*—enjoyment; *prati*—to; *dhāya*—run; *se*—these; *saba*—all; *kaitaba*—cheating; *jāni'*—knowing; *chāriyā*—renouncing; *baiṣṇava*—Vaiṣṇava; *jñānī*—wise; *mukhya*—primary; *phala*—result; *kṛṣṇa-rati*—love for Lord Kṛṣṇa; *pāya*—attaining.

How many hundreds of fools, hearing the scriptures' descriptions, run after these sense pleasures? Knowing them to be only a trick, a wise Vaiṣṇava renounces them. He strives to attain love for Lord Kṛṣṇa, the most valuable of attainments.

Text 4

mukti-bāñchā duṣṭa ati naṣṭa kore' śiṣṭa-mati
mukti-sprhā kaitaba-pradhāna
taha je chārite nare māyā nāhi chāre tā're
tā'ra jatna nāhe phalabāna

mukti—liberation; *bāñchā*—desire; *duṣṭa*—wicked; *ati*—very; *naṣṭa*—destroyed; *kore'*—does; *śiṣṭa*—good; *mati*—thoughts; *mukti*—for liberation; *sprhā*—desire; *kaitaba*—of cheating; *pradhāna*—the most prominent; *taha*—that; *je*—which; *chārite*—to renounce; *nare*—person; *māyā*—illusion; *nāhi*—not; *chāre*—renounces; *tā're*—that; *tā'ra*—of that; *jatna*—effort; *nāhe*—not; *phalabāna*—bearing the result.

The desire for impersonal liberation is very wicked. It destroys all good thoughts. The desire for impersonal liberation is the most devious of tricks. As long as one does not give up that desire, Māyā will not leave him alone. The impersonalist will struggle mightily, but he will never reach his goal.

Text 5

*ata eba sprhā-dwoya chāri' śodha e hṛdoya
nāhi rākho kāmera bāsanā
bhoga-mokha nāhi cāi śrī-kṛṣṇa-carāṇa pāi
binodera ei to' sādhana*

ata eba—therefore; *sprhā-dwoya*—these two desires; *chāri'*—renouncing; *śodha*—pure; *e*—this; *hṛdoya*—heart; *nāhi*—not; *rākhaḥ*—keep; *kāmera*—of lust; *bāsanā*—the desire; *bhoga*—sense gratification; *mokha*—and impersonal liberation; *nāhi*—not; *cāi*—I desire; *śrī-kṛṣṇa*—of Lord Kṛṣṇa; *carāṇa*—the feet; *pāi*—I attain; *binodera*—of Bhaktivinoda; *ei*—this; *to'*—indeed; *sādhana*—effort.

Therefore, O my heart, please renounce these two desires. Please do not keep these desires. I do not desire sense pleasures or impersonal liberation. I will attain Śrī Kṛṣṇa's feet. To attain them Bhaktivinoda struggles.

Song 4

Text 1

*durlabha mānaba-janma labhiyā soṃsāre
kṛṣṇa nā bhajinu duḥkha kahibo kāhāre*

durlabha—rare; *mānaba-janma*—human birth; *labhiyā*—attaining; *soṃsāre*—in the material world; *kṛṣṇa*—Kṛṣṇa; *nā*—not; *bhajinu*—I worshiped; *duḥkha*—unhappiness; *kahibaḥ*—will say; *kāhāre*—to whom?

After attaining a rare human birth in this world, I still did not worship Lord Kṛṣṇa. To whom will I tell my sufferings?

Text 2

*soṃsāra soṃsāra ko're miche gelo kāla
lābha nā koilo kichu ghaṭilo jañjāla*

soṃsāra—household life; *soṃsāra*—household life; *ko're*—does; *miche*—falsely; *gelaḥ*—gone; *kāla*—in time; *lābha*—attaining; *nā*—not; *koilaḥ*—did; *kichu*—atnything; *ghaṭilaḥ*—was; *jañjāla*—trouble.

I became a householder. A householder! How I wasted my time. I did not gain anything good. All I got was trouble.

Text 3

*kisera somsāra ei chāyābāji prāya
ihāte mamatā kori' bṛtha dina jāya*

kisera—of what kind?; *somsāra*—material world; *ei*—this; *chāyābāji*—magic; *prāya*—like; *ihate*—here; *mamatā*—possessiveness; *kori'*—doing; *bṛtha*—useless; *dina*—days; *jāya*—go.

What kind of world is this? It's like a magician's illusion. Again and again claiming, "It's mine!", I wasted my days.

Text 4

*e deho patana ho'le ki ro'be āmāra
keho sukha nāhi dibe putra-paribāra*

e—this; *dehaḥ*—body; *patana*—falling; *ho'le*—is; *ki*—what?; *ro'be*—will stay; *āmāra*—of me; *kehaḥ*—some; *sukha*—happiness; *nāhi*—not; *dibe*—will give; *putra*—children; *paribāra*—entourage.

When this body collapses, what will still me "mine"? Neither children nor companions will make me happy.

Text 5

*gardabhera mata āmi kori pariśrama
kā'ra lāgi eto kori nā ghucilo bhrama*

gardabhera—a donkey; *mata*—like; *āmi*—I; *kori*—do; *pariśrama*—hard work; *kā'ra*—of whom?; *lāgi*—touching; *etaḥ*—this; *kori*—I do; *nā*—not; *ghucilaḥ*—destroy; *bhrama*—illusion.

I slave like a donkey. What do I get? My illusions refuse to die.

Text 6

*dina jāya micha kāje niśā nidrā-bāse
nāhi bhābi maraṇa nikate āche bo'se*

dina—days; *jāya*—go; *micha*—uselessly; *kāje*—in work; *niśā*—at night; *nidrā-bāse*—controlled by sleep; *nāhi*—not; *bhābi*—I think; *marāṇa*—death; *nikate*—near; *āche*—is; *bo'se*—stays.

I waste my days in work and my nights in the grip of sleep. I do not know how death approaches.

Text 7

*bhālo manda khāi heri pari cintā-hīna
nāhi bhābi e deho chāribo kona dīna*

bhālah—good; *manda*—bad; *khāi*—I eat; *heri*—I see; *pari*—I do; *cintā-hīna*—without anxiety; *nāhi*—not; *bhābi*—I know; *e*—this; *dehaḥ*—body; *chāribaḥ*—will leave; *kona*—some; *dīna*—day.

Sometimes I receive good and sometimes bad. I look about. I don't worry. I do not know that some day this body will collapse.

Text 8

*deho-geho-kalatrādi-cintā abirata
jāgiche hr̥doye mora buddhi kori' hata*

dehaḥ—body; *gehaḥ*—home; *kalatra*—wife; *ādi*—beginning; *cintā*—worry; *abirata*—without stop; *jāgiche*—awaken; *hr̥doye*—in the heart; *mora*—my; *buddhi*—intelligence; *kori'*—doing; *hata*—destroyed.

Worries about body, home, wife, and others always awaken in my heart. They have destroyed my intelligence.

Text 9

*hāya hāya nāhi bhābi anitya e saba
jībana bigate kothā rohibe baibhaba*

hāya—alas; *hāya*—alas; *nāhi*—not; *bhābi*—I think; *anitya*—temporary; *e*—this; *saba*—all; *jībana*—life; *bigate*—gone; *kothā*—where?; *rohibe*—will stay; *baibhaba*—glories and opulences.

Alas! Alas! I did not know it would all be destroyed! When my life ends, what will happen to all my glories and opulences?

Text 10

*śmaśāne śarīra mama poriyā rohibe
bihaṅga-pataṅga tāya bihāra koribe*

śmaśāne—in the cremation; *śarīra*—body; *mama*—my; *poriyā*—falling; *rohibe*—will stay; *bihaṅga*—birds; *pataṅga*—insects; *tāya*—of that; *bihāra*—pastime; *koribe*—will be.

When my body falls in the cremation-ground, the birds and insects will rejoice.

Text 11

*kukkura śṛgala saba ānandita ho'ye
mahotsaba koribe āmāra deho lo'ye*

kukkura—dogs; *śṛgala*—jackals; *saba*—all; *ānandita*—delighted; *ho'ye*—will be; *mahotsaba*—a great festival; *koribe*—will do; *āmāra*—of me; *dehaḥ*—the body; *lo'ye*—attaining.

All the dogs and jackals will be delighted. They will celebrate a great festival over my body.

Text 12

*je dehera ei gati tā'ra anugata
somsāra-baibhaba āra bandhu-jana jata*

je—which; *dehera*—of the body; *ei*—this; *gati*—destination; *tā'ra*—of that; *anugata*—following; *somsāra-baibhaba*—material opulences; *āra*—and; *bandhu-jana*—friends and kinsmen; *jata*—which.

That is the fate of this body. It is also the fate of my friends and kinsmen and all my material glories and opulences.

Text 13

*ata eba māyā-moha chāri buddhimāna
nitya-tattwa kṛṣṇa-bhakti koruna sandhāna*

ata eba—therefore; *māyā-moha*—the bewilderments of Maya; *chāri*—renouncing; *buddhimāna*—intelligent; *nitya-tattwa*—eternal truth; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *koruna*—does; *sandhāna*—practice.

Turning away from Māyā's bewilderments, an intelligent person engages in devotional service (*sādhana-bhakti*) to the Supreme Truth, Lord Kṛṣṇa.

Song 5

Text 1

*śarīrera sukhe mana deho jalañjali
e deho tomāra noya baraṅca e satru hoyā
siddha-deho-sādhana-samaye
sarbada ihāra bale rohiyācho bali
kintu nāhi jāno mana e śarīra acetana*

po're roya jibana-bilaye

śarīrera—of the body; *sukhe*—happiness; *mana*—O my heart; *dehaḥ*—body; *jalañjali*—a handful of water; *e*—this; *dehaḥ*—body; *tomāra*—of you; *noya*—not; *barañca*—rather; *e*—this; *satru*—enemy; *hoya*—is; *siddha-deho-sādhana-samaye*—at the time of attaining the perfect spiritual body; *sarbadā*—in all ways; *ihāra*—here; *bale*—on the power; *rohiyāchaḥ*—stays; *bali*—powerful; *kintu*—however; *nāhi*—not; *jānaḥ*—you understand; *mana*—heart; *e*—this; *śarīra*—body; *acetana*—unconscious; *po're*—falls; *roya*—stays; *jibana*—of life; *bilaye*—in the destruction.

O my heart, please cast a handful of water as a funeral oblation to honor the death of this material body's pleasures. This material body is not your property. Indeed, when you try to attain your original spiritual body, this material body becomes your enemy. You still try to get power from this material body. O my heart, you don't understand. When this life comes to an end, the material body will collapse and become unconscious.

Text 2

dehera saundarya-bala nāhe ciro-dina
ata eba taha lo'ye nā thāko garbita ho'ye
toma' prati ei anunoya
śuddha-jība siddha-dehe sadāi nabīna
jorī-bhūta deho-joga jībanera karma-bhoga
jībera patana joḍāśroya

dehera—of the body; *saundarya*—handsomeness; *bala*—and strength; *nahe*—not; *ciraḥ*—many; *dina*—days; *ata eba*—therefore; *taha*—of you; *lo'ye*—attaining; *nā*—not; *thākaḥ*—remain; *garbita*—proud; *ho'ye*—is; *toma'*—of you; *prati*—to; *ei*—thus; *anunoya*—request; *śuddha-jība*—pure soul; *siddha-dehe*—perfect body; *sadāi*—always; *nabīna*—new; *jorī-bhūta*—become material; *deho-joga*—contact with the body; *jībanera*—of life; *karma*—of work; *bhoga*—attaining the results; *jībera*—of the soul; *patana*—falling; *joḍa*—of matter; *āśroya*—shelter.

This body's handsomeness and strength will not last for many days. Therefore, you should not be proud. I place this information before you: In his original spiritual body, the pure soul is eternally young and new. However, when he comes in contact with a material body, the pure soul become stunned and bewildered. He falls into the material world, takes shelter of matter, and becomes subject to the laws of karma.

Text 3

e parjanta e dehete jībera saṅgati
cakhu karṇa nāsa jihwā twag-ādira jaḍa-sprhā
jībe lo'ye kore' tñāṭāni
dekho dekho bhoyaṅkara jībera durgati
jība cāi kṛṣṇa bhaji deho joḍe jāya maji'

śeṣe jība pasare āpani

e—this; *parjanta*—up to; *e*—this; *dehete*—body; *jībera*—of the soul; *saṅgati*—endowment; *cakhu*—eyes; *karna*—ears; *nasa*—nose; *jihwa*—tongue; *twag*—skinning; *ādira*—beginning with; *jaḍa-sprha*—material desires; *jībe*—the soul; *lo'ye*—attains; *kore'*—does; *tānātāni*—continual dragging; *dekhaḥ*—look; *dekhaḥ*—look; *bhoyānkara*—fearful; *jībera*—of the soul; *durgati*—bad destination; *jība*—soul; *cai*—desires; *kṛṣṇa*—Kṛṣṇa; *bhaji*—worship; *dehaḥ*—body; *joḍe*—material; *jāya*—goes; *maji'*—plunging; *śeṣe*—at the end; *jība*—the soul; *pasare*—forgets; *āpani*—himself.

Staying in the material body, the soul is provided with material eyes, ears, nose, tongue, skin, and other things. The soul's material desires are then directed to all these senses. Gathering around the soul, and saying, "Look! Look!", the senses try to drag him in different directions. In this way the soul's condition is very fearful and unfortunate. He wants to worship Lord Kṛṣṇa, but because the soul is plunged in the material body, he eventually forgets his original spiritual nature.

Text 4

āra keno jība joḍe koribe samara
joḍa deo bisarjana śuddha-jība-prabodhana
sahaja-samādhi-joge sādha
krame krame joḍa-satta ha'be abasara
siddha-deho anugata koro deho joḍāśrita
paramārtha nā hoibe bādha

āra—and; *kenah*—why?; *jība*—the soul; *joḍe*—in matter; *koribe*—will do; *samara*—battle; *joḍa*—matter; *deah*—give; *bisarjana*—rejection; *śuddha-jība*—pure soul; *prabodhana*—awakening; *sahaja-samādhi-joge*—inspiritual meditation; *sādha*—endeavor; *krame krame*—gradually; *joḍa-satta*—material condition; *ha'be*—will be; *abasara*—cessation; *siddha-dehaḥ*—original spiritual body; *anugata*—following; *korah*—do; *dehaḥ*—body; *joḍāśrita*—taken shelter of matter; *paramārtha*—supreme treasure; *nā*—not; *hoibe*—will be; *bādha*—obstruction.

Why must the soul struggle against matter? Renounce the world of matter. Awaken the pure spirit soul. Meditate on spirit. Gradually your confinement to the material world will come to an end. Identify with your original spiritual body. Then this material body will no longer be an obstacle to attaining the greatest treasure.

Chapter Three

Sambandha-abhidheya-prayojana

The Soul's Relationship with the Supreme Lord, His Activities in that

Relationship, and the final Goal of Life

Song 1

Text 1

*ore mana boli śuno tattwa-bibaraṇa
jāhāra bismṛti-janya jibera bandhana*

ore—O; *mana*—my heart; *boli*—I tell; *śunaḥ*—please hear; *tattwa-bibaraṇa*—description of the truth; *jāhāra*—of which; *bismṛti*—forgetting; *janya*—because of; *jibera*—of the soul; *bandhana*—the bondage.

O my heart, please listen. I will you of the Absolute Truth. Because they have forgotten Him, the conditioned souls are thrown into the prison of the material world.

Text 2

*tattwa eka adwitiya atulya apāra
sei tattwa para-brahma sarba sārāt sāra*

tattwa—Truth; *eka*—one; *adwitiya*—withotu a rival; *atulya*—peerless; *apāra*—limitless; *sei*—this; *tattwa*—Truth; *para-brahma*—the Supreme Brahman; *sarba*—all; *sārāt*—than the best; *sāra*—better.

The Absolute Truth is one. He has no rival. No one is His equal. He has no limit. The Absolute Truth is the Supreme Brahman. He is greater than all who are great.

Text 3

*sei tattwa śaktimāna sampūrṇa sundara
śakti śaktimāna eka bastu nirantara*

sei—this; *tattwa*—Truth; *śaktimāna*—the master of potencies; *sampūrṇa*—perfect and complete; *sundara*—handsome; *śakti*—power; *śaktimāna*—the master of potencies; *eka*—one; *bastu*—thing; *nirantara*—always.

The Absolute Truth is the master of all potencies. He is perfect and complete. He is handsome. The potency and the master of potencies are never different.

Text 4

*nitya-śakti nitya sarba-bilāsa-poṣoka
bilāsārtha bṛndābana baikuṅṭha goloka*

nitya—eternal; *śakti*—potency; *nitya*—eternal; *sarba*—all; *bilāsa*—pastimes; *poṣoka*—nourishing; *bilāsa*—pastimes; *artha*—purpose; *bṛndāvana*—Vṛndāvana; *baikuṅṭha*—Vaikuṅṭha; *goloka*—Goloka.

His eternal potency nourishes all His eternal pastimes. For this purpose the Lord's potency manifests the worlds of Vṛndāvana, Vaikuṅṭha, and Goloka.

Text 5

*bilāsārtha nāma dhāma guṇa parikara
deśa-kāla-pātra saba śakti anucara*

bilāsa—pastimes; *artha*—purpose; *nāma*—name; *dhāma*—abode; *guṇa*—qualities; *parikara*—associates; *deśa*—place; *kāla*—time; *pātra*—circumstance; *saba*—all; *śakti*—potency; *anucāra*—following.

For the sake of the Lord's pastimes, the eternal potency manifests the Lord's names, abodes, qualities, and associates, all different according to different times, places, and circumstances.

Text 6

*śaktira prabhāba āra prabhura vilāsa
para-brahma-sahe nitya ekātmā-prokāśa*

śaktira—of the potency; *prabhāba*—power; *āra*—and; *prabhura*—of the Lord; *vilāsa*—pastimes; *para-brahma-sahe*—with ther Supreme Brahman; *nitya*—eternal; *eka*—one; *ātmā*—Self; *prokāśa*—manifestation.

The eternal potency thus manifests the Lord's pastimes. The Supreme Brahman is identical with His potency.

Text 7

*ata eba brahma āge śakti kārja pare
je kore siddhānta sei mūrkhā e soṃsāre*

ata eba—therefore; *brahma*—Brahman; *āge*—in the beginning; *śakti*—potency; *kārja*—action; *pare*—then; *je*—which; *kore*—does; *siddhānta*—conclusion; *sei*—this; *mūrkhā*—fools; *e*—this; *soṃsāre*—in the world.

That Brahman is manifested first and His potency is manifested second is a conclusion held by the fools in this world.

Text 8

pūrṇa-candra bolile kiraṇa-saha jāni

akiraṇa candra-sattā kabhu nāhi māni

pūrṇa—full; *candra*—moon; *bolile*—said; *kiraṇa-saha*—with rays of light; *jāni*—I know; *akiraṇa*—without rays of light; *candra*—of the moon; *sattā*—existence; *kabhu*—ever; *nāhi*—not; *māni*—I know.

I know the full moon always exists with its moonlight. I know the moon never exists without moonlight.

Text 9

*brahma āra brahma-śakti-saha parikara
sama-kāla nitya boli' māni atah para*

brahma—Brahman; *āra*—and; *brahma-śakti-saha*—the potency of Brahman; *parikara*—associates; *sama-kāla*—at the same time; *nitya*—eternal; *boli'*—saying; *mani*—I know; *atah para*—then.

Brahman is always accompanied by His potency. They are both eternal. This I know. This I say.

Text 10

*akhaṇḍa bilāsa-moya para-brahma jei
aprākṛta bṛndābane kṛṣṇacandra sei*

akhaṇḍa—unbroken; *bilāsa-moya*—consisting of pastimes; *para-brahma*—the Supreme Brahman; *jei*—which; *aprākṛta*—not material; *bṛndābane*—in Vṛndāvana; *kṛṣṇacandra*—Kṛṣṇacandra; *sei*—He.

The Supreme Brahman enjoys pastimes eternally. He is not material. In Vṛndāvana He is Kṛṣṇacandra.

Text 11

*sei se adwaya-tattwa parānandakāra
kṛpāya prakāṭa hoilo bhārate āmāra*

sei—this; *se*—He; *adwaya-tattwa*—the non-dual Truth; *parānandakāra*—blissful; *kṛpāya*—mercy; *prakāṭa*—manifest; *hoilah*—was; *bhārate*—in Bharata-varas; *āmāra*—our.

The Supreme Brahman, the blissful Absolute Truth, mercifully appeared in our Bhārata-varṣa.

Text 12

kṛṣṇa se parama-tattwa prakṛtira para

brajete bilāsa kṛṣṇa kore' nirantara

kṛṣṇa—Lord Kṛṣṇa; *se*—that; *parama-tattwa*—Absolute Truth; *prakṛtira*—matter; *para*—above; *brajete*—in Vraja; *bilāsa*—pastimes; *kṛṣṇa*—Kṛṣṇa; *kore'*—diod; *nirantara*—always.

Lord Kṛṣṇa is that Absolute Truth. He is above the world of matter. In the land of Vraja He manifested His eternal pastimes.

Text 13

*cid-dhāma-bhāskara kṛṣṇa taṅra jyotir-gata
ananta cit-kaṇa jība tiṣṭhe abirata*

cit—spiritual; *dhāma*—world; *bhāskara*—the sun; *kṛṣṇa*—Lord Kṛṣṇa; *taṅra*—of Him; *jyotiḥ*—light; *gata*—gone; *ananta*—endless; *cit*—spirit; *kaṇa*—particles; *jība*—souls; *tiṣṭhe*—stay; *abirata*—always.

Lord Kṛṣṇa is the effulgent sun of the spiritual world. The limitless rays of light always emanating from Him are the individual spirit souls.

Text 14

*sei jība prema-dharmī kṛṣṇa-gata-prāṇa
sadā kṛṣṇākṛṣṭa bhakti-sudhā kore' pāna*

sei—these; *jība*—souls; *prema*—love; *dharmī*—whose nature; *kṛṣṇa*—to Lord Kṛṣṇa; *gata*—gone; *prāṇa*—life; *sadā*—always; *kṛṣṇa*—to Lord Kṛṣṇa; *ākṛṣṭa*—attracted; *bhakti*—of devotional service; *sudhā*—of the nectar; *kore'*—do; *pāna*—drinking.

These souls love Kṛṣṇa. They have dedicated their lives to Him. Eternally they are attracted to Him. Eternally they drink the nectar of devotional service to Him.

Text 15

*nānā-bhāba-miśrita piyā dāśya-rasa
kṛṣṇera ananta-guṇe sadā thāke baśa*

nānā—various; *bhāba*—ecstasies; *miśrita*—mixed; *piyā*—attaining; *dāśya-rasa*—the nectar of devotional service; *kṛṣṇera*—of Lord Kṛṣṇa; *ananta*—limitless; *guṇe*—qualities; *sadā*—always; *thāke*—stay; *baśa*—in the control.

They drink the nectar of service to Lord Kṛṣṇa, a nectar mixed with different kinds of ecstatic love. They are overwhelmed by Lord Kṛṣṇa's limitless transcendental qualities.

Text 16

*kṛṣṇa mātā kṛṣṇa pitā kṛṣṇa sakhā pati
ei saba bhinna-bhābe kṛṣṇa kore rati*

kṛṣṇa—Kṛṣṇa; *mātā*—mother; *kṛṣṇa*—Kṛṣṇa; *pitā*—father; *kṛṣṇa*—Kṛṣṇa; *sakhā*—friend; *pati*—husband; *ei*—this; *saba*—all; *bhinna-bhābe*—different kinds of ecstatic love; *kṛṣṇa*—Kṛṣṇa; *kore*—does; *rati*—love.

Kṛṣṇa is their mother. Kṛṣṇa is their father. Kṛṣṇa is their friend or their husband. Kṛṣṇa manifests all these different kinds of loving relationships with them.

Text 17

*kṛṣṇa se puruṣa eka nitya bṛndābane
jība-gaṇa nārī-bṛnda rame kṛṣṇa-sane*

kṛṣṇa—Kṛṣṇa; *se*—He; *puruṣa*—male; *eka*—one; *nitya*—eternal; *bṛndābane*—in Vṛndāvana; *jība-gaṇa*—the individual souls; *nārī-bṛnda*—females; *rame*—enjoy; *kṛṣṇa-sane*—with Kṛṣṇa.

In Vṛndāvana Kṛṣṇa is the one male eternally. The individual souls, who are all female, enjoy pastimes with Kṛṣṇa.

Text 18

*sei to' ānanda-līlā jā'ra nāi anta
ata eba kṛṣṇa-līlā akhaṇḍa ananta*

sei—this; *to'*—indeed; *ānanda*—of bliss; *līlā*—pastimes; *jā'ra*—of which; *nāi*—not; *anta*—end; *ata eba*—therefore; *kṛṣṇa*—of Kṛṣṇa; *līlā*—pastimes; *akhaṇḍa*—unbroken; *ananta*—endless.

