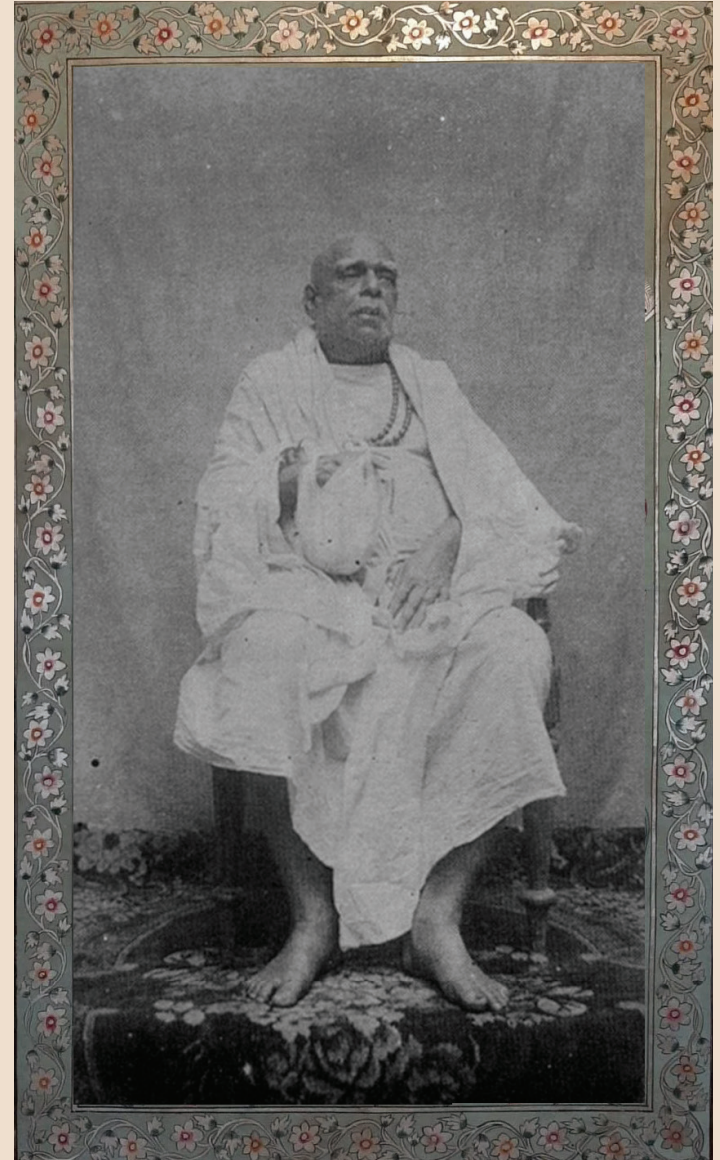


Thakur Bhaktivinode:

1. Thou, Son of the Lord of Braja, art the Sovereign,
Paramount over all rulers.
Creation and dissolution in the world
Take place in accordance with Thy will.
2. In accordance with Thy will Brahma creates.
According to Thy will Vishnu maintains.
3. Shiva destroys according to Thy will.
Maya, Thy illusory power,
Builds the prison world in accordance with Thy will.
4. Thy will is the cause of the birth and death of the Jivas,
Their prosperity and ruin, joy and sorrow.
5. Fettered by Thy illusory power the Jiva
vainly turns about in the meshes of hope;
It can do nothing without Thy will.
6. Thou art, indeed, the Protector and Maintainer of myself.
I have no other hope except Thy feet.
7. Leaving behind all dependence
On my own strength and contrivance
I now live in reliance on Thy will;
Bhaktivinode is most humble and desires nothing.
He lives and dies in accordance with Thy will.

Sharanagati

Srila Bhaktivinode Thakur



Sharanagati

Srila Bhaktivinode Thakur

শ্রীশরণাগতি Sharanagati

Taking Refuge in God

by

Srila Bhaktivinode Thakur

English language translation
serialised in the pages of the
Gaudiya Math newspaper
The Harmonist, 1929-32

With the Sri Laghu Chandrika Bhasya commentary by
Srila Bhakti Rakshak Sridhar Maharaj

Published, 17 July 2023
The anniversary day of the departure from this world of
Srila Bhakti Rakshak Sridhar Dev Goswami Maharaj

This book is published by
Sri Bhakti Siddhanta Sankirtan Sangha
Brisbane Australia.
<https://bhaktisiddhanta.com>

Introduction to Krishna

by
Miss Sarah de Laredo

Religionists in general, and theologians in particular — even Spiritual Masters — have hitherto stressed the more mature, fatherly, majestic aspects of God, to the exclusion of His more youthful aspects as typified by Krishna. To the Western mind, imbued with the idea that fear and reverence are synonymous terms when approaching the Deity, the Hindu God of Eternal Youth and Beauty Who, in addition, possesses other sovereign attributes, is an altogether new religious conception.

It seems almost beyond belief to the Westerner, that a Divine Being can appreciate the fun and pleasure of life — the games, the sports, the exquisite quintessential joy of romance, work, study and achievement — as well as the majestic austerity of it. Yet As above, so below, is a very profound mystic truth which, when reflected upon with due reverence, may be interpreted in terms of the highest human happiness.

The Hindus have contributed this most valuable addition to the religious thought of the world by their conception of the Shyam Sundara aspect of Krishna; the Ever-Youthful, Ever-Beautiful Spirit of Divinity, comprising also the attributes of Omniscience, Omnipresence and Omnipotence — a Divine Form which is not material but is the quintessence of all that is most lovely and most charming. A Supernal Being whom none could fear but all could love and revere.

The Gaudiya Sect has established, through its founder — Sri Krishna Chaitanya — Whom they regard as an incarnation of Krishna Himself, what one might term a more friendly love of God as someone Who was not only a Dispenser of Justice but the Heavenly Bestower upon mankind of the eternal springtime with all its delights.

— Sri Gaudiya Math, London, 1931

Sharanagati

Surrender and Devotion to God

Sri Narada told:

In my previous birth, I was the son of a maid-servant engaged in the service of sages who congregate in holy places during the four months of the rainy season, when travel is nigh impossible. While still a boy, I was employed in their services too.

As a page, cleansing the remnants of food remaining on the dishes of the sages, I was fortunate to partake of their remnants once, by their Grace, upon which all lingering traces of any sinful things I may have done in prior lifetimes were destroyed. Purified thus, I imbibed the taste, the relish for Love of Lord Sri Krishna.

That place where those sages used to dwell was resonant with narratives of the glorious deeds of Sri Krishna. I used to listen to them every day, by their Grace. Their narratives charmed my soul and a Dawn of Love for Sri Krishna arose in my mind.

I kept hearing, at all times, my happy memories of the joyful narratives I kept remembering. All through the rainy season I contemplated God's holy pastimes, and the glorious character of the supreme Lord Sri Krishna, recalled in the words of songs sung by the great-souls, the sages.

Bhava-Bhakti (Divine Love) roused in my mind. It destroyed the Mayik principles of passion and ignorance previously filling my thoughts.

When those sages were about to depart from that place at the expiry of the season, they were kind enough to impart the most confidential Transcendental Knowledge of Lord Sri Krishna to me. They disclosed the Art of Bhakti-Yoga, their sacred teaching.

They gave me the wisdom, the realisation that consecrating to God every action someone might do, that act of doing everything for Lord Sri Krishna alone, that act of surrender (sharanagati) itself can kill all kinds of afflictions tormenting a jiva (soul). When a person dedicates all the daily and casual duties they perform to the Lord, Sri Vishnu, the work they do is powerful enough to eliminate the poison of egotism forever.

Holy work destroys the root cause of backwardness. Our tendency to back away and turn away from Lord Vishnu.

When someone performs actions dedicated to the pleasure of Sri Krishna, when the Names, Forms, Attributes and Pastimes of Sri Krishna are heard, chanted and meditated upon, these actions become actions of pure devotional service. Actions unlike the actions of people engaged in creating karma or engaged in the acquisition of knowledge about Nature.

The supreme Lord, Sri Vishnu, conferred His Divine Love upon me. He granted me insight to know Transcendental Knowledge which is not dry wisdom but real Knowledge.

Hence, action and knowledge can become wholly spiritual things too. Spiritual actions and spiritual knowledge have a direct relationship to the Transcendental Absolute, the supreme Lord Sri Vishnu.

When a soul surrenders to the supreme Lord and renders service to Him, every action they do, every thought, is filled with the presence of Divinity.

— Srimad Bhagavat Purana 1.5.23-40



Srila Bhaktivinode Thakur

শ্রীশরণাগতি

মঙ্গলাচরণ

Mangalacharana

Auspicious Invocation

শ্রীকৃষ্ণচৈতন্য প্রভু জীবে দয়া করি' ।
স্বপার্ষদ স্বীয় ধাম সহ অবতরি' ॥১॥
দৈন্য, আত্মনিবেদন, গোপ্তৃত্বে বরণ ।
'অবশ্য রক্ষিবে কৃষ্ণ'—বিশ্বাস পালন ॥৩॥
ভক্তি-অনুকূল মাত্র কার্যের স্বীকার ।
ভক্তি-প্রতিকূল-ভাব বর্জনাঙ্গীকার ॥৪॥
ষড়অঙ্গ শরণাগতি হইবে যাঁহার ।
তাঁহার প্রার্থনা শুনে শ্রীনন্দকুমার ॥৫॥
রূপ-সনাতন-পদে দন্তে তৃণ করি' ।
ভকতিবিনোদ পড় দুই পদ ধরি' ॥৬॥
কাঁদিয়া কাঁদিয়া বলে আমি ত' অধম ।
শিখায়ে শরণাগতি করছে উত্তম ॥৭॥

Prayer 1 _____

Sri Krishna Chaitanya, the Supreme Lord,
out of Divine Pity for the jiva-souls,
with His Own Associates and Own Abode descending,
the Love of God, that can only be obtained with utmost difficulty
to give freely away, teaches us to take refuge in Him.

Resignation, that is the very life of the devotee.
Lowliness of the spirit, dedication of self,
Loving acceptance of Him as Protector,
Cherishing faith that Krishna will surely protect,
Assenting only to acts that are conducive to devotion,
Promising to renounce conduct that is adverse to it
— in these sixfold ways, whoever takes refuge in Him,
his prayer reaches the ears of Krishna
the Gracious Child of Nanda.

At the feet of Rupa and Sanatana
holding a straw between the teeth,
falls Bhaktivinod, clasping both their feet with his hands.

Crying all the while as he says : ‘I am the most vile I do realise.
Teach thou me resignation, and make me the worthiest.’

Prayer 1 _____

sri-krishna-chaitanya prabhu jive daya kari'
sva-parsada sviya dhama saha avatari' [1]
atyanta durlabha prema karibare dana
shikhaya sharanagati bhakatera prana [2]
dainya, atma-nivedana, goptritve varana
'avasya raksibe krishna'—visvasa palana [3]
bhakti-anukula-matra karyera svikara
bhakti-pratikula-bhava varjanangikara [4]
sad-anga sharanagati ha-ibe yanhara
tanhara prarthana sune sri-nanda-kumara [5]
rupa-sanatana-pade dante trna kari'
bhakativinoda pade duhun pada dhari' [6]
kandiya kandiya bale ami ta' adhama
sikhaye sharanagati karahe uttama [7]

Prayer 2 _____

bhuliya tomare samsare asiya peye nana-vidha vyatha
tomara charane asiyachhi ami baliba duhkhera katha [1]
janani-jathare chhilama yakhana visama bandhana-pase
eka-bara prabhu! dekha diya more vanchile e dina dase [2]
takhana bhavinu janama paiya kariba bhajana tava
janama ha-ila padi' maya-jale na ha-ila jnana-lava [3]
adarera chhele svajanera kole hasiya katanu kala
janaka-janani- snehete bhuliya samsara lagila bhala [4]
krame dina dina balaka ha-iya khelinu balaka saha
ara kichhu-dine jnana upajila patha padi ahar-ahah [5]
vidyara gaurave bhrami' dese dese dhana uparjana kari'
svajana-palana kari eka-mane bhulinu tomare hari! [6]
varddhakye ekhana bhakativinoda kandiya katara ati
na bhajiya tore dina vrtha gela ekhana ki ha'be gati? [7]

দৈন্যাত্মিকা

Dainyatmika

Resignation

(২)

ভুলিয়া তোমারে, সংসারে আসিয়া,
পেয়ে নানাবিধ ব্যথা ।

তোমার চরণে, আসিয়াছি আমি,
বলিব দুঃখের কথা ॥

জননী-জঠরে, ছিলাম যখন,
বিষম বন্ধনপাশে ।

একবার প্রভু! দেখা দিয়া মোরে,
বঞ্চিলে এ দীন দাসে ॥

তখন ভাবিনু, জনম পাইয়া
করিব ভজন তব ।

জনম হইল, পড়ি' মায়াজালে,
না হইল জ্ঞান লব ॥

আদরের ছেলে, স্বজনের কোলে,
হাসিয়া কাটানু কাল ।

জনক-জননী স্নেহেতে ভুলিয়া,
সংসার লাগিল ভাল ॥

ক্রমে দিন দিন, বালক হইয়া,
খেলিনু বালক-সহ ।

আর কিছু দিনে, জ্ঞান উপজিল,
পাঠ পড়ি অহরহঃ ॥

বিদ্যার গৌরবে, ভ্রমি' দেশে দেশে,
ধন উপার্জন করি ।

স্বজন পালন, করি একমনে,
ভুলিনু তোমারে, হরি! ॥

বার্ধক্যে এখন, ভকতিবিনোদ,
কাঁদিয়া কাতর অতি ।

না ভজিয়া তোরে, দিন বৃথা গেল,
এখন কি হবে গতি ॥

Prayer 2 _____

1. Forgetting Thyself,
coming into this world,
Having suffered manifold pain
At Thy feet have I come,
Thee I shall tell my sorrows :

2. In mother's womb while I lay
In the deadly fetters of bondage,
Once, Oh Lord, showing Thyself to me,
Didst Thou abandon Thy poor servant.

3. Then thought I :
after I have birth I shall worship Thee.
I was born, but fallen into the meshes of Maya.
There was not a particle of Knowledge within me.

4. A fondled child in the lap of kindred,
Laughingly, I passed the time.
The affection of father and mother made me forget.
This world did taste sweet.

5. By slow degrees day by day,
Growing up as a boy, with other boys did I play.
In a few more days the power of understanding was aroused.
I conned my lessons night and day.

6. In the pride of learning I journeyed to many a place.
Earning wealth, supporting kindred with all my heart,
Hari, Thee I forgot.

7. Now in old age
Bhaktivinod, crying, feels so sad.
Not worshipping Thee the days passed in vain.
What help is there now ?

(৩)

বদ্যার বলিসে, কাটাইনু কাল,
পরম সাহসে আমি।
তোমার চরণ, না ভজনি কভু,
এখন শরণ তুমি।
পড়তি পড়তি, ভরসা বাড়লি,
জ্ঞানে গতি হবে মানি।
সে আশা বফিল, সে জ্ঞান দুর্বল,
সে জ্ঞান অজ্ঞান জানি।
জড়বদ্যা যত মায়ার বৈভব,
তোমার ভজনে বাধা।
মোহ জনময়ী, অনতি সংসারে,
জীবকে করয়ে গাধা।
সহে গাধা হ'য়ে, সংসারের বোঝা,
বহনি অনেক কাল।
বার্ধক্যে এখন শক্তির অভাবে,
কছু নাহি লাগে ভাল।
জীবন যাতনা, হইল এখন,
সে বদ্যা অবদ্যা ভলে।
অবদ্যার জ্বালা, ঘটলি বশিম,
সে বদ্যা হইল শলে।
তোমার চরণ, বনি কছু ধন,
সংসারে না আছে আর।
ভকতবিনোদ জড়বদ্যা ছাড়ি
তুয়া পদ করে সার।

Prayer 3 _____

1. In pleasures of learning I spent the time
In highest confidence.
I never served Thy Feet;
Thou art my Refuge now.

2. As intently my studies I pursued, Hope increased.
Knowledge was the path, I thought.
The hope was unfulfilled,
The knowledge proved weak;
That knowledge was ignorance, I now know.

3. All worldly knowledge is a treasure of Maya ;
Thy service it obstructs.
Breeding attachment for this transitory world
It makes an ass of a jiva soul.

4. Turned into such an ass,
The load of the world
On my back I carried long.
In old age, for want of power to enjoy,
Nothing pleases me now.

5. Life is become Misery now ;
The knowledge proved untrue ;
The torment of untruth
Has grown intolerable ;
The learning is now the pointed shaft.

6. Except Thy Feet
There is no other treasure
In the world ;
Bhaktivinod quits his hold on the worldly.

Prayer 3 _____

vidyara vilase katainu kala
parama sahase ami
tomara charana na bhajinu kabhu
ekhana sarana tumi [1]
padite padite bharasa badila
jnane gati habe mani'
se asa biphala se jnana durbala
se jnana ajnana jani [2]
jada-vidya yata mayara vaibhava
tomara bhajane badha
moha janamiya anitya samsare
jivake karaye gadha [3]
sei gadha ha'ye samsarera bojha
bahinu aneka kala
varddhakye ekhana saktira abhave
kichhu nahi lage bhala [4]
jivana yatana ha-ila ekhana
se vidya avidya bhela
avidyara jvala ghatila visama
se vidya ha-ila sela [5]
tomara charana vina kichhu dhana
samsare na achhe ara
bhakativinoda jada-vidya chhadi'
tuya pada kare sara [6]

Prayer 4 _____

yauvane yakhana, dhana-uparjane ha-inu vipula kami
dharama smariya, grhinira kara dharinu takhana ami [1]
samsare pata'ye, tahara sahita kala-ksaya kainu kata
bahu suta-suta, janama labhila marama ha-inu hata [2]
samsarera bhara, bade dine dine achala ha-ila gati
varddhakya asiya, gherila amare asthira ha-ila mati [3]
pidaya asthira, chintaya jvarita abhave jvalita chita
upaya na dekhi, andhakara-maya ekhana hayechhi bhita [4]
samsara-tatini- srota nahe sesa marana nicate ghora
saba samapiya, bhajiba tomaya e asa biphala mora [5]
ebe suna prabhu! ami gati-hina bhakativinoda kaya
tava krpa vina, sakali nirasa deha' more padasraya [6]

(৪)

যৌবনে যখন ধন-উপার্জন
হইনু বপুল কামী ।
ধরম স্মরণী, গৃহীণী কর,
ধরনি তখন আমি ॥
সংসার পাতা'য়ে তাহার সহতি,
কালক্ষয় কনৈ কত ।
বহু সুত-সুতা, জনম লভলি,
মরমে হইনু হত ॥
সংসারের ভার, বাড়ে দনি দনি,
অচল হইল গতি ।
বার্ধক্য আসিয়া, ঘরেলি আমারে,
অস্থির হইল মতি ॥
পীড়ায় অস্থিরি, চিন্তায় জ্বরতি,
অভাবে জ্বলতি চিত্তি ।
উপায় না দখে, অন্ধকারময়,
এখন হয়ছে ভীতি ॥
সংসার-তটিনী- স্রোত নহে শেষে,
মরণ নকিটে ঘোর ।
সব সমর্পিয়া ভজবি তোমায়,
এ আশা বফিল মোর ॥
এবে শুন প্রভু! আমি গতিহীন,
ভকতবিনোদ কয় ।
তব কৃপা বনি, সকল নিরাশা,
দহে' মোরে পদাশ্রয় ॥

Prayer 4 _____

1. When in youth, for earning money
I felt a boundless ambition
By the rites of religion my help-mate's hand
I did espouse.
2. Setting up a home in her company
My time long I spent.
Many a son and daughter were born.
My spirit was broken utterly.
3. The burden of family increased day by day ;
Under its weight I was forced to halt.
Old age, arriving, beleaguered me.
My mind was always disturbed.
4. Worried by disease, racked by cares,
My heart scarred by every want,
Seeing no way, in utter darkness
I am now oppressed with fear.
5. The world's strong current does not abate.
The terror of death is nigh :
'After finishing worldly duties I shall worship Thee,'
That hope is vain !
6. Now hearken O Lord, I am utterly helpless,
Bhaktivinod says, Without Thy mercy all is despair,
I now crave the shelter of a place at Thy feet.

(৫)

আমার জীবন, সদা পাপে রত, নাহকি পুণ্যের লশে ।
পরেই উদ্বিগ্ন, দিয়াছি যে কত, দিয়াছি জীবেরে ক্লেশ ॥
নিজ সুখ লাগি, পাপে নাহি ডরি, দয়াহীন স্বার্থপর ।
পর-সুখে দুঃখী, সদা মিথ্যাভাষী, পর-দুঃখ সুখকর ॥
অশেষ কামনা, হৃদি মাঝে মোর, ক্রোধী দম্ভপরায়ণ ।
মদমত্ত সদা, বিষয়ে মোহিত, হিংসা-গর্ব বিভ্রমণ ॥
নিদ্রালস্য হত, সুকার্য্যে বিরত, অকার্য্যে উদ্যোগী আমি ।
প্রতিষ্ঠা লাগিয়া, শাঠ্য আচরণ, লোভহত সদা কামী ॥
এ হেন দুর্জন, সজ্জন বর্জিত, অপরাধী নিরন্তর ।
শুভকার্য্য শূন্য, সদানর্থমনাঃ , নানা দুঃখে জর জর ॥
বার্ধক্যে এখন, উপায়বিহীন, তা'তে দীন অকিঞ্চন ।
ভকতিবিনোদ, প্রভুর চরণে, করে দুঃখ নিবেদন ॥

Prayer 5 _____

1. My life is ever given to sin.
In it there is not a particle of good ;
Torment to others, much have I caused ;
I have pained all jivas.
2. For my own pleasure
I was never afraid of sinning,
Selfish and devoid of pity as I am.
Dejected by the happiness of others,
Always untruthful,
The misery of others has been my delight.

3. Endless are the selfish desires
That fill my breast ;
To anger and insolence I am so prone,
Ever drunk with vanity,
Bewitched by worldliness,
I wear malice and pride as cherished ornaments.

4. Ruined by sleep and idleness,
Abstaining from all good works,
I am ever most zealous in evil deeds.
For the sake of worldly fame,
An adept in the practice of duplicity,
A covetous victim of greed, am I.

5. Such a sinner
Shunned by all the good people,
And a constant offender, I am.
Void of all good work,
Always evilly disposed
And poisoned with various types of misery.

6. Now in old age,
Bereft of all help,
Humbled and hoping for naught,
Bhaktivinod, at the feet of the Lord
Tells his grief.

Prayer 5 _____

amara jivana, sada pape rata
nahika punyera lesa
parere udvega, diyachhi ye kata
diyachhi jivere klesa [1]
nija sukha lagi', pape nahi dari
daya-hina svartha-para
para-sukhe duhkhi, sada mithya-bhasi
para-duhkha sukha-kara [2]
asesa kamana, hradi majhe mora
krodhi, dambha-parayana
mada-matta sada, visaye mohita
himsa-garva vibhusana [3]
nidralasya-hata, sukarye virata
akarye udyogi ami
pratistha lagiya, sathya-acharana
lobha-hata sada kami [4]
e hena durjana, sajjana-varjita
aparadhi nirantara
subha-karya-sunya, sadanartha-mana
nana duhkhe jara jara [5]
varddhakye ekhana, upaya-vihina
ta'te dina akinchana
bhakativinoda, prabhura charane
kare duhkha nivedana [6]

আত্মনিবেদনাত্মিকা

Atma-Nivedanatmika

Lowliness of the Spirit

(৬)

(প্রভু হে!) শুন মোর দুঃখের কাহিনী ।

বিষয়-হলাহল, সুধাভানে পিয়লুঁ,

আব্ অবসান দিনমণি ॥

খেলারসে শৈশব, পড়ইতে কৈশোর,

গোঁয়াওলুঁ, না ভেল বিবেক ।

ভোগবশে যৌবনে, ঘর পাতি' বসিলুঁ,

সুত-মিত বাড়ল অনেক ॥

বৃদ্ধকাল আওল, সব সুখ ভাগল,

পীড়া-বশে হইনু কাতর ।

সর্বেশ্বর্য দুর্বল, ক্ষীণ কলেবর,

ভোগাভাবে দুঃখিত অন্তর ॥

জ্ঞান-লব-হীন, ভক্তিরসে বঞ্চিত,

আর মোর কি হবে উপায় ।

পতিতবন্ধু তুই, পতিতাদম হাম,

কৃপায় উঠাও তব পায় ॥

বিচারিতে আওবি, গুণ নাহি পাওবি,

কৃপা কর, ছাড়ত বিচার ।

তব পদ-পঙ্কজ-সীধু পিবাওত

ভকতিবিনোদে কর' পার ॥

Prayer 6 _____

1. Hear, O Lord, the tale of my sorrows —
The poison of worldly enjoyment
I have sipped, pretending it was nectar ;
But now the sun is setting.

2. In the diversions of play, my childhood, gone.
My boyhood, in studies I wasted ;
There arose no consciousness of goodness in me.
For enjoying my youth,
I devised a home and settled down in it ;
Children and friends did fast multiply.

3. Old age soon arrived.
All joys departed.
With disease I was smitten down,
The senses lost their vigour,
The body grew feeble,
The heart was sad, lacking enjoyment.

4. Devoid of a particle of true knowledge,
Missing the elixir of devotion,
What help is there for me ?
Thou art the Friend of the fallen ;
I am the worst of sinners ;
In mercy, lift me to Thy feet.

5. Judging me
Thou wilt find no good ;
Have pity, judge me not !
The nectar of Thy lotus feet
Make me taste ;
Do Thou deliver Bhaktivinod.

Prayer 6 _____

(prabhu he!) suna mora duhkhera kahini
visaya halahala, sudha-bhane piyalun
aba avasana dinamani [1]
khela-rase saisava, padaite kaisora
gonyaolun na bhela viveka
bhoga-vase yauvane, ghara pati vasilun
suta-mita badala aneka [2]
vrddha-kala aola, saba sukha bhagala
pida-vase ha-inu katara
sarvendriya durbala ksina kalevara
bhogabhava dukhita antara [3]
jnana-lava-hina, bhakti-rase vanchita
ara mora ki habe upaya
patita-bandhu tuhun, patitadhama hama
krpaya uthao tava paya [4]
vicharite aobi, guna nahi paobi
krpa kara chhodata vichara
tava pada-pankaja, sidhu pibaota
bhakativinode kara' para [5]

Prayer 7 _____

(prabhu he!) tuya pade e minati mora

tuya pada-pallava, tyajata maru-mana

visama visaye bhela bhora [1]

uthayite takata, punah nahi mila-i anudina karahun hutasa

dina-jana-natha, tuhun kahayasi tohari charana mama asa [2]

aichhana dina-jana, kanhi nahi mila-i tuhun more kara parasada

tuya jana sange, tuya katha-range chhadahun sakala paramada [3]

tuya dhama-mahe, tuya nama gaota gonyayabun diva-nisi asa

tuya pada-chhaya parama susitala mage bhakativinoda dasa [4]

(৭)

(প্রভু হে!) তুয়া পদে এ মিনতি মোর ।

তুয়া পদপল্লব, তাজত মরু-মন,

বিষম বিষয়ে ভেল ভোর ॥

উঠয়িতে তাকত, পুন নাহি মিলই,

অনুদিন করহুঁ হুতাশ ।

দীনজন-নাথ, তুহুঁ কহায়সি,

তুমারি চরণ মম আশ ॥

ঐছন দীনজন, কঁহি নাহি মিলই,

তুহুঁ মোরে কর পরসাদ ।

তুয়া জন-সঙ্গে, তুয়া কথারঙ্গে,

ছাড়হুঁ সকল পরমাদ ॥

তুয়া ধাম-মাহে, তুয়া নাম গাওত,

গোঁয়ায়বুঁ দিবানিশি আশ ।

তুয়া পদছায়া, পরম সুশীতল,

মাগে ভকতিবিনোদ দাস ॥

Prayer 7 _____

1. Lord, this is my prayer at Thy feet :
The growing twigs of Thy holy feet
My desert mind not seeking,
I was enamoured by stony worldliness.

2. The strength to rise again
I am unable to attain ;
Mourning, I pass my days.
Lord of the humble
Thou art called ;
Thy feet I beseech.

3. Baseness, such as mine,
Nowhere else is to be found ;
Give me Thy grace.
In the company of Thy own,
In the pleasures of Thy talk,
I shall give up all evil.

4. In Thy abode,
Singing Thy Name,
To spend night and day is my hope.
For the shade of Thy feet,
Most deliciously cool,
Prays Thy servant, Bhaktivinod.

(৮)

(প্রভু হে)

এমন দুর্মতি, সংসার ভিতরে,
পড়িয়া আছিহু আমি ।
তব নিজ-জন, কোন মহাজনে,
পাঠাইয়া দিলে তুমি ॥
দয়া করি' মোরে, পতিত দেখিয়া,
কহিল আমারে গিয়া ।
ওহে দীনজন, শুন ভাল কথা,
উল্লসিত হবে হিয়া ॥
তোমারে তারিতে, শ্রীকৃষ্ণচৈতন্য,
নবদ্বীপে অবতার ।
তোমা হেন কত, দীন হীন জনে,
করিলেন ভবপার ॥
বেদের প্রতিজ্ঞা, রাখিবার তরে,
রুক্ষবর্ণ বিপ্রসুত ।
মহাপ্রভু নামে, নদীয়া মাতায়,
সঙ্গে ভাই অবধূত ॥
নন্দসুত যিনি, চৈতন্য গৌসাক্ষি,
নিজ-নাম করি' দান ।
তারিল জগৎ, তুমিও যাইয়া,
লহ নিজ-পরিব্রাণ ॥
সে কথা শুনিয়া, আসিয়াছি নাথ
তোমার চরণতলে ।
ভকতিবিনোদ, কাঁদিয়া কাঁদিয়া,
আপন-কাহিনী বলে ॥

Prayer 8 _____

1. With a mind so evil,
In the midst of this world, Forsaken,
As I lay, Thy Own servant,
A superior person,
Thou didst send.

2. Pitying me,
Fallen as I was,
He came to me and said,—
Thou seem'st humble,
Listen to good words
That will cheer thy heart.

3. To deliver Thee
Sri Krishna Chaitanya
Has appeared in Nabadwip.
Many another like thyself,
As humble and as base,
He has conducted safely across
the sea of the world's tribulations.

4. The promise of the Vedas to fulfill,
The Son of a Brahmin,
Of golden colour,
Bearing the Name of Mahaprabhu,
Fills Nadia township with ecstasy,
In company of the super-ascetic,
His brother.

5. The Supreme Lord Chaitanya,
Who is no other than the Son of Nanda,
By the free gift of His Own Name,
Has wrought the deliverance of the world.
Go thou also, and receive thy salvation.

6. Hearing those words I have come,
O Lord, For the shelter of Thy feet.
Bhaktivinod, crying out in grief.
Narrates the story of himself.

