

Gita-mala

From Dasaratha-suta's edition

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GITAMALA (A GARLAND OF SONGS)

by Srila Saccidananda Bhaktivinoda Thakura

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Introduction

The unlimited merciful kindness of His Divine Grace A.C. Bhaktivedanta Svami Prabhupada, the Founder-Acarya of the International Society for Krishna Consciousness, has come down on all of us to allow this publication of Gita-mala by Srila Saccidananda Bhaktivinoda Thakura.

Srila Prabhupada writes in his foreword to "The Songs of the Vaisnava Acaryas: "...I am greatly pleased to see this collection of songs composed by Thakura Bhaktivinoda, Narottama dasa, and other great acaryas of the Gaudiya Vaisnava sampradaya. Songs composed by the acaryas are not ordinary songs. When chanted by pure Vaisnavas who follow the rules and regulations of Vaisnava character, they are actually effective in awakening the Krsna consciousness dormant in every living entity. I have advised Sriman Acyutananda Svami to sing more songs of the Vaisnava padavali and record them in books so that my disciples and others in the Western countries may take advantage of this chanting and thus advance in Krsna consciousness more and more...We should always remember the danger of maya's influence and endeavor to save ourselves from her great power. We must therefore always merge in the transcendental mellow of kirtana-rasa, for kirtana-rasa is the safest situation within this material world. Hare Krsna."

So now we are pleased to announce the continuation of the mellows of kirtana-rasa with the present publication of Gita-mala, for the pleasure of His Divine Grace Srila Prabhupada. So far in English we have "The Songs of the Vaisnava Acaryas", a collection of the most important songs of different acaryas, and the Bala Books publication of Bhaktivinoda's Sarangati and Gitavali together in one volume.

This Gita-mala was composed by Thakura Bhaktivinoda in 1893, the same year as Sarangati and Gitavali. The word "gitavali" means "a series of songs", which indicates that the book is a collection of songs of various topics. But the word "gita-mala" means "a rosary or garland of songs", which indicates more subtly that it is a connected string of songs which are interrelated. So this entire book Gita-mala, from beginning to end, is all one unit meant to delineate a clean-cut path of devotional service which progressively (and quickly!) develops from the most basic moods of devotion right on up to the topmost ecstasies of the most exalted pure devotees. The book is like a miniature atom bomb which, although easily held in the palm of the hand, causes a tremendous explosion of transcendental bliss which totally devastates the reader's material attachment to his own mundane body, mind and words.

Gita-mala contains, in a nutshell, the concentrated essence of all the literatures of the Gosvamis headed by Rupa and Raghunatha. The editors sincerely feel that the study of Gita-mala has greatly helped in understanding the grave statements contained within Srila Prabhupada's books, which are themselves like an ever-expanding eternal ocean of nectarine bliss. Thus one can find each word of each sentence in Srila Prabhupada's books to be ever-increasingly pregnant with newer, fresh meanings, which one might not have previously realized.

Basic Outline Of Gitamala

Gita-mala develops systematically, beginning with "Yamuna-bhavavali", a series of mellow yet directly ecstatic potent songs based on the primary devotional mood of eternal servitude and submission to the Lord

Then "karpanya-panjika" injects a very heavy booster shot of topmost divine seva to Sri Sri Radha and Krishna, accompanied by very intense pleading prayers borne of pure spiritual humility.

Then "Soka-satana" bestows the merciful benediction of the Most Merciful incarnation and yuga-avatara, Sri Caitanya Mahaprabhu, Whose ecstatic lila depicted therein is especially meant to dispel all the sufferings of the kali-yuga victims. Without such mercy from Lord Caitanya, one cannot fully appreciate or enter into the final goal of confidential personal service to Radha and Krsna which was described in the previous chapter.

Then "Rupanuga-bhajana-darpana" presents the complete detailed science of the transcendental rasa-tattva that permeates Krsna's eternal divine pastimes, as it is understood by those who strictly follow Srila Rupa Gosvami. It is based on Rupa Gosvamis's Bhakti-rasamrta-sindhu and Ujjvala-nilamani. Although very technical at times, a sincere study of it will crack open a whole new world of understanding of Srila Prabhupada's most exquisite, transcendently delightful presentation of The Nectar of Devotion. Rupanuga-bhajana-darpana contains, in a nutshell, all the necessary details of the science of devotion beginning from the preliminary thirsty greed for rasa all the way up to the highest peaks of mahabhava which saturate the Lord's eternal daily asta-kaliya pastimes.

Then the final chapter called "Siddhi-lalasa" presents the final moods of the topmost swan-like devotees. After a thorough study of all the details of the science of rasa, the crystal-clear hearts of the pure devotees then issue forth such pure desires for eternal service to Srimati Radharani in their transcendental siddha-deha, or spiritual body, such as those desires expressed in this chapter of Siddhi-lalasa, the last word in ultimate ecstatic beatitude.

So, from the very beginning to the very end, Gita-mala forcibly captures one with all it's delightful charms and pulls one's eyes open to witness an ecstatic preview of our final goal in Goloka Vrndavana, which definitely changes the life of the reader for the better. The Sincere follower can imbibe such permanent convictions that he will finally be finished with petty material attachments and sense gratification for good, and he will only increase his daily appreciation of the wonderful gifts that Srila Prabhupada has so kindly given to us. It was Prabhupada's expressed desire that more songs and books of the Vaisnava padavali be presented in English, "...so that my disciples and others in the Western countries may take advantage of this chanting and thus advance in Krsna consciousness more and more..." Therefore we pray with all the humility at our command that this insignificant attempt to invoke the blessings of Srila Bhaktivinoda Thakura upon us.

We pray that if the Vaisnavas will be merciful to allow us to serve Sri Caitanya Mahaprabhu on this auspicious occasion of His 500th anniversary, then future volumes of the Quincentenary Series may be brought out, including the complete works of Narottama dasa Thakura and other great acaryas, who all eternally accompany Lord Caitanya as He continuously benedicts all the universes

with swelling floods of free Krsna-prema. Haribol.

Dasaratha-suta dasa

Introduction To Chapter One Yamuna-Bhavavali

In this first chapter of Gita-mala, Thakura Bhaktivinoda has composed all the songs based on Sanskrit verses from the book "Stotra-ratna", which was written by Yamunacarya, a previous acarya coming in the line of the Sri sampradaya. The original Stotra-ratna contains 62 slokas, and Bhaktivinoda Thakura has selected 27 of the most important ones and expanded them into Bengali verses.

These 27 songs specifically show the function of the subordinate ecstasies of neutrality and sevitude as being inseparably interwoven and contained in the superior ecstasy of conjugal love expressed by Sri Caitanya Mahaprabhu.

The following chart shows how the songs correspond to the original slokas of Stotra-ratna. The titles of the songs are not part of the original text, but are added in this publication as an index to the topics of the songs.

- 1) -Stotra-ratna 3- The glories of the Lord's lotus feet
- 2) -S.r. 7- The power of the Lord's glance
- 3) -S.r. 12- The importance of the scriptures
- 4) -S.r. 13- The Lord's transcendental position
- 5) -S.r. 15- The Lord's qualities
- 6) -S.r. 17- The Lord's pastimes
- 7) -S.r. 18- The liberated mind can see the Lord
- 8) -S.r. 19- The conditioned soul's fallen position
- 9) -S.r. 20- The sinful soul is fit for punishment
- 10) -S.r. 21- The ocean of nescience
- 11) -S.r. 23- Exclusively dependent shelter of the Lord
- 12) -S.r. 24- The nectar of the Lord's lotus feet
- 13) -S.r. 25- A glimpse of His lotus feet
- 14) -S.r. 26- The effect of one drop of His lotus feet nectar-ocean
- 15) -S.r. 27- The self cheated soul
- 16) -S.r. 43- The soul's position of eternal service
- 17) -S.r. 45- His lotus feet are the only refuge
- 18) -S.r. 46- The power of ignorance
- 19) -S.r. 47- The meaning of "the most merciful Lord" (Doyamoy)
- 20) -S.r. 48- Natural eternal surrender
- 21) -S.r. 49- Surrender transcends bodily designation
- 22) -S.r. 52- Prayer for the association of devotees
- 23) -S.r. 53- The qualities of the pure devotee
- 24) -S.r. 54- Prayer for natural eternal service
- 25) -S.r. 55- The mood of self-surrender
- 26) -S.r. 57- Relative positions of the Master and the servant
- 27) -S.r. 59- The last hope for deliverance

Part One
Yāmuna-bhāvāvalī vā Śānta-dāsya-bhakti-sādhana-lālasā
Yāmunācārya's Ecstasies of Love,
or Hankering for Sādhana-bhakti in Śānta and Dāsya rasas

Song 1

Text 1

hari he
ohe prabhu doyāmoya tomāra caraṇa-dwoya
śruti-śiropari śobhā pāya
guru-jana-śire puna śobhā pāya śata guṇa
dekhi āmāra parāṇa juḍāya

hari - Kṛṣṇa; he - O; ohe - O; prabhu - Lord; doyāmoya - merciful; tomāra - of You; caraṇa-dwoya - feet; śruti - Vedas; śira - head; upari - above; śobhā - beauty; pāya - attaining; guru-jana-śire - the heads of the gurus; puna - again; śobhā - beauty; pāya - attaining; śata - hundred; guṇa - times; dekhi - I see; āmāra - of me; parāṇa - life; juḍāya - cooling.

O merciful Lord Kṛṣṇa, Your feet are very beautiful as they rest on the heads of all the Vedas. They are a hundred times more beautiful as they rest on the heads of the spiritual masters. Seeing all this, I feel the fever of my life become cool.

Text 2

jība manoratha-patha tañhi saba anugata
jība-bañcha-kalpa-taru jathā
jībera se kula dhana ati-pūjya sanātana
jībera carama gati tathā

jība - of the individual souls; manoratha-patha - the path of desires; tañhi - in Him; saba - all; anugata - following; jība - of the souls; bancha-kalpa-taru - kalpa-vṛkṣa tree; jathā - as; jībera - of the souls; se - that; kula - family; dhana - wealth; atipujya - worshipable; sanātana - eternal; jībera - of the soul; carama - final; gati - goal; tathā - so.

The chariot of the soul's desires travels on the pathway of Your feet. All follow Your feet. Your feet are a kalpa-vṛkṣa tree that fulfills the soul's desires. Your feet

are the soul's family and terasure. They are the soul's eternal object of worship.
They are the soul's final goal.

Text 3

kamalākha-pada-dwoya parama ānanda-moya
nikhapāṭa e sebiyā satata
e bhaktibinoda cāya satata tuṣite tāya
bhakta-janera ho'ye anugata

kamala - lotus; akha - eyes; pada-dwoya - feet; parama - supreme; ānanda-moya - blissful; nikhapaṭa - sincere; e - this; sebiyā - serving; satata - always; e - this; bhaktibinoda - Bhaktivinoda; cāya - desires; satata - always; tuṣite - pleased; tāya - of them; bhakta-janera - of the devotees; ho'ye - is; anugata - follower.

Sincerely serving Your feet, O lotus-eyed Lord, Bhaktivinoda yearns to please You. He has become a follower of Your devotees.

Song 2

Text 1

hari he
tomāra ikhana hoyā sakala utpatti loya
caturdaśa bhubanete jata
joḍa jība ādi kori' tomāra kṛpāya hori
labhe janma āra ko'bo kota

hari - Lord Kṛṣṇa; he - O; tomāra - of You; ikhana - glance; hoyā - is; sakala - all; utpatti - creation; loya - rests; caturdaśa - 14; bhubanete - worlds; jata - which; joḍa - material; jība - soul; ādi - beginning; kori' - does; tomāra - of You; kṛpāya - by the mercy; hori - O Kṛṣṇa; labhe - attains; janma - birth; āra - and; ko'baḥ - will do; kota - how many?.

O Lord Kṛṣṇa, by Your glance the fourteen worlds take birth. You kindly create the spirit souls and the material world. How many souls were born from You?

Text 2

tāhādera br̥tti jata tomāra ikhaṇe swataḥ
janme prabhu tumi sarbeśwara
sakala jantura tumi swabhābika nitya-swāmī

suhṛn mitra prāṇera īśwara

tāhādera - of that; br̥tti - action; jata - which; tomāra - of You; ikhaṇe - by the glance; swataḥ - personally; janme - birth; prabhu - Lord; tumi - You; sarbeśwara - the master of all; sakala - all; jantura - beings; tumi - You; swabhābika - own nature; nitya - eternal; swāmī - master; suhṛn - wellwishing; mitra - friend; prāṇera - of life; īśwara - the master.

By Your glance, O Lord, everything is born. You are the master of all. Of all living beings You are the eternal master and the well-wishing friend. You are the Lord of everyone's life.

Text 3

e bhaktibinoda koya śuno prabhu doyāmoya
bhakti prati bātsalya tomāra
naisargika dharma hoyā aupādhika kabhu noya
dāse doyā hoiyā udāra

e - this; bhaktibinoda - Bhaktivinoda; koya - says; śunaḥ - please hear; prabhu - O Lord; doyāmoya - merciful; bhakti - devotion; prati - to; bātsalya - a father's love; tomāra - of You; naisargika - natural; dharma - nature; hoyā - is; aupādhika - temporary; kabhu - when; noya - not; dāse - servant; doyā - mercy; hoiyā - being; udāra - generous.

Bhaktivinoda says: Please hear, O merciful Lord. The father's love You feel for Your devotees is part of Your true nature. It is not temporary or false. You are naturally kind and generous to Your servants.

Song 3

Text 1

hari he
para-tattwa bicakhaṇa byāsa ādi muni-gaṇa
śāstra bicāriyā bāra bāra
prabhu taba nitya-rūpa guṇa-śīla anurūpa
tomāra caritra sudhā-sāra

hari - Kṛṣṇa; he - O; para-tattwa - Supreme Truth; bicakhaṇa - wise; byāsa - Vyāsa; ādi - beginning; muni-gaṇa - sages; śāstra - scriptures; bicāriyā - considering; bāra - again; bāra - and again; prabhu - O Lord; taba - of You; nityarūpa - eternal form; guṇa - qualities; śīla - character; anurūpa - following;

tomāra - of You; caritra - actions; sudhā-sāra - the sweetest nectar.

O Lord Kṛṣṇa, O Supreme Truth, writing in the scriptures, Vyāsa and the sages again and again glorify Your eternal form, qualities, character, and pastimes like the sweetest nectar.

Text 2

śuddha-sattwa-moyī līlā mukhya-śāstre prokāśila
jībera kuśala su-bidhāna
rajas-tamo-guṇa-andha asura-prakṛti-manda-
jane tāhā bujhita nā jāne

śuddha-sattwa-moyī - made of pure goodness; līlā - pastimes; mukhya - primary; śāstre - scriptures; prokāśila - manifested; jībera - of the souls; kuśala - welfare; subidhāna - establishment; rajas-tamo-guṇa - by the modes of passion and ignorance; andha - blinded; asura - demons; prakṛti - nature; manda - slow and foolish; jane - people; tāhā - that; bujhita - to understand; nā - not; jāne - know.

To bless the conditioned souls the best scriptures describe Your spiritual pastimes, pastimes the foolish demons, blinded by passion and ignorance, have no power to understand.

Text 3

nāhi māne nitya-rūpa bhajiyā maṇḍūka-kūpa
rahe tāhe udāsīna prāya
e bhaktibinoda gāya ki durdaiba haya hāya
hari-dāsa nāhi hari pāya

nāhi - not; māne - think; nitya-rūpa - eternal form; bhajiyā - worshiping; maṇḍūka - frog; kūpa - well; rahe - stay; tāhe - stay; udāsīna - indifferent; prāya - almost; e - this; bhaktibinoda - Bhaktivinoda; gāya - sings; ki - what?; durdaiba - a calamity; haya - alas; hāya - alas; hari-dāsa - Lord Kṛṣṇa's servants; nāhi - not; hari - Lord Kṛṣṇa; pāya - attaining.

The people of this world will not worship You and meditate on Your eternal form. Staying in their frog's well, they do not care about You. Bhaktivinoda sings: Alas! Alas! What a calamity has fallen on the world! They who are by nature Lord Kṛṣṇa's servants will not even approach Lord Kṛṣṇa.

Song 4

Text 1

hari he
jagatera bastu jata baddha saba swabhābata
deśa kāla bastu simāśroya
tumi prabhu sarbeśwara naha sīmā-bidhi-para
bidhi saba kampe taba bhoya

hari - Kṛṣṇa; he - O; jagatera - of the universe; bastu - thing; jata - which; baddha - an enclosed prison; saba - all; swabhābata - by nature; deśa - place; kāla - time; bastu - thing; sīmā - limit; āśroya - shelter; tumi - You; prabhu - O Lord; sarbeśwara - the master of all; naha - not; sīmā-bidhi-para - with limit; bidhi - rule; saba - all; kampe - tremble; taba - of You; bhoya - fear.

O Lord Kṛṣṇa, this material world is a prison bounded by time and space. O Lord, You are the master of all. The laws and boundaries of this world do not touch You. The laws of this world tremble in fear of You.

Text 2

sama bā adhika taba swabhābataḥ asambhāba
bidhi laṅghi' taba abasthāna
swatantra swabhāba dharo āpane gopana koro
māyā-bale kori' adhiṣṭhāna

sama - equal; bā - or; adhika - superior; taba - of You; swabhābataḥ - by nature; asambhāba - impossible; bidhi - laws; laṅghi' - jumping over; taba - of You; abasthāna - nature; swatantra - independent; swabhāba - nature; dharo - holding; āpane - self; gopana - hiding; koro - do; māyā-bale - by the power of maya; kori' - doing; adhiṣṭhāna - residence.

No one is equal or greater than You. You transgress all laws. You are supremely independent. Employing Your Māyā potency, You hide from the conditioned souls.

Text 3

tathāpi ananya-bhakta tomāre dekhite śakta
sadā dekhe swarūpa tomāra
e bhaktibinoda dina ananya bhajana hīna
bhakta-pada-reṇu-mātra sāra

tathāpi - nevertheless; ananya-bhakta - pure devotee; tomāre - of You; dekhite - to see; śakta - able; sadā - always; dekhe - see; swarūpa - own form; tomāra - of You; e - this; bhaktibinoda - Bhaktivinoda; dina - poor; ananya - without being diverted

to anything else; bhajana - devotional service; hīna - devoid of; bhakta - of the devotees; pada - of the feet;reṇu - dust; mātra - only; sāra - the best.

Even so, Your pure devotees have the power to see You. Indeed, they see Your form always. Poor Bhaktivinoda never engages in Your pure devotional service. For him the dust of Your devotees' feet is the best thing in this world.

Song 5

Text 1

heri he
tumi sarba-guṇa-juta śakti taba baśī-bhūta
badānya sarala śuci dhīra
doyālu madhura sama kṛtī sthira sarbottama
kṛtajña-lakhaṇe punaḥ bīra

heri - Kṛṣṇa; he - O; tumi - You; sarba-guṇa-juta - withall transcendental qualities; śakti - power; taba - of You;baśī-bhūta - under the control; badānya - generous; sarala - honest; śuci - pure; dhīra - peaceful; doyālu - merciful;madhura - sweet; sama - equal; kṛtī - pious; sthira - steady; sarbottama - the best of all; kṛtajña - grateful; lakhaṇe - quality; punaḥ - again; bīra - heroic.

O Lord Kṛṣṇa, You have all virtues. You are the master of all powers. You are generous, honest, pure, gentle, kind, sweet, equal to all, pious, peaceful, grateful, and heroic. You are the best of all.

Text 2

samasta kalyāṇa-guṇa guṇāmṛta sambhābana
samudra-swarūpa bhagabān
bindu bindu guṇa taba sarba-jība-subaibhaba
tumi pūrṇa sarba-śaktimān

samasta - all; kalyāṇa - auspicious; guṇa - qualities; guṇavirtues; amṛta - nectar; sambhābana - creation;samudra - ocean; swarūpa - form; bhagabān - the Supreme Personality of Godhead; bindu - drop; bindu - drop; guṇa - qualities; taba - of You; sarba-jība - all souls; subaibhaba - glories; tumi - You; pūrṇa - full; sarba-śaktimān - the master of all powers.

You possess all auspicious virtues. You are a nectar ocean of virtues. The

individual souls possess only some few drops of the virtues You, the master of all powers, possess in full perfection.

Text 3

e bhaktibinoda chāra kṛtāñjali bāra bāra
kore citta-kathā bijñāpana
taba dāsa-gaṇa-saṅge taba līlā-kathā-raṅge
jāya jena āmāra jībana

e - this; bhaktibinoda - Bhaktivinoda; chāra - a pile of ashes; kṛtāñjali - folded hands; bāra - again; bāra - and again; kore - does; citta - of the heart; kathā - words; bijñāpana - appeal; taba - of You; dāsa - servants; gaṇa - multitude; saṅge - association; taba - of You; līlā - pastimes; kathā - words; raṅge - joy; jāya - goes; jena - like this; āmāra - my; jībana - life.

Bhaktivinoda, who is worthless like a pile of ashes, folds his hands and speaks words from his heart. Again and again he begs: O Lord, may I pass this life in the company of Your servants, servants who find their pleasure in describing Your pastimes.

Song 6

Text 1

hari he
tomāra gambhīra mana nāhi bujhe anya jana
sei mana anusāri saba
jagata-udbhāba-sthiti pralaya-somsāra-gati
mukti ādi śaktira baibhaba

hari - Kṛṣṇa; he - O; tomāra - of You; gambhīra - deep; mana - heart; nāhi - not; bujhe - nows; anya - other; jana - people; sei - this; mana - heart; anusāri - following; saba - all; jagata - worlds; udbhāba - creation; sthiti - maintenance; pralaya - destruction; somsāra - of the world of birth and death; gati - the ways; mukti - freedom; ādi - beginning; śaktira - potency; baibhaba - glory.

O Lord Kṛṣṇa, no one knows Your deep heart. Still, everyone follows the desires of Your heart. The creation, maintenance, and destructions of the worlds, all the ways of the world of birth and death, liberation from the world, and everything else are all manifested from Your powers and glories.

Text 2

e saba baidika līlā icchā-mātra prokāśilā
jībera bāsanā anusāre
tomāte bimukha ho'ye mājila abidyā lo'ye
sei jība karma-pārābāre

e - this; saba - all; baidika - Vedic; līlā - pastimes; icchā - desire; mātra - only;
prokāśilā - manifest; jībera - of the individual souls; bāsanā - desire; anusāre -
following; tomāte - from You;
bimukha - turning the face; ho'ye - are; mājila - plunged; abidyā - ignorance; lo'ye -
attain; sei - these; jība - souls; karma - of karma; pārābāre - in a sea.

Following the wishes of some souls, simply by willing You create the material
worlds. Turning their faces from You, some bewildered souls then dive into a sea
of karma. The Vedas
describe all these pastimes.

Text 3

punaḥ jadi bhakti kori' bhaje bhakta-saṅga dhori'
tabe pāya tomāra caraṇa
antaraṅga-līlā-rase bhāse māyā nā paraśe
bhaktibinodera phire mana

punaḥ - again; jadi - if; bhakti - devotional service; kori' - doing; bhaje -
worship; bhakta-saṅga - in association of devotees; dhori' - holding; tabe - then;
pāya - attaining; tomāra - Your; caraṇa - feet; antaraṅga - confidential; līlā -
pastimes; rase - nectar; bhāse - float; māyā - Maya; nā - not; paraśe - touches;
bhaktibinodera - of Bhaktivinoda; phire - turned around; mana - heart.

However, if a rebellious soul stays with Your devotees, engages in devotional
service, and worships You, then he will attain Your feet. He will float in the nectar
of Your confidential pastimes. Then Māyā will not touch him. Bhaktivinoda has
decided to turn his heart toward You in this way.

Song 7

Text 1

hari he
māyā-baddha jata khaṇa thāke to' jībera mana
joḍa mājhe kore bicāraṇa

parabyoma jñāna-moya tāhe taba sthiti hoyā
mana nāhi pāya darāśana

hari - Kṛṣṇa; he - O; māyā - by Maya; baddha - imprisoned; jata - as long; khaṇa - moments; thāke - stays; to' - indeed; jībera - of the soul; mana - heart; joḍa - material; mājhe - in the midst; kore - does; bicāraṇa - thinking; parabyoma - the spiritual sky; jñāna-moya - consisting of knowledge; tāhe - in that; taba - of You; sthiti - situation; hoyā - is; mana - heart; nāhi - not; pāya - attaining; darāśana - sight.

O Lord Kṛṣṇa, as long as they stay in Māyā's prison, the rebellious souls plunge their hearts into material things. They think only of matter. Their hearts cannot see the spiritual world filled with knowledge, the world where You stay.

Text 2

bhakti-kṛpā-kharḡgāghāte joḍa-bandha cheda tā'te
jaya mana prakṛtira pāra
tomāra sundara rūpa here' taba aparūpa
joḍa-bastu koroye dhik-kāra

bhakti - of devotional service; kṛpā - of mercy; kharḡgāghāte - with the sword; joḍa - of matter; bandha - the bonds; cheda - cuts; tā'te - that; jaya - goes; mana - heart; prakṛtira - matter; pāra - beyond; tomāra - of You; sundara - handsome; rūpa - form; here' - sees; taba - Your; aparūpa - wonderful; joḍa-bastu - matter; koroye - does; dhik-kāra - mocking.

Grasping the sword of devotional service and mercy, the heart may cut the ropes of matter that bind it. Then the heart may leave the world of matter and gaze at Your wonderful handsome form, a form that mocks everything made of matter.

Text 3

ananta bibhūti jāñra jini doyā pārābāra
sei prabhu jībera īśwara
e bhaktibinoda dīna sadā śuddha-bhakti-hīna
śuddha-bhakti māge nirantara

ananta - endless; bibhūti - opulences; jāñra - of whom; jini - in whom; doyā - mercy; pārābāra - ocean; sei - this; prabhu - master; jībera - of the souls; īśwara - the master; e - this; bhaktibinoda - Bhaktivinoda; dīna - poor; sadā - always; śuddha-bhakti - pure devotional service; hīna - without; śuddha-bhakti - pure devotional service; māge - begs; nirantara - always.

O Lord, Your glories and opulences have no end. You are an ocean of mercy.

You are the master of all souls. Poor Bhaktivinoda, who has no pure devotional service, again and again begs for pure devotion to You.

Song 8

Text 1

hari he
dharma-niṣṭhā nāhi mora ātma-bodha bā sundora
bhakti nāhi tomāra caraṇe
ata eba akiñcana gati-hīna duṣṭa-jana
rata sadā āpana bañcane

hari - Kṛṣṇa; he - O; dharma - in piety; niṣṭhā - faith; nāhi - not; mora - of me; ātma - of the self; bodha - knowledge; bā - or; sundora - beautiful; bhakti - devotion; nāhi - not; tomāra - of You; caraṇe - at the feet; ata eba - therefore; akiñcana - a poor man who has nothing; gati - a good future; hīna - without; duṣṭa-jana - wicked people; rata - enjoying; sadā - always; āpana - own; bañcane - cheating.

O Lord Kṛṣṇa, I have no faith in the path of religion, nor have I spiritual knowledge, nor have I beautiful devotion to Your feet. I have nothing of any value, nor does a good future await me. I am a wicked hedonist. I am a thief who again and again robs his own self.

Text 2

patita-pābana tumi patita adhama āmi
tumi mora eka-mātra gati
taba pada-mūle painu tomāra śaraṇa lainu
āmi dāsa tumi mora pati

patita - of the fallen; pābana - the purifier; tumi - You; patita - fallen; adhama - lowest; āmi - I; tumi - You; mora - my; eka-mātra - only one; gati - shelter; taba - of You; pada-mūle - at the soles of the feet; painu - attain; tomāra - of You; śaraṇa - shelter; lainu - I attain; āmi - I; dāsa - the servant; tumi - You; mora - my; pati - master.

You are the purifier of the fallen, and I am very fallen. You are my only shelter. I place myself before Your feet. I take shelter of You. I am the servant, and You are my master.

Text 3

e bhaktibinoda kānde hṛde dhairja nāhi bāndhe
bhūmi poḍi bole ataḥ-para
ahaitukī kṛpā kori' ei duṣṭa-jane hori
deho pada-chāyā nirantara

e - this; bhaktibinoda - Bhaktivinoda; kānde - weeps; hṛde - in the heart; dhairja - peace; nāhi - not; bāndhe - holds; bhūmi - to the ground; poḍi - I fall; bole - say; ataḥpara - then; ahaitukī - causeless; kṛpā - mercy; kori' - doing; ei - this; duṣṭa - wicked; jane - person; hori - O Kṛṣṇa; dehaḥ - please give; pada - of the feet; chāyā - the shade; nirantara - always.

Bhaktivinoda weeps. There is no peace in his heart. Falling to the ground, he says: O Lord Kṛṣṇa, please be merciful to this wicked person. Please give him the shade of Your feet forever.

Song 9

Text 1

hari he
heno duṣṭa karma nāi jaha āmi kori nāi
sahasra sahasra-bāra hori
sei saba-karma-phala peye abasara bala
āmāya piśiche jantropori

hari - Kṛṣṇa; he - O; henaḥ - like this; duṣṭa - wicked; karma - deeds; nāi - not; jaha - when; āmi - I; kori - do; nāi - not; sahasra sahasra-bāra - thousands and thousands of times; hori - Kṛṣṇa; sei - this; saba-karma-phala - the results of all karma; peye - attain; abasara - absent; bala - strength; āmāya - I; piśiche - suffer; jantra - machine; upori - upon.

O Lord Kṛṣṇa, there is no sin I did not commit thousands and thousands of times. Now I have the fruit of of my past karma. Powerless, I suffer, riding on a machine.

Text 2

gati nāhi dekhi āra kānde hari anibāra
tomāra agrete ebe āmi
ja' tomāra hoyā mane daṇḍa deo akiñcane
tumi mora daṇḍa-dhara swāmī

gati - shelter; nāhi - not; dekhi - see; āra - other; kānde - weep; hari - O Kṛṣṇa;
anibāra - always; tomāra - You; agrete - before; ebe - now; āmi - I; ja' -
which; tomāra - of You; hoyā - is; mane - in the heart; daṇḍa - punishment; deaḥ -
give; akiñcane - poor; tumi - You; mora - of me; daṇḍa-dhara - the punisher; swāmī
- the master.

I see no other shelter. Again and again I weep. Now I stand before You. Please
give the punishment Your heart thinks right. You are my master. You have the
right to punish me.

Text 3

kleśa-bhoga bhāgye jata bhoga mora hao tata
kintu eka mama nibedana
je je daśā bhoga āmi āmāke nā chāḍo swāmī
bhaktibinodera prāṇa-dhana

kleśa-bhoga - suffering; bhāgye - good fortune; jata - which; bhoga - enjoyment;
mora - of me; haah - is; tata - then; kintu - however; eka - one; mama - my;
nibedana - request; je je - whatever; daśā - condition of life; bhoga - I
experience; āmi - I; āmāke - me; nā - not; chāḍaḥ - abandon; swāmī - master;
bhaktibinodera - of Bhaktivinoda; prāṇa - of the life; dhana - treasure.

I may suffer or enjoy. I have only one request. In whatever condition of life I
am placed, please not not abandon me, O master, O life's treasure of
Bhaktivinoda.

Song 10

Text 1

hari he
nija-karma-doṣa-phale poḍi' bhabārṇaba-jale
hābuḍubu khāi kota kāla
sāntāri' sāntāri' jāi sindhu-anta nāhi pāi
bhāba-sindhu ananta biśāla

hari - Kṛṣṇa; he - O; nija - own; karma - karma; doṣa - fault; phale - result; poḍi' - I have fallen; bhāba - of the material world; arṇaba - of the ocean; jale - in the water; hābuḍubu - a struggle to stay above the water; khāi - I do; kota - for how long?; kāla - time; sāntāri' - swimming; sāntāri' - and swimming; jāi - I go; sindhu - of the ocean; anta - the end; nāhi - not; pāi - I attain; bhāba - of the material world; sindhu - the ocean; ananta - limitless; biśāla - large.

By the fault of my own karma I have fallen into the ocean of birth and death. How long must I struggle to keep from drowning? Swimming and swimming, I cannot find the end of this ocean. The huge ocean of birth and death has no end.

Text 2

nimagna hoinu jabe ḍākinu kātara rabe
keho more koroḥo uddhāra
sei kāle āile tumi tomā jāni' kūla-bhūmi
āśā-bīja hoilo āmāra

nimagna - plunged; hoinu - am; jabe - in the water; ḍākinu - I call out; kātara - distressed; rabe - sound; kehaḥ - someone; more - me; koroḥaḥ - please do; uddhāra - rescue; sei - this; kāle - time; āile - come; tumi - You; tomā - tome; jāni' - knowing; kūla-bhūmi - the shore; āśā - of hope; bīja - seed; hoilaḥ - is; āmāra - of me.

Drowning, I screamed, "Someone save me!" At that moment You came. I knew You could take me to the shore. The seed of hope was planted within me.

Text 3

tumi hari doyāmoya pāile more su-niścoya
sarbottama doyāra biṣoya
tomāke nā chāḍi' āra e bhaktibinoda chāra
doyā-pātre pāile doyāmoya

tumi - You; hari - Kṛṣṇa; doyāmoya - merciful; pāile - attained; more - me; su-niścoya - certainly; sarbottama - the best of all; doyāra - of mercy; biṣoya - the realm; tomāke - to You; nā - not; chāḍi' - abandoning; āra - another; e - this; bhaktibinoda - Bhaktivinoda; chāra - pile of ashes; doyā-pātre - object of mercy; pāile - attained; doyāmoya - merciful.

O merciful Lord Kṛṣṇa, now You have found me. O most merciful Lord, I will never leave You. O merciful Lord, now You have found Bhaktivinoda, who is worthless like a pile of ashes and who desperately needs Your mercy.

Song 11

Text 1

hari he
anya āsā nāhi jāra taba pada-padma tāra
chāḍibāra jogya nāhi hoya
taba padāsroye nātha kore sei dina-pāta
taba pade tāhāra abhoya

hari - Kṛṣṇa; he - O; anya - other; āsā - desire; nāhi - not; jāra - of whom; taba - of You; pada-padma - lotus feet; tāra - of him; chāḍibāra - to renounce; jogya - right; nāhi - not; hoya - is; taba - of You; pada - feet; āsroye - at the shelter; nātha - O Lord; kore - does; sei - this; dina-pāta - passing of a day; taba - of You; pade - the feet; tāhāra - of him; abhoya - fearless.

O Lord Kṛṣṇa, a person who desires only You and no one else will never leave Your lotus feet. O Lord, he passes his days under the shelter of Your feet. By Your feet, he is fearless.

Text 2

stanya-pāyī-śīśu-jane mātā chāḍe krodha-mane
śīśu tabu nāhi chāḍe māya
je hetu tāhāra āra e jībana dhoribāra
mātā binā nāhika upāya

stanya - breast milk; pāyī - drinking; śīśu-jane - infant; mātā - mother; chāḍe - abandons; krodha-mane - in anger; śīśu - child; tabu - then; nāhi - not; chāḍe - abandons; māya - mother; je - which; hetu - reason; tāhāra - of him; āra - another; e - this; jībana - life; dhoribāra - to hold; mātā - mother; binā - without; nāhika - no; upāya - means.

With an angry heart, a mother may sometimes reject her suckling infant, but the infant will never reject his mother, for without his mother the infant has no way to stay alive.

Text 3

e bhaktibinoda koya tumi chāḍo doyāmoya
dekhiyā āmāra doṣa-gaṇa
āmi to' chāḍite nāri tomā binā nāhi pāri

kakhana dhorite e jībana

e - this; bhaktibinoda - Bhaktivinoda; koya - says; tumi - You; chāḍaḥ - abandon; doyāmoya - merciful; dekhiyā - seeing; āmāra - of me; doṣa - of faults; gaṇa - the host; āmi - I; to' - indeed; chāḍite - to reject; nāri - not; tomā - You; binā - without; nāhi - not; pāri - I am able; kakhana - something; dhorite - to maintain; e - this; jībana - life.

Bhaktivinoda says: O merciful Lord, when You see my many faults You may reject me, but I will never reject You. Without You I cannot stay alive.

Song 12

Text 1

hari he
taba pada-paṅkajinī jībāmṛta-saṅcāriṇī
ati-bhāgye jība tāhā pāya
se amṛta pāna kori' mugdha hoyā tāhā hori
āra tāhā chāḍite nā cāya

hari - Kṛṣṇa; he - O; taba - Your; pada - feet; paṅkajinī - pond filled with lotus flowers; jība - life; amṛta-saṅcāriṇī - nectar that restores life; ati-bhāgye - very fortunate; jība - soul; tāhā - him; pāya - attaining; se - that; amṛta - nectar; pāna - drinking; kori' - doing; mugdha - bewildered; hoyā - is; tāhā - him; hori - taking; āra - another; tāhā - him; chāḍite - to reject; nā - not; cāya - desires.

O Lord Kṛṣṇa, a very fortunate soul will find the lotus lake of Your feet, a lake filled with the nectar of immortality. Drinking that nectar, he will become intoxicated with bliss. Never will he wish to leave that lake.

Text 2

nibiṣṭa hoiyā tāya anya sthāne nāhi jāya
anya rasa tuccha kori' mane
madhu-pūrṇa-padma-sthita madhubrata kadācita
nāhi cāya ikhu-daṇḍa-pāne

nibiṣṭa - entered; hoiyā - being; tāya - that; anya - another; sthāne - place; nāhi - not; jāya - goes; anya - another; rasa - nectar; tuccha - insignificant; kori' - doing; mane - in his heart; madhu - nectar; pūrṇa - full; padma - lotus; sthita - staying; madhubrata - bee; kadācita - ever; nāhi - not; cāya - desires; ikhu-daṇḍa - sugar

cane; pāne - drinking.

Entering that lake, he will not wish to go to any other place. In his heart he will think all other nectars dull and tasteless. A bee staying in a nectar-filled lotus will never wish to fly away to a stand of sugarcanes.

Text 3

e bhaktibinoda kabe se pañkaja-sthita ha'be
nāhi ja'be soṃsārābhimukhe
bhakta-kṛpā bhakti-bala ei duiṭī su-sambala
pāile se sthiti ghaṭe sukhe

e - this; bhaktibinoda - Bhaktivinoda; kabe - says; se - this; pañkaja-sthita - staying in the lotus flower; ha'be - will be; nāhi - not; ja'be - will go; soṃsāra - the world of birth and death; abhimukhe - facing; bhakta- kṛpā - by a devotee's mercy; bhakti - of devotional service; bala - the power; ei - this; duiṭī - two; su- sambala - great treasures; pāile - attained; se - this; sthiti - situation; ghaṭe - is; sukhe - happiness.

Bhaktivinoda says: Staying in that lotus lake, I will never return to the world of birth and death. Devotional service's power and the devotees' mercy are my two treasures. Now that I have them, I am happy.

Song 13

Text 1

hari he
bhramite soṃsāra-bane kabhu daiba-samghaṭane
kona-mate kona bhāgyabān
taba pada uddeśiyā thāke kṛtāñjali hoyā
eka-bāra ohe bhagabān

hari - Kṛṣṇa; he - O; bhramite - wandering; soṃsārabane - in the forest of birth and death; kabhu - when; daiba-samghaṭane - by fate; kona-mate - somehow; kona - some; bhāgyabān - fortunate person; taba - of You; pada - the feet; uddeśiyā - in relation to; thāke - stays; kṛtāñjali - folded hands; hoyā - is; eka- bāra - one time; ohe - O; bhagabān - Lord.