These blissful pastimes have no end. Therefore Lord Kṛṣṇa's pastimes are unbroken and endless.

Text 19

*je saba jībera bhoga-bañchā upajilo
puruṣa bhabete tā'ra joḍe prabeśilo*

je—who; *saba*—all; *jībera*—of the souls; *bhoga*—for enjoyment; *bañchā*—desires; *upajilah*—born; *puruṣa*—male; *bhabete*—in the nature; *tā'ra*—of that; *joḍe*—matter; *prabeśilah*—entered.

Any soul in whom the desire to enjoy apart from Kṛṣṇa takes birth will attain a male's nature and enter the world of matter.

Text 20

*māyā-kārja joda māyā nitya-śakti-chāya
kṛṣṇa-dāsī sei satya kāra-kartrī māyā*

māyā-kārja—the work of Maya; *joda*—matter; *māyā*—Maya; *nitya*—eternal; *śakti*—potency; *chāya*—shadow; *kṛṣṇa*—of Kṛṣṇa; *dāsī*—the maidservant; *sei*—this; *satya*—truth; *kāra-kartrī*—carrying out the order; *māyā*—Maya.

The world of matter is created by Māyā. Māyā is the shadow of the Lord's eternal potency. She is Lord Kṛṣṇa's maidservant. In truth she carries out Lord Kṛṣṇa's commands.

Text 21

*sei māyā ādarśera samasta biśeṣa
loiyā gaṭhilo biśwa jāhe pūrṇa kleśa*

sei—this; *māyā*—Maya; *ādarśera*—manifestation; *samasta*—all; *biśeṣa*—variety; *loiyā*—accepting; *gaṭhilaḥ*—created; *biśwa*—universe; *jāhe*—in which; *pūrṇa*—full; *kleśa*—of sufferings.

This Māyā potency created the material world filled with sufferings.

Text 22

*jība jadi hoilena kṛṣṇa-bahirmukha
māyādevī tabe tā'ra jāchilena sukha*

jība—the soul; *jadi*—if; *hoilena*—is; *kṛṣṇa-bahirmukha*—averse to Kṛṣṇa; *māyādevī*—Goddess Maya; *tabe*—then; *tā'ra*—of him; *jāchilena*—gives; *sukha*—happiness.

When a soul turns his face away from Lord Kṛṣṇa, Goddess Māyā offers her pleasures.

Text 23

*māyā-sukhe matta jība śrī-kṛṣṇa bhulilo
sei se abidyā-baśe asmitā janmilo*

māyā-sukhe—by Maya's pleasures; *matta*—intoxicated; *jība*—the soul; *śrī-kṛṣṇa*—Śrī Kṛṣṇa; *bhulilaḥ*—forgets; *sei*—that; *se*—he; *abidyā*—of ignorance; *baśe*—in the grip; *asmitā*—false ego; *janmilaḥ*—is born.

Intoxicated by Māyā's pleasures, the soul forgets Lord Kṛṣṇa. In the grip of ignorance, he finds material false ego take birth within him.

Text 24

*asmitā hoite hoilo māyābhinibeśa
tāhā hoite joḍa-gata rāga āra dweṣa*

asmitā—false ego; *hoite*—from that; *hoilaha*—is; *māyā*—on Maya; *abhinibeśa*—entrance; *tāhā*—that; *hoite*—from; *joḍa-gata*—material; *rāga*—attraction; *āra*—and; *dweṣa*—aversion.

From false ego comes rapt meditation on Māyā, and from that come material attraction and aversion.

Text 25

*ei rūpe jība karma-cakre prabeśiyā
uccābaca-gati-krame phirena bhramiyā*

ei rūpe—in this way; *jība*—the soul; *karma-cakre*—in the wheel of karma; *prabeśiyā*—entering; *uccābaca-gati-krame*—low and high situations; *phirena*—comes and goes; *bhramiyā*—wanders.

Entering the wheel of karma, the soul wanders through the high and low species of life.

Text 26

*kothā se baikunṭhānanda śrī-kṛṣṇa-bilāsa
kothā māyā-gata sukha duḥkha sarba-nāśa*

kothā—where?; *se*—that; *baikunṭha*—of the spiritual world; *ānanda*—bliss; *śrī-kṛṣṇa-bilāsa*—Śrī Kṛṣṇa's pastimes; *kothā*—where?; *māyā-gata*—gone to Maya; *sukha*—pleasure; *duḥkha*—suffering; *sarba-nāśa*—all destruction.

What is the destructive calamity of Māyā's pleasures and torments? What are Lord Kṛṣṇa's pastimes, the bliss of Vaikuṅṭha, in comparison?

Text 27

*cit-tattwa hoiyā jībera māyābhiramaṇa
ati tuccha jugupsita ananta patana*

cit-tattwa—the spiritual nature; *hoiyā*—being; *jībera*—of the soul; *māyā*—of Maya; *abhiramaṇa*—pleasures; *ati*—very; *tuccha*—insignificant; *jugupsita*—horrible; *ananta*—limitless; *patana*—degraded.

Tasting Māyā's pleasures, the spirit soul becomes degraded. His position becomes very horrible and lowly.

Text 28

*māyika dehera bhābābhābe dāsya kori'
para-tattwa jābera ki kaṣṭha āhā mori*

māyika—made by Maya; *dehera*—body; *bhāba*—original nature; *abhābe*—non-existence; *dāsya*—service; *kori'*—doing; *para-tattwa*—the spiritual nature; *jābera*—of the soul; *ki*—what; *kaṣṭha*—calamity; *āhā*—alas; *mori*—destroyed.

Serving his material body, the soul forgets his spiritual identity. What a calamity!

Text 29

*bhramite bhramite jadi sādhu-saṅga hoya
punarāya gupta nitya-dharmera udoya*

bhramite bhramite—wandering and wandering; *jadi*—if; *sādhu-saṅga*—the association of devotees; *hoya*—is; *punarāya*—again; *gupta*—secret; *nitya-dharmera*—eternal nature; *udoya*—arising.

If, after wandering and wandering in the material world, the soul attains the association of devotees, his hidden eternal nature is again manifested.

Text 30

*sādhu-saṅge kṛṣṇa-kathā hoya ālocana
pūrba-bhāba udi' kate māyāra bandhana*

sādhu-saṅge—in the association of devotees; *kṛṣṇa-kathā*—talk of Lord Kṛṣṇa; *hoya*—is; *ālocana*—consideration; *pūrba-bhāba*—previous nature; *udi'*—arising; *kate*—cut; *māyāra*—of Maya; *bandhana*—the bonds.

In the association of devotees there is talk of Lord Kṛṣṇa. The soul's original nature is again manifested. The bonds of Māyā are cut.

Text 31

*kṛṣṇa prati jāba jabe korena īkhaṇa
vidya-rūpe māyā kore' bandhana-chedana*

kṛṣṇa—Lord Kṛṣṇa; *prati*—to; *jāba*—the soul; *jabe*—when; *korena*—does; *īkhaṇa*—seeing; *vidya-rūpe*—in the form of knowledge; *māyā*—Maya; *kore'*—does; *bandhana*—of bonds; *chedana*—cutting.

When the soul finally sees Lord Kṛṣṇa, Māyā appears as transcendental

knowledge and cuts the soul's bonds.

Text 32

*māyika jagate bidyā nitya bṛndābana
jībera sādhana-janya kore' bibhābana*

māyika—of Maya; *jagate*—in the world; *bidyā*—knowledge; *nitya*—eternal; *bṛndābana*—Vṛndāvana; *jībera*—of the soul; *sādhana*—spiritual practice; *janya*—because of; *kore'*—does; *bibhābana*—perception.

To enlighten the conditioned souls, Māyā manifests within the material world the eternal realm of Vṛndāvana, which is transcendental knowledge personified.

Text 33

*sei bṛndābane jība bhābābiṣṭa ho'ye
nitya-sebā lābha kore' caitanya-āśroye*

sei—this; *bṛndābane*—in Vṛndāvana; *jība*—the soul; *bhāba*—in spiritual love; *biṣṭa*—entered; *ho'ye*—is; *nitya-sebā*—eternal service; *lābha*—attainment; *kore'*—does; *caitanya-āśroye*—at the shelter of Lord Caitanya.

Staying in Vṛndāvana, the soul is overcome with spiritual love. Taking shelter of Lord Caitanya, the soul attains eternal service to the Lord.

Text 34

*prakaṭita līlā āra goloka-bilāsa
eka tattva bhinna noya dwibidhā prakāśa*

prakaṭita—manifested; *līlā*—pastimes; *āra*—and; *goloka-bilāsa*—pastimes in Goloka; *eka*—one; *tattva*—truth; *bhinna*—different; *noya*—not; *dwibidhā*—in two ways; *prakāśa*—manifested.

The Lord's pastimes in Goloka and His pastimes in the material world are identical. They are not different. They are merely manifest twice.

Text 35

*nitya-līlā nitya-dāsa-gaṇera niloya
e prakāṭa-līlā-baddha-jībera āśroya*

nitya-līlā—eternal pastimes; *nitya-dāsa-gaṇera*—eternal servants; *niloya*—abode; *e*—this; *prakāṭa-līlā*—manifest pastimes; *baddha-jībera*—of the conditioned souls; *āśroya*—the shelter.

The eternally liberated devotees participate in the eternal pastimes in Goloka. The conditioned souls participate in the pastimes in the material world.

Text 36

*ata eba bṛndābana jībera ābāsa
asāra-somsāre nitya-tattwera prokāsa*

ata eba—therefore; *bṛndābana*—Vṛndāvana; *jībera*—of the soul; *ābāsa*—residence; *asāra-somsāre*—in the material world; *nitya-tattwera*—of the eternal truth; *prokāsa*—manifestation.

In this way eternal Vṛndāvana, the soul's original home, is manifested within the horrible material world.

Text 37

*bṛndābana-līlā jība koroho āśroya
ātmā-gata rati-tattwa jahe nitya hoyā*

bṛndābana-līlā—the pastimes of Vṛndāvana; *jība*—the soul; *korohaḥ*—does; *āśroya*—shelter; *ātmā-gata*—gone to the soul; *rati-tattwa*—the nature of spiritual love; *jahe*—when; *nitya*—eternal; *hoyā*—is.

Taking shelter of the Lord's Vṛndāvana pastimes, the soul eternally falls in love with Lord Kṛṣṇa.

Text 38

*joḍa-rati-khadyotera āloka adhama
ātmā-rati-sūrjodoye hoyā upaśama*

joḍa—material; *rati*—love; *khadyotera*—of the firefly; *āloka*—light; *adhama*—pathetic; *ātmā*—for the Lord; *rati*—love; *surja*—sun; *udoye*—rise; *hoyā*—is; *upaśama*—cessation.

When the sun of the soul's spiritual love for Lord Kṛṣṇa rises, the firefly light of love for material things becomes eclipsed.

Text 39

*joḍa-rati-gata jata śubhāśubha-karma
jībera sambandhe saba aupadhika dharmā*

joḍa-rati-gata—material love; *jata*—which; *śubhāśubha-karma*—god and bad karma; *jībera*—of the soul; *sambandhe*—relationship; *saba*—all; *aupadhika*—material designations; *dharmā*—nature.

Identifying with his external material body, the soul in the material world performs auspicious and inauspicious deeds.

Text 40

*joḍa-rati hoite loka-bhoga abirata
joḍa-rati aiśwarjera sadā anugata*

joḍa-rati—material love; *hoite*—from; *loka-bhoga*—material pleasures; *abirata*—without stop; *joḍa-rati*—material love; *aiśwarjera*—of opulence; *sadā*—always; *anugata*—followed.

From the love of material things material pleasures come. Love for material things follows material opulences.

Text 41

*joḍa-rati joḍa-deha prabhu-sama bhāya
māyika biśaya-sukhe jībake nācāya*

joḍa-rati—material love; *joḍa-deha*—material body; *prabhu-sama*—like the Lord; *bhāya*—manifesting; *māyika*—material; *biśaya*—sense objects; *sukhe*—in happiness; *jībake*—the soul; *nācāya*—causes to dance.

Become like his two masters, material love and the material body make the soul dance in the arena of Māyā's sense pleasures.

Text 42

*kabhe tā're lo'ye jāya brahmaloka jathā
kabhu tā'ra śikhā deya jogaiśwarja-kathā*

kabhe—sometimes; *tā're*—of him; *lo'ye*—attaining; *jāya*—going; *brahmaloka*—to Brahmaloaka; *jathā*—as; *kabhu*—sometimes; *tā'ra*—of him; *śikhā*—instruction; *deya*—giving; *jogaiśwarja-kathā*—talk of yoga's opulences.

Sometimes these two masters take the soul to Brahmaloaka. Sometimes they teach him about the glories of mystic yoga.

Text 43

*jogaiśwarja bhogaiśwarja sakhali sabhoya
bṛndābane ātmā-rati jībera abhoya*

jogaiśwarja—the glories of yoga; *bhogaiśwarja*—the glories of sense pleasures; *sakhali*—all; *sabhoya*—fearful; *bṛndābane*—in Vṛndāvana; *ātmā-rati*—love for the Lord; *jībera*—of the soul; *abhoya*—fearless.

The opulences of yoga and the opulences of sense pleasures ultimately place the soul in a fearful position. Only when he lives in Vṛndāvana and falls in love with the Supreme Lord does the soul attain fearlessness.

Text 44

*śrī-kṛṣṇa-bimukha-jana aiśwarjera āśe
māyika joḍiyā sukhe baddha māyā-pāśe*

śrī-kṛṣṇa-bimukha-jana—people who have turned their faces away from Lord Kṛṣṇa; *aiśwarjera*—of opulences; *āśe*—with the desire; *māyika*—of Maya; *joḍiyā*—material; *sukhe*—happiness; *baddha*—bound; *māyā-pāśe*—with the ropes of Maya.

Souls who have turned their faces away from Lord Kṛṣṇa, and who yearn for material opulences, are bound by Māyā's ropes of material pleasures.

Text 45

*akiñcana ātmā-rata kṛṣṇa-rati-sāra
jāni' bhukti-mukti-āśā kore' parihāra*

akiñcana—without any property; *ātmā-rata*—taking pleasure in the self; *kṛṣṇa-rati-sāra*—fallen in love with Lord Kṛṣṇa; *jāni'*—knowing; *bhukti*—sense gratification; *mukti*—and impersonal liberation; *āśā*—desires; *kore'*—do; *parihāra*—rejection.

But when he is no longer interested in material things, when he is attracted to spiritual things, and when he falls in love with Lord Kṛṣṇa, the soul, now situated in true knowledge, rejects all desires for sense pleasure or impersonal liberation.

Text 46

*somsāre jībana-jātrā anāyāse kori'
nitya-dehe nitya-sebe ātmā-prada hori*

somsāre—in the material world; *jībana*—of life; *jātrā*—the journey; *anāyāse*—easily; *kori'*—doing; *nitya-dehe*—in the eternal body; *nitya-sebe*—in eternal service; *ātmā-prada*—giving to the self; *hori*—Kṛṣṇa.

Then the journey of life in this world goes very pleasantly and easily. At the end Lord Kṛṣṇa gives the soul an eternal body and eternal devotional service.

Text 47

*barṇa-mada bala-mada rūpa-mada jata
bisarjana diyā bhakti-pathe hana rata*

barṇa—of caste; *mada*—intoxicated with pride; *bala*—of strength; *mada*—intoxicated with pride; *rūpa*—of beauty; *mada*—intoxicated with pride; *jata*—which; *bisarjana*—renunciation; *diyā*—doing; *bhakti-pathe*—on the path of devotional service; *hana*—is; *rata*—intent.

Renouncing pride of caste, strength, and handsomeness, the soul thus walks on the path of devotional service.

Text 48

*āśramādi bidhānete rāga-dweṣa hīna
eka-mātra kṛṣṇa-bhakti jāni' samicīna*

āśramādi—beginning with asrama; *bidhānete*—arrangement; *rāga-dweṣa*—attachment and aversion; *hīna*—without; *eka-mātra*—one only; *kṛṣṇa-bhakti*—devotion to Lord Kṛṣṇa; *jāni'*—knowing; *samicīna*—right.

Then the soul has neither attraction nor aversion for the different āśramas or other arrangements of this world. He knows devotional service to Lord Kṛṣṇa is the only right path.

Text 49

*sādhu-gaṇa-saṅge sadā hari-līlā-rase
japana korena kāla nitya-dharma-baśe*

sādhu-gaṇa-saṅge—in association with devotees; *sadā*—always; *hari-līlā-rase*—the nectar of Lord Kṛṣṇa's pastimes; *japana*—chanting; *korena*—does; *kāla*—time; *nitya-dharma-baśe*—in the control of eternal duties.

Rapt in performing his eternal duties, the soul passes his time in the association of the devotees and always chanting the nectar of Lord Kṛṣṇa's pastimes.

Text 50

*jībana-jātrāra janya baidika-bidhāna
rāga-dweṣa bisarjiyā korena sammāna*

jībana—of life; *jātrāra*—of the journey; *janya*—because; *baidika-bidhāna*—Vedic rules; *rāga-dweṣa*—attachment and aversion; *bisarjiyā*—renouncing; *korena*—does; *sammāna*—respect.

Renouncing attachment and aversion, he honors the Vedic injunctions in the journey of his life.

Text 51

*sāmānya baidika dharma artha-phala-prada
artha hoite kāma-labha mūḍhera sampada*

sāmānya—general; *baidika*—Vedic; *dharma*—duties; *artha-phala-prada*—giving results of prosperity; *artha*—prosperity; *hoite*—from; *kāma-labha*—attainment of sense gratification; *mūḍhera*—of fools; *sampada*—opulence.

However, the Vedic injunctions meant for the people in general show how to attain material wealth and, after that, how to attain material sense pleasures. These two attainments are the opulences of fools.

Text 52

*sei dharma sei artha sei kāma jata
swikāra korena dina-jāpanera mata*

sei—this; *dharma*—duty; *sei*—this; *artha*—wealth; *sei*—this; *kāma*—sense pleasure; *jata*—which; *swikāra*—acceptance; *korena*—does; *dina*—days; *jāpanera*—passing; *mata*—intoxicated.

Accepting these Vedic injunctions, many souls pass their days intoxicated by material wealth and material sense pleasures.

Text 53

*tāhāte jībana-jātrā korena nirbāha
jībanera artha kṛṣṇa-bhaktira prabāha*

tāhāte—in that; *jībana-jātrā*—journey of life; *korena*—does; *nirbāha*—carrying out; *jībanera*—of life; *artha*—wealth; *kṛṣṇa-bhaktira*—of devotion to Lord Kṛṣṇa; *prabāha*—the activities.

In this way the people pass the journey of their lives. However, the true wealth of this life is the activities of devotional service to Lord Kṛṣṇa.

Text 54

*ata eba liṅga-hīna sadā sādhu-jana
dwandwātīta ho'ye korena śrī-kṛṣṇa-bhajana*

ata eba—therefore; *liṅga-hīna*—without distinction; *sadā*—always; *sādhu-jana*—devotees; *dwandwātīta*—beyond duality; *ho'ye*—is; *korena*—does; *śrī-kṛṣṇa-bhajana*—worship of Lord Kṛṣṇa.

Therefore, rejecting everything else, and free from the dualities of this world, the devotees always worship Lord Kṛṣṇa.

Text 55

*jñānera prayāse kāla nā kori' jāpana
bhakti-bale nitya-jñāna korena sādhana*

jñānera—of knowledge; *prayāse*—effort; *kāla*—time; *nā*—not; *kori'*—doing; *jāpana*—chanting; *bhakti-bale*—the power of devotional service; *nitya-jñāna*—eternal knowledge; *korena*—does; *sādhana*—practice.

The devotees do not struggle to attain knowledge. By the power of devotional service they attain knowledge of the eternal.

Text 56

*jathā tathā bāsa kori' je se bastra pori'
su-labdha-bhojana-dwārā deha rākha kori'*

jathā—as; *tathā*—so; *bāsa*—residence; *kori'*—doing; *je*—which; *se*—that; *bastra*—garments; *pori'*—wearing; *su-labdha*—easily attained; *bhojana*—food; *dwārā*—by; *deha*—body; *rākha*—maintaining; *kori'*—doing.

They wear clothing is easily attained, and maintain the body with food that is easily attained,

Text 57

*kṛṣṇa-bhakta kṛṣṇa-sebā-ānande matiyā
sadā kṛṣṇa-prema-rase phirena gahiyā*

kṛṣṇa-bhakta—devotees of Lord Kṛṣṇa; *kṛṣṇa-sebā-ānande*—the bliss of service to Lord Kṛṣṇa; *matiyā*—wild; *sadā*—always; *kṛṣṇa-prema-rase*—in the nectar of love for Lord Kṛṣṇa; *phirena*—thrown; *gahiyā*—plunged.

Wild with the bliss of serving Lord Kṛṣṇa, the Kṛṣṇa-devotees always swim in the nectar of love for Lord Kṛṣṇa.

Text 58

*nabadwīpe śrī-caitanya-prabhu abatāra
bhakatibinoda gāya kṛpāya tānhāra*

nabadwīpe—in Navadvīpa; *śrī-caitanya-prabhu*—Śrī Caitanya mahāprabhu; *abatāra*—incarnation; *bhakatibinoda*—Bhaktivinoda; *gāya*—singing; *kṛpāya*—by the mercy; *tānhāra*—of Him.

By the mercy of Śrī Caitanya Prabhu, who descended to this world in Navadvīpa, Bhaktivinoda sings this song.

Song 2

Text 1

*apūrba baiṣṇaba-tattwa ātmāra ānanda-
prasrabana nāhi jā'ra tulana soṃsāre
swa-dharma bolya jā'ra āche paricoya
e jagate e tattwera suno bibaraṇa
para-brahma sanātana ānanda-swarūpa
nitya-kāla rasa-rūpa rasera ādhāra
parāt para adwitīya ananta apāra
tathāpi swarūpa-tattwa śakti-śaktimāna
līlā-rasa-parakāṣṭha āśroya-swarūpa
tarka ki se tattwa kabhu sparśibāre pāre
rasa-tattwa su-gambhīra samādhi-āśroye*

apūrba—wonderful; *baiṣṇaba-tattwa*—Vaiṣṇava philosophy; *ātmāra*—of the soul; *ānanda*—bliss; *prasrabana*—fountain; *nāhi*—not; *jā'ra*—of which; *tulana*—equal; *soṃsāre*—in the world; *swa-dharma*—own nature; *bolya*—saying; *jā'ra*—of which; *āche*—is; *paricoya*—understanding; *e*—this; *jagate*—O world; *e*—this; *tattwera*—truth; *sunah*—please hear; *bibaraṇa*—description; *para-brahma*—the Supreme Brahman; *sanātana*—eternal; *ānanda*—bliss; *swarūpa*—nature; *nitya-kāla*—eternal time; *rasa-rūpa*—the form of nectar; *rasera*—of nectar; *ādhāra*—the reservoir; *parāt*—than the greatest; *para*—greater; *adwitīya*—without a rival; *ananta*—limitless; *apāra*—endless; *tathāpi*—still; *swarūpa-tattwa*—the nature; *śakti-śaktimāna*—the potency and the master of potencies; *līlā-rasa-parakāṣṭha*—the sweetest nectar of transcendental pastimes; *āśroya-swarūpa*—the shelter; *tarka*—logic; *ki*—how?; *se*—this; *tattwa*—truth; *kabhu*—ever; *sparśibāre*—to touch; *pāre*—be able; *rasa-tattwa*—nectar; *su-gambhīra*—very deep; *samādhi*—rapt meditation; *āśroye*—shelter.

How wonderful is the Vaiṣṇava philosophy! It is a fountain of bliss for the soul. It has no equal in this world. O world, please hear this description of the Vaiṣṇava philosophy. The Supreme Brahman is eternal and blissful. For eternal time He is full of nectar, the reservoir of nectar. He is greater than the greatest, unrivaled, endless, and limitless. Still, He is all potencies and He is the master of all potencies. He is the sweetest nectar of transcendental pastimes and He is the supreme shelter. How can ordinary material logic have the power to touch Him? He is the deep nectar seen in rapt meditation.