Prayer 8 _____

emona durmati, samsara bhitare
padiya achhinu ami
tava nija-jana, kona mahajane
pathaiya dile tumi [1]
daya kari' more, patita dekhiya
kahila amare giya
ohe dina-jana, suna bhala katha
ullasita habe hiya [2]
tomare tarite, sri-krishna-chaitanya
nabadvipe avatara
toma hena kata, dina-hina jane
karilena bhava-para [3]
vedera pratijna, rakhibara tare
rukma-varna vipra-suta
mahaprabhu name, nadiya mataya
sange bhai avadhuta [4]
nanda-suta jini, chaitanya gosai
nija nama kari' dana
tarila jagat, tumio jaiya
laha nija paritrana [5]
se katha suniya, asiyachhi, natha!
tomara charana-tale
bhakativinoda, kandiya kandiya
apana kahini bale [6]

Prayer 9 _____

na karalun karama, geyana nahi bhela
na sevilun charana tohara
jada-sukhe matiya, apanaku vancha-i
pekhahun chaudisa andhiyara [1]
tuya pada-pankaje, atma-samarpilun
more krpa karabi vidhana [2]
pratijna tohara ai yohi sharanagata
nahi so janaba paramada
so hama duskruti, gati na hera-i ana
ab magon tuya parasada [3]
ana manoratha, nihsesa chhodata
kab ham ha-ubhun tohara
nitya-sevya tuhun nitya-sevaka muni
bhakativinoda bhava sara [4]

(৯)

না করলুঁ করম, গেয়ান নাহি ভেল,
না সেবিলুঁ চরণ তোহার ।
জড়সুখে মাতিয়া, আপনকু বঞ্চই,
পেখলুঁ চৌদিশ আক্শিয়ার ॥
তুই নাথ! করুণা-নিদান ।
তুয়া পদপঙ্কজে আত্ম সমর্পিলুঁ,
মোরে কৃপা করবি বিধান ॥
প্রতিজ্ঞা তোহার ঐ, যো হি শরণাগত,
নাহি সো জানব পরমাদ ।
সো হাম দুষ্কৃতি, গতি না হেরই আন,
আব মাগো তুয়া পরসাদ ॥
আন মনোরথ, নিঃশেষ ছোড়ত,
কব হাম হউবুঁ তোহারা ।
নিত্য সেব্য তুই, নিত্য-সেবক মুঞি,
ভকতিবিনোদ ভাব সারা ॥

Prayer 9 _____

1. I have done no good,
I have had no knowledge,
I have never worshipped Thy feet.
Given to worldly pleasures,
Self-deceived,
I am now encompassed by darkness on every side.

2. Thou, O Lord, art the Fountain of mercy :
At Thy lotus feet
I surrender my soul.
May Thou afford to be kind !

3. This is Thy promise, —
He who seeks My protection
No harm will know.
Sinner as I am,
Finding no other way,
I now beg for Thy favour.

4. Every other desire
Wholly discarding,
O, when shall I be Thine !
Thou art the eternal Master,
I am Thy eternal servant —
This is the sum of Bhaktivinod's musings.

(১০)

(প্রাণেশ্বর) কহবুঁ কি সরম কি বাত ।
ঐছন পাপ নাহি, যো হাম না করলুঁ,
সহস্র সহস্র বেরি নাথ ॥
সোহি করম-ফল, ভবে মোকে পেশই,
দোখ দেওব আব কাহি ।
তখনক পরিণাম, কছু না বিচারলুঁ,
আব পছু তরইতে চাহি ॥
দোখ বিচারই, তুঁহু দণ্ড দেওবি,
হাম্ ভোগ করবুঁ সংসার ।
করত গতাগতি, ভকতজন-সঙ্গে,
মতি রহু চরণে তোহার ॥
আপন চতুরপণ, তুয়া পদে সোঁপলুঁ,
হৃদয়-গরব দূরে গেল ।
দীন দয়াময়, তুয়া কৃপা, নিরমল,
ভকতিবিনোদ আশা ভেল ॥

Prayer 10 _____

1. (Lord of my life) Here I tell Thee the story of my shame !
There is no sin that I did not commit.
Thousands of times and more, O Lord.

2. The fruit of those transgressions weighs me down in this life.
Who is now to blame ? At the time, knowing well,
Deliberately, I refused to consider the end,
Yet now I want to be saved.

3. According to the offence,
Punishment Thou wilt award.
And I shall be put into the bondage of this world.
Even so, through the cycle of those repeated rebirths,
In the company of Thy devotees
May my mind ever repose at Thy feet.

4. This wise, cunning, desire of mine I lay at Thy feet.
The pride of my heart is gone;
Thee, Kindest to the humble,
Thy un-alloyed mercy
Is now Bhaktivinod's only hope.

Prayer 10 _____

(praneshwara!) kahabun ki sarama ki bata
aichhana papa nahi, yo ham na karalun
sahasra sahasra beri natha! [1]
sohi karama-phala, bhave moke pesa-i
dokh deoba aba kahi
takhanaka parinama, kachhu na vicharalun
ab pachhu tara-ite chahi [2]
dokha vichara-i, tuhun danda deobi
hama bhoga karabun samsara
karata gatagati, bhakata-jana-sane
mati rahun charane tohara [3]
apana chaturapana, tuya pade sonpalun
hrdaya-garava dure gela
dina daya-maya, tuya krpa niramala
bhakativinoda asa bhela [4]

Prayer 11 _____

manasa, deha, geha, yo kichhu mora
arpilun tuya pade nanda-kisora [1]
sampade vipade jivane marane
daya mama gela tuya o pada varane [2]
marabi rakhabi yo ichchha tohara
nitya-dasa prati tuya adhikara [3]
janmaobi moye ichchha yadi tora
bhakta-grhe jani janma ha-u mora [4]
kita janma ha-u yatha tuya dasa
bahir-mukha brahma-janme nahi asa [5]
bhukti-mukti-sprha-vihina ye bhakta
labha-ite tan'ka sanga anurakta [6]
janaka, janani, dayita, tanaya
prabhu, guru, pati tuhun—sarva-maya [7]
bhaktivinoda kahe suna kana!
radhanatha! tuhun hamara parana [8]

(১১)

মানস, দেহ, গেহ, যো কিছু মোর ।
অর্পিণুঁ তুয়া পদে, নন্দকিশোর! ॥
সম্পদে-বিপদে, জীবনে-মরণে ।
দায় মম গেলা, তুয়া ও-পদ বরণে ॥
মারবি রাখবি - যো ইচ্ছা তোহারা ।
নিত্যদাস-প্রতি তুয়া অধিকার ॥
জন্মাওবি মোএ ইচ্ছা যদি তোর ।
ভক্তগৃহে জনি জন্ম হউ মোর ॥
কীটজন্ম হউ যথা তুয়া দাস ।
বহির্মুখ ব্রহ্মজন্মে নাহি আশ ॥
ভুক্তি-মুক্তিস্পৃহা বিহীন যে ভক্ত ।
লভইতে তাক সঙ্গ অনুরক্ত ॥
জনক, জননী, দয়িত, তনয় ।
প্রভু, গুরু, পতি - তুই সর্বময় ॥
ভকতিবিনোদ কহে, শুন কান! ।
রাধানাথ! তুই হামার পরাণ ॥

Prayer 11 _____

1. Mind, body, family, whatever is mine,
Youthful Son of Nanda, I tender at Thy feet.
2. In weal and woe, in life and death,
I am relieved of all anxiety, preferring those feet of Thine.
3. Save me or slay me as Thou will'st,
Thou art the Master of Thy eternal servant.
4. If it be Thy will to cause me to be born
May I have birth in the home of Thy devotee.
5. In the dwelling of Thy servant may I be born as a worm,
I have no desire to be born a Brahma averse to Thee. *
6. I crave the boon of the society of Thy devotee
Who has no desire for pleasures or freedom from pains.
7. All, I find in Thee, — father, mother, lover, son,
Lord, preceptor, husband.
8. Hear, O Kana, says Bhaktivinod,
Lord of Radha, Thou art my life.

* A Brahma possesses the power to create a world full of life.

(১২)

অহং-মম-শব্দ-অর্থ্যে যাহা কিছু হয় ।
অর্পিঁলুঁ তোমার পদে, ওহে দয়াময়!।।
আমার আমি ত' নাথ! না রহিনু আর ।
এখন হইনু আমি কেবল তোমার ॥
আমি-শব্দে দেহী জীব অহংতা ছাড়িল ।
ত্বদীয়াভিমান আজি হৃদয়ে পশিল ॥
আমার সর্বস্ব - দেহ, গেহ, অনুচর ।
ভাই, বন্ধু, দারা, সুত, দ্রব্য, দ্বার, ঘর ॥
সে সব হইল তব, আমি হৈনু দাস ।
তোমার গৃহেতে এবে আমি করি বাস ॥
তুমি গৃহস্বামী, আমি সেবক তোমার ।
তোমার সুখেতে চেষ্টা এখন আমার ॥
স্থূল-লিঙ্গ-দেহে মোর সুকৃত দুষ্কৃত ।
আর মোর নহে, প্রভু! আমি ত' নিষ্কৃত ॥
তোমার ইচ্ছায় মোর ইচ্ছা মিশাইল ।
ভকতিবিনোদ আজ আপনে ভুলিল ॥

Prayer 12 _____

1. Whatsoever is meant by the words 'I' and 'mine'
Merciful Lord, At Thy feet I lay.

2. Lord, I myself am no longer mine.
Even now I become solely Thine.

3. The jiva inhabiting this body
With the word I gives up all egoism.
And forthwith, the pride of being Thine
Takes possession of the heart.

4. My all — my body, home, followers,
Brothers, friends, wife, son, chattels, way, house —

5. All these now are Thine, and myself Thy servant.
I am now a mere occupant in Thy house.

6. Thou art the owner of the house, I obey Thy bidding,
Thy pleasure is now my only endeavour.

7. My virtues and defects of this, my gross and subtle body, *
Are now no longer mine, I am redeemed.

8. To Thy will my will is subjoined;
Bhaktivinod from this day forgets himself.

** The subtle, astral body is the body of ideas a person stays inside perpetually, even after their physical body is dead and gone.*

Prayer 12 _____

‘aham’-‘mama’-sabda arthe yaha kichhu haya
arpilun tomara pade ohe daya-maya! [1]

‘amara’ ami ta’ natha! na rahinu ara
ekhana ha-inu ami kevala tomara [2]

‘ami’-sabde dehi jiva ahamta chhadila
tvadiyabhimana aji hrdaye pasila [3]

amara sarvasva, deha, geha, anuchara
bhai, bandhu, dara, suta, dravya, dvara, ghara [4]
se saba ha-ila tava, ami ha-inu dasa
tomara grhete ebe ami kari vasa [5]

tumi grha-svami, ami sevaka tomara
tomara sukhete chesta ekhana amara [6]

sthula-linga-dehe mora sukrta duskrta
ara mora nahe, prabhu! ami ta’ niskrta [7]

tomara ichchhaya mora ichchha misaila
bhakativinoda aja apane bhulila [8]

‘amara’ balite prabhu! ara kichhu nai
tumi-i amara matra pita-bandhu-bhai [1]
bandhu, dara, suta, suta, tava dasi, dasa
sei ta’ sambandhe sabe amara prayasa [2]
dhana, jana, grha, dvara, ‘tomara’ baliya
raksa kari ami matra sevaka ha-iya [3]
tomara karyera tare uparjiba dhana
tomara samsara-vyaya kariba vahana [4]
bhala-manda nahi jani seva-matra kari
tomara samsare ami visaya-prahari [5]
tomara ichchhaya mora indriya-chalana
sravana, darsana, ghrana, bhojana-vasana [6]
nija-sukha lagi’ kichhu nahi kari ara
bhakativinoda bale tava sukha sara [7]

(১৩)

আমার বলিতে প্রভু! আর কিছু নাই ।
তুমিই আমার মাত্র পিতা-বন্ধু-ভাই ॥
বন্ধু, দারা, সুত-সুতা তব দাসী দাস ।
সেই ত' সম্বন্ধে সবে আমার প্রয়াস ॥
ধন, জন, গৃহ, দ্বার 'তোমার' বলিয়া ।
রক্ষা করি আমি মাত্র সেবক হইয়া ॥
তোমার কার্যের তরে উপার্জিব ধন ।
তোমার সংসার ব্যয় করিব বহন ॥
ভালমন্দ নাহি জানি সেবামাত্র করি ।
তোমার সংসারে আমি বিষয়-প্রহরী ॥
তোমার ইচ্ছায় মোর ইন্দ্রিয়-চালনা ।
শ্রবণ, দর্শন, ঘ্রাণ, ভোজনবাসনা ॥
নিজসুখ লাগি' কিছু নাহি করি আর ।
ভকতিবিনোদ বলে, তব সুখ-সার ॥

Prayer 13 _____

1. Lord, there is now nothing left that may be called mine.
Thou alone art my father, friend, brother.

2. Friends, wife, sons, daughters are now Thy servants :
My efforts for them are on Thy account.

3. Wealth, followers, house, way,
— in as much as they belong to Thee —
I maintain them, myself being a mere servant.

4. For Thy service I earn riches,
And bear the expenses of Thy household.

5. I know neither evil nor good, I only serve.
A watchman set to guard the properties of Thy household.

6. My senses I exercise according to Thy direction
And thus I desire to hear, see, smell and taste.

7. Nothing I do for my own pleasure,
Thy pleasure is the essence, says Bhaktivinod.

(১৪)

বস্তুতঃ সকলি তব, জীব কেহ নয় ।
অহং-মম-দ্রমে ভ্রমি' ভোগে শোক-ভয় ॥
অহং-মম-অভিমান এইমাত্র ধন ।
বদ্ধজীব নিজ বলি' জানে মনে মন ॥
সেই অভিমানে আমি সংসারে পড়িয়া ।
হাবুড়ুবু খাই ভবসিঙ্কু সাঁতারিয়া ॥
তোমার অভয় পদে লইয়া শরণ ।
আজি আমি করিলাম আত্মনিবেদন ॥
অহং-মম-অভিমান ছাড়িল আমায় ।
আর যেন মম হৃদে স্থান নাহি পায় ॥
এইমাত্র বল প্রভু! দিবে হে আমারে ।
অহংতা-মমতা দূরে পারি রাখিবারে ॥
আত্মনিবেদন-ভাব হৃদে দৃঢ় রয় ।
হস্তিস্থান সম যেন ক্ষণিক না হয় ॥
ভকতিবিনোদ প্রভু নিত্যানন্দ-পায় ।
মাগে পরসাদ, যাহে অভিমান যায় ॥

Prayer 14 _____

1. In truth all things belong to Thee,
the jiva is not their master ;
Wandering by reason of his error of 'I' and 'mine'
he suffers sorrow and fear.

2. The vanity of 'I' and 'mine'
The bound jiva thinks, in his heart of hearts,
To be the only treasure that is his own.

3. By reason of such vanity
Hurled into this worldly course, I suffer
The pangs of a drowning man
Swimming about in the ocean of the world.

4. Taking refuge at Thy feet that save from all fear
This day I dedicate myself to Thee.

5. The vanity of 'I' and 'mine' has left me now :
May it never find a place in my heart again.
O, this strength alone, O Lord, on me bestow.
That it may enable me to keep at a distance all egotistic pride.

7. May the spirit of renunciation be firmly rooted in the heart.
And not prove to be momentary
like the cleanliness of the elephant after a bath.

8. Bhaktivinod, at the feet of Prabhu Nityananda
Begs for the grace that delivers from all vanity.

Prayer 14 _____

vastutah sakali tava, jiva keha naya
'aham'-'mama'-bhrame bhrami' bhoge soka-bhaya [1]
'aham'-'mama' abhimana ei matra dhana
baddha-jiva nija bali' jane mane mana [2]
sei abhimane ami samsare padiya
habudubu khai bhava-sindhu santariya [3]
tomara abhaya pade laiya sarana
aji ami karilama atma-nivedana [4]
'aham'-'mama' abhimana chhadila amaya
ara yena mama hrde sthana nahi paya [5]
ei matra bala prabhu! dibe he amare
ahamta-mamata dure pari rakhibare [6]
atma-nivedana-bhava hrde drdha raya
hasti-snana sama yena ksanika na haya [7]
bhakativinoda prabhu nityananda-paya
mage parasada, yahe abhimana yaya [8]

nivedana kari prabhu! tomara charane
patita adhama ami jane tribhuvane [1]
ama-sama papi nahi jagat-bhitare
mama-sama aparadhi nahika samsare [2]
sei saba papa ara aparadha ami
parihare pai lajja, saba jana tumi [3]
tumi vina ka'ra ami la-iba sarana?
tumi sarvesvaresvara, vrajendra-nandana [4]
jagata tomara natha! tumi sarva-maya
toma prati aparadha tumi kara ksaya [5]
tumi ta' skhalita-pada janera asraya
tumi vina ara kiba achhe daya-maya [6]
sei-rupa tava aparadhi jana yata
tomara sharanagata ha-ibe satata [7]
bhaktivinoda ebe la-iya sharana
tuya pade kare aja atma-samarpana [8]

(১৫)

নিবেদন করি প্রভু! তোমার চরণে ।
পতিত অধম আমি, জানে ত্রিভুবনে ॥
আমা-সম পাপী নাহি জগৎ-ভিতরে ।
মম সম অপরাধী নাহিক সংসারে ॥
সেই সব পাপ আর অপরাধ, আমি ।
পরিহারে পাই লজ্জা, সব জান' তুমি ॥
তুমি বিনা কা'র আমি লইব শরণ?
তুমি সর্বেশ্বরের, ব্রহ্মেন্দ্রনন্দন ॥
জগৎ তোমার নাথ! তুমি সর্বময় ।
তোমা প্রতি অপরাধ তুমি কর' ক্ষয় ॥
তুমি ত' স্থলিত-পদ জনের আশ্রয় ।
তুমি বিনা আর কেবা আছে, দয়াময়! ॥
সেইরূপ তব অপরাধী জন যত ।
তোমার শরণাগত হইবে সতত ॥
ভকতিবিনোদ এবে লইয়া শরণ ।
তুয়া পদে করে আজ আত্মসমর্পণ ॥

Prayer 15 _____

1. Lord, this I lay at Thy feet ;
I am fallen and most vile, this the three worlds know.
2. There is no sinner so base as myself in the whole world ;
In the universe there is no one whose offence equals mine.
3. Those sins and offences, as Thou know'st
I feel ashamed even to disown.
4. Whither shall I betake myself for shelter except to Thee ?
Thou art the Ruler of all the powers that be,
The Darling Son of Nanda the king of Braja.
5. This world is Thine,
Thou permeatest all things,
Thou wear'st out the offence that is committed towards Thyself.
6. Thou, indeed, art the Refuge of those
Whose steps have gone astray.
What else is there beside Thyself ?
7. Even so, all who offend against Thee
Will ever seek Thy Refuge.
8. Bhaktivinod, seeking the shelter of Thy feet,
At Thy feet surrenders himself this day.

(১৬)

আত্মনিবেদন, তুয়া পদে করি,
হইনু পরম সুখী ।
দুঃখ দূরে গেল, চিন্তা না রহিল,
চৌদিকে আনন্দ দেখি ॥
অশোক অভয়, অমৃত-আধার,
তোমার চরণদ্বয় ।
তাহাতে এখন, বিশ্রাম লভিয়া,
ছাড়িনু ভবের ভয় ॥
তোমার সংসারে, করিব সেবন,
নহিব ফলের ভাগী ।
তব সুখ যাহে, করিব যতন,
হয়ে পদে অনুরাগী ॥
তোমার সেবায়, দুঃখ হয় যত,
সেও ত' পরম সুখ ।
সেবা-সুখ-দুঃখ, পরম সম্পদ
নাশয়ে অবিদ্যা-দুঃখ ॥
পূর্ব ইতিহাস, ভুলিনু সকল,
সেবা-সুখ পেয়ে মনে ।
আমি ত' তোমার, তুমি ত' আমার
কি কাজ অপর ধনে ॥
ভকতিবিনোদ, আনন্দে ডুবিয়া,
তোমার সেবার তরে ।
সব চেষ্টা করে, তব ইচ্ছামত,
থাকিয়া তোমার ঘরে ॥

Prayer 16 _____

1. Having surrendered Myself at Thy feet
I feel supremely happy.
Sorrow has departed
There are no cares.
I find joy on all sides.

2. Free from all sorrows and fears,
Ever the seat of unalloyed bliss,
Are those twin feet of Thine.
In them, even now Resting in repose,
I give up all worldly fear.

3. Thy household I shall serve,
I shall not enjoy the fruit.
I shall endeavour
For what-so-ever pleases Thee
Being enamoured of Thy feet.

4. In Thy service
The sorrows that befall,
Verily, are the highest bliss.
The sorrows and joys of Thy service
Are the best of estates,
They destroy the misery of ignorance.

5. My past history,
I have completely forgot in my mind,
Experiencing the joy of Thy service.
I am, indeed, Thine.
Thou art truly my own,
What other treasure do I need ?

6. Bhaktivinod, Unto Thy service
Immersed in joy, Devotes all his efforts.
In pursuance of Thy will,
Living in Thy house.

Prayer 16 _____

atma-nivedana, tuya pade kari'
ha-inu parama sukhi
duhkha dure gela, chinta na rahila
chaudike ananda dekhi [1]
asoka-abhaya, amrta-adhara
tomara charana-dvaya
tahate ekhana, visrama labhiya
chhadinu bhavera bhaya [2]
tomara samsare, kariba sevana
nahiba phalera bhagi
tava sukha yahe, kariba yatana
ha'ye pade anuragi [3]
tomara sevaya, duhkha haya yata
seo ta' parama sukha
seva-sukha-duhkha, parama sampada
nasaye avidya-duhkha [4]
purva itihasa, bhulinu sakala
seva-sukha peye mane
ami ta' tomara, tumi ta' amara
ki kaja apara dhane [5]
bhakativinoda, anande dubiya
tomara sevara tare
saba chesta kare, tava ichchha mata
thakiya tomara ghare [6]

গোপ্তপেত্ব-বরণ

Goptritve Varana

Loving Acceptance of the Lord as my Protector

(১৭)

কি জানি কি বলে, তোমার ধামেতে,

হইনু শরণাগত ।

তুমি দয়াময়, পতিতপাবন,

পতিত-তারণে রত ॥

ভরসা আমার, এইমাত্র নাথ!

তুমি ত' করুণাময় ।

তব দয়াপাত্র, নাহি মোর সম,

অবশ্য ঘুচাবে ভয় ॥

আমারে তারিতে, কাহারো শক্তি,

অবনী-ভিতরে নাহি ।

দয়াল ঠাকুর ঘোষণা তোমার,

অধম পামরে ব্রাহ্মি ॥

সকল ছাড়িয়া, আসিয়াছি আমি,

তোমার চরণে, নাথ!

আমি নিত্যদাস, তুমি পালয়িতা,

তুমি গোপ্তা, জগন্নাথ! ॥

তোমার সকল, আমি মাত্র দাস,

আমারে তারিবে তুমি ।

তোমার চরণ, করিনু বরণ,

আমার নহি ত' আমি ॥

ভকতিবিনোদ, কাঁদিয়া শরণ,

ল'য়েছে তোমার পায় ।

স্কমি' অপরাধ, নামে রুচি দিয়া,

পালন করহে তায় ॥ ॥

Prayer 17 _____

1. I do not know by what power I am impelled,
Thy abode I seek for refuge.
Full of mercy, Purifier of sinners,
Thou art ever bent on the deliverance of the fallen.

2. My only hope, O Lord, is this,
That Thou surely art kind.
There is not another who needs
Thy mercy more than myself,
Thou wilt surely drive away all my fear.

3. No one in all the world
Has the power to deliver me.
Cherished Lord, full of mercy, by Thy declaration
Save me the basest of sinners.

4. Having considered everything
I have thus come to Thy feet, O Lord.
I am ever the servant and thou the Maintainer.
Thou, Lord of the world, art my Protector.

5. I am but servant, all is Thine ;
Me, Thou wilt deliver.
I take hold of Thy feet.
I, indeed, am not mine.

6. Bhaktivinod has taken refuge
At Thy feet, crying.
To forgive offence, imbue me with love for Thy Name.
And him maintain, for I belong to Thee.

ki jani ki bale, tomara dhamete
ha-inu sharanagata
tumi daya-maya, patita-pavana
patita-tarane rata [1]
bharasa amara, ei matra natha!
tumi ta' karuna-maya
tava daya-patra, nahi mora sama
avasya ghuchabe bhaya [2]
amare tarite, kaharo sakati
avani-bhitare nahi
dayala thakura! ghosana tomara
adhama pamare trahi [3]
sakala chhadiya, asiyachhi ami
tomara charane natha!
ami nitya-dasa, tumi palayita
tumi gopta, jagannatha! [4]
tomara sakala, ami matra dasa
amare taribe tumi
tomara charana, karinu varana
amara nahi ta' ami [5]
bhakativinoda, kandiya sarana
la'yechhe tomara paya
ksami' aparadha, name ruchi diya
palana karahe taya [6]

dara, putra, nija-deha, kutumba palane
sarvada vyakula ami chhinu mane mane [1]
kemanе arjiba artha yasa kise paba
kanya-putra-vivaha kemanе sampadiba [2]
ebe atma-samarpane chinta nahi ara
tumi nirvahibe prabho! samsara tomara [3]
tumi ta' palibe more nija-dasa jani'
tomara sevaya prabhu! bada sukha mani [4]
tomara ichchhaya prabhu, saba karya haya
jiva bale—'kari ami', se ta' satya naya [5]
jiva ki karite pare, tumi na karile
asa matra jiva kare, tava ichchha phale [6]
nischinta ha-iya ami seviba tomaya
grhe bhala-manda ha'le nahi mora daya [7]
bhaktivinoda nija-svatantrya tyajiya
tomara charana seve akinchana ha-iya [8]

(১৮)

দারা-পুত্র-নিজ-দেহ-কুটুম্বপালনে ।
সর্বদা ব্যাকুল আমি ছিনু মনে মনে ॥
কেমনে অর্জিব অর্থ, যশ কিসে পাব ।
কন্যা-পুত্র-বিবাহ কেমনে সম্পাদিব ॥
এবে আত্মসমর্পণে চিন্তা নাহি আর ।
তুমি নির্বাহিবে প্রভু! সংসার তোমার ॥
তুমি ত' পালিবে মোরে নিজদাস জানি ।
তোমার সেবায় প্রভু! বড় সুখ মানি ॥
তোমার ইচ্ছায় প্রভু! সর্ব কার্য্য-হয় ।
জীব বলে, করি আমি, সে ত' সত্য নয় ॥
জীব কি করিতে পারে, তুমি না করিলে?
আশামাত্র জীব করে, তব ইচ্ছা-ফলে ॥
নিশ্চিন্ত হইয়া আমি সেবিব তোমায় ।
গৃহে ভাল-মন্দ হলে নাহি মোর দায় ॥
ভকতিবিনোদ নিজ-স্বাতন্ত্র্য ত্যজিয়া ।
তোমার চরণ সেবে' অকিঞ্চন হইয়া ॥

Prayer 18 _____

1. For the maintenance of wife, son, body, kin
I was ever anxious in my mind.

2. How to earn money, win fame
Accomplish the marriage of son and daughter.

3. By self-surrender there is no more anxiety now.
Thou, Lord, wilt provide for the maintenance of Thy household.

4. Thou wilt surely maintain me,
Recognising me as Thy own servant.
I feel the greatest joy serving Thee, O Lord.

5. All things happen by Thy will, O Lord.
The self says I am the actor. It is not true.

6. Can the jiva do anything unless Thou doest ?
The jiva can only hope, for such is Thy will.

7. I will serve Thee, relieved of all anxiety.
I am not responsible for any good or evil in the household.

8. Bhaktivinod, giving up his own freedom
Without desiring any other thing, serves only Thy feet.

(১৯)

সর্বস্ব তোমার, চরণে সঁপিয়া,
পড়েছি তোমার ঘরে ।
তুমি ত' ঠাকুর তোমার কুকুর,
বলিয়া জানহ মোরে ॥
বাঁধিয়া নিকটে, আমারে পালিবে,
রহিব তোমার দ্বারে ।
প্রতীপ-জনে, আসিতে না দিব,
রাখিব গড়ের পারে ॥
তব নিজজন, প্রসাদ সেবিয়া,
উচ্ছিষ্ট রাখিবে যাহা ।
আমার ভোজন, পরম-আনন্দে
প্রতিদিন হবে তাহা ॥
বসিয়া শুইয়া, তোমার চরণ,
চিন্তিব সতত আমি ।
নাচিতে নাচিতে, নিকটে যাইব,
যখন ডাকিবে তুমি ॥
নিজের পোষণ, কভু না ভাবিব,
রহিব ভাবের ভরে ।
ভকতিবিনোদ, তোমারে পালক,
বলিয়া বরণ করে ॥

Prayer 19 _____

1. I have surrendered my all at Thy feet.
I have thrown myself on Thy household.
Thou art the Supreme Lord; as Thy dog
May Thou accept me.

2. Chaining me close to Thee Thou wilt maintain me ;
I shall lie at Thy door-step.
Who is opposed to Thee I will not allow to enter.
I will ever keep him outside the bounds.

3. What is left over, the refuse of Thy meals,
After being honoured by Thy own,
Will be my food every day.
On it I will feed with the greatest joy.

4. Sitting up or lying down, on Thy feet
I will meditate without a pause :
And dancing I will come to Thee with joy
Whenever Thou callest.

5. I never will think for my own nourishment ;
I will ever cherish love.
Bhaktivinod elects Thee as his Protector.

Prayer 19 _____

sarvasva tomara, charane sanpiya
padechhi tomara ghare
tumi ta' thakura, tomara kukkura
baliya janaha more [1]
bandhiya nikate, amare palibe
rahiba tomara dvare
pratipa-janere, asite na diba
rakhiba gadera pare [2]
tava nija-jana, prasada seviya
uchchhista rakhibe yaha
amara bhojana, parama-anande
prati-dina habe taha [3]
basiya suiya, tomara charana
chintiba satata ami
nachite nachite, nikate yaiba
yakhana dakibe tumi [4]
nijera posana, kabhu na bhaviba
rahiba bhavera bhare
bhakativinoda, tomare palaka
baliya varana kare [5]

tumi sarbehshwareshwara, brajendra-kumara!
tomara ichchhaya visve srijana samhara [1]
tava ichchha-mata brahma karena srijana
tava ichchha-mata vishnu karena palana [2]
tava ichchha-mata shiva karena samhara
tava ichchha-mate maya srije karagara [3]
tava ichchha-mata jivera janama-marana
samriddhi-nipata dukkha sukha-samghatana [4]
michhe maya-baddha jiva asa-pase phire
tava ichchha vina kichhu karite na pare [5]
tumi to' rakshaka ara palaka amara
tomara charana bina asa nahi ara [6]
nija-bala-chesta prati bharasa chhadiya
tomara ichchhaya achhi nirbhara kariya [7]
bhaktivinoda ati dina akinchana
tomara ichchhaya ta'ra jibana marana [8]

(২০)

তুমি সর্বেশ্বরেশ্বর, ব্রহ্মেন্দ্রকুমার!
তোমার ইচ্ছায় বিশ্ব সৃজন সংহার ॥
তব ইচ্ছামত ব্রহ্মা করেন সৃজন ।
তব ইচ্ছামত বিষ্ণু করেন পালন ॥
তব ইচ্ছামতে শিব করেন সংহার ।
তব ইচ্ছামতে মায়া সৃজে কারাগার ॥
তব ইচ্ছামতে জীবের জনম-মরণ ।
সমৃদ্ধি-নিপাত দুঃখ সুখ-সংঘটন ॥
মিছে মায়াবদ্ধ জীব আশাপাশে ফিরে ।
তব ইচ্ছা বিনা কিছু করিতে না পারে ॥
তুমি ত' রক্ষক আর পালক আমার ।
তোমার চরণ বিনা আশা নাহি আর ॥
নিজ-বল-চেষ্টা-প্রতি ভরসা ছাড়িয়া ।
তোমার ইচ্ছায় আছি নির্ভর করিয়া ॥
ভকতিবিনোদ অতি দীন অকিঞ্চন ।
তোমার ইচ্ছায় তার জীবন মরণ ॥

Prayer 20 _____

1. Thou, Son of the Lord of Braja, art the Sovereign.
Paramount over all rulers.
Creation and dissolution in the world
Take place in accordance with Thy will.
2. In accordance with Thy will Brahma creates.
According to Thy will Vishnu maintains.
3. Shiva destroys according to Thy will.
Maya, Thy illusory power,
Builds the prison world in accordance with Thy will.
4. Thy will is the cause of the birth and death of the Jivas,
Their prosperity and ruin, joy and sorrow.
5. Fettered by Thy illusory power the Jiva vainly
turns about in the meshes of hope;
It can do nothing without Thy will.
6. Thou art, indeed, the Protector and Maintainer of myself.
I have no other hope except Thy feet.
7. Leaving behind all dependence
On my own strength and contrivance
I now live in reliance on Thy will;
Bhaktivinod is most humble and desires nothing.
He lives and dies in accordance with Thy will.