While wandering in the jungle of birth and death, a fortunate soul, his hands

reverently folded, will somehow, by fate, find Your feet, O Lord Kṛṣṇa.

Text 2

sei khaṇe tā'ra jata amaṅgala hoyā hata
su-maṅgala hoyā puṣṭa ati
āra nāhi khaya hoyā krame tā'ra śubhodoya
tā're deya sarbottama-gati

sei khaṇe - at that moment; tā'ra - of him; jata - which; amaṅgala - inauspicious; hoyā - is; hata - destroyed; su- maṅgala - great auspiciousness; hoyā - is; puṣṭa - nourished; ati - great; ara - another; nāhi - not; khaya - destruction; hoyā - is; krame - in due course; tā'ra - of him; śubha - of good fortune; udoya - the arising; tā're - of him; deya - gives; sarbottama- gati - the highest of all destinations.

At that moment his misfortune perishes and his good fortune grows. Never becoming less, his good fortune gradually grows greater and greater until it becomes the greatest of all good fortunes.

Text 3

emona doyālu tumi emona durbhāgā āmi
kabhu nā korinu paraṇāma
taba pada-padma prati nā jāne e duṣṭa-mati
bhaktibinodera pariṇāma

emona - like this; doyālu - merciful; tumi - You; emona - like this; durbhāgā - unfortunate; āmi - I; kabhu - when; nā - not; korinu - I do; paraṇāma - obeisances; taba - then; pada- padma - lotus feet; prati - to; nā - not; jāne - I know; e - this; duṣṭa - wicked; mati - heart; bhaktibinodera - of Bhaktivinoda; pariṇāma - transformation.

O Lord, You are very merciful, and I am very unfortunate. I never bow down before Your lotus feet. This wicked-hearted person does not know what will happen to Bhaktivinoda.

Song 14

Text 1

hari he

tomāra caraṇa-padma anurāga sudhā-sadma
sāgara-śikara jadi pāya
kona bhāgyabāna jane kona kārya-saṅgaṭane
tā'ra saba duḥkha dūre jāya

hari - Kṛṣṇa; he - O; tomāra - of You; caraṇapadma - lotus feet; anurāga - love; sudhā - of nectar; sadma - abode; sāgara - of the ocean; śikara - a drop; jadi - if; pāya - attaining; kona - some; bhāgyabāna - fortunate; jane - person; kona - some; kārya-saṅgaṭane - action; tā'ra - of him; saba - all; duḥkha - sufferings; dūre - far away; jāya - go.

O Lord Kṛṣṇa, if he somehow attains a drop of nectar from the ocean of love that flows from Your lotus feet, a fortunate soul will find that his sufferings suddenly flee far away.

Text 2

se sudhā-samudra-kaṇa soṃsārāgni-nirbāpana
khaṇete koriyā phele tā'ra
parama nibṛtti diyā tomāra caraṇe loya
deya tabe ānanda apāra

se - that; sudhā - nectar; samudra - ocean; kaṇa - drop; soṃsāra - of birth and death; agni - fire; nirbāpana - extinguishing; khaṇete - in a moment; koriyā - doing; phele - result; tā'ra - of him; parama - great; nibṛtti - cessation; diyā - giving; tomāra - of You; caraṇe - feet; loya - attaining; deya - gives; tabe - then; ānanda - bliss; apāra - limitless.

In a moment that drop from the ocean of nectar extinguishes the fire of repeated birth and death. It brings liberation. It takes one to Your feet. It brings limitless bliss.

Text 3

e bhaktibinoda kānde poḍiyā soṃsāra-phānde
bole nāhi kona bhāgya mora
e ghaṭana nā ghaṭilo āmāra janama gelo
bṛthā roinu ho'ye ātma-bhora

e - this; bhaktibinoda - Bhaktivinoda; kānde - weeps; poḍiyā - falling; soṃsāra - of birth and death; phānde - in the trap; bole - says; nāhi - not; kona - something; bhāgya - good fortune; mora - of me; e - this; ghaṭana - happening; nā - not; ghaṭilaḥ - was; āmāra - of me; janama - birth; gelaḥ - gone; bṛthā - uselessly; roinu - was; ho'ye - was; ātma-bhora - own interest.

Falling into the trap of birth and death, Bhaktivinoda weeps. He says: I am not

fortunate. Good fortune did not come to me. My life is gone. I selfishly wasted it.

Song 15

Text 1

hari he
tabānghri-kamala-dwoya bilāsa-bikrama-moya
parābara jagata byāpiyā
sarba-khaṇa bartamāna bhakta-kleśa-abasāna
lagi' sadā prastuta hoiyā

hari - Kṛṣṇa; he - O; taba - Your; aṅghri - lotus;kamala - feet; dwoya - two; bilāsa-bikrama-moya - playful; para - high; abara - and low; jagata - material world;byāpiyā - filling; sarba-khaṇa - every moment; bartamāna - being so; bhakta - devotees; kleśa - sufferings; abasāna - end; lagi' - taking; sadā - always; prastuta - glorified;hoiyā - being.

O Lord Kṛṣṇa, with Your two playful lotus feet You walk everywhere in the spiritual and material worlds. At every moment You rescue Your devotees from their sufferings. That is why You are always glorified.

Text 2

jagatera sei dhana āmi jaga-madhya-jana
ata eba sama adhikāra
āmi kibā bhāgya-hīna sādhanē bañcita dīna
ki kāja jībane āra chāra

jagatera - of the world; sei - this; dhana - treasure; āmi - I; jaga-madhya-jana - the people of the world; ata eba - therefore;; sama - equal; adhikāra - qualification;āmi - I; kibā - how?; bhāgya-hīna - unfortunate; sādhanē - by actions; bañcita - cheated; dīna - poor; ki - what?; kāja - action; jībane - life; āra - or; chāra - a pile ofashes.

A great treasure is present in this world. I live in this world. I could have picked up that treasure. Why am I so unfortunate? Why did I cheat myself and turn myself into a pauper? Why did I turn this life into a pile of ashes?

Text 3

kṛpā binā nāhi gati e bhaktibinoda ati

dainya kori' bole prabhu pāya
kabe taba kṛpā pe'ye uṭhibo sabale dhe'ye
heribo se pada-juga hāya

kṛpā - mercy; binā - without; nāhi - not; gati - goal; e - this; bhaktibinoda - Bhaktivinoda; ati - very; dainya - humility; kori' - doing; bole - says; prabhu - O Lord; pāya - attaining; kabe - when; taba - of You; kṛpā - mercy; pe'ye - attain; uṭhibah - will rise; sabale - strongly; dhe'ye - give; heribah - will see; se - this; pada-juga - twofeet; hāya - Oh.

Without Your mercy there is no auspicious future. Approaching the Lord's feet, Bhaktivinoda humbly says: O Lord, when will I attain Your mercy? When will I stand up and run to meet You? When will I see Your two feet?

Song 16

Text 1

hari he
āmi sei duṣṭa-mati nā dekhiyā anya-gati
taba pade lo'yechi śaraṇa
jānilama āmi nātha tumi prabhu jagannātha
āmi taba nitya parijana

hari - Kṛṣṇa; he - O; āmi - I; sei - this; duṣṭamati - wicked heart; nā - not; dekhiyā - seeing; anya-gati - any other shelter; taba - You; pade - feet; lo'yechi - attain; śaraṇa - shelter; jānilama - know; āmi - I; nātha - Lord; tumi - You; prabhu - master; jagannātha - Jagannatha; āmi - I; taba - You; nitya - eternal; parijana - follower.

Not seeing any alternative, I, a person with a wicked heart, now surrender at Your feet. O Lord, now I know that You are the master of all the worlds and i am Your eternal servant.

Text 2

sei dina kabe ha'be aikantika-bhābe jabe
nitya-dāsa-bhāba lo'ye āmi
manorathāntara jata nihśeṣa koriyā swataḥ
sebibo āmāra nitya-swāmī

sei - this; dina - day; kabe - when?; ha'be - will be; aikantika-bhābe - causeless love; jabe - when; nitya-dāsa- bhāba - the state of being an eternal servant; lo'ye - attain; āmi - I; manorathāntara - other desires; jata - which; nihśeṣa - completely; koriyā - doing; swataḥ - personally; sebibah - will serve; āmāra - my; nitya-swāmī - eternal master.

When will I be your selfless servant? When will that day come? When, turning away from all other desires, will I serve You, my eternal master?

Text 3

nirantara sebā-mati bahibe cittete satī
praśānta hoibe ātmā mora
e bhaktibinoda bole kṛṣṇa-sebā-kutūhole
ciro-dina thāki jena bhora

nirantara - always; sebā - service; mati - heart; bahibe - will carry; cittete - in the heart; satī - pure; praśānta - peaceful; hoibe - will be; ātmā - self; mora - my; e - this; bhaktibinoda - Bhaktivinoda; bole - says; kṛṣṇa-sebā-kutūhole - the joy of service to Lord Kṛṣṇa; ciro-dina - many days; thāki - stay; jena - person; bhora - greatly.

When will my peaceful saintly heart always wish to serve You? Bhaktivinoda says: I will always happily serve You.

Song 17

Text 1

hari he
āmi aparādhī jana sadā daṇḍya durlakhaṇa
sahasra sahasra doṣe doṣī
bhīma-bhabārṇabodare patita biṣama ghore
gati-hīna gati-abhilāṣī

hari - Kṛṣṇa; he - O; āmi - I; aparādhī - an offender; jana - person; sadā - always; daṇḍya - fit to be punished; durlakhaṇa - wicked; sahasra sahasra - thousands and thousands; doṣe - faults; doṣī - faulty; bhīma - terrible; bhāba - of material existence; arṇaba - ocean; udare - into the belly; - patita - fallen; biṣama - horrible; ghore - horrible; gati- hīna - without any shelter; gati-abhilāṣī - yearning to find a shelter.

O Lord Kṛṣṇa, I, an offender, a sinner with thousands and thousands of faults,

a sinner who should be punished forever, have fallen into the horrible belly of the ocean of birth and death. Shelterless, I yearn for shelter.

Text 2

hari taba pada-dwoye śaraṇe loinu bhoye
kṛpā kori' koro ātma-sāṭha
tomāra pratijñā ei śaraṇa loibe jei
tumi tā'ra rakhā-kartā nātha

hari - O lord Kṛṣṇa; taba - Your; pada-dwoye - feet; śaraṇe - shelter; loinu - I find; bhoye - fear; kṛpā - mercy; kori' - doing; koraḥ - do; ātma - self; sāṭha - acceptance; tomāra - of You; pratijñā - promise; ei - this; śaraṇa - shelter; loibe - attain; jei - which; tumi - You; tā'ra - of Him; rakhā-kartā - the doer; nātha - O master.

O Lord Kṛṣṇa, pushed by fear, I surrender to Your feet. Please kindly accept me. O Lord, You promised to protect the souls that surrender to You.

Text 3

pratijñāte kori' bhara o madhaba prāṇeśwara
śaraṇa loilo ei dāsa
e bhaktibinoda gāya tomāra se raṅgā-pāya
deho dāse sebāya bilāsa

pratijñāte - in the promise; kori' - doing; bhara - burden; aḥ - indeed; madhaba - Kṛṣṇa; prāṇeśwara - master of life; śaraṇa - surrender; loilaḥ - do; ei - this; dāsa - servant; e - this; bhaktibinoda - Bhaktivinoda; gāya - sings; tomāra - of You; se - that; raṅga - red; pāya - feet; dehaḥ - please give; dāse - to the servant; sebāya - of service; bilāsa - pastime.

O Kṛṣṇa, O master of my life, trusting in Your promise, this servant now surrenders unto You. Bhaktivinoda sings: To this servant please give pastimes of serving Your reddish feet.

Song 18

Text 1

hari he

abibeka rūpa ghana tāhe dhik ācchādana
hoilo ta'te andhakāra ghora
tāhe duḥkha-br̥ṣṭi hoyā dekhi' cāri-dike bhoya
patha-bhrama hoiyāche mora

hari - Kṛṣṇa; he - O; abibeka - without discrimination; rūpa - form; ghana - cloud; tāhe - in that; dhik - fie!; ācchādana - covering; hoilah - did; ta'te - that; andhakāra - blinding darkness; ghora - terrible; tāhe - in that; duḥkha - of sufferings; br̥ṣṭi - rain; hoyā - did; dekhi' - see; cāri-dike - four directions; bhoya - fear; patha - path; bhrama - wandering; hoiyāche - doing; mora - of me.

O Lord Kṛṣṇa! Alas! Covering everything with a terrible blinding darkness, clouds of illusions rain a monsoon of sufferings. Seeing the four directions become fearful places, I stumble and fall from the path.

Text 2

nija abibeka doṣe poḍi' durdinera roṣe
prāṇa jāya somsāra-kāntāre
patha-pradarśaka nāi e durdaibe mārā jāi
ḍāki tāi acyuta tomāre

nija - own; abibeka - illusions; doṣe - fault; poḍi' - falling; durdinera - inauspicious day; roṣe - with anger; prāṇa - life; jāya - going; somsāra - of birth and death; kāntāre - into the dark jungle; patha-pradarśaka - a guide to the path; nāi - not; e - this; durdaibe - evil day; mārā - to death; jāi - I go; ḍāki - I call out; tāi acyuta - O infallible Lord; tomāre - to You.

By my own folly I fell into this angry, evil day. My life is about to flee. There is no guide to show the way in this dark jungle of birth and death. On this evil day I will die. I call out to You: O infallible Lord!

Text 3

eka-bāra kṛpā-dṛṣṭi koro āmā prati br̥ṣṭi
tabe mora ghucibe durdina
bibeka sabala ha'be bhaktibinoda tabe
dekhaibe patha samīcīna

eka-bāra - one time; kṛpā-dṛṣṭi - merciful glance; - koraḥ - please do; āmā - to me; prati - to; ṛṣṭi - rain; tabe - then; mora - of me; ghucibe - will destroy; durdina - - evil day; bibeka - knowledge; sabala - powerful; ha'be - will be; bhaktibinoda tabe - dekhaibe - will show; patha - the path; samīcīna - right.

Please once place Your glance of mercy on me. Then this evil day, this

monsoon of folly, will perish. Then powerful knowledge will come and show Bhaktivinoda the true path.

Song 19

Text 1

hari he
agre eka nibedana kori madhunisūdana
śuno kṛpā koriyā āmāya
nirarthaka kathā noya nigūḍhārtha-moya hoyā
hṛdoyā hoite bahirāya

hari - Kṛṣṇa; he - O; agre - in the presence; eka - one; nibedana - request; kori - I do; madhunisūdana - O Kṛṣṇa; śunaḥ - please hear; kṛpā - mercy; koriyā - doing; āmāya - to me; nirarthaka - meaningless; kathā - talk; noya - is not; nigūḍha - deep; artha - meaning; moya - consisting of; hoyā - is; hṛdoyā - heart; hoite - from; bahirāya - come out.

O Lord Kṛṣṇa, I place one request before You. Please kindly listen. My words are not meaningless. They have deep meaning. They come from the heart.

Text 2

ati aprakṛṣṭa āmi parama doyālu tumi
taba doyā mora adhikāra
je jata patita hoyā taba doyā tata tāya
ta'te āmi su-pātra doyāra

ati - very; aprakṛṣṭa - lowly; āmi - I; parama - very; doyālu - merciful; tumi - You; taba - of You; doyā - mercy; mora - of me; adhikāra - qualification; je - which; jata - which; patita - fallen; hoyā - is; taba - of You; doyā - mercy; tata - that; tāya - of him; ta'te - that; āmi - I; su-pātra - the proper object; doyāra - of mercy.

I am very fallen. You are the most merciful. Therefore I am qualified to receive Your mercy. However fallen a person may be, he is still qualified to receive Your mercy. Therefore I am perfectly qualified for Your mercy.

Text 3

more jodi upekhibe doyā-pātre kothā pābe
doyāmoya nāmaṭi ghucā'be
e bhaktibinoda koya doyā koro doyāmoya
jaśa-kīrti ciro-dina pā'be

more - me; jodi - if; upekhibe - neglect; doyā- pātre - object of mercy; kothā - where?; pābe - will find; doyāmoya - merciful; nāmaṭi - name; ghucā'be - will be destroyed; e - this;
bhaktibinoda - Bhaktivinoda; koya - says; doyā - mercy; koraḥ - please do; doyāmoya - merciful; jaśa-kīrti - fame; ciro-dina - forever; pā'be - will attain.

If You reject me, where will You find another person like me to receive Your mercy? Then Your name "Merciful" will perish. Bhaktivinoda says: Please be merciful. Then Your fame as "the merciful Lord" will continue forever.

Song 20

Text 1

hari he
tomā chāḍi' āmi kabhu anātha nā hoi prabhu
prabhu-hīna dāsa nirāśroya
āmāke nā nile sātha kaiche tumi ha'be nātha
domanīya ke tomāra hoyā

hari - Kṛṣṇa; he - O; tomā - You; chāḍi' - abandoning; āmi - I; kabhu - when; anātha - without a master; nā - not; hoi - am; prabhu - O Lord; prabhu-hīna - without a master; dāsa - servant; nirāśroya - without a shelter; āmāke - to me; nā - not; nile - bring; sātha - association; kaiche - is; tumi - You; ha'be - will be; nātha - O Lord; domanīya - to be dominated; ke - who?; tomāra - of You; hoyā - is.

O Lord Kṛṣṇa, never will I leave You and become without my master. Without my master I am a servant without shelter. O Lord, if You do not accept me, You will not remain a master. Who will You dominate then?

Text 2

āmādera e sambandha bidhi-kṛta su-nirbandha
sa-bidhi tomāra guṇa-dhāma
ata eba nibedana śuno he madhu-mathana
chāḍā-chāḍi nāhe kona kāma

āmādera - of us; e - this; sambandha - relationship; bidhi- kṛta - ordained by fate; su-nirbandha - the perfect relationship; sa bidhi - destined; tomāra - of You; guṇa-dhāma - the abode of virtues; ata eba - therefore; nibedana - appeal; śunaḥ - please hear; he - O; madhu-mathana - Kṛṣṇa; chāḍā- chāḍi - separation; nāhe - not; kona - something; kāma - desire.

That is our relationship, ordained by fate. O Kṛṣṇa, O killer of Madhu, You are the abode of all virtues. Therefore please hear my appeal: I do not wish that we shall ever be apart.

Text 3

e bhaktibinoda gāya rākho more taba pāya
pālo more nā chāḍo kakhana
jabe mama pāo doṣa koriyā ucita roṣa
daṇḍa diyā deo śrī-caraṇa

e - this; bhaktibinoda - Bhaktivinoda; gāya - sings; rākhaḥ - protect; Lord; more - me; taba - of You; pāya - attaining; pālaḥ - protector; more - to me; nā - not; chāḍaḥ - rejection; kakhana - sometime; jabe - when; mama - of me; pāaḥ - attain; doṣa - fault; koriyā - doing; ucita - proper; roṣa - anger; daṇḍa - punishment; diyā - giving; deaḥ - please give; śrī- caraṇa - graceful feet.

Bhaktivinoda sings: Please protect me. Please never leave me. When I am at fault, with proper anger please punish me, and then place me at Your graceful feet.

Song 21

Text 1

hari he
strī-puruṣa-deha-gata barṇa-ādi dharma jata
tāhe punaḥ deha-gata bheda
sattwa-rajastamo-guṇa āśroyeche bheda punaḥ
ei-rūpa sahasra prabheda

hari - Kṛṣṇa; he - O; strī-puruṣa-deha-gata - gone to a female or male body; barṇa-ādi - beginning with the varnas; dharma - dharma; jata - which; tāhe - in that; punaḥ - again; deha-gata - gone to a body; bheda - difference; sattwa-rajastamo-guṇa - the modes of goodness, passion, and ignorance; āśroyeche - take

shelter; bheda - difference; punaḥ - again; ei- rūpa - form; sahasra - thousand; prabheda - difference.

Divided into male and female, divided again into varṇas and other divisions, and then divided again by the modes of goodness, passion, and ignorance, material bodies are divided in thousands of different types.

Text 2

jekhona śarīra thāki jekhona abasthā rākhi
se saba ekhona taba pāya
sāmpilāma prāṇeśwara mama boli' ataḥ para
āra kichu nā rohilo dāya

jekhona - whatever; śarīra - body; thāki - I stay; jekhona - whatever; abasthā - condition of life; rākhi - I attain; se - them; saba - all; ekhona - one; taba - that; pāya - feet; sāmpilāma - I offer; prāṇeśwara - O master of life; mama - of me; boli' - saying; ataḥ para - then; āra - other; kichu - something; nā - not; rohilaḥ - stay; dāya - duty.

In whatever kind of body I stay, and in whatever condition of life I live, I offer everything to Your feet, O master of my life. Saying that, I have no further duty to fulfill.

Text 3

tumi prabhu rākho mora saba taba adhikāra
āchi āmi tomāra kiṅkora
e bhaktibinoda bole taba dāsyā-kautūhole
thāki jena sadā-sebā-pora

tumi - You; prabhu - master; rākhaḥ - please protect; mora - me; saba - all; taba - Your; dhikāra - qualification; āchi - am; āmi - I; tomāra - of You; kiṅkora - servant; e - this; bhaktibinoda - Bhaktivinoda; bole - says; taba - of You; dāsyā - of service; kautūhole - with the oy; thāki - I stay; jena - as; sadā - always; sebā - on service; pora - intent.

O Lord, please protect me. Do whatever you wish, I am Your servant. Bhaktivinoda says: I am always happy and eager to serve You.

Song 22

Texts 1 and 2

hari he
beda-bidhi-anusāre karma kori' e somśāre
punaḥ punaḥ jība janma pāya
pūrba-kṛta-karma-phale tomāra bā icchā-bale
janma jadi labhi punarāya

tabe eka kathā mama śuno he puruṣottama
taba dāsa-saṅgi-jana-ghore
kīṭa-janma jadi hoyā tāhāte-o doyāmoya
rohibo he santuṣṭa antore

hari - Kṛṣṇa; he - O; beda - of the Vedas; bidhi - the rules; anusāre - by following; karma - pious deeds; kori' - doing; e - this; somśāre - in the world of birth and death; punaḥ - again; punaḥ - and again; jība - the individual soul; janma - birth; pāya - attaining; pūrba - previous; kṛta - done; karma - actions; phale - the result; tomāra - of You; bā - or; icchā - of desire; bale - by the power; janma - birth; jadi - if; labhi - I attain; punarāya - again; tabe - then; eka - one; kathā - statement; mama - of me; śunaḥ - please hear; he - O; puruṣottama - Supreme Person; taba - of You; dāsa - servants; saṅgi - association; jana - people; ghore - in the home; kīṭa - an insect or a worm; janma - birth; jadi - if; hoyā - is; tāhāte-aḥ - in that; doyāmoya - O merciful Lord; rohibo - will stay; he - indeed; santuṣṭa - happy; antore - within.

Performing the pious deeds prescribed in the Vedas, the soul takes birth again and again in this world. O Lord Kṛṣṇa, O Supreme Person, if, either as the result of my previous deeds or by the power of Your desire I must again take birth in this world, then please hear this request: If I must again take birth in this world, please allow me to take birth in the home of people who associate with Your servants. O merciful Lord, if I am even an insect or a worm in such a home, I will be happy in my heart.

Text 3

taba dāsa-saṅga-hīna je gṛhastha ārbacīna
tā'ra gṛhe caturmukha-bhūti
nā hao kakhana hari kara-dwoya joḍa kori'
kore bhaktibinoda minati

taba - of You; dāsa-saṅga-hīna - without the association of devotees; je - which; gṛhastha - householder; ārbacīna - neophyte; tā'ra - of him; gṛhe - in the home; caturmukha - of the demigod Brahmā; bhūti - the glory; nā - not; hao - I leave; kakhana - when; hari - OKṛṣṇa; kara-dwoya - two hands; joḍa - folded; kori' - doing; kore - does; bhaktibinoda - Bhaktivinoda; minati - prayer.

O Lord Kṛṣṇa please let me not take birth in the home of a foolish householder who does not associate with Your servants, even if his home is opulent like the planet of Brahmā. Folding his hands, Bhaktivinoda makes this request.

Song 23

Text 1

hari he
tomāra je śuddha-bhakta tomāte se anurakta
bhukti mukhti tuccha kori' jāne
bāreka dekhite taba cid-ākāra-śrī-baibhaba
tṛṇa boli' anya sukha mane

hari - Kṛṣṇa; he - O; tomāra - - of You; je - who; śuddha-bhakta - pure devotee; tomāte - to You; se - he; anurakta - devoted; bhukti - sense gratification; mukhti - impersonal liberation; tuccha - insignificant; kori' - doing; jāne - knows; bāreka - onetime; dekhite - to see; taba - of You; cit - spiritual; ākāra - form; śrī - handsomeness; baibhaba - powers and glories; tṛṇa - a blade of grass; boli' - saying; anya - other; sukha - happiness; mane - in the heart.

O Lord Kṛṣṇa, falling in love with You, a pure devotee knows that material sense pleasures and impersonal liberation are all pathetic and insignificant. Anyone who once sees the glory of Your handsome form thinks in his heart that everything else is worthless like crumbs of straw.

Text 2

se saba bhaktera saṅge līlā koro nānā-raṅge
biraha sahite nāhi pāra
kṛpā kori' akiñcane dekhāo mahātma-gaṇe
sādhu binā gati nāhi āra

se - these; saba - all; bhaktera - devotees; saṅge - in the company; līlā - pastimes; koraḥ - do; nānā-raṅge - various kinds; biraha - separation; sahite - to tolerate; nāhi - not; pāra - able; kṛpā - mercy; kori' - doing; akiñcane - pauper; dekhāaḥ - please show; mahātma-gaṇe - the great souls; sādhu - saints; binā - without; gati - shelter; nāhi - not; āra - other.

With these great souls You enjoy many pastimes. I cannot bear to stay apart

from them. O Lord, to this poor person please kindly show me these great souls. I have no shelter but the saintly devotees.

Text 3

se bhakta-caraṇa-dhana kabe pā'bo daraśana
sodhibo āmāra duṣṭa mana
e bhaktibinoda bhaṇe kṛpā ha'be jata-khaṇe
mahātmara ho'be daraśana

se - this; bhakta-caraṇa-dhana - the treasure of the devotee's feet; kabe - when; pā'baḥ - attain; daraśana - sight; śodhibah - will be pure; āmāra - my; duṣṭa - wicked; mana - heart; e - this; bhaktibinoda - Bhaktivinoda; bhaṇe - says; kṛpā - mercy; ha'be - will be; jata-khaṇe - when; mahātmara - of the great souls; ho'be - will be; daraśana - sight.

When will I find the treasure of these devotees' feet? When will my wicked heart become pure? Bhaktivinoda says: When You are kind, I will see the great souls.

Song 24

Text 1

hari he
śuno he madhu-mathana mama eka bijñāpana
biśeṣa koriyā boli āmi
tomāra sebātwa mama swakiyā baibhabottama
āmi dāsa tumi mora swāmī

hari - Kṛṣṇa; he - O; śunaḥ - please listen; he - O; madhu-mathana - killer of Madhu; mama - my; eka - one; bijñāpana - words; biśeṣa - specific; koriyā - doing; boli - say; āmi - I; tomāra - of You; sebātwa - service; mama - of me; swakiyā - own; baibhaba - glory; uttama - supreme; āmi - I; dāsa - servant; tumi - You; mora - my; swāmī - master.

O Kṛṣṇa, O killer of Madhu, please hear my words. I say that service to You is my greatest wealth. I am Your servant, and You are my master.

Text 2

se-baibhaba-bahirbhūta hoite hoile he acyuta

khana-mātra sahite nā pāri
deho prāṇa sukha āsā ātma prati bhalābāsa
sarba-tyāga korite bicāri

se - this; baibhaba - treasure; bahirbhūta - different from; hoite - from; hoile - is; he - O; acyuta - infallible Lord;khana- mātra - for a single moment; sahite - to tolerate; nā - not;pāri - I am able; dehaḥ - body; prāṇa - life; sukha - happiness;āsā - desires; ātma - own self; prati - to; bhalābāsa - love; sarba - all; tyāga - renunciation; korite - to do; bicāri - I have decided.

O infallible Lord, I cannot for a single moment bear anything that has no relation to this treasure of serving You. Therefore I have no decided to renounce all attachment to this body, this life, material happiness, material desires, and material egotism.

Text 3

e saba jāuka nāśa śata-bāra śrīnibāsa
tabu thāku dāsatwa tomāra
e bhaktibinoda koya kṛṣṇa-dāsa jība hoyā
dāsya binā kiba āche āra

e - these; saba - all; jāuka - may go; nāśa - to destruction; śata-bāra - a hundred times; śrīnibāsa - O resting place of the goddess of fortune; tabu - then; thāku - may stay; dāsatwa - service; tomāra - of You; e - this; bhaktibinoda - Bhaktivinoda; koya - is; kṛṣṇa-dāsa - servant of Lord Kṛṣṇa; jība - soul; hoyā - is; dāsya - service; binā - without; kibā - what?; āche - is; āra - other.

O resting place of the goddess of fortune, let these things run to destruction a hundred times. I will always be Your servant. Bhaktivinoda says: The individual soul is Lord Kṛṣṇa's servant. Without devotional service what does he possess?

Song 25

Text 1

hari he
āmi nara-paśu-prāya ācāra-bihīna tāya
anādi ananta su-bistāra
ati-kaṣṭe parihārja sahaḥjete anibārja

aśubhera āspada ābāra

hari - Kṛṣṇa; he - O; āmi - I; nara - human being; paśu - animal; prāya - almost; ācāra - good conduct; bihīna - without; tāya - of him; anādi - without beginning; ananta - without end; su-bistāra - very great; ati-kaste - in great suffering; parihārja - to be rejected; sahajete - bear; anibārja - always; aśubhera - inauspicious; āspada - abode; ābāra - again.

O Lord Kṛṣṇa, I have become like a human beast. I have no saintly activities. I am always thrown into great sufferings without beginning or end. I am the abode of all that is inauspicious.

Text 2

tumi to' doyāra sindhu tumi to' jagad-bandhu
asīma bātsalya-payonidhi
taba guṇa-gaṇa smari' bhāba-bandha cheda kori'
nirbhīka hoibo nirabadhi

tumi - You; to' - indeed; doyāra - of mercy; sindhu - an ocean; tumi - You; to' - indeed; jagad-bandhu - the friend of the world; asīma - limitless; bātsalya - the love of a parent; payonidhi - an ocean; taba - of You; guṇa-gaṇa - virtues; smari' - remembering; bhāba - of the material world; bandha - bondage; cheda - cutting; kori' - doing; nirbhīka - fearless; hoibaḥ - am; nirabadhi - always.

You are an ocean of mercy. You are the friend of the world. You are a limitless ocean of love. Meditating on Your transcendental qualities, and cutting the ropes that tie me to this world of birth and death, I will be always fearless.

Text 3

ei icchā kori' mane śrī-jāmuna-caraṇe
gāya bhaktibinoda ekhana
jāmuna-bipina-bidhu śrī-caraṇābja-sīdhu
tā'ra śire koruṇa arpaṇa

ei - this; icchā - desire; kori' - doing; mane - in the heart; śrī-jāmuna-caraṇe - at the feet of Śrī Yamunācārya; gāya - sings; bhaktibinoda - Bhaktivinoda; ekhana - this; jāmuna - by the Yamuna river; bipina - in the forest; bidhu - the moon; śrī - graceful; caraṇa - feet; abja - lotus; sīdhu - nectar; tā'ra - of him; śire - on the head; koruṇa - mercy; arpaṇa - placing.

His heart filled with this desire, Bhaktivinoda stands before Śrī Yāmūnācārya's

feet and sings: I pray that Lord Kṛṣṇa, who is like a moon shining in the forests by the Yamunā's bank, and whose feet are like nectar lotus flowers, may place His mercy upon my head.

Song 26

Text 1

hari he
tumi jagatera pitā tumi jagatera mātā
doyita tanoya hari tumi
tumi suhr̥ṇ mitra guru tumi gati kalpa-taru
twadīya-sambandha-mātra āmi

hari - Kṛṣṇa; he - O; tumi - You; jagatera - of the world; pitā - the father; tumi - You; jagatera - of the world; mātā - the mother; doyita - beloved; tanoya - son; hari - O Kṛṣṇa; tumi - You; tumi - You; suhr̥ṇ - well-wisher; mitra - friend; guru - spiritual master; tumi - You; gati - a shelter; kalpa-taru - kalpa-vṛkṣa tree; twadīya - with You; sambandha - relationship; mātra - only; āmi - I.

O Lord Kṛṣṇa, You are the father of the universe. You are the mother of the universe. O Lord Kṛṣṇa, You are the beloved son. You are the spiritual master, the well-wisher, and the friend. You are the shelter and the kalpa-vṛkṣa tree. In these ways I have a relationship with You.

Text 2

taba bhṛtya parijana gati-prār̥thi akiñcana
prapanna tomāra śrī-carāṇe
taba sattwa taba dhana tomāra pālita jana
āmāra mamatā taba jane

taba - of You; bhṛtya - servant; parijana - follower; gati - shelter; prār̥thi - begging; akiñcana - pauper; prapanna - surrendered; tomāra - of You; śrī-carāṇe - at the feet; taba - of You; sattwa - goodness; taba - of You; dhana - wealth; tomāra - of You; pālita - protected; jana - person; āmāra - of me; mamatā - possessiveness; taba - of You; jane - person.

I am Your servant, Your follower, a poor person who begs You for shelter, a soul surrendered at Your graceful feet. I am Your property, Your creation, Your dependent protected by You. I am Yours.

Text 3

e bhaktibinoda koya ahantā-mamatā noya
śrī-kṛṣṇa-sambandha-abhimāne
sebāra sambandha dhori' ahantā-mamatā kori'
tad-itare prākṛta bidhāne

e - this; bhaktibinoda - Bhaktivinoda; koya - says; ahantā mamatā - I and mine; noya - not; śrī-kṛṣṇa - with ŚrīKṛṣṇa; sambandha - relationship; abhimāne - thinking; sebāra - of service; sambandha - relationship; dhori' - holding; ahantā-mamatā - I and mine; kori' - doing; tad-itare - another; prākṛta - material; bidhāne - arrangement.

Bhaktivinoda says: I do not proudly think "I" and "mine" in my relationship with Lord Kṛṣṇa. Still, as I serve Him, I do think in terms of "I" and "mine". Outside of serving Him, these would be only material thoughts.

Song 27

Text 1

hari he
āmi to' cañcala-mati amaryāda khudra ati
asūya-prasaba sadā mora
pāpiṣṭha kṛtaghna mānī nṛśaṁsa bañcane jñānī
kāma-baṣe thāki sadā ghora

hari - Kṛṣṇa; he - O; āmi - I; to' - indeed; cancala - restless; mati - heart; amaryāda - beyond the bounds of what is proper; khudra - petty; ati - very; asūya - of envy; prasaba - creation; sadā - always; mora - ofme; pāpiṣṭha - sinner; kṛtaghna - ungrateful; mānī - proud; nṛśaṁsa - cruel; bañcane - in cheating; jñānī - learned; kāma - of lust; baṣe - in the control; thāki - I stay; sadā - always; ghora - horrible.

O Lord Kṛṣṇa, I am always restless at heart, ill-mannered, petty, envious, sinful, ungrateful, proud, cruel, vicious, expert in cheating others, ferocious, horrible, and always in lust's grip.

Text 2

e heno durjana ho'ye e duḥkha-jaladhi bo'ye
caritechī soṁsāra-sāgore

kemone e bhabāmbudhi pāra ho'ye nirabadhi
taba pada-sebā mile more

e henah - like this; durjana - wicked; ho'ye - is; e - this; duḥkha-jaladhi - ocean of sufferings; bo'ye - is; caritechi - go; soṃsāra-sāgore - in the ocean of birth and death; kemone - how?; e - this; bhaba - of the material world; ambudhi - ocea; pāra - crossing to the farther shore; ho'ye - is; nirabadhi - always; taba - of You; pada-sebā - service to the feet; mile - meets; more - me.

Being so wicked, I am always plunged in an ocean of sufferings. I swim in the ocean of birth and death. How will I find the shore of the ocean of birth and death? How will I find service to Your feet?

Text 3

tomāra koruṇā pāi taba to' toriyā jāi
amki e duranta-sāgora
tumi prabhu śrī-carāṇe rākho dāse dhūli-sane
nahe bhaktibinoda kātora

tomāra - of You; koruṇā - mercy; pāi - I attain; taba - of You; to' - indeed; toriyā - crossing; jāi - go; amki - I; e - this; duranta - impassable; sāgora - ocean; tumi - You; prabhu - O master; śrī-carāṇe - at the graceful feet; rākhaḥ - please protect; dāse - servant; dhūli - dust; sane - in the association; nahe - not; bhaktibinoda - Bhaktivinoda; kātora - suffers.

Only if I get Your mercy will I cross this impassable ocean. O Lord, please keep this servant with the dust under Your graceful feet. Then Bhaktivinoda will no longer suffer.

Part Two

Kārpaṇya-pañjikā vā Vijñapti-nibedana

A Record-book of Appeals for Mercy or An Appeal

Text 1

āmi ati dina-mati braja-kuñje nibasati
rādhā-kṛṣṇa-jugala-carāṇe
kāndiyā kāndiyā aja chāḍi' saba loka laja

nibedibo jata āche mane

āmi - I; ati - very; dina-mati - poor-hearted; braja- kuñje - in the forest of Vraja; nibasati - residence; rādhā- kṛṣṇa-jugala-carāṇe - the feet of Śrī Śrī Rādhā-Kṛṣṇa; kāndiyā - weeping; kāndiyā - and weeping; aja - now; chāḍi' - renouncing; saba - all; loka - world; laja - shyness; nibedibaḥ - offer prayers; jata - which; āche - are; mane - in the heart.

Weeping and weeping, and turning away from all shyness, I, a very poor-hearted person who lives in Vraja's forests, now speaks the prayers that are in my heart.

Text 2

tumi kṛṣṇa nīlamanī naba-megha-prabhā jini'
brajānanda koro bitaraṇa
tumi rādhe naba-gaurī gorocanā-garba hori'
braje horo kṛṣṇacandra-mana

tumi - You; kṛṣṇa - Kṛṣṇa; nīlamanī - sapphire; naba - new; megha - cloud; prabhā - splendor; jini' - defeating; brajānanda - the bliss of Vraja; koraḥ - do; bitaraṇa - giving; tumi - You; rādhe - Rādhā; naba-gaurī - new and fair; gorocanā-garba - the pride of gorocana; hori' - removing; braje - in Vraja; horaḥ - do; kṛṣṇacandra-mana - the heart of Kṛṣṇa.

O Lord Kṛṣṇa, defeating the splendor of sapphires and new clouds, You delight the people of Vraja. O Śrī Rādhā, Your fair complexion removing the pride of yellow gorocanā, You charm Lord Kṛṣṇa's heart.