Text 2

*upalabdha āhā māri samādhi ki dhana
samādhi-stha ho'ye dekho su-sthira antare
he sādhaḥka rasa-tattwa akhaṇḍa ānanda*

kintu tahe āswādaka-āswādya-bidhana
 nitya-dharma anusyūta adwitīya prabhu
 āswādaka kṛṣṇa-rūpa āswādya rādhikā
 dwaitānanda parānanda-pīṭha bṛndābana
 prākṛta jagate jā'ra prokāśa biśeṣa
 jogamāyā prakāśita tañhara āśroye
 labhiche sādḥaka-brnda nitya prema-tattwa
 ādarśa jāhāra nāma baikuṅṭha kalyāṇa
 jadi cāha nityānanda prabāha sebite
 abirata guru-padāśroya koro' jība
 nīrasa bhajana samudoya parihori'
 brahma-cintā ādi jata sadā sādha' rati
 kusumita bṛndābane śrī-rāsa-maṇḍale
 puruṣatwa-ahaṅkāra nitanta durbala
 taba tumi śuddha jība āswādya swajana
 śrī-radhikār nitya sakhī parānanda-rasa
 anubhabi māyā-bhoga tomāra patana

upalabdha—understood; āhā—ah!; māri—ah!; samādhi—meditation; ki—
 what?; dhana—wealth; samadhi—in meditation; stha—standing; ho'ye—is;
 dekhaḥ—look; su-sthira—peaceful; antare—in the heart; e—this; sādḥaka—
 devotee; rasa-tattwa—nectar; akhaṇḍa—unbroken; ānanda—bliss; kintu—however;
 tahe—in that; āswādaka-āswādya-bidhana—the distinction of enjoyer and enjoyed;
 nitya-dharma—eternal nature; anusyūta—connected; adwitīya—without a rival;
 prabhu—master; āswādaka—enjoyer; kṛṣṇa-rūpa—the form of Kṛṣṇa; āswādya—
 the enjoyed; rādhikā—Rādhā; dwaita—duality; ānanda—bliss; parānanda-pīṭha—
 the abode of supreme bliss; bṛndābana—Vṛndāvana; prākṛta—material; jagate—in
 the world; jā'ra—of which; prokāśa—manifestation; biśeṣa—specific; jogamāyā—
 Yogamaya; prakāśita—manifested; tañhara—of that; āśroye—in the shelter;
 labhiche—attained; sādḥaka-brnda—the devotees; nitya—eternal; prema-tattwa—
 the truth of love; ādarśa—thing; jāhāra—of which; nāma—name; baikuṅṭha—
 Vaikuntha; kalyāṇa—auspicious; jadi—if; cāha—desires; nityānanda—Nityānanda;
 prabāha—glory; sebite—to serve; abirata—always; guru-padāśroya—the shelter of
 the spiritual master's feet; koro'—do; jība—O soul; nīrasa—without nectar;
 bhajana—worship; samudoya—arise; parihori'—rejecting; brahma-cintā—
 Brahman; ādi—beginning; jata—what; sadā—always; sādha'—attaining; rati—love;
 kusumita—flower filled; bṛndābane—in Vṛndāvana; śrī-rāsa-maṇḍale—in the rasa
 dance circle; puruṣatwa—of maleness; ahaṅkāra—false ego; nitanta—limitless;
 durbala—weak; taba—that; tumi—you; śuddha—pure; jība—soul; āswādya—the
 enjoyed; swajana—own people; śrī-radhikāḥ—of Śrī Rādhā; nitya—eternal; sakhī—
 friend; parānanda-rasa—the nectar of transcendental bliss; anubhabi—
 experiencing; māyā-bhoga—the pleasures of Maya; tomāra—of you; patana—falling
 down.

Ah! What a great treasure is seen in that rapt meditation! O devotees, see
 what is manifested in the meditation of one who has a peaceful heart! The
 Supreme Truth is nectar, is unbroken bliss. Still, He is divided into the enjoyer
 and the enjoyed. That is His eternal nature. He is the supreme master. He has no

rival. As the enjoyer He is Kṛṣṇa. As the enjoyed He is Rādhā. How much bliss does He enjoy by being these two! his blissful transcendental abode is Vṛndāvana. His Yogamaya potency manifests Vṛndāvana within the material world. The devotees who take shelter of Vṛndāvana attain eternal love for the Lord. How auspicious is Vṛndāvana! Its name is auspicious even in Vaikuṅṭha. O soul, if you wish to serve the eternal and blissful Supreme Lord, then take shelter of a bona fide spiritual master. Renounce all dry and nectarless methods of worship and strive to fall in love with the Supreme Personality of Godhead, who enjoys pastimes in the rāsa-dance circle in flower-filled Vṛndāvana. Your idea that you are a male is a pathetic mistake. O pure soul, you are meant for Lord Kṛṣṇa's enjoyment. You are an eternal friend of Śrī Rādhā. Please taste the nectar of transcendental bliss. The pleasures of Māyā are your falldown.

Song 3

Text 1

*cij-joḍera dwaita jini korena sthāpana
joḍīya kutarka-bale hāya
bhrama-jāla tā'ra buddhi kore ācchādana
bijñāna-āloka nāhi tāya*

cit—of spirit; *joḍera*—and matter; *dwaita*—two; *jini*—which; *korena*—does; *sthāpana*—establishment; *joḍīya*—material; *kutarka-bale*—by the power of ordinary logic; *hāya*—alas; *bhrama-jāla*—in a network of illusions; *tā'ra*—of him; *buddhi*—intelligence; *kore*—does; *ācchādana*—covering; *bijñāna*—knowledge; *āloka*—understanding; *nāhi*—not; *tāya*—of him.

Ah! If someone employs ordinary material logic to understand the difference between matter and spirit, his intelligence will be caught in a net of illusions. he will not understand the truth.

Text 2

*cit-tattwe ādarśa boli' jāne jeya jane
joḍe anukṛti boli' māni
tāhāra bijñāna śuddha rahasya sādhanē
samartha boliyā āmi jāni*

cit-tattwe—in spirit; *ādarśa*—replica; *boli'*—saying; *jāne*—know; *jeya*—which; *jane*—person; *joḍe*—in matter; *anukṛti*—imitation; *boli'*—saying; *māni*—I know; *tāhāra*—of him; *bijñāna*—knowledge; *śuddha*—pure; *rahasya*—secret; *sādhanē*—in practice; *samartha*—able; *boliyā*—saying; *āmi*—I; *jāni*—know.

I know that a person who says that the material world is a perverted reflection of the spiritual world knows the secret that is the pure truth.

Text 3

*ata eba e jagate jaha lakṣya hoyā
baikunṭhera joḍa anukṛti
nirdoṣa baikunṭha-gata-sattā-samudoya
sa-doṣa joḍiyā parimiti*

ata eba—therefore; *e*—this; *jagate*—in the material world; *jaha*—which; *lakṣya*—to be seen; *hoyā*—is; *baikunṭhera*—of the spiritual world; *joḍa*—matter; *anukṛti*—imitation; *nirdoṣa*—faultless; *baikunṭha-gata-sattā-samudoya*—the manifestations of the spiritual world; *sa-doṣa*—with faults; *joḍiyā*—material; *parimiti*—made.

Whatever is seen in the material world is an imitation of what is already present in the spiritual world. However, everything in the spiritual world is faultless, and everything in the material world is full of faults.

Text 4

*baikunṭha-nilaye je aprākṛta rati
su-madhura mahā-bhābābādhi
tā'ra tuccha anukṛti puruṣa-prakṛti
saṅga-sukha-saṅkleśa-jaladhi*

baikunṭha-nilaye—in the spiritual world; *je*—what; *aprākṛta*—not material; *rati*—love; *su-madhura*—very sweet; *mahā-bhābābādhi*—up to the limit of mahā-bhāva; *tā'ra*—of that; *tuccha*—pathetic; *anukṛti*—imitation; *puruṣa-prakṛti*—man and woman; *saṅga*—contact; *sukha*—happiness; *saṅkleśa*—sufferings; *jaladhi*—an ocean.

In the spiritual world the non-material love that culminates in the ecstasy of mahā-bhāva is very sweet. In the material world that spiritual love is pervertedly reflected. That reflection, that pathetic imitation, is the material love of material men and women, a love whose pleasures lead to an ocean of troubles.

Text 5

*aprākṛta siddha-deha koriyā āsroya
sahaja-samādhi-joga-bale
sādhaka prakṛti-bhābe śrī-nanda-tanoya
bhajena sarbada kautūhale*

aprākṛta—not material; *siddha-deha*—perfect body; *koriyā*—doing; *āsroya*—shelter; *sahaja-samādhi-joga-bale*—by the power of natural meditation; *sādhaka*—the devotee; *prakṛti*—female; *bhābe*—with the nature; *śrī-nanda-tanoya*—Nanda's

son; *bhajena*—worships; *sarbadā*—always; *kautūhale*—happily.

By the power of his sincere spiritual meditation accepting a spiritual female body, the liberated soul joyfully worships Lord Kṛṣṇa eternally.

Song 4

Text 1

*jībana-samāpta-kāle koribo bhajana
ebe kori gr̥ha-sukha'
kakhona e kathā nāhi bole bijña-jane
e deho patanonmukha*

jībana—life; *samāpta*—end; *kāle*—at the time; *koribaḥ*—do; *bhajana*—worship; *ebe*—now; *kori*—I do; *gr̥ha-sukha'*—household happiness; *kakhona*—what; *e*—this; *kathā*—talk; *nāhi*—not; *bole*—says; *bijña-jane*—a wise man; *e*—this; *dehaḥ*—body; *patana*—collapse; *unmukha*—imminent.

Because he knows this body's collapse is always imminent, a wise person will never say, "At the moment of my death I will worship the Lord. For now I will enjoy a householder's happiness."

Text 2

*āji bā śateka barṣe abaśya maraṇa
niścinta nā thāko bhāi
jata śīghra para bhajo śrī-kṛṣṇa-caraṇa
jībanera ṭhika nāi*

āji—now; *bā*—or; *śateka*—a hundred; *barṣe*—years; *abaśya*—inevitable; *marāṇa*—death; *niścinta*—without worries; *nā*—not; *thākaḥ*—stay; *bhāi*—my brother; *jata*—what; *śīghra*—at once; *para*—great; *bhajaḥ*—worship; *śrī-kṛṣṇa-caraṇa*—Śrī Kṛṣṇa's feet; *jībanera*—of life; *ṭhika*—settled; *nāi*—not.

Death must come, either now or in a hundred years. O my brothers, please don't be so free of worries. At once worship Lord Kṛṣṇa's feet. Nothing is certain in this life.

Text 3

*somsāra nirbāha kori' ja'bo āmi bṛndābana
ṛṇa-troya śodhibāre koritechī su-jatana*

somsāra—of household life; *nirbāha*—actions; *kori'*—doing; *ja'baḥ*—will go; *āmi*—I; *bṛndābana*—to Vṛndāvana; *ṛṇa-troya*—three debts; *śodhibāre*—to absolve; *koritechī*—I do; *su-jatana*—great effort.

First I will do a housholder's duties. Later I will go to Vṛndāvana. For now I must work to become free of the three debts.

Text 4

e āśāya nāhi prayojana
emona durāśā-baṣe jā'bo prāṇa abaśeṣe
na hoile dīna-bandhu-caraṇa-sebana

e—this; *āśāya*—of the desire; *nāhi*—no; *prayojana*—need; *emona*—this; *durāśā-baṣe*—in the grip of bad desires; *jā'baḥ*—will go; *prāṇa*—life; *abaśeṣe*—at the end; *na*—not; *hoile*—was; *dīna*—of the poor; *bandhu*—of the friend; *caraṇa*—of the feet; *sebana*—service.

You don't need desires like those. In the grip of those desires, you will find your life come to an end. You will not have worship the feet of Lord Kṛṣṇa, the friend of the poor.

Text 5

jadi su-maṅgala cāo sadā kṛṣṇa-nāma gāo
gṛhe thāko bane thāko ithe tarka akāraṇa

jadi—if; *su-maṅgala*—great auspiciousness; *cāaḥ*—desire; *sadā*—always; *kṛṣṇa-nāma*—Lord Kṛṣṇa's name; *gāaḥ*—sing; *gṛhe*—at home; *thākaḥ*—stay; *bane*—in the forest; *thākaḥ*—stay; *ithe*—in this; *tarka*—logic; *akāraṇa*—useless.

Stay at home, or stay in the forest, if you desire true auspiciousness, please always chant Lord Kṛṣṇa's holy names. The excuses you gave are all useless.

Part Three

Uccwāsa

Ecstasy

Chapter One

Prārthanā Dainyamayī

Humble Prayers

Song 1

Text 1

*kabe śrī-caitanya more koribena doyā
kabe āmi pāibo baiṣṇaba-pada-chāyā*

kabe—when; *śrī-caitanya*—Śrī Caitanya; *more*—to me; *koribena*—gives; *doyā*—mercy; *kabe*—when?; *āmi*—I; *pāibaḥ*—will attain; *baiṣṇaba*—of the Vaiṣṇavas; *pada*—of the feet; *chāyā*—the shade.

When will Lord Caitanya be merciful to me? When will I attain the shade of the Vaiṣṇavas' feet?

Text 2

*kabe āmi chāribo e biṣayābhimāna
kabe biṣṇu-jane āmi koribo sammāna*

kabe—when?; *āmi*—I; *chāribaḥ*—will renounce; *e*—this; *biṣaya*—material; *abhimāna*—pride; *kabe*—when?; *biṣṇu-jane*—the devotees; *āmi*—I; *koribaḥ*—will do; *sammāna*—honor.

When will I renounce my false pride? When will I honor the Vaiṣṇavas?

Text 3

*gala-bastra kṛtāñjali baiṣṇaba-nikaṭe
dante tṛṇa kori' dāṇḍāibo niṣkaṭe*

gala—on the neck; *bastra*—cloth; *kṛtāñjali*—folded hands; *baiṣṇaba-nikaṭe*—near the Vaiṣṇavas; *dante*—teeth; *tṛṇa*—blade of grass; *kori'*—doing; *dāṇḍāibaḥ*—I will stand up; *niṣkaṭe*—sincerely.

When, with folded hands, a cloth around my neck, and a blade of grass between my teeth, will I sincerely offer my respects to the Vaiṣṇavas.

Text 4

*kāndiyā kāndiyā jānāibo duḥkha-grāma
soṃsāra-anala hoite māgibo biśrāma*

kāndiyā—weeping; *kāndiyā*—and weeping; *janāibaḥ*—I will know; *duḥkha-grāma*—the many sufferings; *soṃsāra-anala*—the blazing fire of the material world; *hoite*—from; *māgibaḥ*—I will be; *biśrāma*—relief.

When, weeping and weeping, will I finally understand that the material

world is a place only of sufferings? When will I beg relief from the blazing fire of repeated birth and death?

Text 5

*śuniyā āmāra duḥkha baiṣṇaba ṭhākura
āmā lagi' kṛṣṇa ābedibena pracūra*

śuniyā—hearing; *āmāra*—my; *duḥkha*—sufferings; *baiṣṇaba*—The Vaisnavas; *ṭhākura*—saintly; *āmā*—me; *lagi'*—taking; *kṛṣṇa*—to Kṛṣṇa; *ābedibena*—will appeal; *pracūra*—greatly.

When, hearing of my sufferings, will the saintly Vaiṣṇavas take me to Lord Kṛṣṇa and beg Him on my behalf?

Text 6

*baiṣṇabera ābedane kṛṣṇa doyāmoya
e heno pāmara prati ha'bena sadoya*

baiṣṇabera—of the Vaisnavas; *ābedane*—the appeal; *kṛṣṇa*—Kṛṣṇa; *doyāmoya*—merciful; *e*—this; *henaḥ*—like; *pāmara*—wretch; *prati*—to; *ha'bena*—will be; *sadoya*—merciful.

When, hearing the Vaiṣṇavas' appeal, will kind Lord Kṛṣṇa be merciful to this sinner?

Text 7

*binodera nibedana baiṣṇaba-carāṇe
kṛpā kori' saṅge laha ei akiñcane*

binodera—of Bhaktivinoda; *nibedana*—the appeal; *baiṣṇaba-carāṇe*—at the Vaisnavas' feet; *kṛpā*—mercy; *kori'*—doing; *saṅge*—in the association; *laha*—please accept; *ei*—this; *akiñcane*—who has no property.

Bhaktivinoda places this appeal before the Vaiṣṇavas' feet: "Please be merciful and accept this poor person in your company."

Song 2

Text 1

āmi to' durjana ati sadā durācāra

koṭi koṭi janme mora nāhiko uddhāra

āmi—I; *to'*—indeed; *durjana*—wicked; *ati*—very; *sadā*—always; *durācāra*—acting badly; *koṭi*—millions; *koṭi*—and millions; *janme*—in birth; *mora*—of me; *nāhikaḥ*—not; *uddhāra*—deliverance.

I am an evil person. My actions are always sins. Even after millions and millions of births I will not be delivered.

Text 2

e heno doyaḷu keba e jagate āche
e mata pāmāre uddhāriyā la'be kāche

e—this; *henaḥ*—like; *doyālu*—merciful; *keba*—whoever; *e*—this; *jagate*—in the world; *āche*—is; *e*—this; *mata*—like; *pāmāre*—most sinful; *uddhāriyā*—delivering; *la'be*—will take; *kāche*—near.

Who in this world is so merciful that he will deliver this sinner and give him shelter?

Text 3

śuniyāchi śrī-caitanya patita-pabana
ananta-pātakī jane korila mocana

śuniyāchi—I heard; *śrī-caitanya*—Śrī Caitanya; *patita-pabana*—the purifier of the fallen; *ananta*—endless; *pātakī*—sinners; *jane*—persons; *korila*—did; *mocana*—liberation.

I heard that Śrī Caitanya, the purifier of the fallen, delivered numberless sinners.

Text 4

e mata doyāra sindhu kṛpā bitāriyā
kabe uddhāribe more śrī-caraṇa diyā

e mata—this way; *doyāra*—of mercy; *sindhu*—an ocean; *kṛpā*—mercy; *bitāriyā*—giving; *kabe*—when?; *uddhāribe*—will deliver; *more*—me; *śrī-caraṇa*—His graceful feet; *diyā*—giving.

He is like an ocean of mercy. When will He mercifully give me shelter at His feet and deliver me?

Text 5

*ei bāra bujhā jā'be koruṇā tomāra
jadi e pāmara-jane koribe uddhāra*

ei—this; *bāra*—time; *bujhā*—knowing; *jā'be*—will go; *koruṇā*—mercy; *tomāra*—of You; *jadi*—if; *e*—this; *pāmara-jane*—sinner; *koribe*—will do; *uddhāra*—deliverance.

If You deliver this sinner I will know that You are truly merciful.

Text 6

*karma nāi jñāna nāi kṛṣṇa-bhakti nāi
tabe bolo ki-rūpe o śrī-carāṇa pāi*

karma—pious deeds; *nāi*—not; *jñāna*—knowledge; *nāi*—not; *kṛṣṇa-bhakti*—devotion to Lord Kṛṣṇa; *nāi*—not; *tabe*—then; *bolah*—say; *ki-rūpe*—in what way; *aḥ*—and; *śrī-carāṇa*—at the feet; *pāi*—I attain.

I have no pious deeds, no knowledge, and no devotion to Lord Kṛṣṇa. How will I attain Your feet? Please tell me.

Text 7

*bharasā āmāra mātra koruṇa tomāra
ahaitukī se koruṇā bedera bicāra*

bharasā—shelter; *āmāra*—of me; *mātra*—only; *koruṇa*—mercy; *tomāra*—of You; *ahaitukī*—causeless; *se*—this; *koruṇā*—mercy; *bedera*—of the Vedas; *bicāra*—understanding.

Your mercy is my only hope. The Vedas say Your mercy is causeless.

Text 8

*tumi to' pabitra-pada āmi durāsoya
kemone tomāra pade pāibo āśroya*

tumi—You; *to'*—indeed; *pabitra-pada*—the abode of purity; *āmi*—I; *durāsoya*—very wicked; *kemone*—how?; *tomāra*—of You; *pade*—at the feet; *pāibah*—will attain; *āśroya*—shelter.

You are the abode of purity. I am a sinner. How will I find shelter at Your feet?

Text 9

*kāndiyā kāndiyā bole' e patita chāra
patita-pābana nāma prasiddha tomāra*

kāndiyā—weeping; *kāndiyā*—and weeping; *bole'*—says; *e*—this; *patita*—fallen; *chāra*—pile of ashes; *patita*—of the fallen; *pāvana*—the purifier; *nāma*—name; *prasiddha*—famous; *tomāra*—Your.

Weeping and weeping, this fallen sinner, a person worthless like a pile of ashes, says, "O Lord, You are famous as *patita-pāvana* (the purifier of the fallen)!"

Song 3

Text 1

bhabārṇabe po'de more ākula parāṇa
kise kūla pa'bo tā'ra nā pāi sandhāna

bhaba—of birth and death; *arṇabe*—in the ocean; *po'de*—falling; *more*—to me; *ākula*—distress; *parāṇa*—life; *kise*—how?; *kūla*—father shore; *pa'baḥ*—will attain; *tā'ra*—of that; *nā*—not; *pāi*—I attain; *sandhāna*—discovery.

I have fallen into the ocean of birth and death, and now my life is filled with troubles. How will I cross to the farther shore of this ocean? I do not know.

Text 2

na āche karama-bala nāhi jñāna-bala
jāga-joga-tapo-dharma nā āche sambala

na—not; *āche*—is; *karama-bala*—the power of karma; *nāhi*—not; *jñāna-bala*—the power of knowledge; *jāga*—yajnas; *joga*—yoga; *tapo*—austerities; *dharma*—religion; *nā*—not; *āche*—is; *sambala*—wealth.

I have no power given by past pious deeds. I have no power of transcendental knowledge. I have no wealth of yajñas, yoga, austerity, or religion.

Text 3

nitānta durbala āmi nā jāni santāra
e bipade ke āmāre koribe uddhāra

nitānta—very; *durbala*—weak; *āmi*—I; *nā*—not; *jāni*—know; *santāra*—swimming; *e*—this; *bipade*—in the calamity; *ke*—who?; *āmāre*—to me; *koribe*—will be; *uddhāra*—the deliverer.

I am very weak. I don't know how to swim. In this calamity who will rescue me?

Text 4

*biṣaya-kumbhīra tāhe bhīṣaṇa-darśana
kāmera taraṅga sadā kore' uttejana*

biṣaya—of sense pleasures; *kumbhīra*—the crocodile; *tāhe*—that; *bhīṣaṇa-darśana*—fearful to see; *kāmera*—of lust; *taraṅga*—waves; *sadā*—always; *kore'*—do; *uttejana*—agitation.

The waves of lust splash against me. The crocodile of sense pleasures, so fearsome to see, attacks me.

Text 5

*prāktana-bāyura bega sahite nā pāri
kāndiyā asthira mana nā dekhi kāṇḍāri*

prāktana—of previous karma; *bāyura*—of the wind; *bega*—the power; *sahite*—with; *nā*—not; *pāri*—I am able; *kāndiyā*—weeping; *asthira*—unsteady; *mana*—mind; *nā*—not; *dekhi*—I see; *kāṇḍāri*—a savior.

I have no power to resist the winds of my past karma. Weeping, and my heart agitated, I do not see anyone to rescue me.

Text 6

*ogo śrī-jāhnabā debī e dāse koruṇā
koro' aji nija-guṇe ghucāo jantraṇā*

ogaḥ—O; *śrī-jāhnabā debī*—Śrī Jahnavi-devi; *e*—this; *dāse*—servant; *koruṇā*—mercy; *koro'*—please do; *aji*—now; *nija*—own; *guṇe*—virtues; *ghucāo*—please destroy; *jantraṇā*—sufferings.

O Śrī Jahnavi-devi, please me merciful to this servant. Please be kind. Please destroy his sufferings.

Text 7

*tomāra caraṇa-tarī koriyā āśroya
bhabārṇaba pāra ha'ba korechi niścoya*

tomāra—your; *caraṇa*—of the feet; *tari*—the boat; *koriyā*—doing; *āśroya*—shelter; *bhabārṇaba*—the ocean of birth and death; *pāra*—the farther shore; *ha'ba*—will be; *korechi*—I do; *niścoya*—without doubt.

Taking shelter of the boat of your feet, I will certainly cross to the farther shore of this ocean of birth and death.

Text 8

*tumi nityānanda-śakti kṛṣṇa-bhakti-guru
e dāse koroho dāna pada-kalpa-taru*

tumi—you; *nityānanda-śakti*—the potency of Lord Nityānanda; *kṛṣṇa-bhakti-guru*—the teacher of devotional service; *e*—this; *dāse*—servant; *korohaḥ*—please do; *dāna*—gift; *pada*—of the feet; *kalpa-taru*—the kalpa-vṛkṣa tree.

You are Lord Nityānanda's potency. You are the guru of Kṛṣṇa-bhakti. To this servant please give the gift of the kalpa-vṛkṣa tree of your feet.

Text 9

*kota kota pāmarere ko'recho uddhāra
tomāra caraṇe āja e kāṅgāla chāra*

kota—how many?; *kota*—how many?; *pāmarere*—sinners; *ko'rechaḥ*—you did; *uddhāra*—deliverance; *tomāra*—of you; *caraṇe*—at the feet; *āja*—now; *e*—this; *kāṅgāla*—poor beggar; *chāra*—pile of ashes.

How many sinners have you already delivered? How many? This poor beggar, this pile of ashes, begs at your feet.