বিশ্ৰম্ভাত্মিকা

Visrambhatmika

Having faith that Krishna will protect me

(২১)

বিশ্ৰম্ভাত্মিকা

এখন বুঝিঁনু প্রভু! তোমার চরণ ।
অশোক-অভয়ামৃত-পূর্ণ সর্বক্ষণ ॥
সকল ছাড়িয়া তুয়া চরণকমলে ।
পড়িয়াছি আমি, নাথ! তব পদতলে ॥
তব পাদপদ্ম, নাথ! রক্ষিবে আমারে ।
আর রক্ষাকর্তা নাহি এ ভবসংসারে ॥
আমি তব নিত্যদাস - জানিঁনু এবার ।
আমার পালন-ভার এখন তোমার ॥
বড় দুঃখ পাইয়াছি স্বতন্ত্র জীবনে ।
সব দুঃখ দূরে গেল ও পদ-বরণে ॥
যে-পদ লাগিয়া রমা তপস্যা করিলা ।
যে-পদ পাইয়া শিব শিবত্ব লভিলা ॥
যে-পদ লভিয়া ব্রহ্মা কৃতার্থ হইলা ।
যে পদ নারদ-মুনি হৃদয়ে ধরিলা ॥
সেই সে অভয় পদ শিরেতে ধরিয়া ।
পরম-আনন্দে নাচি পদগুণ গাইয়া ॥
সংসার-বিপদ হ'তে অবশ্য উদ্ধার ।
ভকতিবিনোদে, ও পদ করিবে তোমার ॥

Prayer 21 _____

1. I have now understood that Thy feet, O Lord.
Are ever full of the nectar that dispels all fear and sorrow.
2. I have surrendered everything at Thy lotus feet :
I have laid myself down, O Lord, under the shelter of Thy feet.
3. Thy lotus feet, O Lord, be my protection.
No other protector have I in this worldly sojourn.
4. I know now that I am Thy eternal servant ;
The charge of my maintenance now belongs to Thee.
5. In the life that was unsubmitive to Thee
I suffered much sorrow.
All my miseries are ended by gaining those holy feet of Thine.
6. For gaining those feet Ramaa* practised austerities.
By obtaining Thy feet Shiva attained his own well-being.
7. Thy feet fulfilled all the desire of Brahma.
Narad Muni clasped Thy feet to his heart.
8. Thy feet that chase away all fear, I hold on my head.
And dance with the greatest joy and sing the praises of Thy feet.
9. From the perils of the worldly journey
Thy feet will surely deliver Bhaktivinod.

* Goddess Lakshmi-Devi

ekhana bhujhinu prabhu! tomara charana
asoka-abhayamrta-purna sarva-ksana [1]
sakala chhadiya tuya charana-kamale
padiyachhi ami natha! tava pada-tale [2]
tava pada-padma, natha! raksibe amare
ara raksa-karta nahi e bhava-samsare [3]
ami tava nitya dasa—janinu e-bara
amara palana-bhara ekhana tomara [4]
bada dukkha paiyachhi svatantra jivane
saba dukkha dure gela, o pada varane [5]
ye pada lagiya rama tapasya karila
ye-pada paiya Shiva ‘Shivatva’ labhila [6]
ye-pada labhiya brahma krtartha ha-ila
ye-pada narada-muni hrdaye dharila [7]
sei se abhaya pada sirete dhariya
parama-anande nachi pada-guna gaiya [8]
samsara-vipada ha’te avasya uddhara
bhakativinoda (o)-pada karibe tomara [9]

Prayer 22 _____

tumi ta' maribe yare ke tare rakhite pare
tava ichchha-vasa tribhuvana
brahma adi-deva-gana tava dasa aganana
kare tava ajnara palana [1]
tava ichchha-mate yata graha-gana avirata
subhasubha phala kare dana
roga-soka-mrti-bhaya tava ichchha-mate haya
tava ajna sada balavan [2]
tava bhaye vayu vaya chandra-surya samudaya
sva-sva-niyamita-karya kare
tumi ta' paramesvara parabrahma paratpara
tava vasa bhakata-antare [3]
sada-suddha siddha-kama bhakata-vatsala nama
bhakata-janera nitya-svami
tumi ta' rakhibe yare ke tare marite pare
sakala vidhira vidhi tumi [4]
tomara charane natha! kariyachhe pranipata
bhakativinoda tava dasa
vipada ha-ite svami! avasya tahare tumi
raksibe,—tahara e visvasa [5]

(২২)

তুমি ত' মারিবে যারে, কে তারে রাখিতে পারে,

তব ইচ্ছা-বশ ত্রিভুবন ।

ব্রহ্মা-আদি দেবগণ তব দাস অগণন,

করে তব আজ্ঞার পালন ॥

তব ইচ্ছামতে যত, গ্রহগণ অবিরত,

শুভাশুভ ফল করে দান ।

রোগ-শোক-মৃতি-ভয়, তব ইচ্ছামতে হয়,

তব আজ্ঞা সদা বলবান্ ॥

তব ভয়ে বায়ু বয়, চন্দ্র-সূর্য্য সমুদয়,

স্ব-স্ব নিয়মিত কার্য্য করে ।

তুমি ত' পরমেশ্বর, পরব্রহ্ম পরাংপর,

তব বাস ভকত অন্তরে ॥

সদা-শুদ্ধ সিদ্ধকাম, ভকতবৎসল নাম,

ভকত জনের নিত্যস্বামী ।

তুমি ত' রাখিবে যারে, কে তারে মারিতে পারে,

সকল বিধির বিধি তুমি ॥

তোমার চরণে নাথ! করিয়াছে প্রণিপাত,

ভকতিবিনোদ তব দাস ।

বিপদ হইতে স্বামী! অবশ্য তাহারে তুমি

রক্ষিবে, - তাহার এ বিশ্বাস ॥

Prayer 22 _____

1. Whom Thou wills to slay, Who can protect ?
The three worlds are subject to Thy will.
Brahma and all the gods Are Thy servants numberless.
They all carry out Thy commandments.

2. In accordance with Thy will the planets constantly
Shed the gifts of their good and evil influences.
Disease, sorrow, death, fear
Obey Thy will.
Thy command ever prevails.

3. Fear of Thee makes the wind blow,
And the Sun and the Moon and everything
Perform each its allotted task.
Thou art the Supreme Lord,
Great beyond all things and the Goal Absolute.

4. Thou hast Thy abode in the heart of Thy devotee.
Eternally pure, with every wish fulfilled,
Thy Name is Love for Thy devotees.
The eternal Lord of those that love only Thee.
Whom Thou protect'st Who can slay?
Thou art the Law unto all laws.

5. At Thy feet, O Lord, Bhaktvinod,
Thy servant has made his submission.
From all danger His Master will surely deliver him,
— This faith he doth cherish.

(২৩)

আত্মসমর্পণে গেলা অভিমান ।
নাহি করবু নিজ রক্ষা-বিধান ॥
তুয়া ধন জানি তুই রাখবি, নাথ!
পাল্য গোধান জ্ঞান করি' তুয়া সাথ ॥
চরাওবি মাধব! যামুনতীরে ।
বংশী বাজাওত ডাকবি ধীরে ॥
অঘ-বক মারত রক্ষা-বিধান ।
করবি সদা তুই গোকুল কান! ॥
রক্ষা করবি তুই নিশ্চয় জানি ।
পান করবুঁ হাম যামুন-পানি ॥
কালিয়-দেখি করবি বিনাশা ।
শোধবি নদীজল, বাড়াওবি আশা ॥
পিয়ত দাবানল রাখবি মোয় ।
গোপাল, গোবিন্দ নাম তব হোয় ॥
সুরপতি-দুর্মতি-নাশ বিচারি ।
রাখবি বর্ষণে, গিরিবরধারি! ॥
চতুরানন করব যব চোরি ।
রক্ষা করবি মোয়ে, গোকুল-হরি! ॥
ভকতিবিনোদ - তুয়া গোকুল-ধন ।
রাখবি কেশব! করত যতন ॥

Prayer 23 _____

1. By the act of self-surrender all my vanity is gone,
I shall not try to provide for my safety.

2 Thy precious possession Thou wilt protect, I know.
By Thy company I know those cattle that Thou maintain'st.

3 Thou, Madhaba, wilt pasture them on the bank of the Yamuna,
And call them softly by the music of Thy flute.

4. Thou wilt provide full security by slaying Agha and Baka !
O Kana! Son of the settlement of cowherds !

5 Knowing certainly that Thou wilt protect
I shall drink the water of the Yamuna.

6 Thou wilt destroy the effects of all contamination
By the serpent Kaliya —
Thou wilt purify the water of the stream and foster hope.

7 Thou wilt defend me by eating up the forest fire.
Thou art named Gopala and Govinda !

8 Wishing to destroy the malice of Indra the king of the gods
Thou, Holder of the mighty mount, wilt save all from the showers.

9 And when Brahma the four faced one commits theft,—
Thou, Hari of the cowherd settlement, wilt protect.

10 Bhaktivinod is Thy property of Gokul,
Him Keshava will protect with care.

atma-samarpane gela abhimana
nahi karabun nija raksa-vidhana [1]
tuya dhana jani' tuhun rakhabi natha!
palya go-dhana jani kari' tuya satha [2]
charaobi madhava! yamuna-tire
vamsi bajaota dakabi dhire [3]
agha-baka marata raksa vidhana
karabi sada tuhun gokula-kana! [4]
raksa karabi tuhun nischaya jani
pana karabun hama yamuna-pani [5]
kaliya-dokha karabi vinasa
sodhabi nadi-jala badaobi asa [6]
piyata davanala rakhabi moyo
'gopala' 'govinda' nama tava hoyo [7]
surapati durmati-nasa vichari'
rakhabi varsane giri-vara-dhari! [8]
chaturanana karaba yava chori
raksa karabi moye gokula-hari! [9]
bhakativinoda tuya gokula-dhana
rakhabi keshava! karata yatana [10]

chhodata purusa-abhimana
kinkari ha-ilun aji, kana! [1]
varaja-vipine sakhi-satha
sevana karabun radha-natha! [2]
kusume ganthabun hara
tulasi-mani-manjari tara [3]
yatane deobun sakhi-kare
hate laoba sakhi adare [4]
sakhi diba tuya duhunka gale
durata herabun kutuhale [5]
sakhi kahaba, suna sundari
rahabi kunje mama kinkori [6]
ganthabi mala manoharini
niti radha-krishna-vimohini [7]
tuya raksana-bhara hamara
mama kunja-kutira tohara [8]
radha-madhava-sevana-kale
rahabi hamara antarale [9]
tambula saji' karpura ani'
deobi moye apana jani' [10]
bhaktivinoda suni' bata
sakhi-pade kare pranipata [11]

(২৪)

ছোড়ত পুরুষ-অভিমান ।
কিঙ্করী হইলুঁ আজি, কান! ॥
বরজ-বিপিনে সখীসাথ ।
সেবন করবুঁ, রাধানাথ! ॥
কুসুমে গাঁথবুঁ হার ।
তুলসী মণিমঞ্জরী তার ॥
যতনে দেওবুঁ সখীকরে ।
হাতে লওব সখী আদরে ॥
সখী দিব তুয়া দুঃখ গলে ।
দূরত হেরবুঁ কুতূহলে ॥
সখী কহব, - শুন সুন্দরী!
রহবি কুঞ্জে মম কিঙ্করী ।
গাঁথবি মালা মনোহারিণী ॥
নিতি রাধাকৃষ্ণ-বিমোহিনী ॥
তুয়া রক্ষণ ভার হামারা ।
মম কুঞ্জকুটীর তোহারা ॥
রাধামাধব সেবনকালে ।
রহবি হামার অন্তরালে ॥
তাম্বুল সাজি' কপূর আনি ।
দেওবি মোএ আপন জানি' ॥
ভকতিবিনোদ শূনি' বাত ।
সখীপদে করে প্রণিপাত ॥

Prayer 24 _____

1. I give up the vanity of the error that I am a male.
This day, O Kana, I become
Thy hand-maid pledged to do Thy bidding.
2. In the groves of Braja in the company of Her confidantes
I will serve the Lord of Radha.
3. I will make the garland of flowers
In which the Tulasi will be the jewelled pendant.
4. In the hands of the confidante I will place it with care,
And she will hold it in her hands with loving regard,
- 5 She will place it round the necks of Ye both;
And I shall watch from a distance with solicitude.
6. The confidante will say, Listen, fair one,
Do you stay in my grove as my attendant.
- 7 And daily you shall weave beautiful garlands
To charm Radha and Krishna.
- 8 The charge of your maintenance is mine
My cottage in the grove is yours.
- 9 When I serve Radha Krishna
You will attend behind me.
- 10 Making up the betel and fetching the camphor
You will bring each of them to me knowing I am yours.
- 11 Bhaktivinod hearing these words
Makes obeisance to the feet of the confidante.

বর্জনাত্মিকা

Varjanatmika

Renouncing conduct averse to Devotion

(২৫)

বর্জনাত্মিকা

কেশব! তুয়া জগত বিচিত্র ।
করমবিপাকে, ভব-বন ভ্রমই,
পেখলুঁ রঙ্গ বহু চিত্র ॥
তুয়া পদ-বিস্মৃতি, আ-মর যন্ত্রণা,
ক্লেশ-দহনে দহি' যাই ।
কপিল, পতঞ্জলি, গৌতম, কণভোজী,
জৈমিনি, বৌদ্ধ আওয়ে ধাই' ॥
তব কোই নিজ-মতে, ভুক্তি মুক্তি যাচত,
পাতই নানাবিধ ফাঁদ ।
সো-সবু-বঞ্চক, তুয়া ভক্তি বহির্মুখ
ঘটাওয়ে বিষম পরমাদ ॥
বৈমুখ-বঞ্চনে, ভট সো-সবু,
নিরমিল বিবিধ পসার ।
দগুৱৎ দূরত, ভকতিবিনোদ ভেল,
ভকতচরণ করি, সার ॥

Prayer 25 _____

1. Thy world, O Keshava, is so strange !
As the result of selfish acts
Compelled to roam the wilds of this universe
I have beheld many a curious sight.

2. Forgetfulness of Thy feet,
Which is suffering unto death,
It burns me with its scorching pain.
Kapila, Patanjali, Gautama, Kanada,
Jaimini and Buddha hasten to my aid.

3. Every one of them declares his own opinion as Thine.
And making offers of enjoyment and salvation
Each sets many a trap for me.
All those deceivers
Being opposed to Thy service
Are a source of fatal danger.

4. For the purpose of deceiving the ungodly
Every one of them is most cunning
And is provided with many a tempting bait.
Bhaktivinod from afar
Makes his obeisance to them,
Regarding as essential the refuge of the feet of Thy devotees.

keshava! tuyā jagata vichitra
karama-vipake, bhava-vana-bhrama-i
pekhalun ranga bahu chitra [1]
tuyā pada-vismṛti, a-mara yantrana
klesa-dahane dahi' yai
kapila patanjali, gautama kanabhoji
jaimini, bauddha aoye dhai [2]
tava ka-i' nija mate, bhukti mukti yachata
pata-i nana-vidha phanda
so sabu—vanchaka, tuyā bhakti-bahir-mukha
ghataoye visama paramada [3]
vaimukha-vanchane, bhata so-sabu niramila vividha pasara
dandavat durata, bhakti-vinoda bhela
bhakata-charana kari' sara [4]

tuya bhakti-pratikula dharma yate raya
parama yatane taha tyajiba nischaya [1]
tuya bhakti-bahirmukha sanga na kariba
gauranga-virodhi-jana-mukha na heriba [2]
bhakti-pratikula sthane na kari vasati
bhaktira apriya karye nahi kari rati [3]
bhaktira virodhi grantha patha na kariba
bhaktira virodhi vyakhya kabhu na suniba [4]
gauranga-varjita sthana tirtha nahi mani
bhaktira badhaka jnana-karma tuchchha jani [5]
bhaktira badhaka kale na kari adara
bhakti-bahirmukha nija jane jani para [6]
bhaktira badhika sprha kariba varjana
abhakta-pradatta anna na kari grahana [7]
yaha kichhu bhakti-pratikula bali' jani
tyajiba yatane taha e nischaya vani [8]
bhaktivinoda padi' prabhura charane
magaye sakati pratikulyera varjane [9]

(২৬)

তুয়া-ভক্তি-প্রতিকূল ধর্ম যাতে রয় ।
পরম যতনে তাহা ত্যজিব নিশ্চয় ॥
তুয়া-ভক্তি-বহিমুখ সঙ্গ না করিব ।
গৌরাঙ্গবিরোধি-জন-মুখ না হেরিব ॥
ভক্তি-প্রতিকূল স্থানে না করি বসতি ।
ভক্তির অপ্রিয় কার্যো নাহি করি রতি ॥
ভক্তির বিরোধী গ্রন্থ পাঠ না করিব ।
ভক্তির বিরোধী ব্যাখ্যা কভু না শুনিব ॥
গৌরাঙ্গবর্জিত স্থান তীর্থ নাহি মানি ।
ভক্তির বাধক জ্ঞান-কর্ম তুচ্ছ জানি ॥
ভক্তির বাধক কালে না করি আদর ।
ভক্তি-বহিমুখ নিজ-জনে জানি পর ॥
ভক্তির বাধিকা স্পৃহা করিব বর্জন ।
অভক্ত-প্রদত্ত অন্ন না করি গ্রহণ ॥
যাহা কিছু ভক্তি-প্রতিকূল বলি' জানি ।
ত্যজিব যতনে তাহা, এ নিশ্চয় বাণী ॥
ভকতিবিনোদ পড়ি' প্রভুর চরণে ।
মাগয়ে শকতি প্রাতিকুল্যের বর্জনে ॥

Prayer 26 _____

1. That which maintains as duty aversion to Thy service
I will assuredly discard with the utmost care,
2. I will not cultivate the society of those who refuse to serve,
I will not see the faces of those who oppose Gauranga.
3. I will never dwell at the place that obstruct my devotion.
I have no relish for work that contravenes the service of the Lord.
4. I will never read the book that is opposed to devotion,
Nor ever listen to any interpretation that forbids Thy service.
5. I will never regard as sacred
any spot from which Gauranga is banished.
I hold as trivial the work and knowledge that hinder devotion.
6. I do not esteem the season that stands in the way of Thy service ;
Those kindred who are disinclined to serve Thee
I hold as strangers.
7. I will give up every desire that hampers devotion.
I will not touch the food that is offered by atheists.
8. Whatever I know to be contrary to devotion
I will carefully avoid, this I do strongly affirm.
9. Bhaktivinod falling at the feet of the Lord
Begs for strength to give up everything opposed to devotion.

(২৭)

বিষয়বিমূঢ় আর মায়াবাদী জন ।
ভক্তিশূন্য দুহুঁহে প্রাণ ধরে অকারণ ॥
এই দুই-সঙ্গ নাথ! না হয় আমার ।
প্রার্থনা করিয়ে আমি চরণে তোমার ॥
সে দুয়ের মধ্যে বিষয়ী তবু ভাল ।
মায়াবাদী সঙ্গ নাহি মাগি কোন কাল ॥
বিষয়ী-হৃদয় যবে সাধুসঙ্গ পায় ।
অনায়াসে লভে ভক্তি ভক্তের কৃপায় ॥
মায়াবাদ-দোষ যার হৃদয়ে পশিল ।
কুতর্কে হৃদয় তার বজ্রসম ভেল ॥
ভক্তির স্বরূপ, আর বিষয়, আশ্রয় ।
মায়াবাদী অনিত্য বলিয়া সব কয় ॥
ধিক্ তা'র কৃষ্ণ-সেবা-শ্রবণ-কীর্তন ।
কৃষ্ণ-অঙ্গে বজ্র হানে তাহার শ্রবন ॥
মায়াবাদ সম ভক্তি-প্রতিকূল নাই ।
অতএব মায়াবাদী-সঙ্গ নাহি চাই ॥
ভকতিবিনোদ মায়াবাদ দূর করি ।
বৈষ্ণব সঙ্গেতে বৈসে নামাশ্রয় ধরি' ॥

Prayer 27 _____

1. One intoxicated with worldliness,
And he who regards everything as illusion,
Both live in vain, being void of devotion to Thee.
2. At Thy feet I pray that I may never have cause
To associate with either of them.
3. Yet the worldling is rather the better of the two;
I never covet the company of the mayavadin.
4. If by chance the hearts of worldly persons
Come into contact with Thy devotees
They easily attain to devotion to Thee,
By the mercy of devotees.
5. The heart in which the offence of illusionism once enters
Is turned hard as thunderbolt by sophistries.
6. Devotion itself, its object and possessor alike
Are declared to be transitory by the illusionist.
7. Fie to his pretence of service,
Listening to and chanting of Krishna !
His prayers smite the body of Krishna with blows
More cruel than the thunderbolt.
- 8 Mayavad is altogether opposed to devotion,
And for this reason I never covet the society of the mayavadin.
- 9 Bhaktivinod, casting away illusionism,
Abides in the society of Vaishnavas
Under the shelter of Thy Holy Name.

visaya-vimudha ara mayavadi jana
bhakti-sunya dunhe prana dhare akarana [1]
ei dui sanga natha! na haya amara
prarthana kariye ami charane tomara [2]
se du'yera madhye visayi tabu bhala
mayavadi-sanga nahi magi kona kala [3]
visayi-hrdaya yabe sadhu-sanga paya
anayase labhe bhakti bhaktera krpaya [4]
mayavada-dosa yara hrdaye pasila
kutarke hrdaya tara vajra-sama bhela [5]
bhaktira svarupa ara 'visaya', 'asraya'
mayavadi 'anitya' baliya saba kaya [6]
dhik tara krishna-seva sravana-kirtana
krishna-ange vajra-hane tahara stavana [7]
mayavada sama bhakti-pratikula nai
ataeva mayavadi-sanga nahi chai [8]
bhakativinoda mayavada dura kari'
vaishnava sangete vaise namasraya dhari' [9]

ami ta' svananda-sukhada-vasi
radhika-madhava-charana-dasi [1]
dunhara milane ananda kari'
dunhara viyoge dukhete mari [2]
sakhi-sthali nahi heri nayane
dekhile saibyake padaye mane [3]
ye ye pratikula chandrara sakhi
prane dukkha pai tahare dekhi' [4]
radhika-kunja andhara kari'
la-ite chahe se radhara hari [5]
sri-radha-govinda-milana-sukha
pratikula-jana na heri mukha [6]
radha-pratikula yateka jana
sambhasane kabhu na haya mana [7]
bhakativinoda sri-radha-charane
sanpechhe parana ativa yatane [8]

(২৮)

আমি ত' স্বানন্দ-সুখদবাসী ।
রাধিকামাধব-চরণদাসী ॥
দুঁহার মিলনে আনন্দ করি ।
দুঁহার বিয়োগে দুঃখেতে মরি ॥
সখীস্থলী নাহি হেরি নয়নে ।
দেখিলে শৈব্যাকে পড়য়ে মনে ॥
যে-যে প্রতিকূল চন্দ্রার সখী ।
প্রাণে দুঃখ পাই তাহারে দেখি' ॥
রাধিকা-কুঞ্জ আঁধার করি ।
লইতে চাহে সে রাধার হরি ॥
শ্রীরাধাগোবিন্দ-মিলন-সুখ ।
প্রতিকূলজন না হেরি মুখ ॥
রাধা-প্রতিকূল যতেক জন ।
সস্তাষণে কভু না হয় মন ॥
ভকতিবিনোদ শ্রীরাধাচরণে ।
সঁপেছে পরাণ অতীব যতনে ॥

Prayer 28 _____

1. I, indeed, am a denizen of the grove called
The pursuance of the joy of my own self.
A hand-maid tending the feet of Radhika and Madhava.
2. I rejoice at the union of the Divine Pair
And die by the grief at separation that parts them.
3. I never cast my glance on the place of pastime
of the maidens who are their confidential associates ;
I am reminded of Shaibya whenever I behold the site.
4. My heart is smitten with grief as I see those
Who are the confidantes of Chandra opposed to Radhika.
5. She wants to take away the Hari of Radha
Causing the grove of Radhika to be overcast
with the darkness of gloom.
6. I never see the faces of those opposed
To the joy of the union of Sri Radha Govinda.
7. Never do I find any pleasure
In greeting those who are opposed to Radha.
8. Bhaktivinod surrenders his heart
At the Feet of Sri Radha with great care.

আনুকূল্যাত্রিকা

Anukulyatmika

Doing only what is favourable to Devotion

(২৯) আনুকূল্যাত্রিকা

তুয়া-ভক্তি-অনুকূল যে-যে কার্য্য হয় ।
পরম-যতনে তাহা করিব নিশ্চয় ॥
ভক্তি-অনুকূল যত বিষয় সংসারে ।
করিব তাহাতে রতি ইন্দ্ৰিয়ের দ্বারে ॥
শুনিব তোমার কথা যতন করিয়া ।
দেখিব তোমার ধাম নয়ন ভরিয়া ॥
তোমার প্রসাদে দেহ করিব পোষণ ।
নৈবেদ্য তুলসী-স্রাণ করিব গ্রহণ ॥
কর-দ্বারে করিব তোমার সেবা সদা ।
তোমার বসতি-স্থলে বসিব সর্বদা ॥
তোমার সেবায় কাম নিয়োগ করিব ।
তোমার বিদ্বেষী-জনে ক্রোধ দেখাইব ॥
এইরূপে সর্ববৃত্তি আর সর্বভাব ।
তুয়া অনুকূল হয়ে লভুক প্রভাব ॥
তুয়া ভক্তি-অনুকূল যাহা যাহা করি ।
তুয়া ভক্তি অনুকূল বলি' তাহা ধরি ॥
ভকতিবিনোদ নাহি জানে ধর্ম্মাধর্ম্ম ।
ভক্তি-অনুকূল তার হউ সব কর্ম্ম ॥

Prayer 29 _____

1. Whatever activity is favourable for devotion to Thee
I will most surely practise with the utmost care.
2. For all things of this world that tend to devotion
Will I cherish liking by way of the portals of my senses.
3. With care will I listen to Thy word,
I will fully employ my eyes in beholding Thy dwelling place.
4. I will nourish my body with food provided by Thy grace,
I will smell the perfume of the Tulasi of the offering.
5. With my hands I will serve Thee always,
In the place where Thou dost abide will I ever dwell.
6. My desire I will employ in Thy service,
I will show my anger to those who are hostile to Thee.
7. May all my faculties and thoughts in this manner
Augment their influence by serving Thee.
8. May I do whatsoever I do in pursuance of Thy servants
As it leads to devotion to Thyself.
9. Bhaktivinod knows neither good nor bad,
May all his activities subserve devotion to Thee.

tuya bhakti-anukula ye ye karya haya
parama yatane taha kariba nischaya [1]
bhakti-anukula yata visaya samsare
kariba tahate rati indriyera dvare [2]
suniba tomara katha yatana kariya
dekhiba tomara dhama nayana bhariya [3]
tomara prasade deha kariba posana
naivedya tulasi ghrana kariba grahana [4]
kara dvare kariba tomara seva sada
tomara vasati-sthale vasiba sarvada [5]
tomara sevaya kama niyoga kariba
tomara vidvesi-jane krodha dekhaiba [6]
ei-rupe sarva-vrtti ara sarva-bhava
tuya anukula ha'ye labhuka prabhava [7]
tuya bhakta-anukula yaha yaha kari
tuya bhakti-anukula bali' taha dhari [8]
bhakativinoda nahi jane dharmadharma
bhakti-anukula tara ha-u saba karma [9]

godruma-dhame bhajana-anukule
mathura sri-nandisvara-sama-tule [1]
tanhi maha surabhi-kunja-kutire
vaithabun hama suratatini-tire [2]
gaura-bhakata-priya vesa dadhana
tilaka-tulasi-mala-sobhamana [3]
champaka, bakula, kadamba, tamala
ropata niramiba kunja visala [4]
madhavi, malati, uthabun tahe
chhaya-mandapa karabun tahin mahe [5]
ropabun tatra kusuma-vana-raji
yuthi, jati, malli virajaba saji' [6]
manche basaobun tulasi-maharani
kirtana-sajja tanhi rakhaba ani' [7]
vaishnava jana saha gaobun nama
jaya godruma jaya gaura ki dhama [8]
bhakativinoda bhakti-anukula
jaya kunja, munja, suranadi-kula [9]

(৩০)

গোদ্রুমধামে ভজন-অনুকূলে ।
মাথুর-শ্রীনন্দীশ্বর-সমতুলে ॥
তঁহি মাহ সুরভি-কুঞ্জ কুটীরে ।
বৈঠবুঁ হাম সুরতচিনি তীরে ॥
গৌরভকত-প্রিয়বেশ-দধানা ।
তিলক-তুলসীমালা-শোভমানা ॥
চম্পক, বকুল, কদম্ব, তমাল ।
রোপত নিরমিব কুঞ্জ বিশাল ॥
মাধবী মালতী উঠাবুঁ তাহে ।
ছায়া-মগুপ করবুঁ তঁহি মাহে ॥
রোপবুঁ তত্র কুসুমবনরাজি ।
যুথি, জাতি, মল্লী বিরাজব সাজি' ॥
মঞ্চে বসাবুঁ তুলসী-মহারাণী ।
কীর্তন-সজ্জ তঁহি রাখব আনি' ॥
বৈষ্ণবজন-সহ গাওবুঁ নাম ।
জয় গোদ্রুম জয় গৌর কি ধাম ॥
ভকতিবিনোদ ভক্তি-অনুকূল ।
জয় কুঞ্জ, মুঞ্জ, সুরনদীকূল ॥

Prayer 30 _____

1 In Godruma Dham, favourable to service,
Equalling Sri Nandisvar in Mathura,—

2 Inside the same, in the groved cottage of Surabhi,
I'll dwell on the bank of the celestial stream,

3 Clad in the garb that is dear to the devotee of Gaura,
Adorned with tilaka and a garland of tulasi.

4 By planting Charapaka, Bakula, Kadamba, Tamala,
I will make an extended grove.

5 On them I will put Madhavi and Malati creepers,
And so make the mandapa for shade.

6 I will plant the grove with ranges of flowery woods,—
The yuthi, jati, malli will put forth their charms to adorn the place.

7 I will make Empress Tulasi take the seat of honour on the terrace,
I will procure all the requisites for Maharani and place them there.

8 I will sing the Name in the company
Of the servants of the Vaishnavas,
Glory to Godruma ! Glory to the abode of Gaur!

9 Bhaktivinod is favourable to service.
Glory to the grove in blossom on the bank of the divine stream !

(৩১)

শুদ্ধভকত- চরণ-রেণু,
ভজন-অনুকূল ।
ভকত-সেবা, পরম-সিদ্ধি,
প্রেমলতিকার মূল ॥
মাধব-তিথি ভক্তি-জননী,
যতনে পালন করি ।
কৃষ্ণবসতি, বসতি বলি’
পরম আদরে বরি ॥
গৌর আমার যে সব স্থানে,
করিল ভ্রমণ রঞ্জে ।
সে-সব স্থান, হেরিব আমি,
প্রণয়ি-ভকত-সঙ্গে ॥
মৃদঙ্গবাদ্য শুনিতে মন,
অবসর সদা যাচে ।
গৌর-বিহিত, কীর্তন শ্রুতি,
আনন্দে হৃদয় নাচে ॥
যুগলমূর্তি দেখিয়া মোর,
পরম-আনন্দ হয় ।
প্রসাদ সেবা করিতে হয়,
সকল প্রপঞ্চ জয় ॥
যে দিন গৃহে, ভজন দেখি,
গৃহেতে গোলোক ভায় ।
চরণ-সীধু দেখিয়া গঙ্গা,
সুখ না সীমা পায় ॥
তুলসী দেখি’, জুড়ায় প্রাণ,
মাধবতোষণী জানি ।
গৌর প্রিয় শাক-সেবনে,
জীবন সার্থক মানি ॥
ভকতিবিনোদ, কৃষ্ণভজনে,
অনুকূল পায় যাহা ।
প্রতিদিবসে, পরম-সুখে,
স্বীকার করয়ে তাহা ॥

Prayer 31 _____

1. The particle of dust of the feet of the pure devotee
Is conducive to devotion;
To serve the devotee is the supreme success
The root of the tender creeper of love.