Text 3

tumi kṛṣṇa pītāmbare parājiyā ārtasware
braja-bane nitya-keli-rata
tumi rādhe nīlāmbarī palāsera garba hari'
kṛṣṇa-keli-sahāya satata

tumi - You; kṛṣṇa - Kṛṣṇa; pītāmbare - yellow garments; parājiyā - defeating; ārtasware - gold; braja-bane - in the forest of Vraja; nitya - eternal; keli - pastimes; rata - relighted; tumi - You; rādhe - O Rādhā; nīlāmbarī - blue garments; palāsera - of the palasa flower; garba - the pride; hari' - removing; kṛṣṇa-keli-sahāya - helping Kṛṣṇa's pastimes; satata - always.

O Kṛṣṇa who eternally enjoys pastimes in Vraja's forests, dressed in yellow garments, You conquer gold. O Śrī Rādhā who eternally helps Lord Kṛṣṇa in His pastimes, dressed in blue

garemnts, You remove the palāsa flower's pride.

Text 4

tumi kṛṣṇa harinmaṇi jubā-br̥nda-śiromaṇi
rādhikā tomāra prāṇeśvarī
brajaṅgaṇa-siraḥ-śobhā dhammila-mallikā-probhā
tumi rādhe kṛṣṇa-priyāṅkarī

tumi - You; kṛṣṇa - Kṛṣṇa; harinmaṇi - sapphire; jubā- br̥nda-śiromaṇi - the crest jewel of youths; rādhikā - Rādhā; tomāra - of You; prāṇeśvarī - the queen of life; brajaṅgaṇa- siraḥ - head; śobhā - beauty; dhammila - braids; mallikā - jasmine flowers; probhā - splendor; tumi - You; rādhe - O Rādhā; kṛṣṇa- priyāṅkarī - pleasing Kṛṣṇa.

O Lord Kṛṣṇa, You are the sapphire in the crown of all youths. Rādhā is the queen of Your life. O Śrī Rādhā, You are the jasmine crown decorating the braids of Vraja's girls. You are always eager to please Lord Kṛṣṇa.

Text 5

ramā-pati-śobhā jini' kṛṣṇa taba rūpa-khāni
jagat mātāya braja-bane
ramā jini' brajāṅganā- gaṇa-madhye su-śobhana
tumi rādhe kṛṣṇa-cittāṅgane

ramā-pati - of lord Nārāyaṇa; śobhā - the splendor; jini' - defeating; kṛṣṇa - Kṛṣṇa; taba - of You; rūpa-khāni - the form; jagat - the world; mātāya - wild with bliss; braja-bane - in Vraja's forest; ramā - Goddess Lakṣmī; jini' - defeating; brajāṅganā-gaṇa - the girls of Vraja; madhye - in the midst; su-śobhana - very beautiful; tumi - You; rādhe - Rādhā; kṛṣṇa - of Lord Kṛṣṇa; citta - of the heart; aṅgane - in the courtyard.

O Lord Kṛṣṇa, defeating the splendor of Lord Nārāyaṇa, Your handsome form in Vraja's forests makes the whole world wild with bliss. O Śrī Rādhā, defeating Goddess Lakṣmī, in the courtyard of Lord Kṛṣṇa's heart You are the most beautiful of Vraja's girls.

Text 6

taraṅga-saurabha-kaṇa baṁsī-gīta anukhaṇa
ohe kṛṣṇa rādhā-mana hore

rādhe aṅga-gandha taba tomāra su-binā-raba
kṛṣṇa-citta unmādita kore

tarāṅga - waves; saurabha - fragrance; kaṇa - particle; bāṁsī - flute; gīta - music; anukhaṇa - at every moment; ohe - O; kṛṣṇa - Kṛṣṇa; rādhā - Rādhā's; mana - heart; hore - steal; rādhe - ORādhā; aṅga - of the limbs; gandha - the fragrance; taba - Your; tomāra - Your; su- bīṇā - vina; raba - sound; kṛṣṇa-citta - Kṛṣṇa's heart; unmādita - wild with bliss; kore - does.

O Lord Kṛṣṇa, with flute music and with waves of sweet fragrance You charm Rādhā's heart at every moment. O Śrī Rādhā, with vīṇā music and with the fragrance of Your limbs You make Lord Kṛṣṇa's heart wild with bliss.

Text 7

tomāra capalekhaṇa hare rādhā-dhairya-dhana
tumi kṛṣṇa cora-śiromaṇi
baṅka dr̥ṣṭi-bhaṅgi taba śrī-kṛṣṇa-hṛdayāsaba
tumi rādhe kalābatī dhanī

tomāra - of You; capala - restless; ikhaṇa - eyes; hare - rob; rādhā - of Rādhā; dhairya - the peace; dhana - the wealth; tumi - You; kṛṣṇa - O Kṛṣṇa; cora - of thieves; śiromaṇi - crest jewel; baṅka - crooked; dr̥ṣṭi - glances; bhaṅgi - waves; taba - Your; śrī- kṛṣṇa - of Śrī Kṛṣṇa hṛdaya - heart; āsaba - intoxicating; tumi - You; rādhe - Rādhā; kalābatī - graceful artist; dhanī - wealthy.

O Lord Kṛṣṇa, O crest jewel of thieves, with Your restless glances You have robbed Rādhā of Her wealth of peacefulness. O graceful artist, O wealthy Śrī Rādhā, Your waves of crooked glances make Lord Kṛṣṇa intoxicated with bliss.

Text 8

parihāse rādhikāra kathā nāhi sare jāra
tumi kṛṣṇa naṭa-kula-guru
kṛṣṇa narma-ukti śuni' romañcita tanu-khani
taba rādhe rasa-kalpa-taru

parihāse - in joking; rādhikāra - of Rādhā; kathā - talks; nāhi - not; sare - do; jāra - of which; tumi - You; kṛṣṇa - Kṛṣṇa; naṭa-kula - of dancers; guru - the master; kṛṣṇa - Kṛṣṇa; narma- ukti - joking words; śuni' - hearing; romañcita - hairs standing erect; tanu-khani - body; taba - Your; rādhe - Rādhā; rasa-kalpa- taru - nectar kalpa-vṛkṣa tree.

O Lord Kṛṣṇa, O master of dancers and actors, Rādhā's jokes sometimes make You speechless. O Śrī Rādhā, O kalpa-vṛkṣa tree of nectar, hearing Lord Kṛṣṇa's jokes, You become ecstatic, and the hairs of Your body stand erect.

Text 9

aprākṛta-guṇa-maṇi- binirmita-giri-śreṇi
tumi kṛṣṇa sarba-guṇa-moya
umādi ramaṇī-jana bāñchaniya guṇa-gaṇa
rādhe taba swabhābika hoyā

aprākṛta - not material; guṇa - virtues; maṇi - jewel; binirmita - made; giri - of mountains; śreṇi - series; tumi - You; kṛṣṇa - O Kṛṣṇa; sarba - all; guṇa - virtues; moya - consisting; umā - Parvati; ādi - beginning with; ramaṇī-jana - beautiful girls; bāñchaniya - desired; guṇa-gaṇa - virtues; rādhe - O Rādhā; taba - of You; swabhābika - nature; hoyā - is.

O all-virtuous Kṛṣṇa, You are a mountain range made of the jewels of transcendental qualities. O Śrī Rādhā, You possess a host of transcendental qualities Pārvatī and other beautiful girls yearn to attain.

Text 10

āmi ati manda-mati kori he kākuti nati
nikhapaṭe e prārthana kori
bṛndābana-adhīśwara tumi kṛṣṇa prāṇeśwara
tumi rādhe braja-baneśwarī

āmi - I; ati - very; manda-mati - foolish at heart; kori - do; he - O; kākuti - words filled with emotion; nati - bowing down; nikhapaṭe - sincere; e - this; prārthana - prayer; kori - do; bṛndābana-adhīśwara - O king of Vṛndāvana; tumi - You; kṛṣṇa - Kṛṣṇa; prāṇeśwara - master of life; tumi - You; rādhe - Rādhā; braja-baneśwarī - the queen of Vraja's forests.

O Kṛṣṇa of Vṛndāvana, O queen of Vraja's forests, O rulers of my life, with words choked with emotion, I, a great fool, place this honest request before You both.

Text 11

tomādera kṛpā pāi e-rūpa jogyatā nāi
jadi āmāra braja-bane
duñhe mama kṛpā-moya jāni' kainu padāśroya
kṛpā koro e adhama jane

tomādera - of You; kṛpā - mercy; pāi - I attain; e- rūpa - in this way; jogyatā - appropriateness; nāi - not; jadi - if; āmāra - of me; braja-bane - in the forests of Vraja; duñhe - two; mama - my; kṛpā-moya - made of mercy; jāni' - knowing; kainu - I do; padāśroya - shelter of the feet; kṛpā - mercy; koraḥ - please do; e - this; adhama - lowest; jane - person.

If You think I am not worthy to receive Your mercy in this forest of Vraja, please be merciful anyway to this fallen person. O merciful king and queen, I take shelter of Your feet.

Text 12

kebala ajogya nahi aparādhī āmi hoi
tathāpi korohaḥ kṛpā dāna
loke kṛpābiṣṭa jana khame aparādha-gaṇa
tumi duñhe mahā-kṛpābān

kebala - only; ajogya - unsuitable; nāhi - not; aparādhī - offender; āmi - I; hoi - am; tathāpi - still; korohaḥ - do; kṛpā - mercy; dāna - in gift; loka - in the world; kṛpā - mercy; ābiṣṭa - entered; jana - person; khame - forgiveness; aparādha-gaṇa - offenses; tumi - You; duñhe - both; mahā-kṛpābān - very merciful.

Although I am unworthy, and although I am an offender, please be merciful to me. You two are very merciful. You forgive a host of offenses.

Text 13

kṛpā-hetu bhakti-sāra leśābhāsa nāhi tā'ra
kṛpā-adhikārī nāhi āmi
duñhe mahā-līleśwara hana sei līlāpara
kṛpā koro braja-jana-swāmī

kṛpā - of mercy; hetu - the cause; bhakti - devotion; sāra - best; leśa - slight; ābhāsa - dim light; nāhi - not; tā'ra - of that; kṛpā-adhikārī - qualified for mercy; nāhi - not; āmi - I; duñhe - You two; mahā-līleśwara - the masters of playful pastimes; hana - are; sei - this; līlāpara - intent on enjoying pastimes; kṛpā - mercy; koraḥ - please do; brajajana- swāmī - O king and queen of Vraja.

I do not possess even a single drop of the shadow of devotion to You, devotion that brings Your mercy. I am not worthy to receive Your mercy. Still, O playful

king and queen of
pastimes, O rulers of Vraja's people, please be merciful to me anyway.

Text 14

su-duṣṭa abhakta jane sibādi debata-gaṇe
prasanna hoilo kṛpā kori'
mahā-lilā sarbeśwara duṅhu mama prāṇeśwara
doyā koro doṣa parihori'

su-duṣṭa - very wicked; abhakta - nondevotee; jane - person; siba-ādi - beginning with Lord Śiva; debata-gaṇe - demigods; prasanna - pleased; hoilaḥ - are; kṛpā - mercy; kori' - doing; mahā-lilā - greatpastimes; sarbeśwara - masters of all; duṅhu - both; mama - of me; prāṇeśwara - rulers of life; doyā - mercy; koraḥ - please do; doṣa - faults; parihori' - removing.

You were merciful to Śiva and the demigods. You were merciful even to the wicked nondevotees. O playful rulers of all, O king and queen of my life, please forgive my faults and be merciful to me.

Text 15

adhame uttama maṇi mūḍha bijña abhimānī
duṣṭa hana siṣṭa-abhimāna
ei doṣe doṣi hana gelo ciro-dina bana
nā korinu bhajana-bidhāna

adhame - low; uttama - exalted; maṇi - think; mūḍha - fool; bijña - wise; abhimānī - proud; duṣṭa - wicked; hana - am; siṣṭa-abhimāna - proud of being a saint; ei - these; doṣe - faults; doṣi - faulty; hana - am; gelaḥ - gone; ciro-dina - many days; bana - am; nā - not; korinu - do; bhajana-bidhāna - devotional service.

Although I am lowly, I proudly think myself exalted. Although I am a fool, I proudly think myself wise. Although I am wicked, I proudly think myself a saint. These are my faults. Many days have passed, and still I do not worship You.

Text 16

tathāpi e dīna-jane jadi nāma-uccaraṇe
nāmābhāse korilo jībane

sarba-doṣa-nibarāṇa duṅhu nāma-sañjalpana
prasāde prasīda dui jane

tathāpi - still; e - this; dīna-jane - poor person; jadi - if; nāma - the holy name; uccaraṇe - in chanting; nāmābhāse - namabhasa; korilaḥ - does; jībane - life; sarbadoṣa- nibarāṇa - free of all sins; duṅhu - both; nāma-sanjalpana - chanting the holy name; prasāde - with mercy; prasīda - please be kind; dui - both; jane - people.

Still, if in this lifetime this poor person somehow chants the dim light (nāmābhāsa) of the holy name, then please, O divine couple, be merciful to him, free him of his faults, and allow him to chant Your holy names.

Text 17

bhakti-laba-mātre khoya sarba-aparādhā hoyā
khama-śīla duṅhera kṛpāya
e āśā mane dhori' caraṇe prārthana kori'
śodha doṣa khamiyā amāya

bhakti-laba-mātre - a tiny fragment of devotional service; khoya - destruction; sarba-aparādhā - all offenses; hoyā - is; khama-śīla - forgiving; duṅhera - of both; kṛpāya - mercy; e - this; āśā - desire; mane - in the heart; dhori' - holding; caraṇe - at the feet; prārthana - prayer; kori' - doing; śodha - purify; doṣa - faults; khamiyā - excusing; amāya - my.

Even a small fragment of devotional service destroys all offenses. O merciful divine couple, please forgive me and purify me of my faults. That is the desire in my heart. That is the prayer I place before your feet.

Text 18

sādhana-sampatti-hīna ohe e jība dīna
ati-kaṣṭe dhr̥ṣṭatara chāra
duṅhu pada-nipatita prārthana koroye hita
prasannatā hauka donhāra

sādhana - sadhana; sampatti - good fortune; hīna - without; ohe - O; e - this; jība - soul; dīna - poor; atikaṣṭe - great pain; dhr̥ṣṭatara - arrogant; chāra - pile of ashes; duṅhu - both; pada- nipatita - fallen; prārthana - prayer; koroye - do; hita - welfare; prasannatā - being pleased; hauka - may be; donhāra - You both.

This poor soul who has no wealth of devotional service, this person proud of how hard he struggles and how he suffers, this person worthless like a pile of

ashes falls before Your feet and
prays for Your kindness. Please be pleased with with him.

Text 19

dante tṛṇa dhoṛi' hāya kānditeche ubharāya
e pāpī kampita śarīra
ha nātha ha nātha boli' ho'ye aji kṛtāñjali
prasāda arpiyā koro sthira

dante - in the teeth; tṛṇa - straw; dhoṛi' - holding; hāya - is; kānditeche - weeps;
ubharāya - loudly; e - this; pāpī - sinner; kampita - trembling; śarīra - body; ha -
O; nātha - Lord; ha - o; nātha - Lord; boli' - saying; ho'ye - is; aji - now; kṛtāñjali -
folded hands; prasāda - mercy;
arpiyā - offering; koraḥ - please make; sthira - peaceful and steady.

Loudly weeping, his body trembling, his hands folded, and a of straw between
his teeth, this sinner says: O master! O master! Please kindly make me peaceful.

Text 20

e durbhaga ha ha sware prasāda prārthanā kore
anutāpe gaḍāgaḍi jāya
he rādhe he kṛṣṇacandra śuno mama kāku-bāda
tuñhu kṛpā binā prāṇa jāya

e - this; durbhaga - misfortune; ha - O; ha - O; sware - words; prasāda - mercy;
prārthanā - prayer; kore - does; anutāpe - repentance; gaḍāgaḍi - rolling on the
ground; jāya - going; he - O; rādhe - Rādhā; he - O; kṛṣṇacandra - Kṛṣṇa; śunaḥ -
please hear; mama - my; āku-bāda - words filled with emotion; tuñhu - You; kṛpā
- mercy; binā - without; prāṇa - life; jāya - goes.

Calling out, "O! O!", this miserable person begs for mercy. Repenting his sins,
he rolls about on the ground. He says, "O Rādhā! O Kṛṣṇacandra! Please hear my
words choked with
emotion. Without Your mercy my life-breath will flee away."

Text 21

phutkāra koriyā kānde āhā āhā kāku-nāde
bole hao prasanna amāya
ei to' ajogyā jane kṛpā koro nija-guṇe
koruṇa-sāgara rākho pāya

phutkāra - calling out; koriyā - doing; kānde - weep; āhā - Ah; āhā - Ah; kaku-
nāde - with an emotional voice; bole - say; haah - please be; prasanna - pleased;
amāya - with me; ei - this; to' - indeed; ajogya - unworthy; jane - person; kṛpā -
mercy; korah - pleasedo; nija-guṇe - own virtue; koruṇa-sāgara - O ocean of
mercy; rākhaḥ - please keep; pāya - at the feet.

Weeping, I call out, "O! O!" In a voice choked with emotion I say: Please be
pleased with me. Because You have all good qualities, please be merciful to this
unworthy person. O oceans of mercy, please keep me at Your feet.

Text 22

mukhete aṅguṣṭha diyā uccaiḥsware āta hana
kāndite kāndite bole nātha
koruṇa-kaṇikā-dāne rākha koro mora prāṇe
koro ei dine ātma-sāṭha

mukhete - in the mouth; aṅguṣṭha - thumb; diyā - placing; uccaiḥsware - with a
loud voice; āta - distraught; hana - am; kāndite - weeping; kāndite - and
weeping; bole - say; nātha - O master; koruṇa - of mercy; kaṇikā - particle; dāne -
gift; rākha - protect; korah - do; ora - of me; prāṇe - life; korah - do; ei - this; dine
- poor person; ātma-sāṭha - acceptance.

Placing my thumb in my mouth I make a loud sound of grief. Weeping and
weeping, I say: O master, please give me a small particle of Your mercy. Please
rescue my life. Please accept this poor person.

Text 23

e taba mūḍha-jana dīna-bākye su-krandana
prārthanā koroye dr̥ḍha-mane
he koruṇā-sunidhāna anugati koro dāna
koruṇormi-cchaṭā braja-bane

e - this; taba - You; mūḍha-jana - fool; dīnabākye - with poor words; su-
krandana - with weeping; prārthanā - prayer; koroye - does; dr̥ḍha-mane -
determined heart; he - Vaiṣṇava;
koruṇā-sunidhāna - abode of mercy; anugati - the state of being a follower; korah
- please do;
dāna - gift; koruṇa - of mercy; ūrmi - waves; chaṭā - abundance; braja-bane -
forests of Vraja.

Weeping, this fool earnestly and humbly prays: O abodes of mercy, please
splash me with Your waves of mercy in this forest of Vraja.

Text 24

bhāba citta-sukhakara jata āche su-madhura
prakaṭāprakaṭa lilā-sthāne
rādhā-kṛṣṇa-prema-sāra sakalera sārāt sāra
sei bhāba jeni kṛpā-bale

bhāba - being; citta-sukhakara - pleasing the heart; jata - which; āche - is; su-madhura - very sweet; prakāṭa - manifest; aprakāṭa - and unmanifest; lilā - pastimes; sthāne - places; rādhā-kṛṣṇa - for Śrī Śrī Rādhā-Kṛṣṇa; prema - love; sāra - best; sakalera - of all; sārāt - of the best; sāra - best; sei - this; bhāba - state; jeni - which; kṛpā-bale - by the power of mercy.

In the places of Your manifest and unmanifest pastimes the different states of being are all very sweet and pleasing to the heart. Of all these states of being, pure love for Śrī Śrī Rādhā-Kṛṣṇa, which is attained only by Your mercy, is the best of the best.

Text 25

jodi e dāsīra prati prasanna koruṇā-mati
duñhu pada-sebā koro dāna
āra kichu nāhi cāi jugala-caraṇa pāi
śītala hauka mora prāṇa

jodi - if; e - this; dāsīra - maidservant; prati - to; prasanna - pleased; koruṇā-mati - merciful heart; duñhu - both; pada - of the feet; -sebā - service; koraḥ - please do; dāna - gift; āra - other; kichu - something; nāhi - not; cāi - I desire; jugala - of the divine couple; caraṇa - feet; pāi - I attain; śītala - cool; hauka - may be; mora - my; prāṇa - life.

If You are pleased with this maidservant and in Your hearts feel kind to her, then please give her the gift of service to Your feet. Please allow me to approach Your feet. That will cool the fever that burns my life. That is all I desire.

Text 26

anātha-batsala tumi adhama anātha āmi
twadīya sākhāt-dāsya māgi
e prasāda koro dāna rākho anātheraprāṇa
chāḍi' saba taba dāsya māgi

anātha - to they who have no master; batsala - affectionate; tumi - You; adhama - lowest; anātha - without a master; āmi - I; twadiya - Your; sākhaṭ - direct; dāsya - service; māgi - beg;
e - this; prasāda - mercy; korah - please do; dāna - gift; rākhaṭ - protect; anāthera - who has no master; prāṇa - life; chāḍi' - leaving; saba - all; taba - of You; dāsya - service; māgi - I beg.

You are kind and affectionate to persons who have no master or shelter. I am very low and fallen. I have no master. I have no shelter. I beg to serve You directly. Please give me the gift of Your mercy. Please save the life of this person without master or shelter. Turning away from all else I beg to serve You.

Text 27

śirete añjali dhori' o-pade bijapti kori
āmāra abhīṣṭa nibedana
eka-bāra dāsya diyā śītala koro he hiyā
tabe māni sārthāka jībana

śirete - on the head; añjali - folded hands; dhori' - placing; o-pade - at the feet; bijapti - request; kori - I do; āmāra - of me; abhīṣṭa - desire; nibedana - request; eka-bāra - one time; dāsya - service; diyā - giving; śītala - cool; korah - please do; he - O; hiyā - heart; tabe - then; māni - I think; sārthāka - a success; jībana - life.

My folded hands resting on my head, I place this request before Your feet: One time please allow me to serve You. In this way You will cool my feverish heart. Then I will think my life is a success.

Text 28

kabe duṅhe ei bane bilokibo sammilane
amūlyāṅga-parimala-ghrāṇa
āmāra nāsikā-dware prabeśiyā citta-pure
acaitanya koribe bidhāna

kabe - when; duṅhe - both; ei - this; bane - in the forest; bilokibaḥ - will see; sammilane - meeting; amūlya - priceless; āṅga - of the limbs; parimala - fragrance; ghrāṇa - smelling; āmāra - of me; nāsikā-dware - by the nostrils; prabeśiyā - entering; citta-pure - the city of the heart; acaitanya - unconscious; koribe - will become; bidhāna - action.

When will I see You both meet in the forest? When, the priceless fragrance of Your limbs entering the city of my heart, will I suddenly fall unconscious?

Text 29

duñhāra nūpura-dhwani haṁsa-kaṇṭha-swara jini'
madhura madhura mama kāne
prabeśiyā kona khaṇe mama citta-surañjane
mātāibe sebā-rasa-pāne

duñhāra - of You two; nūpura - of the anklets; dhwani - the sound; haṁsa - of swans; kaṇṭha - throat; swara - sound; jini' - defeating; madhura - sweet; madhura - sweet; mama - my; kāne - in the ear; prabeśiyā - entering; kona - at what?; khaṇe - moment; mama - my; citta - of the heart; surañjane - delight; mātāibe - will make wild; sebā-rasa-pāne - by drinking the nectar of service.

When will the sweet, sweet tinkling of Your anklets, a tinkling that defeats the cooing of swans, enter my ears? When, with a happy heart drinking the nectar of service to You, will I become wild with bliss?

Text 30

cakrādi saubhāgyāspada bilakhita duñhu pada
cihna ei bṛndāvana-bane
dekhiyā e dāsī kabe bhāsibe ānandotsabe
duñhu kṛpā peye saṅgopane

cakra - cakra; ādi - beginning; saubhāgya - of good fortune; aspada - abode; bilakhita - seen; duñhu - of You both; pada - of the feet; cihna - the marks; ei - this; bṛndāvana-bane – in Vṛndāvana forest; dekhiyā - seeing; e - this; dāsī - maidservant; kabe - when?; bhāsibe - will float; ānanda - of bliss; utsabe - in a festival; duñhu - both; kṛpā - mercy; peye - attain; saṅgopane - in secret.

When, in Vṛndāvana forest seeing Your auspicious footprints bearing the cakra and other marks, will this maidservant, secretly attaining Your mercy, float in a festival of bliss?

Text 31

sakala-saundarjāspada nīrājita duñhu pada
he rādhe he nandera nandana
mamākhi-gocare kabe sarbādbhuta-mahotsabe
koribe ānanda-bitaraṇa

sakala - all; saundarja - of beauty; aspada - abode; nīrājita - splendid; duñhu - both; pada - feet; he - O; rādhe - Rādhā; he - O; nandera nandana - son of Nanda; mama - of me; akhi - of the eyes; gocare - in the realm of perception; kabe - when?; sarbādbhuta-mahotsabe - great festival; koribe - will do; ānanda-bitaraṇa - giving bliss.

O Rādhā, O Kṛṣṇa, when, Your splendid feet, feet that are the abode of all beauty, come before my eyes, will I celebrate a wonderful festival of bliss?

Text 32

pracīnāśā phala-pūr̥ti tuñhu padāmbhuja-sphūr̥ti
sei duñhu jana-daraśana
e janme ki habe mama e utkañṭhā su-biṣama
bicalita kore mama mana

pracīna - old; āśā - desires; phala - result; pūr̥ti - fulfillment; tuñhu - You; pada - feet; ambhuja - lotus; sphūr̥ti - manifestation; sei - this; duñhu - both; jana - people; daraśana - sight; e - this; janme - birth; ki - whether; habe - will be; mama - of me; e - this; utkañṭhā - yearning; su-biṣama - great; bicalita - thought; kore - do; mama - my; mana - in the heart.

For a long time I have yearned to see Your lotus feet. Will this difficult to attain desire be fulfilled in this birth? That is the thought in my heart.

Text 33

kabe āmi bṛndābana- kuñjāntare daraśana
koribo sundara duñhu jane
surata-līlāya rata āmā hoite adūrata
preme magna ha'bo daraśane

kabe - when?; āmi - I; bṛndābana- - of Vṛndāvana; kuñjāntare - in the forest; daraśana - sight; koribaḥ - will do; sundara - beautiful; duñhu - both; jane - persons; surata-līlāya - amorous pastimes; rata - enjoying; āmā - me; hoite - from; adūrata - not far away; preme - in love; magna - plunged; ha'baḥ - will be; daraśane - sight.

When will I see You two beautiful lovers enjoy amorous pastimes in the groves of Vṛndāvana forest not far away from me? When, gazing at You, will I become plunged into bliss?

Text 34

ghaṭanābaśataḥ kabe duṅhu joga asambhabe
paraspara sandeśa āniyā
bāḍāibo duṅhu sukha jabe tabe mano-duḥkha
bāḍāibo ānande mātiyā

ghaṭanābaśataḥ - in the course of events; kabe - when?; duṅhu - both; joga - meeting; asambhabe - not possible; paraspara - of each other; sandeśa - letters; āniyā - carrying; bāḍāibaḥ - I will increase; duṅhu - of You both; sukha - the happiness; jabe - when; tabe - then; manaḥ - of the heart; duḥkha - suffering; bāḍāibaḥ - I will send away; ānande - with bliss; mātiyā - wild.

When, carrying Your letters to each other when You cannot meet, and thus banishing the sufferings of Your hearts and increasing Your happiness, will I become wild with bliss?

Text 35

kabe ei bṛndābane duṅhu duṅha adarśane
phire ja'bo duṅhe anweṣiyā
sammilana korāibo hara-padakādi pā'bo
parituṣṭa duṅhāre koriyā

kabe - when; ei - this; bṛndābane - in Vṛndāvana; duṅhu - both; duṅha - both; adarśane - not seeing; phire - go; ja'baḥ - will go; duṅhe - both; anweṣiyā - searching; sammilana - meeting; korāibaḥ - will do; hāra - necklace; padaka - locket; ādi - beginning; pā'baḥ - will attain; parituṣṭa - pleased; duṅhāre - both; koriyā - making.

When, the two of You searching for each other in Vṛndāvana forest and not finding each other, will I bring You together and, pleasing You, receive a necklace, locket, and other things as a reward?

Text 36

duṅhe hāra dhori' paṇe dyūta-kṛīḍā samāpane
āmi jayī āmi jayī boli'
koribe kalaha tabe hara-saṅgrahete kabe
āmi tāhā dekhibo sakali

duṅhe - both; hāra - necklace; dhori' - holding; paṇe - as the prize; dyūta-kṛīḍā - in the gambling match; samāpane - in attaining; āmi - I; jayī - victor; āmi - I am; jayī - victor; boli' - I

am; koribe - will do; kalaha - dispute; tabe - then; hara saṅgrahete - in taking the necklace; kabe - when?; āmi - I; tāhā - this; dekhibaḥ - will see; sakali - all.

I will hold the necklace intended as the victor's prize in the gambling match, and You will quarrel over the necklace, each of You claiming, "I won. I won." When will I see all this?

Text 37

āhā kabe dui jane kuñja-mājhe su-sayane
kusuma-śayyāya birāmibe
se samaye duñhu pada sambahana-susampada
e dāsīra saubhāgya milibe

āhā - O; kabe - when; dui - two; jane - people; kuñja-mājhe - in the forest; su-sayane - resting; kusuma - of flowers; śayyāya - on the bed; birāmibe - will rest; se - that; samaye - at the time; duñhu - both; pada - feet; sambahana - massage; susampada - fortunate; e - this; dāsīra - of the maidservant; saubhāgya - good fortune; milibe - will meet.

When, as You both recline on a bed made of flowers, will this maidservant, by massaging Your feet, become fortunate?

Text 38

kandarpa-kalahodgāre chiṇḍibe kaṇṭhera hāre
latā-grhe paḍibe khāsiyā
se hāra gānthite kabe e dāsī nijukta ha'be
duñhu kṛpā-ājñā śire pāñā

kandarpa - amorous; kalahodgāre - battle; chiṇḍibe - will break; kaṇṭhera - of the neck; hāre - necklace; latā - vine; grhe - cottage; paḍibe - will go; khāsiyā - breaking; se - that; hāra - necklace; gānthite - to string; kabe - when?; e - this; dāsī - maidservant; nijukta - in the forest; ha'be - will be; duñhu - both; kṛpā - mercy; ājñā - order; śire - on the herad; pāñā - attain.

When, Your necklaces broken during Your amorous battle, will this maidservant be commanded to string them again? I will place that merciful command on my head.

Text 39

keli-kallolera jabe duñhu kesa srasta habe

dui-janara iᅅgita pāiyā
śikhi-piñcha kore dhori' kuntala-madhita kori'
āmi rabo ānande ḁubiyā

keli - of pastimes; kallolera - of waves; jabe - when; duᅅhu - both; keśa - hair;
srasta - creation; habe - will be; dui- janara - of the divine couple; iᅅgita - hint;
pāiyā - giving;
śikhi-piñcha - peacock feather; kore - does; dhori' - holding; kuntala - hair; maᅅᅅita
- decorated; kori' - doing; āmi - I; rabaᅅ - will stay; ānande - in bliss; ḁubiyā -
diving.

When, the decorations in Your hair washed away by the waves of Your
pastimes, will I, on Your hinted command, become plunged into bliss by
decorating Your hair with peacock feathers?

Text 40

kandarpa-krīᅇāya jabe duᅅhu srak srasta ha'be
tabe āmi duᅅhu ājñā pāñā
ubhaya lalāᅇa-mājhe koribo tilaka-sāje
matta ha'be se śobhā dekhiyā

kandarpa - amorous; krīᅇāya - pastimes; jabe - when; duᅅhu - You both; srak -
garland; srasta - creation; ha'be - willbe; tabe - then; āmi - I; duᅅhu - of You both;
ājñā - command;
pāñā - attaining; ubhaya - both; lalāᅇa-mājhe - on the foreheads; koribaᅅ - will do;
tilaka-sāje - tilaka decorations; matta - intoxicated; ha'be - will be; se - this;
śobhā - beauty; dekhiyā - seeing.

When, the previous decorations are destroyed during Your amorous pastimes,
will I, on Your command, make new tilaka decorations on both Your foreheads?
Gazing at the beauty of those decorations, I will become wild with bliss.

Text 41

krᅅᅅa taba bakhe āmi bana-mala diyā swāmī
rādhe taba nayane kajjala
kuñja-mājhe kona dina pā'bo sukha samīcīna
preme citta ha'be ᅇalamala

krᅅᅅa - O Kᅅᅅa; taba - of You; bakhe - on the chest; āmi - I; bana-mala - forest
garland; diyā - placing; swāmī - master; rādhe - O Rādhā; taba - of You; nayane -
on the eyes; kajjala - mascara; kuñja-mājhe - in the forest; kona - what?; dina -
day; pā'baᅅ - will attain; sukha - happiness; samīcīna - right; preme - with love;
citta - heart; ha'be - will be; ᅇalamala - trembling.

O my master Kṛṣṇa, I will place a forest garland on Your chest. O Rādhā, I will decorate Your eyes with black mascara. When, as I do this in the forest, will I feel blissful, and will my heart tremble with love?

Text 42

kabe jāmbunada-barṇa loiyā tāmbūla-parṇa
śirā śūnya karpūrādi-juta
bīṭika nirmāṇa kori' duṅhu mukhe dibo dhori'
preme citta ha'be paripluta

kabe - when?; jāmbunada - of gold; barṇa - color; loiyā - taking; tāmbūla-parṇa - betel leaf; śirā - veins; śūnya - without; karpūra - camphor; ādi - beginning; juta - with; bīṭika - betelnuts; nirmāṇa - making; kori' - doing; duṅhu - both; mukhe - in the mouths; dibaḥ - will place; dhori' - holding; preme - with love; citta - heart; ha'be - will be; paripluta - plunged.

When, as I take golden-colored batel-leaves, mix them with camphor and other perfect ingredients, and place the bīṭis I thus make in both Your mouths, will my heart become plunged into ecstatic love?

Text 43

kothā e durāśā mora kothā e duṣkarma ghora
e prārthanā jodi bolo keno
he rādhe he ghana-śyāma duṅhu jana-guṇa-grāma
mādhurī bolāya more heno

kothā - where; e - this; durāśā - unattainable desire; mora - my; kothā - where?; e - this; duṣkarma - wicked deeds; ghora - horrible; e - this; prārthanā - prayer; jodi - if; bolaḥ - say; kenāḥ - why?; he - O; rādhe - Rādhā; he - O; ghanaśyāma - Kṛṣṇa dark like a monsoon cloud; duṅhu - You both; jana-guṇa- grāma - multitude of virtues; mādhurī - sweetness; bolāya - make speak; more - me; henaḥ - like this.

Who am I? I am wicked sinner. What are my desires? They are very difficult to attain. Why do I make these requests? O Rādhā! O Kṛṣṇa dark like a monsoon cloud! Your transcendental qualities and Your sweetness make me talk in this way.

Text 44

duñhāra je kṛpā-guṇe pāinu dhāma-bṛndābane
se kṛpā abhīṣṭa-pūraṇa
koruṇa āmāya nātha pāñā tunu sakhī-sāṭha
kuñja-sebā pāi anukhaṇa

duñhāra - of You both; je - which; kṛpā-guṇe - by the virtue of mercy; pāinu - I may attain; dhāma-bṛndābane - the abode of Vṛndāvana; se - that; kṛpā - mercy; abhīṣṭa - of desires; pūraṇa - fulfillment; koruṇa - mercy; āmāya - to me; nātha - Lords; pāñā - attaining; tunu - both; sakhī-sāṭha - in the company of the friends; kuñja - in the forest; sebā - service; pāi - I attain; anukhaṇa - at every moment.

By Your mercy I have attained this holy abode of Vṛndāvana. By the same mercy please fulfill my desires. O my king and queen, please me merciful to me, so I may be accepted among Your gopī friends and I may serve You both in the forest groves at every moment.

Text 45

ohe rādhe ohe kṛṣṇa sei braja-rasa-trṣṇa
kārpaṇya-pañjikā-kathā-chale
jalpana koroye sadā tā'ra bāñchā-pūrti tadā
koruna duñhu kṛpā-bale

ohe - O; rādhe - Rādhā; ohe - O; kṛṣṇa - Kṛṣṇa; sei - this; braja - of Vraja; rasa - the nectar; trṣṇa - thirst; kārpaṇya-panjikā-kathā - of the words of Karpanya-panjika; chale - on the pretext; jalpana - talk; koroye - do; sadā - always; tā'ra - of him; bāñchā - of desires; pūrti - fulfillment; tadā - then; koruna - may do; duñhu - both; kṛpā-bale - by the power of mercy.

O Rādhā! O Kṛṣṇa! By the power of Your mercy may anyone who, on the pretext of repeatedly reading aloud this Kārpaṇya-panjikā, thirsts to attain the nectar rasas of Vraja, attain the fulfillment of his desires.

Text 46

śrī-rūpa-mañjarī-pada śire dhorī' su-sampada
kamala-mañjarī kore āśā
śrī-godruma-braja-bane duñhu lilā-sandarśane
pūrṇa hao rasera pipāsā

śrī-rūpa-mañjarī-pada - at the feet of Śrī Rūpa- mañjarī; śire - head; dhorī' -

placing; su-sampada - great treasure; kamala-mañjarī - Kamala-mañjari; kore - does; āsā - desire; śrī-godruma-braja-bane - in the Vraja forest of Śrī Godruma; duñhu - both; līlā - pastimes; sandarśane - seeing; pūrṇa - full; haḥ - do; rasera - of rasa; pipāsā - thirst.

Placing her head at the glorious feet of Śrī Rūpa- mañjarī, Kamala-mañjarī expresses her desires. By gazing at the divine couple's pastimes in the Vraja forest of Śrī Godruma, may her thirst to taste the nectar of the rasas be satisfied.

Part Three

Śoka-śātana Dispelling Grief

Song 1

Text 1

pradoṣa-samaye śrībāsa-aṅgane
saṅgopane gorā-maṇi
śrī-hari-kīrtane nāce nānā-raṅge
uṭhilo maṅgala-dhwani

pradoṣa-samaye - at sunset; śrībāsa-aṅgane - in Śrīvāsa's courtyard; saṅgopane - secretly; gorā-maṇi - the fair jewel of Lord Caitanya; śrī-hari-kīrtane - in Kṛṣṇa - kīrtana; nāce - dances; nānā-raṅge - in different ways; uṭhilaḥ - rose; maṅgala-dhwani - auspicious sound.

In the early evening, as there was an auspicious sound of Lord Kṛṣṇa's holy names, the golden jewel of Lord Caitanya danced in many ways in Śrīvāsa's secluded courtyard,

Text 2

mṛdaṅga mādala bāje karatāla
mājhe mājhe jayatura
prabhura naṭana dekhi' sakalera
hoilo santāpa dūra

mṛdaṅga - mṛdaṅgas; mādala - mādalas; bāje - played; karatāla - karatalas; mājhe - middel; mājhe - middle; jayatura - sounds of jayatu; prabhura - of the

Lord;naṭana - dancing; dekhi' - seeing; sakalera - of all; hoilaha - was; santāpa - distress; dūra - far away.