Song 4

Text 1

*biṣaya-bāsanā-rūpa cittera bikāra
āmāra hṛdoye bhoga kā're anibāra*

biṣaya—of sense objects; *bāsanā*—desires; *rūpa*—form; *cittera*—of the heart; *bikāra*—transformatuion; *āmāra*—of me; *hṛdoye*—the heart; *bhoga*—pleasure; *kā're*—of which; *anibāra*—without stop.

Horrible material desires stay always in my heart.

Text 2

je kota jatana āmi korilama hāya

na gelo bikāra bujhi śeṣe prāṇa jāya

je—which; *kota*—how many?; *jatana*—struggles; *āmi*—I; *korilama*—do; *hāya*—alas; *na*—not; *gelaḥ*—go; *bikāra*—horrible; *bujhi*—I know; *śeṣe*—at the end; *prāṇa*—life; *jāya*—goes.

How much did I struggle! The horrible desires would not go. I know at the end my life-breath will flee.

Text 3

*e ghora bikāra more korilo asthira
śānti nā pāilo sthāna antara adhira*

e—these; *ghora*—horrible; *bikāra*—ungly things; *more*—to me; *korilaḥ*—do; *asthira*—unsteady; *śānti*—peace; *nā*—not; *pāilaḥ*—attain; *sthāna*—place; *antara*—another; *adhira*—unsteady.

These grotesque, horrible desires make me unsteady. I cannot find peace. I am agitated at heart.

Text 4

*śrī-rūpa-goswāmī more kṛpā bitariyā
uddhāribe kabe jukta-bairāgya arpiyā*

śrī-rūpa-goswāmī—Śrī Rupa Gosvami; *more*—to me; *kṛpā*—mercy; *bitariyā*—giving; *uddhāribe*—will deliver; *kabe*—when?; *jukta-bairāgya*—proper renunciation; *arpiyā*—giving.

When will Śrī Rūpa Gosvāmī be merciful, give me proper renunciation, and deliver me?

Text 5

*kabe sanātana more chāradye biṣoya
nityānande sāmārpibe haiyā sadoyā*

kabe—when?; *sanātana*—sanata Gosvami; *more*—to me; *chāradye*—causing to renounce; *biṣoya*—sense gratification; *nityānande*—Lord Nityānanda; *sāmārpibe*—will place before; *haiyā*—doing; *sadoyā*—mercifully.

When will Śrī Sanātana Gosvāmī give me the power to renounce sense pleasures? When will he mercifully place me before Lord Nityānanda?

Text 6

śrī-jība-goṣwāmī kabe siddhānta-salile

nibāibe tarkānala citta jāhe jwale

śrī-jība-gośwāmī—Śrī Jiva Gosvami; *kabe*—when?; *siddhānta*—of true conclusions; *salile*—with the water; *nibāibe*—will extinguish; *tarka*—of material logic; *anala*—the flames; *citta*—in the heart; *jāhe*—which; *jwale*—burn.

When will Śrī Jiva Gosvāmī, pouring the water of truth, extinguish the flames of material logic that burn in my heart?

Text 7

*śrī-caitanya-nāma sune udibe pulaka
rādhā-kṛṣṇāmṛta-pāne haibo aśoka*

śrī-caitanya-nāma—the holy name of Lord Caitanya; *sune*—hear; *udibe*—will rise; *pulaka*—hairs; *rādhā-kṛṣṇa*—of Śrī Śrī Rādhā-Kṛṣṇa; *amṛta*—nectar; *pāne*—drinking; *haibaḥ*—will be; *aśoka*—free from grief.

When will the hairs of my body stand erect as I hear Lord Caitanya's holy name? When, drinking the nectar of Śrī Śrī Rādhā and Kṛṣṇa, will I become free of all lamenting?

Text 8

*kāṅgālera su-kāṅgāla durjana e jana
baiṣṇaba-caraṇāśroya jāce akiñcana*

kāṅgālera—of poor beggars; *su-kāṅgāla*—the most poor and wretched beggar; *durjana*—wicked; *e*—this; *jana*—person; *baiṣṇaba*—of the Vaisnavas; *caraṇa*—of the feet; *āśroya*—shelter; *jāce*—begs; *akiñcana*—penniless.

This penniless, sinful beggar, the most wretched of all beggars, begs for shelter at the Vaiṣṇavas' feet.

Song 5

Text 1

*āmāra samāna hīna nāhi e soṃsāre
asthira ha'yechi poḍi' bhāba pārābāre*

āmāra—me; *samāna*—like; *hīna*—degraded; *nāhi*—not; *e*—this; *soṃsāre*—in the world; *asthira*—unsteady; *ha'yechi*—is; *poḍi'*—fallin; *bhāba*—material world; *pārābāre*—ocean.

In this world no one is fallen like me. Drowning in the ocean of birth and death, I am very anxious.

Text 2

*kuladebī jogamāyā more kṛpā kori'
ābaraṇa sambaribe kabe biśwodarī*

kuladebī—Goddess; *jogamāyā*—Yogamaya; *more*—to me; *kṛpā*—mercy; *kori'*—doing; *ābaraṇa*—covering; *sambaribe*—will remove; *kabe*—when; *biśwodarī*—the mother of the world.

O Goddess Yogamāyā, O the mother of the worlds, when will you be merciful to me and remove this veil of illusions?

Text 3

*śunechi āgame bede mahimā tomāra
śrī-kṛṣṇa-bimukhe bāndhi karāo soṁsāra*

śunechi—I heard; *āgame*—in the Agamas; *bede*—in the Vedas; *mahimā*—glory; *tomāra*—of you; *śrī-kṛṣṇa-bimukhe*—averse to Lord Kṛṣṇa; *bāndhi*—binding; *karāaḥ*—do; *soṁsāra*—in the material world.

In the Vedas and Agamas I have heard your glories. The souls who have turned away from Lord Kṛṣṇa you imprison in the world of birth and death.

Text 4

*śrī-kṛṣṇa-sāmmukhya jā'ra bhāgya-krame hoyā
tā're mukti diyā koro' aśoka abhoya*

śrī-kṛṣṇa-sāmmukhya—favorable to Lord Kṛṣṇa; *jā'ra*—which; *bhāgya-krame*—good fortune; *hoyā*—is; *tā're*—of them; *mukti*—liberation; *diyā*—giving; *koro'*—do; *aśoka*—without grief; *abhoya*—without fear.

To the fortunate souls who try to turn toward Lord Kṛṣṇa you give liberation. You free them from fear and grief.

Text 5

*e dāse janani kori' akaitaba doyā
bṛndābane deha' sthāna tumi jogamāyā*

e—this; *dāse*—servant; *janani*—O mother; *kori'*—doing; *akaitaba*—without cheating; *doyā*—mercy; *bṛndābane*—in Vṛndāvana; *deha'*—please give; *sthāna*—a place; *tumi*—you; *jogamāyā*—Yogamāyā.

O mother, please be merciful to this servant. Please don't cheat him. O Yogamāyā, please give him a place in Vṛndāvana.

Text 6

*tomāke laṅghiyā kothā jībe kṛṣṇa pāya
kṛṣṇa-rasa prakāṣiṭo tomāra kṛpāya*

tomāke—you; *laṅghiyā*—jumping over; *kothā*—where; *jībe*—the soul; *kṛṣṇa*—Kṛṣṇa; *pāya*—attaining; *kṛṣṇa-rasa*—the nectar of Kṛṣṇa; *prakāṣiṭo*—manifests; *tomāra*—of you; *kṛpāya*—by the mercy.

How can a person who neglects you find Lord Kṛṣṇa? It is by your mercy that the nectar of Lord Kṛṣṇa is openly visible.

Text 7

*tumi kṛṣṇa-sahacarī jagata-jananī
tumi dekhāile more kṛṣṇa-cintāmaṇi*

tumi—you; *kṛṣṇa*—of Lord Kṛṣṇa; *sahacarī*—the companion; *jagata*—of the universes; *jananī*—the mother; *tumi*—you; *dekhāile*—show; *more*—to me; *kṛṣṇa-cintāmaṇi*—the cintamani jewel that is Lord Kṛṣṇa.

You are Lord Kṛṣṇa's companion. You are the mother of the worlds. You showed me the cintāmaṇi jewel that is Lord Kṛṣṇa.

Text 8

*niṣkaṭa ho'ye mātā cāo mora pāne
baiṣṇaba biśwāsa bṛddhi ha'ka prati-khaṇe*

niṣkaṭa—without cheating; *ho'ye*—is; *mātā*—O mother; *cāo*—I desire; *mora*—of me; *pāne baiṣṇaba*—to the Vaiṣṇavas; *biśwāsa*—faith; *bṛddhi*—increase; *ha'ka*—will be; *prati-khaṇe*—moment after moment.

O mother, I sincerely desire that my faith in the Vaiṣṇavas will grow moment after moment.

Text 9

*baiṣṇaba-caraṇa binā bhaba-parābāra
bhakatibinoda nāre hoibāre pāra*

baiṣṇaba-caraṇa—the Vaiṣṇavas' feet; *binā*—without; *bhaba-parābāra*—the ocean of birth and death; *bhakatibinoda*—Bhaktivinoda; *nāre* is not; *hoibāre*—to do; *pāra*—crossing to the farther shore.

Without taking shelter of the Vaiṣṇavas' feet, Bhaktivinoda has no power to cross to the farther shore of the ocean of birth and death.

Chapter Two
Prārthanā Lalasāmayī
Prayers Filled With Longing

Song 1

Text 1

*kabe mora śubha-dina hoibe udoya
bṛndābana-dhāma mama hoibe āśroya*

kabe—when?; *mora*—of me; *śubha*—auspicious; *dina*—day; *hoibe*—will be; *udoya*—arisa; *bṛndābana-dhāma*—Vṛndāvana dhama; *mama*—my; *hoibe*—will be; *āśroya*—the shelter.

When will I take shelter of Vṛndāvana? When will that auspicious day be mine?

Text 2

*ghucibe soṃsāra-jwālā biṣaya-bāsanā
baiṣṇabe soṃsarge mora pūribe kāmanā*

ghucibe—will destroy; *soṃsāra*—of the material world; *jwālā*—the fire; *biṣaya*—material; *bāsanā*—desires; *baiṣṇabe*—to the Vaiṣṇavas; *soṃsarge*—in the association; *mora*—of me; *pūribe*—will fulfill; *kāmanā*—the desires.

When will my material desires end? When will the flames of birth and death be extinguished? When will association with the Vaiṣṇavas fulfill all my desires?

Text 3

*dhulāya dhūsara ho'ye hari-saṅkīrtane
matta ho'ye poḍe ro'ba baiṣṇaba-carāṇe*

dhulāya—with dust; *dhūsara*—darkened; *ho'ye*—is; *hari-saṅkīrtane*—in the chanting of Lord Kṛṣṇa's names; *matta*—wild; *ho'ye*—is; *poḍe*—fall; *ro'ba*—will stay; *baiṣṇaba-carāṇe*—at the Vaiṣṇavas' feet.

When, in the chanting of Kṛṣṇa-saṅkīrtana, will I become wild, fall to the ground, roll in the dust, and grasp the Vaiṣṇavas' feet?

Text 4

*kabe śrī-jamunā-tīre kadamba-kānane
heribo jugala-rūpa hṛdoya-nayane*

kabe—when?; *śrī-jamunā-tīre*—on the Śrī Yamuna's shore; *kadamba-kānane*—in a kadamba forest; *heribaḥ*—will see; *jugala-rūpa*—the forms of the divine couple; *hṛdoya*—heart; *nayane*—with the eyes.

When with the eyes of my heart will I see the divine couple in a kadamba grove by Śrī Yamunā's bank?

Text 5

*kabe sakhī kṛpā kori' jugala-sebāya
nijukta koribe more rākhi' nija pā'ya*

kabe—when; *sakhī*—a gopī friend; *kṛpā*—mercy; *kori'*—doing; *jugala*—of the divine couple; *sebāya*—service; *nijukta*—engaged; *koribe*—will do; *more*—to me; *rākhi'*—protecting; *nija*—own; *pā'ya*—at the feet.

When will a gopī give me shelter at her feet and kindly engage me in serving the divine couple?

Text 6

*kabe bā jugala-līlā kori' daraśana
premānanda-bhore āmi ha'bo acetana*

kabe—when?; *ba*—or; *jugala*—of the divine couple; *līlā*—pastimes; *kori'*—doing; *daraśana*—sight; *prema*—love; *ānanda*—and bliss; *bhore*—abundance; *āmi*—I; *ha'baḥ*—will be; *acetana*—unconscious.

When, gazing at the divine couple's pastimes, will I, overcome with bliss and love, fall unconscious?

Text 7

*kata khaṇa acetana poḍiyā rohibo
āpana śarīra āmi kabe pāsaribo*

kata—how many?; *khaṇa*—moments; *acetana*—unconscious; *poḍiyā*—falling; *rohibāḥ*—will stay; *āpana*—own; *śarīra*—body; *āmi*—I; *kabe*—when?; *pāsaribaḥ*—will forget.

How long will I be unconscious? When will I forget my body in this way?

Text 8

*uṭhiyā smaribaḥ punaḥ acetana-kāle
jā' dekhinu kṛṣṇa-lilā bhāsi' aṅkhi-jale*

uṭhiyā—rising; *smaribaḥ*—I will remember; *punaḥ*—again; *acetana*—unconscious; *kāle*—at the time; *jā'*—which; *dekhinu*—I saw; *kṛṣṇa-lilā*—Kṛṣṇa's pastimes; *bhāsi'*—floating; *aṅkhi*—of the eyes; *jale*—in the water.

When, becoming conscious again, will I remember the vision of Lord Kṛṣṇa's pastimes I saw in those unconscious moments and then suddenly float in the tears streaming from my eyes?

Text 9

*kākuti minati kori' baiṣṇaba-sadane
bolibo bhakati-bindu deho' e durjane*

kākuti—with words choked with emotion; *minati*—request; *kori'*—doing; *baiṣṇaba-sadane*—in the assembly of Vaisnavas; *bolibaḥ*—will say; *bhakati*—of devotion; *bindu*—a drop; *deho'*—please give; *e*—to this; *durjane*—sinner.

When, with words choked with emotion, will I beg the Vṛndāvanas: "To this sinner please give one drop of devotion to the Lord."?

Text 10

*śrī-anaṅga-mañjarīra caraṇa śaraṇa
e bhaktibinoda āśā kore anukhaṇa*

śrī-anaṅga-mañjarīra—of Śrī Anaṅga-mañjarī; *caraṇa*—at the feet; *śaraṇa*—shelter; *e*—this; *bhaktibinoda*—Bhaktivinoda; *āśā*—desire; *kore*—does; *anukhaṇa*—at every moment.

At every moment Bhaktivinoda longs to take shelter of Anaṅga-mañjarī's feet.

Song 2

Text 1

*śrī-guru-baiṣṇaba-kṛpā kota dine habe
upādhi-rahita-rati citte upajibe*

śrī-guru—of the spiritual master; *baiṣṇava*—and the4 Vaisnavas; *kṛpā*—mercy; *kota*—how many?; *dine*—days; *habe*—will; *be*; *upādhi*—material designations; *rahita*—without; *rati*—spiritual love; *citte*—in the heart; *upajibe*—will take birth.

After how many days will I attain the mercy of my spiritual master and the Vaiṣṇavas? After how many days will spiritual love, love free of material misconceptions, take birth in my heart?

Text 2

kabe siddha-deha mora hoibe prakāśa
sakhī dekhāibe more jugala-bilāsa

kabe—when?; *siddha*—perfect; *deha*—body; *mora*—of me; *hoibe*—; *prakāśa*—manifestation; *sakhī*—gopī friend; *dekhāibe*—will show; *more*—to me; *jugala*—of the divine couple; *bilāsa*—the pastimes.

When will I attain my original spiritual body? When will a gopī show me the divine couple's pastimes?

Text 3

dekhite dekhite rūpa hoibo bātula
kadamba-kānane jā'bo tyaji' jāti kula

dekhite—gazing; *dekhite*—and gazing; *rūpa*—form; *hoibaḥ*—will be; *bātula*—crazy; *kadamba-kānane*—in teh kadamba forest; *jā'baḥ*—will go; *tyaji'*—leaving; *jāti*—caste; *kula*—and family.

When, gazing and gazing at the beautiful forms of the divine couple, will I become almost mad? When, leaving behind my caste and family, will I run into that kadamba forest?

Text 4

sweda kampa pulakāśru baibarṇya praloya
stambha swara-bheda kabe hoibe udoya

sweda—perspiration; *kampa*—trembling; *pulaka*—hairs standing erect; *aśru*—tears; *baibarṇya*—turning pale; *praloya*—devastation; *stambha*—being stunned; *swara-bheda*—speaking with a broken voice; *kabe*—when?; *hoibe*—will be; *udoya*—arisal.

When will I manifest the ecstatic symptoms of perspiring, trembling, tears, devastation, being stunned, standing erect of the body's hairs, and speaking with a broken voice?

Text 5

*bhābamoya bṛndābana heribo nayane
sakhīra kinkorī ho'ye sebibo du'jane*

bhābamoya—filled with ecstatic love; *bṛndābana*—Vṛndāvana; *heribaḥ*—I will see; *nayane*—eyes; *sakhīra*—of a gopī; *kinkorī*—the maidservant; *ho'ye*—is; *sebibaḥ*—I will serve; *du'jane*—the divine couple.

When, filled with ecstatic love, will I see Vṛndāvana with my own eyes?
When, becoming a gopī's maidservant, will I serve the divine couple?

Text 6

*kabe narottama saha sakhāta hoibe
kabe bā prārthanā-rasa citte prabeśibe*

kabe—when; *narottama*—Narottama; *saha*—with; *sakhāta*—direct; *hoibe*—will be; *kabe*—when?; *bā*—or; *prārthanā*—of prayers; *rasa*—nectar; *citte*—in the heart; *prabeśibe*—will enter.

When will I meet Narottama dāsa? When will the nectar of his book
Prārthanā enter my heart?

Text 7

*caitanya-dāsera dāsa chāri' anya rati
kara-juri' māge aja śrī-caitanya mati*

caitanya—of Lord Caitanya; *dāsera*—of the servant; *dāsa*—the servant; *chāri'*—renouncing; *anya*—other; *rati*—love; *kara-juri'*—folding hands; *māge*—beg; *aja*—now; *śrī-caitanya*—of Lord Caitanya; *mati*—the thought.

Rejecting all other attractions, this servant of Lord Caitanya's servants folds
his hands and begs that he may always meditate on Lord Caitanya.

Song 3

Text 1

*āmāra emona bhāgya kota dine ha'be
āmāre āpana boli' janibe baiṣṇabe*

āmāra—of me; *emona*—like that; *bhāgya*—good fortune; *kota*—how many?;

dine—days; *ha'be*—will be; *āmāre*—of me; *āpana*—himself; *boli'*—saying; *janibe*—will know; *baiṣṇabe*—a Vaiṣṇava.

After how many days will I become fortunate? After how many days will a Vaiṣṇava say that I am his servant?

Text 2

*śrī-guru-caraṇāmṛta-mādhvika-sebane
matta ho'ye kṛṣṇa-guṇa gābo bṛndābane*

śrī-guru—of the spiritual master; *caraṇa*—of the feet; *amṛta*—nectar; *mādhvika*—madhvika; *sebane*—in service; *matta*—intoxicated; *ho'ye*—being; *kṛṣṇa-guṇa*—Lord Kṛṣṇa's transcendental qualities; *gābaḥ*—I will sing; *bṛndābane*—in Vṛndāvana.

When, intoxicated by drinking the mādhvika nectar at my spiritual master's feet, will I sing Lord Kṛṣṇa's glories in Vṛndāvana?

Text 3

*karmī jñānī kṛṣṇa-dveṣī bahirmukha-jana
ghṛṇā kori' akiñcane koribe barjana*

karmī—karmis; *jñānī*—jnānis; *kṛṣṇa-dveṣī*—enemies of Lord Kṛṣṇa; *bahirmukha-jana*—persons who have turned their backs on Lord Kṛṣṇa; *ghṛṇā*—aversion; *kori'*—doing; *akiñcane*—poor; *koribe*—will do; *barjana*—abandonment.

When will this poor person, feeling disgust and horror, turn away from the karmīs, jñānīs, enemies of Lord Kṛṣṇa, and persons who have turned their backs on Lord Kṛṣṇa?

Text 4

*karma-joḍa-smārta-gaṇa koribe siddhānta
ācāra-rohita ei nitānta aśānta*

karma—karma; *joḍa*—material; *smārta-gaṇa*—learned in the smṛti-sastras; *koribe*—will do; *siddhānta*—conclusion; *ācāra*—good conduct; *rohita*—without; *ei*—this; *nitānta*—very; *aśānta*—unpeaceful.

When will the karmīs and smārta-panḍitas decide that I am very restless and misbehaved?

Text 5

*bātula bolyā more paṇḍitābhimānī
tyajibe āmāra saṅga māyābādī jñānī*

bātula—mad; *boliyā*—saying; *more*—to me; *paṇḍitābhimānī*—proud of being panditas; *tyajibe*—will renounce; *āmāra*—my; *saṅga*—company; *māyābādī*—mayavadi; *jñānī*—philosophers.

When will the māyāvādīs, proud of being great scholars, call me a madman and shun me?

Text 6

ku-saṅga-rohita dekhi' baiṣṇaba-sujana
kṛpā kori' āmāre dibena āliṅgana

ku-saṅga—from bad association; *rohita*—free; *dekhi'*—seeing; *baiṣṇaba-sujana*—the saintly Vaiṣṇavas; *kṛpā*—mercy; *kori'*—doing; *āmāre*—to me; *dibena*—will give; *āliṅgana*—embrace.

When, seeing that I shun all bad association, will the saintly Vaiṣṇavas kindly embrace me?

Text 7

sparśiyā baiṣṇaba-deha e durjana chāra
ānande lobhibe kabe sattwika-bikāra

sparśiyā—touching; *baiṣṇaba-deha*—the body of a Vaiṣṇava; *e*—this; *durjana*—sinner; *chāra*—pile of ashes; *ānande*—with bliss; *lobhibe*—will attain; *kabe*—when; *sattwika-bikāra*—the symptoms of sattvika-bhava ecstasy.

When, touching a Vaiṣṇava's body, will this sinner, this pile of ashes, joyfully attain the ecstasies of sātṭvika-bhāva?

Song 4

Text 1

caitanya-candrera līlā samudra apāra
bujhite śakati nāhi ei kathā sāra

caitanya-candrera—of Lord Caitanyacandra; *līlā*—pastimes; *samudra*—ocean; *apāra*—shoreless; *bujhite*—to understand; *śakati*—the power; *nāhi*—not; *ei*—this; *kathā*—words; *sāra*—best.

No one has the power to know everything about the shoreless ocean of Lord

Caitanyacandra's pastimes. That is the essence of this book.

Text 2

*śāstrera agamya tattwa śrī-kṛṣṇa āmāra
tānra līlā anta bujhe śakati kāhāra*

śāstrera—by the scriptures; *agamya*—unattainable; *tattwa*—truth; *śrī-kṛṣṇa*—Śrī Kṛṣṇa; *āmāra*—of me; *tānra*—of Him; *līlā*—pastimes; *anta*—end; *bujhe*—to know; *śakati*—the power; *kāhāra*—of whom?.

My Śrī Kṛṣṇa is the Supreme Truth. Even the scriptures cannot approach Him. Who has the power to know the limit of His pastimes?

Text 3

*tabe mūrkhā-jana keno śāstra bicāriyā
gaura-līlā nāhi māne anta nā pāiyā*

tabe—then; *mūrkhā-jana*—fools; *kenāḥ*—why?; *śāstra*—scriptures; *bicāriyā*—studying; *gaura-līlā*—the pastimes of Lord Caitanya; *nāhi*—not; *māne*—know; *anta*—the end; *nā*—not; *pāiyā*—attaining.

Why do the fools study the scriptures? They will never understand the limit of Lord Caitanya's pastimes.

Text 4

*anantera anta āche kona śāstra gāya
śāstrādhīna kṛṣṇa iha śuni' hāsi pāya*

anantera—of that which has no end; *anta*—the end; *āche*—is; *kona*—in what; *śāstra*—scriptures; *gāya*—singing; *śāstra*—to the scriptures; *adhīna*—subordinate; *kṛṣṇa*—Kṛṣṇa; *iha*—here; *śuni'*—hearing; *hāsi*—laughing; *pāya*—attaining.

What scripture can find the limit of the limitless? Hearing the words, "Kṛṣṇa is ruled by the scriptures," I smile and laugh.

Text 5

*kṛṣṇa hoibena gorā iccha ho'lo tānra
sa-baikunṭha nabadwīpe hoila abatāra*

kṛṣṇa—Kṛṣṇa; *hoibena*—will be; *gorā*—Lord Caitanya; *iccha*—desire; *ho'lah*—was; *tānra*—of Him; *sa-baikunṭha*—with the spiritual world; *nabadwīpe*—in Navadvīpa; *hoila*—did; *abatāra*—descent.