2. The tithi of Madhava, mother of devotion, I serve with care ;
The abode of Krishna I prefer with all my heart
As my dwelling place.

3. All those places whither my Gaura travelled for pastime
I will visit in the company of loving devotees.

4. The mind ever longs for the opportunity
Of listening to the music of the mridanga drumming.
The heart dances with joy on hearing
The kirtana ordained by Gaur.

5 I experience the greatest happiness
As I behold the Images of the Divine pair.
The world is overcome by honouring Their prashada.

6 Goloka flashes in the house every day
When I notice the service of Krishna there.
My happiness knows no bounds on seeing the Ganges
Streaming nectar issued from the Divine Feet.

7. My life is soothed by the sight of the Tulasi
Knowing that she ministers to the pleasure of Govinda,
I find life worth living
By honouring the shaka leaves loved of Gaura.

8 Whatever Bhaktivinod chances to have that is favourable
For the service of Krishna, he accepts daily with the greatest joy.

Prayer 31 _____

suddha-bhakata charana-renu

bhajana-anukula

bhakata-seva, parama-siddhi

prema-latikara mula [1]

madhava-tithi, bhakti-janani

yatane palana kari

krishna-vasati, vasati bali'

parama adare bari [2]

gaura amara, ye saba sthane

karala bhramana range

se saba sthana, heriba ami

pranayi-bhakata-sange [3]

mrdanga-vadya, sunite mana

avasara sada yache

gaura-vihita, kirtana suni'

anande hrdaya nache [4]

yugala-murti, dekhiya mora

parama-ananda haya

prasada-seva karite haya

sakala prapancha jaya [5]

ye dina grhe, bhajana dekhi

grhete goloka bhaya

charana-sidhu, dekhiya ganga

sukha na sima paya [6]

tulasi dekhi' judaya prana

madhava-tosani jani'
gaura-priya saka sevane
jivana sarthaka mani [7]
bhaktivinoda, krishna-bhajane
anukula paya yaha
prati-divase, parama-sukhe
svikara karaye taha [8]

Prayer 32 _____

radha-kunda-tata-kunja-kutira
govardhana-parvata yamuna-tira [1]
kusuma-sarovara, manasa-ganga
kalinda-nandini vipula-taranga [2]
vamsi-vata, gokula, dhira-samira
vrndavana-taru-latika-vanira [3]
khaga-mrga-kula, malaya-vatasa
mayura, bhramara, murali-vilasa [4]
venu, srnga, pada-chihna, megha-mala
vasanta, sasanka, sankha, karatala [5]
yugala-vilase anukula jani
lila-vilasa-uddipaka mani [6]
e saba chhodata kaha nahi yau
e saba chhodata parana harau [7]
bhaktivinoda kahe suna kana!
tuya uddipaka hamara parana [8]

(৩২)

রাধাকুণ্ডতট-কুঞ্জকুটীর ।
গোবর্দ্ধনপর্বত যামুনতীর ॥১॥

কুসুমসরোবর, মানসগঙ্গা ।
কলিন্দনন্দিনী বপুলতরঙ্গা ॥২॥

বংশীবট, গোঁকুল, ধীরসমীর ।
বৃন্দাবনতরু-লতকা-বানীর ॥৩॥

খগমৃগকুল, মলয়-বাতাস ।
ময়ূর, ভ্রমর, মুরলী-বলিাস ॥৪॥

বণ্ণে, শৃঙ্গ, পদচিহ্ন, মঘেমালা ।
বসন্ত, শশাঙ্ক, শঙ্খ, করতাল ॥৫॥
<p>যুগলবলিাসে অনুকূল জানি ।
লীলা-বলিাস-উদ্দীপক মানি ॥৬॥

এ সব ছোড়ত কাঁহা নাহি যাউ ।
এ সব ছোড়ত পরাণ হারাই ॥৭॥

ভকতবিনোদ কহে শুন কান!
তুয়া উদ্দীপক হামার পরাণ ॥৮॥

Prayer 32 _____

1. The grove and cottage by the side of the pool of Radha,
The Gobardhan Mount, the Bank of the Yamuna.
2. The Kusuma Tank, the Manasa Ganga Lake,
The Darling Daughter of Kalinda of mighty current,
3. Bansibata, Gokula, Dhir-Samira,
The water that serves the trees and creepers of Brindaban,
4. All different species of Birds and Deer, the Malaya Breeze,
Peacocks dancing, Black Bees, the Diversions of the Flute,
5. Cane, Horn, Foot-prints, Wreaths of Clouds,
Spring, Moon, Conch, Karatala,—
6. Knowing these to accord well with the blissful sports
Of the Divine pair, I cherish them as excitants
Of the resurgence of the Divine pastimes.
7. I go nowhere leaving these.
Lose my life, if I give them up.
8. Listen, O Kana, says Bhaktivinod
'My life is an excitant of Thee.

ভজন-লালসা

Bhajana-Lalasa
Longing for Service

(১)

হরি হে!

প্রপঞ্চে পড়িয়া, অগতি হইয়া,

না দেখি উপায় আর ।

অগতির গতি, চরণে শরণ,

তোমায় করিনু সার ॥

করম গেয়ান, কিছু নাহি মোর,

সাধন ভজন নাই ।

তুমি কৃপাময়, আমি ত' কাঙ্গাল,

অহৈতুকী কৃপা চাই ॥

বাক্য-মনো-বেগ, ক্রোধ-জিহ্বা-বেগ,

উদর-উপস্থ-বেগ ।

মিলিয়া এ সব, সংসারে ভাসা'য়ে,

দিতেছে পরমোদ্বেগ ॥

অনেক যতনে, সে সব দমনে,

ছাড়িয়াছি আশা আমি ।

অনাথের নাথ! ডাকি তব নাম,

এখন ভরসা তুমি ॥

Longing for Service 1 _____

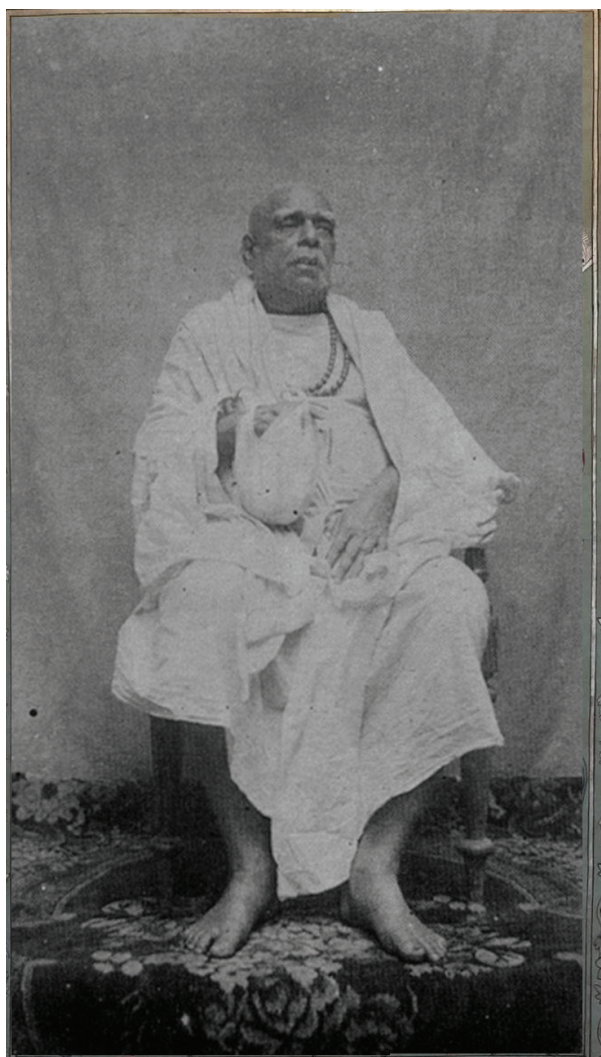
Hari !

1. Fallen into this world, Rendered helpless,
I find no other way of deliverance,
Guide of the guideless ! The Refuge of Thy feet
I seek as essential.

2. Capacity for work or Knowledge I have none ;
I neither serve Thee nor try.
Thou art full of mercy, I am destitute, indeed ;
Thy causeless mercy I crave.

3. The activities of speech and mind, anger, palate,
The stomach and organ of generation,—
All these joining together
Casting me adrift on the stream of the world
Are giving me great trouble.

4. The hope of subduing them
By using every care, I have given up.
Lord of the lordless ! I call upon Thy Name.
Thou art now the Hope.



Longing for Service 1 _____

hari he!
prapanche padiya, agati ha-iya
na dekhi upaya ara
agatira gati, charane sarana
tomaya karinu sara [1]
karama geyana, kichhu nahi mora
sadhana bhajana nai
tumi krpa-maya, ami ta' kangala
ahaituki krpa chai [2]
vakya-mana-vega, krodha-jihva-vega
udara-upastha-vega
miliya e saba, samsare bhasaye
ditechhe paramodvega [3]
aneka yatane, se saba damane
chhadiyachhi asa ami
anathera natha! daki taba nama
ekhana bharasa tumi [4]

(২)

হরি হে!

অর্থের সঞ্চয়ে, বিষয় প্রয়াসে,

আন কথা প্রজল্পনে ।

আন অধিকার, নিয়ম আগ্রহে,

অসৎসঙ্গ সংঘটনে ॥

অস্থির সিদ্ধান্তে, রহিনু মজিয়া,

হরিভক্তি রৈল দূরে ।

এ হৃদয়ে মাত্র, পরহিংসা মদ,

প্রতিষ্ঠা শঠতা স্কুরে ॥

এ সব আগ্রহ, ছাড়িতে নারিনু,

আপন-দোষেতে মরি ।

জনম বিফল, হইল আমার,

এখন কি করি, হরি! ॥

আমি ত' পতিত, পতিতপাবন,

তোমার পবিত্র নাম ।

সে সম্বন্ধ ধরি, তোমার চরণে,

শরণ লইনু হাম ॥

Hari !

1. Gathering wealth,
Striving after things of this world,
Idle talk on topics of the hour,
Misunderstanding the sphere of my duties,
Adherence to the letter of the law,
Contriving to mix with worldly people,

2. Uncertainty of principle,—
Continue to enamour me still.
Devotion to Hari is afar off.
This heart only breeds malice against others. Pride,
Desire for fame and cunning.

3. All these inclinations I could not leave.
I am ruined by my own fault.
This birth of mine is rendered useless.
Hari ! What now I am to do ?

4. I am fallen, indeed, Thy Holy Name
Is Saviour of those gone astray.
By this relationship At Thy feet
I take Refuge.

Longing for Service 2 _____

hari he!

arthera sanchaye, visaya-prayase

ana-katha-prajalpane

ana-adhikara, niyama-agrahe

asat-sanga-samghatane [1]

asthira siddhante, rahinu majiya

hari-bhakti raila dure

e hrdaye matra, para-himsa mada

pratistha, sathata sphure [2]

e saba agraha, chhadite narinu

apana dosete mari

janama biphala, ha-ila amara

ekhana ki kari, hari! [3]

ami ta' patita, patita-pavana

tomara pavitra nama

se sambandha dhari', tomara charane

sharana la-inu hama [4]

hari he!

bhajane utsaha, bhaktite visvasa

prema-labhe dhairya-dhana

bhakti-anukula, karma-pravartane

asat-sanga-visarjana [1]

bhakti-sadachara, ei chhaya guna

nahila amara, natha!

kemane bhajiba, tomara charana

chhadiya mayara satha [2]

garhita achare, rahilama maji'

na karinu sadhu-sanga

la'ye sadhu-vesa, ane upadesi

e bada mayara ranga [3]

e hena dasaya, ahaituki krpa

tomara paiba, hari!

sri-guru-asraye, dakiba tomaya

kabe va minati kari' [4]

(৩)

হরি হে!

ভজনে উৎসাহ, ভক্তিতে বিশ্বাস,
প্রেমলাভে ধৈর্য্য-ধন ।

ভক্তি-অনুকূল কর্ম-প্রবর্তন,
অসৎসঙ্গ-বিসর্জন ॥

ভক্তি-সদাচার, এই ছয় গুণ,
নহিল আমার নাথ!

কেমনে ভজিব, তোমার চরণ,
ছাড়িয়া মায়ার সাথ ॥

গর্হিত আচারে, রহিলাম মজি',
না করিনু সাধুসঙ্গ ।

ল'য়ে সাধু-বেশ, আনে উপদেশি,
এ বড় মায়ার রঙ্গ ॥

এ হেন দশায়, অহৈতুকী কৃপা,
তোমার পাইব, হরি!

শ্রীগুরু আশ্রয়ে, ডাকিব তোমায়,
কবে বা মিনতি করি' ॥

Hari !

1. Zeal in serving, Faith in devotion,
The treasure of patience in attainment of love,
Devising acts conducive to devotion,
Abandonment of worldly association,

2. Approved devotional practice,
These six good qualities,
Lord, have never been mine.
How to worship Thy feet ?
Giving up all affinity with Thy delusive power ?

3. Of improper activities I am so enamoured ;
Association with sadhus I have not practised.
Assuming the garb of a sadhu I instruct others.
This is a funny contrivance of Maya !

4. In such condition I shall receive,
Hari, Thy cause-less mercy.
Under the guidance of good preceptor,
O, when shall I call upon Thee
With humble entreaty ?

(৪)

হরি হে!

দান, প্রতিগ্রহ, মিথো গুপ্তকথা,
ভক্ষণ, ভোজন দান ।

সঙ্গের লক্ষণ, এই ছয় হয়,
ইহাতে ভক্তির প্রাণ ॥

তত্ত্ব না বুঝিয়ে, জ্ঞানে বা অজ্ঞানে,
অসতে এ সব করি' ।

ভক্তি হারাইনু, সংসারী হইনু,
সুদূরে রহিলে হরি ॥

কৃষ্ণভক্ত-জনে, এ সঙ্গ-লক্ষণে,
আদর করিব যবে ।

ভক্তি-মহাদেবী, আমার হৃদয়-
আসনে বসিবে তবে ॥

যাষিৎসঙ্গী জন, কৃষ্ণভক্ত আর,
দুঁহু-সঙ্গ পরিহরি' ।

তব ভক্তজন, সঙ্গ অনুক্ষণ,
কবে বা হইবে হরি? ॥

Longing for Service 4 _____

1. Hari !

Making and receiving gifts,
Mutual confidential talk,
Accepting and offering food,
These six are indications
Of intimate association.
These are the life of devotion.

2. Not understanding the truth,
— Consciously or unconsciously,
Enacting these with sinners
I have missed devotion,
I am become a worldling ;
Thou, Hari, art left afar.

3. When I shall cherish those
Who are devoted to Krishna ?
By these indications of intimacy,
The high Goddess of Devotion
Will then take her seat
On the throne of my heart.

4. Those who are addicted to enjoyment with women,
Those who are averse to Krishna,
— Abandoning the society of both
When shall I cultivate, O Hari,
Constant association with Thy devotees ?

hari he!

dana, pratigraha, mitho gupta-katha

bhaksana bhojana-dana

sangera laksana— ei chhaya haya

ihate bhaktira prana [1]

tattva na bujhiye, jnane va ajnane

asate e saba kari'

bhakti harainu, samsari ha-inu

sudure rahile hari [2]

krishna-bhakta-jane, ei sanga-laksane

adara kariba yabe

bhakti-mahadevi, amara hrdaya-

asane basibe tabe [3]

yosit-sangi jana, krishnabhakta ara

duhun-sanga parihari'

tava bhakta-jana, sanga anuksana

kabe va ha-ibe hari! [4]

hari he!

sanga-dosa-sunya, diksitadiksita

yadi tava nama ga'ya

manase adara, kariba tanhare

jani' nija-jana taya [1]

diksita ha-ia, bhaje tuya pada

tanhare pranati kari

ananya-bhajane, vijna yei jana

tanhare seviba hari! [2]

sarva-bhute sama, ye bhaktera mati

tanhara darsane mani

apanake dhanya, se sanga paiya

charitartha ha-ilun jani [3]

niskapata-mati, vaishnavera prati

ei dharma kabe pa'ba

kabe e samsara- sindhu-para ha'ye

tava vraja-pure ya'ba [4]

(৫)

হরি হে!

সঙ্গদোষশূন্য, দীক্ষিতাদীক্ষিত,
যদি তব নাম গায় ।

মানসে আদর, করিব তাঁহারে,
জানি' নিজজন তায় ॥

দীক্ষিত হইয়া, ভজে তুয়া পদ,
তাঁহারে প্রণতি করি ।

অনন্যভজনে, বিজ্ঞ যেই জন,
তাঁহারে সেবিব, হরি ॥

সর্বভূতে সম, যে ভক্তের মতি,
তাঁহার দর্শনে মানি ।

আপনাকে ধন্য, সে সঙ্গ পাইয়া,
চরিতার্থ হইলু জানি ॥

নিষ্কপট-মতি বৈষ্ণবের প্রতি,
এ ধর্ম কবে পাব ।

কবে এ সংসার-সিক্কুপার হয়ে,
তব ব্রজপুরে যা'ব ॥

Longing for Service 5 _____

1. Hari —

If someone, initiated, or no, who is free
From the offence of evil association,
Sings Thy Name,—
In my mind I will him esteem
Knowing him to be my kin.

2. To one who serves Thy Feet
Being initiated, I make my obeisance.
One who is an adept
In exclusive devotion to Thee,
Hari, him I'll serve.

3. By the sight of the devotee
Whose mind regards with equanimity
All animate beings,
I feel myself exalted,
By obtaining his society
I know that my want is fulfilled.

4. O, when shall I have the quality
Of a guileless mind
Towards the Vaishnava ?
O when shall I go
To Thy abode of Braja
After crossing the ocean of this world ?

(৬)

হরি হে!

নীৰধৰ্মগত, জাহ্নবী-সলিলে,

পঙ্ক-ফেন দৃষ্ট হয় ।

তথাপি কখন, ব্রহ্মদ্রব-ধৰ্ম,

সে সলিল না ছাড়য় ॥

বৈষ্ণব-শরীর, অপ্ৰাকৃত সদা,

স্বভাববপুৰ ধৰ্মে ।

কভু নহে জড়, তথাপি যে নিন্দে,

পড়ে সে বিষমাদৰ্মে ॥

সেই অপরাধে, যমের যাতনা,

পায় জীব অবিরত ।

হে নন্দনন্দন! সেই অপরাধে

যেন নাহি হই হত ॥

তোমার বৈষ্ণব, বৈভব তোমার,

আমারে করুন দয়া ।

তবে মোর গতি হবে তব প্রতি,

পাব তব পদছায়া ॥

1. Hari !

In the stream of the Ganges
Are found mud and froth
Inherent in the nature of water.
Yet that fluid
Never is divested
Of the quality of its Divine solvency.

2. The body of the Vaishnava

Is ever super-sensuous
By its nature.
It is never a dead thing ;
Those who yet malign the Vaishnava
Thereby fall into mortal sin.

3. For this offence

To the sufferings of death
The fallen soul is for ever doomed.
Darling Son of Nanda !
May I not be killed
By committing such transgression !

4. The Vaishnava is Thy own,

An expression of Thy Divine power.
May I obtain his mercy !
Then my steps
Will turn toward Thee
And I shall attain the shade of Thy feet.

Longing for Service 6 _____

hari he!

nira-dharma-gata, jahnavi-salile

panka-phena drsta haya

tathapi kakhana, brahma-drava-dharma

se salila na chadaya [1]

vaishnava-sarira, aprakrta sada

svabhava-vapura dharme

kabhu nahe jada, tathapi ye ninde

pade se visamadharme [2]

sei aparadhe, yamera yatana

paya jiva avirata

he nanda-nandana! sei aparadhe

yena nahi ha-i hata [3]

tomara vaishnava, vaibhava tomara

amare karuna daya

tabe mora gati, habe tava prati

pa'ba tava pada-chhaya [4]

Longing for Service 7 _____

ohe! vaishnava thakura dayara sagara
e dase karuna kari'
diya pada-chhaya sodha he amaya
tomara charana dhari [1]
chhaya vega dami' chhaya dosa sodhi'
chhaya guna deha' dase
chhaya sat-sanga deha' he amare
basechhi sangerase [2]
ekaki amara nahi paya bala
hari-nama-sankirtane
tumi krpa kari' sraddha-bindu diya
deha' krishna-nama-dhane [3]
krishna se tomara krishna dite para
tomara sakati achhe
ami ta' kangala 'krishna' 'krishna' bali'
dhai tava pachhe pachhe [4]

(৭)

(ওহে) বৈষ্ণব ঠাকুর দয়ার সাগর

এ দাসে করুণা করি ।

দিয়া পদছায়া শোধহে আমারে

তোমার চরণ ধরি ॥

হয় বেগ দমি' হয় দোষ শোধি

হয় গুণ দেহ দাসে ।

হয় সৎসঙ্গ দেহ হে আমারে

বসেছি সঙ্গের আশে ॥

একাকী আমার নাহি পায় বল

হরিনাম সংকীর্তনে ।

তুমি কৃপা করি শ্রদ্ধাবিন্দু দিয়া

দেহ কৃষ্ণ নাম ধনে ॥

কৃষ্ণ সে তোমার কৃষ্ণ দিতে পার

তোমার শক্তি আছে ।

আমি ত কাঙ্গাল 'কৃষ্ণ কৃষ্ণ' বলি

ধাই তব পাছে পাছে ॥

Longing for Service 7 _____

1. Divine revered Vaishnava !

Ocean of mercy !

Have pity on thy servant.

Purify me by vouchsafing

The shelter of thy feet.

Thy feet I humbly clasp.

2. By controlling the six passions

Reforming the six sins,

Give to thy servant the six good qualities.

Oh ! give thou to me

The six qualities of good association.

Here I sit in the hope of thy society.

3. Alone by myself

I find no strength

To chant the Name of Hari.

May thou mercifully,

With a particle of faith,

Give me the treasure of the Name Krishna.

4. Krishna is thine ;

Thou can'st give Krishna ;

Thou hast the power

I am, indeed, destitute !

I run after thee

Saying, 'Krishna, Krishna !'

(৮)

হরি হে!

তোমারে ভুলিয়া, অবিদ্যা-পীড়ায়,
পীড়িত রসনা মোর ।

কৃষ্ণনাম-সুধা, ভাল নাহি লাগে,
বিষয়-সুখেতে ভোর ॥

প্রতিদিন যদি, আদর করিয়া,
সে নাম কীর্তন করি ।

সিতপল যেন, নাশি' রোগ-মূল,
ক্রমে স্বাদু হয়, হরি! ॥

দুর্দৈব আমার, সে নামে আদর,
না হইল, দয়াময়!

দশ অপরাধ, আমার দুর্দৈব,
কেমনে হইবে ক্ষয় ॥

অনুদিন যেন, তব নাম গাই,
ক্রমেতে কুপায় তব ।

অপরাধ যা'বে, নামে রুচি হবে,
আত্মাদি নামাসব ॥

1. Hari !

Forgetting Thee

The tip of my tongue

Is embittered by the distemper of untruth ;

On it the nectar of the Name Krishna

Does not taste sweet ;

I am delirious with the taste of worldly pleasures.

2. If perchance daily

With warm affection

I sing that Name, Hari,

Then, like the lump of sugar

Rooting out billiousness, that Name makes

It turns mellow by degrees.

3. But such is my lot,

Most merciful Lord !

I feel no attraction for that Name.

The ten offences,

My calamitous fate,

How are they to cease ?

4. May I daily without fail sing Thy Name ;

Then in proper sequence, by Thy mercy,

Offence will vanish. Liking for the Name will appear,

And I shall taste the nectarean sweetness of the Name !

Longing for Service 8 _____

hari he!

tomare bhuliya, avidya-pidaya

pidita rasana mora

krishna-nama-sudha, bhala nahi lage

visaya-sukhete bhora [1]

prati-dina yadi, adara kariya

se nama kirtana kari

sitapala yena, nasi' roga-mula

krame svadu haya, hari! [2]

durdaiva amara, se name adara

na ha-ila, dayamaya!

dasa aparadha, amara durdaiva

kemane ha-ibe ksaya [3]

anudina yena, tava nama gai

kramete krpaya tava

aparadha ya'be, name ruchi ha'be

asvadiba namasaba [4]

hari he!

sri-rupa-gosani, sri-guru-rupete

siksa dila mora kane

jana mora katha, namera kangala!

rati pa'be nama-gane [1]

krishna-nama-rupa- guna-sucharita

parama yatane kari'

rasana-manase, karaha niyoga

krama-vidhi anusari' [2]

vraje kari' vasa, raganuga hana

smarana kirtana kara

e nikhila kala, karaha yapana

upadesa-sara dhara [3]

ha! rupa-gosani, daya kari' kabe

dibe dine vraja-vasa

ragatmika tumi, tava padanuga

ha-ite dasera asa [4]

(৯)

হরি হে!

শ্রীরূপ-গোসাঞি, শ্রীগুরু-রূপেতে,
শিক্ষা দিলা মোর কানে ।

জান মোর কথা, নামের কাঙ্গাল!

রতি পাবে নাম-গানে ॥

কৃষ্ণ-নাম-রূপ গুণ-সুচরিত

পরম যতনে করি ।

রসনা-মানসে করহ নিয়োগ,

ক্রম-বিধি অনুসরি' ॥

ব্রজে করি' বাস, রাগানুগা হঞা,

স্মরণ কীর্তন কর ।

এ নিখিল কাল করহ যাপন,

উপদেশ-সার ধর' ॥

হা! রূপ-গোসাঞি, দয়া করি' কবে,

দিবে দীনে ব্রজবাসা ।

রাগাত্মিক তুমি, তব পদানুগ,

হইতে দাসের আশা ॥৯

1. Hari !

Sri Rupa Goswami

In the form of Sri Guru

Taught in my ear,—

Learn the meaning of my words,

You who beg for the gift of the Name.

You will then find attraction in chanting the Name.

2. The Name, Form, Quality,

The excellent Deeds of Krishna,

With the utmost care,

Apply to thy tongue,

And mind, in order,

Following the Scriptural injunction.

3. Dwelling in Braja,

Following the spontaneous bent of love

Practise chanting and recollection.

In this manner employ Thy whole time,

Accept this as the essence of all teaching.

4. Ah ! Rupa Gosain !

When wilt thou, out of mercy,

Grant this wretch to live in Braja !

Thy soul is love.

To be the follower of thy feet

Is the hope of thy servant.

(১০)

গুরুদেব!

বড় কৃপা করি, গৌড়বন মাঝে,

গোদ্রুমে দিয়াছ স্থান ।

আজ্ঞা দিলা মোরে, এই ব্রজে বসি’,

হরিনাম কর গান ॥

কিন্তু কবে প্রভো, যোগ্যতা অর্পিবে,

এ দাসেরে দয়া করি ।

চিত্ত স্থির হবে, সকল সহিব,

একান্তে ভজিব হরি ॥

শৈশব-যৌবনে, জড়সুখ-সঙ্গে,

অভ্যাস হৈল মন্দ ।

নিজকর্ম-দোষে, এ দেহ হইল

ভজনের প্রতিবন্ধ ॥

বার্ধক্যে এখন, পঞ্চরোগে হত,

কেমনে ভজিব বল ।

কাঁদিয়া কাঁদিয়া, তোমার চরণে,

পড়িয়াছি সুবিহ্বল ॥

1. Gurudeva !

Out of thy great mercy, amid the woodland of Gauda,
Thou hast given me a place in Godruma.
Thou hast given me thy command,—
Abiding here in Braja
You sing the Name of Hari.

2. But when, O revered one !

Wilt thou, out of thy mercy,
Bestow the fitness on this slave ?
When will my mind be tranquil,
When will I forbear with all
And serve Hari with singleness of heart ?

3. In childhood and youth,

By contact with worldly pleasure,
My habit has grown corrupt.
By my own evil deeds
This body has become
A hindrance to the service of God.

4. Now in old age

Smitten with the five-fold malady,
Teach me how I am to serve.
Crying with anguish,
At thy feet
I fall in this great distress.

gurudeva!

bada krpa kari', gauda-vana-majhe

godrume diyacha sthana

ajna dila more, ei vraje vasi'

hari-nama kara gana [1]

kintu kabe prabho, योग्यता arpibe

e dasere daya kari'

chitta sthira habe, sakala sahiba

ekante bhajiba hari [2]

saisava-yauvane, jada-sukha-sange

abhyasa ha-ila manda

nija-karma-dose, e deha ha-ila

bhajanera pratibandha [3]

vardhakyekhana, pancha-roge hata

kemane bhajiba bala'

kandiya kandiya, tomara charane

padiyachhi suvihvala [4]

gurudeva!

krpa-bindu diya, kara' ei dase

trnapeksa ati dina

sakala sahane, bala diya kara'

nija-mane sprha-hina [1]

sakale sammana, karite sakati

deha' natha! yathayatha

tabe ta' gaiba, hari-nama sukhe

aparadha ha'be hata [2]

kabe hena krpa, labhiya e jana

krtartha ha-ibe, natha!

sakti-buddhi-hina, ami ati dina

kara' more atma-satha [3]

yogyata-vichare, kichhu nahi pai

tomara karuna—sara

karuna na haile, kandiya kandiya

prana na rakhiba ara [4]

(১১)

গুরুদেব!

কৃপাবিন্দু দিয়া কর এই দাসে
তৃণাপেক্ষা অতি দীন ।

সকল সহনে বল দিয়া কর
নিজমানে স্পৃহাহীন ॥

সকলে সম্মান করিতে শক্তি
দেহ নাথ যথাযথ ।

তবে ত' গাইব হরিনাম সুখে
অপরাধ হবে হত ॥

কবে হেন কৃপা লভিয়া এ জন
কৃতার্থ হইবে নাথ ।

শক্তিবুদ্ধিহীন আমি অতি দীন
কর মোরে আত্মসাথ ॥

যোগ্যতা বিচারে কিছু নাহি পাই
তোমার করুণা সার ।

করুণা না হৈলে কাঁদিয়া কাঁদিয়া
প্রাণ না রাখিব আর ॥ ॥

Longing for Service 11 _____

1. Gurudeva ! By administering a particle of thy mercy,
Make this servant of thine
Infinitely more humble than a blade of grass.
Imparting strength
To bear all trials
Make me unsolicitous of my own honour.

2. Give me, my Lord,
The strength to honour all
In the manner that is due.
It is only then that with joy
I will sing the Name of Hari,
And all offence will end.

3. When will this person,
Gaining such mercy.
Be blessed, indeed, O Lord ?
Destitute of strength and wit
I am very low ;
May thou make me thine.

4. To judge of my fitness,
I find I have none,
Thy mercy is essential.
If thou art not merciful,
I will not cease weeping
Till life itself is spent out.

(১২)

গুরুদেব! কবে মোর সেই দিন হবে ।

মন স্থির করি' নির্জনে বসিয়া

কৃষ্ণনাম গাব যবে ।

সংসার-ফুকার কানে না পশিবে,

দেহ-রোগ দূরে রবে ॥

হরে কৃষ্ণ' বলি' গাহিতে গাহিতে,

নয়নে বহিবে লোর ।

দেহেতে পুলক উদ্দিত হইবে,

প্রেমেতে করিবে ভোর ॥

গদগদ বাণী মুখে বাহিরিবে,

কাঁপিবে শরীর মম ।

ঘর্ম মুহূর্মুহঃ, বিবর্ণ হইবে,

স্তম্ভিত প্রলয়-সম ॥

নিষ্কপটে হেন দশা কবে হবে,

নিরন্তর নাম গাব ।

আবেশে রহিয়া দেহযাত্রা করি'

তোমার করুণা পাব ॥

1. Gurudeva !

When will that day be mine !
When composing my mind
Seated in seclusion,
The Name of Krishna I will sing.
The tumult of the world
Will not penetrate the ear
And malady of body will keep afar.

2. As I say Hare Krishna

By chanting the song,
Tears will flow in my eyes;
The horripilation of joy
Will manifest in the body
And overwhelm me with love.

3. Voice pressed at the throat

Will issue from the mouth.
My body will tremble ;
Sweating every moment,
Pallor will appear,
And a death like stupor.