There was a great sound of mṛdaṅgas, māḍalas, and karatālas. There were calls of "Jayatu" (Victory!). As they gazed at the Lord's dancing, everyone felt their sufferings flee far away.

Text 3

akhaṇḍa premete mātala takhana
sakala bhakata-gaṇa
āpana pāsari' gorācande gheri'
nāce gāya anukhaṇa

akhaṇḍa - unbroken; premete - love; mātala - wild; takhana - then; sakala - all; bhakata-gaṇa - devotees; āpana - selves; pāsari' - forgetting; gorācande - Lord Caitanya; gheri' - surrounding; nāce - dance; gāya - sing; anukhaṇa - at every moment.

Wild with love, and forgetting their own selves, at every moment the devotees sang and danced, surrounding Lord Caitanya.

Text 4

emona samaye daiba-byādhi-joge
śrībāsera antaḥ-pure
tanaya-bijoge nārī-gaṇa śoke
prokāśalo uccaiḥ-sware

emona - at this; samaye - time; daiba-byādhi-joge - with a destined disease; śrībāsera - of Śrīvāsa; antaḥ-pure - in the inner rooms of the house; tanaya - of the son; bijoge - in separation; nārī-gaṇa - the women; śoke - lamentation; prokāśalaḥ - manifested; uccaiḥ - loud; sware - with sounds.

Touched by fate, at that moment Śrīvāsa's son died of a disease in an inner room of the house. The women loudly grieved for him.

Text 5

krandana uṭhile habe rasa-bhaṅga
bhakatibinoda ḍare
śrībāsa amani bujhilo kāraṇa
paśilo āpana ghare

krandana - weeping; uṭhile - arose; habe - will be; rasa-bhaṅga - breaking of the rasa; bhakatibinoda - Bhaktivinoda; ḍare - fears; śrībāsa - Śrīvāsa; amani - like that; bujhilaḥ - understood; kāraṇa - the reason; paśilaḥ - entered; āpana - his own; ghare - house.

Weeping arose. Bhaktivinoda fears the rasa of kīrtana will break. Śrīvāsa knew the reason for the weeping. He entered his house.

Song 2

Text 1

prabeśiyā antaḥ-pure nārī-gaṇe śānta kore
śrībāsa āmiyā upadeśe
śuno pāgalinī-gaṇa śoka koro akāraṇa
kibā duḥkha thāke kṛṣṇābeśe

prabeśiyā - entering; antaḥ-pure - the inner rooms of the house; nārī-gaṇe - the women; śānta - peaceful; kore - did; śrībāsa - Śrīvāsa; āmiyā - nectar; upadeśe - teachings; śunaḥ - please hear; pāgalinī-gaṇa - O foolish women; śoka - grief; koraḥ - you do; akāraṇa - without reason; kibā - why?; duḥkha - suffering; thāke - stays; kṛṣṇa - of Lord Kṛṣṇa; ābeśe - when rapt in meditation.

Entering the inner rooms of the house, Śrīvāsa pacified the women with words sweet like nectar. He said, "O foolish women, you grieve without reason. How can grief stay where people are rapt in thinking of Lord Kṛṣṇa?"

Text 2

kṛṣṇa nitya suta jāra śoka kabhu nāhi tāra
anitya āsakti sarba-nāśa
asiyācho e somsāre kṛṣṇa bhajībara tāre
nitya-tattwe koroḥo bilāsa

kṛṣṇa - Kṛṣṇa; nitya - eternal; suta - son; jāra - of whom; śoka - grief; kabhu - ever; nāhi - not; tāra - of him; anitya - temporary; āsakti - attachment; sarba-nāśa - destruction of everything; asiyāchaḥ - is; e - this; somsāre - material world; kṛṣṇa - Kṛṣṇa; bhajībara - to worship; tāre - him; nitya tattwe - eternal truth; koroḥaḥ - please do; bilāsa - pastimes.

"She who has Kṛṣṇa as her eternal son will never grieve. She who becomes

attached to a son that is not eternal will lose everything. You have all come to this world of birth and death to worship Lord Kṛṣṇa. Please find Your happiness in eternal Kṛṣṇa.

Text 3

e dehe jabata sthiti koro kṛṣṇacandre rati
kṛṣṇa jāno dhana jana prāṇa
e-deho-anuga jata bhāi bandhu pati suta
anitya sambanda boli' mano

e - this; dehe - body; jabata - until; sthiti - situation; koraḥ - do; kṛṣṇacandre - Kṛṣṇa; rati - love; kṛṣṇa - Kṛṣṇa; jānaḥ - please know; dhana - wealth; jana - followers; prāṇa - life; edeho-anuga - in relation to this body; jata - what; bhāi - brother; bandhu - relatives; pati - husband; suta - son; anitya - temporary; sambanda - relationship; boli' - saying; manaḥ - heart.

"As long as you stay in this body, please place your love in Lord Kṛṣṇa. Please think of Lord Kṛṣṇa as your wealth, your kinsman, and your life. Please tell your hearts that ties with husband, sons, brothers, kinsmen, and everything in relation to the material body are all temporary.

Text 4

kebā kāra pati suta anitya-sambandha-kṛta
cāhile rākhite nāre tāre
karama-bipaka-phale suta ho'ye baise kole
karma-khaya āra raite nāre

kebā - whoever; kāra - of whom; pati - husband; suta - son; anitya- sambandha-kṛta - does a temporary relationship; cāhile - desires; rākhite - to protect; nāre - cannot do; tāre - of him; karama - of karma; bipaka - theripe; phale - fruit; suta - son; ho'ye - is; baise - stays; kole - on the lap; karma - of karma; khaya - the destruction; āra - or; raite - to protect; nāre - is not able.

"Any woman who wishes to always keep her temporary relationship with husband or son will find that she cannot. When his karma's fruit is ripe, the son will perish. Even if the son sits on her lap, she has no power to protect him.

Text 5

ithe sukha duḥkha māni' adho-gati labhe prāṇī
kṛṣṇa-pada hoite paḍe dūre
śoka sambariyā ebe nāmānanda mājā' sabe

bhakatibinoda-bāñchā pūre

ithe - in this; sukha - happiness; duḥkha - suffering; māni' - thinking; adhaḥ - below; gati - destination; labhe - attains; prāṇī - living entity; kṛṣṇa - of Lord Kṛṣṇa; pada - feet; hoite - from; paḍe - falls; dūre - far; śoka - grief; sambariyā - stopping; ebe - now; nāma - of the holy name; ānanda - bliss; māja' - dive; sabe - all; bhakatibinoda - of Bhaktivinoda; bāñchā - desire; pūre - fulfillment.

"Thinking happiness and suffering come from material relationships, the soul falls far from Lord Kṛṣṇa's feet, falls into a lower life. Therefore, please stop your grief. Dive into the bliss of the holy name."

All these words fulfill the desires of Bhaktivinoda.

Song 3

Text 1

dhana jana deha geḥa kṛṣṇe samarpaṇa
koriyācho śuddha-citte koroḥo smaraṇa

dhana - wealth; jana - associates; deha - body; geḥa - home; kṛṣṇe - to Kṛṣṇa; samarpaṇa - offering; koriyāchaḥ - did; śuddha - pure; citte - hearts; koroḥaḥ - please do; smaraṇa - remembering.

"You have already placed your wealth, followers, bodies, and home before Lord Kṛṣṇa's feet. Please remember this in your pure hearts.

Text 2

tabe keno mama suta boli' koro duḥkha
kṛṣṇa nilo nija-jana tāhe tāra sukha

tabe - then; kenaḥ - why?; mama - my; suta - son; boli' - saying; koraḥ - do; duḥkha - sad; kṛṣṇa - Kṛṣṇa; nilaḥ - took; nija-jana - own person; tāhe - in that; tāra - of him; sukha - happiness.

"Why do you lament, 'O my son!' Lord Kṛṣṇa has happily taken back His devotee.

Text 3

kṛṣṇa-icchā-mate saba ghaṭaya ghaṭanā
tāhe sukha-duḥkha-jñāna abidyā-kalpanā

kṛṣṇa-icchā-mate - by Lord Kṛṣṇa's will; saba - all; ghaṭaya - happens; ghaṭanā - happening; tāhe - in that; sukha - happiness; duḥkha - distress; jñāna - knowledge; abidyā - and ignorance; kalpanā - creation.

All that happens happens by Lord Kṛṣṇa's will. Ignorance of this creates the idea that some situations are happy and others painful.

Text 4

jāhā icchā kore kṛṣṇa tāi jāno bhāla
tyajiyā āpana icchā ghucāo janjāla

jāhā - which; icchā - desire; kore - does; kṛṣṇa - Lord Kṛṣṇa; tāi - so; jānaḥ - please know; bhāla - good; tyajiyā - abandoning; āpana - own; icchā - desire; ghucāaḥ - destroy; janjāla - trouble.

Please know that whatever Lord Kṛṣṇa wishes is good. Turning from your own wishes, put an end to all this grieving.

Text 5

deya kṛṣṇa neya kṛṣṇa pāle kṛṣṇa sabe
rākhe kṛṣṇa māre kṛṣṇa icchā kore jabe

deya - gives; kṛṣṇa - Kṛṣṇa; neya - removes; kṛṣṇa - Kṛṣṇa; pāle - maintains; kṛṣṇa - Kṛṣṇa; sabe - all; rākhe - protects; kṛṣṇa - Kṛṣṇa; māre - kills; kṛṣṇa - Kṛṣṇa; icchā - desire; kore - does; jabe - when.

Kṛṣṇa gives. Kṛṣṇa takes away. Kṛṣṇa protects everyone. Kṛṣṇa rescues. Kṛṣṇa kills. Kṛṣṇa does what He wishes.

Text 6

kṛṣṇa-icchā biparīta je kore bāsanā
tāra icchā nāhi phale se pāya jātanā

kṛṣṇa-icchā - Lord Kṛṣṇa's wishes; biparīta - opposite; je - who; kore - does; bāsanā - desire; tāra - of him; icchā - desire; nāhi - not; phale - fruit; se - he; pāya - attains; jātanā - suffering.

She whose desire goes against Kṛṣṇa's desire finds her desire not fulfilled. She

attains only suffering.

Text 7

tyajiyā sakala śoka śuno kṛṣṇa-nāma
parama ānanda pabe pūrṇa habe kāma

tyajiyā - renouncing; sakala - all; śoka - grief; śunaḥ - hear; kṛṣṇa-nāma - Kṛṣṇa's name; parama - great; ānanda - bliss; pabe - attain; pūrṇa - fulfilled; habe - will be; kāma - desire.

Renouncing all else, simply hear Lord Kṛṣṇa's holy name. Then you will be blissful and all your desires will be fulfilled.

Text 8

bhakatibinoda māge śrībāsa-carāṇe
ātma-nibedana-śakti jībane maraṇe

bhakatibinoda - Bhaktivinoda; māge - begs; śrībāsa-carāṇe - at the feet of Śrīvāsa; ātma-nibedana-śakti - the power of surrender; jībane - in life; maraṇe - in death.

At Śrīvāsa's feet Bhaktivinoda begs for the power to surrender to Lord Kṛṣṇa in life or in death.

Song 4

Text 1

sabu meli' bālaka-bhāga bicāri'
choḍabi moha śoka citta-bikāri

sabu - all; meli' - meeting; bālaka - of the boy; bhāga - the fate; bicāri' - considering; choḍabi - abandon; moha - bewilderment; śoka - grief; citta - of the heart; bikāri - suffering.

Everyone meet and consider this boy's fate. Turn away from bewilderment, grief, and unhappy hearts.

Text 2

caudda-bhubana-pati nanda-kumāra
śacī-nandana bhelo nadīyā-abatāra

caudda-bhubana-pati - the master of the fourteen worlds; nanda-kumāra - the son of Nanda; śacī-nandana - the son of Śacī; bhelaḥ - enjoys pastimes; nadīyā-abatāra - descended in Nadīyā.

Nanda's son, who is the master of the fourteen worlds, has descended to this world in Nadīyā. Now He enjoys pastimes as Śacī's son.

Text 3

sohiu gokula-cānda āngane mora
nācāi bhakta-saha ānanda-bibhora

sohiu - He; gokula-cānda - the moon of Gokula; āngane - in the courtyard; mora - my; nācāi - dances; bhakta-saha - with the devotees; ānanda - bliss; bibhora - overcome.

Overcome with bliss, He who is the moon of Gokula now dances in my courtyard with the devotees.

Text 4

śunata nāma-gaṇa bālaka mora
choḍalo deha hari-prīti-bibhora

śunata - hearing; nāma-gaṇa - the holy names; bālaka - boy; mora - my; choḍalaḥ - abandoned; deha - body; hari-prīti - with love for Lord Kṛṣṇa; bibhora - overcome.

Listening to the holy names, and overcome with love for Lord Kṛṣṇa, my boy left his body.

Text 5

aichana bhāga jaba bhai hāmārā
tabahun hau bhāba-sāgara-pārā

aichana - is; bhāga - fate; jaba - when; bhai hāmārā - of us; tabahun - then; hau - is; bhāba - of the material world; sāgara - the ocean; pārā - the farther shore.

If that happened to us we would cross to the farther shore of the ocean of birth and death.

Text 6

Tunhu sabu bichari ehi bicārā
kānhe korobi śoka citta-bikārā

tunhu - you; sabu - all; bichari - think; ehi - this; bicārā - thought; kānhe - in what?; korobi - do; śoka - lamentation; citta - heart; bikārā - trouble.

Everyone please consider: Why do you grieve with unhappy hearts?

Text 7

sthira nāhi haobi jadi upadeśe
bañcita haobi rase abaśeṣe

sthira - peaceful; nāhi - not; haobi - will be; jadi - if; upadeśe - in teaching; bañcita - cheated; haobi - will be; rase - nectar; abaśeṣe - at the end.

If you do not become peaceful from this advice, at the end you will be cheated of the sweetest nectar.

Text 8

paśibun hama suratatinī-māhe
bhakatibinoda pramāda dekhe tāhe

paśibun - enter; hama - of me; suratatinī-māhe - in the midst of the Ganga; bhakatibinoda - Bhaktivinoda; pramāda - calamity; dekhe - sees; tāhe - in that.

"That will make me drown myself in the Gaṅgā."
Bhaktivinoda watches all this trouble.

Song 5

Text 1

śribāsa-bacana śrabaṇa koriyā
sādhwī pati-brata-gaṇa
śoka parihari' mṛta śiśu rākhi'

hari-rase dilo mana

śrībāsa-bacana - Śrīvāsa's words; śrabaṇa - hearing; koriyā - doing; sādhwī - saintly woman; pati-brata - devoted to her husband; gaṇa - host; śoka - grief; parihari' - abandoning;mr̥ta - dead; śīśu - boy; rākhi' - keeping; hari-rase - in the nectar of Lord Kṛṣṇa; dilaḥ - placed; mana - hearts.

Hearing Śrīvāsa's words, the saintly women devoted to their husbands turned away from grief. Guarding the dead boy, they kept their hearts in the nectar of Lord Kṛṣṇa.

Text 2

śrībāsa takhana ānande mātiyā
aṅgane ailo punaḥ
nāce gorā-sane sakala pāsari'
gāya nanda-suta-guṇa

śrībāsa - Śrīvāsa; takhana - then; ānande - with bliss; mātiyā - wild; aṅgane - in the courtyard;ailaḥ - went; punaḥ - again; nāce - danced; gorā-sane - with Lord Caitanya; sakala - all; pāsari' - forgetting; gāya - sang; nanda-suta - of Lord Kṛṣṇa; guṇa - the glories.

Wild with bliss, Śrīvāsa returned to the courtyard. Forgetting everything, he sang Lord Kṛṣṇa's glories and danced with Lord Caitanya.

Text 3

cāri daṇḍa rātre mārilo kumāra
aṅgane keho nā jāne
śrī-nāma-maṅgale ṭṛtīya prahara
rajanī atīta gāne

cāri - four; daṇḍa - dandas; rātre - night; mārilaḥ - died; kumāra - boy; aṅgane - in the courtyard;kehaḥ - someone; nā - not; jāne - knew; śrī-nāma-maṅgale - in the auspicious glories of the holy name; ṭṛtīya - third; prahāra - prahara; rajanī - night; atīta - gone; gāne - sang.

An hour and a half into the night the boy had died, but in the courtyard no one knew. Nine hours of the night passed and everyone still sang the auspicious glories of the holy name.

Text 4

kīrtana bhaṅgile kohe gaura-hari
āji keno pāi duḥkha
bujhi ei gṛhe kichu amaṅgala
ghaṭiyā harilo sukha

kīrtana - kirtana; bhaṅgile - broke; kohe - said; gaura- hari - Lord Caitanya; āji - now; keno - why?; pāi - I have attained; duḥkha - sadness; bujhi - I know; ei - this; gṛhe - in the house;
kichu - something; amaṅgala - inauspicious; ghaṭiyā - happening; harilaḥ - took away; sukha - happiness.

The kīrtana broke. Lord Caitanya said: "Why do I feel sad? I know an inauspicious event in this house robbed My joy."

Text 5

tabe bhakta-jana nibedana kore
śrībāsa-śiśura kathā
śuni' gorā rāya bole hāya hāya
marame pāinu byathā

tabe - then; bhakta-jana - the devotees; nibedana - explanation; kore - did; śrībāsa-śiśura - of Śrīvāsa's son; kathā - the explanation; śuni' - hearing; gorā - Lord Caitanya; rāya - the king; bole - said; hāya - alas; hāya - alas; marame - in the heart; pāinu - attained; byathā - suffering.

The devotees explained everything. Hearing about Śrīvāsa's son, Lord Caitanya said, "Alas! Alas! This pains My heart."

Text 6

keno nā kohile āmāre takhana
bipada-sambada sabe
bhakatibinoda bhakata-batsala
snehete mājilo tabe

keno - why?; nā - not; kohile - said; āmāre - to me; takhana - then; bipada-sambada - description of the calamity; sabe - all; bhakatibinoda - Bhaktivinoda; bhakata-batsala - the lover of the devotees; snehete - in love; mājilaḥ - plunged; tabe - then.

"Why did You not tell Me then of this calamity?"

Bhaktivinoda is plunged into love for Lord Caitanya, who dearly loves His devotees.

Song 6

Text 1

prabhura bacana takhana śuniyā
śrībāsa loṭāṇā bhūmi
bole śuno nātha taba rasa-bhaṅga
sahite nā pāri āmi

prabhura - of the Lord; bacana - the words; takhana - then; śuniyā - hearing; śrībāsa - of Srivasa; loṭāṇā - rolling; bhūmi - on the ground; bole - said; śunah - hear; nātha - O master; taba - of You; rasa-bhaṅga - breaking the rasa; sahite - to bear; nā - not; pāri - am able; āmi - I.

Hearing the Lord's words, Śrīvāsa fell to the ground and said: "O Lord, please hear. I cannot bear to break Your tasting the rasas (mellows of ecstatic love).

Text 2

ekaṭi tanaya mariyāche nātha
tāhe mora kiba duḥkha
jadi saba mare tomāre heriyā
tabu to' pāibo sukha

ekaṭi - one; tanaya - son; mariyāche - may die; nātha - O Lord; tāhe - in that; mora - of me; kiba - how?; duḥkha - suffering; jadi - if; saba - all; mare - die; tomāre - You; heriyā - seeing; tabu - then; to' - indeed; pāibaḥ - I attain; sukha - happiness.

[O Lord, why should I be unhappy that one of my sons has died? Even if all of them die, I will be happy simply by seeing You.

Text 3

taba nṛtya-bhaṅga hoile āmāra
maraṇa hoite hari
tāi ku-sambāda nā dilo tomāre
bipada āsaṅkā kori'

taba - of You; nṛtya - of the dancing; bhaṅga - breaking; hoile - is; āmāra - to me; maraṇa - death; hoite - from; hari - O %; tāi - therefore; ku-sambāda - bad news; nā - not; dilaḥ - give; tomāre - to You; bipada - calamity; āsaṅkā - thinking; kori' - doing.

To break Your dancing is for me worse than death. Fearing that calamity, I did not give You the bad news.

Text 4

ebe ājñā deho mṛta suta lo'ye
satkāra koruna sabe
eteka śuniyā gorā dwija-maṇi
kāndite lagilo tabe

ebe - now; ājñā - command; dehaḥ - please give; mṛta - dead; suta - son; lo'ye - take; satkāra - cremation; koruna - may do; sabe - all; eteka - one; śuniyā - hearing; gorā - Lord Caitanya; dwija-maṇi - the jewel of the brahmanas; kāndite lagilaḥ - wept; tabe - then.

"Give the order, and we will perform the cremation ceremony of the dead boy." Hearing all this, Lord Caitanya, the jewel of the brāhmaṇas, wept.

Text 5

kemone e saba chāḍiyā jāibo
paraṇa bikala hoyā
se kathā śuniyā bhakatibinoda
manete pāilo bhoya

kemone - how?; e - these; saba - all; chāḍiyā - leaving; jāibaḥ - I will go; parāṇa - life; bikala - devastated; hoyā - is; se - this; kathā - statement; śuniyā - hearing; bhakatibinoda - bhaktivinoda; manete - in the heart; pāilaḥ - attains; bhoya - fear.

Lord Caitanya said, "How can I ever leave you all? If I did, My life would become devastated."

Hearing these words, Bhaktivinoda feels fear in his heart.

Song 7

Text 1

gorācandera ajña peye gr̥ha-bāsi-gaṇa
mṛta suta aṅganete āna tata-khaṇa

gorācandera - of Lord Caitanya; ajña - the command; peye - attaining; gr̥ha-bāsi-gaṇa - the residents of the house; mṛta - dead; suta - boy; aṅganete - to the courtyard; āna - brought; tata-khaṇa - at once.

On Lord Caitanya's order, the people of the house at once brought the dead son into the courtyard.

Text 2

kali-mala-hari gorā jijñāse takhana
śrībāse chāḍiyā śiśu jāo ki kāraṇa

kali - of Kali-yuga; mala - impurities; hari - removing; gorā - Lord Caitanya; jijñāse - questioned; takhana - then; śrībāse - Srivasa; chāḍiyā - leaving; śiśu - boy; jāaḥ - you go; ki - what?; kāraṇa - reason.

Then Lord Caitanya, the purifier of the Kali-yuga, asked, "Child, why did you leave Śrīvāsa and go away?"

Text 3

mṛta-śiśu-mukhe jība kore nibedana
loka-śikha lāgi prabhu taba ācaraṇa

mṛta-śiśu-mukhe - in the mouth of the dead boy; jība - the soul; kore - did; nibedana - statement; loka-śikha - the teaching of the world; lāgi - taking; prabhu - O Lord; taba - of You; ācaraṇa - action.

Speaking through the dead boy's mouth, the spirit soul said, "Lord, You act to teach the world.

Text 4

tumi to' parama-tattwa ananta adwaya
para śakti tomāra abhinna tattwa hoya

tumi - You; to' - indeed; parama-tattwa - the Supreme Truth; ananta - limitless; adwaya - non-dual; para - supreme; śakti - potency; tomāra - of You; abhinna - not different; tattwa - truth; hoya - is.

["You are the limitless, non-dual Supreme Truth. Your spiritual potency is not different from You.

Text 5

sei parā śakti tridhā hoiyā prokāśa
taba icchā-mata koraya tomāra bilāsa

sei - this; parā - spiritual; śakti - potency; tridhā - in three ways; hoiyā - is; prokāśa - manifest; taba - of You; icchā-mata - by the desire; koraya - does; tomāra - of You; bilāsa - pastimes.

"Your spiritual potency manifests in three ways. By Your wish it helps with Your pastimes.

Text 6

cic-chakti-swarūpe nitya-līlā prokāśiyā
tomāre ānanda dena hlādinī hoiyā

cic-chakti - spiritual potency; swarūpe - own form; nitya-līlā - eternal pastimes; prokāśiyā - manifesting; tomāre - You; ānanda - bliss; dena - gives; hlādinī - hlādinī; hoiyā - becoming.

"Your spiritual potency manifests Your eternal pastimes. Becoming Your hlādinī śakti (pleasure potency), Your spiritual potency gives You bliss.

Text 7

jīva-śakti hana taba cit-kiraṇa-caye
taṭastha-swabhābe jīva-gaṇe prakāṣaye

jīva-śakti - the potency of the individual souls; hana - is; taba - of You; cit-kiraṇa-caye - particles of spiritual effulgence; taṭastha-swabhābe - nature on the border; jīva-gaṇe - multitude of souls; prakāṣaye - manifests.

"Becoming the jīva-śakti (potency of individual souls), Your spiritual potency manifests the multitude of individual souls, who are tiny particles of spiritual effulgence on the border (taṭastha) of matter and spirit.

Text 8

māyā-śakti ho'ye kore prapañca sṛjana

bahirmukha jibe tāhe koroya bandhana

māyā-śakti - maya-sakti; ho'ye - is; kore - does; prapanca - material world; sṛjana - creation; bahirmukha - turning the face; jibe - individual souls; tāhe - in that; koroya - do; bandhana - imprisonment.

"Becoming the māyā-śakti (material potency), Your spiritual potency creates the material world, where she imprisons the rebellious souls who have turned their faces away from You."

Text 9

bhakatibinoda bole aparādha-phale
bahirmukha ho'ye āchi prapañca-kabale

bhakatibinoda - Bhaktivinoda; bole - says; aparādha-phale - the result of offenses; bahirmukha - turning the face away; ho'ye - is; āchi - I am; prapañca - in the material world; kabale - become a mouthful.

Bhaktivinoda says: Because of my offenses, I turned my face away from Lord Kṛṣṇa. That is why I was devoured by the material potency.

Song 8

Text 1

pūrṇa-cid-ānanda tumi tomāra cit-kaṇa āmi
swabhābataḥ āmi tuyā dāsa
parama swatantra tumi tuyā paratantra āmi
tuyā pada chāḍi' sarba-nāśa

pūrṇa - perfect; cit - spiritual; ānanda - bliss; tumi - You; tomāra - of You; cit-kaṇa - particle of spirit; āmi - I; swabhābataḥ - by nature; āmi - I; tuyā - of You; dāsa - servant; parama - supremely; swatantra - independent; tumi - You; tuyā - on You; paratantra - dependent; āmi - I; tuyā - of You; pada - the feet; chāḍi' - leaving; sarba-nāśa - destruction of everything.

"You are filled with perfect spiritual bliss. I am a particle of Your spiritual effulgence. I am naturally Your servant. You are supremely independent. I am dependent on You. Turning away from Your feet, I found all I had was destroyed.

Text 2

swatantra ho'ye jakhana māyā prati koinu mana
swa-swabhāba chādilo āmāya
prapañce māyāra bandhe padinu karmera dhande
karma-cakre āmāre phelya

swatantra - independent; ho'ye - is; jakhana - when; māyā - maya; prati - to;
koinu - I did; mana - heart; swaswabhāba - own nature; chādilaḥ - abandoned;
āmāya - of me; prapance - material world; māyāra - of maya; bandhe - in the
prison; paḍinu - I fell; karmera - of karma; dhande - bewilderment; karma-cakre -
on the wheel of karma; āmāre - me; phelya - throwing.

When I became independent of You, I felt my heart become attracted to māyā.
Renouncing my original nature, I fell into māyā's prison in the world of five
elements. Bewildered by
material activities, I was forced to move on the wheel of karma.

Text 3

māyā taba icchā-mate bāndhe more e jagate
adr̥ṣṭa nirbandha lauha-kore
sei to' nirbandha more ane śrībāsera ghore
putra-rūpe malinī-jaṭhore

māyā - maya; taba - of You; icchā-mate - by the desire; bāndhe - imprisoned;
more - me; e - this; jagate - in the material world; adr̥ṣṭa - by unseen fate;
nirbandha - bound; lauha-kore - iron shackles; sei - this; to' - indeed; nirbandha -
bondage; more - to me; ane - led; śrībāsera - of Srivasa; ghore - in the house; putra-
rūpe - in the form of a son; malinī-jaṭhore - in the womb of Malini.

"By Your will Māyā placed me in the prison of this world. Bound by the iron
shackles of unseen fate, I was carried to Śrīvāsa's house and placed in Mālīnī's
womb as her son.

Text 4

se nirbandha punarāya more ebe lo'ye jāya
āmi to' thākite nāri āra
taba icchā su-prabala mora icchā su-durbala
āmi jība akiñcana chāra

se - this; nirbandha - fate; punarāya - again; more - to me; ebe - now; lo'ye -
attains; jāya - go; āmi - I; to' - indeed; thākite - to stay; nāri - I am not; āra - other;
taba - of You; icchā - by the will; su-prabala - very powerful; mora - of me; icchā -
will; su-durbala - very weak; āmi - I; jība - an individual soul; akiñcana - without
anything; chāra - like a pile of ashes.

"Pulled by fate, I now must leave. I have no power to stay. Your will is very powerful. My will is very weak. I am only an individual soul. I have nothing. I am worthless like a pile of ashes.

Text 5

jathāya pāṭhāo tumi abaśya jāibo āmi
kara keba putra pati pitā
jaḍera sambandha saba tāhā nāhi satya-laba
tumi jībera nitya pālayitā

jathāya - as; pāṭhāḥ - send; tumi - You; abaśya - inevitably; jāibaḥ - I will go; āmi - I; karakeba - of someone; putra - the son; pati - the husband; pitā - the father; jaḍera - of matter; sambandha - relationship; saba - all; tāhā - this; nāhi - not; satya-laba - a tiny fragment of eternity; tumi - You; jībera - of the soul; nitya - eternal; pālayitā - protector.

"Wherever You send me, I must go, to become someone's son, husband, or father. All those relationships are material. There is not the smallest fragment of the eternal spiritual reality in them. You alone are the soul's eternal protector.

Text 6

sañjoge bijoge jini sukha-duḥkha mane gaṇi
taba pade chāḍena āśroya
māyāra gardabha ho'ye mājena soṃsāra lo'ye
bhaktibinodera sei bhoya

sañjoge - in meeting; bijoge - and separation; jini - who; sukha-duḥkha - happiness and distress; mane - in the heart; gaṇi - considers; taba - of You; pade - the feet; chāḍena - abandons; āśroya - shelter; māyāra - of maya; gardabha - the jackass; ho'ye - is; mājena - plunged; soṃsāra - the material world; lo'ye - is; bhaktibinodera - of Bhaktivinoda; sei - this; bhoya - fear.

"O Lord, a person who, in his heart thinking contact and separation with his kinsmen is the source of true happiness and suffering, turns away from the shelter of Your feet, is truly Māyā's donkey. He is truly drowning in the world of birth and death."

All this brings fear to Bhaktivinoda.

Song 9

Text 1

bāndhilo māyā je dina ho'te
abidyā-moha-ḍore
aneka janma labhinu āmi
phirinu māyā-ghore

bāndhilo; māyā - Maya; je - which; dina - day; ho'te - from; abidyā - ignorance; moha - illusion; ḍore - bonds; aneka - many; janma - birth; labhinu - attained; āmi - I; phirinu - I was cast; māyā-ghore - into Maya's prison.

"From the day Māyā imprisoned me I have been bound with shackles of ignorance and illusion. Many births I have passed in Māyā's prison.

Text 2

deba dānaba mānaba paśu
pataṅga kīṭa ho'ye
swarge narake bhū-tale phiri
anitya āśā lo'ye

deba - demigod; dānaba - demon; mānaba - human; paśu - animal; pataṅga - bird; kīṭa - insect and worm; ho'ye - been; swarge - in Svarga; narake - in hell; bhū-tale - on the earth; phiri - cast; anitya - temporary; āśā - desires; lo'ye - attained.

"I have been a demigod, demon, human, animal, bird, insect, and worm. I have lived in Svarga, earth, and hell. I have been obsessed with desires for temporary things.

Text 3

nā jāni kibā sukṛti-bale
śrībāsa-suta hoinu
nadiyā-dhāme caraṇa taba
daraśa-paraśa koinu

nā - not; jāni - I know; kibā - why?; sukṛti-bale - by the power of pious deeds; śrībāsa-suta - as Śrīvāsa's son; hoinu - I attained; nadiyā-dhāme - in the holy abode of Nadiya; caraṇa - the feet; taba - Your; daraśa - sight; paraśa - touch; koinu - I attained.

"By the power of what pious deeds was I able to take birth as Śrīvāsa's son in holy Nadiyā and both see and touch Your feet, O Lord? I do not know.

Text 4

sakala bāre maraṇa-kāle
aneka duḥkha pāi
tuyā praśaṅge parama sukhe
e bāra ca'le jāi

sakala - every; bāre - time; maraṇa-kāle - at the time of death; aneka - many; duḥkha - sufferings; pāi - I attain; tuyā - of You; praśaṅge - in the association; parama - great; sukhe - happiness; e - this; bāra - time; ca'le jāi - I go.

"At every death I suffered greatly. But this death, by Your touch, was very happy.

Text 5

icchāya tora janama jadi
ābāra hoyā hori
caraṇe taba prema-bhakati
thāke minati kori

icchāya - by the desire; tora - of You; janama - birth; jadi - if; ābāra - again; hoyā - is; hori - O Kṛṣṇa; caraṇe - at the feet; taba - of You; prema-bhakati - love and devotion; thāke - may stay; minati - prayer; kori - I do.

"If by Your wish I must take birth again, I pray that I may have love and devotion for Your feet."

Text 6

jakhana śiśu niraba bhelo
dekhiyā prabhura līlā
śrībāsa-goṣṭhi tyajiyā śoka
ānanda-magaṇa bhela

jakhana - when; śiśu - the boy; niraba - silent; bhelaḥ - was; dekhiyā - seeing; prabhura - of the Lord; līlā - pastimes; śrībāsa - of Śrīvāsa; goṣṭhi - the assembly; tyajiyā - leaving; śoka - grief; ānanda-magaṇa - plunged into bliss; bhela - became.

Then the boy became silent. Seeing Lord Caitanya's pastimes, Śrīvāsa's family turned away from grief and became plunged into bliss.

Text 7

gaura-carita amṛta-dhārā
korite korite pāna
bhaktibinoda śrībāse māge
jāya jena mora prāṇa

gaura-carita - Lord Caitanya's pastimes; amṛta- dhārā - a flood of nectar; korite - doing; korite - and doing; pāna - drinking; bhaktibinoda - Bhaktivinoda; śrībāse - Śrīvāsa; māge - begs; jāya - goes; jena - likethis; mora - of me; prāṇa - life.

Bhaktivinoda begs Śrīvāsa: May I pass this life drinking and and drinking from the flood of nectar that is Lord Caitanya's pastimes.

Song 10

Text 1

śrībāse kohena prabhu tuṅhu mora dāsa
tuyā prīte bāndhā āmi jagate prokāśa

śrībāse - to Śrīvāsa; kohena - said; prabhu - the Lord; tuṅhu - You; mora - My; dāsa - servant; tuyā - for You; prīte - by love; bāndhā - bound; āmi - I; jagate - in the world; prokāśa - manifest.

To Śrīvāsa Lord Caitanya said: "You are My servant. Bound by love for You, I came to this world.

Text 2

bhakta-gaṇa senāpati śrībāsa paṇḍita
jagate ghuṣuka āji tomāra carita

bhakta-gaṇa - of the devotees; senāpati - the general; śrībāsa - Śrīvāsa; paṇḍita - Paṇḍita; jagate - in the world; ghuṣuka - said; āji - now; tomāra - of you; carita - character.

" ^Śrīvāsa Paṇḍita is the commander-in-chief of the army of devotees.' With these words the whole world praises you.

Text 3

prapañca-kārā-rākhinī māyāra bandhana

tomāra nāhiko kabhu dekhuka jagaj-jana

prapañca - of the world of five elements; kārā - of the prison; rākhinī - the guardian; māyāra - of Maya; bandhana - the bondage; tomāra - of you; nāhikaḥ - not; kabhu - ever; dekhuka - sees; jagaj-jana - the people of the world.

"You are never shackled by Māyā, the warden of the prison that is this material world. This the people of the world see.

Text 4

dhana jana deha geha āmāre arpiyā
āmāra sebāya sukhe ācho sukhi hana

dhana - wealth; jana - people; deha - body; geha - home; āmāre - to Me; arpiyā - offering; āmāra - of Me; sebāya - by service; sukhe - in happiness; āchaḥ - are; sukhi - happy; hana - are.

"To Me You offer your wealth, followers, body, and home. By serving Me you are happy.

Text 5

mama līlā-puṣṭi lagi' tomāra soṃsāra
śikhuka gr̥hastha-jana tomāra ācāra

mama - of Me; līlā - pastimes; puṣṭi - nourishment; lagi' - accepting; tomāra - of you; soṃsāra - in the material world; śikhuka - teach; gr̥hastha-jana - the gr̥hasthas; tomāra - of you; ācāra - the good conduct.

"To help My pastimes you came to this world of birth and death. Your ideal conduct teaches the gr̥hasthas.

Text 6

taba preme baddha āchi āmi nityānanda
ama duñhe suta jāni' bhuñjaha ānanda

taba - of you; preme - by the love; baddha - bound; āchi - am; āmi - I; nityānanda - Nityānanda; ama - Me; duñhe - both; suta - sons; jāni' - thinking; bhuñjaha - enjoy; ānanda - bliss.

"I am shackled by your love for Me. Thinking Nityānanda and Me to be your sons, you enjoy transcendental bliss.

Text 7

nitya-tattwa suta jāra anitya tanoya
āsakti nā kore sei srjane praloya

nitya - eternal; tattwa - truth; suta - sons; jāra - ofwhom; anitya - temporary;
tanoya - son; āsakti - attachment;nā - not; kore - does; sei - he; srjane - in creation;
praloya - indestruction.

"We are your true sons eternally, for you are not attached to your temporary
sons, to their birth or death.

Text 8

bhaktite tomāra ṛṇī āmi ciro-dina
taba sādhu-bhābe tumi khama mora ṛṇa

bhaktite - to devotion; tomāra - of you; ṛṇī - debtor;āmi - I; ciro-dina - many
days; taba - of you; sādhu-bhābe - because of the saintly nature; tumi - you;
khama - forgive; mora - My;ṛṇa - debt.

"Because of your devotion to Me, for many days I have been in debt to You.
You are so saintly you have forgiven My debt.

Text 9

śrībāsera pāya bhaktibinoda kujana
kākuti koriyā māge gaurāṅga-caraṇa

śrībāsera - of Śrīvāsa; pāya - attaining; bhaktibinoda - Bhaktivinoda; kujana -
wicked; kākuti - words choked with emotion; koriyā - doing; māge - mege;
gaurāṅgacaraṇa - the feet of Lord Caitanya.

Speaking words choked with emotion, wicked Bhaktivinoda, approaches
Śrīvāsa and begs to attain Lord Caitanya's feet.

Song 11

Text 1

śrībāsera prati caitanya-prasāda
dekhiyā sakala jana

jaya śrī-caitanya jaya nityānanda
boli' nāce ghana ghana

śrībāsera - Śrīvāsa; prati - to; caitanya- prasāda - Lord Caitanya's mercy; dekhiyā - seeing; sakala - all; jana - people; jaya - glory; śrī-caitanya - to Śrī Caitanya; jaya - glory; nityānanda - to Nityānanda; boli' - saying; nāce - dance; ghana ghana - again and again.