By His own wish, dark Lord Kṛṣṇa has now become fair. Bringing His

spiritual world, He descended to Navadvīpa.

Text 6

*jakhona āsena kṛṣṇa jība uddhārite
saṅge saba saḥacara āse pṛthivīte*

jakhona—when; *āsena*—comes; *kṛṣṇa*—Kṛṣṇa; *jība*—the conditioned souls; *uddhārite*—to deliver; *saṅge*—association; *saba*—with; *saḥacara*—followers; *āse*—comes; *pṛthivīte*—to the earth.

When He desires to deliver the conditioned souls, Lord Kṛṣṇa comes with His associates to the earth.

Text 7

*gorā abatāre tānra śrī-jaya-bijoya
nabadwīpe śatru-bhābe hoilo udoya*

gorā—Lord Caitanya; *abatāre*—incarnation; *tānra*—of Him; *śrī-jaya-bijoya*—Śrī Jaya and Vijaya; *nabadwīpe*—in navadvīpa; *śatru*—enemies; *bhābe*—nature; *hoilaḥ*—was; *udoya*—arise.

When Lord Caitanya descended to Navadvīpa, Śrī Jaya and Vijaya came and became His enemies.

Text 8

*pūrbe pūrbe abatāre asura āchilo
śāstre bole paṇḍita hoiyā janamilo*

pūrbe pūrbe—previous; *abatāre*—incarnations; *asura*—demons; *āchilaḥ*—were; *śāstre*—in the scriptures; *bole*—says; *paṇḍita*—learned; *hoiyā*—being; *janamilaḥ*—took birth.

Many times in the past they had descended to this world as demons. Now they took birth as paṇḍitas learned in the scriptures.

Text 9

*smṛti-tarka-śāstre bole bairī prakāśiyā
gorācandra saha raṇa korilo mātiyā*

smṛti-tarka-śāstre—in the smṛti and tarka scriptures; *bole*—says; *bairī*—enemies; *prakāśiyā*—manifesting; *gorācandra*—Lord Caitanya; *saha*—with; *raṇa*—battle; *korilaḥ*—did; *mātiyā*—thinking.

Speaking from the Smṛti and Tarka śāstras, they became Lord Caitanya

enemies. They struggled against Him.

Text 10

*ata eba nabadwīpa-bāsī jata jana
śrī-caitanya-līlā-puṣṭi kore anukhaṇa*

ata eba—thus; *nabadwīpa-bāsī*—the residents of Navadvīpa; *jata*—who; *jana*—people; *śrī-caitanya-līlā*—Lord Caitanya's pastimes; *puṣṭi*—nourishment; *kore*—did; *anukhaṇa*—moment after moment.

Moment after moment all the people of Navadvīpa made Lord Kṛṣṇa's pastimes sweeter and sweeter.

Text 11

*ekhona je brahma-kule caitanyera ari
tā'ke jāni caitanyera līlā puṣṭikārī*

ekhona—one; *je*—who; *brahma-kule*—in a brāhmaṇa family; *caitanyera*—of Lord Caitanya; *ari*—enemy; *tā'ke*—him; *jāni*—knowing; *caitanyera*—of Lord Caitanya; *līlā*—pastimes; *puṣṭikārī*—nourishing.

I know that these enemies of the Lord, enemies born in a brāhmaṇa family, made Lord Caitanya's pastimes sweeter and more glorious.

Text 12

*śrī-caitanya-anucara śatru-mitra jata
sakalera śrī-carāṇe hoilāma nata*

śrī-caitanya-anucara—the followers of Lord Caitanya; *śatru*—enemies; *mitra*—friends; *jata*—who; *sakalera*—of all; *śrī-carāṇe*—at the feet; *hoilāma*—I do; *nata*—obeisances.

I bow down before the feet of all Lord Caitanya's associates, friends or enemies.

Text 13

*tomāra koroḥo kṛpā e dāsera prati
caitanya su-dṛḍha koro binodera mati*

tomāra—of you; *koroḥaḥ*—please do; *kṛpā*—mercy; *e*—this; *dāsera*—servant; *prati*—to; *caitanya*—Lord Caitanya; *su-dṛḍha*—very firm; *koroḥaḥ*—please do; *binodera*—Bhaktivinoda; *mati*—heart.

Please be merciful to this servant. Please make Bhaktivinoda's heart deeply

devoted to Lord Caitanya.

Song 5

Text 1

*kabe mora mūḍha mana chāri' anya dhyāna
śrī-kṛṣṇa-carāṇe pābe biśrāmera sthāna*

kabe—when; *mora*—my; *mūḍha*—foolish; *mana*—heart; *chāri'*—renouncing; *anya*—other; *dhyāna*—meditations; *śrī-kṛṣṇa*—of Lord Kṛṣṇa; *carāṇe*—at the feet; *pābe*—will attain; *biśrāmera*—rest; *sthāna*—place.

When will my foolish mind turn from all other thoughts and take shelter of Lord Kṛṣṇa's feet?

Text 2

*kabe āmi jānibo āpane akiñcana
āmāra apekha khudra nāhi anya jana*

kabe—when?; *āmi*—I; *jānibaḥ*—will know; *āpane*—myself; *akiñcana*—without anything; *āmāra*—of me; *apekha*—in relation to; *khudra*—insignificant; *nāhi*—not; *anya*—another; *jana*—person.

When will I understand that I have nothing of value, that no one is insignificant like me?

Text 3

*kabe āmi ā-caṇḍāle koribo praṇati
kṛṣṇa-bhakti māgi' la'ba koriyā minati*

kabe—when; *āmi*—I; *ā-caṇḍāle*—down to the candalas; *koribaḥ*—will do; *praṇati*—obeisances; *kṛṣṇa-bhakti*—devotion to Lord Kṛṣṇa; *māgi'*—begging; *la'ba*—will take; *koriyā*—doing; *minati*—prayers.

When will I bow down before all living entities, even the caṇḍālas? When, speaking many prayers, will I beg that they give me devotion to Lord Kṛṣṇa?

Text 4

*sarba-jībe doyā mora kota dine habe
jībera durgati dekhi' lotaka poḍibe*

sarba-jībe—all souls; *doyā*—mercy; *mora*—of me; *kota*—how many?; *dine*—days; *habe*—will be; *jībera*—of the soul; *durgati*—misfortune; *dekhi'*—seeing; *lotaka*—tears; *poḍibe*—will fall.

After how many days will I become merciful to all souls? When, seeing the conditioned souls' misfortune, will I weep?

Text 5

kāndite kāndite āmi ja'bo bṛndābana
braja-dhāme baiṣṇabera loibo śaraṇa

kāndite—weeping; *kāndite*—and weeping; *āmi*—I; *ja'baḥ*—will go; *bṛndābana*—to Vṛndāvana; *braja-dhāme*—in the abode of Vraja; *baiṣṇabera*—of the Vaisnavas; *loibaḥ*—will attain; *śaraṇa*—shelter.

When, weeping and weeping, will I go to Vṛndāvana? When will I take shelter of the Vaiṣṇavas in Vraja-dhāma?

Text 6

braja-bāsī-sannidhāne juri' dui kora
jijñāsibo līlā-sthāna hoiyā katora

braja-bāsī—the residents of Vraja; *sannidhāne*—near; *juri'*—folding; *dui*—two; *kora*—hands; *jijñāsibaḥ*—will ask; *līlā*—pastimes; *sthāna*—place; *hoiyā*—doing; *katora*—intent.

When, folding my hands, will I earnestly beg the people of Vraja to show me the places of Kṛṣṇa's pastimes?

Text 7

ohe braja-bāsī more anugraha kori'
dekhāo kothāya līlā korilena hori

ohe—O; *braja-bāsī*—residents of Vraja; *more*—to me; *anugraha*—mercy; *kori'*—doing; *dekhāḥ*—show; *kothāya*—where; *līlā*—pastimes; *korilena*—does; *hori*—Kṛṣṇa.

When will I say, "O people of Vraja, please be kind and show me where Lord Kṛṣṇa enjoyed pastimes?"

Text 8

tabe kona braja-jana sa-kṛpā-antore
āmāre jā'bena lo'ye bipina-bhitore

tabe—then; *kona*—some; *braja-jana*—people of Vraja; *sa-kṛpā-antore*—with kind hearts; *āmāre*—to me; *ja'bena*—will go; *lo'ye*—taking; *bipina-bhitore*—to the forest.

When will a kind-hearted person of Vraja take me into the forest?

Text 9

bolibena dekho ei kadamba-kānana
jathā rāsa-līlā koila brajendra-nandana

bolibena—says; *dekhah*—look; *ei*—this; *kadamba-kānana*—kadamba forest; *jathā*—as; *rāsa-līlā*—rasa dance pastimes; *koila*—did; *brajendra-nandana*—the prince of Vraja.

When will he say, "Look. There is the kadamba forest where Vraja's prince enjoyed the rāsa dance. . . ."

Text 10

ai dekho nanda-grāma nandera ābāsa
ai dekho baladeba jathā koilo rāsa

ai—this; *dekhah*—look; *nanda-grāma*—Nanda's village; *nandera*—of Nanda; *ābāsa*—the home; *ai*—this; *dekhah*—look; *baladeba*—Baladeva; *jathā*—as; *koilah*—did; *rāsa*—rasa dance.

. . . Look, there is Nanda's home in Nanda-grāma. Look. There is where Balarāma enjoyed the rāsa dance. . . .

Text 11

ai dekho jathā hoilo dukūla-haraṇa
ai sthāne bakāsura hoilo nidhana

ai—this; *dekhah*—look; *jathā*—as; *hoilah*—was; *dukūla*—of the garments; *haraṇa*—the theft; *ai*—that; *sthāne*—place; *bakasura*—bakasura; *hoilah*—was; *nidhana*—killed.

. . . Look. There is the place where Kṛṣṇa stole the gopīs' garments, and there is the place where He killed Bakāsura."

Text 12

ei-rūpe braja-jana-saha bṛndābane
dekhibo līlāra sthāna sa-trṣṇa-nayane

ei-rūpe—in this way; *braja-jana-saha*—with a person of Vraja; *bṛndābane*—in Vṛndāvana; *dekhibaḥ*—will see; *līlāra*—of pastimes; *sthāna*—the places; *sa-tṛṣṇa*—thirsty; *nayane*—with eyes.

When, accompanied by a person of Vraja, will I see with thirsty eyes the places of Lord Kṛṣṇa's pastimes in Vṛndāvana?

Text 13

kabhu bā jamunā-tire śuni' bamśī-dhwani
ābāsa hoiyā lābha koribo dharaṇī

kabhu—when; *ba*—or; *jamunā-tire*—on the ayamuna's bank; *śuni'*—hearing; *bamśī*—of the flute; *dhwani*—the sound; *ābāsa*—residence; *hoiyā*—doing; *lābha*—attainment; *koribaḥ*—will do; *dharaṇī*—.

When, hearing flute music by the Yamunā's bank, will I fall, overcome with bliss, to the ground?

Text 14

kṛpāmoya braja-jana kṛṣṇa kṛṣṇa boli'
pāna korāibe jala pūriyā aṅjali

kṛpāmoya—merciful; *braja-jana*—people of Vraja; *kṛṣṇa*—Kṛṣṇa; *kṛṣṇa*—Kṛṣṇa; *boli'*—chanting; *pāna*—drinking; *korāibe*—will give; *jala*—water; *pūriyā*—filling; *aṅjali*—cupped hands.

When, chanting "Kṛṣṇa! Kṛṣṇa!", will a person of Vraja make me drink a handful of water?

Text 15

hari-nāma śune punaḥ pāiyā cetana
braja-jana-saha āmi koribo bhramaṇa

hari-nāma—the names of Lord Kṛṣṇa; *śune*—hearing; *punaḥ*—again; *pāiyā*—attaining; *cetana*—consciousness; *braja-jana-saha*—with the person of Vraja; *āmi*—I; *koribaḥ*—will do; *bhramaṇa*—wandering.

When, regaining consciousness and hearing the names of Lord Kṛṣṇa, will I continue walking with that person of Vraja?

Text 16

kabe heno śubha-dina hoibe āmāra
mādhukorī kori' bedaibo dwāra dwāra

kabe—when; *henah*—like that; *śubha-dina*—auspicious day; *hoibe*—will be; *āmāra*—of me; *mādhukorī*—doing madhukari begging; *kori'*—doing; *beḍāibah*—I will walk; *dwāra*—from door; *dwāra*—to door.

When will the auspicious day come when I will beg from door to door?

Text 17

jamunā-salilā pibo añjali bhariyā
deba-dwāre rātri-kāle rohibo śuiyā

jamunā-salilā—the Yamuna's water; *pibah*—I will drink; *añjali*—cuppedhands; *bhariyā*—filling; *deba-dwāre*—at the door of a temple; *rātri*—night; *kāle*—time; *rohibah*—will stay; *śuiyā*—sleeping.

When will I drink the Yamunā's water from my cupped hands? When will I sleep at night in a temple's doorway?

Texts 18 and 19

jakhona āsibe kala e bhautika pura
jala-jantu-mahotsaba hoibe pracura

siddha-dehe nija-kuñje sakhīra carane
nitya-kāla thākiyā sebibo kṛṣṇa-dhane

jakhona—when; *āsibe*—I will go; *kala*—time; *e*—this; *bhautika*—of matter; *pura*—city; *jala*—in the water; *jantu*—for the creatures; *mahā-a* great; *utsaba*—festival; *hoibe*—will be; *pracura*—great; *siddha-dehe*—in my original spiritual form; *nija-kuñje*—in her own forest; *sakhīra*—of a sakhi; *carane*—at the feet; *nitya-kāla*—always; *thākiyā*—staying; *sebibah*—I will serve; *kṛṣṇa-dhane*—the great treasure that is Śrī Kṛṣṇa.

When, this material body become a great feast for the fishes, will I attain my original spiritual form? When, always staying by the feet of a sakhi in her forest grove, will I always serve the great treasure that is Lord Kṛṣṇa?

Text 20

ei se prārthanā kore' e pāmora chāra
śrī-jāhnabā more doyā koro' ei bāra

ei—this; *se*—this; *prārthanā*—prayer; *kore'*—does; *e*—this; *pāmora*—sinner; *chāra*—pile of ashes; *śrī-jāhnabā*—Śrī Jahnavā-devi; *more*—to me; *doyā*—mercy; *koro'*—please do; *ei*—this; *bāra*—time.

This sinner, this pile of ashes makes these requests. O Jāhnavā-devī, please

be merciful to me this one time.

Song 6

Text 1

*hari hari kabe mora ho'be heno dina
bimala baiṣṇabe rati upajibe
bāsanā hoibe khīna*

hari hari—Kṛṣṇa! Kṛṣṇa!; *kabe*—when; *mora*—my; *ho'be*—will be; *henaḥ*—like this; *dina*—day; *bimala*—pure; *baiṣṇabe*—to the Vaiṣṇavas; *rati*—affection; *upajibe*—will be born; *bāsanā*—material desires; *hoibe*—will be; *khīna*—destroyed.

O Lord Kṛṣṇa! O Lord Kṛṣṇa! When will I feel affection for the pure Vaiṣṇavas? When will my material desires perish? When will that day be?

Text 2

*antara-bahire sama byabahāra
amānī mānada ho'bo
kṛṣṇa-saṅkīrtane śrī-kṛṣṇa-smaraṇe
satata majiyā ro'bo*

antara—within; *bahire*—and without; *sama*—equal; *byabahāra*—behavior; *amānī*—prideless; *mānada*—respectful to others; *ho'baḥ*—will be; *kṛṣṇa-saṅkīrtane*—in chanting Lord Kṛṣṇa's holy names; *śrī-kṛṣṇa-smaraṇe*—in remembering Lord Kṛṣṇa; *satata*—always; *majiyā*—rapt; *ro'baḥ*—will be.

When will I be honest and sincere, the same within and without? When will I be humble and respectful to others? When will I be always rapt in remembering Kṛṣṇa and glorifying Kṛṣṇa in saṅkīrtana?

Text 3

*e dehera kriyā abhyāse koribo
jībana jāpana lāgi'
śrī-kṛṣṇa-bhajane anukūla jāhā
tāhe ho'bo anurāgī*

e—this; *dehera*—of the body; *kriyā*—actions; *abhyāse*—regular performance; *koribaḥ*—will do; *jībana*—life; *jāpana*—going; *lāgi'*—taking; *śrī-kṛṣṇa-bhajane*—worship of Lord Kṛṣṇa; *anukūla*—favorable; *jāhā*—will go; *tāhe*—in that; *ho'baḥ*—will be; *anurāgī*—love.

When will perform material duties only to maintain my body? When will I be attracted to what is favorable for devotional service to Lord Kṛṣṇa?

Text 4

*bhajanera jāhā pratikūla tāhā
dṛḍha-bhābe teyāgibo
bhajite bhajite samaya āsile
e deho chāriyā dibo*

bhajanera of devotional service; jāhā—what; pratikūla—not favorable; tāhā—that; dṛḍha-bhābe—firm; teyāgibaḥ—will renounce; bhajite—worshiping; bhajite—and worshiping; samaya—time; āsile—comes; e—this; dehaḥ—body; chāriyā—leaving; dibaḥ—will give.

When will I firmly renounce all that is unfavorable for devotional service? When, as I am rapt in worshiping Lord Kṛṣṇa, will the time come for me to leave this body?

Text 5

*bhakatibinoda ei āsā kori'
basiyā godruma-bane
prabhu-kṛpā lāgi' byākula antare
sadā kānde saṅgopane*

bhakatibinoda—Bhaktivinoda; ei—this; āsā—desire; kori'—doing; basiyā—staying; godruma-bane—in Godruma Forest; prabhu—of the Supreme Lord; kṛpā—the mercy; lāgi'—accepting; byākula—agitated; antare—within; sadā—always; kānde—weeps; saṅgopane—in a secluded place.

Desiring in this way, living in Godruma Forest, and his heart yearning to attain the Lord's mercy, Bhaktivinoda weeps in a secluded place.

Song 7

Text 1

*kabe mui baiṣṇabe cinibo hari hari
baiṣṇaba-carāṇa kalyanera khani
mātibo hṛdaye dhori'*

kabe—when?; mui—I; baiṣṇabe—the Vaisnavas; cinibaḥ—appreciated; hari—O

Lord Kṛṣṇa; *hari*—O Lord Kṛṣṇa; *baiṣṇaba-carāṇa*—the feet of the Vaiṣnavas; *kalyanera*—of auspiciousness; *khani*—the jewel mine; *mātibaḥ*—become wild; *hṛdaye*—to the heart; *dhorī'*—holding.

O Lord Kṛṣṇa! O Lord Kṛṣṇa! When will I appreciate the Vaiṣnavas? When, holding to my heart the Vaiṣnavas' feet, feet that are jewel mines of auspiciousness, will I become wild with bliss?

Text 2

baiṣṇaba-ṭhākura aprākṛta sadā
nirdoṣa ānandamoya
kṛṣṇa-nāme prīti joḍe udāsīna
jībete doyārdra hoyā

baiṣṇaba-ṭhākura—a saintly Vaiṣnava; *aprākṛta*—not material; *sadā*—always; *nirdoṣa*—faultless; *ānandamoya*—blissful; *kṛṣṇa-nāme*—in Lord Kṛṣṇa's holy name; *prīti*—love; *joḍe*—to matter; *udāsīna*—indifferent; *jībete*—to the souls; *doyā*—with mercy; *ardra*—melting; *hoyā*—are.

A saintly Vaiṣnava is always spiritual, faultless, joyful, full of love for Lord Kṛṣṇa's holy names, aloof from matter, melting with mercy for the conditioned souls, . . .

Text 3

abhimāna hīna bhajane prabīna
biṣayete anāsakta
antara-bahire niṣkapaṭa sadā
nitya-lilā-anurakta

abhimāna—of pride; *hīna*—free; *bhajane*—in devotional service; *prabīna*—expert; *biṣayete*—to material sense gratification; *anāsakta*—unattached; *antara-bahire*—within and without; *niṣkapaṭa*—honest; *sadā*—always; *nitya-lilā*—eternal pastimes; *anurakta*—attracted.

. . . prideless, expert in devotional service, unattached to sense pleasures, always honest within and without, and attracted to the Lord's eternal pastimes.

Text 4

kaniṣṭha madhyama uttama prabhede
baiṣṇaba tri-bidha gaṇi
kaniṣṭhe ādara madhyame praṇati
uttame śuśrūṣā śuni

kaniṣṭha—beginner; *madhyama*—intermediate; *uttama*—advanced; *prabhede*—in differences; *baiṣṇaba*—Vaiṣnavas; *tri-bidha*—three kinds; *gaṇi*—considering;

kaniṣṭhe—beginner; *ādara*—respect; *madhyame*—intermediate; *praṇati*—obeisances; *uttame*—advanced; *śuśrūṣā*—eagerness to hear and worship; *śuni*—I hear.

Considering that there are three kinds of Vaiṣṇavas, namely *kaniṣṭha* (neophyte), *madhyama* (intermediate), and *uttama* (advanced) Vaiṣṇavas, I am respectful to the *kaniṣṭha*, I bow down before the *madhyama*, and I am eager to hear the words of the *uttama*.

Text 5

je jena baiṣṇaba ciniyā loiyā
ādara koirbo jabe
baiṣṇabera kṛpā jāhe sarba-siddhi
abaśya pāibo tabe

je—which; *jena*—like; *baiṣṇaba*—Vaiṣṇava; *ciniyā*—knowing; *loiyā*—taking; *ādara*—respect; *koirbaḥ*—will do; *jabe*—when; *baiṣṇabera*—of the Vaiṣṇavas; *kṛpā*—mercy; *jāhe*—in which; *sarba-siddhi*—all perfections; *abaśya*—inevitably; *pāibaḥ*—will attain; *tabe*—then.

When I properly honor them, by the Vaiṣṇavas' mercy I will attain all spiritual perfection.

Text 6

baiṣṇaba-caritra sarbadā pabitra
jei ninde himsā kori'
bhakatibinoda nā sambhāṣe ta're
thāke sadā mauna dhori'

baiṣṇaba—of the Vaiṣṇavas; *caritra*—the character; *sarbadā*—always; *pabitra*—pure; *jei*—which; *ninde*—offense; *himsā*—violence; *kori'*—doing; *bhakatibinoda*—Bhaktivinoda; *nā*—not; *sambhāṣe*—says; *ta're*—of him; *thāke*—stays; *sadā*—always; *mauna*—silence; *dhori'*—holding.

Bhaktivinoda will never blaspheme a pure Vaiṣṇava. He stays always silent.

Song 8

Text 1

kṛpā koro' baiṣṇaba ṭhākura

sambandha jāniyā bhajite bhajite
abhimāna hao dūra

kṛpā—mercy; *koro'*—please do; *baiṣṇaba*—O Vaisnava; *ṭhākura*—saibnt;
sambandha—relationship; *jāniyā*—knowing; *bhajite*—worshiping; *bhajite*—and
worshiping; *abhimāna*—pride; *hao*—will make; *dūra*—far away.

O saintly Vaiṣṇava, please be merciful to me. Only then will I understand my relationship with Lord Kṛṣṇa. Only then will I become rapt in worshipping Lord Kṛṣṇa. Only then will my false pride flee far away.

Text 2

āmi to' baiṣṇaba e buddhi hoile
amānī nā ho'bo āmi
pratiṣṭhāśā āsi' ḥṛdoya dūṣibe
hoibo niraya-gāmī

āmi—I; *to'*—indeed; *baiṣṇaba*—a Vaisnava; *e*—this; *buddhi*—intelligence;
hoile—is; *amānī*—prideless; *nā*—not; *ho'baḥ*—will be; *āmi*—I; *pratiṣṭhā*—for fame;
āśā—desire; *āsi'*—taking; *ḥṛdoya*—heart; *dūṣibe*—will be polluted; *hoibaḥ*—will be;
niraya—to hell; *gāmī*—going.

If I think, "I am a great Vaiṣṇava", I will not be prideless. If I hanker for fame, my heart will be polluted, and in the end I will go to hell.

Text 3

tomāra kiṅkora āpane jānibo
guru-abhimāna tyaji'
tomāra ucchiṣṭha pada-jala-reṇu
sadā niṣkaṭe bhaji

tomāra—of You; *kiṅkora*—the servant; *āpane*—own; *jānibaḥ*—I will know;
guru-abhimāna—the honor of a guru; *tyaji'*—renouncing; *tomāra*—of You;
ucchiṣṭha—remnants; *pada*—from the feet; *jala*—water; *reṇu*—and dust; *sadā*—
always; *niṣkaṭe*—sincerely; *bhaji*—I worship.

Renouncing the pride of thinking myself a guru, I will know that I am your servant, O saintly Vaiṣṇava. I will taste the remnants of your meals, I will accept the dust and water from your feet. I will sincerely worship you always.