4. Oh ! When without guile,

Such will be my state
I will constantly sing the Name !
Remaining pervaded within by joy,
Performing the functions of body,
I will gain thy mercy .

Longing for Service 12 _____

gurudeva! kabe mora sei dina ha'be
mana sthira kari', nirjane vasiya
krishna-nama gaba yabe
samsara-phukara, kane na pasibe
deha-roga dure rabe [1]
'hare krishna' bali', gahite gahite
nayane bahibe lora
dehete pulaka, udita ha-ibe
premete karibe bhora [2]
gada-gada vani, mukhe vahiribe
kanpibe sarira mama
gharma muhur-muhuh, vivarna ha-ibe
stambhita pralaya-sama [3]
niskapate hena, dasa kabe ha'be
nirantara nama gaba
avese rahiya, deha-yatra kari'
tomara karuna paba [4]

gurudeva! kabe tava karuna prakase
sri-gauranga-lila, haya nitya-tattva
ei drdha visvase
'hari' 'hari' bali', godruma-kanane
bhramiba darsana-ase [1]
nitai gauranga, advaita srivasa
gadadhara pancha-jana
krishna-nama-rase, bhasa'be jagat
kari' maha-sankirtana [2]
nartana-vilasa, mrdanga-vadana
suniba apana-kane
dekhiya dekhiya, se lila-madhuri
bhasiba premera vane [3]
na dekhi' abara, se lila-ratana
kandi 'ha gauranga!' bali'
amare visayi, 'pagala' baliya
angete dibeka dhuli [4]

(১৩)

গুরুদেব! কবে তব করুণা প্রকাশে ।

শ্রীগৌরাঙ্গলীলা হয় নিত্যতত্ত্ব,

এই দৃঢ় বিশ্বাসে ।

‘হরি হরি’ বলি’ গোদ্রুম কাননে

ভ্রমিব দর্শন আশে ॥

নিতাই, গৌরাঙ্গ, অদ্বৈত, শ্রীবাস,

গদাধর - পঞ্চজন ।

কৃষ্ণনাম-রসে ভাসা’বে জগৎ

করি’ মহাসংকীর্তন ॥

নর্তন-বিলাস মৃদঙ্গ-বাদন,

শুনিব আপন-কানে ।

দেখিয়া দেখিয়া, সে লীলা-মাধুরী,

ভাসিব প্রেমের বানে ॥

না দেখি’ আবার, সে লীলা-রতন,

কাঁদি ‘হা’ গৌরাঙ্গ বলি ।

আমারে বিষয়ী ‘পাগল’ বলিয়া

অঙ্গেতে দিবেক ধূলি ॥

1. Gurudeva !

When, by the manifestation of thy mercy,
The Pastimes of Sri Gauranga
Are eternal varieties seen within myself;
When, in firm conviction,
Reciting the Name of Hari,
Amidst the garden of Godruma,
When shall I roam
For having the sight of it ?

2. Nitai, Gauranga, Advaita, Sribas, Gadadhar, all five,
By the liquid sweetness of the Name of Krishna,
Overflood the world,
Singing the high chant in unison

3. The Pastime of dance,
The playing on the Mridanga,
I will hear with my own ears;
By the constant vision
Of the Beauty of that Leela,
I will be borne on the flood-tide of Love.

4. And presently, again missing the sight
Of the treasure of that Pastime,
As I weep and cry aloud the Name of Gauranga,
The worldlings
Proclaiming me mad
Will throw stones and dust at my body.

सिद्धि-लालसा

Siddhi-Lalasa

Longing for Realisation

(१४)

कवे गौरबने, सुरधुनी तटे,

हा राधे, हा कृष्ण व'ले ।

काँदिया वेड़ाव, देह-सुख छाड़ि',

नाना लता-तरुतले ॥

(कवे) श्रृपच-गृहेते मागिया थाईव,

पिब सरस्वती-जल ।

पुलिने-पुलिने, गड़ागड़ी दिव,

करि' कृष्ण-कोलाहल ॥

(कवे) धामबासी-जने, प्रणति करिया,

मागिब कृपार लेश ।

बैष्णवचरण रेणु गाय माथि'

धरि' अवधूत-वेश ॥

(कवे) गौड़-ब्रज-बने, भेद ना देखिब,

हईव बरजबासी ।

(तखन) धामेर स्वरूप, स्फुरिबे नयने,

हईव राधार दासी ॥

Longing for Realisation 1 _____

1. When, in the wood-lands of Gaura
By the bank of the celestial stream,
With the cry of 'Oh Krishna, Oh Radha !'
Shall I roam weeping,
Renouncing the pleasures of the body,
Under all the diverse creepers and trees ?

2. At the homes of the outcastes
By begging alms I will feed,
Sip the water of the Saraswati ;
From bank to bank I will roll on the ground
With the tumult of the cry of Krishna within me.

3. To the denizens of the Abode of God
Making obeisance,
I will beg for the trace of mercy.
With the particles of dust
From the feet of the Vaishnabas
Anointing my body, I will
Assume the garb of the wholly free.

4. The denizens of Braja and Gauda
I will not deem as different,
I will be a dweller of Braja ;—
Dhama's own beauty
Will manifest to the eye;
I will be the handmaid of Radha !

Longing for Realisation 1 _____

*kabe gaura-vane, suradhuni-tate
'ha radhe ha krishna' bale'
kandiya bedaba, deha-sukha chhadi'
nana lata-taru-tale [1]
svapacha-grhete, magiya khaiiba
piba sarasvati-jala
puline puline, gada-gadi diba
kari' krishna-kolahala [2]
dhama-vasi jane, pranati kariya
magiba krpara lesa
vaishnava-charana- renu gaya makhi'
dhari' avadhuta-vesa [3]
gauda-vraja-jane, bheda na heriba
ha-iba varaja-vasi
dhamera svarupa, sphuribe nayane
ha-iba radhara dasi [4]*

Longing for Realisation 2 _____

dekhite dekhite, bhuliba va kabe
nija-sthula-parichaya
nayane heriba, vraja-pura-sobha
nitya chid-ananda-maya [1]
vrsabhanu-pure, janama la-iba
yavate vivaha ha'be
vraja-gopi-bhava, ha-ibe svabhava
ana-bhava na rahibe [2]
nija-siddha-deha, nija-siddha-nama
nija-rupa-sva-vasana
radha-krpa-bale, labhiba va kabe
krishna-prema-prakarana [3]
yamuna-salila-aharane giya
bujhiba yugala-rasa
prema-mugdha ha'ye, pagalini-praya
gaiba radhara yasa [4]

(১৫)

দেখিতে দেখিতে, ভুলিব বা কবে,

নিজ স্কুল-পরিচয় ।

নয়নে হেরিব, ব্রজপুরশোভা,

নিত্য চিদানন্দময় ॥

বৃষভানুপুরে, জনম লইব,

যাবটে বিবাহ হবে ।

ব্রজগোপী-ভাব, হইবে স্বভাব,

আন-ভাব না রহিবে ॥

নিজ-সিদ্ধদেহ, নিজ-সিদ্ধনাম,

নিজরূপ-স্ববসন ।

রাধাকৃপা বলে, লভিব বা কবে,

কৃষ্ণ-প্রেম-প্রকরণ ॥

যামুন-সলিল- আহরণে গিয়া

বুঝিব যুগলরস ।

প্রেমমুগ্ধ হয়ে, পাগলিনী-প্রায়,

গাইব রাধার যশ ॥

Longing for Realisation 2 _____

1. And by me, unawares,
When shall I forget
The memory of my gross self ?
When shall I behold with my eyes
The beauty of the realm of Braja
Full of eternal spiritual bliss ?

2. In Brishabhanu's town
When shall I have my birth,
Shall I be married in Yabata ?
The mood of the milkmaid of Braja
Will be my nature,
And there shall be no other disposition ?

3. My own realised body,
My own realised name.
My own form, my own apparel,
By the power of Radha's mercy,
O when shall I gain ?
And initiation into the love of Krishna ?

4. Going out to fetch
The water of the Yamuna
When shall I understand the love of the Divine pair ?
And, smitten by love
Like a distracted maiden,
When shall I sing the praise of Radha ?

(১৬)

বৃষভানুসুতা- চরণ-সেবনে,
হইব যে পাল্যদাসী ।

শ্রীরাধার সুখ সতত সাধনে,
রহিব আমি প্রয়াসী ॥

শ্রীরাধার সুখে, কৃষ্ণের যে সুখ,
জানিব মনেতে আমি ।

রাধাপদ ছাড়ি', শ্রীকৃষ্ণ-সঙ্গমে,
কভু না হইব কামী ॥

সখীগণ মম, পরম-সুহৃৎ,
যুগল-প্রেমের গুরু ।

তদনুগা হয়ে, সেবিব রাধার
চরণ-কলপ-তরু ॥

রাধাপক্ষ ছাড়ি', যে-জন সে-জন,
যে-ভাবে সেভাবে থাকে ।

আমি ত রাধিকা- পক্ষপাতী সদা,
কভু নাহি হেরি তা'কে ॥

Longing for Realisation 3 _____

1. For serving the Feet
Of the Daughter of Brishabhanu
I shall be Her protected maid ;
To serve Her constantly.

2. The pleasures of Sri Radha
Shall be my endeavour.
The Pleasure of Krishna
By Sri Radha's Happiness
I shall experience in my mind ;

3. Abandoning Radha's Feet
To seek my own union with Sri Krishna
Shall never be my desire.
The sakhis are my best friends,
Teachers of love for the Divine Pair ;

4. By following their example I shall serve
The Purpose-Tree of the Feet of Radha.
Whoever the person,
Whatever his ways,
Who breaks away from Radha,
I Myself, who am Radha's constant partisan,
Shall never brook his sight.



Longing for Realisation 3 _____

*vr̥sabhanu-suta- charana-sevane
ha-iba ye palya-dasi
sri-radhara sukha, satata sadhane
rahiba ami prayasi [1]
sri-radhara sukhe, krsnera ye sukha
janiba manete ami
radha-pada chhadi', sri-krishna-sangame
kabhu na ha-iba kami [2]
sakhi-gana mama parama-suhrt
yugala-premera guru
tad anuga ha'ye, seviba radhara
charana-kalapa-taru [3]
radha-paksa chhadi' ye-jana se-jana
ye bhava se bhava thake
ami ta' radhika- paksapati sada
kabhu nahi heri ta'ke [4]*

বিজ্ঞপ্তি

Vijnapti
Confession

(রাগিনী - সুরট-খাম্বাজ, একতাল)
কবে হবে বল, সে-দিন আমার ।
(আমার) অপরাধ ঘুচি, শুদ্ধ নামে রুচি,
কৃপাবলে হবে হৃদয়ে সঞ্চার ॥
তৃণাধিক হীন, কবে নিজে মানি',
সহিষ্ণুতা-গুণ হৃদয়েতে আনি' ।
সকলে মানদ, আপনি অমানী,
হয়ে আশ্বাদিব নাম-রস-সার ॥
ধন জন আর, কবিতা সুন্দরী,
বলিব না চাহি দেহ সুখকরী ।
জন্মে-জন্মে দাও, ওহে গৌরহরি!
অহৈতুকী ভক্তি চরণে তোমার ॥
(কবে) করিতে শ্রীকৃষ্ণ নাম উচ্চারণ,
পুলকিত দেহ গদগদ বচন ।
বৈবর্ণ্য-বেপথু হবে সংঘটন,
নিরন্তর নেত্রে ব'বে অক্ষুধার ॥

কবে নবদ্বীপে সুবধুনী-তটে,
গৌর-নিত্যানন্দ বলি' নিষ্কপটে ।
নাচিয়া গাইয়া বেড়াইব ছুটে,
বাতুলের প্রায় ছাড়িয়া বিচার ॥
কবে নিত্যানন্দ, মোরে করি' দয়া,
ছাড়াইবে মোর বিষয়ের মায়া ।
দিয়া মোরে নিজ চরণের ছায়া,
নামের হাতেতে দিবে অধিকার ॥
কিনিব, লুটিব হরি-নাম-রস,
নামরসে মাতি' হইব বিবশ ।
রসের রসিক চরণ পরশ,
করিয়া মজিব রসে অনিবার ॥
কবে জীব দয়া, হইবে উদয়,
নিজ-সুখ ভুলি' সুদীন-হৃদয় ।
ভকতিবিনোদ, করিয়া বিনয়,
শ্রীআজ্ঞা-টহল করিবে প্রচার ॥

Vijnapti _____

1. Say, Oh will that day be ever mine
When all offence ceasing,
The relish of the pure Name
Will be infused into my heart by the power of mercy !

2. Owning myself humbler than the blade of grass,
Welcoming the quality of fortitude in my heart.
Giving honour to all,
Being myself free from all vanity.
Oh, when shall I taste the essence
Of the mellow liquid of the Name !

3. Wealth, attendants,
And the beautiful maid of poesy,
I shall not covet for my happiness.
In all my successive births,
Be Thou pleased, O Gaur Hari,
To give me causeless devotion to Thy Feet !
To articulate the Name Of Sri Krishna

4. Horripilation of the body,
Thickness of the voice,
Pallor and shivering
Will make their appearance ;
A constant stream of tears will flow from my eyes.

5. Oh, when shall I at Nabadwip,
By the bank of the Celestial Stream,
Call artlessly upon Gaur and Nityananda,
And run about,
Dancing and singing,
Like someone mad,
Giving up all consideration !

6. Oh, when will Nityananda,
Taking mercy on me,
Absolve me from the infatuation of the world ;
And giving me the shelter
Of His Own Feet
Allow me entry into the
Village Market of the Name !

7. And I shall buy and plunder
The mellow liquid of the Name of Hari,
Intoxicated by the sweetness of the Name, losing all discretion ;

8. And by touching the feet
Of those immersed in the mellow liquid
Become ceaselessly mellowed by the liquid sweetness.
Oh, when will pity for jiva manifest its appearance;
And with humble mind, forgetting his own happiness,
Bhaktivinod, by humble solicitation,
Will propagate the tidings of the Divine Command.

শ্রীলঘুচন্দ্রিকাভাষ্য

Sri Laghu Chandrika Bhasya
Commentary

by

Ananta Sri Vibhusita Nitya-Lila-Pravistha
Om Vishnupada Paramahansa Parivrajakarcharya
Srila Bhakti Rakshak Sridhar Dev-Goswami Maharaj

Introduction

by

Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj

When I entered Sri Gaudiya Math, I received Srila Bhaktivinod Thakura's small Bengali book Sharanagati for the very first time. It was so sweet to me I purchased several copies and distributed them amongst my friends. It is so sweet, it touched my heart, and I thought, "Here is Krishna, Krishna-katha. Talks of Krishna is Krishna Himself. Here is talk about Krishna the *adhoksaja*, the transcendental."

I later composed a short commentary when I was in Nandagram and it is published along with Srila Bhaktivinod Thakur's book in Bengali. I wrote an introductory poem to the commentary of Sharanagati:

*svairacarabdhi-sammagnan, jivan gauranghri-pankaje
uddhrtiya saranapatter, mahatmyam samabodhayat*

All the conditioned souls are *sammagnan*, they are diving or struggling in the ocean of *svairacara* or pleasure-seeking. Engaging in immoral or whimsical activities, they are energizing the material existence there. *gauranghripankaje uddhrtiya*: taking them out of that ocean you put them in the lotus, you took them to the lotus feet of Sri Gauranga. You collected them from the wide, troubled ocean and gave them to the lotus feet of Gauranga. *uddhrtiya saranapatter mahatmyam samabodhayat*: having placed them there, you began to instruct them about the great nobility and high value of sharanagati, exclusive surrender. *samabodhayat*: you tried to make them understand and realize the efficacy of sharanagati proper. You, my Gurudeva, Srila Bhakti Siddhanta Saraswati Thakura Prabhupada did so, so I bow down to you first.

When our appreciation for sharanagati comes we will realize that we have come into the relativity of a great substance. Otherwise, one cannot find the necessity of sharanagati at all. "Why sharanagati? We want mastery over everything!" Modern science, the exploitationists, the karmis - they want everything under their control but this sharanagati is just the opposite, and to the highest degree. In this, we find such a great and noble aspect of spiritual nature that we will voluntarily offer ourselves to be the eternal servant of it. "I am in the relativity of a magnanimous, noble thing!"

Sharanagati Herself is reality. She contains Krishna within her boundary. Come to sharanagati and you will find Krishna. The halo of Krishna is sharanagati. Through sharanagati you can approach the Krishna conception, and not by calculative inquiry. Not by barren inquiry but by sincere and substantial inquiry, and that requires sharanagati.

Prani-pata, pariprasna, and seva. Pranipata: first you must give exclusive respect to Him. If you want to approach Him at all the first qualification is *pranipata*: you must surrender. We are approaching a great thing, great in the infinite degree! And then, there is *pariprasna*, inquiry, to a certain extent. Then also service - to be utilized by Him. To serve means to taste the juice. Only by *seva*, by serving, can we connect, feel, and have any experience of Him. This is just the opposite of enjoyment and indifference.

Enjoyment, indifference and service. There are these three choices offered to a jiva soul. And then there is service as duty and also service as love: loving service. Thus, service is generally of two kinds. Service from the standpoint of duty is found in Vaikuntha. Of course, that also fetches something magnificent. But service in love, service actuated through love only, is most amply giving satisfaction. That gives us amply. And there is also a gradation therein - *santa, dasya, sakhya, vatsalya, madhura*. This is reality.

In this material world, in the world of enjoyment, we also find the most intense enjoyment in lady-love, but this is the perverted reflection of the true reality. But there in the divine plane, in devotional service divine consortherhood is found in *madhura-rasa*. There also, in that section of devotees, there are gradations of servitors.

The Ramanuja Sampradaya, the divine succession founded by Sri Ramanujacarya, divided into two, the Tenkalai and Vadakalai schools. Vadakalai refers to those who give more importance to the Vedic scriptures and Tenkalai are those who give stress to the Tamil scriptures. The Sampradaya founders are known as Alwars, beginning from Sathakopar or Nammalwara. In the process of surrender, the Tamilian school lay stress on *marjjara-nyaya*, or the maxim of the cat. Marjjara means 'cat.' In the cat's dealing with her kitten, the kitten does not do anything whereas the mother catches the kitten's neck in her teeth and moves it here and there wherever she likes. The kitten is passive and no attempt to move can be seen on its part. He simply accepts whatever the mother does. She feeds him, moves him, etc. This is marjjara-nyaya.

The Vedic school which was headed by Desikacaryya favor the *markata-nyaya*, the maxim of the monkey. The monkey cub catches hold of the mother's body and then the mother wanders and moves the cub here and there. But the beauty of the cub is to clasp the mother's body. So the Vedic school says, "You have free will O jiva soul, you have something to do. In sharanagati, you have your part to play. It may be very small but still you have some part to play. You are endowed with free will, so you must properly utilize your free will."

And in the Tenkalai system they say, "No, we have nothing to do. We only need to think that we are His and He will do whatever is necessary on our behalf." This is the difference between the two schools. The Vedic school holds that some action

for free will is necessary – your pure acceptance and consent is necessary and the rest will be done by the Lord. Your consent or free will, however meager it may be, must be present. This is pure consent. And the Tenkalai section hold that we have nothing to do.

Our consideration is nearer to this Vadakalai school, the Vedic school. The jiva has something to do in the way of co-operation or consent. Otherwise, how can the jiva be a part of the Absolute? If the jiva has nothing to do, then everything is God's lila, His spontaneous pastimes, and the jivas are all dolls of play in the hand of the Lord. No doubt, this may be so in the highest stage of realization but that stage is yet to be attained. In the beginning, one has to acquire such a position. Because the jiva is part of the subjective world, he is naturally endowed with freedom. There can be no consciousness without freedom. Because he is an infinitesimal particle his freedom is also very small yet still, because he is spirit, he cannot but possess free will. In divine service that freedom is maintained otherwise *vilasa*, freedom of movement in pastimes, cannot be maintained.

In Goloka the spiritual world where Sri Krishna and his associates enjoy His eternal play (lila), everyone is mostly actuated by feeling, by Yogamaya (the divine internal potency). They are actuated by love, but still they have their meagre personal consideration, and that is influenced by the all-good and favorable environment of the divine plane. Otherwise, how would they maintain their particular name, pastime, and service? So individuality in the atomic energy is maintained all through. We do not deny the influence of the environment, but the environment cannot devour the personal character of existence of anything and everything.

Preface

by

Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj

Within this world, Sri Chaitanyadev came to preach His holy message that the treasure of Sri Krishna-prema (divine love for Sri Krishna) is the most perfect attainment that can be found by a person living a human life — ignoring the other four goals of life: seeking pleasures, working to gain wealth, pious living, and attaining liberation and enlightenment. Sharanagati is the only means to obtain divine love, the prime goal of life. To enlighten the suffering souls in the world who are being constantly misled by their own ignorance, and to reveal sharanagati, Sri Chaitanya descended into the world along with His associates and eternal abode, Sri Nabadwip Dham. Through His own practices and teachings, and through the exemplary practices and preaching of His devotees, the Lord exhibited ideal sharanagati. More recently, Srila Bhaktivinod Thakur, one of the Lord's devotees, also descended and gave specific guidance about the practices of sharanagati in his small book of teachings titled 'Sharanagati.'

Prior to Srila Bhaktivinod Thakur several other Acharyas spoke at length about sharanagati, and sharanagati is also discussed in scriptures such as Srimad Bhagavad-gita and Srimad Bhagavatan. The subject of sharanagati is also very well known in South India within the Sri Sampradaya community, but the way Sri Krishna Chaitanyachandra revealed the fundamental nature of sharanagati is unparalleled. He revealed sharanagati is the best means of attaining the most fortunate goal of life, to be engaged in the service of Brajendra-Nandan Krishna. Krishna, the whimsical dancer who enjoys dancing with the wives of the cowherd men of Braja. Krishna, whose form shines with the light of Absolute Truth.

In order to properly present the superb teachings of sharanagati, Thakur Bhaktivinod first invokes the benediction of the supremely munificent origin of all Avatars, Sri Chaitanyachandra. By first mentioning His name, Thakur Bhaktivinod establishes the subject of his treatise, and invokes auspiciousness.

Prayer 1 _____

*sri-krishna-chaitanya prabhu jive daya kari'
sva-parsada sviya dhama saha avatari' [1]
atyanta durlabha prema karibare dana
shikhaya sharanagati bhakatera prana [2]
dainya, atma-nivedana, goptritoe varana
'avasya raksibe krishna'—visvasa palana [3]
bhakti-anukula-matra karyera svikara
bhakti-pratikula-bhava varjanangikara [4]
sad-anga sharanagati ha-ibe yanhara
tanhara prarthana sune sri-nanda-kumara [5]
rupa-sanatana-pade dante trna kari'
bhaktivinoda pade duhun pada dhari' [6]
kandiya kandiya bale ami ta' adhama
sikhaye sharanagati karahe uttama [7]*

Commentary (prayer 1) by Srila B.R. Sridhar Maharaj:

(1) **sri-krishna-chaitanya:** Sri Krishna Chaitanya. The sannyas name of Sri Gaurasundar, Sri Chaitanyadev. Sarvabhauma Bhattacharya uses this name in his prayers to the Lord:

*kalan nastam bhakti-yogam nijam yah
praduskartum krishna-chaitanya-nama
avirbhutas tasya padaravinde
gadham gadham liyatam chitta-bhrngah*

May the honeybee of my heart be ever more deeply attached to the lotus feet of He who has now appeared as Sri Krishna Chaitanya to revive the practice of devotion to Himself, which had become lost due to the influence of time.

— Sri Chaitanya-bhagavat: Antya-lila, 3.123

Sri Gaurasundar's sannyas ceremony is described:

*yata jagatere tumi 'krishna' bolaila
karaila chaitanya —kirtana prakasila
eteke tomara nama sri krishna chaitanya
sarvaloka toma' haite yate haila dhanya*

Sri Keshava Bharati said: You have induced the whole world to chant Krishna's Name and by inaugurating the sankirtan movement You have brought everyone to life (chaitanya). Therefore Your name will be Sri Krishna Chaitanya. Because of You, everyone in the whole universe has become fortunate.

— Sri Chaitanya-bhagavat, Madhya-lila, 28.175–176, 181

*hena mate sannyasa kariya prabhu dhanya
prakasila atma-nama sri krishna chaitanya*

In this way, the Lord gloriously accepted sannyas and revealed His name Sri Krishna Chaitanya.

swa-parshada: *The Lord's associates.* His associates are those divine beings mentioned in Srimad Bhagavad-gita (9.25):

*yanti deva-orata devan pitrn yanti pitr-oratah
bhutani yanti bhutejya yanti mad-yajino 'pi mam*

Worshippers of gods reach the abodes of gods they worship. Ancestor worshippers go to the realm of their forefathers. Worshippers of ghosts go to the ghostly realm, but those who worship Me attain Me and stay with Me always, accompanying Me wherever I may go.

dhama: *Abode.* The spiritual abode of Lord Sri Krishna. Krishna describes His divine abode in Srimad Bhagavad-gita (15.6):

*na tad bhasayate suryo na sasanko na pavakah
yad gatva na nivartante tad dhama paramam mama*
Surrendered souls reach My eternal abode, never to return to the mortal state of existence. No sun, no moon no fire — nothing else illuminates My abode that I illuminate with My effulgence.

(2) ***atyanta durlabha prema***: *The most rare form of prema*. Prema is the fifth or ultimate aim of human life, Love for Sri Krishna, *sri-krishna-prema*. In his book *Bhakti-rasamrta-sindhu* (1.1.36) Srila Rupa Goswami Prabhu mentions the rarity of pure *sri-krishna-prema*:

*jnana-tah sulabha muktir bhuktir yajna-punya-tah
seva sadhana-sahasrair hari-bhaktih sudurlabha*
Shiva says: Liberation (*moksha*) is attained by cultivating knowledge of Brahman (*jnana*). Heavenly enjoyment (*bhukti*) is easily by performing many pious activities (*karma*) such as sacrifices. However, even by performing thousands of different spiritual practices Hari-bhakti is extremely difficult to attain as it requires devotion to the Lord's pure devotees, a proper understanding of the Lord's divine nature, firm attachment to the Lord devoid of any impurities (*asakti*), and the Lord's kind acceptance of the aspiring devotee.

In Sri Chaitanya-charitamrta (Adi-lila, 1.4) this prema that Sri Chaitanya Mahaprabhu came to distribute is mentioned:

*anarpita-charita-chirata karunayavatirna kalau
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam
harih purata-sundara-dyuti-kadamba-sandipita
sada hrdaya-kandare sphuratu va sachi-nandanah*
May the radiant, golden Lord, Sri Sachi Nandan, always be manifest in the core of your heart. He mercifully descended in the Age of Kali to give the wealth of devotion to Himself—supremely exalted madhura-rasa—which had never been given before.

sharanagati: Whole-hearted surrender to the Lord. This means taking shelter of the Lord at all times and in all circumstances. Sharanagati is defined in Sri Sri Prapanna-jivanamrtam (1.35):

*bhagavad-bhaktitah sarvam ity utsrija vidher api
kainkaryam krishna-padaikasrayatvam sharanagatih*

Having faith that everything is attained by serving Sri Krishna, abandoning even the rules and regulations recommended in the scriptures, constantly seeking shelter of Krishna alone, is called sharanagati.

(3) **dainya:** Humility. This is also called *karpanya*, or realising one's own lamentable condition that one finds oneself in. Dainya has been defined in Sri Sri Prapanna-jivanamrtam (8.1–2):

*bhagavan raksa raksaivam arta-bhavena sarvatah
asamorddhva-daya-sindhore hareh karunya-vaibhavam
smaratams cha visesena nijati-sochya-nichatam
bhaktanam arti-bhavas tu karpanyam kathyate budhaih*

‘O Lord, please protect me, protect me ...’ Praying this way in a condition of distress, always remembering the limitless greatness of the Lord’s mercy, the unparalleled ocean of compassion, and being particularly mindful of one’s own lamentable lowliness —this condition felt by the devotees is called ‘karpanya.’

atma-nivedana: Self-submission. This is also known as *atmotsarga*, self-dedication. In Sri Sri Prapanna-jivanamrtam (7.4):

*krishnayarpita-dehasya nirmamasyanahankrteh
manasas tat svarupatvam smrtam atma-nivedanam*

Atma-nivedan is the spiritual state of awareness that one has already offered one’s own self to Krishna, and that one must remain forever free from any kind of possessiveness or egotism.

goptritve varana: Embracing the Lord’s guardianship. This means accepting the Lord as one’s maintainer. It is thus defined in Sri Sri Prapanna-jivanamrtam (6.1–2):

*he krishna! pahi mam natha krpayatmagatam kuru
ity evam prarthanam krishnam praptum svami-svarupatah
goptritve varanam jneyam bhaktair hrdayataram param
prapatty ekarthakatvena tad angitvena tat smrtam*

‘O Krishna, please protect me! O Lord, kindly accept me as Your own.’ This prayer to attain Sri Krishna as one’s Lord is deeply pleasing to the hearts of devotees, and is known as *goptritve varanam*, embracing the Lord’s guardianship. *Goptritve varanam* fully expresses the ideal of surrender, it is regarded to be the full embodiment of *sharanagati* and the other five aspects of *sharanagati* are said to be the *angas*, the limbs of the body of *sharanagati*.

avasya raksibe krishna: Krishna will certainly protect me. This is the faithful feeling that Sri Krishna will certainly give His protection. It is defined in Sri Sri Prapanna-jivanamrtam (5.1):

*raksisyati hi mam krsno bhaktanam bandhavas cha sah
ksemam vidhasyati yad visvaso ‘traiva grhyate*

‘Certainly Krishna will protect me, He is the true friend of His devotees. He will definitely bless me with all good fortune.’ Such faith is sustained by the devotee.

(4) *anukula*: Whatever is favourable for attaining love of Krishna. This is defined in Sri Sri Prapanna-jivanamrtam (3.1):

*krishna-karsnaga-sad-bhakti prapannatvanukulake
krtyatva-nischayas chanukulya-sankalpa uchyate*

Resolute conviction that one will do everything favourable to Krishna’s service, and service of His devotees, this mood of surrender is called *anukulyasya-sankalpah*, acceptance of the favourable.

pratikula: Whatever is unfavourable. This means any obstacle to attaining love for Krishna. In Sri Sri Prapanna-jivanamrtam (4.1):

*bhagavad-bhaktayor bhakteh prapatteh pratikulake
varjyatve nischayah pratikulya-varjanam uchyate*

Resolute conviction to abandon everything opposed to the service of the Lord and His devotees, this mood of surrender is called *pratikulya-varjanam*, rejection of the unfavourable.

(5) **sad-anga sharanagati**: *Surrender in the six-fold way*. The six aspects of sharanagati are defined in Sri Vayu-purana and the Vaishnava-tantra:

*anukulyasya sankalpah pratikulya-vivarjanam
raksisyatiti visvaso goptritve varanam tatha
atma-niksepa karpanye sad-vidha sharanagatih*

Accepting everything favourable, rejecting everything unfavourable, being confident Krishna will protect His devotees, embracing Krishna's guardianship, fully offering oneself to Sri Krishna, and feeling lowly and humble, these are the six aspects of *sharanagati*.

prarthana sune: *Sri Nanda Kumar hears their prayers*. Nanda Kumara (Krishna) reciprocates the love surrendered souls feel for Him, loving them in accord with their personal mood of devotion.

*sakrid eva prapanno yas tava smiti cha yachate
abhayam sarvada tasmai dadamy etad vratam mama*

— Ramayana: Yuddha-kanda, 18.33

Ramchandra proclaims: Anyone who sincerely surrenders unto Me even once, declaring, 'I am Yours', and prays for fearlessness — I vow I will always protect them.

(6) **sri-rupa-sanatana**: *Srila Rupa Goswami Prabhu and Srila Sanatan Goswami Prabhu*. The two great Acharyas who teach the ways of *sharanagati*.

(7) **uttama**: *Purely divine*. This refers to someone qualified to perform the topmost form of devotion, prema-bhakti. In Srimad Bhagavatam (11.11.32), Krishna says:

*ajnayaivam gunan dosan mayadistan api svakan
dharman santyajya yah sarvan mam bhajet sa cha sattamah*
Realising the qualities and faults of the varnashram-dharma system I generated, a devoted soul who abandons varnashram and gives themselves to Me becomes the best of all sadhus.