Seeing Lord Caitanya's mercy to Śrīvāsa, again and again everyone danced and called out, "Jaya Śrī Caitanya! Jaya Nityānanda!"

Text 2

śrībāsa-mandire ki bhāba uṭhilo
tāhā ki barṇaṇa hoyā
bhāba-yuddha sane ānanda-krandana
uṭhe kṛṣṇa-prema-moya

śrībāsa - of Śrīvāsa; mandire - in the house; ki - how?; bhāba - ecstasy; uṭhilaḥ - arose; tāhā - that; ki - how?; barṇaṇa - description; hoyā - is; bhāba - of ecstasy; yuddha - battle; sane - with; ānanda - bliss; krandana - weeping; uṭhe - arose; kṛṣṇa - for Lord Kṛṣṇa; prema-moya - consisting of love.

What kind of ecstatic love suddenly came in Śrīvāsa's home? How can anyone properly describe it? There was a great battle of conflicting emotions. Joyful weeping filled with ecstatic love for Lord Kṛṣṇa became manifest.

Text 3

cāri bhāi paḍi' prabhura caraṇe
preme gadagada sware
kāndiyā kāndiyā kākuti koriyā
gaḍi' jāya prema-bhare

cāri - four; bhāi - brothers; paḍi' - falling down; prabhura - of the Lord; caraṇe - at the feet; preme - with love; gadagada - choked up; sware - voices; kāndiyā - weeping; kāndiyā - and weeping; kākuti - words filled with emotion; koriyā - doing; gaḍi' jāya - rolled about on the ground; prema-bhare - overcome with ecstatic love.

Falling before the Lord's feet, the four brothers rolled on the ground. Weeping and weeping, and overcome with ecstatic love, with voices breaking with emotion they said:

Text 4

ohe prāṇeśwara e heno bipada
prati-dina jeno hoyā
jāhāte tomāra caraṇa-jugale
āsakti bādhite roya

ohe - O; prāṇeśwara - master of life; e - this; henaḥ - like; bipada - calamity;
prati-dina - every day; jenaḥ - like which; hoyā - is; jāhāte - in which; tomāra - of
You; caraṇa-jugale - to
the feet; āsakti - attachment; bādhite roya - to be bound.

"O master of our lives, we pray that calamities like this may every day come to
us, for then our attachment to Your feet will grow stronger and stronger.

Text 5

bipada-sampade sei dina bhalo
je dina tomāre smari
tomāra smaraṇa rohita je dina
se dina bipada hari

bipada - in calamity; sampade - in good fortune; sei - this; dina - day; bhalah -
good; je - which; dina - day; tomāre - You; smari - remembering; tomāra - of You;
smaraṇa - remembrance; rohita - without; je - which; dina - day; se - that; dina -
day; bipada - calamity; hari - Kṛṣṇa.

"Whether it brings calamity or good fortune, any day when we remember You
is a good day. O Lord Kṛṣṇa, any day when we do not remember You is a true
calamity.

Text 6

śrībāsa-goṣṭhira caraṇe padiyā
bhakatibinoda bhaṇe
tomādera gorā kṛpā bitariyā
dekhāo durgata jane

śrībāsa-goṣṭhira - of Śrīvāsa's family; caraṇe - at the feet; padiyā -
falling; bhakatibinoda - Bhaktivinoda; bhaṇe - says; tomādera - of you; gorā - of
Lord Caitanya; kṛpā - mercy; bitariyā - giving; dekhāḥ - see; durgata -
unfortunate; jane - person.

Falling at the feet of Śrīvāsa's family, Bhaktivinoda says: Please convince Your
Lord Caitanya to place His merciful glance on this unfortunate person.

Song 12

Text 1

mṛta śīśu lo'ye tabe bhakata-batsala
bhakata-saṅgete gāya śrī-nāma-maṅgala

mṛta - dead; śīśu - boy; lo'ye - took; tabe - then; bhakata- batsala - who loves His devotees; bhakata-saṅgete - with the devotees; gāya - sang; śrī-nāma-maṅgala - the auspicious holy names.

Then Lord Caitanya, who dearly loves His devotees, personally carried the dead boy. Accompanied by the devotees, He sang the auspicious holy names.

Text 2

gāite gāite gelā jāhnabīra tīre
balake satkāra koilo jāhnabīra nīre

gāite gāite - singing and singing; gelā - went; jāhnabīra - of the Gaṅgā; tīre - to the bank; balake - of the boy; satkāra - the funeral; koilaḥ - did; jāhnabīra - of the Gaṅgā; nīre - in the water.

Singing and singing, they came to the Gaṅgā's bank. In the Gaṅgā's water the last rites were performed for the boy.

Text 3

jāhnabī bolena mama saubhāgya apāra
saphala hoilo brata chilo je āmāra

jāhnabī - Gaṅgā; bolena - said; mama - my; saubhāgya - good fortune; apāra - without limit; saphala - successful; hoilaḥ - is; brata - vow; chilaḥ - which; je - which; āmāra - of me.

Goddess Gaṅgā said, "My good fortune has no end. The vows I performed in the past have now borne their fruit."

Text 4

mṛta śiṣu dena gorā jāhṇabīra jale
uṭhali jāhṇabī debī śiṣu loya kole

mṛta - dead; śiṣu - boy; dena - gave; gorā - Lord Caitanya; jāhṇabīra - of the Gaṅgā; jale - in the water; uṭhali - rose; jāhṇabī - Gaṅgā; debī - Goddess; śiṣu - boy; loya - placed; kole - embrace.

Lord Caitanya placed the dead boy in the Gaṅgā's water. Holding the dead boy, Goddess Gaṅgā rose from the water.

Text 5

uṭhaliyā sparśa gorā-caraṇa-kamala
śiṣu kole preme debī hoyā ṭalamala

uṭhaliyā - rising; sparśa - touched; gorā-caraṇa-kamala - Lord Caitanya's lotus feet; śiṣu - boy; kole - holding; preme - with love; debī - the goddess; hoyā - was; ṭalamala - trembling.

Emerging from the water, the goddess touched Lord Caitanya's feet. Holding the boy, she trembled with ecstatic love.

Text 6

jāhṇabīra bhāba dekhi' jata bhakta-gaṇa
śrī-nāma-maṅgala-dhwani kore anukhaṇa

jāhṇabīra - of the Gaṅgā; bhāba - the ecstatic love; dekhi' - seeing; jata - which; bhakta-gaṇa - the devotees; śrī-nāma - of the holy names; maṅgala - auspicious; dhwani - sound; kore - did; anukhaṇa - at every moment.

Seeing Goddess Gaṅgā's ecstatic love, the devotees made an auspicious sound of the holy names moment after moment.

Text 7

swarge hoite debe kore puṣpa-bariṣaṇa
bimāna saṅkula tabe chailo gagana

swarge - Svarga; hoite - from; debe - the demigods; kore - did; puṣpa - of flowers; bariṣaṇa - shower; bimāna - airplanes; saṅkula - filled; tabe - then; chailo - was; gagana - the sky.

Arriving from Svargaloka, the demigods showered flowers. The sky was filled

with their celestial airplanes.

Text 8

ei rūpe nānā-bhābe hoiyā magana
satkāra koriyā snāna koilo sarba-jana

ei rūpe - in this way; nānā-bhābe - many kinds of ecstatic love; hoiyā - doing; magana - plunged; satkāra - funeral; koriyā - doing; snāna - bath; koilaḥ - did; sarbajana - everyone.

Everyone was plunged in different kinds of ecstatic love. After observing the funeral, everyone bathed.

Text 9

parama ānande sabe gelo nija ghare
bhakatibinoda māje gorā-bhāba-bhare

parama - transcendental; ānande - bliss; sabe - all; gelaḥ - went; nija - own; ghare - home; bhakatibinoda - Bhaktivinoda; māje - plunged; gorā-bhāba-bhare - in ecstatic love for Lord Caitanya.

They all very joyfully returned to their homes. Bhaktivinoda is now plunged in the ecstasy of love for Lord Caitanya.

Song 13

Śrotr-gaṇera Prati Nibedana

Some Words to the Hearers

Text 1

nadiyā-nagare gorā-carita amṛta
piyā śoka bhoya chāḍo sthira koro cita

nadiyā-nagare - in the towns of Nadiya; gorā-carita - Lord Caitanya's pastimes; amṛta - nectar; piyā - drinking; śoka - grief; bhoya - fear; chāḍaḥ - leave; sthira - peaceful; koraḥ - make; cita - heart.

Please drink in the nectar of Lord Caitanya's pastimes in the towns of Nadiyā.

In this way please become free of fear and peaceful at heart.

Text 2

anitya soṁsāra bhāi kṛṣṇa mātra sāra
gorā-śikhā mate kṛṣṇa bhaja anibāra

anitya - not eternal; soṁsāra - world of birth and death; bhāi - O brothers; kṛṣṇa - Kṛṣṇa; mātra - only; sāra - nectar; gorā - of Lord Caitanya; śikhā mate - with the teaching; kṛṣṇa - Kṛṣṇa; bhaja - worship; anibāra - always.

O my brothers, Lord Kṛṣṇa is the only nectar in this impermanent world of birth and death. Please follow Lord Caitanya's instructions and worship Lord Kṛṣṇa at every moment.

Text 3

gorāra caraṇa dhori' jei bhāgyabān
braje rādhā-kṛṣṇa bhaje sei mora prāṇa

gorāra - of Lord Caitanya; caraṇa - the feet; dhori' - grasping; jei - who; bhāgyabān - fortunate; braje - in Vraja; rādhā-kṛṣṇa - Śrī Śrī Rādhā-Kṛṣṇa; bhaje - worship; sei - this; mora - of me; prāṇa - the life.

A person who grasps Lord Caitanya's feet and worships Śrī Śrī Rādhā-Kṛṣṇa in Vraja is very fortunate. He is my very life.

Text 4

rādhā-kṛṣṇa gorācanda na'de bṛndābana
ei mātra koro sāra pā'be nitya dhana

rādhā-kṛṣṇa - Śrī Śrī Rādhā-Kṛṣṇa; gorācanda - Lord Caitanya; na'de - is; bṛndābana - in Vṛndāvana; ei - this; mātra - only; koroḥ - do; sāra - best; pā'be - attain; nitya - eternal; dhana - treasure.

Lord Caitanya is not different from Śrī Śrī Rādhā-Kṛṣṇa, and Lord Caitanya's abode is not different from Vṛndāvana. Understand this nectar truth and you will attain an eternal treasure.

Text 5

bidyā-buddhi hīna dīna akiñcana chāra

karma-jñāna-śūnya āmi śūnya-sad-ācāra

bidyā - knowledge; buddhi - and intelligence; hīna - without; dīna - poor; akiñcana - pauper; chāra - pile of ashes; karma - karma; jñāna - jnana; śūnya - without; āmi - I; śūnya - without; sad-ācāra - good conduct.

I have neither intelligence nor learning. I am poor. I have nothing. I am worthless like a pile of ashes. I have no knowledge, pious deeds, or good conduct.

Text 6

śrī-guru baiṣṇaba more dilena upādhi
bhakti-hīne upādhi hoilo ebe byādhi

śrī-guru - spiritual master; baiṣṇaba - the Vaiṣṇavas; more - to me; dilena - gave; upādhi - designation; bhakti-hīne - without devotion; upādhi - designation; hoilaha - did; ebe - one; byādhi - disease.

The Vaiṣṇava spiritual masters have given me the name Bhaktivinoda. But because I have no true devotion, for me this name is only a disease.

Text 7

jatana koriyā sei byadhi nibaraṇe
śaraṇa loinu āmi baiṣṇaba-carāṇe

jatana - effort; koriyā - doing; sei - this; byadhi - disease; nibaraṇe - cure; śaraṇa - shelter; loinu - I take; āmi - I; baiṣṇaba-carāṇe - of the Vaiṣṇavas' feet.

To cure myself of this disease, I take shelter of the Vaiṣṇavas' feet.

Text 8

baiṣṇabera pada-raja mastake dhoriyā
e śoka-satana gāya bhaktibinodiyā

baiṣṇabera - of the Vaiṣṇavaa; pada - of the feet; raja - the dust; mastake - on the head; dhoriyā - holding; e - this; śoka-satana - dispelling grief; gāya - sings; bhaktibinodiyā - Bhaktivinoda.

Placing on his head the dust of the Vaiṣṇavaa' feet, Bhaktivinoda sings this Śoka-śātana.

Part Four

Rūpānuga-bhajana-darpaṇa A Mirror Held to the Devotional Service of Rūpa Gosvāmī's Followers

Song 1

Text 1

śrī-guru śrī-gauracandra bṛndābane juba-dwandwa
braja-bāsi-jana-śrī-caraṇa
bandiyā praphulla mane e bhaktibinoda bhaṇe
rūpanuga-bhajana-darpaṇa

śrī-guru - spiritual master; śrī-gauracandra - Lord Caitanya; bṛndābane - in Vṛndāvana; juba-dwandwa - the youthful divine couple; braja-bāsi-jana - of the people of Vraja; śrī-caraṇa - the feet; bandiyā - bowing down; praphulla - blossomign with joy; mane - in the heart; e - this; bhaktibinoda - Bhaktivinoda; bhaṇe - speaks; rūpanuga - of the followers of Śrī Rupa Gosvami; bhajana - worship; darpaṇa - mirror.

Bowing down before the feet of my spiritual master, Lord Caitanya, the youthful divine couple in Vraja, and the people who reside in Vraja, with a heart blossoming with joy Bhaktivinoda speaks this Rūpānuga-bhajana-darpaṇa (A Mirror Held to the Devotional Service of Rūpa Gosvāmī's Followers)

Song 2

Text 1

bahu-janma-bhāgya-baśe cinmoya madhura rase
sprhā janme jībera hiyāya
sei sprhā lobha hoyā braja-dhāme jība loya
rūpānuga-bhajane mātāya

bahu - many; janma - births; bhāgya - good fortune; baśe - by the power; cinmoya - spiritual; madhura - sweet; rase - nectar; sprhā - desire; janme - in the birth; jībera - of the soul; hṛdāya - of the heart; sei - this; sprhā - desire; lobha -

greed; hoyā - is; braja - of Vraja; dhāme - in the holy abode; jība - the soul; loya - takes; rūpānuga-bhajane - with the worship following Śrī Rūpa Gosvāmī; mātāya - wild.

By the power of good fortunate attained after many births, a soul may in his heart yearn after the spiritual madhura-rasa. When this yearning becomes intense, the soul enters the holy abode of Vraja and becomes passionately attached to the devotional service practiced by the followers of Śrīla Rūpa Gosvāmī.

Text 2

bhajana-prakāra jata sakalera sāra mata
śikhāilo śrī-rūpa gosāñi
se bhajana nā jāniyā kṛṣṇa bhajibāre giyā
tuccha kāje jibana kātāi

bhajana - of devotional service; prakāra - kind; jata - which; sakalera - of all; sāra - best; mata - considered; śikhāilaḥ - taught; śrī-rūpa gosāñi - Śrī Rupa Gosvami; se - that; bhajana - devotional service; nā - not; jāniyā - knowing; kṛṣṇa - Lord Kṛṣṇa; bhajibāre - o worship; giyā - attaining; tuccha - useless; kāje - work; jibana - life; kātāi - passes.

Śrīla Rūpa Gosvāmī taught the best kind of devotional service. Anyone who, not understanding this kind of devotional service, tries to worship Lord Kṛṣṇa, passes his life performing only petty and unimportant activities.

Text 3

bujhibāre se bhajana bahu jatna akiñcana
biracilo bhajana-darpaṇa
braje rādhā-kṛṣṇa-sebā korite utsuka jebā
sukhe teṅha koruṇa śrabaṇa

bujhibāre - to understand; se - this; bhajana - devotional service; bahu - many; jatna - efforts; akincana - without anything else; biracilaḥ - wrote; bhajana-darpaṇa - mirror of devotional service; braje - in Vraja; rādhā-kṛṣṇa-sebā - service to Śrī Śrī Rādhā-Kṛṣṇa; korite - to do; utsuka - eager; jebā - who; sukhe - happily; teṅha - this; koruṇa - do; śrabaṇa - hearing.

To teach this kind of devotional service, a poor person has written this Bhajana-darpaṇa. Anyone who yearns to worship Śrī Śrī Rādhā-Kṛṣṇa in Vraja should happily hear this book.

Text 4

lobhete janama pāi ati śīghra bāḍi' jāi
śraddhā rati tabe hoyā prīti
sahaja bhajana rati nāhi cāya śikhā-mati
tabu śikhā prathamika-rīti

lobhete - greed; janama - birth; pāi - I attain; ati - very; śīghra - quickly; bāḍi' - increasing; jāi - I go; śraddhā - faith; rati - attraction; tabe - then; hoyā - is; prīti - love; sahaja - natural;
bhajana - worship; rati - attraction; nāhi - not; cāya - seeing; śikhā-mati - instruction; tabu - then; śikhā - instruction; prathamika - first; rīti - way.

If the desire for it takes birth within me, I will quickly make advancement. Then faith, attraction, and spiritual love will come, one after the other. When I am truly attracted to devotional service, I will no longer see the rules and regulations of sādhanā-bhakti. Those rules are meant for beginners.

Text 5

putra-sneha janānīra sahaja hṛdoye sthira
dūṣita hṛdoye śikhā cāi
kṛṣṇa-prema sei rūpa nitya-siddha aparūpa
baddha-jībe aprakāṭa bhāi

putra - for children; sneha - love; janānīra - of a mother; sahaja - natural; hṛdoye - heart; sthira - steady; dūṣita - polluted; hṛdoye - in the heart; śikhā - teaching; cāi - attain; kṛṣṇa-prema - love for Lord Kṛṣṇa; sei - this; rūpa - form; nitya-siddha - eternally perfect; aparūpa - wonderful; baddha-jībe - imprisoned soul; aprakāṭa - not manifested; bhāi - O brothers.

Love for her children naturally stays in a mother's heart, but a wicked heart may need to learn that love. In the same way, an eternally liberated soul naturally possesses very wonderful love for Lord Kṛṣṇa, but that love, O my brothers, is not visible in the conditioned souls.

Text 6

sei to' sahaja rati pāiyāche apagati
śikhānuśīlana jadi pāya
se rati jāgiyā uṭhe jībera bandhana chuṭe
brajānanda tāhāre nācāya

sei - this; to' - indeed; sahaja - natural; rati - attraction; pāiyāche - attained;

apagati - destination; śikhānuśīlana - following the teaching; - jadi - if; pāya - attaining; se - that; rati - love; jāgiyā - awakening; uṭhe - rises; jībera - of the soul; bandhana - bondage; chuṭe - breaks; braja - of Vraja; ānanda - the bliss; tāhāre - of him; nācāya - dances.

If the soul follows the rules and regulations of devotional service, he will attain wonderful attraction to the Lord. When that attraction awakens in the heart, the soul's material bondage breaks. Then the soul dances in the bliss of Vraja.

Song 3

Text 1

joga jāga saba chāra śraddhā sakalera sāra
sei śraddhā hṛdoye jāhāra
udiyāche eka bindhu krame bhakti-rasa-sindhu
lābhe tāra hoya adhikāra

joga - yoga; jāga - yajnas; saba - all; chāra - piles of ashes; śraddhā - faith; sakalera - of all; sāra - the best; sei - that; śraddhā - faith; hṛdoye - in the heart; jāhāra - of whom; udiyāche - rises; eka - one; bindhu - drop; krame - gradually; bhakti-rasa-sindhu - the nectar ocean of devotional service; lābhe - attains; tāra - of him; hoya - is; adhikāra - qualification.

Yoga and yajñas are worthless like piles of ashes. Faith is the best of all. A person who in his heart has faith attains at first a single drop of nectar. Then gradually he becomes qualified to enter the nectar ocean of devotional service.

Text 2

jñāna karma deba debi bahu jatanete sebi'
prāpta-phala hoilo tuccha jñāna
sādhu-jana-saṅgābeṣe śrī-kṛṣṇa-kathāra śeṣe
biśwāso to' hoya balabān

jñāna - jnana; karma - karma; deba - demigods; debi - goddesses; bahu - many; jatanete - efforts; sebi' - serving; prāpta - attained; phala - result; hoilaḥ - was; tuccha - insignificant; jñāna - knowledge; sādhu-jana - devotees; saṅga - association; ābeṣe - entrance; śrī-kṛṣṇa-kathāra - of topics of Śrī Kṛṣṇa; śeṣe - at the end; biśwāsaḥ - faith; to' - indeed; hoya - is; balabān - powerful.

With many efforts worshiping the demiogods and goddesses with karma and jñāna, one attains only worthless pathetic results and worthless and pathetic impersonal ideas. But if one stays among the devotees and hears about Lord Kṛṣṇa, one attains powerful faith in the Lord.

Text 3

sei to' biśwāse bhāi śraddhā boli' sadā gāi
bhakti-latā bīja boli tāre
karmī jñānī jane jāre śraddhā bole bāre bāre
sei bṛtti śraddhā hoite nāre

sei - this; to' - indeed; biśwāse - faith; bhāi - O brothers; śraddhā - faith; boli' - being; sadā - always; gāi - I sing; bhakti-latā - of the vine of devotional service; bīja - the seed; boli - saing; tāre - in that; karmī - karmi; jñānī - jnani; jane - people; jāre - in which; śraddhā - faith; bole - sais; bāre - again; bāre - andagain; sei - this; bṛtti - action; śraddhā - faith; hoite - from; nāre - not.

O my brothers, this is true faith. Of this faith I always sing. This faith is the seed that grows into the flowering vine of devotional service. The karmīs and jñānīs talk again and again about faith. But their faith is not like this faith.

Text 4

nāmera bibada mātra śuniyā to' jwale gātra
lauhe jadi boloho kañcana
tabu lauha lauha roya kañcana to' kabhu noya
maṇi sparśa nāhe jata-khaṇa

nāmera - of the holy name; bibada - dispute; mātra - on;y; śuniyā - hearing; to' - indeed; jwale - burns with flames; gātra - limbs; lauhe - iron; jadi - if; bolohaḥ - you say;kancana - gold; tabu - then; lauha - iron; lauha - iron;roya - stays; kañcana - gold; to' - indeed; kabhu - ever; noya - not; maṇi - jewel; sparśa - touch; nāhe - not;jata-khaṇa - when.

When I hear them dispute the glories of the holy name, my limbs burn with flames. If you say an iron thing is made of gold, the iron will remain iron. If it is not touched by a cintāmaṇi jewel, the iron will never become gold.

Text 5

kṛṣṇa-bhakti cintāmaṇi taṅra sparśe lauha-khani

kārma-jñāna-gata śraddhā-bhāba
haya jaya hema-bhara chāḍiyā to' ku-bikāra
se kebala mañira prabhāba

kr̥ṣṇa-bhakti cintāmaṇi - the cintamani jewel of devotion to Lord Kṛṣṇa; tañra - of that; sparśe - by the touch; lauha khani - iron; kārma-jñāna-gata - attained karma and jnana;
śraddhā-bhāba - faith; haya - is; jaya - going; hemabhara - gold; chāḍiyā - leaving; to' - indeed; ku-bikāra - transformation; se - this; kebala - only; mañira - of the jewel; prabhāba - the power.

Devotional service to Lord Kṛṣṇa is a cintāmaṇi jewel. By its touch the iron that is faith in karma and jñāna becomes transformed into the gold that is faith in devotional service. Only the cintāmaṇi jewel of devotional service has that power.

Song 4 Kṛṣṇa-bhakti Devotional Service to Lord Kṛṣṇa

Text 1

chāḍi' anya abhilāṣa jñāna-karma-sahābāsa
ānukūlya kṛṣṇānuśīlana
śuddha-bhakti boli' tāre bhakti-śāstra su-bicāre
śrī-rūpera siddhānta-bacana

chāḍi' - renouncing; anya - other; abhilāṣa - desires; jñāna-karma - jnana and karma;
sahābāsa - with; ānukūlya - favorable; kṛṣṇānuśīlana - in relation to Śrī Kṛṣṇa;
śuddha-bhakti - pure devotional service; boli' - saying; tāre - in that; bhakti-śāstra - devotional scriptures; su-bicāre - carefully considering; śrī-rūpera - of Śrī Rupa Gosvami; siddhānta-bacana - the statement of the conclusion.

"Uttama-bhakti, or unalloyed devotion to the Supreme Personality of Godhead, Śrī Kṛṣṇa, involves the rendering of devotional service in a way that is favorable to the Lord. This devotional service should be free from any extraneous motive and devoid of fruitive karma, impersonal jñāna, and all other selfish desires."* After studying all the scriptures of devotion, Śrī Rupa Gosvāmī came to this conclusion.

Text 2

śrabaṇa kīrtana smṛti sebārcana dāsyā nati
sakhya ātma-nibedana hoyā
sādhana-bhaktira aṅga sādhakera jāhe raṅga
sadā sādhu-jana-saṅga-moya

śrabaṇa - hearing; kīrtana - chanting; smṛti - remembering; sebā - service; arcana - worship; āsyā - carrying out the orders; nati - bowing down; sakhya - friendship; ātma-nibedana - surrendering everything; hoyā - are; sādhana-bhaktira - of sadhana bhakti; aṅga - the limbs; sādhakera - of the aspiring devotee; jāhe - in which; raṅga - joy; sadā - always; sādhu-jana-saṅga-moya - consisting of the association of devotees.

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming his servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind, and words),* are the limbs of sādhana-bhakti (devotional service in practice). Staying in the company of devotees, the aspiring devotee (sāhaka) delights in them.

Text 3

sādhana-bhaktira bale bhāba-rūpa bhakti-phale
tāhā punaḥ prema-rūpa pāya
preme jība kṛṣṇa bhaje kṛṣṇa-bhakti-rase māje
sei rasa śrī-rūpa śikhāya

sādhana-bhaktira - of sadhana-bhakti; bale - by the power; bhāba-rūpa - devotional service is ecstasy; bhakti-phale - the fruit of devotion; tāhā - that; punaḥ - again; prema-rūpa - as love; pāya - attaining; preme - love; jība - the soul; kṛṣṇa - Kṛṣṇa; bhaje - worships; kṛṣṇa-bhakti-rase - in the nectar of devotion to Lord Kṛṣṇa; māje - is plunged; sei - that; rasa - nectar; śrī-rūpa - Śrī Rupa Gosvami; śikhāya - teaches.

By the power of sādhana-bhakti (devotional service in practice), one attains bhāva-bhakti (devotional service in ecstasy) and then prema-bhakti (devotional service in pure love of God). Then the soul worships Lord Kṛṣṇa with love. Then the soul dives into the nectar of devotion to Lord Kṛṣṇa. Śrīla Rūpa Gosvāmī teaches the truth of this nectar.

Song 5

Śraddhā Dwibidha, Ata Eba Sādhana-bhakti-o Dwi-bidha Two Kinds of Faith, and Therefore Two Kinds of Devotional Service in Practice (Sādhana-bhakti)

Text 1

śraddhā-debi nāma jāra duiti swabhāba tāra
bidhi-mūla ruci-mūla bhede
śāstrera śāsana jabe śraddhāra udoya ho'be
baidhī śraddhā tāre bole bede

śraddhā-debi - the goddess of faith; nāma - name; jāra - ofwhom; duiti - two;
swabhāba - natures; tāra - of that; bidhi - rules and regulations; mūla - root; ruci -
attraction; mūla - root;bhede - difference; śāstrera - of the scriptures; śāsana -
teaching; jabe - which;
śraddhāra - of faith; udoya - rising; ho'be - will be; baidhī - according to rules;
śraddhā - faith; tāre - in that; bole - says; bede - the Vedas.

The goddess of faith (Śraddhā-devī) has two natures: faith rooted in rules and regulations and faith rooted in spontaneous attraction. When the soul follows the scriptures' teachings, faith arises. The Vedas call this kind of faith vaidhī śraddhā (faith by following the rules and regulations of the scriptures).

Text 2

braja-bāsī sebe kṛṣṇe sei śuddha-sebā dṛṣṭe
jabe hoyā śraddhāra udoya
lobhamoyī śraddhā satī rāgānugā śuddhā mati
bahu bhāgye sādhaaka labhoya

braja-bāsī - the residents of Vraja; sebe - serve;kṛṣṇe - Kṛṣṇa; sei - this; śraddhā-sebā - faith and service; dṛṣṭe - seen; jabe - when; hoyā - is; śraddhāra - of faith; udoya - rising; lobhamoyī - greedy; śraddhā - faith; satī - spiritual; rāga - love; anugā - following; śraddhā - faith;mati - consideration; bahu - great; bhāgye - good fortune; sādhaaka - the aspiring devotee; labhoya - attains.

Seeing how the residents of Vraja purely serve Lord Kṛṣṇa, the devotee finds faith arise within him. By great good fortune the aspiring devotee attains faith that is eager, spiritual, pure, and filled with spontaneous love.

Text 3

śraddhā-bhede bhakti-bhede gāitecheche catur-beda

baidhī rāgānugā bhakti dwoya
sādhana-samoye jaiche siddhi-kāle prāpti taiche
ei-rūpa bhakti-śāstre koya

śraddhā-bhede - in differences of faith; bhakti-bhede - differences of devotional service; gāitecheche - sing; catur- beda - the four Vedas; baidhī - vaidhi; rāgānugā - raganuga; bhakti - devotion; dwoya - two; sādhana-samoye - at the time of sadhana; jaiche - go; siddhi-kāle - at the time of perfection; prāpti - attainment; taiche - that; ei-rūpa - this way; bhakti-śāstre - the devotional scriptures; koya - are.

According to differences of faith, there are different kinds of devotional service. The Four Vedas say vaidhī and rāgānugā are the two kinds of devotional service. By practicing sādhana one eventually attains perfection. This the scriptures of devotion describe.

Text 4

baidhī bhakti dhīra gati rāgānugā tībra ati
ati śīghra rasābasthā pāya
rāga-bartma-su-sādhane ruci hoyā jāra mane
rūpānuga hoite sei dhāya

baidhī bhakti - vaidhi bhakti; dhīra - slow; gati - movement; rāgānugā - raganuga; tībra - sharp; ati - very; ati - very; śīghra - fast; rasābasthā - attainment of rasa; pāya - attaining; rāga-bartma-su-sādhane - by the path of araga; ruci - attachment; hoyā - is; jāra - of whom; mane - in the heart; rūpānuga - the followers of Śrī Rupa Gosvami; hoite - do; sei - this; dhāya - following.

Vaidhī bhakti is very slow and rāgānugā bhakti is very swift. Following it, one swiftly comes to the rasas. By following the path of rāga one attains ruci (attachment) in his heart. The followers of Śrī Rupa Gosvāmī follow this path.

Song 6

Prākṛtāprakṛta Rasa-tattva-jñānera Abaśyakatā
One Must Understand Both Material and Spiritual Mellows

Text 1

rūpānuga tattva-sāra bujhite akankha jānra
rasa-jñāna tānra prayojana
cinmoya ānanda-rasa sarba-tattva jānra baśa

akhaṇḍa parama tattwa-dhana

rūpānuga - following Śrī Rupa Gosvami; tattwa-sāra - best truth; bujhite - to know; akaṅkha - desire; jānra - of whom; rasa-jñāna - knowledge of rasa; tānra - of him; prayojana - need; cinmoya - spiritual; ānanda-rasa - nectar of bliss; sarba-tattwa - all truth; jānra - of whom; baśa - under the control; akhaṇḍa - unbroken; parama - supreme; tattwa - truth; dhana - treasure.

One who wishes to understand the truth of Śrī Rūpa Gosvāmī's teachings must understand the rasas. The spiritual blissful rasas control all else. They are the great treasure of the Supreme Truth.

Text 2

jānra bhāṇe jñāni jana brahmāloya-anweṣaṇa
kore nāhi bujhi' beda-marma
jānra chāyā-mātra bore jogī-jana joga kore
jāra chale karmi kore karma

jānra - of whom; bhāṇe - effulgence; jñāni jana - philosophers; brahmāloya-anweṣaṇa - seeing the impersonal Brahman; kore - do; nāhi - not; bujhi' - understanding; beda-marma - the heart of the Vedas; jānra - of whom; chāyā-mātra - only a shadow; bore - by the wish; jogī-jana - the yogis; joga - yog; kore - do; jāra - of whom; chale - deception; karmi - karmis; kore - do; karma - karma.

Not understanding the heart of the Vedas, the impersonalists search for the impersonal Brahman, which is the effulgence of the rasas. Yearning to find the shadow of the rasas, the yogis practice yoga. Tricked into thinking they will find what is really in the rasas, the karmis perform karma.

Text 3

bibhāba anubhāba āra sāttwika sañcārī cāra
sthāyī bhābe milana śundara
sthāyī bhābe rasa hoyā nitya cid-ānanda-moya
parama āswādya nirantara

bibhāba - vubhava; anubhāba - anubhava; āra - and; sāttwika - sattvika-bhava; sañcārī - sancari-bhava; cāra - four; sthāyī bhābe - sthayi-bhava; milana - meeting; śundara - beautiful; sthāyī bhābe - sthayi-bhava; rasa - nectar; hoyā - is; nitya cid-ānanda-moya - eternal and full of knowledge and bliss; parama - supreme; āswādya - relishable; nirantara - always.

Vibhāva, anubhāva, sāttvika-bhāva, and sañcārī-bhāva become beautiful when they meet in sthāyī-bhāva. In sthāyī-bhāva is the the highest, eternal, most

relishable spiritual bliss.

Text 4

je rasa prapañca-gata joḍa-kābye prokāśita
parama rasera asan-mūrti
asan-mūrti nitya hoyā ādarśera chāyā hoyā
jena marīcikā jala-sphūrṭi

je - which; rasa - rasas; prapañca-gata - in the material world; joḍa-kābye - material poetry;
prokāśita - manifested; parama - supreme; rasera - of the rasas; asan-mūrti - not the form;
asan-mūrti - not the form; nitya - eternal; hoyā - are; ādarśera - of a mirror; chāyā - reflection; hoyā - is; jena - like; marīcikā - mirage; jala-sphūrṭi - manifestation of water.

The material rasas described in material poetry are not spiritual or eternal. They are not eternal. They are like reflections in a mirror or mirages in a desert.

Song 7

Sthāyi-bhābai Rasera Kalah
The Mellows of Sthāyi-bhāva

Text 1

rasera ādhāra jini tāñra citte rasa-khani
sei cittera abasthā biśeṣe
śraddhā-niṣṭhā-ruci-āsakti krame hoyā bhāba-byakti
rati-nāme tāñhāra nirdeśe

rasera - of the rasas; ādhāra - the reservoir; jini - whom; tāñra - of Him; citte - in the heart; rasa-khani - the the jewel mine of rasas; sei - that; cittera - of the heart; abasthā - situation; biśeṣe - specific; śraddhā-niṣṭhā-ruci-āsakti - faith, attraction, and attachment; krame - in sequence; hoyā - are; bhāba-byakti - manifestation of ecstasy; rati-nāme - by the name rati; tāñhāra - of him; nirdeśe - definition

He whose heart is the reservoir of rasas, the jewel-mine of rasas, experiences in his heart first faith (śraddhā), and then, one after the other, steadiness niṣṭhā), attraction (ruci), and attachment (āsakti). In this way he attains ecstatic love, which is called by the name rati.

Text 2

biruddhābiruddha-bhāba sarbopari swa-prabhāba
prokāṣiyā loya nija-baṣe
sakalera ādi-pati haya śobhā pāya ati
sthāyī bhāba nāma pāya rase

biruddha - opposed; abiruddha - not opposed; bhāba - mellows; sarbopari - above all; swa-prabhāba - own power; prokāṣiyā - manifesting; loya - taking; nija-baṣe - own power; sakalera - of all; ādi-pati - the original master; haya - is; śobhā - beauty; pāya - attaining; ati - very; sthāyī - steady; bhāba - bhava; nāma - name; pāya - attaining; rase - in rasa.

Manifesting its dominion over all favorable (aviruddha) and unfavorable (aviruddha) bhāvas, the beautiful rasa known as sthāyī-bhāva is the master of all bhāvas.

Text 3

mukhya-gauṇa-bhede tāra paricoya dwi-prakāra
mukhya pañca gauṇa sapta-bidha
santa dāsya sakhya āra bātsalya madhura sāra
ei pañca rati mukhyābhidha

mukhya - primary; gauṇa - secondary; bhede - differences; tāra - of that; paricoya - recognition; dwi-prakāra - two kinds; mukhya - primary; pañca - five; gauṇa - secondary; sapta-bidha - seven kinds; santa - neutrality; dāsya - servitude; sakhya - friendship; āra - and; bātsalya - parental love; madhura - sweet; sāra - best; ei - these; pañca - five; rati - rasas; mukhya - primary; abhidha - called.

The rasas are of two kinds: direct and indirect. Five are direct and seven are indirect. The primary rasas are: sānta (neutrality), dāsya (servitude), sakhya (friendship), vātsalya (paternal love), and madhura (conjugal love).

Text 4

hāsyādbhuta bīra āra koruṇa o raudrākara
bhayānaka-bibhatsa-bibhede
rati sapta gauṇī hoyā saba kṛṣṇa-bhakti-moya
śobhā pāya rasera prabhede

hāsyā - laughter; adbhuta - wonder; bīra - heroism; āra - and; koruṇa - compassion; aḥ - and; raudra - anger; ākara - form; bhayānaka - fear; bibhatsa -

horror; bibhede - divisions;rati - rasas;
sapta - seven; gaunī - indirect; hoya - are; saba - all; kṛṣṇa-bhakti-moya - made of
devotion to Lord Kṛṣṇa; śobhā - beauty; pāya - attaining; rasera - of rasas;
prabhede - divisions.

The seven indirect rasas, which are all beautiful and all filled with devotion to
Lord Kṛṣṇa, are: hāsya (laughter), adbhuta (astonishment), vīra (chivalry), karuṇa
(compassion), raudra (anger), bhayānaka (dread), and bibhatsa (ghastliness).

Song 8

Madhura-rasai Sarba-śreṣṭha Rasa Madhura-rasa Is the Best Mellow

Text 1

jei rati janme jāra sei mata rasa tāra
rasa mukhya pañca-bidha hoya
gaṇa-sapta-rasa punaḥ hoya ratira anuḡaṇa
ratira sambandha bhābāśroya

jei - which; rati - rasa; janme - birth; jāra - of whom; sei - this; mata - opinion;
rasa - rasa; tāra - of that; rasa - rasa; mukhya pañca-bidha - five direct rasas; hoya -
are; gaṇa-sapta-rasa - seven indirect rasas; punaḥ - again; hoya - are; ratira - of
rasa; anuḡaṇa - following the qualities; ratira - of rasa; sambandha - relationship;
bhāba - nature; āśroya - shelter.

The soul becomes attracted to one of the five direct rasas. The seven indirect
rasas follow that primary rasa.

Text 2

pañca mukhya madhye bhāi madhurera guṇa gāi
sarba-śreṣṭha rasa-rāja boli
guṇa anya rase jata madhurete āche tata
āra bahu bale hoya bali

pañca - five; mukhya - direct; madhye - in the midst; bhāi - O brothers;
madhurera - of madhura; guṇa - virtues; gāi - I sing; sarba-śreṣṭha - the best of all;
rasa-rāja - the king of rasas;
boli - I say; guṇa - virtues; anya - other; rase - rasas; jata - which; madhurete - in
madhura; āche - are; tata - that; āra - other; bahu - many; bale - boy the power;
hoya - is; bali - powerful.