Text 4

nije śreṣṭha jāni' ucchiṣṭhādi dāne
ho'be abhimāna bhāra
tāi śiṣya taba thākiyā sarbadā
nā loibo pūjā kā'ra

nije—own; *śreṣṭha*—best; *jāni'*—thinking; *ucchiṣṭha*—remnants; *ādi*—beginning; *dāne*—in the gift; *ho'be*—will be; *abhimāna*—pride; *bhāra*—great; *tāi*—because *śiṣya*—disciple; *taba*—your; *thākiyā*—staying; *sarbadā*—always; *nā*—not; *loibaḥ*—will accept; *pūjā*—worship; *kā'ra*—from anyone.

If I think, "I am most exalted", and if I give to others the remnants of my meals, then I will become very proud. Therefore I will always remain your disciple. I will never accept worship from anyone.

Text 5

amānī mānada hoile kīrtane
adhikāra dibe tumi
tomāra caraṇe niṣkapaṭe āmi
kāndiyā luṭibā bhūmi

amānī—prideless; *mānada*—respectful; *hoile*—is; *kīrtane*—in kirtana; *adhikāra*—qualification; *dibe*—will give; *tumi*—you; *tomāra*—of you; *caraṇe*—at the feet; *niṣkapaṭe*—sincerely; *āmi*—I; *kāndiyā*—weeping; *luṭibāḥ*—roll about; *bhūmi*—on the ground.

Please make me qualified. Then I be prideless and respectful. Then I will chant the holy names. Then, sincerely weeping, I will roll on the ground before your feet.

Song 9

Text 1

kabe ha'be heno daśā mora
tyaji' joḍa āśā bibidha bandhana
chāḍibā somsāra ghora

kabe—when?; *ha'be*—will be; *henaḥ*—like this; *daśā*—condition; *mora*—of me; *tyaji'*—renouncing; *joḍa*—material; *āśā*—desires; *bibidha*—various; *bandhana*—bounds; *chāḍibāḥ*—I will leave; *somsāra*—household life; *ghora*—horrible.

Cutting the bonds of material desires, I will leave this horrible household life. When will that be?

Text 2

bṛndābanābhede nabadwīpa-dhāme

bandhibo kuṭīra-khāni
śacīra nandana- caraṇa-āśroya
koribo sambandha māni'

bṛndābana—from Vṛndāvana; *abhede*—not different; *nabadwīpa-dhāme*—the abode of Navadvīpa; *bandhibah*—will bound; *kuṭīra-khāni*—a cottage; *śacīra*—of Ścaī; *nandana*—of the son; *caraṇa*—of the feet; *āśroya*—shelter; *koribah*—I will do; *sambandha*—relationship; *māni'*—knowing.

In Navadvīpa, which is not different from Vṛndāvana, I will build a small cottage. Thinking of my relationship with Him, I will take shelter of Lord Caitanya's feet.

Text 3

jāhnabī-puline cinmoya-kānane
bāsiyā bijana-sthale
kṛṣṇa-nāmāmṛta nirantara pibo
ḍākibo gaurāṅga bole

jāhnabī—of the Gaṅgā; *puline*—on the bank; *cinmoya*—spiritual; *kānane*—in the forest; *bāsiyā*—residing; *bijana-sthale*—in a secluded place; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—of the holy name; *amṛta*—the nectar; *nirantara*—always; *pibah*—I will drink; *ḍākibah*—I will call out; *gaurāṅga*—Gaurāṅga; *bole*—say.

Residing in a secluded place in the spiritual forest by the Gaṅgā's bank, I will always drink the nectar of Lord Kṛṣṇa's names. I will call out, "Gaurāṅga!"

Text 4

hā gaura-nitāi torā du'ṭī bhāi
patita-janera bandhu
adhama patita āmi he durjana
hao more kṛpā sindhu

hā—O; *gaura-nitāi*—Caitanya and Nityānanda; *torā*—You; *du'ṭī*—two; *bhāi*—brothers; *patita-janera*—of the fallen people; *bandhu*—the friends; *adhama*—lowly; *patita*—fallen; *āmi*—I; *he*—o; *durjana*—wicked; *hao*—am; *more*—to me; *kṛpā*—mercy; *sindhu*—ocean.

O Gaura-Nitāi, You are the friends of the fallen. I am very fallen and sinful. Please let me swim in Your ocean of mercy.

Text 5

kāndite kāndite śola-krośa-dhāma
jāhnabī ubhoya kūle
bhramite bhramite kabhu bhāgya-phale

dekhi kichu taru-mūle

kāndite—weeping; *kāndite*—and weeping; *śola-krośa-dhāma*—abode of 32 square miles; *jāhnabī*—of the Gaṅgā; *ubhoya*—both; *kūle*—banks; *bhramite*—wandering; *bhramite*—and wandering; *kabhū*—when; *bhāgya*—of good fortune; *phale*—the fruit; *dekhi*—I see; *kichu*—something; *taru-mūle*—under a tree.

When, weeping and weeping as wander along the Gaṅgā's banks, will I suddenly see the fruit of spiritual good fortune under a tree.

Text 6

ha ha manohara ki dekhinu āmi
boliya mūrchita ho'bo
sambita pāiya kāndibo gopane
smari duñhu kṛpā-laba

ha—O; *ha*—O; *manah*—of my heart; *hara*—thief; *ki*—what?; *dekhinu*—see; *āmi*—I; *boliya*—saying; *mūrchita*—unconscious; *ho'bah*—will be; *sambita*—consciousness; *pāiya*—regaining; *kāndibah*—I will weep; *gopane*—in a secluded place; *smari*—remembering; *duñhu*—of Them both; *kṛpā*—the mercy; *laba*—a small particle.

Calling out, "Ah! Ah! Thief of my heart! What do I see?", I will fall unconscious. Regaining consciousness, I will go to a secluded place and weep. I will know that all this was only a small particle of Gaura-Nitāi's mercy.

Song 10

Text 1

hā hā morā gaura-kīśora
kabe doyā kori' śrī-godrūma-bane
dekhā dibe mana-cora

hā—O; *hā*—Oh; *morā*—my; *gaura-kīśora*—Gaura-kīśora; *kabe*—when?; *doyā*—mercy; *kori'*—doing; *śrī-godrūma-bane*—in the forest of Godrūma; *dekhā*—sight; *dibe*—will give; *mana-cora*—the thief of my heart.

O Gaura-kīśora, O thief of my heart, when will You mercifully let me see in You in Godrūma forest?

Text 2

ānanda-sukhada kuñjera bhitorē
gadādhare bāme kori'
kāñcana-baraṇa cāñcara cikura
naṭana su-besa dhori'

ānanda-sukhada kuñjera bhitorē—in Ananda-sukhada-kunja; *gadādhare*—Gadādahar; *bāme*—on the left; *kori'*—doing; *kāñcana*—gold; *baraṇa*—color; *cāñcara*—curly; *cikura*—hair; *naṭana*—dancing; *su-besa*—glorious garments; *dhori'*—wearing.

In Ananda-sukha-kuñja You will dance, Your complexion like gold, Your hair gracefully curly, You garments glorious, and Gadādhara at Your left.

Text 3

dekhite dekhite śrī-rādhā-mādhava
rūpete koribe ālā
sakhī-gaṇa-saṅge koribe naṭana
galete mohana-mālā

dekhite—gazing; *dekhite*—and gazing; *śrī-rādhā-mādhava*—Śrī Śrī Rādhā-Kṛṣṇa; *rūpete*—the forms; *koribe*—will do; *ālā*—effulgent; *sakhī-gaṇa-saṅge*—with gopī friends; *koribe*—will do; *naṭana*—dancing; *galete*—on the necks; *mohana*—charming; *mālā*—garlands.

As I watch, You will manifest the effulgent forms of Śrī Śrī Rādhā and Kṛṣṇa. Charming flower garlands on Your necks, You will dance in the company of Your gopī friends.

Text 4

anaṅga-mañjarī sadoya hoiyā
e dāsī-korete dhori'
duhe nibedibe duñhara mādhuri
heribo noyana bhori'

anaṅga-mañjarī—Anaṅga-mañjarī; *sadoya*—merciful; *hoiyā*—being; *e*—this; *dāsī*—maidservant; *korete*—hand; *dhori'*—holding; *duhe*—both; *nibedibe*—will offer; *duñhara*—of the divine couple; *mādhuri*—sweetness; *heribaḥ*—I will see; *noyana*—eyes; *bhori'*—filling.

Merciful Anaṅga-mañjarī will take the hand of this maidservant and place her before the divine couple. Filling my eyes, I will gaze at the sweetness of the divine couple.

Song 11

Text 1

*hā hā kabe gaura-nitāi
e patita jane uru kṛpā kori'
dekhā dibe du'tī bhāi*

hā hā—oh! Oh!; *kabe*—when?; *gaura-nitāi*—gaura-Nitāi; *e*—this; *patita*—fallen; *jane*—person; *uru*—great; *kṛpā*—mercy; *kori'*—doing; *dekhā*—sight; *dibe*—will give; *du'tī*—two; *bhāi*—brothers.

Ah! Ah! When will the two brothers Gaura-Nitāi very mercifully allow this fallen person to see Them?

Text 2

*duñhu kṛpā-bale nabadwīpa-dhāme
dekhībo brajera śobhā
ānanda-sukhada- kuñja manohara
herībo nayana-lobhā*

duñhu—both; *kṛpā-bale*—by the power of the mercy; *nabadwīpa-dhāme*—in navadvīpa; *dekhībaḥ*—I will see; *brajera*—of Vraja; *śobhā*—beauty; *ānanda-sukhada-kuñja*—in Ananda-sukhada-kunja; *manohara*—charming; *herībaḥ*—I will see; *nayana*—of the eyes; *lobhā*—the desire.

When, by Their mercy, will I see the beauty of Vraja manifest in Navadvīpa? When, in Ananda-sukhada-kuñja, will my eyes see the charming sight they yearn to see?

Text 3

*tāhāra nikaṭe śrī-lalitā-kuṇḍa
ratna-bedī kota śata
jathā rādhā-kṛṣṇa līlā bistāriyā
bihārena abirata*

tāhāra—Them; *nikaṭe*—near; *śrī-lalitā-kuṇḍa*—Śrī Lalita-kunda; *ratna-bedī*—jewel courtyards; *kota*—how many?; *śata*—hundreds; *jathā*—as; *rādhā-kṛṣṇa*—Śrī Śrī Rādhā and Kṛṣṇa; *līlā*—pastimes; *bistāriyā*—manifesting; *bihārena*—enjoy pastimes; *abirata*—without stop.

How many hundreds of jewel courtyards will be manifest around Lalitā-kuṇḍa? There Śrī Śrī Rādhā and Kṛṣṇa will enjoy many pastimes without stop.

Text 4

sakhī-gaṇa jathā līlāra sahāya
nānā-sebā-sukha pāya
e dāsī tathāya sakhīre ājñāte
kārje iti-uti dhāya

sakhī-gaṇa—gopī friends; *jathā*—as; *līlāra*—of pastimes; *sahāya*—help; *nānā-sebā-sukha*—many delightful services; *pāya*—attainign; *e*—this; *dāsī*—maidservant; *tathāya*—of that place; *sakhīre*—of the gopīs; *ājñāte*—by the orders; *kārje*—duties; *iti-uti*—here and there; *dhāya*—running.

The gopīs will perform many delightful services to help the divine couple's pastimes. On the gopīs' orders, this maidservant will run here and there on various errands.

Text 5

mālatīra mālā gānthiyā ānibo
dibe tabe śakhi-kore
rādhā-kṛṣṇa-gale sakhī parāibe
nācibo ānanda-bhore

mālatīra—of jasmine flowers; *mālā*—garland; *gānthiyā*—stringing; *ānibaḥ*—I will go; *dibe*—I will give; *tabe*—then; *śakhi-kore*—in a gopī's hand; *rādhā-kṛṣṇa-gale*—onmf Rādhā and Kṛṣṇa's necks; *sakhī*—the gopī; *parāibe*—will place; *nācibaḥ*—I will dance; *ānanda-bhore*—filled with bliss.

Stringing two jasmine garlands, I will place them in a sakhī's hands. When she places them around Śrī Śrī Rādhā and Kṛṣṇa's necks, I will dance with bliss.

Song 12

Text 1

kabe āhā gaurāṅga boliyā
bhojana-śayane dehera jatana
chāribo birakta hayā

kabe—when?; *āhā*—Ah!; *gaurāṅga*—Gaurāṅga; *boliyā*—saying; *bhojana*—in eating; *śayane*—and sleeping; *dehera*—of the body; *jatana*—struggle; *chāribaḥ*—I will renounce; *birakta*—renounced; *hayā*—being.

When, calling out, "O Gaurāṅga!" will I lose all interest in eating and sleeping?

Text 2

nabadwīpa-dhāme nagare nagare
abhimāna parihari'
dhāma-bāsī-ghare mādhuikorī lobo'
khāibo udara bhari'

nabadwīpa-dhāme—in Navadvīpa; *nagare*—in the twon; *nagare*—after down; *abhimāna*—pride; *parihari'*—renouncing; *dhāma-bāsī-ghare*—in the homes of the people who live in the holy abode; *mādhuikorī*—begging; *lobo'*—doing; *khāibaḥ*—I will eat; *udara*—belly; *bhari'*—filling.

When, turning away from pride, will I wander from village to village in Navadvīpa? When, begging mādhuikorī from the residents of the holy abode, will I somehow put some food in my belly?

Text 3

nadī-taṭe giyā añjali añjali
pībo prabhu-pada-jala
taru-tale poḍi' ālasya tyajībo
pāibo śarīra bala

nadī-taṭe—on the riverbanks; *giyā*—going; *añjali*—folded hands; *añjali*—folded hands; *pībaḥ*—I will drink; *prabhu-pada-jala*—the water of the Supreme Lord's feet; *taru-tale*—under a tree; *poḍi'*—falling; *ālasya*—laziness; *tyajībaḥ*—I will renounce; *pāibaḥ*—I will attain; *śarīra*—of the body; *bala*—strength.

When, cupping my hands, will I drink the sacred Gaṅgā water flowing from the Supreme Lord's feet? When, resting under a tree, will my body become refreshed?

Text 4

kākuti koriyā gaura-gadādhara
śrī-rādhā-mādhava nāma
kāndiyā kāndiyā ḍāki ucca rabe
bhramibo sakala dhāma

kākuti—with a voice choked with emotion; *koriyā*—doing; *gaura-gadādhara*—Gaura-Gadādhara; *śrī-rādhā-mādhava*—Śrī Rādhā—Mādhava; *nāma*—names; *kāndiyā*—weeping; *kāndiyā*—and weeping; *ḍāki*—I call out; *ucca*—in a loud; *rabe*—voice; *bhramibaḥ*—I will wander; *sakala*—in the holy; *dhāma*—holy abode.

When, calling out the names, "Gaura-Gadādhara!" and "Śrī Rādhā-Mādhava!" in a voice choked with emotion, will I wander everywhere in the holy abode?

Text 5

baiṣṇaba dekhiyā poḍibo caraṇe
hṛdayera bandhu jāni'
baiṣṇaba ṭhākura prabhura kīrtana
dekhāibe dāsa māni'

baiṣṇaba—the Vaiṣṇavas; *dekhiyā*—seeing; *poḍibaḥ*—I will fall; *caraṇe*—at the feet; *hṛdayera*—of the heart; *bandhu*—the friend; *jāni'*—knowing; *baiṣṇaba*—th Vaiṣṇavas; *ṭhākura*—saints; *prabhura*—of the Lord; *kīrtana*—kīrtana; *dekhāibe*—will show; *dāsa*—servant; *māni'*—thinking.

Seeing a Vaiṣṇava, and knowing him the true friend of my heart, I will fall down before his feet. The saintly Vaiṣṇava will then teach this servant how to chant the holy nmaes of the Lord.

Chapter Three Vijñapti Appeals

Song 1

Text 1

gopīnātha mama nibedana śuno
biṣayī durjana sadā kāma-rata
kichu nāhi mora guṇa

gopīnātha—O master of the gopīs; *mama*—my; *nibedana*—statement; *śunaḥ*—please hear; *biṣayī*—materialist; *durjana*—wicked; *sadā*—always; *kāma*—to lust; *rata*—devoted; *kichu*—something; *nāhi*—not; *mora*—of me; *guṇa*—virtue.

O Gopīnātha, please hear my confession. I am a materialist. I am a sinner. I am always lusty. I have no virtues.

Text 2

gopīnātha āmāra bharasā tumi
tomāra caraṇe loinu śaraṇa
tomāra kiṅkora āmi

gopīnātha—O Gopinatha; *āmāra*—of me; *bharasā*—faith; *tumi*—You; *tomāra*—of You; *caraṇe*—at the feet; *loinu*—I accpet; *śaraṇa*—shelter; *tomāra*—of You;

kiṅkora—servant; *āmi*—I.

O Gopīnātha, I have faith in You. I take shelter of Your feet. I am Your servant.

Text 3

gopīnātha kemone śodhibe more
nā jāni bhakati karme joḍa-mati
poḍechi soṃsāra-ghore

gopīnātha—O Gopinatha; *kemone*—how?; *śodhibe*—will You purify; *more*—me; *nā*—not; *jāni*—I know; *bhakati*—devotional service; *karme*—by karma; *joḍa*—material; *mati*—mind; *poḍechi*—I fell; *soṃsāra-ghore*—in the horrible world of birth and death.

O Gopīnātha, how will You purify me? I do not understand devotional service. I think always of material things. Because of my own actions I have fallen into this horrible world.

Text 4

gopīnātha sakali tomāra māyā
nāhi mama bala jñāna su-nirmala
swādhīna nāhe e kāyā

gopīnātha—O Gopinatha; *sakali*—all; *tomāra*—of You; *māyā*—the Maya; *nāhi*—not; *mama*—of me; *bala*—strength; *jñāna*—knowledge; *su-nirmala*—very pure; *swādhīna*—independent; *nāhe*—not; *e*—this; *kāyā*—body.

O Gopīnātha, everything here is Your Māyā. I have no power, knowledge, or purity. I am not independent.

Text 5

gopīnātha niyata caraṇe sthāna
māge e pāmora kāndiyā kāndiyā
korohe koroṇā dāna

gopīnātha—O Gopinatha; *niyata*—always; *carāṇe*—at the feet; *sthāna*—place; *māge*—begs; *e*—this; *pāmora*—sinner; *kāndiyā*—weeping; *kāndiyā*—and weeping; *korohe*—please do; *koroṇā*—of mercy; *dāna*—the gift.

O Gopīnātha, weeping and weeping, this sinner begs for an eternal place at Your feet. Please give him a gift of Your mercy.

Text 6

*gopīnātha tumi to' sakali pāra
durjane tarite tomāra śakati
ke āche pāpīra āra*

gopīnātha—O Gopinatha; *tumi*—You; *to'*—indeed; *sakali*—all; *pāra*—power; *durjane*—sinner; *tarite*—to deliver; *tomāra*—of You; *śakati*—the power; *ke*—who?; *āche*—is; *pāpīra*—sinner; *āra*—other.

O Gopīnātha, You have all power. You have the power to deliver any sinner. Who is more sinful than me?

Text 7

*gopīnātha tumi kṛpā pārābāra
jībera kāraṇe āsiyā prapañce
līlā koile su-bistāra*

gopīnātha—O Gopinatha; *tumi*—You; *kṛpā*—mercy; *pārābāra*—ocean; *jībera*—of the souls; *kāraṇe*—the origin; *āsiyā*—going; *prapañce*—to the material world; *līlā*—pastimes; *koile*—do; *su-bistāra*—many.

O Gopīnātha, You are an ocean of mercy. For the conditioned souls' sake You come to this world and enjoy many pastimes.

Text 8

*gopīnātha āmi ki doṣe doṣī
asura sakala pāilo caraṇa
binoda thākilo bāsi'*

gopīnātha—O Gopinatha; *āmi*—I; *ki*—what?; *doṣe*—fault; *doṣī*—a sinner; *asura*—demons; *sakala*—all; *pāilah*—attained; *caraṇa*—feet; *binoda*—Bhaktivinoda; *thākilah*—stays; *bāsi'*—residing.

O Gopīnātha, I am the sinner of sinners. All the demons have already attained Your feet. Only Bhaktivinoda was left behind.

Song 2

Text 1

*gopīnātha ghucāo soṃsāra-jwālā
abidyā-jātanā āra nāhi sahe
janama-maraṇa-mālā*

gopīnātha—O Gopīnātha; *ghucāḥ*—please destroy; *soṃsāra*—of the material world; *ḵwālā*—flames; *abidyā*—of ignorance; *jātanā*—the sufferings; *āra*—and; *nāhi*—not; *sahe*—I tolerate; *janama*—of births; *maraṇa*—and deaths; *mālā*—this garland.

O Gopīnātha, please extinguish these flames of material life. I cannot bear the tortures of ignorance. I cannot bear the weight of this necklace of births and deaths.

Text 2

gopīnātha āmi to' kāmera dāsa
biṣaya-bāsanā jāgiche ḥṛdoye
phāndiche karama phānse

gopīnātha—O Gopīnātha; *āmi*—I; *to'*—indeed; *kāmera*—of lust; *dāsa*—the servant; *biṣaya*—material; *bāsanā*—desires; *jāgiche*—awaken; *ḥṛdoye*—in the heart; *phāndiche*—caught; *karama*—of karma; *phānse*—in the noose.

O Gopīnātha, I am lust's servant. Material desires have awakened in my heart. I stand with the noose of karma around my neck.

Text 3

gopīnātha kabe bā jāgibo āmi
kāma-rūpa ari dūre teyāgibo
ḥṛdoye sphuribe tumi

gopīnātha—O Gopīnātha; *kabe*—when?; *bā*—or; *jāgibaḥ*—will awaken; *āmi*—I; *kāma-rūpa*—in the form of lust; *ari*—the enemy; *dūre*—far away; *teyāgibaḥ*—I will abandon; *ḥṛdoye*—in the heart; *sphuribe*—manifest; *tumi*—You.

O Gopīnātha, when will I awaken? When will I flee far away from my enemy lust? When will You appear in my heart?

Text 4

gopīnātha āmi to' tomāra jana
tomāre chāriyā soṃsāra bhajinu
bhuliyā āpana dhana

gopīnātha—O Gopīnātha; *āmi*—I; *to'*—indeed; *tomāra*—of You; *jana*—persons; *tomāre*—of You; *chāriyā*—renouncing; *soṃsāra*—material world; *bhajinu*—worship; *bhuliyā*—forgetting; *āpana*—own; *dhana*—treasure.

O Gopīnātha, I am Your servant. I left You and came to the world of birth and death. I forgot my treasure.

Text 5

*gopīnātha tumi to' sakali jāno
āpanara jane daṇḍiyā ekhona
śrī-carāṇe deho sthāna*

gopīnātha—O Gopīnātha; *tumi*—You; *to'*—indeed; *sakali*—everything; *jānaḥ*—know; *āpanara*—own; *jane*—person; *dandiyā*—punishing; *ekhona*—one; *śrī-carāṇe*—at the feet; *dehaḥ*—please give; *sthāna*—a place.

O Gopīnātha, You know everything. Please punish this servant, and then give him a place at Your feet.

Text 6

*gopīnātha ei ki bicāra taba
bimukha dekhiyā chāro nija-jane
na koro' koruṇa-laba*

gopīnātha—O Gopīnātha; *ei*—this; *ki*—what; *bicāra*—consideration; *taba*—of You; *bimukha*—averse; *dekhiyā*—seeing; *chāraḥ*—abandon; *nija-jane*—own servant; *na*—not; *koro'*—do; *koruṇa-laba*—a fragment of mercy.

O Gopīnātha, when You see a servant turns away from You, do You abandon him? Do You not give him even a small particle of mercy? Is that Your idea?

Text 7

*gopīnātha āmi to' mūrakha ati
kise bhālo hoyā kabhu nā bujhinu
tāi heno mama gati*

gopīnātha—O Gopīnātha; *āmi*—I; *to'*—indeed; *mūrakha*—a fool; *ati*—very; *kise*—what kind of?; *bhālaḥ*—good; *hoyā*—is; *kabhu*—when; *nā*—not; *bujhinu*—I understood; *tāi*—because; *henaḥ*—like this; *mama*—my; *gati*—destination.

O Gopīnātha, I am a great fool. I never knew what was good for me. That was my fate.

Text 8

*gopīnātha tumi to' paṇḍita bara
mūḍhera maṅgala tumi anweṣibe
e dāse nā bhābo' para*

gopīnātha—O Gopīnātha; *tumi*—You; *to'*—indeed; *paṇḍita*—learned; *bara*—best; *mūḍhera*—of fools; *maṅgala*—auspiciousness; *tumi*—You; *anweṣibe*—seek;

e—this; *dāse*—servant; *nā*—not; *bhābo'*—this; *para*—an outsider.