Prayer 2 _____

*bhuliya tomare samsare asiya peye nana-vidha vyatha
tomara charane asiya chhi ami baliba duhkhera katha [1]
janani-jathare chhilama yakhana visama bandhana-pase
eka-bara prabhu! dekha diya more vanchile e dina dase [2]
takhana bhavinu janama paiya kariba bhajana tava
janama ha-ila padi' maya-jale na ha-ila jnana-lava [3]
adarera chhele svajanera kole hasiya katanu kala
janaka-janani- snehete bhuliya samsara lagila bhala [4]
krame dina dina balaka ha-iya khelinu balaka saha
ara kichhu-dine jnana upajila patha padi ahar-ahah [5]
vidyara gaurave bhrami' dese dese dhana uparjana kari'
svajana-palana kari eka-mane bhulinu tomare hari! [6]
varddhakye ekhana bhakativinoda kandiya katara ati
na bhajiya tore dina vrtha gela ekhana ki ha'be gati? [7]*

Commentary (prayer 2) by Srila B.R. Sridhar Maharaj:

(1) ***bhuliya tomare ... nana-vidha vyatha***: Forgetting You ... I have undergone all sorts of suffering. Undergoing the miseries of material existence is the result of forgetfulness of the Lord. This is discussed in Sri Chaitanya-charitamrta (Madhya-lila, 20.117) and Srimad Bhagavata Purana (11.2.37):
*krishna bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsaradi-duhkha*

When a soul residing outside the realm of time and space turns away from Krishna and forgets Him, Maya subjects them to the myriad of miseries that are experienced in worldly existence.

*bhayam dvitiyabhinivesatah syad
isad apetasya viparyayo 'smrtih
tan-mayayato budha abhajat tam
bhaktyaikayesam guru-devatatma*

By the influence of the Lord's power Maya, those who are intent upon selfish enjoyment and turn away from the Lord forget the Lord, consider themselves to be the opposite of their true self — then they become stricken with fear. Thus the wise should serve the Lord with unalloyed devotion, considering Sri Guru to be non-different from the Lord and His most beloved associate.

nana-vidha vyatha: *All sorts of suffering.* The threefold miseries, the burning heat of material existence, are: *adhyatmik* miseries caused by one's body and mind; *adhibhautik* miseries caused by other souls; and *adhidaiivik* miseries caused by the heavenly powers of nature.

The suffering refers to a fivefold state of affliction: (i) avidya: ignorance of one's true identity; (ii) asmita: self-identification with the false ego, the ignorant mind, and the body; (iii) abhinivesh: absorption in physical experiences; (iv) raga: obsession with mundane pleasures and their various trappings; and (v) dvesha: hatred.

(2) *janani-jathare ... e dina dase:* *O Lord! ... You have deprived this poor servant.* Only fortunate souls who directly meet the Lord while existing within the womb of their mother feel separation from Him after they are born and are able to say, O Lord! You have deprived this poor servant. This is not the case for all souls. Sri Jiva Goswami Prabhu has asserted this conclusion in his treatises the Sandarbhas.

(3) **maya-jale:** *Maya's trap.* Srila Bhaktivinod Thakur described the powers of Maya as follows:

*svaruparthair hinan nija-sukha-paran krishna-vimukhan
harer maya dandyan guna-nigada-jalaih kalayati
tatha sthulair lingair dvividha-varanaih klesa-nikarair
maha-karmalanair nayati patitan svarga-nirayau*

With the chains of the modes of material nature, Sri Hari's power Maya shackles those who have turned away from Him, those who intend to enjoy selfish happiness, forgetting the true interest of their true selves. Covering them over with gross and subtle material bodies and subjecting them to all sorts of suffering Maya drags them along by the heavy ropes of their karma, pulling them through various kinds of heavenly and hellish states of existence.

— Dasa-mula-siksa (6)

Also, in Bhakti-rasamrta-sindhu (1.1.4) Maya's trap is described as *paribhutam kala-jala-bhiyah*, the fearsome net of time.

(5) **ahar-ahah:** *Day after day* (all the time).

(6) **dhana uparjana o svajana-palana:** *Earning money and maintained my family.* This is described by Sukadev Goswami to Maharaj Pariksit in Srimad Bhagavata Purana (2.1.3):

*nidraya hriyate naktam vyavayena cha va vayah
diva charthehaya rajan kutumba-bharanena va*

O King, the lifetime of materialists is wasted at night lying in bed and during the day in earning money to maintain family members.

Prayer 3 _____

*vidyara vilase katainu kala
parama sahase ami*

tomara charana na bhajinu kabhu
 ekhana sarana tumi [1]
 padite padite bharasa badila
 jnane gati habe mani'
 se asa biphala se jnana durbala
 se jnana ajnana jani [2]
 jada-vidya yata mayara vaibhava
 tomara bhajane badha
 moha janamiya anitya samsare
 jivake karaye gadha [3]
 sei gadha ha'ye samsarera bojha
 bahinu aneka kala
 varddhakye ekhana saktira abhave
 kichhu nahi lage bhala [4]
 jivana yatana ha-ila ekhana
 se vidya avidya bhela
 avidyara jvala ghatila visama
 se vidya ha-ila sela [5]
 tomara charana vina kichhu dhana
 samsare na achhe ara
 bhakativinoda jada-vidya chhadi'
 tuya pada kare sara [6]

Commentary (prayer 3) by Srila B.R. Sridhar Maharaj:

(2) **jnanae gati**: I thought I would attain the fulfilment of life through knowledge. In Srimad Bhagavad-gita (4.33), Krishna says:
sarvam karmakhilam partha jnanae parisamapyate
 O Arjuna, doing selfless actions culminates in spiritual knowledge.

se jnana durbala: That knowledge was useless. Knowledge alone is unable to fulfil one's spiritual desires. This is explained by Srīman

Mahaprabhu to Srila Sanatan Goswami Prabhu in Sri Chaitanya-charitamrta (Madhya-lila, 22.17–18):

*krishna-bhakti haya abhidheya-pradhana
bhakti-mukha-niriksaka karma-yoga-jnana
ei saba sadhanera ati tuchchha bala
krishna-bhakti vina taha dite nare phala*

Engaging in Krishna-bhakti is the best way to make spiritual progress. Karma, yoga, and jnana are dependent on bhakti and have no actual power of their own. They cannot produce a beneficial result.

se jnana ajnana: That ‘knowledge’ I had is ignorance. All knowledge of the mundane world is really misconceived knowledge, or ignorance. The Katha-upanisad (1.2.5) states:

*avidyayam antare vartamanah
svayam dhirah panditam manyamanah
damdramyamanah pariyanti mudha
andhenaiva niyamana yathandhah*

Fools who like to remain in ignorance think themselves free from all illusions and wise, but they are all deluded. They are just like blind people who are being led here and there by another blind person.

(3) *jada-vidya ... jivake karaye gadha*: Mundane learning makes a person become a donkey. This refers to *apara-vidya*, material knowledge. The thinking that rationalises that all the objects we find in the world are things we can use for our own enjoyment.

Shortly after returning from Gaya, Nimai Pandit advised His students as follows (Sri Chaitanya-bhagavat: Madhya-lila, 1.158–9):

*sastrera na jane marma, adhyapana kare
garddabhera praya yena sastra bahi’ mare
padina sunina loka gela chhare-khare
krishna maha-mahotsave vanchila tahare*

Those who do not know the meaning of the scriptures yet teach the scriptures to others are like asses: they bear the load of the scriptures in vain. Reading and hearing the scriptures leads only to death and destruction for both those kinds of teachers and their audiences. They are all deprived of the joy of the grand festival of love for Krishna.

Sri Krishna Himself explains:

*yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma ijya-dhih
yat-tirtha-buddhih salile na karhichij
janeshv abhijnesu sa eva go-kharah*

— Srimad Bhagavata Purana (10.84.13)

Someone who considers his decaying material body to be his actual self; who considers his spouse, family and their paraphernalia to be his possessions; who considers a graven idol made of earth or other material elements to be the Lord; and who considers a body of water to be a place of pilgrimage — such a person is a donkey standing amongst the cows, a foolish beast fit only to bear the burden of carrying food for other animals.

Krishna explains the components of His material energy in Srimad Bhagavad-gita (7.4–5):

*bhumir apo 'nalo vayuh kham mano buddhir eva cha
ahankara itiyam me bhinna prakrtir astadha apareyam*

Earth, water, fire, air, space, mind, intelligence, and false ego are the eight divisions of My inferior, material energy.

(5) *sela*: A wooden stake, a spear piercing the heart.

Prayer 4 _____

*yauvane yakhana, dhana-uparjane ha-inu vipula kami
dharama smariya, grhinira kara dharinu takhana ami [1]
samsare pata'ye, tahara sahita kala-ksaya kainu kata
bahu suta-suta, janama labhila marame ha-inu hata [2]*

samsarera bhara, bade dine dine achala ha-ila gati
 varddhakya asiya, gherila amare asthira ha-ila mati [3]
 pidaya asthira, chintaya jvarita abhave jvalita chita
 upaya na dekhi, andhakara-maya ekhana hayechhi bhita [4]
 samsara-tatini- srota nahe sesa marana nikate ghora
 saba samapiya, bhajiba tomaya e asa biphala mora [5]
 ebe suna prabhu! ami gati-hina bhakativinoda kaya
 tava krpa vina, sakali nirasa deha' more padasraya [6]

Commentary (prayer 4) by Srila B.R. Sridhar Maharaj:

(1) **dharama smariya**: Remembering my religious duty. This refers to the injunction: sa-striko dharmam acharet, one should practise religion with a wife.

(3) **achala ha-ila gati**: My progress towards attaining the goal of life came to a standstill. This is explained in Srimad Bhagavata Purana (11.3.18):

*karmany arabhamananam duhkha-hatyai sukhaya cha
 pasyet paka-viparyasam mithuni-charinam nrnam*

One must see that those humans who unite in marital relationships and endeavour together to eliminate their distress and attain happiness normally find they attain the exact opposite result.

varddhakya asiya ... asthira ha-ila mati: As old age came ... my mind became disturbed. Seeing everyone suffering in illusion as he wandered throughout ancient India, Shankaracharya would lament:

*balas tavat kridasaktah tarunas tavat taruni-raktah
 vrdhhas tavat chinta-magnah pare brahmani ko 'pi na lagnah*

— Moha-mudgara-stotram (7)

Young children like to play. Youthful boys like young women. The elderly are absorbed in worries. Alas! No one is conscious of Para-brahma the Supreme Absolute.

(5) **samsara**: Family life, material existence; **tatini srota**: The stream of life, the current. **nahe sesa**: It never ends.

Prayer 5 _____

amara jivana, sada pape rata
nahika punyera lesa
parere udvega, diyachhi ye kata
diyachhi jivere klesa [1]
nija sukha lagi', pape nahi dari
daya-hina svartha-para
para-sukhe duhkhi, sada mithya-bhasi
para-duhkha sukha-kara [2]
asesa kamana, hradi majhe mora
krodhi, dambha-parayana
mada-matta sada, visaye mohita
himsa-garva vibhusana [3]
nidralasya-hata, sukarye virata
akarye udyogi ami
pratistha lagiya, sathya-acharana
lobha-hata sada kami [4]
e hena durjana, sajjana-varjita
aparadhi nirantara
subha-karya-sunya, sadanartha-mana
nana duhkhe jara jara [5]
varddhakye ekhana, upaya-vihina
ta'te dina akinchana
bhakativinoda, prabhura charane
kare duhkha nivedana [6]

Commentary (prayer 5) by Srila B.R. Sridhar Maharaj:

(1) **sada pape rata**: Always engrossed in sin. As Shankaracharya expresses in his Moha-mudgara-stotram:

papo 'ham papa-karmaham papatma papa-sambhavah

I am sinful. My actions, my soul, my birth is filled with sin.

(3) **dambha-parayana**: *Arrogant*. This refers to a dharma-dhvaji, a hypocrite who makes a show of being religious for mundane purposes (literally, someone who waves the flag of dharma but does not practise it).

(5) **sadanartha-mana**: *Always intent upon evil*. This means incessantly malevolent.

(6) **dina**: *Distressed*; **akinchana**: *Destitute*.

Prayer 6 _____

(prabhu he!) suna mora duhkhera kahini

visaya halahala, sudha-bhane piyalun

aba avasana dinamani [1]

khela-rase saisava, padaite kaisora

gonyaolun na bhela viveka

bhoga-vase yauvane, ghara pati vasilun

suta-mita badala aneka [2]

vrddha-kala aola, saba sukha bhagala

pida-vase ha-inu katara

sarvendriya durbala ksina kalevara

bhogabhava dukhita antara [3]

jnana-lava-hina, bhakti-rase vanchita

ara mora ki habe upaya

patita-bandhu tuhun, patitadhama hama

krpaya uthao tava paya [4]

vicharite aobi, guna nahi paobi

krpa kara chhodata vichara

tava pada-pankaja, sidhu pibaota

bhakativinode kara' para [5]

Commentary (prayer 6) by Srila B.R. Sridhar Maharaj:

(1) *halahala*: Venomous poison.

dinamani: The jewel of the day. The sun.

(2) *khela-rase saisava*: I spent my childhood immersed in the pleasures of play.

Shankaracharya describes the deluded masses in this way:

balas tavat kridasaktah tarunas tavat taruni-raktah

vrddhas tavat chinta-magnah pare brahmam ko 'pi na lagnah

Little boys are attached to their play. Youthful boys are attached to young women. The elderly feel absorbed in worries. Alas! No one is conscious of Parabrahma the Supreme Absolute.

— Moha-mudgara-stotram (7)

Prayer 7 _____

(prabhu he!) *tuya pade e minati mora*

tuya pada-pallava, tyajata maru-mana

visama visaye bhela bhora [1]

uthayite takata, punah nahi mila-i anudina karahun hutasa

dina-jana-natha, tuhun kahayasi tohari charana mama asa [2]

aichhana dina-jana, kanhi nahi mila-i tuhun more kara parasada

tuya jana sange, tuya katha-range chhadahun sakala paramada [3]

tuya dhama-mahe, tuya nama gaota gonyayabun diva-nisi asa

tuya pada-chhaya parama susitala mage bhakativinoda dasa [4]

Commentary (prayer 7) by Srila B.R. Sridhar Maharaj:

(1) *minati*: Prayer; *tyajata*: abandoning; *maru-mana*: My desert-like heart; *visama*: terrible; *visaye*: mundane life; *bhela*: became; *bhora* : deeply absorbed.

(2) **uthayite**: The strength to get up; **takata**: power, strength, ability, capacity; **anudina**: always; **karahau** (karitechhi)—I do.

(3) **parasada**: Grace, favour, mercy.

(4) **susitala**: The supremely cooling shade of Your feet. This term was used by Srila Narottam Das Thakur when he spoke of the feet of Sri Nityananda Prabhu: (Prarthana: 36.1):

nitai-pada-kamala koti-chandra-susitala

ye chhayaya jagata judaya

Cooling like ten million moons, Nitai's lovely feet overshadow the world, cooling the whole world with their shade.

— Prarthana: 36.1

tuya: Your; **dhama**: abode; **mahe (majhe)**: within; **nama**: Name; **gaota (gahiya)**: singing.

Prayer 8 _____

emana durmati, samsara bhitare

padiya achhinu ami

tava nija-jana, kona mahajane

pathaiya dile tumi [1]

daya kari' more, patita dekhiya

kahila amare giya

ohe dina-jana, suna bhala katha

ullasita habe hiya [2]

tomare tarite, sri-krishna-chaitanya

navadvipe avatara

toma hena kata, dina-hina jane

karilena bhava-para [3]

vedera pratijna, rakhibara tare

rukma-varna vipra-suta

mahaprabhu name, nadiya mataya

sange bhai avadhuta [4]

*nanda-suta jini, chaitanya gosai
nija nama kari' dana
tarila jagat, tumio jaiya
laha nija paritrana [5]
se katha suniya, asiyachhi, natha!
tomara charana-tale
bhakativinoda, kandiya kandiya
apana kahini bale [6]*

Commentary (prayer 8) by Srila B.R. Sridhar Maharaj:

(1) **tava:** Your; **nija-jana:** own person (eternal, personal associate);
kona: who; **mahajane:** a great soul.

(2) **sunā bhala katha:** Listen to this wonderful message. Krishna begins His final teaching in Srimad Bhagavad-gita (18.64) similarly:

*sarva-guhyatamam bhuyah srnu me paramam vachah
isto 'si me drdham iti tato vaksyami te hitam*

Hear again My supreme teaching, the most hidden treasure of all. I tell you this for you are very dear to Me.

Sri Chaitanyadev also speaks about a hidden treasure when he told a story recorded in Sri Chaitanya-charitamrta (Madhya-lila, 20.127-8):

*'sarvajna' asi' duhkha dekhi' puchhaye tahare
'tumi kene duhkhi, tomara achhe pitr-dhana'*

Coming to the house of a destitute man and seeing his suffering, Sarvajna asked him, 'Why are you so miserable? You have a fabulous inheritance stored within yourself!'

(3) **sri krishna chaitanya:** Sri Krishna Chaitanya. This name of the Lord is mentioned in the Padma-purana:

*nama chintamanih krishna-chaitanyo rasa-vigraha
purnah suddho nitya-mukto 'bhinnatvan nama-naminoh*

The name 'Krishna Chaitanya' is a magical wish-granting jewel and an embodiment of rasa (intoxicating, ambrosial sweetness). His name is complete, pure, eternally liberated, and non-different from He Himself.

nabadwipe avatara: *The avatara who descended in Nabadwip.* This avatar is mentioned in the Ananta-samhita:

*avatirno bhavisyami kalau nija-ganaih saha
sachi-garbhe nabadwipe svardhuni-parivarite*

In the Age of Kali, I will descend in Nabadwip with My eternal associates beside the banks of the Ganges, taking birth from My divine mother, Sachi Devi.

bhava-para: *The shore beyond the ocean of material existence.* In Srimad Bhagavata Purana (11.5.34), Sri Chaitanya Mahaprabhu is described as the deliverer of the fallen souls from the ocean of material existence:

*dhyeyam sada paribhava-ghnam abhista-doham
tirthaspadam siva-virinchi-nutam saranyam
bhrtiyarti-ham pranata-pala bhavabधि-potam
vande maha-purusa te charanaravindam*

O Mahaprabhu! I offer my obeisance unto Your lotus feet, which are the ultimate object of eternal meditation. Your feet destroy illusion and fulfil all desires, they are the supreme place of pilgrimage, they are worshipped by Sada-Shiva and Brahma, they are the shelter of everything, they dispel the suffering of Your servants, they maintain all those who surrender unto them, and they are the boat that can carry a soul across the ocean of material existence.

(4) ***vedera pratijna:*** *The prophecies of the Vedas.* This refers to the promises made in the Vedas that the Supreme Lord would appear as Sri Krishna Chaitanya Mahaprabhu.

rukma-varna: *Golden complexion.* Krishna's appearance with a golden complexion is prophesied in Sri Mundaka-upanisad (3.1.3):

*yada pasyah pasyate rukma-varnam
kartaram isam purusam brahma-yonim
tada vidvan punya-pape vidhuya
niranjanah paramam samyam upaiti*

When a soul sees the golden Lord, who is the supreme controller and the source of Brahma, they become wise, free from the reactions of both pious and impious activities, and pure, and they attain supreme equanimity.

The Vishnu-sahasra-nama of the Mahabharata also prophesied the divine form and Pastimes of Sri Chaitanya Mahaprabhu:

*suvarna-varno hemango varangas chandanangadi
sannyasa-krch chhamah santo nistha-santi-parayanah*

His complexion is golden, His limbs appear like molten gold, His beautiful body is adorned with sandalwood paste and flower garlands, He accepts sannyasa, He is equanimous and peaceful, and He is the supreme abode of steadfast devotion (mahabhava).

— Mahabharata, Dana-dharma-parva 189

mahaprabhu: Bearing the Name ‘Mahaprabhu’. That the Lord would be known by the Name ‘Mahaprabhu’ is prophesied in Sri Svetasvatara-upanisad (2.12):

*mahan prabhur vai purusah sattvasyaisa pravartakah
sunirmalam imam praptim isano jyotir avyayah*

Mahaprabhu, the supreme master, is verily the Supreme Personality of Godhead. He is the originator of existence, the eternally effulgent Lord. By His grace one attains ultimate purity.

avadhuta: Nityananda, the older brother of Sri Chaitanya. An avadhut has been described by Srila Sridhar Swami in his commentary on Srimad Bhagavata Purana as *avajnaya-janaish tyakto yah*, someone who is ignored by people in general or shown disregard.

(5) **nanda-suta:** Krishna the son of King Nanda. Srila Jiva Goswami Prabhu described Sriman Mahaprabhu in this way:

*antah krishnam bahir gauram darsitangadi-vaibhavam
kalau sankirtanadyaih sma krishna-chaitanyam asritah*

Sri Krishna Chaitanya is internally Krishna Himself and outwardly golden. He has manifest in the Age of Kali in all His glory, accompanied by His entourage. We take shelter of Him by performing Hari-nam-sankirtan and related devotional services.

— Tattva-sandarbha (2)

Sriman Mahaprabhu is also described in the Kapila-tantra:

*premalingana-yogena chachintya-sakti-yogatah
radha-bhava-kanti-yutam murtim ekam prakasayet*

By the loving embrace of His inconceivable potency, Krishna has manifested a form enriched with the heart and halo of Sri Radha — the divine form of Sri Chaitanyadev.

Prayer 9 _____

*na karalun karama, geyana nahi bhela
na sevilun charana tohara
jada-sukhe matiya, apanaku vancha-i
pekhaun chaudisa andhiyara [1]
tuya pada-pankaje, atma-samarpilun
more krpa karabi vidhana [2]
pratijna tohara ai yohi sharanagata
nahi so janaba paramada
so hama duskrti, gati na hera-i ana
ab magon tuya parasada [3]
ana manoratha, nihsesa chhodata
kab ham ha-ubhun tohara
nitya-sevya tuhun nitya-sevaka muni
bhaktivinoda bhava sara [4]*

Commentary (prayer 9) by Srila B.R. Sridhar Maharaj:

(1) *na*: not; *karalau*: I did; *karama*: pious deeds; *geyana*: knowledge; *sevilau*: I served; *charana*: feet; *tohara*: Your; *vancha-i*: cheating; *chaudisa*: in the four directions; *andhiyara*: blinding darkness.

(3) **pratijna tohara:** *Your promise.* As Ramchandra proclaims:

sakrid eva prapanno yas tavasmiti cha yachate

abhayam sarvada tasmai dadamy etad vratam mama

Anyone who even once sincerely surrenders unto Me, declaring, 'I am Yours', and prays for fearlessness — it is My vow that I will always grant that to them.

—Ramayana: Yuddha-kanda, 18.33

gati na hera-i: *I see no other shelter.* This sentiment has been expressed by Sri Yamunacharya:

na dharma-nistho 'smi na chatma-vedi

na bhaktimams tvach-charanaravinde

akinchano 'nanya-gatih saranya

tvat-pada-mulam saranam prapadye

O Supreme Refuge, I am not religious, I do not know the nature of the soul and I do not have true devotion to Your lotus feet. I am bereft and have no other shelter. Such as I am, I surrender at Your feet.

—Sri Stotra-ratna, 22.

sara: *essence.*

Prayer 10 _____

(pranesvara!) kahabun ki sarama ki bata

aichhana papa nahi, yo ham na karalun

sahasra sahasra beri natha! [1]

sohi karama-phala, bhava moke pesa-i

dokh deoba aba kahi

takhanaka parinama, kachhu na vicharalun

ab pachhu tara-ite chahi [2]

dokha vichara-i, tuhun danda deobi

hama bhoga karabun samsara

karata gatagati, bhakata-jana-sane

mati rahun charane tohara [3]

*apana chaturapana, tuya pade sonpalun
hrdaya-garava dure gela
dina daya-maya, tuya krpa niramala
bhaktivinoda asa bhela [4]*

Commentary (prayer 10) by Srila B.R. Sridhar Maharaj:

(1) **kahabun ki sarama ki bata**: How can I explain my shame? This can also be expressed as, How shall I express the tale of my shame?

aichhana papa nahi ... sahasra beri natha!: There is no sin I have not committed thousands of times. This sentiment is expressed by Sri Yamunacharya:

*na ninditam karma tad asti loke
sahasraso yan na maya vyadhayai
so 'ham vipakavasare mukunda
krandami sampraty agatis tavagre*

O Mukunda! There is no sinful act in this world that I have not committed thousands and thousands of times. Now, as the reactions for these sins strike down upon me, I have no alternative but to simply weep before You.

—Sri Stotra-ratna, 20.

(2) **sohi**: those; **karama**: actions; **phala**: results; **bhave**: in the material world; **pesa-i**: crushing (me); **dokh**: fault; **deoba**: I will give; **aba**: now; **kahi**: to whom? **na**: not; **vicharalau**: I considered; **ab**: now; **pachhu**: afterwards; **tara-ite**: to be delivered; **chahi**: I want.

Prayer 11 _____

*manasa, deha, geha, yo kichhu mora
arpilun tuya pade nanda-kisora [1]
sampade vipade jivane marane
daya mama gela tuya o pada varane [2]*

marabi rakhabi yo ichchha tohara
nitya-dasa prati tuya adhikara [3]
janmaobi moye ichchha yadi tora
bhakta-grhe jani janma ha-u mora [4]
kita janma ha-u yatha tuya dasa
bahir-mukha brahma-janme nahi asa [5]
bhukti-mukti-sprha-vihina ye bhakta
labha-ite tan'ka sanga anurakta [6]
janaka, janani, dayita, tanaya
prabhu, guru, pati tuhun — sarva-maya [7]
bhakativinoda kahe suna kana!
radhanatha! tuhun hamara parana [8]

Commentary (prayer 11) by Srila B.R. Sridhar Maharaj:

(1) *manasa*: mind; *geha*: home; *arpilau*: I offer.

(2) *marane*: in death.

(4) *janma*: birth; *ha-u*: let be; *mora*: my.

(5) *kita janma ha-u*: Let me be born again even as a worm ... This was also expressed by Sri Yamunacharya:

tava dasya-sukhaika sanginam
bhavaneshv astv api kita-janma me
itarav asathesu ma sma bhud
api me janma chaturmukhatmana

O Lord! Let me take birth, even as a worm, in the home of those whose sole happiness is Your service. O Lord, never let me take birth, even as Brahma, among those who are averse to You.

— Sri Stotra-ratna (55)

(6) *bhukti-mukti-spriha*: Desire for mundane enjoyment and liberation. In this regard the following verse from Sri Bhakti-rasamrta-sindhu (1.2.22) should be mentioned:

*bhukti-mukti-spriha yavat pisachi hrđi vartate
tavad bhakti-sukhasyatra katham abhyudayo bhavet*
So long as the desires for mundane enjoyment and liberation, which are
like two witches, remain in the heart, how can the ecstasy of devotion
manifest there?

(7) **tuhun sarva-maya:** You are everywhere. That is to say, 'Your
touch is all-pervading.'

dayita: beloved; **tuhau:** You; **sarva:** all; **maya:** consist of.

Prayer 12 _____

'aham'-'mama'-sabda arthe yaha kichhu haya
arpilun tomara pade ohe daya-maya! [1]
'amara' ami ta' natha! na rahinu ara
ekhana ha-inu ami kevala tomara [2]
'ami'-sabde dehi jiva ahamta chhadila
tvadiyabhimana aji hrdaye pasila [3]
amara sarvasva, deha, geḥa, anuchara
bhai, bandhu, dara, suta, dravya, dvara, ghara [4]
se saba ha-ila tava, ami ha-inu dasa
tomara grhete ebe ami kari vasa [5]
tumi grha-svami, ami sevaka tomara
tomara sukhete chesta ekhana amara [6]
sthula-linga-dehe mora sukrta duskrta
ara mora nahe, prabhu! ami ta' niskrta [7]
tomara ichchhaya mora ichchha misaila
bhaktivinoda aja apane bhulila [8]

Commentary (prayer 12) by Srila B.R. Sridhar Maharaj:

(1) **aham mama - sabda arthe:** Meant by the words 'I' and 'mine'.
Sri Yamunacharya:

vapur-adisu yo 'pi ko 'pi va
gunato 'sani yatha-tatha-vidhah
tad aham tava pada-padmaya
aham adyaiva maya samarpitah

O Lord, whatever I possess in terms of this body and its trappings, and whatever characteristics I may have that I acquired through contact with Maya — this I offer at Your holy feet today.

—Sri Stotra-ratna, 49.

(3) *tvadiyabhimana*: The ego of being ‘Your property’. This means the ego of being Your (the Lord’s) faithfully devoted follower (anugata-jan).

(7) *sukṛta dukṛta*: Good or bad deeds.

Prayer 13 _____

‘amara’ balite prabhu! ara kichhu nai
tumi-i amara matra pita-bandhu-bhai [1]
bandhu, dara, suta, suta, tava dasi, dasa
sei ta’ sambandhe sabe amara prayasa [2]
dhana, jana, grha, dvara, ‘tomara’ baliya
raksa kari ami matra sevaka ha-iyā [3]
tomara karyera tare uparjiba dhana
tomara samsara-vyaya kariba vahana [4]
bhala-manda nahi jani seva-matra kari
tomara samsare ami visaya-prahari [5]
tomara ichchhaya mora indriya-chalana
sravana, darsana, ghrana, bhojana-vasana [6]
nija-sukha lagi’ kichhu nahi kari ara
bhakativinoda bale tava sukha sara [7]

Commentary (prayer 13) by Srila B.R. Sridhar Maharaj:

(1) *pita-bandhu-bhai*: You alone are my father, my friend, and my brother. In Srimad Bhagavad-gita (11.44), Arjuna prays to Krishna similarly:

*tasmat pranamya pranidhaya kayam
prasadaye tvam aham isam idyam*

*piteva putrasya sakheva sakhyuh
priyah priyayarhasi deva sodhum*

Offering my prostrate obeisance unto You, I pray for Your mercy,
O adorable Lord! As a father, friend, or lover forgives his son, dear
companion, or beloved, please mercifully forgive my offences.

(4) **tomara karyera tare uparjiba dhana:** *In order to maintain what is Yours, I will earn money.* This practice is described as an integral limb of devotion in Bhakti-rasamrta-sindhu: tad arthe 'khila chhesti-tam. Performing all of one's endeavours for Krishna's sake.

Prayer 14 _____

*vastutah sakali tava, jiva keha naya
'aham'-'mama'-bhrame bhrami' bhoge soka-bhaya [1]
'aham'-'mama' abhimana ei matra dhana
baddha-jiva nija bali' jane mane mana [2]
sei abhimane ami samsare padiya
habudubu khai bhava-sindhu santariya [3]
tomara abhaya pade laiya sarana
aji ami karilama atma-nivedana [4]
'aham'-'mama' abhimana chhadila amaya
ara yena mama hrde sthana nahi paya [5]
ei matra bala prabhu! dibe he amare
ahanta-mamata dure pari rakhibare [6]
atma-nivedana-bhava hrde drdha raya
hasti-snana sama yena ksanika na haya [7]
bhaktivinoda prabhu nityananda-paya
mage parasada, yahe abhimana yaya [8]*

Commentary (prayer 14) by Srila B.R. Sridhar Maharaj:

(1-5) **vastutah sakali tava ... sthana nahi paya:** Everything is Yours ... (may) the misconceptions of 'I' and 'mine' never have a place in my heart again. The principle underlying this prayer to surrender oneself to the Lord is expressed in the Padma-purana,

and is cited in Sri Sri Prapanna-jivanamrtam:

*ahankrtir ma-karah syan na-karas tan nisedhakah
tasmat tu namasa ksetri-svatantryam pratisidhyate*

*bhagavat-paratanthro 'sau tadayatatma-jivanah
tasmat sva-samarthya-vidhim tyajet sarvam asesatah*

In the word *namah* ('obeisance'), the syllable *ma* indicates the self-asserting ego (*ahankar*, lit. 'I am the doer'), and the syllable *na* indicates its prevention. Thus, the act of offering obeisance (*namah*) nullifies the offerer's independence. The soul is by nature subordinate to the Supreme Lord; the soul's innate function is servitude to Him. Therefore, all actions performed with the conception, 'I am the doer', should be utterly abandoned.