O my brothers, now I will sing the glories of madhura-rasa, I say it is the best of all, the king of all rasas. The virtues of the other rasas are present in madhura-rasa. It is powerful with their powers.

Text 3

gauṇa rasa āche jata saba sañcārīra mata
haya sr̥ṅgarera puṣṭi kore
śrī-rūpera anugata bhajane je hoyā rata
sthiti tāra kebaḷe madhure

gauṇa - indirect; rasa - rasas; āche - are; jata - which; saba - all; sañcārīra - exciting; mata - considered; haya - being so; sr̥ṅgarera - of the conjugal mellow; puṣṭi - increase; kore - do; śrī-rūpera - of Śrī Rupa Gosvami; anugata - followed; bhajane - worship; je - which; hoyā - is; rata - attachment; sthiti - situation; tāra - of that; kebaḷe - only; madhure - madhura-rasa.

The indirect rasas sweeten madhura-rasa. Śrīla Rūpa Gosvāmī's followers are naturally attached to madhura-rasa.

Text 4

madhura ujjwala-rasa sadā śṅgārera baśa
braja-raja-nandana biṣoya
aiśvarja su-gupta ta'te mādthurja-prabhābe mate
tāhāra āśroya bhakta-coya

madhura - sweet; ujjwala-rasa - splendid rasa; sadā - always; śṅgārera - of conjugal love; baśa - by the power; braja-raja-nandana - the prince of Vraja; biṣoya - in the field of perception; aiśvarja - opulence; su-gupta - hidden; ta'te - that; mādthurja - sweetness;- prabhābe - glory; mate - considered; tāhāra - of Him; āśroya - shelter; bhakta-coya - the devotees.

Madhura-rasa is glorious and sweet. Lord Kṛṣṇa is always under its dominion. In it Lord Kṛṣṇa's opulence is hidden and His sweetness gloriously manifest. In it the devotees are the lovers and the prince of Vraja (Lord Kṛṣṇa) is the object of their love.

Song 9

Madhurā ratira Abirbhāba-hetuḥ The Cause of Madhura-rasa's Appearance

Texts 1 and 2

madhurera sthāyī bhāba labhe jate abirbhāba
boli tāhā śuno eka-mane
abhijoga o biṣoya sambandhābhimāna-dwoya
tadiya biśeṣa upamāne

swabhāba āśroya kori' citte rati abatori
śṛṅgāra rasera kore puṣṭi
abhijoga ādi choya anye rati-hetu hoyā
braja-debīra tāhe nāhi dṛṣṭi

madhurera - of madhura-rasa; sthāyī - sthayi; bhāba - bhava; labhe - attains; jate - which; abirbhāba - manifestation; boli - I say; tāhā - that; śunaḥ - please hear; eka-mane - with one heart; abhijoga - complaints; aḥ - and; biṣoya - the object of the sense perception; sambandha - relationship; abhimāna - pride; dwoya - two; tadiya - of Him; biśeṣa - specific; upamāne - comparison; swabhāba - nature; āśroya - shelter; kori' - doing; citte - in the heart; rati - rasa; abatori - descending; śṛṅgāra - ofconjugal love; rasera - of the rasa; kore - does; puṣṭi - nourishment; abhijoga - abhiyoga; ādi - beginning; choya - six; anye - others; rati-hetu - the cause of love; hoyā - is; braja-debīra - of the goddesses of Vraja; tāhe - in that; nāhi - not; dṛṣṭi - sight.

Abhiyoga (joking complaints), viṣoya (perception of Kṛṣṇa through the senses), sambandha (things in relation to Kṛṣṇa), abhimāna (pride), tadiya viśeṣa (Kṛṣṇa's unique possessions), upamāna (poetic comparison of Kṛṣṇa to other things), and svabhāva (spontaneous love) appear in the heart and nourish the sentiment of madhura-rasa. However, the goddesses of Vraja (the gopīs) do not see any need for the six items that begin with abhiyoga.

Text 3

swataḥ-siddhi rati tānre sambandhādi-sahākāre
samartha koriyā rākhe sadā
kṛṣṇa-sebā binā tānra udyamo nāhika āra
swīya sukha ceṣṭa nāhi kadā

swataḥ-siddhi - independently perfect; rati - love; tānre - inthat; sambandhādi-sahākāre - with the help of the things that begin with sambandha; samartha - able; koriyā - doing;rākhe - keep; sadā - always; kṛṣṇa-sebā - service of Lord Kṛṣṇa; binā - without; tānra - of that; udyamaḥ - endeavor; nāhika - is not; āra - other; swīya - own;sukha - happiness; ceṣṭa - endeavor; nāhi - not; kadā - when?.

Although it may be helped by sambandha and other things, the gopīs' love is perfect and independent. It is always manifest. The gopīs never do anything but service to Kṛṣṇa. They never strive for their own happiness.

Text 4

ei rati prauḍha hoyā mahā-bhāba dāsa pāya
jāra tulya prāpti āra nāi
sarbādbhuta camatkāra sambhogecchā e prakāra
barṇibāre bākya nāhi pāi

ei - this; rati - love; prauḍha - mature; hoyā - is; mahā- bhāba - great ecstasy; dāsa - condition of life; pāya - attaining; jāra - of whom; tulya - equal; prāpti - attainment; āra - other; nāi - not; sarba - all; adbhuta - wonderful; camatkāra - wonder; sambhoga - enjoyment; icchā - desire; e - this; prakāra - kind; barṇibāre - to describe; bākya - words; nāhi - not; pāi - i have.

When this love matures to its highest state it become mahā- bhāva, which has no equal, is the greatest wonder of all wonders, and makes one yearn to please Lord Kṛṣṇa. I have no power to describe this state with mere words.

Song 10

**Madhura-rati-rūpa Sthāyi-bhābera Unnati-krama
Stages of Development in Madhura-rasa Sthāyi-bhāva
(Constitutional or Existential Ecstasy)**

Text 1

rati prema sneha māna praṇaya o rāgākhyāna
anurāga bhāba ei sāta
rati jata gāḍha hoyā krame sapta nāma loya
sthāyī bhāba sadā abadāta

rati - rati; prema - prema; sneha - sneha; māna - mana; praṇaya - pranay; aḥ - and; rāgākhyāna - called raga; anurāga - anuraga; bhāba - bhava; ei - these; sāta - seven; rati - rati; jata - which; gāḍha - deep; hoyā - are; krame - in sequence; sapta - seven; nāma - name; loya - taking; sthāyī bhāba - sthāyi-bhava; sadā - always; abadāta - giving.

Madhura-rasa sthāyi-bhāva has seven stages, which are: prema (pure love),

sneha (affection), māna (jealous anger), praṇaya (attachment), rāga (passion), anurāga (devotion), and bhāva (ecstatic love).

Text 2

snehādi je bhāba choya prema nāme paricoya
sādhāraṇa janera nikaṭe
je bhāba kṛṣṇete jānra sei bhābe kṛṣṇa tānra
e rahasya rase nitya baṭe

snehādi - beginning with sneha; je - which; bhāba - bhava; choya - six; prema - prema; nāme - named; paricoya - understanding; sādhāraṇa - general; janera - people; nikaṭe - near; je - which; bhāba - bhava; kṛṣṇete - to Kṛṣṇa; jānra - of whom; sei - which; bhābe - bhava; kṛṣṇa - Kṛṣṇa; tānra - of that; e - this; rahasya - secret; rase - rasa; nitya - eternal; baṭe - indeed.

The six items beginning with sneha are collectively known by the name prema. Lord Kṛṣṇa reciprocates His devotee's love. In this way the confidential rasas are manifest eternally.

Text 3

bhakta-citta-simhāsana ta'te upabiṣṭa hana
sthāyī bhāba sarba-bhāba-rāja
hlādinī je para śakti tānrasāra śuddha-bhakti
bhāba-rūpe tānhāra birāja

bhakta - of the devotee; citta - in the heart; simhāsana - on a throne; ta'te - that; upabiṣṭa - seated; hana - is; sthāyī bhāba - sthāyī-bhava; sarba-bhāba-rāja - the king of all bhavas; hlādinī - the pleasure potency; je - which; para - spiritual; śakti - potency; tānra - of that; sāra - best; śuddha-bhakti - pure devotional service; bhāba-rūpe - form; tānhāra - of that; birāja - manifestation.

Seated on the throne of the devotee's heart, sthāyī-bhāva rules as the king of all bhāvas. Pure devotional service and the spiritual pleasure potency (hlādinī) are then manifested in that bhāva.

Text 4

bibhābādi bhāba-gaṇe nijāyatte ānayane
korena ye rasera prokāśa
rasa nityānanda-tattwa nitya-siddha sāra-sattwa
jība-citte tāhāra bikāśa

bibhābādi - beginning with the vibhavas; bhāba-gaṇe - the manybhavas; nija - own; āyatte - control; ānayane - bringing; korena - do; ye - which; rasera - of the rasa; prokāśa - manifestation; rasa - rasa; nityānanda-tattwa - eternal bliss; nitya-siddha - eternally perfect; sāra-sattwa - the best; jība-citte - in the soul's heart; tāhāra - of that; bikāśa - manifestation.

The rasas and the bhāvas beginning with vibhāva, which are all eternal, blissful, eternally perfect, and sublime are then manifest in the spirit soul's heart.

Song 11

Vibhāva

Special Symptoms or Causes of Ecstasy

Text 1

raty-āswāda hetu jata bibhāba nāmete khyāta
ālambana uddīpana hoyā
biṣoya-āśroya-gata ālambana dui mata
kṛṣṇa kṛṣṇa-bhakta se ubhoya

raty - rasas; āswāda - tasting; hetu - cause; jata - which; bibhāba - vibhava; nāmete - name; khyāta - known; ālambana - alambana; uddīpana - uddīpana; hoyā - are; biṣoya āśroya-gata - the visaya and asraya; ālambana - alambana; dui - two; mata - considered; kṛṣṇa - Kṛṣṇa; kṛṣṇabhakta - Kṛṣṇa's devotee; se - that; ubhoya - both.

The causes of relishing rasa are called vibhāva, which is divided into alambana (primary causes of love) and uddīpana (secondary causes of love). The lover is the devotee and the beloved is Lord Kṛṣṇa.

Text 2

nāyakera śiromaṇi swayam kṛṣṇa guṇa-maṇi
nitya guṇa-dhāma parāt para
tānra bhābe anurakta guṇādhya jateka bhakta
siddha eka sādha-ka apara

nāyakera - of heroes; śiromaṇi - the crest jewel; swayam - personally; kṛṣṇa - Kṛṣṇa; guṇa-maṇi - jewel virtues; nitya - eternal; guṇa-dhāma - abode of virtues;

parāt - than the greatest; para - greater; tānra - of Him; bhābe - bhava; anurakta - attached; guṇādhyā - opulent with virtues; jateka - which; bhakta - devotee; siddha - perfect; eka - one; sādḥaka - aspiring devotee; apara - others.

Lord Kṛṣṇa is the crest jewel of heroes. He is decorated with the jewels of transcendental qualities. He is the eternal abode of all transcendental qualities. He is greater than the greatest. Of the devotees who love Him, and who are also glorious with transcendental qualities, some are perfect (siddha) and others are aspiring for perfection (sādḥaka).

Text 3

bhāba uddīpana kore uddīpana nāma dhore
kṛṣṇera sambandha bastu saba
smitāsya saurabha śṛṅga baṁśī kambu khetra bhṛṅga
padānkanūpura kala-raba

bhāba - love; uddīpana - inflaming; kore - doe; uddīpana - uddīpanas; nāma - named; dhore - hold; kṛṣṇera - of Kṛṣṇa; sambandha - relationship; bastu - things; saba - all; smitāsya - smiling face; saurabha - fragrance; śṛṅga - horn; baṁśī - flute; kambu - conchshell; khetra - place; bhṛṅga - bees; padānka - footprints; nūpura - anklets; kala-raba - tinkling.

The things that stimulate ecstatic love are called uddīpanas. These are things that have a relationship with Lord Kṛṣṇa. They include Kṛṣṇa's smile, bodily fragrance, buffalo-horn bugle, flute, conchshell, abode, bumblebees, footprints, and tinkling ankle-bells.

Text 4

tulasī bhajana cīna bhakta jana-daraśana
ei-rūpa nānā uddīpana
bhakti-rasa-āswādane ei saba hetu-gaṇe
nirdeśila rūpa-sanātana

tulasī - tulasi; bhajana - of devotional service; cīna - signs; bhakta - devotee; jana - people; daraśana - sight; ei-rūpa - in this way; nānā - various; uddīpana - uddīpanas; bhakti-rasa - āswādane - in tasting the rasas of devotional service; ei - these; saba - all; hetu-gaṇe - causes; nirdeśila - taught; rūpa-sanātana - Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

Tulasī, the signs of devotional service, and seeing the devotees are also included among the uddīpanas, which cause one to relish the nectar of devotional service. This was taught by Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

Song 12

Madhura-rase Ālambana-rūpa Vibhāva

Primary Causes of Ecstatic Love in Madhura-rasa

Text 1

śrī-nandānandana dhana tadīya ballabhā-gaṇa
madhura-rasera ālambana
gopī-gata rati jāhān gopī-cittāśroya tāhān
kṛṣṇa-mātra biṣoya takhan

śrī-nandānandana - Kṛṣṇa; dhana - treasure; tadīya - His; ballabhā-gaṇa - beloveds; madhura-rasera - of madhura-rasa; ālambana - the primary cause of love; gopī-gata - for the gopīs; rati - love; jāhān - which; gopī - of the gopīs; citta - hearts; āśroya - lovers; tāhān - that; kṛṣṇa-mātra - Kṛṣṇa alone; biṣoya - beloved; takhan - then.

The great treasure that is Lord Kṛṣṇa and His many beloveds are the ālambana (primary causes) of madhura-rasa. The gopīs are the lovers and Lord Kṛṣṇa is the only beloved in the gopīs' hearts.

Text 2

jāhān rati kṛṣṇa-gata raty-āśroya kṛṣṇa-cita
gopī tāhān ratira biṣoya
biṣoya āśroya dhore' sthāyī-bhāba rati core
naile rati udgata nā hoyā

jāhān - which; rati - rasa; kṛṣṇa-gata - to Kṛṣṇa; raty-āśroya - lover; kṛṣṇa-cita - in Kṛṣṇa's heart; gopī - the gopīs; tāhān - that; ratira - love; biṣoya - object; biṣoya - object; āśroya - lover; dhore' - holding; sthāyī-bhāba - sthāyī-bhāva; rati - love; core - goes; naile - is not; rati - love; udgata - rising; nā - not; hoyā - is.

But Lord Kṛṣṇa is also the lover and the gopīs are the beloveds in Kṛṣṇa's heart. Thus, in sthāyī-bhāva, Kṛṣṇa and the gopīs are both lovers and beloveds. Without sthāyī-bhāva this exchange of love cannot take place.

Text 3

bibhābete ālambana rase nitya prayojana

braje t̥ai kṛṣṇa gopīnātha
madana-mohana dhana brajāṅganā gopī-jana
ballabha rasika rādhā-nātha

bibhābete - in vibhava; ālambana - alambana; rase - rasa;nitya - eternal;
prayojana - need; braje - Vraja; t̥ai - that; kṛṣṇa - Kṛṣṇa; gopīnātha - master of the
gopīs; madana-mohana - more charming than Kamadeva; dhana - treasure;
brajāṅganā - the girls of Vraja; gopī-jana - the gopīs; ballabha - beloved; rasika -
whose relishes rasa; rādhā-nātha - the master of Rādhā.

For the rasas to be manifest in vibhāva, the ālambanas are necessary. In Vraja
the ālambanas are first Lord Kṛṣṇa, who is the master of Rādhā and the gopīs, the
gopīs' beloved, the taster
of the nectar of transcendental mellows, and more charming and enchanting than
Kāmadeva, and second the gopīs, who are the girls of Vraja.

Text 4

swīya-parakīya-bhede rasa rasāntarāswāde
nityānanda biraje mādhaba
boro bhāgyabāna jei nije ālambana hoi'
āswādaye se rasa-āsaba

swīya - own; parakīya - others; bhede - difference; rasa - rasa; rasa - rasas;
antara - other; āswāde - taste; nityānanda - eternal bliss; biraje - manifest; mādhaba
- Kṛṣṇa; boraḥ - do; bhāgyabāna - fortunate; jei - which; nije - own; ālambana -
alambana; hoi' - being; āswādaye - relish;se - that; rasa-āsaba - nectar of rasas.

In this way Lord Kṛṣṇa tastes the eternal blissful nectar of svakīya and parakīya
rasa. The very fortunate souls who become with Him the ālambana in this
situation also taste the sweet
nectar of this rasa.

Song 13

Nāyaka-śiromaṇi Śrī Kṛṣṇa-guṇa

The Transcendental Qualities of Śrī Kṛṣṇa, the Crest-jewel of Heroes

Text 1

su-ramya madhura-smita sarba-sal-lakhaṇānwita
baliyān taruṇa gambhīra
bābadūka priya-bhāṣī sudhī sapratibhāśwāsī
bidagdha catura sukhī dhīra

su-ramya - charming; madhura - sweet; smita - smile; sarba- sal-lakhaṇānwita - with all transcendental qualities; balīyān - powerful; taruṇa - young; gambhīra - deep; bābadūka - eloquent; priya- bhāṣī - the master of all languages; sudhī - intelligent; sapratibhā-aswasi - intelligent; bidagdha - expert; catura - clever; sukhī - intelligent; dhīra - grave.

Lord Kṛṣṇa has a sweet smile. He has the most beautiful transcendental body. That body possesses all good features. His body is powerful, strong, and youthful. He is grave, expert in speaking, a very pleasing speaker, very wise, a genius, very expert in artistic enjoyment, highly cunning, very happy, and calm.

Text 2

kṛtajña dākhiṇa preṣṭha barīyān kīrtimac-chreṣṭha
lalanā-mohana keli-para
su-nitya nūtana-mūrti kebala saundarya-sphūrṭi
bamśī-gāne su-dakha tat-para

kṛtajña - grateful; dākhiṇa - expert; preṣṭha - most dear; barīyān - the best; kīrtimac - glorious; śreṣṭha - best; lalanā-mohana - charming to women; keli-para - playful; su-nitya - eternally; nūtana - new; mūrti - form; kebala - transcendental; saundarya-sphūrṭi - handsome; amśī-gāne - playing the flute; su-dakha - expert; tat-para - devoted.

He is grateful, simple and liberal, most dear, the Supreme, famous, attractive to the minds of women, playful, always fresh and youthful. His personal beauty and opulence are beyond compare. He is expert at playing the flute. He is the supreme.

Text 3

dhīrodātta dhīra-śānta sudhīra lalitā kānta
dhīroddhata lalanā-nāyaka
ceṭaka-biṭa-beṣṭita bidūṣaka-susebita
pīṭha-marda priya narmasakha

dhīrodātta - dhīrodatta; dhīra-śānta - dhīra- prasanta; sudhīra - intelligent; lalitā - charming; kānta - handsome; dhīroddhata - dhīroddhata; lalanā-nāyaka - a hero to women;
ceṭaka-biṭa-beṣṭita - surrounded by servants; bidūṣaka-susebita - served by witty comedian-friends; pīṭha-marda priya narma-sakha - dear to his pīṭha-marda, priya- sakha, and narma-sakha friends.

He is dhīrodātta (grace and gentle), dhīra-prasānta (peaceful and forbearing), sudhīra (grave and wise), dhīra-lalita (expert in joking), lalita (charming), kānta

(handsome), dhīroddhata (proud and restless), a hero to women, surrounded by ceṭaka and viṭa servants, served by witty jesting friends (vidūṣakas), and served by pīṭha-marda, and priya-narma- sakhā friends.

Text 4

e pañca sahāya-juta nandīśwara-pati-suta
pati-upapati-bhābācārī
anukūla śaṭha dhṛṣṭa sudakhiṇa rasa-trṣṇa
rasa-mūrti nikuñja-bihārī

e - these; pañca - five; sahāya-juta - helpers; nandīśwara-pati-suta - the son of King Nanda; pati - husband; upapati - paramour; bhābācārī - with the actions; anakūla - favorable; śaṭha - cheater; dhṛṣṭa - arrogant; sudakhiṇa - expert; rasa-trṣṇa - thirsty to taste nectar; rasa- mūrti - nectar personified; nikuñja - in the forest groves; bihārī - enjoying pastimes.

With the help of these five kinds of servants and friends He enjoys many pastimes. He also enjoys other pastimes as a husband or a paramour. He is friendly, a rascal, arrogant, and clever. He thirsts to taste the nectar of the rasas. His form is nectar personified. He enjoys pastimes in the groves of the forests.

Song 14

Tadīya Vallabhā-guṇa

The Transcendental Qualities of His Gopī-Beloveds

Text 1

su-ramyādi guṇa-gaṇa hoiyāche bibhūṣaṇa
lalanā-ucita jata-dūra
pṛṭhu-prema su-mādhurja sampadera su-pracurja
śrī-kṛṣṇa-ballabha rasa-pūra

su-ramyā - very delightful; ādi - beginning; guṇagaṇa - qualities; hoiyāche - are; bibhūṣaṇa - ornaments; lalanā - girls; ucita - appropriate; jata - which; dūra - far; pṛṭhu - great; prema - love; su-mādhurja - great sweetness; sampadera - of good fortune; su-pracurja - abundance; śrī-kṛṣṇa- ballabha - Lord Kṛṣṇa's beloveds; rasa-pūra - flood of nectar.

Lord Kṛṣṇa's gopī beloveds are decorated with great beauty and a host of other virtues appropriate for beautiful young girls. They have great sweetness, great love, and great good fortune. They are flooded with the nectar of the rasas.

Text 2

ballabha to' dwi-prakāra swīya parakīya āra
mugdhā madhyā pragalbheti troya
keho ba nāyikā tāhe keho sakhī hoite cāhe
nije to' nāyikā nāhi hoyā

ballabha - beloveds; to' - indeed; dwi-prakāra - two kinds; swīya - own; parakīya - and of others; āra - other; mugdhā - bewildered; madhyā - intermediate; pragalbhā - arrogant; iti - thus; troya - three; kehaḥ - some; ba - or; nāyikā - heroines; tāhe - in that; kehaḥ - some; sakhī - friends; hoite - are; cāhe - desire; nije - own; to' - indeed; nāyikā - heroines; nāhi - not; hoyā - are.

Lord Kṛṣṇa's beloveds are of two kinds: svakiya and parakiya. These beloveds are also of three kinds: mugdhā (sweet and gentle), madhyā (intermediate), and pragalbhā (shrewish). Some are heroines and others, not wishing to be heroines themselves, are friends of a certain heroine.

Text 3

nāyikā-gaṇa-pradhāna rādhā candrā dui jana
saundarya-baidagdhya-guṇāśroya
sei dui madhye śreṣṭha rādhikā kṛṣṇera preṣṭha
mahā-bhāba-swarūpa-niloya

nāyikā-gaṇa - of the heroines; pradhāna - most important; rādhā - Rādhā; candrā - Candravali; dui - two; jana - people; saundarya - beauty; baidagdhya - intelligence; guṇa - transcendental qualities; āśroya - abode; sei - they; dui - two; madhye - in the midst; śreṣṭha - best; rādhikā - Rādhā; kṛṣṇera - to Lord Kṛṣṇa; preṣṭha - most dear; mahā-bhāba-swarūpa-niloya - the abode of ecstasy.

Of all the heroines, Rādhā and Candravali are the two most prominent. They are both abodes of great beauty, intelligence, and a host of transcendental qualities. Of them Rādhā is the best. She is the most dear to Lord Kṛṣṇa. She is the abode of maha-bhāva ecstatic love.

Text 4

āra jata nitya-priyā nija nija jūtha lañā
se du'yera korena sebana
śrī-rūpa-anuga jana śrī-rādhikā-śrī-caraṇa
binā nāhi jāne anya dhana

āra - and; jata - which; nitya-priyā - eternally dear; nija - own; nija - own; jūtha - groups; lañā - taking; se - that; du'yera - of the two; korena - do; sebana - service; śrī-rūpa anuga - following Śrī Rupa Gosvami; jana - people; śrī-rādhikā- śrī-carāṇa - Śrī Rādhā's feet; binā - without; nāhi - not; jāne - know; anya - other; dhana - treasure.

Forming into different groups, the gopīs serve one of these two heroines. Śrī Rūpa Gosvāmī's followers know no treasure but Śrī Rādhā's feet.

Song 15

Nāyikā-gaṇera Aṣṭa Avasthā-sevā Eight Situations of the Heroines

Text 1

śrī-kṛṣṇe sebibo boli' gr̥ha chāḍi' kuñje coli'
jāite hoyā abhisārī sakhi
kuñja sajjā kore jabe bāsaka sajjā ha'na tabe
utkaṇṭhita kṛṣṇa-patha lakhi'

śrī-kṛṣṇe - Śrī Kṛṣṇa; sebibaḥ - will serve; boli' - saying; gr̥ha - home; chāḍi' - leaving; kuñje - to the forest; coli' jāite - goes; hoyā - is; abhisārī - abhisari; sakhi - gopī; kunja - in the forest; sajjā - decoration; kore - does; jabe - when; bāsaka sajjā - vasaka-sajja; ha'na - is; tabe - then; utkaṇṭhita - utkanthita; kṛṣṇa-patha - on Kṛṣṇa's path; lakhi' - looking.

1. Abhisārikā: Thinking, "I will serve Kṛṣṇa", she leaves home and goes to the forest. 2. Vāsaka-sajjā: She decorates the forest grove. 3. Utkanṭhitā: She eagerly watches for Kṛṣṇa to come on the path.

Text 2

kāla ullaṅghiyā hori bhoga-cihna dehe dhorī'
aile hana khaṇḍitā takhana
saṅkete pāiyā baise tabu kanta nā āise
bipralabdha nāyikā to' hana

kāla - time; ullaṅghiyā - passing; hori - Kṛṣṇa; bhoga-cihna - signs of enjoyment; dehe - on the body; dhorī' - holding; aile - goes; hana - is; khaṇḍitā - khandita; takhana - then; saṅkete - rendezvous place; pāiyā - attaining; baise - sits; tabu - then; kanta - beloved; nā - not; āise - comes; bipralabdha - Vipralabdha; nāyikā - heroine; to' - indeed; hana - is.

4. Khaṇḍitā: On the body of late-arriving Kṛṣṇa she sees the marks of His having enjoyed with another gopī. 5. Vipralabdā: She goes to the place of rendezvous, but Kṛṣṇa never comes.

Text 3

mānera kalahe hori jana cali duḥkha kori'
kalahāntarita santāpinī
mathurāte kānta gelo bahu-dina nā āilo
proṣita-bhartṛkā kāṅgālinī

mānera - with jealous anger; kalahe - in a quarrel; hori - Kṛṣṇa; jana - person; cali - goes; duḥkha - unhappy; kori' - becoming; kalahāntarita - Kalahantarita; santāpinī - suffering; mathurāte - in Mathura; kānta - beloved; gelo - goes; bahu-dina - many days; nā - not; āilo - returns; proṣita-bhartṛkā - Proṣita-bhartṛkā; kāṅgālinī - - poor girl.

6. Kalahāntarītā: Sending Kṛṣṇa away in a jealous argument, she becomes very unhappy. 7. Proṣita-bhartṛkā: Her beloved Kṛṣṇa goes to Mathurā and does not return even after many days. She suffers greatly.

Text 4

nijāyatte kānte peye' kṛīḍā kore kānta lo'ye
swādhīna-bhartṛkā se ramaṇī
nāyikā-mātrera hoyā ei aṣṭa-daśodaya
bipralambha-sambhoga-bodhinī

nija - own; āyatte - power; kānte - beloved; peye' - does; kṛīḍā - pastimes; kore - does; kānta - beloved; lo'ye - taking; swādhīna-bhartṛkā - Svādhīna-bhartṛkā; se - that; ramaṇī - girl; nāyikā-mātrera - as a heroine; hoyā - is; ei - this; aṣṭa - eight; daśā - conditions of existence; udaya - rising; bipralambha - separation; sambhoga - enjoyment; bodhinī - knowing.

8. Svādhīna-bhartṛkā: Dominating her beloved, she includes Him in her pastimes.

These eight states of being are experienced only by the heroines. In these ways they enjoy pastimes with Him directly and they also suffer in separation from Him.

Song 16

Prādhāna-nāyikā Śrīmatī Rādhikāra Sakhī-varṇaṇa

Description of the Friends of Śrī Rādhā, the Most Important Heroine

Text 1

nāyikāra śiromaṇi braje rādhā ṭhākurāṇi
pañca-bidha sakhī-gaṇa tā'ra
sakhī nitya-sakhī āra prāṇa-sakhī ataḥ para
priyā-sakhī ei hoilo cāra

nāyikāra - of heroines; śiromaṇi - the crest jewel; braje - in Vraja; rādhā - Rādhā; ṭhākurāṇi - queen; pañca-bidha - five kinds; sakhī-gaṇa - friends; tā'ra - of Her; sakhī - friends; nitya-sakhī - eternal friends; āra - and; prāṇa-sakhī - life friends; ataḥ - then; para - other; priyā-sakhī - dear friends; ei - this; hoilaḥ - is; cāra - four.

Queen Rādhā in Vraja is the crest jewel of all heroines. The first four kinds of Her five kinds of friends are: 1. sakhī (friends), 2. nitya-sakhī (eternal friends), 3. prāṇa-sakhī (life friends), 4. priyā-sakhī (dear friends).

Text 2

pañcama parama-preṣṭha sakhī-gaṇa madhye śreṣṭha
boli saba śuno bibaraṇa
kusumikā bindhyābatī dhaniṣṭhādi braja-satī
sakhī-gaṇa madhyete gaṇana

pañcama - fifth; parama-preṣṭha - most dear; sakhī-gaṇa - friends; madhye - in the midst; śreṣṭha - best; boli - I say; saba - all; śunaḥ - please hear; bibaraṇa - description; kusumikā - Kusumika; bindhyābatī - Vindhya-vatī; dhaniṣṭhā - Dhanistha; adi - beginning; braja-satī - girls of Vraja; sakhī-gaṇa - friends; madhyete - in the midst; gaṇana - counted.

The fifth kind of friends are the parama-preṣṭha-sakhīs (most dear friends). They are the best of the friends. Please hear, and I will describe all these kinds of friends. Kusumikā, Vindhya-vatī, Dhanistha, and many others are counted among the sakhīs. They are all saintly girls in Vraja.

Text 3

śrī-rūpa rati kasturī śrī-guṇa maṇi-mañjarī
prabhṛti rādhikā-nitya-sakhī
prāṇa-sakhī bahu tāra basanti nāyikā āra
pradhāna tāhāraśāsimukhī

śrī-rūpa - Śrī Rupa; rati - Rati; kasturī - Kasturi; śrī- guṇa - Śrī Guna; maṇi-
mañjarī - Mani-manjari; prabhṛti - beginning; rādhikā-nitya-sakhī - Śrī Rādhā's
nitya- sakhis; prāṇa-sakhī - prana-sakhis; bahu - many; tāra - of Her; basanti -
Vasanti; nāyikā - Nayika; āra - other;
pradhāna - prominent; tāhāra - of Her; śaśimukhī - Sasimukhi.

Rādhā's nitya-sakhīs include śrī Rūpa, Rati, Kasturī, Śrī Guṇa, and Maṇi-
mañjarī. Rādhā's prāṇa-sakhīs include Vasantī and Nāyikā. Of them Śaśimukhī is
the most important.

Text 4

kuraṅgākṣī mañjukeśī sumadhyā madanālasī
kamalā mādhurī kāmalaṭā
kandarapasundarī āra mādhabī mālatī āra
śaśikalā rādhā-sebā-rata

kuraṅgākṣī - Kuraṅgākṣī; mañjukeśī - Mañjukeśī; sumadhyā - Sumadhyā;
madanālasī - Madanālasī; kamalā - Kamalā; mādhurī - Mādhurī; kāmalaṭā -
Kāmalaṭā; kandarapasundarī - Kandarapasundarī; āra - and; mādhabī - Mādhabī;
mālatī - Mālatī; āra - and; śaśikalā - Śaśikalā; rādhā-sebā-rata - devoted to Śrī
Rādhā's service.

The priya-sakhīs include Kuraṅgākṣī, Mañjukeśī, Sumadhyā, Madanālasī,
Kamalā, Mādhurī, Kāmalaṭā, Kandarapasundarī, Mādhabī, Mālatī, and Śaśikalā.
They are all devoted to serving Śrī Rādhā.

Text 5

lalitā biśākhā citrā tuṅgabidyā campalatā
indulekhā raṅga-debī satī
sudebīti aṣṭa-jana parama-preṣṭha sakhī-gaṇa
rādhā-kṛṣṇe sebe eka mati

lalitā - Lalitā; biśākhā - Viśākhā; citrā - Citrā; tuṅgabidyā - Tuṅgavidyā;
campalatā - Campalatā; indulekhā - Indulekhā; raṅga-debī - Raṅga-devī; satī -
saintly; sudebī - Sudevī; iti - thus; aṣṭa-jana - eight people; parama-preṣṭha sakhī-
gaṇa - most dear friends; rādhā- kṛṣṇe - Rādhā and Kṛṣṇa; sebe - serve; eka - with
one; mati - mind.

Lalitā, Viśākhā, Citrā, Tuṅgabidyā, Campalatā, Indulekhā, Raṅga-devī, and
Sudevī are the eight parama- preṣṭha sakhīs. With one heart they serve Śrī Śrī
Rādhā- Kṛṣṇa.

Song 17

Sakhīra Sādhāraṇa Sevā

Service of the Sakhīs in General

Text 1

rādhā-kṛṣṇa-guṇa-gāna mithāsakti sambardhana
ubhayābhisāra sampadana
kṛṣṇa sakhī-samarpaṇa narma-bākya-āswādana
ubhayera subeśa-racana

rādhā-kṛṣṇa-guṇa-gāna - singing Śrī Śrī Rādhā-Kṛṣṇa's glories; mithāsakti - mutual attachment; sambardhana - increasing; ubhaya - both; abhisāra - meeting; sampadana - accomplishing; kṛṣṇa - Kṛṣṇa; sakhī-samarpaṇa - offering friends; narma - joking; bākya - words; āswādana - relishing; ubhayera - of the two; subeśa-racana - dressing and decorating.

1. Singing Śrī Śrī Rādhā-Kṛṣṇa's glories, 2. making Śrī Śrī Rādhā-Kṛṣṇa more attached to each other, 3. Arranging for the divine couple to meet in a secret place, 4. Placing their friends before Lord Kṛṣṇa, 5. speaking delicious joking words, 6. dressing and decorating the divine couple, . . .

Text 2

citta-bhāba-utgatana mitha-cchidra saṅgopana
pratīpa janera subaṅcana
kuśala śikhaṇa āra sammilana du'janara
byajanādi bibidha sebāna

citta-bhāba-utgatana - revealing the love in the heart; mitha-cchidra - mutual faults; saṅgopana - concealing; pratīpa - hostile; janera - people; subaṅcana - cheating; kuśala - auspicious; śikhaṇa - instruction; āra - and; sammilana - meeting; du'janara - of the divine couple; byajanādi - beginning with fanning; bibidha - various; sebāna - services.

. . . 7. revealing to the divine couple the love They bear for each other in Their hearts, 8. concealing the divine couple's faults, 9. tricking hostile people, 10. giving auspicious instructions, 11. arranging the divine couple's meeting, 12. fanning the divine couple and performing other like services, . . .

Text 3

ubhaya kuśala dhyāna doṣe tiraskāra dāna
paraspara sandeśa bāhana
rādhikāra daśā-kāle prāṇa-rākha su-kausāle
sakhī-sādhāraṇakārja jana

ubhaya - on the divine couple; kuśala - auspicious; dhyāna - meditation; doṣe - faults; tiraskāra - eclipsing; dāna - gifts; paraspara - mutual; sandeśa - letters; bāhana - carrying; rādhikāra - of Rādhā; daśā-kāle - in times of distress or danger; prāṇa-rākha - saving the life; su-kausāle - very expertly; sakhī-sādhāraṇa - of the sakhis in general; kārja - duty; jana - people.

. . . 13. meditating on the divine couple, 14. giving gifts to atone for mistakes, 15. carrying the divine couple's letters to each other, and 16. expertly saving Rādhā's life when She is in distress or danger are the duties performed by the sakhis in general.

Text 4

jeba je sakhīra kārja biśeṣa boliyā dharja
pradarśita ha'be jathā-sthāne
rūpānuga bhaje jeba je sakhīra jei sebā
tad-anuga sei sebā māne

jeba - whichever; je - which; sakhīra - of the sakhis; kārja - duty; biśeṣa - specific; boliyā - saying; dharja - to be done; pradarśita - shown; ha'be - will be; jathā-sthāne - as appropriate; rūpānuga - followers of Śrī Rupa Gosvami; bhaje - worship; jeba - whichever; je - which; sakhīra - of the sakhī; jei - which; sebā - service; tad-anuga - that; sei - following; sebā - service; māne - meditate.

The sakhī's particular service will be revealed in the appropriate situation. The followers of Śrī Rupa Gosvāmī follow the service of a particular sakhī. They meditate on following that service.

Song 18

Text 1

pañca-sakhī madhye cāra nitya-siddha rādhikāra
se sakale sādhanā nā koilo

sakhī boli' ukta jei sādhana-prabhābe tei
braja-rāja pure bāsa pāilo

pañca-sakhī - five kinds of sakhis; madhye - in the midst; cāra - four; nitya-siddha - eternally perfect; rādhikāra - of Śrī Rādhā; se - that; sakale - all; sādhana - sadhana; nā - not; koilaḥ - do; sakhī - sakhis; boli' - saying; ukta - said; jei - that; sādhana-prabhābe - by the power of sadhana; tei - indeed; braja-rāja - the king of Vraja; pure - in the city; bāsa - residence; pāilaḥ - attain.

Of the five kinds of Śrī Rādhā's sakhī friends, the last four are eternally perfect and never performed sādhana. The first kind, called simply "sakhī", attained residence in the town of Vraja's king by the power of their sādhana.

Text 2

sei sakhī dwi-prakāra sādhanete siddha āra
sādhana-para boliyā gaṇana
siddha boli' ākhya tānra gopī-deha hoilo jānra
kori' rāge jugala-bhajana

sei - these; sakhī - sakhis; dwi-prakāra - two kinds; sādhanete - by sadhana; siddha - perfect; āra - and; sādhana - sadhana; para - beyond; boliyā - saying; gaṇana - counted; siddha - perfect; boli' - saying; ākhya - name; tānra - of them; gopī-deha - gopīs' bodies; hoilaḥ - are; jānra - of whom; kori' - doing; rāge - with love; jugala-bhajana - worship of the divine couple.

These sakhīs are of two kinds: 1. they who are perfect and remain performing sādhana, and 2. they who are beyond sādhana. These sakhīs are called "siddha" (perfect). Attaining gopīs' bodies, they worship the divine couple with great love.