O Gopīnātha, You are very wise. You try to do good to fools. Please don't think this servant is a stranger.

Song 3

Text 1

*gopīnātha āmāra upāya nāi
tumi kṛpā kori' āmāre loile
somsāre uddhāra pāi*

gopīnātha—O Gopīnātha; *āmāra*—of me; *upāya*—method; *nāi*—not; *tumi*—You; *kṛpā*—mercy; *kori'*—doing; *āmāre*—me; *loile*—take; *somsāre*—from the material world; *uddhāra*—deliverance; *pāi*—I attain.

O Gopīnātha, I have no other hope. Only if You kindly take me will I escape this world of birth and death.

Text 2

*gopīnātha porechi māyāra phere
dhana dārā suta ghireche āmāre
kāmete rekheche jere*

gopīnātha—O Gopīnātha; *porechi*—I fell; *māyāra*—of Maya; *phere*—in the calamity; *dhana*—wealth; *dārā*—wife; *suta*—children; *ghireche*—surround; *āmāre*—me; *kāmete*—in list; *rekheche jere*—bringing the consequences.

O Gopīnātha, I fell into Māyā's dangerous trap. Wife, children, and wealth surround me. Now I must face the consequences of my material desires.

Text 3

*gopīnātha mana je pāgala mora
nā māne śāśana sadā acetana
biṣaye ro'yeche ghora*

gopīnātha—O Gopīnātha; *mana*—mind; *je*—which; *pāgala*—crazy; *mora*—of me; *nā*—not; *māne*—understands; *śāśana*—instruction; *sadā*—always; *acetana*—unconscious; *biṣaye*—in material sense objects; *ro'yeche*—makes stay; *ghora*—horrible.

O Gopīnātha, my crazy mind never understands good advice. It keeps me stunned, trapped in the horrors of sense pleasures.

Text 4

*gopīnātha hāra je menechi āmi
aneka jatana hoilo biphala
ekhona bharasā tumi*

gopīnātha—O Gopīnātha; *hāra*—defeat; *je*—which; *menechi*—I accept; *āmi*—I; *aneka*—many; *jatana*—efforts; *hoilaha*—was; *biphala*—useless; *ekhona*—only; *bharasā*—faith; *tumi*—You.

O Gopīnātha, now I accept defeat. My many struggles were fruitless. I have faith only in You.

Text 5

*gopīnātha kemone hoibe gati
prabala indriyā baśi-bhūta mana
na chāre biṣaya-rati*

gopīnātha—O Gopīnātha; *kemone*—like what?; *hoibe*—will be; *gati*—destination; *prabala*—powerful; *indriyā*—senses; *baśi-bhūta*—subdued; *mana*—mind; *na*—not; *chāre*—abandons; *biṣaya*—to material sense objects; *rati*—attraction.

O Gopīnātha, what will become of me? My mind has become the slave of my powerful senses. It will not give up its love for sense pleasures.

Text 6

*gopīnātha hṛdoye basiyā mora
manake śamiyā loho nija pāne
ghucibe bipada ghora*

gopīnātha—O Gopīnātha; *hṛdoye*—in the heart; *basiyā*—residing; *mora*—of me; *manake*—the mind; *śamiyā*—pacifying; *loha*—take; *nija*—own; *pāne*—in the direction; *ghucibe*—destroy; *bipada*—calamities; *ghora*—horrible.

O Gopīnātha, please stay in my heart. Please pacify my mind. Please accept me. Please destroy these terrible calamities.

Text 7

*gopīnātha anātha dekhiyā more
tumi hṛṣikeśa hṛṣika damiyā
tārahe samsṛti-ghore*

gopīnātha—O Gopīnātha; *anātha*—without a master; *dekhiyā*—seeing; *more*—me; *tumi*—You; *hṛṣīkeśa*—the master of the senses; *hṛṣīka*—senses; *damiyā*—subduing; *tārahe*—please deliver; *samsṛti-ghore*—in the horrible material world.

O Gopīnātha, You are the master of the senses. Seeing that I have no one to protect me, please control my senses and deliver me from this horrible world of birth and death.

Text 8

gopīnātha galāya legeche phaṅsa
kṛpā-asi dhori' bandhana chediyā
binode koroho dāsa

gopīnātha—O Gopīnātha; *galāya*—on the neck; *legeche*—rests; *phaṅsa*—noose; *kṛpā*—of mercy; *asi*—the sword; *dhori'*—grasping; *bandhana*—bondage; *chediyā*—cutting; *binode*—Bhaktivinoda; *korohaḥ*—please make; *dāsa*—servant.

O Gopīnātha, the noose is now around my neck. Grasping the sword of mercy, please cut that noose. Please make Bhaktivinoda Your servant.

Song 4

Text 1

śrī-rādhā-kṛṣṇa-pada-kamale mana
kemone lobhibe carama śaraṇa

śrī-rādhā-kṛṣṇa-pada-kamale—at the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa; *mana*—O my heart; *kemone*—how?; *lobhibe*—I will obtain; *carama*—final; *śaraṇa*—shelter.

O my heart, how will I take shelter of Śrī Śrī Rādhā and Kṛṣṇa's lotus feet?

Text 2

cira-dina koriyā o caraṇa āśa
āche he basiyā e adhama dāsa

cira—many; *dina*—days; *koriyā*—doing; *aḥ*—that; *caraṇa*—feet; *asa*—desire; *āche*—is; *he*—O; *basiyā*—residing; *e*—this; *adhama*—lowly; *dāsa*—servant.

For many days this lowly servant has yearned to attain Their feet.

Text 3

*he rādhe he kṛṣṇacandra bhakta-praṇa
pāmāre jugala-bhakti koro' dāna*

he—O; *rādhe*—Rādhā; *he*—O; *kṛṣṇacandra*—Kṛṣṇa; *bhakta-praṇa*—O life of the devotees; *pāmāre*—sinner; *jugala*—for the divine couple; *bhakti*—devotion; *koro'*—please do; *dāna*—gift.

O Rādhā! O Kṛṣṇacandra! O life of the devotees! To this sinner please give devotion to You both.

Text 4

*bhakti-hīna boli' nā koro' upekhā
mūrkhā-jane deho' jñāna-su-śikhā*

bhakti—devotion; *hīna*—withjout; *boli'*—saying; *nā*—not; *koro'*—do; *upekhā*—neglect; *mūrkhā-jane*—to the fool; *deho'*—please give; *jñāna-su-śikhā*—good instruction.

Please don't say, "Ah! He has no devotion." Please don't abandon me. Please teach this fool what is right.

Text 5

*biṣaya-pipāsā-prapīḍita dāse
deho' adhikāra jugala-bilāse*

biṣaya—for material sense objects; *pipāsā*—by the thirst; *prapīḍita*—tortured; *dāse*—servant; *deho'*—give; *adhikāra*—qualification; *jugala*—of the divine couple; *bilāse*—in the pastimes.

Please make this servant, this servant now tortured by the thirst for sense pleasures, qualified to serve You in Your pastimes.

Text 6

*cañcala-jībana- srota prabahiya
kālera sāgore dhāya
gelo je dibasa nā āsibe āra
ebe kṛṣṇa ki upāya*

cañcala—flickering; *jībana*—life; *srota*—stream; *prabahiya*—powerful; *kālera*—of time; *sāgore*—in the ocean; *dhāya*—running; *gelaḥ*—goes; *je*—which; *dibasa*—days; *nā*—not; *āsibe*—will be; *āra*—and; *ebe*—now; *kṛṣṇa*—Kṛṣṇa; *ki*—what?; *upāya*—solution.

The powerful river of this flickering life runs into the ocean of time. The days that have gone will not come again. O Kṛṣṇa, what will I do?

Text 7

*tumi patita-janera bandhu
jāni he tomāra nātha
tumi to' koruṇa-jala-sindhu*

tumi—You; *patita-janera*—of the fallen; *bandhu*—the friend; *jāni*—I know; *he*—O; *tomāra*—of You; *nātha*—O master; *tumi*—You; *to'*—indeed; *koruṇa-jala-sindhu*—an ocean of mercy.

You are the friend of the fallen. You are an ocean of mercy. O master, I know this very well.

Text 8

*āmi bhāgya-hīna ati arbacīna
nā jāni bhakati-leśa
nija-guṇe nātha koro' ātmasāta
ghucaiyā bhāba-kleśa*

āmi—I; *bhāgya-hīna*—unfortunate; *ati*—very; *arbacīna*—foolish; *nā*—not; *jāni*—I know; *bhakati-leśa*—a little about devotional service; *nija*—own; *guṇe*—virtue; *nātha*—O Lord; *koro'*—please do; *ātmasāta*—Your own; *ghucaiyā*—destroying; *bhāba*—of this world for birth and death; *kleśa*—the sufferings.

I am very unfortunate. I am a great fool. I do not know anything about devotional service. O master, please destroy these material sufferings. Please, because You are so kind and virtuous, accept me.

Text 9

*siddha-deha diyā bṛndābana-mājhe
sebāmṛta koro' dāna
piyāiyā prema matta kori' more
śuno nija guṇa-gāna*

siddha—perfect; *deha*—body; *diyā*—giving; *bṛndābana-mājhe*—in Vṛndāvana; *sebā*—of service; *amṛta*—nectar; *koro'*—do; *dāna*—gift; *piyāiyā*—giving; *prema*—pure love; *matta*—intoxicated; *kori'*—doing; *more*—to me; *śunaḥ*—please hear; *nija*—own; *guṇa*—of the virtues; *gāna*—the song.

Please give me a spiritual body. In the world of Vṛndāvana please make me drink the nectar of service to You. Please make me drunk with love for You. Please listen as I sing Your glories.

Text 10

jugala-sebāya śrī-rāsa-maṇḍale
nijukta koro' āmāya
lalitā sakhīra ajogyā kiṅkorī
binoda dhoriche pāya

jugala—for the divine couple; *sebāya*—service; *śrī-rāsa-maṇḍale*—in the rasa dance circle; *nijukta*—engaged; *koro'*—doing; *āmāya*—of me; *lalitā sakhīra*—of Lalita-sakhi; *ajogyā*—unqualified; *kiṅkorī*—maidservant; *binoda*—Bhaktivinoda; *dhoriche*—grasps; *pāya*—the feet.

Please allow me to serve You in the rāsa-dance circle. Lalitā-sakhī's unworthy maidservant Bhaktivinoda grasps Your feet.

Chapter Four
Ucchwāsa-kīrtana
Ecstatic Chanting

Section One
Nama-kīrtana
Chanting of the Holy Names

Song 1

Text 1

kali-kukkura-kadana jadi cāo (he)
kali-juga-pābana kali-bhoya-nāśana
śrī-sacī-nandana gāo (he)

kali—of Kali-yuga; *kukkura*—the dog; *kadana*—beating; *jadi*—if; *cāaḥ*—desire; *(he)*—Oh; *kali-juga-pābana*—the purifier of the Kali-yuga; *kali-bhoya*—the fears of the Kali-yuga; *nāśana*—destroying; *śrī-sacī-nandana*—the son of Śacī; *gāaḥ*—chant; *he*—Oh.

If you desire to beat the dog of Kali-yuga and chase it away, then please chant, "Kali-juga-pāvana (O purifier of the Kali-yuga)! Kali-bhaya-nāśana (O destroyer of the fears Kali-yuga brings), Śrī Śacī-nandana (O son of Śacī)!"

Text 2

gadādhara-madana nitā'yera prāna-dhana

adwaitera prapūjita gorā
nimāyi biśwambhara śrīnibāsa-iśwara
bhakta-samūha-cita-corā

"Gadādhara-madana (O delight of Gadādhara)! Nitā'yera prāṇa-dhana (O treasure of Nityānanda's life)! Adwaitera prapūjita (O Lord worshiped by Advaita)! Gorā (O fair Lord)! Nimāyi (O Nimāi)! Viśvambhara (O maintainer of the worlds)! Śrīnivāsa-iśwara (O master of Śrīvāsa)! Bhakta-samūha-cita-corā (O Lord who charms the devotees' hearts)!"

Text 3

nadīyā-śaśadhara māyāpura-iśwara
nāma-prabartana sura
gṛhi-jana-śikhaka nyāsi-kula-nāyaka
mādhava rādhā-bhāva-pūra

"Nadīyā-śaśadhara (O moon of Nadīyā)! Māyāpura-iśwara (O master of Māyāpura)! Nāma-pravartana (O preacher of the holy names)! Sura (O Supreme Personality of Godhead)! Gṛhi-jana-śikhaka (O teacher of the householders)! Nyāsi-kula-nāyaka (O leader of the sannyāsīs)! Mādhava (O husband of the goddess of fortune)! Rādhā-bhāva-pūra (O master flooded with Śrī Rādhā's ecstatic love)!"

Text 4

sārvabhauma-śodhana gajapati-tāraṇa
rāmānanda-poṣaṇa bīra
rūpānanda-bardhana sanātana-pālana
haridāsa-modana dhīra

Sārvabhauma-śodhana (O purifier of Sārvabhauma)! Gajapati-tāraṇa (O deliverer of King Pratāparudra)! Rāmānanda-poṣaṇa (O maintainer of Rāmānanda Rāya)! Vīra (O hero)! Rūpānanda-varadhana (O delight of Rūpa Gosvāmī)! Sanātana-pālana (O protector of Sanātana Gosvāmī)! Haridāsa-modana (O delight of Haridāsa Ṭhākura)! Dhīra (O saintly Lord)!"

Text 5

braja-rasa-bhāvana duṣṭa-mana-sātana
kapaṭi bighātana kāma
śuddha-bhakta-pālana śuṣka-jana-tāḍana
chala-bhakti-dūṣaṇa rāma

Vraja-rasa-bhāvana (O Lord who tastes the nectar of the ecstatic love present in Vraja)! Duṣṭa-mana-sātana (O Lord who punishes the wicked mind)! Kapaṭi-vighātana (O Lord who punishes the hypocrites)! Kāma (O Lord splendid like Kāmadeva)! Śuddha-bhakta-pālana (O protector of the pure devotees)! Śuṣka-jana-tāḍana (O punisher of the dry so-called ascetics)! Chala-bhakti-dūṣaṇa (O punisher

of the hypocrites)! Rāma (O supreme enjoyer)!

Song 2

Text 1

bibhābarī śeṣa āloka prabeśa
nidrā chāri' utho jība
bolo hari hari mukunda murāri
rāma kṛṣṇa hayagrība

bibhābarī—of night; *śeṣa*—at the end; *āloka*—glimpses of sunlight; *prabeśa*—manifestation; *nidrā*—sleep; *chāri'*—abandoning; *uthaḥ*—rise; *jība*—O souls; *bolah*—chant; *hari*—Hari; *hari*—Hari; *mukunda*—Mukunda; *murāri*—Murāri; *rāma*—Rāma; *kṛṣṇa*—Kṛṣṇa; *hayagrība*—Hayagrīva.

This is a song sung by Bhaktivinoda Ṭhākura. He's asking everyone to rise early in the morning. "Bibhābarī śeṣa", the night is over. "Aloka prebeśa", the glimpses of sunlight are there. Now you get up. "Nidrā chāri' utho jība." Don't sleep any more. 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 Kṛṣṇa mantra.*

Mukunda means one who gives liberation. Murāri means Kṛṣṇa, the enemy of the demon of the name Mura. Rāma. His another name celebrated as Rāma. Hayagrīva is another incarnation of Kṛṣṇa.*

Text 2

nṛsimha bāmana śrī-madhusūdana
brajendra-nandana śyāma
pūtanā-ghātana kaitābha-śātana
jaya dāśarathi rāma

Similarly, Nṛsimha, Narahari: Half-lion half-man Nṛsimhadeva. Vāmana incarnation. Nrsimha, Vamana, Śrī Madhusūdana. Madhusūdana: There was a demon Madhu and Kaitabha. They came to swallow up Brahma after his creation. So they were killed. Therefore Kṛṣṇa's another name is Madhusdana. Madhusudana name is found in Bhagavad-gita in various places. Madhusudana means "the enemy of Madhu". Kṛṣṇa is both friend and enemy. He's actually friend of everyone, but He becomes enemy-like for one who treats Him like an enemy. He's nobody's enemy, but if someone wants to see Him as an enemy, He appears like enemy. That is absolute. So the demons, they want to see Kṛṣṇa 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. Vrajendra-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 demons. Similarly, He is known as Vrajendra-nandana, the son of Vṛndāvana, because He appeared as the son of Vraja's Yaśodā and Nanda, so Vrajendra-nandana. Śyāma. His bodily hue is black hue, therefore He is called Syamasundara. Pūtanā-ghātana, Kaitabha-satana, Jaya Dasarathi Rama. In connection of His killing of the Ravana, He is glorified: Jaya. Dāśarathi means His father's name was Daśartaha, so He's Dāśarathi. Dāśarathi Rāma. Jaya Dāśarathi Rāma. Dāśarathi Rāma.*

Text 3

jaśodā-dulāla gobinda gopāla
 bṛndābana-purandara
 gopī-priya-jana rādhikā-ramaṇa
 bhūbana-sundara-bara

Yaśodā-dulāla, Govinda, Gopāla. Yaśodā-dulāla means pet son of Mother Yaśodā. Govinda, Gopāla. And He's cowherd boy. Govinda, giving pleasure to the cows. Vṛndāvana-purandara, the chief of the Vṛndāvana land. He's the center of attraction for everyone in Vṛndāvana. Gopī-priya-jana, He's very favorable to the gopīs. Gopī-priya. Rādhikā-ramaṇa, and He's always enjoying the company of Rādhārāṇī. Therefore His name is Rādhikā-ramaṇa. Bhuvana-sundara-vara. So, He's attracted so many gopīs. 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-vara. "Vara" means the chief*

Text 4

rāvaṇānta-kora mākhana-taskora
 gopī-jana-bastra-hārī
 brajera rākhala gopa-bṛnda-pāla
 citta-hārī baṁśī-dhārī

Rāvaṇāntakara, Mākhana-taskara. Gopī-jana-vastra-hārī. As Rama, when He appeared as Lord Ramacandra, He killed Rāvaṇa. Rāvaṇāntakara. Mākhana-taskara. And in Vṛndāvana He is known as the butter-thief. In His childhood pastimes He used to steal butter from the pots of the gopīs. That was His pleasure pastimes. Therefore He's called Mākhana-taskara, Mākhana-cora. Gopī-vastra-hārī. And He also stole the garments of the gopīs while they were taking bath. This is very confidential. Actually, the gopīs 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 could He be husband for all the gopīs? That is superficial. But He accepted. Because the gs wanted to become wives of Kṛṣṇa, therefore Kṛṣṇa accepted that proposal. In order to show them the mercy, He stole

the garments, because the husband can take away the covering of the 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 gopīs naked, but because they wanted to become wife, and He fulfilled their desire. Token. "Yes. I'm your husband. I'm taking your garment. Now take your garment and go home." Therefore He is known as Gopī-jana-vastra-hārī. Brajera Rākhala, Gopa-vṛnda-pāla, Citta-hārī, Vaṁśī-dhārī. Brajera Rākhala, the cowherd boys in Vṛndāvana. And Gopa-vṛnda-pāla. His only object was to satisfy the cowherdsmen, including His father and uncle. They're all keeping cows. To please them. So He's Gopa-vṛnda-pāla. Citta-hārī Vaṁśī-dhārī. And when He's playing the flute, it taking away the heart of everyone.*

Text 5

jogīndra-bandana śrī-nanda-nandana
braja-jana-bhaya-hārī
navīna-nīrada rūpa-manohara
mohana-baṁśī-bihārī

Yogīndra-vandana. In spite of Kṛṣṇa's playing like a small cowherd boy in Vṛndāvana, just like a village boy making jokes with His friends, but still He's Yogīndra-vandana. Yogīndra means "greatest yogīs, mystics". The meditation, whom are they trying to find out? This Kṛṣṇa. They are trying to find out Kṛṣṇa. But they do not know they're trying to find out Kṛṣṇa. They're thinking something else. So unless they come to the point of concentrating their mind on Kṛṣṇa, their yogic principle or mystic power is baffled. "Yoginām api sarveṣāṁ mad-gatenāntarātmanah". The yogī, the first-calls yogī, must keep always Kṛṣṇa within his heart. That is perfection of yoga. Therefore He is called Yogīndra-vandana. Śrī Nanda-nandana, Braja-jana-bhaya-hārī. Although He's worshiped by the great mystics, still He lives in Vṛndāvana as the son of Nanda Mahārāja. The residents of Vṛndāvana, they feel safe and sound under the protection of Kṛṣṇa. Navīna-nīrada, Rūpa-manohara, Mohana-baṁśī-bihārī. Navīna-nīrada. Nīrada means "cloud". His complexion is just like a new cloud. New cloud, blackish. Generally black is not considered very beautiful within this material world, but because His body's transcendental, even He's blackish, He's the universally attractive: Rūpa-manohara. Mohana-baṁśī-bihārī. Simply when He stands with His flute, He, even though He's blackish, He becomes so attractive to everyone.*

Text 6

jaśodā-nandana kamsa-niṣūdana
nikuñja-rāsa-bilāsī
kadamba-kānana rāsa-parāyaṇa
bṛndā-bīpina-nibāsī

Yaśodā-nandana, Kāmsa-nisūdana. He is very much celebrated as the son of Mother Yaśodā. He's the killer of Kāmsa, and Nikuñja-rāsa-vilāsi. And used to dance rāsa-dance in the nikuñja. Vaiṣṇī-vaṭa, nikuñja. Kadamba-kānana-rāsa-parāyana. There are many kadamba trees. Kadamba is a kind of flower that is especially grown in Vṛndāvana. Very fragrant and beautiful soild flower, round. So Kadmaba-kānana. He used to enjoy the rāsa dance underneath the tree of this kadamba.*

Text 7

ānanda-bardhana prema-niketana
 phula-śara-jojaka kāma
 gopāṅganā-gaṇa- citta-binodana
 samasta-guṇa-gāna-dhāma

Ananda-varadhana, Prema-niketana, Phula-śara-yojaka-kāma. So He was exciting the lusty desires of the gopīs and increasing their transcendental bliss: Ananda-varadhana. Prema-niketana. Becausee's the reservoir of all pleasure. The gopīs 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: Kṛṣṇa. Ananda-varadhana. 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, Kṛṣṇa, 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-śara-yojaka-kāma. 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 gopīs. They used to come there, and both of them, there was no decrease. They were increasing their desire, and Kṛṣṇa was supplying that. Without any material concept of life they were simply dancing, that's all. Gopāṅganā-gaṇa-citta-vinodana. Samasta-guṇa-gaṇa-dhāma. He's especially attractive for the gopāṅganā. Gopāṅganā means the damsels of Vraja-dhāma. Gopāṅganā-gaṇa-citta-vinodana. They were simply absorbed in Kṛṣṇa's thought. They were so much become attracted and attached to Kṛṣṇa 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 gopīs. Samasta-guṇa-gaṇa-dhāma. He's the reservoir of all transcendental qualities.*

Text 8

jamunā-jīvana keli-parāyana
 mānasa-candra-cakora
 nāma-sudhā-rasa gāo kṛṣṇa-jaśa
 rākho bacana mana mora

Yamunā-jīvana. Keli-parāyana. Mānasa-candra-cakora. Mānasa-candra-cakora:

There's a bird which is known as cakora. He looks toward the moonshine. Similarly, He was the moon among the gopīs, and they were simply looking after Him. And He's the life of the river Yamunā.*

Nāma-sudhā-rasa, gāo kṛṣṇa-jaśa rākho bacana. So Bhaktivinoda Ṭhākura is requesting everyone, "Now you chant all these different names of the Lord, and sing. Rākho bacana mama. My dear mind, please keep my word. Don't refuse. Go on chanting all these holy names of Kṛṣṇa."*

Section Two
Rūpa-kīrtana
Singing the Glories of the Lord's Form

Song 1

(Kāmōda-rāga)

Text 1

janama sa-phala tā'ra kṛṣṇa-daraśana jā'ra
bhāgya hoiyāche eka-bāra
bikaśiyā hṛn-nayana kori' kṛṣṇa-daraśana
chāre jība cittera bikāra

janama—birth; sa-phala—fruitful; tā'ra—of him; kṛṣṇa-daraśana—the sight of Lord Kṛṣṇa; jā'ra—of whom; bhāgya—good fortune; hoiyāche—is; eka-bāra—one time; bikaśiyā—manifesting; hṛn-nayana—in the eyes of the heart; kori'—doing; kṛṣṇa—of Kṛṣṇa; daraśana—the sight; chāre—abandoned; jība—the soul; cittera—of the heart; bikāra—material misconceptions.

A person who once sees Lord Kṛṣṇa becomes fortunate. His birth in this world has borne its true fruit. Gazing at Lord Kṛṣṇa with the eyes of his heart, that soul becomes free of the disease of material desire in his heart.