(7) *ksanika*: momentary (temporary).

(8) *nityananda paya*: At Sri Nityananda Prabhu's feet. By the mercy of Sri Guru, who is non-different from Sri Nityananda Prabhu, all misconceptions are destroyed and service to the Vaishnava saints is realised.

Prayer 15 _____

nivedana kari prabhu! tomara charane

patita adhama ami jane tribhuvane [1]

ama-sama papi nahi jagat-bhitare

mama-sama aparadhi nahika samsare [2]

sei saba papa ara aparadha ami

parihare pai lajja, saba jana tumi [3]

tumi vina ka'ra ami la-iba sarana?

tumi sarvesvaresvara, vrajendra-nandana [4]

jagata tomara natha! tumi sarva-maya

toma prati aparadha tumi kara ksaya [5]

tumi ta' skhalita-pada janera asraya

tumi vina ara kiba achhe daya-maya [6]

*sei-rupa tava aparadhi jana yata
tomara sharanagata ha-ibe satata [7]
bhaktivinoda ebe la-iya sharana
tuya pade kare aja atma-samarpana [8]*

Commentary (prayer 15) by Srila B.R. Sridhar Maharaj:

(3) **parihare pai lajja**: *I feel too ashamed to beg for forgiveness.* This sentiment is described in the Padma-purana and expressed by Srila Rupa Goswami Prabhu and Srila Sanatan Goswami Prabhu when they came and surrendered unto Sriman Mahaprabhu:

*mat-tulyo nasti papatma naparadhi cha kaschana
parihare 'pi lajja me kim bruve purusottama*

There is no sinner so sinful as I. There is no offender so offensive as I. O Supreme Lord, I am ashamed to pray for forgiveness for all of my sins and offences. What more can I say than this?

(5) **jagata tomara natha ... tumi kara ksaya**: *The world is Yours, O Lord! ... You can destroy all offences against You.*

tasmin tuste jagat tustam prinite prinitam jagat

By satisfying the Supreme Lord, the whole world becomes satisfied. By pleasing the Supreme Lord the whole world becomes pleased.

(6) **tumi ta' skhalita-pada ... daya-maya**: *O merciful Lord, You are the sole shelter of those who have fallen.* This conception is expressed in the Skanda-purana:

*bhumau skhalita-padanam bhumir evavalambanam
tvayi jatataparadhanam tvam eva saranam prabho*

O Lord! As the ground is the only support for those who have fallen upon it, so You are the only refuge for those who have offended You.

Prayer 16 _____

atma-nivedana, tuya pade kari'
ha-inu parama sukhi
duhkha dure gela, chinta na rahila
chaudike ananda dekhi [1]
asoka-abhaya, amrta-adhara
tomara charana-dvaya
tahate ekhana, visrama labhiya
chhadinu bhavera bhaya [2]
tomara samsare, kariba sevana
nahiba phalera bhagi
tava sukha yahe, kariba yatana
ha'ye pade anuragi [3]
tomara sevaya, duhkha haya yata
seo ta' parama sukha
seva-sukha-duhkha, parama sampada
nasaye avidya-duhkha [4]
purva itihasa, bhulinu sakala
seva-sukha peye mane
ami ta' tomara, tumi ta' amara
ki kaja apara dhane [5]
bhakativinoda, anande dubiya
tomara sevara tare
saba chesta kare, tava ichchha mata
thakiya tomara ghare [6]

Commentary (prayer 16) by Srila B.R. Sridhar Maharaj:

(1) **chaudike ananda dekhi:** *I see ecstasy everywhere, in all directions.*
This state of realisation is further described by Krishna in Srimad Bhagavata Purana (11.14.13):

maya santusta-manasah sarvāḥ sukha-maya disaḥ

All directions are filled with happiness for someone whose heart is completely satisfied by Me.

(3) *tomara samsare, kariba sevana, nahiba phalera bhagi*: I will render service in Your house, never aspiring to be an enjoyer of the results of my work. In Srimad Bhagavad-gita (2.47), Sri Krishna describes the jiva soul's proper role:

karmany evadhikaras te ma phalesu kadachana

ma karma-phala-hetur bhur ma te sango 'stv akarmani

Never act with the desire to enjoy the results of your work, and never neglect your duty — give up any desire to enjoy the results of your actions! Take to the path of devotion, bhakti-yoga, the ultimate path reached through the practice of karma-yoga, jnana-yoga and buddhi-yoga.

(4) *seva-sukha-duhkha ... nasaye avidya-duhkha*: Both the distress and the happiness that come from engagement in Your service ... destroy the distress of ignorance. In Srimad Bhagavad-gita (7.14), Sri Krishna explains that only those who unconditionally surrender unto Him are liberated from Maya:

daivi hy esa guna-mayi mama maya duratyaya

mam eva ye prapadyante mayam etam taranti te

My alluring power Maya is insurmountable. Only those who surrender unto Me can transcend the confines of Nature.

(5) *purva itihasa*: All past history. One's life prior to the start of their life as an aspiring devotee. In Sri Chaitanya-charitamrta (Antya-lila, 6.236), Sri Chaitanya Mahaprabhu tells His followers to stop behaving like the common mass:

gramya-katha na sunibe, gramya-varta na kahibe

Do not listen to mundane talks or spread gossip.

Moreover, Sri Chaitanya-charitamrta (Antya-lila, 13.132) cites the absence of the tendency to discuss worldly subjects as a prominent attribute of a great devotee:

gramya-varta na sune, na kahe jihvaya

krishna-katha-pujadite asta-prahara yaya

He never wants to hear about worldly goings-on and never speaks about that either. He passes every day engaged in worship and other services to Krishna.

In Srimad Bhagavata Purana (11.29.34), Krishna describes the transformation of a surrendering soul to his uncle Uddhava:

martyo yada tyakta-samasta-karma

niveditatma vichikirsito me

tadamrtatvam pratipadyamano

mayatma-bhuyaya cha kalpate vai

When a mortal being completely abandons all mundane endeavours, surrenders himself unto Me, and acts according to My desires, he attains immortality and becomes fit to associate with Me.

গোপ্তৃপেত্ব-বরণ

Goptritve Varana

Loving Acceptance of the Lord as my Protector

Prayer 17 _____

ki jani ki bale, tomara dhamete

ha-inu sharanagata

tumi daya-maya, patita-pavana

patita-tarane rata [1]

bharasa amara, ei matra natha!

tumi ta' karuna-maya

tava daya-patra, nahi mora sama

avasya ghuchabe bhaya [2]

amare tarite, kaharo sakati

avani-bhitare nahi

dayala thakura! ghosana tomara

adhama pamare trahi [3]
sakala chhadiya, asiyachhi ami
tomara charane natha!
ami nitya-dasa, tumi palayita
tumi gopta, jagannatha! [4]
tomara sakala, ami matra dasa
amare taribe tumi
tomara charana, karinu varana
amara nahi ta' ami [5]
bhaktivinoda, kandiya sarana
la'yechhe tomara paya
ksami' aparadha, name ruchi diya
palana karahe taya [6]

Commentary (prayer 17) by Srila B.R. Sridhar Maharaj:

(1) **ki jani ki bale:** *I do not know by what force ...* Krishna explains to Uddhava in Srimad Bhagavata Purana (11.20.8):

yadrchchhaya mat-kathadau jata-sraddhas tu yah puman
na nirvinno nati-sakto bhakti-yogo 'sya siddhi-dah

One who is neither excessively averse nor excessively attached to mundane life and who, by some good fortune, develops faith in hearing narrations about Me — his practice of bhakti-yoga results in perfection.

(2) **tava daya-patra:** *A candidate for Your mercy.* In his Sri Stotra-ratna (47), Sri Yamunacharya prays:

na mrsa paramartham eva me
srnu vijnapanam ekam agratah
yadi me na dayisyase tada
dayaniyas tava natha durlabhah

O Lord, please listen as I make before You this one petition which is not false but utterly sincere: it will be extremely difficult for You

to find a more fit recipient of Your mercy than me, if You do not bestow Your mercy upon me.

(3) *ghosana tomara*: Your declaration. This is described in Sri Chaitanya-charitamrta (Antya-lila, 4.68), where Srīman Mahāprabhu says to Srīla Sanātana Goswami Prabhu:

dinere adhika daya kare bhagavan

The Supreme Lord bestows greater mercy upon the utterly destitute.

(5) *amara nahi ta' ami*: I no longer belong to myself. The result of this type of wholesale surrender is described by Krishna to Uddhava in Śrīmad Bhāgavatā Purāṇa (11.29.34):

mayatma-bhuyaya cha kalpate vai

The surrendered soul becomes endowed with all divine qualities and becomes perfectly able to associate with Me.

(6) *ksami' aparadha ... palana karahe taya*: Forgiving his offences ... please maintain him. Forgiving their offences and granting them taste for the Name is the Lord's maintenance of His devotees.

Prayer 18 _____

dara, putra, nija-deha, kutumba palane

sarvada vyakula ami chhinu mane mane [1]

kemane arjiba artha yasa kise paba

kanya-putra-vivaha kemane sampadiba [2]

ebe atma-samarpane chinta nahi ara

tumi nirvahiye prabho! samsara tomara [3]

tumi ta' palibe more nija-dasa jani'

tomara sevaya prabhu! bada sukha mani [4]

tomara ichchhaya prabhu, saba karya haya

jiva bale — 'kari ami', se ta' satya naya [5]

*jiva ki karite pare, tumi na karile
asa matra jiva kare, tava ichchha phale [6]
nischinta ha-iyā ami seviba tomaya
grhe bhala-manda ha'le nahi mora daya [7]
bhakativinoda nija-svatantrya tyajiya
tomara charana seve akinchana ha-iyā [8]*

Commentary (prayer 18) by Srila B.R. Sridhar Maharaj:

(5) *jiva bale* — ‘*kari ami*’, *se ta’ satya naya*: Souls think, ‘I do,’ but this is not true at all. Krishna explains:

*prakrteh kriyamanani gunaih karmani sarvasah
ahankara-vimudhatma kartaham iti manyate.*

Activities that that animate beings living in nature do are instigated and done by the *gunas*, the powers of material nature. Materially-enslaved beings are constantly working and doing activities but an ignoramus deluded by the egotistical notion of individual independence thinks, “It is I who accomplish all the things I do.” (Srimad Bhagavad-gita 3.27)

Prayer 19 _____

*sarvasva tomara, charane sanpiya
padechhi tomara ghare
tumi ta’ thakura, tomara kukkura
baliya janaha more [1]
bandhiya nikate, amare palibe
rahiba tomara dvare
pratipa-janere, asite na diba
rakhiba gadera pare [2]
tava nija-jana, prasada seviya
uchchhista rakhibe yaha
amara bhojana, parama-anande
prati-dina habe taha [3]*

*basiya suiya, tomara charana
chintiba satata ami
nachite nachite, nikate yaiba
yakhana dakibe tumi [4]
nijera posana, kabhu na bhaviba
rahiba bhavera bhare
bhakativinoda, tomare palaka
baliya varana kare [5]*

Commentary (prayer 19) by Srila B.R. Sridhar Maharaj:

(5) ***nijera posana kabhu na bhaviba***: *I will never think about my own maintenance. This state of surrender is described in Sri Bhakti-rasamrta-sindhu (1.2.195):*

*chintam kuryan na raksayair vikritasya yatha pasoh
tatharpayan harau deham viramedasya raksanat*

One need not worry about the wellbeing of a valuable sold animal, similarly one need not worry about maintaining oneself after fully offering one's body unto the Supreme Lord.

Prayer 20 _____

*tumi sarvesvaresvara, vrajendra-kumara!
tomara ichchhaya visve srjana samhara [1]
tava ichchha-mata brahma karena srjana
tava ichchha-mata visnu karena palana [2]
tava ichchha-mata Shiva karena samhara
tava ichchha-mate maya srje karagara [3]
tava ichchha-mata jivera janama-marana
samrddhi-nipata duhkha sukha-samghatana [4]
michhe maya-baddha jiva asa-pase phire
tava ichchha vina kichhu karite na pare [5]
tumi ta' raksaka ara palaka amara
tomara charana vina asa nahi ara [6]*

*nija-bala-chesta prati bharasa chhadiya
tomara ichchhaya achhi nirbhara kariya [7]
bhaktivinoda ati dina akinchana
tomara ichchhaya ta'ra jivana marana [8]*

Commentary (prayer 20) by Srila B.R. Sridhar Maharaj:

(1) **tumi sarvesvaresvara:** *You are the Lord of all Lords.* The supreme position and identity of Krishna is described throughout the scriptures:

*ete chamasa-kalah pumsah krishnas tu bhagavan svayam
indrari-vyakulam lokam mrdayanti yuge yuge*
(Srimad Bhagavata Purana: 1.3.28)

All these Avatars are manifestations or partial manifestations of the Purusha-avatars (Karanodaksayi Vishnu, Garbhodaksayi Vishnu, and Ksirodaksayi Vishnu), but Krishna is Svayam Bhagavan, the Supreme Lord Himself. In every age these Avatars protect the demon-ridden universe.

*srjami tan-niyukto 'ham haro harati tad-vasah
visvam purusa-rupena paripati tri-sakti-dhrk*
(Srimad Bhagavata Purana: 2.6.32)

In accordance with the order of Sri Hari, I create the universe and Shiva annihilates it. Sri Hari, the controller of the three modes of material nature, maintains the universe with His form of Kshirodakasya Vishnu.

*isvarah paramah krishnah sach-chid-ananda-vigraha
anadir adir govindah sarva-karana-karanam*
(Sri Brahma-samhita: 5.1)

Sri Krishna, the perfect embodiment of spiritual energy, consciousness, and ecstasy, who is known as Govinda, is the Supreme Lord of all Lords. He has no origin and He is the origin of all the original cause that creates all other causes.

aham sarvasya prabhavo mattah sarvam pravartate

iti matva bhajante mam budha bhava-samanvitah

Krishna Himself explains: I am the origin of everything. Everything emanates from Me. Realising this, the wise serve Me, fully imbued with divine love.

(Srimad Bhagavad-gita 10.8)

mattah parataram nanyat kinchid asti dhananjaya

mayi sarvam idam protam sutre mani-gana iva

O Arjuna, there is nothing superior to Me. Everything that exists is dependent upon Me like jewels resting upon a thread.

— Srimad Bhagavad-gita (7.7)

(4) **samrddhi-nipata**: Prosperity and ruin. The supreme authority of Krishna's will is described as follows:

apane ichchhaya jiva koti vanchha kare

krishna ichchha hale tare tabe phala dhare

According to their will, the souls desire to attain innumerable goals. Yet their desires are fulfilled only if Krishna wills it.

(7) **nija-bala-chesta ... nirbhara kariya**: Abandoning reliance upon my own strength and endeavour. Elsewhere, Thakur Bhaktivinod sings about also :

gopinatha, hara ye menechhi ami

(amara) aneka yatana, ha-ila biphala

ekhana bharasa tumi

O Gopinath I have accepted defeat, all of my endeavours were useless. I now rely upon only You.

— Kalyana-kalpa-taru (3.3.3)

বিশ্ৰাম্ভাত্মিকা

Visrambhatmika

Having faith Krishna will protect me

Prayer 21 _____

*ekhana bhujhinu prabhu! tomara charana
asoka-abhayamrta-purna sarva-ksana [1]
sakala chhadiya tuyra charana-kamale
padiyachhi ami natha! tava pada-tale [2]
tava pada-padma, natha! raksibe amare
ara raksa-karta nahi e bhava-samsare [3]
ami tava nitya dasa—janinu e-bara
amara palana-bhara ekhana tomara [4]
bada duhkha paiyachhi svatantra jivane
saba duhkha dure gela, o pada varane [5]
ye pada lagiya rama tapasya karila
ye-pada paiya Shiva ‘Shivatva’ labhila [6]
ye-pada labhiya brahma krtartha ha-ila
ye-pada narada-muni hrdaye dharila [7]
sei se abhaya pada sirete dhariya
parama-anande nachi pada-guna gaiya [8]
samsara-vipada ha’te avasya uddhara
bhakativinoda (o)-pada karibe tomara [9]*

Commentary (prayer 21) by Srila B.R. Sridhar Maharaj:

(5) *o pada varane*: By embracing Your feet.

In Prarthana (43.1), Srila Narottam Thakur wrote:

*asraya la-iyra bhaje tare krishna nahi tyaje
ara saba mare akarana*

Krishna never abandons one who takes shelter and serves Him. All others die in vain.

(6) *shiva 'shivatva' labhila*: Shiva attained the quality of shivatva, auspiciousness. This is described by Sri Kapiladev:

*yach-chhaucha-nihsrta-sarit-pravarodakena
tirthena murdhny adhikrtena sivah sivo 'bhut
dhyatur manah samala-saila-nisrta-vajram
dhyayech chiram bhagavatas charanaravindam*

Shiva became imbued with the quality of shivatva, auspiciousness, by bearing upon his head the holy waters of the greatest of all rivers, the Ganges, whose origin is the foot-wash of the Supreme Lord. The sins in the heart of one who meditates on that Supreme Lord's lotus feet are destroyed just as a mountain is levelled by an onslaught of thunderbolts. Thus one should always meditate on the Supreme Lord's lotus feet.

— Srimad Bhagavata Purana (3.28.22)

Prayer 22 _____

*tumi ta' maribe yare ke tare rakhite pare
tava ichchha-vasa tribhuvana
brahma adi-deva-gana tava dasa aganana
kare tava ajnara palana [1]
tava ichchha-mate yata graha-gana avirata
subhasubha phala kare dana
roga-soka-mrti-bhaya tava ichchha-mate haya
tava ajna sada balavan [2]
tava bhaye vayu vaya chandra-surya samudaya
sva-sva-niyamita-karya kare
tumi ta' paramesvara parabrahma paratpara
tava vasa bhakata-antare [3]
sada-suddha siddha-kama bhakata-vatsala nama
bhakata-janera nitya-svami
tumi ta' rakhibe yare ke tare marite pare
sakala vidhira vidhi tumi [4]*

*tomara charane natha! kariyachhe pranipata
bhakativinoda tava dasa
vipada ha-ite svami! avasya tahare tumi
raksibe, — tahara e visvasa [5]*

Commentary (prayer 22) by Srila B.R. Sridhar Maharaj:

(1) *tumi ta' maribe ... tava ichchha-vasa tribhuvana*: The three worlds are subservient to Your will. Krishna describes His determined will to Arjuna just before the battle of Kuruksetra:

*mayaivaite nihatah purvam eva
nimitta-matram bhava savya-sachin*

— Srimad Bhagavad-gita: 11.33

All the warriors on this battlefield have already been killed by Me. O Arjuna, be My instrument.

brahma-adi-deva-gana ... kare tava ajnara palana: Brahma and the countless gods ... carry out Your orders. Brahma himself describes this:

*srjami tan-niyukto 'ham haro harati tad-vasah
visvam purusa-rupena paripati tri-sakti-dhrk*

In accordance with the order of Sri Hari, I create the universe and Shiva annihilates it. Sri Hari, the controller of the three modes of material nature, maintains the universe with His form of Kshirodakasayi Vishnu.

— Srimad Bhagavata Purana 2.6.32

(3) *tava vasa bhakata-antare*: You reside in the hearts of Your devotees. Sri Vishnu explains:

*sadhavo hrdayam mahyam sadhunam hrdayam tv aham
mad-anyat te na jananti naham tebhyo manag api*

Sadhus are My heart, and I alone am their heart. They do not know anyone other than Me, and I do not know anyone other than them.

— Srimad Bhagavata Purana (9.4.68)

Srila Narottam Thakur sings about this:

tomara hrdaye sada govinda-visrama

govinda kahena — mama vaishnava parana

Govinda always rests in your heart, and He declares, ‘My devotees are My heart.’

— Prarthana (45.5)

(4) *siddha-kama*: Your desires are always fulfilled. In *Srimad Bhagavata Purana* (6.9.22), the gods describe the Lord in this way:

avismitam tam paripurna-kamam

svenaiva labhena samam prasantam

vinopasarpaty aparam hi balisah

sva-langulenatititarti sindhum

The eternally smiling Supreme Lord is never surprised by anything. His desires are always fulfilled. He is self-sufficient, equanimous, and peaceful. One who rejects Him and approaches anyone else

for shelter is certainly a fool; he is like one who desires to cross the ocean by taking hold of a dog’s tail.

— *Srimad Bhagavata Purana*: 6.9.22

bhakata-janera nitya-svami: You are the eternal master of Your devotees. Krishna says:

samo ’ham sarva-bhutesu na me doesyo ’sti na priyah

ye bhajanti tu mam bhaktya mayi te tesu chapy aham

I am equally disposed to all; no one is My enemy or My friend. Yet, those who serve Me with devotion — as they are lovingly attached to Me, so I am lovingly attached to them.

— *Srimad Bhagavad-gita* 9.29

*atma-samarpane gela abhimana
nahi karabun nija raksa-vidhana [1]
tuya dhana jani' tuhun rakhabi natha!
palya go-dhana jani kari' tuya satha [2]
charaobi madhava! yamuna-tire
vamsi bajaota dakabi dhire [3]
agha-baka marata raksa vidhana
karabi sada tuhun gokula-kana! [4]
raksa karabi tuhun nischaya jani
pana karabun hama yamuna-pani [5]
kaliya-dokha karabi vinasa
sodhabi nadi-jala badaobi asa [6]
piyata davanala rakhabi moya
'gopala' 'govinda' nama tava hoya [7]
surapati durmati-nasa vichari'
rakhabi varsane giri-vara-dhari! [8]
chaturanana karaba yava chori
raksa karabi moye gokula-hari! [9]
bhakativinoda tuya gokula-dhana
rakhabi keshava! karata yatana [10]*

Prayer 24 _____

*chhodata purusa-abhimana
kinkari ha-ilun aji, kana! [1]
varaja-vipine sakhi-satha
sevana karabun radha-natha! [2]
kusume ganthabun hara
tulasi-mani-manjari tara [3]
yatane deobun sakhi-kare
hate laoba sakhi adare [4]
sakhi diba tuya duhunka gale
durata herabun kutuhale [5]
sakhi kahaba, suna sundari
rahabi kunje mama kinkori [6]
ganthabi mala manoharini
niti radha-krishna-vimohini [7]
tuya raksana-bhara hamara
mama kunja-kutira tohara [8]
radha-madhava-sevana-kale
rahabi hamara antarale [9]
tambula saji' karpura ani'
deobi moye apana jani' [10]
bhakativinoda suni' bata
sakhi-pade kare pranipata [11]*

Commentary (prayer 24) by Srila B.R. Sridhar Maharaj:

(1) **kinkari**: Maidservant. This refers to a maid of the gopis, Sri Radha's confidantes who assist Her and Sri Krishna in Their play.

বর্জনাট্মিকা

Varjanatmika

Renouncing conduct averse to Devotion

Prayer 25 _____

*keshava! tuya jagata vichitra
karama-vipake, bhava-vana-bhrama-i
pekhalun ranga bahu chitra [1]
tuya pada-vismrti, a-mara yantrana
klesa-dahane dahi' yai
kapila patanjali, gautama kanabhoji
jaimini, bauddha aoye dhai [2]
tava ka-i' nija mate, bhukti mukti yachata
pata-i nana-vidha phanda
so sabu —vanchaka, tuya bhakti-bahir-mukha
ghataoye visama paramada [3]
vaimukha-vanchane, bhata so-sabu niramila vividha pasara
dandavat durata, bhakti-vinoda bhela
bhakata-charana kari' sara [4]*

Commentary (prayer 25) by Srila B.R. Sridhar Maharaj:

(4) **dandavat durata ... bhakata-charana kari' sara:** Bhaktivinod ... has accepted the feet of Your devotees as his be-all and end-all. This conviction has been expressed by Sri Desik Acharya:

*jnanavalambakah kechit kechit karmavalambakah
vayam tu hari-dasanam pada-tranavalambakah*

Some take shelter of the path of knowledge (jnana). Some take shelter of the path of action (karma). We, however, take shelter of the sandals of the Supreme Lord's servants.

tuya bhakti-pratikula dharma yate raya
parama yatane taha tyajiba nischaya [1]
tuya bhakti-bahirmukha sanga na kariba
gauranga-virodhi-jana-mukha na heriba [2]
bhakti-pratikula sthane na kari vasati
bhaktira apriya karye nahi kari rati [3]
bhaktira virodhi grantha patha na kariba
bhaktira virodhi vyakhya kabhu na suniba [4]
gauranga-varjita sthana tirtha nahi mani
bhaktira badhaka jnana-karma tuchchha jani [5]
bhaktira badhaka kale na kari adara
bhakti-bahirmukha nija jane jani para [6]
bhaktira badhika sprha kariba varjana
abhakta-pradatta anna na kari grahana [7]
yaha kichhu bhakti-pratikula bali' jani
tyajiba yatane taha e nischaya vani [8]
bhakativinoda padi' prabhura charane
magaye sakati pratikulyera varjane [9]

Commentary (prayer 26) by Srila B.R. Sridhar Maharaj:

(2) **bahirmukha sanga**: Association with those averse to Krishna. Bad association is to be avoided. In the Katyayana-samhita:

*varam hutavaha-jvala panjarantar-vyavasthitih
na sauri-chinta-vimukha-jana-samvasa-vaissasam*

It would be better to endure the pain of being locked in a cage surrounded by blazing fire than to remain in the distressing association of people opposed to Sri Krishna.

gauranga-virodhi: People inimical to Sri Gauranga. In Sri Chaitanya-chandramrta (58), Sri Prabodhananda Saraswati wrote:

vaso me varam astu ghora-dahana-jvalavali-panjare

sri-chaitanya-padaravinda-vinukhair ma kutrachit sangamah

Let me remain within a cage of blazing fire, but not in the association of anyone averse to Sri Chaitanyadev.

(4) *bhaktira virodhi grantha*: Literature speaking ill of devotion and love of God. Once, when Sriman Mahaprabhu was describing His day of study to Mother Sachi Devi, He quoted the following verse from Sri Mahabharata about worldly literature:

yasmin sastre purane va hari-bhaktir na drsyate

srotavyam naiva tach chhastram yadi brahma svayam vadet

One should never study a teaching that does not describe devotion to the Supreme Lord, even if it is recited by Brahma himself.

(5) *bhaktira badhaka jnana-karma tuchchha jani*: I will consider all knowledge and activity that obstruct devotion to be contemptible. Deva-Rishi Narad instructs Vyasadev:

naiskarmyam apy achyuta-bhava-varjitam

na sobhate jnanam alam niranjanam

kutah punah sasvad abhadram isvare

na charpitam karma yad apy akaranam

Even jnana, pure knowledge free from any worldly entanglement, is never beautiful if it is devoid of respect for devotion to the Lord. How, then, can karma be beautiful, if it is not offered to Him, even if it is performed selflessly?

— Srimad Bhagavata Purana (1.5.12)

*visaya-vimudha ara mayavadi jana
bhakti-sunya dunhe prana dhare akarana [1]
ei dui sanga natha! na haya amara
prarthana kariye ami charane tomara [2]
se du'yera madhye visayi tabu bhala
mayavadi-sanga nahi magi kona kala [3]
visayi-hrdaya yabe sadhu-sanga paya
anayase labhe bhakti bhaktera krupaya [4]
mayavada-dosa yara hrdaye pasila
kutarke hrdaya tara vajra-sama bhela [5]
bhaktira svarupa ara 'visaya', 'asraya'
mayavadi 'anitya' baliya saba kaya [6]
dhik tara krishna-seva sravana-kirtana
krishna-ange vajra-hane tahara stavana [7]
mayavada sama bhakti-pratikula nai
ataeva mayavadi-sanga nahi chai [8]
bhakativinoda mayavada dura kari'
vaishnava sangete vaise namasraya dhari' [9]*

ami ta' svananda-sukhada-vasi
radhika-madhava-charana-dasi [1]
dunhara milane ananda kari'
dunhara viyoge dukhete mari [2]
sakhi-sthali nahi heri nayane
dekhile saibyake padaye mane [3]
ye ye pratikula chandrara sakhi
prane dukkha pai tahare dekhi' [4]
radhika-kunja andhara kari'
la-ite chahe se radhara hari [5]
sri-radha-govinda-milana-sukha
pratikula-jana na heri mukha [6]
radha-pratikula yateka jana
sambhasane kabhu na haya mana [7]
bhaktivinoda sri-radha-charane
sanpechhe parana ativa yatane [8]

আনুকূল্যাত্রিকা

Anukulyatmika

Doing only what is favourable to Devotion

Prayer 29 _____

tuya bhakti-anukula ye ye karya haya
parama yatane taha kariba nischaya [1]
bhakti-anukula yata visaya samsare
kariba tahate rati indriyera dvare [2]
suniba tomara katha yatana kariya
dekhiba tomara dhama nayana bhariya [3]
tomara prasade deha kariba posana
naivedya tulasi ghrana kariba grahana [4]
kara dvare kariba tomara seva sada
tomara vasati-sthale vasiba sarvada [5]
tomara sevaya kama niyoga kariba
tomara vidvesi-jane krodha dekhaiba [6]
ei-rupe sarva-ortti ara sarva-bhava
tuya anukula ha'ye labhuka prabhava [7]
tuya bhakta-anukula yaha yaha kari
tuya bhakti-anukula bali' taha dhari [8]
bhakativinoda nahi jane dharmadharma
bhakti-anukula tara ha-u saba karma [9]

Commentary (prayer 29) by Srila B.R. Sridhar Maharaj:

(7) **tomara sevaya ... labhuka prabhava:** May all my actions and my thoughts be proper. Srila Narottam Thakur describes how one can engage one's own lust, anger, greed, and so forth in devotional service:

'kama' krishna-karmarpane 'krodha' bhakta-dvesi-jane

'lobha' sadhu-sange hari-katha
'moha' ista-labha-vine 'mada' krishna-guna-gane
niyukta kariba yatha tatha

I will engage my selfish desires by offering my actions to Krishna;
I will direct my anger towards those inimical to the devotees; I will
engage my greed in hearing and discussing the Lord in the associa-
tion of sadhus; I will become bewildered if I am unable to obtain
my beloved master; and I will madly chant Krishna's glories in an
intoxicated mood. In this way, I will befittingly engage my enemies
in the Lord's service.

— Prema-bhakti-chandrika (2.10)

Prayer 30 _____

godruma-dhame bhajana-anukule
mathura sri-nandisvara-sama-tule [1]
tanhi maha surabhi-kunja-kutire
vaithabun hama suratatini-tire [2]
gaura-bhakata-priya vesa dadhana
tilaka-tulasi-mala-sobhamana [3]
champaka, bakula, kadamba, tamala
ropata niramiba kunja visala [4]
madhavi, malati, uthabun tahe
chhaya-mandapa karabun tahin mahe [5]
ropabun tatra kusuma-vana-raji
yuthi, jati, malli virajaba saji' [6]
manche basaobun tulasi-maharani
kirtana-sajja tanhi rakhaba ani' [7]
vaishnava jana saha gaobun nama
jaya godruma jaya gaura ki dhama [8]
bhaktivinoda bhakti-anukula
jaya kunja, munja, suranadi-kula [9]

Commentary (prayer 30) by Srila B.R. Sridhar Maharaj:

(2) *surabhi-kunja*: The place where Markandeya Muni obtains the mercy of Sri Gaura. Srila Bhaktivinod Thakur made a bhajan-kutir here.

(3) *gaura-bhakta-priya vesa*: Garb most dear to the devotees of Sri Gauranga. This refers to the twelve marks of gopi-chandan clay that signify the body to be a temple of the Supreme Lord (tilak), the necklace of tulasi beads worn around the neck, and so on.