Text 3

kr̥ṣṇākr̥ṣṭa muni-jana tathā upaniṣad-gaṇa
je nā loilo gopīra swarūpa
sādhana ābeṣe bhaje siddhi tabu nā upaje
braja-bhāba-prāpti aparūpa

kr̥ṣṇa - to Lord Kṛṣṇa; ākr̥ṣṭa - attracted; munijana - sages; tathā - so; upaniṣad-gaṇa - Upaniṣads; je - who; nā - not; loilaḥ - attained; gopīra - of gopīs; swarūpa - form; sādhana - sadhana; ābeṣe - entering; bhaje - worship; siddhi - perfection; tabu - then; nā - not; upaje - attain; braja-bhāba-prāpti - the nature of Vraja; aparūpa - wonderful.

Many great sages and personified Upaniṣads did not attain gopī forms. Although they worshiped with great sādhana, they did not attain the final perfection of entering the wonderful world of Vraja.

Text 4

je je śruti-muni-gaṇa gopī haya su-bhajana
korilo sakhīra pada dhari'
nitya-sakhī-kṛpā-bale tat-sālokya-lābha-phale
sebā kore śrī-rādhā-śrī-hari

je je - whichever; śruti-muni-gaṇa - personified Vedas and sages; gopī - gopī; haya - is; su-bhajana - geratworship; korilaḥ - did; sakhīra - of a sakhi; pada - feet; dhari' - grasping; nitya-sakhī-kṛpā-bale - by the power of the mercy of a nitya-sakhi; tat - that; sālokya-lābha-phale - attainment of residence on the same planet; sebā - service; kore - do; śrī-rādhā-śrī-hari - of Śrī Śrī Rādhā-Kṛṣṇa.

Still, by intense devotional service many great sages and personified Vedas became gopīs. They grasped the feet of a nitya-sakhī, and by the power of that nitya-sakhī's mercy they attained sālokya-mukti. Thus they attained direct service to Śrī Śrī Rādhā-Kṛṣṇa.

Text 5

debī-gaṇa sei bhābe sakhīra sālokya-lābhe
kṛṣṇa-sebā kore sakhī ho'ye
brajera bidhāna eho gopī binā āra keho
nā pāibe braja-juba-dwaye

debī-gaṇa - demigoddesses; sei - this; bhābe - nature; sakhīra - of a sakhi; sālokya-lābhe - attainment of residence on the same planet; kṛṣṇa-sebā - service to Lord Kṛṣṇa; kore - do; sakhī - sakhi; ho'ye - be; brajera - of Vraja; bidhāna - the way; eho - this; gopī - gopī; binā - without; āra - other; keho - something; nā - not; pāibe - attain; braja-juba-dwaye - the teenage couple of Vraja.

In this way many demigoddesses attained the world of the sakhīs, became sakhīs themselves, and directly served Lord Kṛṣṇa. Without the mercy of a gopī in Vraja no one can attain the youthful divine couple.

Song 19

Sarva Sakhīra Paraspara Bhāva The Relationships of All the Sakhīs

Text 1

parama caitanya hari tãnra śakti baneśwarī
parā śakti boli' bede gāya
śaktimāne sebibāre śakti kāya-byūha kore
nānā śakti tāhe bahirāya

parama - supreme; caitanya - consciousness; hari - Kṛṣṇa; tãnra - of Him; śakti - potency; baneśwarī - queen of the forest; parā - transcendental; śakti - potency; boli' - saying; bede - Vedas; gāya - sing; śaktimāne - master of potencies; sebibāre - to serve; śakti - potency; kāya - body;- byūha - expansion; kore - does; nānā - various; śakti - potencies; tāhe - in that; bahirāya - outside.

The Vedas say Lord Kṛṣṇa is the Supreme Personality of Godhead and His transcendental potency is the queen of Vṛndāvana forest. To serve the master of all potencies, the transcendental potency manifests many other potencies from Her own form.

Text 2

ādhāra-śaktite dhāma ahwaya-śaktite nāma
sandhinī-śaktite bastu jata
sambit-śaktite jñāna taṭasthā jība-bidhāna
hlādinīte koilo sakhī-brata

ādhāra-śaktite - the potency of worlds; dhāma - the worlds; ahwaya - called; śaktite - potency; nāma - name; sandhinī-śaktite - sandini sakti; bastu - thing; jata - which; sambit-śaktite - samvit sakti; jñāna - knowledge; taṭasthā - residing on the border; jība-bidhāna - the individual spirit souls; hlādinīte - hladini sakti; koilaḥ - does; sakhī-brata - the gopīs.

Thus the sandhinī potency manifests the various worlds, the samvit potency manifests knowledge and the individual spirit souls who stand on the border of matter and spirit, and the hlādinī potency manifests the gopīs.

Text 3

nitya-siddha sakhī saba hlādinīra su-baibhaba
hlādinī-swarūpa mūla rādhā
candrābalī ādi jata śrī-rādhāra anugata
keho nāhe rādhā-premerabādha

nitya-siddha - eternally perfect; sakhī - gopīs; saba - all; hlādinīra - of hladini; su-baibhaba - potency; hlādinī - hladini; swarūpa - forms; mūla - root; rādhā - Rādhā; candrābalī - Candravali; ādi - beginning with; jata - which; śrī-rādhāra - of

Śrī Rādhā; anugata - followers;kehaḥ - some;
nāhe - not; rādhā-premera - by love for Śrī Rādhā;bādha - obstacle.

The eternally perfect gopīs (sakhīs) are all manifested from the hlādinī potency. The root of the hlādinī potency is Śrī Rādhā. Candrāvalī and the other gopīs are all followers of Śrī Rādhā. No one can place any obstacle before Śrī Rādhā's love for Lord Kṛṣṇa.

Text 4

premera bicitra gati prati-dwandwi ho'ye sati
candra kore rādhā-prema puṣṭa
saba sakhīra eka-mana nānā-kaye nānā-jana
braja-juba-dwandwe kore tuṣṭa

premera - of love; bicitra - wonderful; gati - motion; prati-dwandwi - rival;
ho'ye - is; sati - being so;candra - Candrāvalī; kore - does; rādhā-prema - Rādhā's
love; puṣṭa - increased;
saba - all; sakhīra - of the gopīs; eka-mana - one heart; nānā - various; kaye -
bodies; nānā-jana - various people; braja-juba-dwandwe - the youthful divine
couple of Vraja; kore - do; tuṣṭa - satisfied.

The way of spiritual love is wonderful. Although she seems to be a rival, Candrāvalī nourishes Rādhā's love for Lord Kṛṣṇa. Although they are different persons in different forms, with a single heart the gopīs please the youthful divine couple of Vraja.

Song 20

Vraja-gata Madhura-rati-uddīpana

The Uddīpanas (Secondary Causes of Ecstatic Love) in Madhura-rasa in Vraja

Text 1

kṛṣṇa kṛṣṇa-bhakta-gaṇa guṇa nāma su-carita
maṇḍana sambandhi taṭasthādi
bhāba jata agaṇana e rasera uddīpana
hetu boli' bole rasa-bedi

kṛṣṇa - Kṛṣṇa; kṛṣṇa-bhakta-gaṇa - Kṛṣṇa's devotees; guṇa - qualities; nāma - names; su-carita - pastimes; maṇḍana - ornaments; sambandhi - relationship; taṭastha - natural phenomena; ādi - beginning with; bhāba - bhava; jata - which; agaṇana - uncounted; e - this; rasera - of rasa; uddīpana - stimulating; hetu

- causes; boli' - saying; bole - say; rasa-bedi - they who know the rasas.

They who know the rasas say that Lord Kṛṣṇa's qualities, names, pastimes, and decorations, other things in relationship to Kṛṣṇa, and various natural phenomena are among the numberless uddīpanas that increase the devotees' love for Lord Kṛṣṇa.

Text 2

mānasa bācika punaḥ kāyikate tina-guṇa
nāma-kṛṣṇa śrī-rādhā-mādhava
nṛtya baṁśī-gāna gati go-dohana go-āhuti
aghoddhāra goṣṭhete tāṇḍaba

mānasa - of the mind; bācika - or words; punaḥ - again; kāyikate - of the body; tina - three; guṇa - qualities; nāma - names; kṛṣṇa - Kṛṣṇa; śrī-rādhā-mādhava - Śrī Rādhā - Mādhava; nṛtya - dancing; baṁśī-gāna - playing the flute; gati - motions; go-dohana - milking the cows; go-āhuti - calling the cows; agha - of Aghāsura; uddhāra - deliverance; goṣṭhete - in the cow pasture; tāṇḍaba - enthusiastic dancing.

Lord Kṛṣṇa's qualities of three kinds: those of His mind, words, and body. Lord Kṛṣṇa has many names, such as Kṛṣṇa and Śrī Rādhā-Mādhava. Lord Kṛṣṇa's pastimes include His dancing, playing the flute, milking the cows, calling the cows by name, delivering the demon Aghāsura, and enthusiastically dancing with the gopas in the cow-pastures.

Text 3

mālyānulepana āra bāsa bhūṣā ei cāra
prakāra mandana sobhākāra
baṁśī śṛṅga bīṇā raba gītaśilpa su-saurabha
padāṅka-bhūṣaṇa bādya-swara

mālyā - garlands; anulepana - ointments; āra - and; bāsa - garments; bhūṣā - decorations; ei - these; cāra - four; prakāra - kinds; mandana - ornaments; sobhākāra - beautiful; baṁśī - flute; śṛṅga - horn; bīṇā - vina; raba - sound; gīta - music; śilpa - expert skill; su-saurabha - sweet fragrance; padāṅka - foot; bhūṣaṇa - ornaments; bādya-swara - sound of musical instruments.

Lord Kṛṣṇa's decorations are of four kinds: His flower garlands, scented ointments, garments, and ornaments. Other things in relationship with Kṛṣṇa include: the music of His flute, buffalo-horn bugle, and vīṇā, His expert singing, sweet bodily fragrance, anklets, playing musical instruments, . . .

Text 4

śikhi-puccha gābhī yaṣṭi beṇu śṛṅga preṣṭha-dṛṣṭi
adri-dhātu nirmālya go-dhūli
bṛndābana tad-aśrīta gobardhana rabisutā
rāsa ādi jata līlā-sthali

śikhi - peacock; puccha - feather; gābhī - cows; yaṣṭi - stick; beṇu - flute; śṛṅga - horn; preṣṭha - affectionate; dṛṣṭi - glances; adri - mountain; dhātu - minerals; nirmālya - remnants of flowers; go-dhūli - dust from the cows; bṛndābana - Vṛndāvana; tadaśrīta - they who take shelter of Him; gobardhana - Govardhana; rabisutā - Yamunā; rāsa - rasa-dance; ādi - beginning; jata - which; līlā-sthali - pastime places.

. . . peacock feather, cows, stick, flute, buffalo-horn bugle, loving glances, mineral pigments from the hills, remnants of flower-garlands, dust raised by the cows, Vṛndāvana, the holy places in Vṛndāvana, the pastime places, such as Govardhana Hill, the Yamunā, and the rāsa-dance arena, . . .

Text 5

khaga bhrṅga mṛga kuñja tulasikā latā-puñja
karṇikāra kadambādi taru
śrī-kṛṣṇa-sambandhi saba bṛndābana su-baibhaba
uddīpana kore rasa cāru

khaga - birds; bhrṅga - bees; mṛga - deer and other animals; kuñja - forest groves; tulasikā - tulasī; latā-puñja - vines; karṇikāra - karnikara; kadamba - kadamba; ādi - beginning; taru - trees; śrī-kṛṣṇa-sambandhi - inrelationship with Lord Kṛṣṇa; saba - all; bṛndābana - Vṛndāvana; su-baibhaba - glorious; uddīpana - uddīpanas; kore - does; rasa - rasa; cāru - beautiful.

. . . the birds, bees, deer, other animals, forest groves, tulasī, flowering vines, karṇikāra trees, kadamba trees, other trees, and all the glories of Vṛndāvana are things in relationship with Lord Kṛṣṇa. These uddīpanas make the rasas very beautiful.

Text 6

jyotsnā ghana saudaminī śarat-pūrṇa-nisāmaṇi
gandha-bāha āra khaga-coya
tatāsthākhyā uddīpana rasāswāda-bibhābana
kore saba hoiyā sadoya

jyotsnā - moonlight; ghana - clouds; saudaminī - lightning; śarat - autumn; pūrṇa - full; niśāmaṇi - the moon that is like the jewel of the night; gandha - fragrance; bāha - carrying breeze; āra - and; khaga-coya - birds; taṭasthākhyā - called natural phenomena; uddīpana - uddīpanas; rasa - of the rasas; āswāda - relish; bibhābana - glory; kore - do; saba - all; hoiyā - being; sadoya - kind.

Natural phenomena also become uddīpanas. Thus the moonlight, clouds, lightning, the autumn full-moon, fragrant breezes, and birds also kindly increase the taste of the nectar rasas.

Song 21 Anubhāva Subsequent Ecstasy

Text 1

bibhābita rati jabe kriyāpara ho'ye tabe
anubhāba hoyā to' uditā
citta-bhāba udghāṭiyā kore bāhya su-bikriyā
jakhana je hoyā to' ucitā

bibhābita - vibhava; rati - rasa; jabe - when; kriyā - actions; apara - other; ho'ye - are; tabe - then; anubhāba - anubhava; hoyā - is; to' - indeed; uditā - risen; citta-bhāba - the bhava of the heart; udghāṭiyā - revealing; kore - does; bāhya - external; su-bikriyā - ecstatic symptoms; jakhana - when; je - what; hoyā - is; to' - indeed; ucitā - proper.

From vibhāva, anubhāva (subsequent ecstasy) is manifest. Then the love in the heart is outwardly displayed in various symptoms.

Text 2

nr̥tya gīta biluṅṭhana krośana tanu-moṭana
huṅkāra jṛmbhana ghana-śwāsa
lokanāpekṣita mati lāla-sraba ghūrṇa ati
hikkadoyā aṭṭa aṭṭa hāsa

nr̥tya - dancing; gīta - singing; biluṅṭhana - rolling on the ground; krośana - crying out; tanu-moṭana - stretching the body; huṅkāra - calling out; jṛmbhana -

yawning; ghana-śwāsa - breathing heavily; lokanāpekḥita - ignoring the people in general; mati - thought; lāla- sraba - drooling; ghūrṇa - rolling; ati - very; hikkadoyā - belching; aṭṭa aṭṭa hāsa - very loud laughter.

These symptoms are dancing, singing very loudly, rolling on the ground, stretching the body, crying loudly, yawning, breathing very heavily, neglecting the presence of others, drooling, laughing very, very loudly, wheeling the head, and belching.

Text 3

gātra citta jata saba alaṅkāra su-bibhāba
nigadita bimśati prakāra
udbhāswara nāma tāra dhammilLyā saṃsraṇa āra
phulla ghrāṇa nībyādi bikāra

gātra - body; citta - mind; jata - which; saba - all; alaṅkāra - ornaments; su-bibhāba - ecstasy; nigadita - said; bimśati - 20; prakāra - kinds; udbhāswara - udbhāsvara; nāma - named; tāra - of that; dhammilLyā - braids; saṃsraṇa - untying; āra - and; phulla - blossomed; ghrāṇa - smelling; nībya - belt; ādi - beginning; bikāra - ecstatic symptoms.

There are also twenty ecstatic symptoms that are ornaments on the body and mind. Of these the symptoms called udbhāswara include untying the braids, smelling flowers, and untying the belt.

Text 4

bilāpālāpa samlāpa pralāpa o anulāpa
apalāpa sandeśātideśa
apadeśa upadeśa nirdeśa o byapadeśa
bācikānubhābera biśeṣa

bilāpa - vilāpa; ālāpa - alāpa; samlāpa - samlāpa; pralāpa - pralāpa; aḥ - and; anulāpa - anulāpa; apalāpa - apalāpa; sandeśa - sandeśa; atideśa - atideśa; apadeśa - apadeśa; upadeśa - upadeśa; nirdeśa - nirdeśa; aḥ - and; byapadeśa - vyapadeśa; bācika - words; anubhābera - of anubhāva; biśeṣa - specific.

Vilāpa, ālāpa, samlāpa, pralāpa, anulāpa, apalāpa, sandeśa, atideśa, apadeśa, upadeśa, nirdeśa, and vyapadeśa are the anubhāva ecstatic symptoms manifested in speech.

Song 22

Sāttvika-bhāva

Constitutional or Existential Ecstasy

Text 1

sthāyī bhābābiṣṭa citta pāiyā bibhāba-bitta
udbhaṭa bhābete āpanāra
prāṇa-bṛtte nyasa kore prāṇa sei nyāsa-bhore
deha prati bikṛti cālāya

sthāyī bhāba - sthayi-bhava; ābiṣṭa - entered;citta - heart; pāiyā - attaining;
bibhāba-bitta - a wealth of vibhava; udbhaṭa - extraordinary; bhābete - bhava;
āpanāra - own;prāṇa- bṛtte - life; nyasa - placing; kore - does; prāṇa - life; sei -
this; nyāsa-bhore - placing;deha - body; prati - to; bikṛti - trasfiguration; cālāya -
attains.

When sthāyī-bhāva enters, the heart attains a great treasure of vibhāva. This extraordinary bhāva affects the life- air, which then manifests ecstatic symptoms on the body.

Text 2

baibarṇya romaṅca sweda stambha kampa swara-bheda
pralayāśru e aṣṭa bikāra
sañcārī je bhābacoya harṣāmārṣa āra bhoya
biṣāda bismoyādi tāra

baibarṇya - turning pale; romaṅca - standing erect of the body's hairs; sweda -
perspiration; stambha - being stunned; kampa - trembling; swara-bheda - choked
voice; pralaya - devastation; āśru - tears; e - this; aṣṭa - eight; bikāra - ecstatic
symptoms; sañcārī - sancari; je - which; bhābacoya - bhava; harṣa - joy; āmārṣa -
thought; āra - and; bhoya - fear; biṣāda - sadness; bismoya - astonishment; ādi -
beginning;tāra - of that.

The eight ecstatic symptoms of sthāyī-bhāva are: becoming stunned,
perspiring, standing of the hairs on the body, faltering of the voice, trembling of
the body, changing of bodily colors,
shedding of tears, and devastation.* The ecstatic symptoms of sañcārī-bhāva
include happiness, doubt, apprehension, and lamentation.

Text 3

prabṛtti kāraṇa hoyā līlā-kāle rase loyā
āpane koraya anukhaṇa
dhūmayitā ujjwalitā dīptā āra su-uddīptā
ei cāri abasthālakhaṇa

prabṛtti - actions; kāraṇa - cause; hoyā - is; līlā- kāle - in time; rase - rasa; loyā - taking; āpane - own; koraya - makes; anukhaṇa - at every moment; dhūmayitā - smoky; ujjwalitā - blazing; dīptā - shining; āra - and; su-uddīptā - very brilliantly shining; ei - these; cāri - four; abasthā - states; lakhaṇa - characterized.

According to the activities, rasa, and time of pastimes, these ecstatic symptoms may be manifest, moment after moment, in four conditions: dhūmayita (smokey), ujjwalita (blazing), dīpta (shining), and sūddīpta (very brilliantly shining).

Text 4

jāra jei adhikāra sāttwika bikāra tāra
se lakhāṇe hoyā to' udoya
mahā-bhāba daśā jathā su-uddīptā bhāba tathā
anāyāse su-lakhitā hoyā

jāra - of whom; jei - which; adhikāra - qualification; sāttwika - sattvika; bikāra - ecstatic symptoms; tāra - of that; se - that; lakhāṇe - characteristic; hoyā - is; to' - indeed; udoya - rising; mahā-bhāba - maha-bhava great ecstasy; daśā - state; jathā - as; su-uddīptā - very brilliantly shining; bhāba - bhava; tathā - so; anāyāse - easily; su- lakhitā - clearly seen; hoyā - is.

A person who is qualified will manifest these sāttvika- bhāva ecstasies. The sūddīpta (very brilliantly shining) ecstatic symptoms are easily seen only when the state of mahā- bhāva is manifested.

Song 23

Vyabhicārī vā Sañcārī-bhāva Agressive Ecstasy

Text 1

nirbeda biśāda mada dainya glāni śramonmāda
garba trāsa śāṅkā apasmṛti
ābega ālasya byādhi moha mṛtyu jaḍatādi
brīḍā abahitthā āra smṛti

nirbeda-disappointment; biṣāda - lamentation;mada - madness; dainya - humility; glāni - guilt; śrama - fatigue; unmāda - intoxication; garba - pride; trāsa - doubt; śaṅkā - apprehension; apasmṛti - forgetfulness; ābega - intense emotion; ālasya - laziness; byādhi - disease;moha - confusion; mṛtyu - death; jaḍatā - inertness; ādi - beginning; brīḍā - bashfulness; abahitthā - concealment; āra - and; smṛti - remembrance.

There are some bodily symptoms that express overwhelming ecstatic love (vyabhicāri-bhāva). They are counted at 33 as follows: disappointment, lamentation, humility, guilt, fatigue, intoxication, pride, doubt, apprehension, intense emotion, madness, forgetfulness, disease, confusion, death, laziness, inertness, bashfulness, concealment, remembrance, . . .

Text 2

bitarka cāpalya mati cintautsukya harṣa dhṛti
ugrālasya nidrāmarṣa supti
bodha hoyā ei bhāba-coya trayas-trimśat sabe hoyā
byabhicārī nāme labhe jñapti

bitarka - argumentativeness; cāpalya - anxiety;mati - thoughtfulness; cinta - anxiety; autsukya - eagerness; harṣa - happiness; dhṛti - endurance; ugra - violence; ālasya - laziness; nidrā - sleepiness; āmarṣa - haughtiness, envy, and impudence; supti - sleep; bodha - wakefulness; hoyā - are; ei - they; bhāba-coya - thebhavas; trayas-trimśat - 33; sabe - all; hoyā - are; byabhicārī - vyabhicari; nāme - named; labhe - attain; jñapti - knowledge.

. . . argumentativeness, anxiety, thoughtfulness, endurance, happiness, eagerness, violence, haughtiness, envy, impudence, dizziness, sleepiness, and inertness.*

Text 3

atulya madhura rase ugrālasya nā paraśe
āra saba bhābajathājatha
udi' bhābābeśa sukhe sthāyī-bhābera abhimukhe
biśeṣa āgrahe hoyā rata

atulya - peerless; madhura rase - in madhura-rasa; ugra - violence; ālasya - laziness; nā - not;paraśe - touch; āra - and; saba - all; bhāba - bhavas; jathājatha - as appropriate; udi' - rising; bhābābeśa - entrance of bhava; sukhe - happily; sthāyī- bhābera - of sthaya-bhava; abhimukhe - in the presence; biśeṣa - specific; āgrahe - taking; hoyā - are;rata - delighted.

Violence and laziness do not touch the peerless madhura- rasa. However all the

other sthāyi-bhāvas are all delightfully present, when the circumstances are appropriate, in madhura-rasa.

Text 4

rāgāṅga sattwa āśroye rasa-joga sañcaroye
jena sthāyi sāgarera d̥heu
nija kārja sādhi' tūrṇa sāgara koriyā pūrṇa
nibe āra nāhi dekhe keu

rāga - of love; aṅga - parts; sattwa - existence; āśroye - shelter; rasa-joga - in contact with rasa; sañcaroye - come; jena - as; sthāyi - sthāyi-bhava; sāgarera - of the ocean; d̥heu - waves; nija - own; kārja - duty; sādhi' - taking; tūrṇa - quickly; sāgara - ocean; koriyā - aking; pūrṇa - full; nibe - bring; āra - another; nāhi - not; dekhe - see; keu - something.

These ecstatic emotions are like waves in the ocean of sthāyi-bhāva. Quickly fulfilling their mission, they fill the ocean of sthāyi-bhāva, and then they are nowhere to be seen.

Song 24

Bhāvāvasthā-prāpta Sthāyi-bhāvera Uttara-daśā The Final Stage of Sthāyi-bhāva

Text 1

sādhāraṇi samañjasā sthāyī lābhe bhāba daśā
kubjā āra mahiṣī pramāṇa
eka braja-debī-gaṇe mahā-bhāba saṅghaṭane
rūḍha adhirūḍha su-bidhāna

sādhāraṇi - ordinary; samañjasā - good; sthāyī - sthāyi-bhava; lābhe - attain; bhāba - bhavas; daśā - states of being; kubjā - Kunja; āra - and; mahiṣī - the queens; pramāṇa - evidence; eka - one; braja-debī-gaṇe - the goddesses of Vraja; mahā-bhāba - maha-bhava; saṅghaṭane - happens; rūḍha - advanced; adhirūḍha - very advanced; su-bidhāna - kinds.

Kubjā and the Dvārakā queens are examples of sādhāraṇi-sthāyi-bhāva and samañjasā-sthāyi-bhāva respectively. Only the goddess of Vraja (the gopīs) attain mahā-bhāva, which is divided into rūḍha (advanced) and adhirūḍha (very advanced).

Text 2

nimeṣāsahyatā tāya hṛn-mathane khinna prāya
kalpa khaṇa saukhye śaṅkākula
ātmābadhi bismaraṇa khaṇa kalpa bibecana
joge bā bijoge samatula

nimeṣa - an eyeblink; asahyatā - unbreabale; tāya - of that; hṛt - heart; mathane - churning; khinna - distraught; prāya - almost; kalpa - kalpa; khaṇa - moment; saukhye - in happiness; śaṅkā - with fear; ākula - agitated; ātma - self; ābadhi - up to; bismaraṇa - forgetting; khaṇa - moment; kalpa - kalpa; bibecana - considering; joge - in meeting; ba - or; bijoge - in separation; samatula - equal.

The ecstatic symptoms of rūḍha mahā-bhāva are: nimeṣāsahyatā (inability to tolerate the eyes' blinking), hṛn-mathane khinna (churning of the heart), kalpa-kṣaṇa (thinking a kalpa like a moment), saukhye śaṅkākula (fear, while happy, of future sufferings), ātmāvadhi-vismaraṇa (forgetting everything, even one's own self), and kṣaṇa-kalpa- vivecana (thinking a moment like a kalpa).

Text 3

adhirūḍha bhābe punaḥ dwi-prakāra bheda śuna
modana mādana nāme khyāta
biśleṣa daśāte punaḥ modana hoyā mohana
dibyonmāda tāhe hoyā jata

adhirūḍha bhābe - adhirudha maha-bhava; punaḥ - again; dwiprakāra - two kinds; bheda - divisions; śuna - please hear; modana - modana; mādana - madana; nāme - named; khyāta - famous; biśleṣa - in separation; daśāte - condition; punaḥ - again; modana - modana; hoyā - is; mohana - bewilderment; dibyonmāda - transcendental madness; tāhe - in that; hoyā - is; jata - which.

Adhirūḍha mahā-bhāva is of two kinds: modana (joy) and mādana (wild passion). Please hear of them. In separation from Kṛṣṇa modana becomes transformed into mohana (bewilderment). Then divyonmāda (transcendental madness) is manifest.

Text 4

dibyonmāda dwi-prakāra citra-jalpodghūrṇa āra
citra-jalpa bahu-bidha tāya
mohanete śrī-rādhāra mādanākhyā daśā sāra
nitya-lilāmoyī bhāba pāya

dibyonmāda - transcendental madness; dwi-prakāra - two kinds; citra - wonderful; jalpa - talk; udghūrṇa - agitation; āra - and; citra-jalpa - wonderful talk; bahu-bidha - many kinds; tāya - in that; mohanete - in mohana; śrī-rādhāra - of Śrī Rādhā; mādanākhyā - named madana; daśā - state; sāra - best; nitya-līlāmoyī - consisting of eternal pastimes; bhāba - bhava; pāya - attaining.

Divyonmāda is of two kinds: citra-jalpa (wonderful talk) and udghūrṇa (agitation). Citra-jalpa is of many kinds. When the state of mohana (bewilderment) Śrī Rādhā attains the state called mādana (wild passion). These are the ecstasies of Her eternal pastimes.

Text 5

sādhāraṇī dhūmayitā samañjasā sadā dīpta
rūḍhe tathoddīpta samarthāya
śuddīpta śrī-rādhā-prema jena ujjwalita hema
modanādi bhābe sadā tāya

sādhāraṇī - sādhāraṇī; dhūmayitā - smokey; samañjasā - samanjasā; sadā - always; dīpta - blazing; rūḍhe - in rudha; tathā - so; uddīpta - shining; samarthāya - of the samartha; śuddīpta - brilliantly shining; śrī-rādhā - Rādhā; prema - love; jena - like; ujjwalita - shining; hema - gold; modanādi - beginning with modana; bhābe - bhava; sadā - always; tāya - of Her.

The sādhāraṇī lovers (like Kubjā) manifest ecstatic love that is dhūmayitā (smokey). The samañjasa lovers (like the Dvārakā queens) manifest ecstatic love that is dīpta (shining). The samartha lovers (the gopīs) in rūḍha mahā- bhāva manifest ecstatic love that is uddīpta (brilliantly shining). Śrī Rādhā manifests ecstatic love that is śuddīpta (very brilliantly shining), love that glistens like gold. In that love modana and the other bhāvas are always manifest.

Song 25

Sambhoga o Viprālambha-bhede Dvi-vidha Ujjvala-rasera

Vprālambha

Meeting and Separation Are the Two States in Ujjvala-rasa.

Separation

Text 1

śrī ujjwala rasa sāra swabhābataḥ dwi-prakāra

bipralambha sambhoga ākhyāna
binā bipralambhāśroya sambhogera puṣṭi noya
tāi bipralambhera bidhāna

śrī ujjwala rasa - beautiful ujjwala-rasa; sāra - the best; swabhābataḥ - by nature;
dwi-prakāra - two kinds; bipralambha - separation; sambhoga - enjoyment;
ākhyāna - called; binā - without; bipralambha - separation; āśroya - shelter;
sambhogera - of enjoyment; puṣṭi - nourishment; noya - not; tāi - that;
bipralambhera - of vipralambha; bidhāna - way.

Ujjwala-rasa, the best of rasas, is naturally of two kinds: vipralambha (separation) and sambhoga (enjoyment together). The pleasure in sambhoga is not properly appreciated without vipralambha. That is vipralambha's function.

Text 2

pūrba-rāga tathā māna prabāsa baicctya-jñāna
bipralambha cāri to' prakāra
saṅgamera pūrba-rīti labhe pūrba-rāga khyāti
darśane śrabaṇe janma tāra

pūrba - previous; rāga - love; tathā - so; māna - jealousanger; prabāsa - journey;
baicctya - wonderful; jñāna - knowledge; bipralambha - separation; cāri - four; to' - indeed; prakāra - kinds; saṅgamera - of meeting; pūrba-rīti - previous way; labhe - attain; pūrba-rāga - previous love; khyāti - name; darśane - in seeing; śrabaṇe - in hearing; janma - birth; tāra - of that.

Vipralambha is of four kinds: pūrva-rāga (preliminary attraction), māna (seeming anger), pravāsa (separation by distance), and vaicctya-jñāna (apprehension). Pūrva-rāga is love born from seeing or hearing of the beloved before the actual meeting.

Text 3

anurakta dam-patira abhiṣṭa biśleṣa sthira
darśana birodhi bhāba māna
sa-hetu nirhetu māna praṇayera pariṇāma
praṇayera bilāsapramāṇa

anurakta dam-patira - of the lovers; abhiṣṭa - desired; biśleṣa - separation;
sthira - steady; darśana - seeing; birodhi - stopping; bhāba - state; māna - anger;
sa-hetu - with reason;
nirhetu - without reason; māna - anger; praṇayera - of love; pariṇāma - transformation; praṇayera - of love; bilāsa - pastime; pramāṇa - evidence.

In māna the lovers voluntarily separate and will not see each other. This may be with reason (sahetu) or without reason (nirhetu). The anger manifested in māna is a transformation of love. These are pastimes of love.

Text 4

sāma-bheda kriyā dāne natyupekhā su-bidhāne
sahetu mānera upāśama
deśa kāla beṇu-rabe nirhetuka mānotsabe
kore ati śīghra uparama

sāma - pacification; bheda - difference; kriyā - action; dāne - in giving; naty - bowing down; upekhā - indifference; su- bidhāne - in the ways; sahetu - with reason; mānera - of mana; upāśama - pacification; deśa - place; kāla - time; beṇu-rabe - flute music; nirhetuka - without reason; māna - of mana; utsabe - effort; kore - does; ati - very; śīghra - quickly; uparama - stopping.

Sahetu māna may be pacified by sweet words, witty jokes, worship, gifts, bowing down, or indifference. Nirhetu māna may quickly be pacified by a beautiful place, the passing of time, or the sound of flute music.

Text 5

biccheda āśāṅkā hoite premera baicittya citte
premera swabhābe upajoya
deśa grāma banāntare priyā je prabāsa kore
prabāsākhyā bipralambha hoyā

biccheda - separation; āśāṅkā - fear; hoite - from; premera - of love; baicittya - apprehension; citte - in the heart; premera - of love; swabhābe - own nature; upajoya - manifestation; deśa - country; grāma - village; bana - forest; antare - another; priyā - beloved; je - who; prabāsa - journey; kore - does; prabāsākhyā - called pravasa; bipralambha - vipralambha; hoyā - is.

Prema-vaicittya is manifested in the heart because of fear of separation from the beloved. When the beloved travels to another country, town, or forest, that is called pravāsa separation.

Song 26 Sambhoga Meeting

Text 1

darśana āśleṣanwita ānukūlya sebāśrīta
ullāse ārūḍha jei bhāba
juba-dwandwa hr̥di mājhe rasākāre su-birājye
sambhogākhyā tāra hoyā lābha

darśana - seeing; āśleṣanwita - with embraces; ānukūlya - favorable; sebā - service; āśrīta - sheltered; ullāse - meeting; ārūḍha - risen; jei - which; bhāba - bhava; juba-dwandwa - the youthful divine couple; hr̥di - in the heart; mājhe - plunged; rasākāre - form of rasa; su-birājye - manifest; sambhogākhyā - called sambhoga; tāra - of that; hoyā - is; lābha - attainment.

When, gazing at each other, embracing, and serving each other with love, the divine couple feel ecstatic joy, and when the personified deity of rasa becomes splendidly manifest in their hearts, that attainment is called sambhoga.

Text 2

mukhya gaṇa dvi-prakāra sambhogera su-bistāra
tad ubhoya cāriṭi prakāra
saṅkhipta saṅkīrṇa jāna sampanna samṛddhimāna
pūrba bhābābasthā anusāra

mukhya - direct; gaṇa - indirect; dvi-prakāra - two kinds; sambhogera - of sambhoga; su-bistāra - greatly; tat - that; ubhoya - both; cāriṭi - four; prakāra - kinds; saṅkhipta - brief; saṅkīrṇa - narrow; jāna - know; sampanna - in opulence; samṛddhimāna - opulent; pūrba - previous; bhāba - ecstasy; abasthā - condition; anusāra - following.

Sambhoga is of two kinds: direct and indirect. These two kinds are again manifested in four ways: saṅkhipta (brief), saṅkīrṇa (narrow), sampanna (fortunate), and samṛddhimāna (opulent).

Text 3

pūrba-rāgāntare jāhā saṅkhipta sambhoga tāhā
mānāntare saṅkīrṇa pramāṇe
khudra prabāsābasāne sampanna samṛddhimāne
su-dūra prabāsa abasāne

pūrba-rāgāntare - in purva-raga; jāhā - what; saṅkhipta - saṅkhipta; sambhoga - sambhoga; tāhā - that; mānāntare - in mana; saṅkīrṇa - saṅkīrṇa; pramāṇe -

evidence; khudra - slight; prabāsa - journey; abasāne - at the end; sampanna - fortunate; samṛddhimāne - samṛddhiman; su- dūra - very far; prabāsa - journey; abasāne - at the end.

Saṅkṣipta-sambhoga occurs after pūrva-rāga. Saṅkīrṇa- sambhoga occurs after māna. Sampanna-sambhoga occurs after a short journey (pravasa). Samṛddhimān-sambhoga occurs after a very long journey.

Text 4

sampanna dwi-bidha bhāba āgati o prādurbhāba
manohara sambhoga tāhāya
swapne āi saba bhāba jahe hoyā ābirbhāba
tabe gauṇa sambhoga jānāya

sampanna - sampanna; dwi-bidha - two kinds; bhāba - bhava; āgati - arrival; aḥ - and; prādurbhāba - appearance; manohara - charming; sambhoga - sambhoga; tāhāya - of that; swapne - in dream; āi - goes; saba - all; bhāba - bhava; jahe - when; hoyā - is; ābirbhāba - appearance; tabe - then; gauṇa - indirect; sambhoga - sambhoga; jānāya - know.

Sampanna-sambhoga is of two kinds: āgati (planned arrival) and prādurbhāva (accidental appearance). In this way sambhoga charms the heart. Avirbhāva sometimes occurs in a dream. Then the sambhoga is indirect.

Song 27 Sambhogera Prakāra Different Kinds of Meeting

Text 1

sandarśana saṁsparśana jalpa bartma-nirodhana
rāsa bṛndābana-līlā bhūri
jala-keli jamunāya naukā-khelā cauryatāya
ghaṭṭa-līlā kuñje lukocuri

sandarśana - seeing; saṁsparśana - touching; jalpa - talking; bartma-nirodhana - blocking the path; rāsa - rasa dance; bṛndābana-līlā - Vṛndāvana pastimes; bhūri - many; jala-keli - playing in the water; jamunāya - of the Yamunā; naukā-khelā - boat pastimes; cauryatāya - theft; ghaṭṭa-līlā - pastimes at the boat-dock; kuñje - in the forest; lukocuri - hide and seek.

The pastimes of sambhoga include: seeing, touching, conversing, blocking the path, the rasa-dance, the many pastimes in Vṛndāvana forest, playing in the Yamunā's waters, pastimes in a boat, pastimes of theft, pastimes at the boat-dock, playing hide-and-seek in the forest, . . .

Text 2

madhu-pāna badhū-beśa kapaṭa nidrā-ābeśa
dyūta-krīḍā bastra ṭānātāni
cumbāśleṣa nakhārpaṇa bimbādhara sudhā-pāna
samprajoga ādi līlā māni

madhu-pāna - drinking nectar; badhū-beśa - dressing as a girl; kapaṭa - pretending; nidrā-ābeśa - to sleep; dyūta-krīḍā - gambling; bastra - garments; ṭānātāni - tugging; cumba - kissing; āśleṣa - embraces; nakhārpaṇa - scratching; bimbādhara - bimba fruit lips; sudhā-pāna - drinking nectar; samprajoga - union; ādi - beginning; līlā - pastimes; māni - I think.

. . . drinking nectar, Kṛṣṇa's dressing like a girl, pretended sleep, gambling, tugging at garments, kissing, embracing, scratching, drinking the nectar of each other's bimba-fruit lips, and lover's union. I meditate on these pastimes.

Text 3

sambhoga prakāra saba sambhogera mahotsaba
līlā hoyā sadā su-peśāla
sei līlā aparūpa ujjwala rasera kūpa
tāhe jāra hoyā kautūhala

sambhoga - sambhoga; prakāra - kinds; saba - all; sambhogera - of sambhoga; mahotsaba - great festival; līlā - pastimes; hoyā - are; sadā - always; supeśāla - beautiful; sei - these; līlā - pastimes; aparūpa - wonderful; ujjwala rasera - of ujjwala-rasa; kūpa - well; tāhe - in that; jāra - which; hoyā - are; kautūhala - yearning.