Text 2

bṛndābana-keli catura bana-mālī
tri-bhaṅga-bhaṅgima-rūpa baṁśī-dhārī aparūpa
rasamoya-nidhi guṇa-śālī

bṛndābana-keli—Vṛndāvana pastimes; catura—expert; bana-mālī—wearing a forest garland; tri-bhaṅga-bhaṅgima-rūpa—threefold bending form; baṁśī-dhārī—

holding a flute; *aparūpa*—wonderful; *rasamoya-nidhi*—ocean of nectar; *guṇa-śālī*—filled with transcendental qualities.

Lord Kṛṣṇa is expert at enjoying pastimes in Vṛndāvana. He plays the flute and wears a forest-flower garland. His wonderful form is threefold-bending. His is full of transcendental qualities. He is an ocean of nectar.

Text 3

barṇa-naba-jaladhara śire śikhi-piccha-bara
alaka tilaka śobhā pāya
paridhana pīta-bāsa badane madhura-hāsa
heno rūpa jagata mātāya

barṇa-naba-jaladhara—the color of a new cloud; *śire*—on His head; *śikhi-piccha-bara*—a graceful peacock-feather; *alaka*—curling hair; *tilaka*—tilaka; *śobhā*—beauty; *pāya*—attaining; *paridhana*—wearing; *pīta-bāsa*—yellow garments; *badane*—on His mouth; *madhura*—sweet; *hāsa*—smile; *henah*—like; *rūpa*—form; *jagata*—the world; *mātāya*—wild.

He is the color of a new raincloud. On His head is a graceful peacock feather. His tilaka and His curly locks are graceful and splendid. He wears yellow garments. A sweet smile stays on His lips. His handsomeness makes the world wild with joy.

Text 4

indranīla jini' kṛṣṇa-rūpa-khani
heriyā kadamba-mūle
mana ucātana nā cale caraṇa
soṁsāra gelāma bhule

indranīla—sapphire; *jini'*—defeating; *kṛṣṇa-rūpa-khani*—the mine of Kṛṣṇa's handsomeness; *heriyā*—seeing; *kadamba*—kadamba; *mūle*—at the root; *mana*—heart; *ucātana*— *nā cale caraṇa* *soṁsāra gelāma bhule*.

As I gaze at Kṛṣṇa under that kadamba tree, Kṛṣṇa whose dark complexion defeats the sapphires, Kṛṣṇa who is a jewel mine of handsomeness, my heart yearns to stay with Him. My feet do not move from that place. I have forgotten everything about the material world.

Text 5

(sakhī he) sudhāmoya se rūpa-mādhurī
dekhile nayana hoya acetana
jhare premamoya bāri

sakhī—friend; *he*—O; *sudhāmoya*—nectar; *se*—thus; *rūpa*—of handsomeness;

mādhurī—sweetness; *dekhile*—saw; *nayana*—eyes; *hoya*—is; *acetana*—unconscious; *jhare*—flows; *premamoya*—of love; *bāri*—tears.

O my friend, as I gaze at the nectar sweetness of Kṛṣṇa's form, tears of love flow from my eyes, and I fall unconscious.

Text 6

kibe cūrā śire kiba baṁśī kare
kibe se tri-bhaṅga-ṭhama
caraṇa-kamale āmiyā uchale
tāhāte nūpura-dāma

kibe—how glorious!; *cūrā*—the crown; *śire*—on His head; *kiba*—how glorious!; *baṁśī*—the flute; *kare*—in His hand; *kibe*—how glorious!; *se tri-bhaṅga-ṭhama*—His threefold-bending form; *caraṇa-kamale*—on His lotus feet; *āmiyā*—nectar; *uchale*—flooding; *tāhāte*—there; *nūpura*—of anklets; *dāma*—string.

How glorious is the crown on His head! How glorious is the flute in His hand! How glorious is His threefold-bending form! His tinkling anklets are a flood of nectar at His lotus feet!

Text 7

sadā āśā kori bhr̥ṅga-rūpa dhorī'
caraṇa-kamale sthāna
anāyāse pāi kṛṣṇa-guṇa gāi
āra nā bhajabo āna

sadā—eternally; *āśā*—desire; *kori*—I do; *bhr̥ṅga-rūpa*—the form of a bee; *dhorī'*—holding; *caraṇa-kamale*—at the lotus feet; *sthāna*—place; *anāyāse*—easily; *pāi*—I attain; *kṛṣṇa-guṇa*—the glories of Śrī Kṛṣṇa; *gāi*—I sing; *āra*—and; *nā*—not; *bhajabo*—worship; *āna*—another.

Again and again I yearn to become a bumblebee, for then I may easily approach Lord Kṛṣṇa's lotus feet and sing His glories. No one else will I worship.

Section Three
Guṇa-kīrtana
Singing the Glories of the Lord's Qualities

Song 1

(Dhanaśī-rāga)

Text 1

*bahirmukha ho'ye māyāre bhajiye
somsāre hoinu rāgī
kṛṣṇa doyāmoya prapañce udoya
hoila āmāra lāgi*

bahirmukha—outside; *ho'ye*—is; *māyāre*—of Maya; *bhajiye*—worshipping; *somsāre*—material world; *hoinu*—do; *rāgī*—love; *kṛṣṇa*—Lord Kṛṣṇa; *doyāmoya*—merciful; *prapañce*—in the material world; *udoya*—arise; *hoila*—was; *āmāra*—me; *lāgi*—taking.

I turned away from Lord Kṛṣṇa. I worshiped Māyā. I fell in love with the world of birth and death. Then merciful Kṛṣṇa came to this world to rescue me.

Text 2

*(sakhī he) kṛṣṇacandra guṇera sāgara
aparādhi jane kṛpā bitaraṇe
śodhite nāhe kātara*

sakhī—friend; *he*—O; *kṛṣṇacandra*—Kṛṣṇa; *guṇera*—of virtues; *sāgara*—an ocean; *aparādhi*—offender; *jane*—persons; *kṛpā*—mercy; *bitaraṇe*—to give; *śodhite*—to purify; *nāhe*—not; *kātara*—unhappy.

O my friend, Kṛṣṇa is an ocean of virtues. He gives His mercy even to the offenders. He is not unhappy to purify them.

Text 3

*somsāre āsiyā prakṛti bhajiyā
puruṣābhimāne māri
kṛṣṇa doyā kori' nija abatori'
bamśī-rabe nilā hari'*

somsāre—to the material world; *āsiyā*—going; *prakṛti*—matter; *bhajiyā*—worshipping; *puruṣa*—of being an enjoyer; *abhimāne*—by the proud idea; *māri*—destroyed; *kṛṣṇa*—Kṛṣṇa; *doyā*—mercy; *kori'*—doing; *nije*—personally; *abatori'*—descended; *bamśī-rabe*—with the sound of the flute; *nilā*—misconceptions; *hari'*—removing.

Coming to the world of birth and death, I worshiped matter. Proud to be an enjoyer, I was lost. Then Lord Kṛṣṇa kindly descended to this world. With the sound of His flute He removed my illusions.

Text 4

*emone ratane biśeṣa jatane
bhajo sakhī abirata
binoda ekhone śrī-kṛṣṇa-caroṇe
guṇe bandha sadā nata*

emone—this; *ratane*—jewel; *biśeṣa*—specific; *jatane*—with earnestness; *bhajaḥ*—please worship; *sakhī*—O friend; *abirata*—without stop; *binoda*—Bhaktivinoda; *ekhone*—one; *śrī-kṛṣṇa-caroṇe*—T Śrī Kṛṣṇa's feet; *guṇe*—virtues; *bandha*—bound; *sadā*—always; *nata*—bowed down.

O my friend, please earnestly worship Lord Kṛṣṇa's feet without stop. Indebted to Him for His noble virtues, Bhaktivinoda again and again bows before Lord Kṛṣṇa's feet.

Song 2

(Bhāṭiyārī-rāga)

Text 1

*śuno he rasika-jana kṛṣṇa-guṇa agaṇana
ananta kahite nāhi pāre
kṛṣṇa jagatera guru kṛṣṇa bañchā-kalpa-taru
nābika se bhaba-pārābāre*

śunaḥ—please hear; *he*—O; *rasika-jana*—tasters of nectar; *kṛṣṇa-guṇa*—Kṛṣṇa's virtues; *agaṇana*—countless; *ananta*—endless; *kahite*—to describe; *nāhi*—not; *pāre*—has the power; *kṛṣṇa*—Kṛṣṇa; *jagatera*—of the world; *guru*—the guru; *kṛṣṇa*—Kṛṣṇa; *bañchā-kalpa-taru*—a kalpa-vṛkṣa tree; *nābika*—boatman; *se*—he; *bhaba-pārābāre*—in the ocean of birth and death.

O tasters of nectar, please hear of Lord Kṛṣṇa's numberless transcendental qualities, qualities that no one has the power to describe in full. Lord Kṛṣṇa is the guru of all the worlds. Lord Kṛṣṇa is a kalpa-vṛkṣa tree. He is the boatman that crosses the ocean of birth and death.

Text 2

*hṛdoya pīḍita jā'ra kṛṣṇa cikitsaka tā'ra
bhaba-roga nāsīte catura
kṛṣṇa-bahirmukha-jane premāmṛta-bitaraṇe
krame loya nija antahpura*

hṛdoya—heart; *pīḍita*—tormented; *jā'ra*—of whome; *kṛṣṇa*—Kṛṣṇa; *cikitsaka*—the physician; *tā'ra*—of him; *bhāba*—of material life; *roga*—the disease; *nāśite*—to destroy; *catura*—expert; *kṛṣṇa-bahirmukha-jane*—to the people averse to Lord Kṛṣṇa; *prema*—of pure love; *amṛta*—the nectar; *bitaraṇe*—in giving; *krame*—gradually; *loya*—accepting; *nija*—on; *antaḥpura*—private rooms in the palace.

Lord Kṛṣṇa is the perfect physician for one whose heart is tormented. He expertly cures the disease of repeated birth and death. To the souls who have turned away from Him, He gives the nectar of spiritual love. Step by step, He takes them back to His spiritual world.

Text 3

karma-bandha jñāna-bandha ābeśe mānaba andha
tā'ra kṛṣṇa koruṇā-sāgara
pada-padma-madhu diyā andha-bhāba ghucāiyā
carāṇe korena anucāra

karma-bandha—the bonds of karma; *jñāna-bandha*—the bonds of jnana; *ābeśe*—bewildered; *mānaba*—people; *andha*—blind; *ta'ra*—of them; *kṛṣṇa*—Kṛṣṇa; *koruṇā-sāgara*—and ocean of mercy; *pada-padma-madhu*—the nectar of the lotus feet; *diyā*—giving; *andha*—blind; *bhāba*—nature; *ghucāiyā*—destroying; *carāṇe*—at the feet; *korena*—does; *anucāra*—follower.

Lord Kṛṣṇa is an ocean of kindness to the bewildered blind people bound by ropes of karma (materialism) and jñāna (impersonal speculation). Giving them the nectar of His lotus feet, He cures their blindness and transforms them into servants of His feet.

Text 4

bidhi-mārga-rata-jane swādhīnata-ratna-dane
rāga-mārgē korāna prabeśa
rāga-baśa-vartī ho'ye pārakīya-bhābāśroye
labhe jība kṛṣṇa-premābeśa

bidhi—of rules and regulations; *mārga*—path; *rata*—attached; *jane*—to the people; *swādhīnata*—of independence; *ratna*—of the jewel; *dane*—gift; *rāga*—of love; *mārgē*—on the path; *korāna*—does; *prabeśa*—entrance; *rāga-baśa-vartī*—overcome with love; *ho'ye*—makes; *pārakīya-bhāba*—parakiya-bhava; *āśroye*—shelter; *labhe*—attainment; *jība*—the soul; *kṛṣṇa-prema*—of love for Lord Kṛṣṇa; *ābeśa*—entrance.

To the devotees who diligently follow the path of vaidhi-bhakti, Lord Kṛṣṇa gives the jewel of independence. He places them on the path of rāga-bhakti. Overcome with ecstatic love, the devotee takes shelter of pārakīya-bhāva. The devotee becomes filled with pure love (prema) for Lord Kṛṣṇa.

Text 5

premāmṛta-bāri-dhārā sadā pāna-rata tānra
kṛṣṇa tānhādera bandhu pati
sei saba braja-jana su-kalyāṇa-niketana
dīna-hīna-binodera gati

prema—of love; *amṛta*—nectar; *bāri*—water; *dhārā*—flood; *sadā*—always; *pāna*—drinking; *rata*—devoted; *tānra*—of him; *kṛṣṇa*—Kṛṣṇa; *tānhādera*—of him; *bandhu*—friend; *pati*—husband; *sei*—He; *saba*—all; *braja-jana*—people of Vraja; *su-kalyāṇa*—of great auspiciousness; *niketana*—the abode; *dīna*—poor; *hīna*—lowly; *binodera*—of bBhaktivinoda; *gati*—the goal.

For a devotee who always eagerly drinks from the nectar flood of ecstatic spiritual love (*prema*), Lord Kṛṣṇa becomes the friend or the husband. For the people of Vraja He is the abode of auspiciousness. He is poor and fallen Bhaktivinoda's shelter.

Section Four

Līlā-kīrtana

Chanting the Glories of the Lord's Pastimes

Song 1

(Dhānaśī-rāga)

Text 1

jībe kṛpā kori' golokera hori
braja-bhāba prokāśilo
se bhāba-rasajña bṛndābana-jogyā
joḍa-buddhi nā hoilo

jībe—to the souls; *kṛpā*—mercy; *kori'*—doing; *golokera*—of Goloka; *hori*—Kṛṣṇa; *braja-bhāba*—the ecstasy of Vraja; *prokāśilaḥ*—manifested; *se*—He; *bhāba-rasajña*—they who know the nectar of ecstatic love; *bṛndābana-jogyā*—proper for Vṛndāvana; *joḍa*—material; *buddhi*—idea; *nā*—not; *hoilaḥ*—is.

Kind to the conditioned souls, Goloka's Lord Kṛṣṇa reveals the ecstatic love felt by Vraja's people. They who understand the nectar of this love are qualified to enter Vṛndāvana. They who think this love is material may not enter.

Text 2

*kṛṣṇa-līlā-samudra apāra
baikunṭha-bihāra samāna ihāra
kabhu nāhe jā'no sāra*

kṛṣṇa—of Lord Kṛṣṇa; *līlā*—of the pastimes; *samudra*—the ocean; *apāra*—shoreless; *baikunṭha-bihāra*—pastimes in Vaikuṅṭha; *samāna*—equal; *ihāra*—in that; *kabhu*—ever; *nāhe*—not; *jā'naḥ*—think; *sāra*—essence.

Lord Kṛṣṇa's pastimes are a shoreless ocean. The Lord's Vaikuṅṭha pastimes can never be their equal.

Text 3

*kṛṣṇa narākāra sarba-rasādhāra
śṛṅgārera biśeṣatah
baikunṭha-sādhaka sakhye apāraka
madhure nā hoya rata*

kṛṣṇa—Lord Kṛṣṇa; *narā*—human; *ākāra*—form; *sarba*—all; *rasa*—nectar; *ādhāra*—the resting place; *śṛṅgārera*—of conjugal love; *biśeṣatah*—especially; *baikunṭha-sādhaka*—the person aspiring for Vaikuṅṭha; *sakhye*—in friendship; *apāraka*—incapable; *madhure*—to sweetness; *nā*—not; *hoya*—is; *rata*—devoted.

Lord Kṛṣṇa, whose form is humanlike, is the reservoir of all nectar mellows, especially the mellow of conjugal love. Situated in sakhya-rasa, the devotees in Vaikuṅṭha have no power to taste the sweetness of these mellows.

Text 4

*braje kṛṣṇa-dhana nabīna-madana
aprākṛta rasamoya
jībera sahita nitya-līlocita
kṛṣṇa-guṇa-gāna hoya*

braje—in Vraja; *kṛṣṇa*—Kṛṣṇa; *dhana*—treasure; *nabīna-madana*—new Kamadevya; *aprākṛta*—not material; *rasamoya*—full of nectar; *jībera*—the souls; *sahita*—with; *nitya*—eternal; *līlā*—pastimes; *ucita*—appropriate; *kṛṣṇa*—Lord Kṛṣṇa's; *guṇa*—transcendental qualities; *gāna*—singing; *hoya*—is.

In Vraja Lord Kṛṣṇa is a great treasure. He is the new Kāmadeva. He is full of transcendental nectar. He eternally enjoys pastimes with the liberated souls. In this way I sing of Lord Kṛṣṇa's transcendental qualities.

Song 2

(Dhānaśī-rāga)

Text 1

jamunā-puline kadamba-kānane
ki herinu sakhī āja
śyāma baṁśī-dhārī maṇi-maṅcopari
kore' līlā rāsa-rāja

jamunā-puline—on the Yamuna's bank; *kadamba-kānane*—in a kadamba forest; *ki*—wheat; *herinu*—I saw; *sakhī*—O friend; *āja*—today; *śyāma*—dark; *baṁśī-dhārī*—holding a flute; *maṇi-maṅcopari*—on a jewel platform; *kore'*—did; *līlā*—pastimes; *rāsa*—of the rasa dance; *rāja*—the king.

O my friend, what did I see today in a kadamba grove by the Yamunā's bank? I saw the dark king of the rāsa dance playing the flute and enjoying pastimes in a jewel courtyard.

Text 2

kṛṣṇa-keli sudhā-prasrabana
aṣṭa-dalopari śrī-rādhā śrī-hari
aṣṭa-sakhī parijana

kṛṣṇa—of Lord Kṛṣṇa; *keli*—pastimes; *sudhā*—nectar; *prasrabana*—stream; *aṣṭa*—eight; *dala*—petals; *upari*—on; *śrī-rādhā*—Śrī Rādhā; *śrī-hari*—Śrī Kṛṣṇa; *aṣṭa-sakhī*—eight gopī friends; *parijana*—associates.

Standing on an eight-petal lotus with Śrī Rādhā and Her eight gopī friends, Lord Kṛṣṇa enjoyed pastimes that were streams of nectar.

Text 3

su-gīta nartane saba sakhī-gaṇe
tuṣiche jugala-dhana
kṛṣṇa-līlā heri' prakṛti-sundarī
bistāriche śobhā bane

su-gīta—beautiful singing; *nartane*—dancing; *saba*—all; *sakhī-gaṇe*—gopī friends; *tuṣiche*—pleased; *jugala-dhana*—the treasure that is the divine couple; *kṛṣṇa-līlā*—Lord Kṛṣṇa's pastimes; *heri'*—seeing; *prakṛti*—His potency; *sundarī*—beautiful; *bistāriche*—expanded; *śobhā*—beauty; *bane*—in the forest.

With singing, music, and dancing, the gopīs pleased the great treasure that is the divine couple. I saw Kṛṣṇa's pastimes and I saw His beautiful beloved fill the

forest with splendor.

Text 4

*ghare nā jāibo bane prabeśibo
o līlā-rasera tore
tyaji' kūla-lāja bhaja braja-rāja
binoda minati kore'*

ghare—home; *nā*—not; *jāibaḥ*—I will go; *bane*—in the forest; *prabeśibaḥ*—I will enter; *aḥ*—this; *līlā-rasera*—of nectar pastimes; *tore*—crossing; *tyaji'*—renouncing; *kūla*—family; *lāja*—shyness; *bhaja*—worship; *braja-rāja*—the king of Vraja; *binoda*—Bhaktivinoda; *minati*—request; *kore'*—does.

I will not return home. I will enter the forest to taste the nectar of these pastimes. Leaving behind my family and my shyness, I will worship Vraja's king. That is Bhaktivinoda's prayer.

Section Five

Rasa-kīrtana

Chanting the Glories of the Transcendental Mellows

Song 1

(Kāmoda-rāga)

Text 1

*kṛṣṇa-bamśī-gīta śuni' dekhi' citra-pata-khani
loka-mukhe guṇa śrabāṇiyā
pūrba-rāgākrānta cita unmāda-lakhaṇānwita
sakhī-saṅge calilā dhāiyā*

kṛṣṇa—of Lord Kṛṣṇa; *bamśī*—flute; *gīta*—music; *śuni'*—hearing; *dekhi'*—seeing; *citra-pata-khani*—the painting; *loka*—of the world; *mukhe*—in the face; *guṇa*—the virtues; *śrabāṇiyā*—hearing; *pūrba-rāga*—with the beginnings of love; *ākrānta*—overcome; *cita*—heart; *unmāda*—of madness; *lakhaṇa*—signs; *anwita*—with; *sakhī-saṅge*—in the company of the gopīs; *calilā*—ran.

Hearing Kṛṣṇa's flute-music, seeing His wonderful picture, and hearing His virtues from the people's mouths, I find that I have fallen in love with Him. With the other gopīs, I wildly run to Him.

Text 2

*nikuñja-kānane korilo abhisāra
na mānilaḥ nibaraṇa gr̥ha-kārya agaṇana
dharmādharmā nā korilo bicāra*

nikuñja-kānane—in the forest grove; *korilaḥ*—did; *abhisāra*—meeting; *na*—not; *mānilaḥ*—knre; *nibaraṇa*—prohibition; *gr̥ha-kārya*—household duties; *agaṇana*—not considering; *dharmādharmā*—piety or impiety; *nā*—not; *korilaḥ*—did; *bicāra*—consideration.

Not considering household duties, piety, or sin, and not allowing anyone to stop me, I go to meet Kṛṣṇa.

Text 3

*jamunā-puline giyā sakhī-gaṇe sambodhiyā
jijñāsilo priyera uddeśa
chārilāḥ prāṇera bhoya banete prabeśa hoyā
bamśī-dhwani koriyā nirdeśa*

jamunā-puline—to the Yamuna's bank; *giyā*—going; *sakhī-gaṇe*—with the gopīs; *sambodhiyā*—addressing; *jijñāsilaḥ*—I ask; *priyera*—of the beloved; *uddeśa*—news; *chārilāḥ*—abandoned; *prāṇera*—of life; *bhoya*—fear; *banete*—the forest; *prabeśa*—entrance; *hoyā*—was; *bamśī-dhwani*—the sound of the flute; *koriyā*—doing; *nirdeśa*—instruction.

Going to the Yamunā's bank, I ask the gopīs for news of my beloved. Following the command spoken by the flute's melody, I spurn all fear for my life and enter the forest.

Text 4

*nadī jathā sindhu prati dhāya ati begabatī
sei rūpa rasabatī satī
ati bege kuñja-bane giyā kṛṣṇa-sannidhane
ātma-nibedane koilo mati*

nadī—river; *jathā*—as; *sindhu*—the ocean; *prati*—to; *dhāya*—runs; *ati*—very; *begabatī*—strong; *sei*—this; *rūpa*—form; *rasabatī*—nectar; *satī*—saintly; *ati*—very; *bege*—strongly; *kuñja-bane*—in the forest; *giyā*—going; *kṛṣṇa*—Kṛṣṇa; *sannidhane*—in the presence; *ātma-nibedane*—surrendering the self; *koilaḥ*—do; *mati*—heart.

As a river very strongly runs to the ocean, so this beautiful, sweet, saintly girl strongly runs into the forest. Finding Lord Kṛṣṇa, she offers herself to Him.

Text 5

*keno mora durbala lekhanī nāhi sare
abhisāra ārambhiyā sa-kampa antare*

kenah—why?; mora—my; durbala—weak; lekhanī—pen; nāhi—not; sare—moves; abhisāra—meeting; ārambhiyā—beginning; sa-kampa—with trembling; antare—within.

Why does my weak pen no longer move? As I begin to describe this meeting, my heart trembles.

Text 6

*milana sambhoga bipralambādi-barṇana
prakāśa korite nāhi sare mama mana*

milana—meeting; sambhoga—enjoyment; bipralamba—separation; ādi—beginning; barṇana—description; prakāśa—manifestation; korite—to do; nāhi—not; sare—moves; mama—my; mana—heart.

My heart does not move to describe the meeting, enjoyment, separation, or anything else about these lovers.

Text 7

*durbhaga nā bujhe rāsa-līlā-tattwa-sāra
sūkara jemonā nāhi cine muktā-hāra*

durbhaga—unfortunate; nā—not; bujhe—understand; rāsa-līlā-tattwa-sāra—the truth of the rasa dance pastimes; sūkara—swine; jemonā—like; nāhi—not; cine—appreciate; muktā-hāra—a necklace of pearls.

As swine cannot appreciate a string of pearls, so the unfortunate people cannot understand the Lord's rāsa-dance pastimes.

Text 8

*adhikāra-hīna-jana-maṅgala cintiyā
kīrtana korinu śeṣa kāla bicāriyā*

adhikāra—qualification; hīna—without; jana—people; maṅgala—welfare; cintiyā—considering; kīrtana—glorification; korinu—I do; śeṣa—end; kāla—time; bicāriyā—considering.

Considering the benefit of persons who are not qualified to hear of these things, and understanding that the time is not right, I end my kīrtana here.