All these kinds of sambhoga bring a great festival of enjoyments. These pastimes are always very beautiful and wonderful. They are a great well that flows with the nectar of ujjwala-rasa. Anyone who yearns to attain these pastimes, . . .

Text 4

cid-bilāsa rasa-bhore rati-bhāba rasa dhore
mahā-bhāba parjanta baḍaya

je jība saubhāgyabān līlā-joge su-sandhān
braje bāsi' satata koraya

cid-bilāsa - spiritual pastimes; rasa-bhore - filled with the nectar of rasa; rati-bhāba - rati; rasa - nectar; dhore - holds; mahā-bhāba - maha-bhava; parjanta - up to; baḍaya - increases; je - which; jība - soul; saubhāgyabān - very fortunate; līlā-joge - with pastimes; su-sandhān - search; braje - in Vraja; bāsi' - residing; satata - always; koraya - do.

. . . spiritual pastimes that begin with rati and increase until they reach mahā-bhāva, is very fortunate. Residing in Vraja, he always seeks to enter these pastimes.

Song 28

Ujjvala-rasāśrita-līlā

Pastimes in Ujjvala-rasa

Text 1

rasa-tattwa nitya jaiche braja-tattwa nitya taiche
līlā-rasa eka kori' jñāna
kṛṣṇa je sākḥāt rasa sakala-i kṛṣṇera baśa
beda bhāgabate kore gāna

rasa-tattwa - rasa; nitya - eternal; jaiche - as; braja-tattwa - Vraja; nitya - eternal; taiche - so; līlā - pastimes; rasa - rasa; eka - one; kori' - doing; jñāna - knowledge; kṛṣṇa - Kṛṣṇa; je - which; sākḥāt - directly; rasa - rasa; sakala-i - all; kṛṣṇera - of Kṛṣṇa; baśa - control; beda - Vedas; bhāgabate - Śrīmad-Bhāgavatam; kore - do; gāna - song.

The rasas are eternal. Vraja is eternal. Know that Kṛṣṇa's pastimes and rasas are one. Lord Kṛṣṇa is the rasas directly. Everything is under Lord Kṛṣṇa's dominion. This the Vedas and Śrīmad-Bhāgavatam sing.

Text 2

śrī-kṛṣṇa parama tattwa tāra līlā śuddha sattwa
māyā jāra dūra-sthita dāsī
jība prati kṛpā kori' līlā prokāśilo hori
jībera maṅgala abhilāṣī

śrī-kṛṣṇa - Śrī Kṛṣṇa; parama - supreme; tattwa - truth; tāra - of Him; līlā -

pastimes; śuddha - pure; sattwa - goodness; māyā - maya; jāra - of whom; dūra-
sthita - staying far away; dāsī - maidservant; jība - souls; prati - to; kṛpā - mercy;
kōri' - doing; lilā - pastimes; prokāśilaḥ - manifests; hori - Kṛṣṇa; jībera - of the
souls; maṅgala - auspiciousness; abhilāṣī - desiring.

Lord Kṛṣṇa is the Supreme Truth. His pastimes are in pure goodness. Māyā is
His maidservant who stays far away. Desiring the conditioned souls' welfare, and
giving His mercy to them, Lord Kṛṣṇa manifests His pastimes in this world.

Text 3

brahmā śeṣe śiba jāra anweśiyā bāra bāra
tattwa bujhibāre nāhi pāre
brahmera āśroya jini paramātmāra amśī tini
swayam bhagabān boli' jā're

brahmā - Brahma; śeṣe - Sesa; śiba - Siva; jāra - of whom; anweśiyā - seeing;
bāra - again; bāra - and again; tattwa - truth; bujhibāre - to understand; nāhi - not;
pāre - are able; brahmera - of Brahma; āśroya - shelter; jini - in whom;
paramātmāra - of the Supersoul; amśī - part; tini - in Him; swayam - personally;
bhagabān - the Lord; boli' - saying; jā're - to whom.

Again and again searching for Him, Brahmā, Śeṣa, and Śiva have no power to
understand Him. He is the resting place of the impersonal Brahman. The
Supersoul is a part of Him. He is the original Supreme Personality of Godhead.

Text 4

sei kṛṣṇa doyāmoya mūla-tattwa sarbāśroya
ananta-lilāra eka khani
nirbiśeṣa lilā bhore brahmatā prokāśa kore
swīya aṅga kānti guṇa-maṇi

sei - He; kṛṣṇa - Kṛṣṇa; doyāmoya - merciful; mūla- tattwa - the root; sarbāśroya
- shelter of all; ananta - limitless; lilāra - pastimes; eka - one; khani - jewel mine;
nirbiśeṣa - without variety; lilā - pastimes; bhore - many; brahmatā - impersonal
Brahman; prokāśa - manifest; kore - does; swīya - own; aṅga - limbs; kānti - light;
guṇa-maṇi - jewel of virtues.

Lord Kṛṣṇa is filled with mercy. He is the root of all existence, the shelter of
all. He is a jewel-mine of limitless transcendental pastimes. Enjoying pastimes of
pretending to be impersonal, He manifests the impersonal Brahman, which is the
effulgence of His own bodily limbs. He possesses the jewels of all transcendental
qualities.

Text 5

aṁśa paramātmā ho'ye baddha-jība-gaṇa lo'ye
karma-cakre līlā kore kota
deba-loke deba-saha upendrādi ho'ye teha
deba-līlā kore kota śata

aṁśa - part; paramātmā - Supersoul; ho'ye - is; baddha - imprisoned; jība-gaṇa - souls; lo'ye - taking; karma - of karma; cakre - on the wheel; līlā - pastimes; kore - does; kota - howmany?;
deba-loke - in Devaloka; deba-saha - with the demigods; upendrādi - beginning with Vamana; ho'ye - is; teha - then; deba-līlā - pastimes with the demigods; kore - does; kota - how many?; śata - hundreds.

Manifesting His form as the Supersoul, how many pastimes does He enjoy with the conditioned souls who move on the wheel of karma? Manifesting the form of Vāmana and other forms, how many hundreds of pastimes does He enjoy with the demigods in Devaloka?

Text 6

parabyome nārāyaṇa ho'ye pāle dāsa-jana
deba-deba rāja rājeśwara
sei kṛṣṇa sarbāśroya braje nara-paricoya
nara-līlā korilo bistāra

parabyome - in the spiritual sky; nārāyaṇa - Narayana; ho'ye - is; pāle - protects; dāsa-jana - servants; debadeba - the master of the demigods; rāja - the king; rājeśwara - the king of kings; sei - He; kṛṣṇa - Kṛṣṇa; sarbāśroya - the shelter of all; braje - in Vraja; nara - human; paricoya - identity; nara-līlā - human pastimes; korilaḥ - did; bistāra - many.

In the spiritual sky He is Nārāyaṇa. He protects His servants. He is the master of the demigods. He is the king of the kings of the kings. Lord Kṛṣṇa is the shelter of everything.
Still, in Vraja He pretends to be a human being and He enjoys humanlike pastimes.

Song 29

Vraja-līlāra Sarva-śreṣṭhatā
The Pastimes in Vraja Are the Best of All

Text 1

kr̥ṣṇera jateka khelā tāra madhye nara-līlā
sarbottama rasera āloya
e rasa goloke nāi tabe bolo kothā pāi
braja-dhāma tāhāra niloya

kr̥ṣṇera - of Lord Kṛṣṇa; jateka - which; khelā - pastimes; tāra - of Him; madhye - in the midst; nara-līlā - humanlike pastimes; sarbottama - best of all; rasera - of rasa; āloya - the abode; e - this; rasa - rasa; goloke - in Goloka; nāi - not; tabe - then; bolāḥ - say; kothā - where?; pāi - I attain; braja-dhāma - the land of Vraja; tāhāra - of them; niloya - the abode.

Of all of Lord Kṛṣṇa's pastimes, His humanlike pastimes are the best. They are the abode of the rasas. These rasas are not present even in Goloka? Where will I find them, then? Please tell me. The land of Vraja is the place where they stay.

Text 2

nitya-līlā dwi-prakāra sāntara o nirantara
jāhe mājhe rasikera mana
janma-br̥ddhi daitya-nāśa mathurā dwārakā-bāsa
nitya-līlā sāntare gaṇana

nitya - eternal; līlā - pastimes; dwi-prakāra - two kinds; sāntara - manifest at intervals; aḥ - and; nirantara - manifest without intervals; jāhe - in which; mājhe - middle; rasikera - of the rasika; mana - heart; janma - birth; br̥ddhi - growth; daitya-nāśa - killing the demons; mathurā - Mathurā; dwārakā - and Dvārakā; bāsa - residence; nitya - eternal; līlā - pastimes; sāntare - at intervals; gaṇana - counting.

Lord Kṛṣṇa's eternal pastimes are of two kinds: sāntara (manifest at intervals) and nirantara (always manifest). The rasika devotees meditate on these pastimes. Lord Kṛṣṇa's birth, growing up, killing the demons, and living in Mathurā and Dvārakā are counted among His sāntara eternal pastimes.

Text 3

dibā rātra aṣṭa-bhāge braja-jana anurāge
kore kr̥ṣṇa-līlā nirantara
tāhāra birāma nāi sei nitya-līlā bhāi
brahma-rudra-śeṣaagocara

dibā - day; rātra - and night; aṣṭa-bhāge - eight periods; braja-jana - the people of Vraja; anurāge - anuraga; kore - do; kr̥ṣṇa-līlā - Kṛṣṇa's pastimes; nirantara - always; tāhāra - of

that; birāma - stop; nāi - not; sei - this; nitya- līlā - eternal pastimes; bhāi - O brothers; brahma-rudra- śeṣa-agocara - not within the reach of the senses of Brahma, Śiva, and Śeṣa.

With great love Lord Kṛṣṇa enjoys His nirantara pastimes with the people of Vraja throughout the eight periods of the day and night. These pastimes never stop. O my brothers, even Brahmā, Śiva, and Śeṣa cannot see these eternal pastimes.

Text 4

jñāna joga koro jata hoya tāhā dūra-gata
śuddha rāga nayane kebala
sei līlā rākhita hoya parānanda bitaroya
hoya bhakta-jībana sambala

jñāna - jnana; joga - yoga; koraḥ - do; jata - what; hoya - is; tāhā - that; dūra-gata - gone far away; śuddha - pure; rāga - love; nayane - with the eyes; kebala - only; sei - these; līlā - pastimes; rākhita - kept; hoya - are; parānanda - transcendental bliss; bitaroya - distribute; hoya - is; bhakta-jībana - the life of the devotees; sambala - treasure.

Throw jñāna and yoga far away. With eyes of pure love gaze on these delightful pastimes, pastimes that are the devotees' life, pastimes that are the great treasure they keep.

Part Five

Siddhi-lālasā Hankering for Perfection

Song 1

Text 1

kabe gaura-bane suradhunī-taṭe
hā rādhā hā kṛṣṇa bole
kāndiyā ber6ā'bo deho-sukha chār6i'
nānā latā-taru-tale

kabe - when?; gaura-bane - in Lord Caitanya's forest; suradhunī-taṭe - on the

Gaṅga's bank; hā - O; rādhā - Rādhā; hā - O; kṛṣṇa - Kṛṣṇa; bole - say; kāndiyā - weeping; ber6ā'baḥ - I will walk; deho-sukha - happiness of the body; chār6i' - abanmdoning; nānā - various; latā - vines; taru - trees; tale - at the base.

When, rejecting the happiness of this body, calling out, "O Rādhā! O Kṛṣṇa!", and weeping, will I wander among the trees and vines in Lord Caitanya's forest by the Gaṅgā's bank?

Text 2

śwapaca-grhete māgiyā khāibo
pibo saraswatī-jala
puline puline garā-gari dibo
kori' kṛṣṇa-kolāhala

śwapaca - of the dogeaters; grhete - in the homes; māgiyā - begging; khāibaḥ - I will eat; pibaḥ - I will drink; saraswatī-jala - the water of the Sarasvatī; puline - on the banks; puline - and banks; gar6āgar6i - rolling on the ground; dibaḥ - I will give; kori' - I will make; kṛṣṇa - of Kṛṣṇa; kolāhala - a tumult.

Begging from the homes of the dogeaters, I will eat. I will drink the Sarasvatī's water. I will roll on the ground by the riverbank. I will make a great tumult of "Kṛṣṇa!"

Text 3

dhāma-bāsī jāne praṇati koriyā
māgibo kṛpāra leśa
baiṣṇaba-caraṇa- reṇu gāya mākhi'
dhori' abadhūta-beṣa

dhāma - of the holy abode; bāsī - residing; jāne - people; praṇati - bowing down; koriyā - doing; māgibaḥ - I will beg; kṛpāra - mercy; leśa - small particle; baiṣṇaba - of the Vaiṣṇavas; caraṇa - of the feet; reṇu - the dust; gāya - on the body; mākhi' - anointing; dhori' - I will wear; abadhūta-beṣa - the garments of an avadhūta.

Bowing down before the residents of the Lord's holy abode, I will beg for a small particle of their mercy. I will wear an avadhūta's garments and anoint my body with dust from the Vaiṣṇava's feet.

Text 4

gauḍa-braja-jane bheda nā dekhibo
hoibo baraja-bāsī
dhāmera swarūpa sphuribe nayane
hoibo rādhāra dāsī

gauḍa - of Gauḍa-deśa; braja - of Vraja;jane - the people; bheda - difference; nā - not; dekhibaḥ - I will see; hoibaḥ - will be; baraja- bāsī - a resident of Vraja; dhāmera - of the holy abode; swarūpa - the true nature; sphuribe - will be manifest; nayane - on the eyes;hoibaḥ - will be; rādhāra - of Rādhā; dāsī - the maidservant.

I will not see any difference between the residents of Vraja and those of Gauḍa-deśa. I will be transformed into a resident of Vraja. The true nature of the Lord's abode will appear before my eyes. I will become Śrī Rādhā's maidservant.

Song 2

Text 1

dekhite dekhite bhulibo bā kabe
nija-sthūla-paricoya
nayane heribo braja-pura-śobhā
nitya cid-ānanda-moya

dekhite - looking; dekhite - and looking;bhulibaḥ - I will forget; bā - or; kabe - will be;nija - own; sthūla - material; paricoya - identity; nayane - in the eyes; heribaḥ - willbe; braja- pura - of Vrajapura; śobhā - the glory;nitya - eternal; cit - spiritual; ānanda - bliss; moya - consisting of.

When, gazing and gazing, will I forget my material body? When will the spiritual, eternal, blissful beauty of Vraja-pura stand before my eyes?

Text 2

br̥ṣabhānu-pure janama loibo
jābaṭe bibāha ha'be
braja-gopī-bhāba hoibe swabhāba
āno-bhāba nā rohibe

br̥ṣabhānu - of King Vṛṣabhānu; pure - in the city; janama - birth; loibaḥ - I will attain; jābaṭe - inJavata-grama; bibāha - wedding; ha'be - will be; braja-

gopībhāba - the identity of a Vraja-gopī; hoibe - will be; swabhāba - own identity; ānaḥ - another; bhāba - identity; nā - not; rohibe - will be.

I will take birth in King Vṛṣabhānu's city. I will be married in Yāvaṭa-pura. I will be a vraja-gopī. I will have no other identity.

Text 3

nija-siddha-deho nija-siddha-nāma
nija-rūpa-swa-basana
rādhā-kṛpā-bole lobhibo bā kabe
kṛṣṇa-prema-prakaraṇa

nija - own; siddha - perfect; dehaḥ - body; nija-siddha-nāma - own perfect name; nija-rūpa - own form; swabasana - own garments; rādhā - of Śrī Rādhā; kṛpā - of the mercy; bole - by the strength; lobhibo bā kabe kṛṣṇa-prema - of spiritual love; prakaraṇa - method.

When, by the power of Śrī Rādhā's mercy, will I attain my original spiritual form, my original name, my original garments, and my original love for Lord Kṛṣṇa.

Text 4

jamunā-salila- āharaṇe giyā
bujhibo jugala-rasa
prema-mugdha ho'ye pāgalinī-prāya
gāibo rādhāra jaśa

jamunā - of the yamunā; salila - water; āharaṇe - for taking; giyā - going; bujhibo - I will know; jugala - of the divine couple; rasa - the nectar; prema - by spiritual love; mugdha - bewildered; ho'ye - will be; pāgalinī-prāya - like a madwoman; gāibo - I will sing; rādhāra - Śrī Rādhā's; jaśa - glories.

As I go to fetch water from the Yamunā, I will think of the divine couple's nectar pastimes. Overcome with ecstatic love, like a madwoman I will sing Śrī Rādhā's glories.

Song 3

Text 1

heno kāle kabe bilāsa mañjarī

anaṅga mañjarī āra
āmāre heriyā ati kṛpā kori'
bolibe bacana sāra

henah - like this; kāle - time; kabe - when?; bilāsa mañjarī - Vilasa-manjari;
anaṅga mañjarī - Ananga- manjari; āra - and; āmāre - me; heriyā - seeing; ati -
great; kṛpā - mercy; kori' - doing; bolibe - will say; bacana - words; sāra - best.

When, seeing me like this, will Vilāsa-mañjarī and Anaṅga- mañjarī kindly
speak to me these, the best of words?:

Text 2

eso eso sakhī śrī-lalitā-gaṇe
jānibe tomāre āja
gṛha-kathā chāḍi' rādhā-kṛṣṇa bhajo
tyajiyā dharama-lāja

esaḥ - come; esaḥ - come; sakhī - friend; śrī-lalitā- gaṇe - in Śrī Lalitā's group;
jānibe - will know; tomāre - of you; āja - now; gṛha - of home; kathā - talk; chāḍi' -
abandoning; rādhā-kṛṣṇa - RādhāKṛṣṇa; bhajaḥ - worship; tyajiyā - leaving;
dharama - of dharma; lāja - shyness.

"Friend, come. Come with us. We know that you belong in Lalitā's group.
Leaving behind all talk of your home and all fear of breaking the rules of morality,
come and worship Rādhā
and Kṛṣṇa."

Text 3

se madhura bānī śuniyā e jana
se duñhāra śrī-carāṇe
āśroya loibe duñhe kṛpā kori'
loibe lalitā-sthāne

se - these; madhura - sweet; bānī - words; śuniyā - hearing; e - this; jana -
person; se - this; duñhāra - of them both; śrī - graceful; carāṇe - feet; āśroya -
shelter; loibe - I will take; duñhe - both; kṛpā - mercy; kori' - doing; loibe - will
attain; lalitā-sthāne - Lalitā's place.

Hearing these sweet words, this person will take shelter of these two gopī's
graceful feet. Then they will mercifully take me to Lalitā's place.

Text 4

lalitā sundarī sa-doyā hoiyā

koribe āmāre dāsī
swa-kuñja-kuṭire dibena basati
jāni' sebā-abhilāṣī

lalitā - Lalita; sundarī - beautiful; sa-doyā - merciful; hoiyā - being; koribe - will do; āmāre - me; dāsī - maidservant; swa - own; kuñja - in the forest grove; kuṭire - in a cottage; dibena - will give; basati - residence; jāni' - knowing; sebā - service; abhilāṣī - desiring.

Beautiful Lalitā will then make me her maidservant. Aware that I yearn to serve her, she will give me a home in a cottage in her forest grove.

Song 4

Text 1

pālya-dāsī kari' lalitā sundarī
āmāre loiyā kabe
śrī-rādhikā-pade kāle milāibe
ajña-sebā samarpibe

pālya - to be protected; dāsī - maidservant; kari' - making; lalitā - Lalita; sundarī - beautiful; āmāre - me; loiyā - accepting; kabe - when?; śrī-rādhikā-pade - at Śrī Rādhā's feet; kāle - at the time; milāibe - will meet; ajña - command; sebā - service; samarpibe - will offer.

When, accepting me as her maidservant to be protected by her, will beautiful Lalitā place me before Śrī Rādhā's feet and command me to serve Her?

Text 2

śrī rūpa mañjarī saṅge jabo kabe
rasa-sebā-śikhā-tare
tad-anuga ho'ye rādhā-kuṇḍa-taṭe
rohibe harṣitāntare

śrī rūpa mañjarī - of Śrī Rupa-manjari; saṅge - in the company; jabaḥ - which; kabe - when?; rasa - rasa; sebā - service; śikhā-tare - instruction; tad-anuga - her follower; ho'ye - is; rādhā-kuṇḍa-taṭe - on the shore of Rādhā-kuṇḍa; rohibe - will stay; harṣitāntare - with a happy heart.

When will Śrī Rūpa-mañjarī teach me about rasas and service? When, now become her follower, will I with a joyful heart stay with her by the shore of

Rādhā-kuṇḍa?

Text 3

śrī biśākhā pade saṅgīta śikhibo
kṛṣṇa-līlā rasa-moya
śrī rati mañjarī śrī rasa mañjarī
hoibe sabe sa-doyā

śrī biśākhā pade - at the feet of Śrī Visakha; saṅgīta - music; śikhibaḥ - will learn; kṛṣṇa-līlā - Kṛṣṇa's pastimes; rasa-moya - full of nectar; śrī rati mañjarī - Śrī Rati-mañjari; śrī rasa mañjarī - Śrī Rasa-mañjari; hoibe - will be; sabe - all; sa- doyā - merciful.

When at Śrī Viśākhā's feet will I learn how to sing songs about Lord Kṛṣṇa's nectar pastimes? When will Śrī Rati-mañjarī and Śrī Rasa-mañjarī be merciful to me?

Text 4

parama ānande sakale miliyā
rādhikā caraṇe raba
ei parākāṣṭha siddhi kabe habe
pābo rādhā-padāsaba

parama - transcendental; ānande - bliss; sakale - all; miliyā - meeting; rādhikā - of Śrī Rādhā; caraṇe - feet; raba - stay; ei - this; parākāṣṭha siddhi - highest perfection; kabe - when?; habe - will be; pābaḥ - will attain; rādhā-padāsaba - the nectar of Śrī Rādhā's feet.

When we all happily gather at Śrī Rādhā's feet? When will this highest perfection be? When will I attain the nectar of Śrī Rādhā's feet?

Song 5

Text 1

cintāmaṇi-moya rādhā-kuṇḍa-taṭa
tāhe kuñja śata śata
prabala bidruma- moya taru latā
muktā-phale abanata

cintāmaṇi-moya - made of cintamani jewels; rādhā- kuṇḍa-taṭa - the lakeshore; tāhe - there; kuṇja - forests; śata - hundreds; śata - and hundreds; prabala bidruma - coral; moya - made; taru - trees; latā - vines; muktā-phale - pearls; abanata - bowed down.

By the cintāmaṇi shores of Rādhā-kuṇḍa are hundreds and hundreds of groves of coral trees and coral vines, all bending with many pearls.

Text 2

swānanda sukhada kuṅja manohara
tāhāte kuṭira śobhe
bāsiyā tathāya gābo kṛṣṇa-nāma
kabe kṛṣṇa-dāsyā lobhe

swānanda sukhada kuṅja - Svananda-sukhada- kunja; manohara - beautiful; tāhāte - there; kuṭira - cottage; śobhe - beauty; bāsiyā - residing; tathāya - so; gābaḥ - will sing; kṛṣṇa-nāma - Kṛṣṇa's name; kabe - when?; kṛṣṇa - Kṛṣṇa's; dāsyā - service; lobhe - greed.

In a beautiful cottage at beautiful Svānanda-sukhada-kuṅja I will sit and sing Lord Kṛṣṇa's holy names. I will yearn to serve Lord Kṛṣṇa.

Text 3

emona samoya muralīra gāna
pasibe e dāsī-kāne
ānande mātibo sakala bhulibo
śrī-kṛṣṇa-bamśīra gāne

emona - this; samoya - time; muralīra - of the flute; gāna - song; pasibe - will enter; e - this; dāsī - of the maidservant; kāne - the ear; ānande - with bliss; mātibaḥ - will become wild; sakala - all; bhulibaḥ - will forget; śrī-kṛṣṇa-bamśīra - of Śrī Kṛṣṇa's flute; gāne - in the song.

Then the song of Lord Kṛṣṇa's flute will enter this maidservant's ear. Hearing the song of Lord's Kṛṣṇa's flute, I will forget everything. I will become wild with bliss.

Text 4

rādhe rādhe boli' muralī ḍakibe
madiyā īśwarī nāma
śuniyā camaki' uṭhibe e dāsī
kemonā koribe prāṇa

rādhe - Rādhā; rādhe - Navadvīpa; boli' - saying; muralī - flute; ḍakibe - will call; madiyā - my; īśwarī - queen; nāma - name; śuniyā - hearing; camaki' - becoming startled; uṭhibe - will rise up; e - this; dāsī - maidservant; kemonā - like what?; koribe - will do?; prāṇa - life.

"Rādhā! Rādhā!", the flute will call. Hearing my queen's name, this startled maidservant will suddenly stand up. What will happen to her life then?

Song 6

Text 1

nirjana kuṭīre śrī rādhā caraṇa
smaraṇe thākibo rata
śrī rūpa mañjarī dhire dhire āsi'
kohibe āmāya kota

nirjana - secluded; kuṭīre - in a cottage; śrī rādhā caraṇa - Śrī Rādhā's feet; smaraṇe - remembrance; thākibaḥ - will stay; rata - devoted; śrī rūpa mañjarī - Śrī Rupa-manjari; dhire - slowly; dhire - slowly; āsi' - coming; kohibe will say; āmāya - to me; kota - something.

Meditating on Śrī Rādhā's feet, I will stay in a secluded cottage. Then Śrī Rūpa-manjari may slowly, slowly approach and speak to me.

Text 2

bolibe o sakhī ki koro basiyā
dekhohō bāhire āsi'
jugala milana śobhā nirupama
hoibe caraṇa dāsī

bolibe - will say; aḥ - O; sakhī - friend; ki - why; koraḥ - do; basiyā - sitting; dekhohāḥ - look; bāhire - outside; āsi' - coming; jugala - divine couple; milana - meeting; śobhā - beauty; nirupama - peerless; hoibe - will be; caraṇa - feet; dāsī - maidservant.

She will say, "O friend, why do you sit down? Look outside. The peerlessly beautiful divine couple have come. Now you will be a maidservant at Their feet.

Text 3

swārasikī siddhi braja-gopī-dhana
parama-cañcalā satī
jogīra dheyāna nirbiśeṣa jñāna
nā pāya ekhane sthiti

swārasikī siddhi - the perfection of rasa; braja- gopī-dhana - the wealth of the vraja-gopīs; parama-cañcalā - supremely playful; satī - glorious; jogīra - of the yogis; dheyāna - the meditation; nirbiśeṣa - impersonal; jñāna - knowledge; nā - not; pāya - attain; ekhane - like this; sthiti - situation.

"Here is a great treasure. Here is the perfection of rasa. Here are the playful and glorious gopīs of Vraja. The yogīs' meditations and the impersonalists' speculations will never bring you to this.

Text 4

sākhāta darśana madhyāhna-līlāya
rādhā-pada-sebārthinī
jakhana je sebā koroho jatane
śrī-rādhā-carāṇe dhani

sākhāta - direct; darśana - sight; madhyāhna- līlāya - midday pastimes; rādhā-pada - Rādhā's feet; sebā - service; arthinī - yearning; jakhana - which; je - what; sebā - service; korohaḥ - please do; jatane - with care; śrī- rādhā-carāṇe - at Śrī Rādhā's feet; dhani - a fortunate beautiful girl.

"O girl who yearns to serve Rādhā's feet, now you may directly see Śrī Rādhā's midday pastimes. O fortunate beautiful girl, please carefully serve Śrī Rādhā's feet."

Song 7

Text 1

śrī rūpa mañjarī kabe madhura bacane
rādhā-kuṇḍa mahimā baṇibe saṅgopane

śrī rūpa mañjarī - Śrī Rupa-manjari; kabe - when?; madhura - sweet; bacane - words; rādhā-

kuṇḍa - of Rādhā-kuṇḍa; mahimā - glory; barnibe - will describe; saṅgopane - in a secluded place.

When will Śrī Rūpa-mañjarī take me to a secluded place and with sweet words describe the glories of Rādhā-kuṇḍa?

Text 2

e caudda bhūbanopari baikuṅṭha niloya
tad-apekhā mathurā parama śreṣṭha hoyā

e - these; caudda - 14; bhūbana - worlds; upari - above; baikuṅṭha - Vaikuṅṭha; niloya - abode; tad-apekhā - above that; mathurā - Mathurā; parama - most; śreṣṭha - best; hoyā - is.

"Beyond the fourteen worlds is Vaikuṅṭha, and beyond that is supremely glorious Mathurā.

Text 3

mathurā-maṇḍale rāsa-līlā-sthāna jathā
bṛndāvana śreṣṭha ati śuno mama kathā

mathurā-maṇḍale - in the circle of Mathurā; rāsa-līlā-sthāna - place of the rasa-dance; jathā - as; bṛndāvana - Vṛndāvana; śreṣṭha - best; ati - most; śunaḥ - please hear; mama - my; kathā - words.

"Within the circle of Mathurā, the best place is Vṛndāvana forest, the place of the rāsa-dance pastime. Please hear my words.

Text 4

kṛṣṇa-līlā-sthala gobardhana śreṣṭhatara
rādhā-kuṇḍa śreṣṭhatama sarba-śakti-dhara

kṛṣṇa-līlā-sthala - places of Kṛṣṇa's pastimes; gobardhana - Govardhana; śreṣṭhatara - better; rādhā-kuṇḍa - Rādhā-kuṇḍa; śreṣṭhatama - best; sarba-śaktidhara - with all powers.

"Of the places of Kṛṣṇa's pastimes Govardhana is superior and Rādhā-kuṇḍa is best. It is glorious with all potencies."

Text 5

rādhā-kunḍa mahimā to' koriyā śrabaṇa
lālāyita ho'ye āmi paḍiba takhana

rādhā-kunḍa mahimā - the glories of Rādhā-kunḍa; to' - indeed; koriyā - doing;
śrabaṇa - hearing;lālāyita - overcome with yearning; ho'ye - is; āmi - I; paḍibaḥ -
will fall; takhana - then.

Hearing Rādhā-kunḍa's glories, and yearning to go there, I will suddenly fall
unconscious.

Text 6

sakhīra caraṇe kabe koriba ākuti
sakhī kṛpā kori' dibe swārasikī sthiti

sakhīra - of a sakhī; caraṇe - the feet; kabe - when;koribaḥ - I will do; ākuti -
fervent prayer; sakhī - sakhi;kṛpā - mercy; kori' - doing; dibe - will give; swārasikī
sthiti - a place in the rasas.

When will I fervently pray at a sakhī's feet? When will that sakhī mercifully
give me my proper place in the spiritual rasas?

Song 8

Text 1

baraṇe taḍit bāsa tārābalī
kamala mañjarī nāma
sāḍe bāra barṣa bayasa satata
swānanda-sukhada-dhāma

baraṇe - in color; taḍit - lightning; bāsa - garments; tārābalī - a host of stars;
kamala mañjarī - Kamala- manjari; nāma - name; sāḍe - and a half; bāra -
twelve;barṣa - years; bayasa - age; satata - eternally; swānanda- sukhada-dhāma-the
abode of Svananda-sukhada .

My color will be lightning, my garments a host of stars, my name Kamala-
mañjarī, my age eternally twelve and a half years, my home Svānanda-sukhada.

Text 2

śrī karpūra-sebā lalitāra gaṇa

rādhā jutheśwarī hana
mameśwarī-nātha śrī-nanda-nandana
āmāra parāṇa dhana

śrī karpūra - camphor; sebā - service; lalitāra - of Lalitā; gaṇa - group; rādhā - Rādhā; jutheśwarī - the queen of the group; hana - is; mama - of me; īśwarī - of the queen; nātha - the master; śrī-nanda-nandana - Nanda's son; āmāra - of me; parāṇa - of the life; dhana - the treasure.

My service will be preparing camphor. I will be among Lalitā's followers. The queen of my group will be Rādhā. My queen's master will be Nanda's son. He will be the treasure of my life.

Text 3

śrī rūpa mañjarī prabhṛtira sama
jugala sebāya āśā
abaśya se-rūpa sebā pabo āmi
parākāṣṭha su-biśwāsa

śrī rūpa mañjarī - Śrī Rupa-manjari; prabhṛtira - beginning; sama - like; jugala - of the divine couple; sebāya - service; āśā - desire; abaśya - inevitable; serūpa - like that; sebā - service; pabaḥ - I will attain; āmi - I; parākāṣṭha - greatest; su-biśwāsa - faith.

I yearn to serve the divine couple as Śrī Rūpa-mañjarī and the other mañjarīs do. With great faith I will serve Them in that way.

Text 4

kabe bā e dāsī saṁsiddhi labhibe
rādhā-kuṇḍe bāsa kori'
rādhā-kṛṣṇa-sebā satata koribe
pūrba smṛti parihori'

kabe - when?; bā - or; e - this; dāsī - maidservant; saṁsiddhi - perfection; labhibe - will attain; rādhā-kuṇḍe - at Rādhā-kuṇḍa; bāsa - residence; kori' - doing; rādhā-kṛṣṇa-sebā - service at Rādhā-kuṇḍa; satata - always; koribe - will do; pūrba - previous; smṛti - memory; parihori' - leaving.

When will this maidservant attain this perfection? When, residing at Rādhā-kuṇḍa, and forgetting my previous lives, will I serve Śrī Śrī Rādhā-Kṛṣṇa eternally?

Song 9

Text 1

bṛṣabhānu-sutā- caraṇa-sebane
hoibo je pālya-dāsī
śrī-rādhāra sukha satata sādhanē
rohibo āmi prayāsī

bṛṣabhānu - of King Vṛṣabhānu; sutā - of the daughters; caraṇa - feet; sebane - in service; hoibaḥ - will be; je - which; pālya - to be protected; dāsī - maidservant; śrī-rādhāra - of Śrī Rādhā;
sukha - happiness; satata - always; sādhanē - in spiritual activities; rohibāḥ - will stay; āmi - I; prayāsī - endeavoring.

I will always serve Śrī Rādhā's feet. I will be a gopī always protected by Her. I will always try to please Her.

Text 2

śrī-rādhāra sukhe kṛṣṇera je sukha
jānibo manete āmi
rādhā-pada chārḡi' śrī-kṛṣṇa-saṅgame
kabhu nā hoibo kāmī

śrī-rādhāra - of Śrī Rādhā; sukhe - the happiness; kṛṣṇera - of Lord Kṛṣṇa; je - which; sukha - happiness; jānibaḥ - I will know; manete - in the heart; āmi - I; rādhā-pada - Śrī Rādhā's feet; chārḡi' - abandoning; śrī-kṛṣṇa-saṅgame - in Śrī Kṛṣṇa's association; kabhu - ever; nā - not; hoibaḥ - will be; kāmī - desiring.

In my heart I will know that Lord Kṛṣṇa's finds His pleasure in Śrī Rādhā's pleasure. Therefore I will never desire to leave Śrī Rādhā's feet and stay alone with Lord Kṛṣṇa.

Text 3

sakhī-gaṇa mama parama-suhṛt
jugala-premera guru
tad-anuga ho'ye sebibo rādhāra
caraṇa-kalapa-taru

sakhī-gaṇa - the sakhīs; mama - of me; parama-suhṛt - the best well-wishers; jugala - of the divine couple; premera - of love; guru - the guru; tad-anuga -

thefollower of them; ho'ye - will be; sebibah - I will serve; rādhāra - of Śrī Rādhā; caraṇa - of the feet; kalapa-taru - the kalpavṛkṣa tree.

Śrī Rādhā's friends will be my well-wishers, teaching me of the divine couple's spiritual love. Following them, I will serve the kalpa-vṛkṣa tree of Śrī Rādhā's feet.

Text 4

rādhā-pakha chār6i' je-jana se-jana
je bhabe se bhabe thāke
āmi to' rādhikā- pakha-pātī sadhā
kabhu nāhi heri tā'ke

rādhā - of Rādhā; pakha - the party; chār6i' - leaving; je- jana se-jana - whoever; je - who; bhabe - nature; se - that; bhabe - nature; thāke - is; āmi - I; to' rādhikā - of Śrī Rādhā; pakha-pātī - in the party; sadā - always; kabhu - ever; nāhi - not; heri - I see; tā'ke - stay.

I will always stay with Śrī Rādhā. Never will I leave Her and stay among her rivals, whoever they are.

Song 10

Text 1

śrī-kṛṣṇa-birahe rādhikāra dāsa
āmi to' sahite nāri
jugala-milana- sukhera kāraṇa
jibana chāḍite pāri

śrī-kṛṣṇa - from Śrī Kṛṣṇa; birahe - in separation; rādhikāra - of Śrī Rādhā; dāsa - condition of life; āmi - I; to' - indeed; sahite - to tolerate; nāri - am not able; jugala - the divine couple; milana - meeting; sukhera - happiness; kāraṇa - cause; jibana - life; chāḍite - to renounce; pāri - I am able.

I have no power to bear Śrī Rādhā's condition separated from Lord Kṛṣṇa. For the happy reunion of the divine couple I am prepared to give up my life.

Text 2

rādhikā-caraṇa tyajiyā āmāra
khaṇeke praloya hoya
rādhikāra tare śata-bāra mari
se duḥkha āmāra soya

rādhikā - of Rādhā; caraṇa - the feet; tyajiyā - leaving; āmāra - of me; khaṇeke - for a moment; praloya - devastation; hoyā - is; rādhikāra - of Rādhā; tare - to rescue; śata-bāra - a hundred times; mari - I will die; se - that; duḥkha - suffering; āmāra - of me; soya - bearing.

For a moment leaving Rādhā's feet, I would be at once devastated. For Rādhā's sake I will die a hundred times. I gladly accept that suffering.

Text 3

e heno rādhāra caraṇa-jugale
paricarjā pā'bo kabe
haha braja-jana more doyā kori'
kabe braja-bane lo'be

e - this; henaḥ - like; rādhāra - of Rādhā; caraṇajugale - at the two feet; paricarjā - service; pā'baḥ - will attain; kabe - when?; hāhā - O! O!; braja - of Vraja; jana - people; more - to me; doyā - mercy; kori' - doing; kabe - when?; braja-bane - in Vraja's forest; lo'be - will take.

When will I serve Rādhā's feet? O people of Vraja, when will you be compassionate and take me to the forests of Vraja?

Text 4

bilāsa mañjarī anaṅga mañjarī
śrī rūpa mañjarī āra
āmāke tuliyā loho nija pade
deho' more siddhi sāra

bilāsa mañjarī - Vilasa-manjari; anaṅga mañjarī - Ananga-manjari; śrī rūpa mañjarī - Śrī Rupa-manjari; āra - and; āmāke - me; tuliyā - lifting; lohaḥ - please take; nija - own; pade - at the feet; deho' - please give; more - to me; siddhi - perfection; sāra - best.

O Vilāsa-mañjarī! O Anaṅga-mañjarī! O Śrī Rūpa-mañjarī! Please pick me up and place me at your feet. Please give me the best of perfections.

Thus ends Gīta-mālā