Prayer 31 _____

*suddha-bhakata charana-renu
bhajana-anukula
bhakata-seva, parama-siddhi
prema-latikara mula [1]
madhava-tithi, bhakti-janani
yatane palana kari
krishna-vasati, vasati bali'
parama adare bari [2]
gaura amara, ye saba sthane
karala bhramana range
se saba sthana, heriba ami
pranayi-bhakata-sange [3]
mrdanga-vadya, sunite mana
avasara sada yache
gaura-vihita, kirtana suni'
anande hrdaya nache [4]
yugala-murti, dekhiya mora
parama-ananda haya
prasada-seva karite haya
sakala prapancha jaya [5]*

ye dina grhe, bhajana dekhi
grhete goloka bhaya
charana-sidhu, dekhiya ganga
sukha na sima paya [6]
tulasi dekhi' judaya prana
madhava-tosani jani'
gaura-priya saka sevane
jivana sarthaka mani [7]
bhakativinoda, krishna-bhajane
anukula paya yaha
prati-divase, parama-sukhe
svikara karaye taha [8]

Commentary (prayer 31) by Srila B.R. Sridhar Maharaj:

(1) *suddha-bhakata charana-renu*: Pure devotees' foot-dust. Jada Bharat advised:

rahuganaitat tapasa na yati
na chejyaya nirvapanad grhad va
na chchhandasa naiva jalagni-suryair
vina mahat-pada-rajo 'bhisekam

Regardless of whether one engages in austerities, performs worship according to scriptural guidelines, takes sannyasa, follows the religious principles of married life, studies the Vedas, or worships the deities of the natural elements, one can never attain devotion without bathing in the foot-dust of pure devotees.

— Srimad Bhagavata Purana (5.12.12),

In Sri Chaitanya-charitamrta (Antya-lila, 16.60), we find:

bhakta-pada-dhuli ara bhakta-pada-jala
bhakta-bhukta-sesa — ei tina sadhanera bala

The dust of the devotees' feet, the water that has washed the devotees' feet, and the devotees' food remnants — honouring these gives one strength to engage in devotional service.

(7) *gaura-priya saka*: Spinach, a favourite food of Sri Gaurasundar.

Prayer 32 _____

radha-kunda-tata-kunja-kutira
govardhana-parvata yamuna-tira [1]
kusuma-sarovara, manasa-ganga
kalinda-nandini vipula-taranga [2]
vamsi-vata, gokula, dhira-samira
vrndavana-taru-latika-vanira [3]
khaga-mrga-kula, malaya-vatasa
mayura, bhramara, murali-vilasa [4]
venu, srnga, pada-chihna, megha-mala
vasanta, sasanka, sankha, karatala [5]
yugala-vilase anukula jani
lila-vilasa-uddipaka mani [6]
e saba chhodata kaha nahi yau
e saba chhodata parana harau [7]
bhakativinoda kahe suna kana!
tuya uddipaka hamara parana [8]

ভজনলালসা

Bhajana-Lalasa
Longing for Service

Longing for Service 1 _____

hari he!

prapanche padiya, agati ha-iya

na dekhi upaya ara

agatira gati, charane sarana

tomaya karinu sara [1]

karama geyana, kichhu nahi mora

sadhana bhajana nai

tumi krpa-maya, ami ta' kangala

ahaituki krpa chai [2]

vakya-mana-vega, krodha-jihva-vega

udara-upastha-vega

miliya e saba, samsare bhasaye

ditechhe paramodvega [3]

aneka yatane, se saba damane

chhadiyachhi asa ami

anathera natha! daki taba nama

ekhana bharasa tumi [4]

Commentary (1) by Srila B.R. Sridhar Maharaj:

This song is inspired by verse 1 of Srila Rupa Goswami Prabhu's
Sri Upadesamrta:

vacho vegam manasah krodha-vegam

jihva-vegam udaropastha-vegam

*etan vegan yo visaheta dhirah
sarvam apimam prthivim sa sisyat*

A sober person who can control the urges of speech, their mind, anger, tongue, belly and their genitals can conquer the world.

Longing for Service 2 _____

*hari he!
arthera sanchaye, visaya-prayase
ana-katha-prajalpane
ana-adhikara, niyama-agrahe
asat-sanga-samghatane [1]
asthira siddhante, rahinu majiya
hari-bhakti raila dure
e hrdaye matra, para-himsa mada
pratistha, sathata sphure [2]
e saba agraha, chhadite narinu
apana dosete mari
janama biphala, ha-ila amara
ekhana ki kari, hari! [3]
ami ta' patita, patita-pavana
tomara pavitra nama
se sambandha dhari', tomara charane
sharana la-inu hama [4]*

Commentary (2) by Srila B.R. Sridhar Maharaj:

(1-2) **asat-sanga-samghatane**: Associating with non-devotees. This is defined in Sri Chaitanya-charitamrta (2, 22.84):

*asat-sanga-tyaga, — ei vaishnava-achara
'stri-sangi' — eka asadhu, 'krishnabhakta' ara*

The proper behaviour of a Vaishnava includes rejecting bad company. There are two forms of bad association: people with insatiable sexual desires, and people opposed to the devotees of Sri Krishna.

(1–4) This song is based on the second verse of Srila Rupa Goswami Prabhu’s Sri Upadesamrta:

atyaharah prayasas cha prajalpo niyamagrahah

jana-sangas cha laulyancha sadbhir bhaktir vinasyati

Devotion is destroyed by these six defects: (1) over-accumulation of property; (2) engaging in materialistic endeavours; (3) unnecessary chatter and talk; (4) rejecting the guidelines meant for self improvement, or following guidelines meant for others; (5) association with non-devotees; and (6) fickle-mindedness.

Longing for Service 3 _____

hari he!

bhajane utsaha, bhaktite visvasa

prema-labhe dhairya-dhana

bhakti-anukula, karma-pravartane

asat-sanga-visarjana [1]

bhakti-sadachara, ei chhaya guna

nahila amara, natha!

kemane bhajiba, tomara charana

chhadiya mayara satha [2]

garhita achare, rahilama maji’

na karinu sadhu-sanga

la’ye sadhu-vesa, ane upadesi

e bada mayara ranga [3]

e hena dasaya, ahaituki krpa

tomara paiba, hari!

sri-guru-asraye, dakiba tomaya

kabe va minati kari’ [4]

Commentary (3) by Srila B.R. Sridhar Maharaj:

(1–4) This song is based on the third verse of Srila Rupa Goswami Prabhu’s Sri Upadesamrta:

*utsahan nischayad dhairyat tat-tat-karma-pravartanat
sanga-tyagat sato vrtteh sadbhir bhaktih prasidhyati*

Devotion is nourished by these six qualities: (1) enthusiasm; (2) conviction; (3) perseverance; (4) engaging in activities that satisfy the Lord and His devotees; (5) abandoning all bad association and wrong attachment; and (6) following the behaviour prescribed by pure devotees.

Longing for Service 4 _____

hari he!

dana, pratigraha, mitho gupta-katha

bhaksana bhojana-dana

sangera laksana — ei chhaya haya

ihate bhaktira prana [1]

tattva na bujhiye, jnane va ajnane

asate e saba kari'

bhakti harainu, samsari ha-inu

sudure rahile hari [2]

krishna-bhakta-jane, ei sanga-laksane

adara kariba yabe

bhakti-mahadevi, amara hrdaya-

asane basibe tabe [3]

yosit-sangi jana, krishnabhakta ara

duhun-sanga parihari'

tava bhakta-jana, sanga anuksana

kabe va ha-ibe hari! [4]

Commentary (4) by Srila B.R. Sridhar Maharaj:

(1–4) This song is based on the fourth verse of Srila Rupa Goswami Prabhu's Sri Upadesamrta:

dadati pratigrhnati guhyam akhyati prachchhati

bhunkte bhojayate chaiva sad-vidham priti-laksanam

Giving and accepting gifts, expressing and enquiring about confidential matters, and giving and partaking of foodstuffs are the six forms of loving association.

Longing for Service 5 _____

hari he!

sanga-dosa-sunya, diksitadiksita

yadi tava nama ga'ya

manase adara, kariba tanhare

jani' nija-jana taya [1]

diksita ha-iya, bhaje tuya pada

tanhare pranati kari

ananya-bhajane, vijna yei jana

tanhare seviba hari! [2]

sarva-bhute sama, ye bhaktera mati

tanhara darsane mani

apanake dhanya, se sanga paiya

charitartha ha-ilun jani [3]

niskapata-mati, vaishnavera prati

ei dharma kabe pa'ba

kabe e samsara- sindhu-para ha'ye

tava vraja-pure ya'ba [4]

Commentary (5) by Srila B.R. Sridhar Maharaj:

(1–4) This song is based on the fifth verse of Srila Rupa Goswami Prabhu's Sri Upadesamrta:

krishneti yasya giri tam manasadriyeta

diksasti chet pranatibhis cha bhajantam isam

susrusaya bhajana-vijnam ananyam anya-

nindadi-sunya-hrdam ipsita-sanga-labdhya

One who chants Krishna's Name (the kanistha-adhikari) should be honoured within the heart. One who is initiated and engaged

in the Lord's service (the madhyam-adhikari) should be honoured with obeisance. One who is expert in devotion, who sees nothing apart from Krishna, and whose heart is free from the duality of criticising and praising others (the uttam-adhikari) should be considered most desirable association and honoured through submissive service.

Longing for Service 6 _____

*hari he!
nira-dharma-gata, jahnavi-salile
panka-phena drsta haya
tathapi kakhana, brahma-drava-dharma
se salila na chadaya [1]
vaishnava-sarira, aprakrta sada
svabhava-vapura dharme
kabhu nahe jada, tathapi ye ninde
pade se visamadharme [2]
sei aparadhe, yamera yatana
paya jiva avirata
he nanda-nandana! sei aparadhe
yena nahi ha-i hata [3]
tomara vaishnava, vaibhava tomara
amare karuna daya
tabe mora gati, habe tava prati
pa'ba tava pada-chhaya [4]*

Longing for Service 7 _____

*ohe! vaishnava thakura dayara sagara
e dase karuna kari'
diya pada-chhaya sodha he amaya
tomara charana dhari [1]
chhaya vega dami' chhaya dosa sodhi'*

*chhaya guna deha' dase
chhaya sat-sanga deha' he amare
basechhi sanger ase [2]
ekaki amara nahi paya bala
hari-nama-sankirtane
tumi krpa kari' sraddha-bindu diya
deha' krishna-nama-dhane [3]
krishna se tomara krishna dite para
tomara sakati achhe
ami ta' kangala 'krishna' 'krishna' bali'
dhai tava pachhe pachhe [4]*

Commentary (7) by Srila B.R. Sridhar Maharaj:

(2) The six urges are the urges to speak, urges of the mind, anger, the tongue, the belly, and the genitals. The six defects are over-accumulation of wealth, materialistic endeavours, useless talk, rejecting guidelines meant for oneself, association with non-devotees, and retaining a fickle-minded taste for sense gratification. The six good qualities are enthusiasm for devotional practice, conviction in devotion, perseverance in striving for prema, engagement in activities favourable to devotion, rejection of bad association, and proper devotional behaviour. The six forms of association are giving and accepting gifts, hearing about and discussing the service of the Lord, and partaking of and distributing mahaprasad.

Longing for Service 8 _____

*hari he!
tomare bhuliya, avidya-pidaya
pidita rasana mora
krishna-nama-sudha, bhala nahi lage
visaya-sukhete bhora [1]*

prati-dina yadi, adara kariya
se nama kirtana kari
sitapala yena, nasi' roga-mula
krame svadu haya, hari! [2]
durdaiva amara, se name adara
na ha-ila, dayamaya!
dasa aparadha, amara durdaiva
kemane ha-ibe ksaya [3]
anudina yena, tava nama gai
kramete krpaya tava
aparadha ya'be, name ruchi ha'be
asvadiba namasaba [4]

Commentary (8) by Srila B.R. Sridhar Maharaj:

(3) **dasa aparadha**: The ten offences against the Holy Name of the Lord. (1) to criticise sadhus devoted to the Name; (2) to consider the Names, Forms, Qualities, and Pastimes of the Supreme Lord to be distinct from Him, and to consider that Shiva and other gods are Lords independent of the Supreme Lord; (3) to disrespect Sri Guru, who enlightens others about the Name; (4) to disrespect the scriptures which narrate the Name's glories; (5) to consider the Name's glories to be nothing more than praise (to have no factual existence); (6) to consider the Name Himself to be imaginary; (7) to commit sin on the strength of the Name; (8) to consider serving the Name to be equal to pious activity; (9) to instruct faithless persons about the Name; (10) to engage in the service of the Name with mundane egotism and possessiveness. These ten offences must be completely abandoned.

(1–4) This song is based on the seventh verse of Srila Rupa Goswami Prabhu's Sri Upadesamrta:

syat krishna-nama-charitadi-sitapy avidya-
pittopatapta-rasanasya na rochika nu

*kinto adarad anudinam khalu saiva justa
svadvi kramad bhavati tad-gada-mula-hantri*

Alas! Although Krishna's Name, Pastimes, and so forth are sweet like sugar candy, They are not relishable to a tongue severely afflicted by the jaundice of ignorance. Certainly, however, if They are incessantly served with faith, They gradually become relishable and the jaundice of ignorance is eradicated.

Longing for Service 9 _____

hari he!

sri-rupa-gosani, sri-guru-rupete

siksa dila mora kane

jana mora katha, namera kangala!

rati pa'be nama-gane [1]

krishna-nama-rupa- guna-sucharita

parama yatane kari'

rasana-manase, karaha niyoga

krama-vidhi anusari' [2]

vraje kari' vasa, raganuga hana

smarana kirtana kara

e nikhila kala, karaha yapana

upadesa-sara dhara [3]

ha! rupa-gosani, daya kari' kabe

dibe dine vraja-vasa

ragatmika tumi, tava padanuga

ha-ite dasera asa [4]

Commentary (9) by Srila B.R. Sridhar Maharaj:

(2) **krama-vidhi**: The gradual process of development. This refers to the stages of: sravan-dasa, hearing; varan-dasa, accepting; smaran-dasa, meditating; apan-dasa, attaining (svarup-siddhi); and sampatti-dasa, supreme fortune (vastu-siddhi).

(1–4) This song is based on the eighth verse of Srila Rupa Goswami Prabhu’s Sri Upadesamrta:

tan-nama-rupa-charitadi-sukirtananu-
smrtyoh kramena rasana-manasi niyojya
tisthan vraje tad-anuragi-jananugami
kalam nayed akhilam ity upadesa-saram

“Having engaged one’s tongue and mind in the gradual process of chanting and remembering Krishna’s Names, Forms, Qualities, and Pastimes, one should reside in Vraja and spend all of their time as a follower of those who have deep loving attachment to Krishna. This is the essence of all instruction.”

Longing for Service 10 _____

gurudeva!
bada krpa kari’, gauda-vana-majhe
godrume diyacha sthana
ajna dila more, ei vraje vasi’
hari-nama kara gana [1]
kintu kabe prabho, yogyata arpibe
e dasere daya kari’
chitta sthira habe, sakala sahiba
ekante bhajiba hari [2]
saisava-yauvane, jada-sukha-sange
abhyasa ha-ila manda
nija-karma-dose, e deha ha-ila
bhajanera pratibandha [3]
vardhakyekhana, pancha-roge hata
kemane bhajiba bala’
kandiya kandiya, tomara charane
padiyachhi suvihvala [4]

Commentary (10) by Srila B.R. Sridhar Maharaj:

(4) pancha-roge: By various diseases. This refers to a fivefold state of affliction (kles): (1) avidya: ignorance of one's true identity as an eternal servant of Krishna; (2) asmita: identification with the mundane ego, mind, and body; (3) abhinives: absorption in mundane experience; (4) raga: obsession with mundane pleasures and their paraphernalia; and (5) dves: revulsion to dissatisfaction and its causes.

Alternately, pancha-roga can refer to various forms of bodily diseases (such as diseases which impair one's ability to see, hear, smell, taste, and touch).

Longing for Service 11 _____

gurudeva!
krpa-bindu diya, kara' ei dase
trnapeksa ati dina
sakala sahane, bala diya kara'
nija-mane sprha-hina [1]
sakale sammamana, karite sakati
deha' natha! yathayatha
tabe ta' gaiba, hari-nama sukhe
aparadha ha'be hata [2]
kabe hena krpa, labhiya e jana
krtartha ha-ibe, natha!
sakti-buddhi-hina, ami ati dina
kara' more atma-satha [3]
yogyata-vichare, kichhu nahi pai
tomara karuna — sara
karuna na haile, kandiya kandiya
prana na rakhiba ara [4]

Commentary (11) by Srila B.R. Sridhar Maharaj:

(1-4) This song is based on the third verse of Srīman Mahāprabhu's Siksastakam:

*trnad api sunichena taror iva sahisnuna
amanina manadena kirtaniyah sada harih*

One who is humbler than a blade of grass, more tolerant than a tree, who offers respect to everyone without seeking to be shown respect, is qualified to chant the Holy Name of Sri Krishna

Longing for Service 12 _____

*gurudeva! kabe mora sei dina ha'be
mana sthira kari', nirjane vasiya
krishna-nama gaba yabe
samsara-phukara, kane na pasibe
deha-roga dure rabe [1]
'hare krishna' bali', gahite gahite
nayane bahibe lora
dehete pulaka, udita ha-ibe
premete karibe bhora [2]
gada-gada vani, mukhe vahiribe
kanpibe sarira mama
gharma muhur-muhuh, vivarna ha-ibe
stambhita pralaya-sama [3]
niskapate hena, dasa kabe ha'be
nirantara nama gaba
avesa rahiya, deha-yatra kari'
tomara karuna paba [4]*

Commentary (12) by Srila B.R. Sridhar Maharaj:

(1) nirjane: *In a solitary place.* In this connection Srila Bhakti Siddhanta Saraswati Thakur wrote in his poem Vaishnava Ke?:

*kirtana prabhava, smarana ha-ibe
se kale bhajana nirjana sambhava*

The practice of kirtan results in the qualification to serve the Lord in meditation (smarana). Only at that time is service to the Lord in solitude possible.

(2–4) Offenceless chanting of the Lord’s Names results in the appearance of transcendental transformations of spiritual ecstasy. This is mentioned in Sri Chaitanya-charitamrta (Antya-lila, 4.71):

*tara madhye sarva-srestha nama-sankirtana
niraparadhe nama laile paya prema-dhana*

Among the nine forms of devotional service, Nam-sankirtan is supreme. If one chants the Lord’s Name without offence, he attains the wealth of prema.

There are eight primary transformations of spiritual ecstasy: (1) stambha, stupefaction; (2) sved, perspiration; (3) romancha, horripilation; (4) svava-bhed, faltering of the voice; (5) kampa, trembling; (6) vaivarnya, pallor; (7) asru, tears; and (8) pralaya (murchchha), devastation (fainting).

Longing for Service 13 _____

*gurudeva! kabe tava karuna prakase
sri-gauranga-lila, haya nitya-tattva
ei drdha visvase
‘hari’ ‘hari’ bali’, godruma-kanane
bhramiba darsana-ase [1]
nitai gauranga, advaita srivasa
gadadhara pancha-jana
krishna-nama-rase, bhasa’be jagat
kari’ maha-sankirtana [2]
nartana-vilasa, mrdanga-vadana
suniba apana-kane*

*dekhiya dekhiya, se lila-madhuri
bhasiba premera vane [3]
na dekhi' abara, se lila-ratana
kandi 'ha gauranga!' bali'
amare visayi, 'pagala' baliya
angete dibeka dhuli [4]*

Commentary (13) by Srila B.R. Sridhar Maharaj:

(4) 'pagala' baliya: *Considering me a madman.* Sarvabhauma Bhat-tacharya similarly declared:

*parivadatu jano yatha tathayam
nanu mukharo na vayam vicharayamah
hari-rasa-madira-madatimatta
bhuvai viluthama natama nirvisamah
(Padyavali: 73)*

Let the masses criticise us however they please; we will not consider their words. Wildly intoxicated by drinking the wine of the rasa of the Lord we will dance, roll on the ground, and faint.

सिद्धि-लालसा

Siddhi-Lalasa

Longing for Realisation

Longing for Realisation 1 _____

*kabe gaura-vane, suradhuni-tate
'ha radhe ha krishna' bale'
kandiya bedaba, deha-sukha chhadi'
nana lata-taru-tale [1]
svapacha-grhete, magiya khaiba
piba sarasvati-jala*

puline puline, gada-gadi diba
kari' krishna-kolahala [2]
dhama-vasi jane, pranati kariya
magiba krpara lesa
vaishnava-charana- renu gaya makhi'
dhari' avadhuta-vesa [3]
gauda-vraja-jane, bheda na heriba
ha-iba varaja-vasi
dhamera svarupa, sphuribe nayane
ha-iba radhara dasi [4]

Commentary (14) by Srila B.R. Sridhar Maharaj:

(4) **gauda-vraja-jane:** *The residents of Gauda and the residents of Vraja.* In this connection, Srila Narottam Thakur wrote in his composition Prarthana (39.3):

sri-gauda-mandala-bhumi yeba jane chintamani
tara haya vraja-bhume vasa

One who knows the land of Sri Gauda to be made of wish-fulfilling jewels (that is, to be spiritual) resides in the land of Vraja.

Longing for Realisation 2 _____

dekhite dekhite, bhuliba va kabe
nija-sthula-parichaya
nayane heriba, vraja-pura-sobha
nitya chid-ananda-maya [1]
vsabhanu-pure, janama la-iba
yavate vivaha ha'be
vraja-gopi-bhava, ha-ibe svabhava
ana-bhava na rahibe [2]
nija-siddha-deha, nija-siddha-nama
nija-rupa-sva-vasana
radha-krpa-bale, labhiba va kabe
krishna-prema-prakarana [3]

yamuna-salila-aharane giya
bujhiba yugala-rasa
prema-mugdha ha'ye, pagalini-praya
gaiba radhara yasa [4]

Commentary (15) by Srila B.R. Sridhar Maharaj:

(2) *vsrabhanu-pure ... ana-bhava na rahibe*: I will take birth in the village of Vrishabhanu ... No other nature will remain within me. Srila Narottam Thakur wrote a verse similar to this in Prarthana (12.1–2):

kabe vsrabhanu-pure ahiri gopera ghare
tanaya ha-iya janamiba
yavate amara kabe e-pani grahana habe
vasati kariba kabe taya

When will I be born as a daughter in the home of a cowherder in the village of Vrishabhanu? When will I be married in the village of Yavat? When will I reside there (and serve Sri Radha's intimate friends)?

(3) *nija-siddha-deha ... krishna-prema-prakarana*: When will I obtain ... the path of Krishna-prema? Srila Bhaktivinod Thakur has described this path in further detail in his Sri Hari-nama-chintamani as follows:

A sadhaka (practitioner of bhakti) whose natural propensity is to pursue a relationship of amorous love (madhura-rasa) with the Lord must accept the practice of subservience (anugatyā) to a Vraja-gopi. If he does not accept the nature of a Vraja-gopi, one will not become qualified for a relationship of amorous love with the Lord. When a practitioner accepts the eleven aspects of a Vraja-gopi's nature (bhava), one will attain the position of a Vraja-gopi. The eleven aspects of a Vraja-gopi's nature are: (1) sambandha: relationship in madhura-rasa; (2) vayas: age; (3) nam: name; (4) rupa: form; (5) yutha-praves: group of girlfriends; (6) ves: dress; (7)

ajna: duties; (8) vasa-sthan: place of residence; (9) seva: service to Srimati Radharani; (10) parakastha: paramount aspiration; and (11) palya-dasi-bhava: mood of a protected maidservant.

In whatever form a practitioner may live in within this world, he will engage in service, having embraced within his heart these eleven aspects of Vraja-gopi-bhava.

Longing for Realisation 3 _____

*vsabhanu-suta- charana-sevane
ha-iba ye palya-dasi
sri-radhara sukha, satata sadhane
rahiba ami prayasi [1]
sri-radhara sukhe, krsnera ye sukha
janiba manete ami
radha-pada chhadi', sri-krishna-sangame
kabhu na ha-iba kami [2]
sakhi-gana mama parama-suhrt
yugala-premera guru
tad anuga ha'ye, seviba radhara
charana-kalapa-taru [3]
radha-paksa chhadi' ye-jana se-jana
ye bhava se bhava thake
ami ta' radhika- paksapati sada
kabhu nahi heri ta'ke [4]*

Commentary (16) by Srila B.R. Sridhar Maharaj:

(1) **palya-dasi**: A maintained maidservant. Srila Raghunath Das Goswami has described the mood (bhava) of a palya-dasi in his composition Vraja-vilasa-stava (29):

*sandra-prema-rasaih pluta priyataya pragalbhyam apta tayoh
prana-prestha-vayasyayor anudinam lilabhisaram kramaih
vaidagdhyena tatha sakhim prati sada manasya siksam rasair
yeyam karayatiha hanta lalita grhnatu sa mam ganaih*

Srila Bhaktivinod Thakur has translated this verse in his Jaiva-dharma as follows: Sri Lalita Devi, steeped in intense divine love and impudent as an expression of her affection, makes daily arrangements for the secluded amorous union of her dearly beloved Sri Radha and Sri Krishna. With her cunning, she teaches her dearest girlfriend, Sri Radhika, the art of exhibiting jealous anger (man). May that Lalita Devi accept me within her group of associates; may she accept me as her maintained maidservant (palya-dasi).

(2) sri radhara sukhe ... kami: *I will never become desirous of direct union with Sri Krishna.* This mood of chastity has been explained by Srila Bhaktivinod Thakur in his Jaiva-dharma as follows:

You are a maidservant of Sri Radhika — Her service alone is your service. If, being sent by Her, you enter into the presence of Krishna in a solitary place and Krishna approaches you amorously, you should not consent to His advances. You are Sri Radhika's maidservant; without Sri Radhika's permission you should not independently serve Krishna. Although you should maintain equal affection for both Radha and Krishna, you should be more eager to engage in the loving service (dasya-prema) of Sri Radhika than the loving service of Sri Krishna. This is known as seva. Your only seva is to engage in Sri Radha's service during all eight periods of the day (asta-kalin).

(3) sakhi-gana ... kalpa-taru: *Sri Radha's girlfriends are my Gurus ... As their follower, I will serve Sri Radha.* This subservience unto Sri Radha's girlfriends has been explained by Srila Raghunath Das Goswami Prabhu in his Vraja-vilasa-stava (38):
*tambularpana-pada-mardana-payo-danabhisaradibhir
 vrndaranya-mahesvarim priyataya yas tosayanti priyah
 prana-prestha-sakhi-kulad api kilasankochita bhumikah
 keli-bhumisu rupa-manjari-mukhas ta dasikah samsraye*

Srila Bhaktivinod Thakur translates this verse as follows in his Jaiva-dharma: The group of Sri Radhika's maidservants led by Sri Rupa Manjari always please Her by offering Her betel-rolls, massaging Her feet, bringing Her water, arranging for Her secluded amorous unions with Her paramour, Sri Krishna, and by performing other such services with affection. They are by nature more unreserved in their service activities than the prana-prestha-sakhis (Lalita Devi, Visakha Devi, and so forth). I take complete shelter of them (I accept them as my instructing guardians (Siksa-gurus) who guide me in my service activities).

(4) *radha-paksa ... ta'ke*: I am always completely partial to Sri Radha's party ... This conviction has been expressed by Srila Raghunath Das Goswami Prabhu in the sixth verse of his Svaniyama-dasakam:

*anadrtyodgitam api muni-ganair vainika-mukhaih
pravinam gandharvam api cha nigamais tat-priyatamam
ya ekam govindam bhajati kapati dambhikataya
tad-abhyarne sirne ksanam api na yami vratam idam*

I never, even for a moment, go near the impure vicinity of a conceited charlatan who worships Sri Govinda alone disregarding His most dearly beloved Srimati Radharani whose super-excellent glories are sung throughout all the scriptures by the great sages headed by the vina player Narad Muni. This is my solemn vow.

Srila Bhaktivinod Thakur expresses the same conviction in the ninth verse of his Svaniyama-dvadasakam:

*aradham govindam bhajati nitaram dambhikataya
tad-abhyase kintu ksanam api na yami vratam idam*

I will never, even for a moment, go anywhere near those who, ridden with extreme conceit, worship Sri Govinda without Sri Radha. This is my vow.

বিজ্ঞপ্তি

Vijnapti
Confession

kabe ha'be bala se dina amara
(amara) aparadha ghuchi', suddha name ruchi
krpa-bale ha'be hrdaye sanchara [1]
trnadhika hina, kabe nije mani
sahisnuta-guna hrdayete ani'
sakale manada, apani amani
ha'ye asvadiba nama-rasa-sara [2]
dhana jana ara, kavita-sundari
baliba na chahi deha-sukha-kari
janme janme dao, ohe gaurahari!
ahaituki bhakti charane tomara [3]
(kabe) karite sri-krishna- nama uchcharana
pulakita deha gadgada vachana
vaivarnya-vepathu, ha'be samghatana
nirantara netre va'be asru-dhara [4]
kabe navadvipe, suradhuni-tate
'gaura-nityananda' bali' niskapate
nachiya gaiya, bedaiba chhute
vatulera praya chhadiya vichara [5]
kabe nityananda, more kari' daya
chhadaibe mora visayera maya
diya more nija- charanera chhaya
namera hatete dibe adhikara [6]
kiniba lutiba, hari-nama-rasa
nama-rase mati' ha-iba vivasa
rasera rasika- charana-parasa

kariya majiba rase anibara [7]
kabe jive daya, ha-ibe udaya
nija-sukha bhuli' sudina-hrdaya
bhakativinoda, kariya vinaya
sri-ajna-tahala karibe prachara [8]

Commentary (1) by Srila B.R. Sridhar Maharaj:

(2) *trnadhika hina ... nama-rasa-sara*: When will I relish the Name's rasa? This verse was written in accordance with the third verse of Sriman Mahaprabhu's Siksastakam:

trnad api sunichena taror iva sahisnuna
amanina manadena kirtaniyah sada harih

One who is more humble than a blade of grass, is as tolerant as a tree, and gives due honour to everyone without desiring honour from anyone, is capable of always chanting the Lord's Name (without offence).

(3) *dhana jana ara ... charane tomara*: When will I declare that I do not desire wealth ... Please give me unconditional devotion to Your feet. This verse was written in accordance with the fourth verse of Sriman Mahaprabhu's Siksastakam:

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

O Lord of the universe, I do not desire wealth, followers, beautiful women, or erudition (dharma, artha, kama, or moksa). Birth after birth, I desire only unconditional devotion to You.

(4) *vaivarnya-vepathu ityadi*: The symptoms of turning pale, trembling, and so forth, refer to asta-sattvika-vikar, the eight primary transformations of divine ecstasy.

(5) *kabe nabadwipe ... chhadiya vichara*: When will I wander in Nabadwip ... as though mad? A similar expression of longing to feel separation from the Lord is cited in Sri Sri Prapanna-jivanamrtam (3.25):

*kadaham yamuna-tire namani tava kirtayan
udbaspah pundarikaksa rachayisyami tandavam*

(Narada-pancharatra)

O lotus-eyed Lord! When will I dance on the banks of the Yamuna chanting Your Names as tears pour from my eyes?

(6) *kabe nityananda ... visayera maya*: *When will Nityananda cause me to abandon my attachment to mundanity?* Srila Narottam Thakur has similarly prayed in Prarthana (1.2):

*ara kabe nitaichanda karuna karibe
samsara-vasana more kabe tuchchha ha'be*

When will Sri Nitaichand bestow His mercy? When will my worldly desires become insignificant?

(8) *jive daya*: *Compassion for all souls*. Jive daya means to make souls who are averse to Krishna become conscious of Him.

sri ajna-tahal: *The divine order*. This refers to following Sriman Mahaprabhu's order to travel about continuously engaged in Nam-kirtan. Srila Bhaktivinod Thakur has described Sriman Mahaprabhu's order as follows:

*prabhura ajnaya bhai, magi ei bhiksa
bala krishna, bhaja krishna, kara krishna-siksa*

O brothers, on the order of Sriman Mahaprabhu, I beg from you this favour: chant 'Krishna', serve Krishna, and learn about Krishna.

*aparadha-sunya ha'ye laha krishna-nama
krishna mata krishna pita krishna dhana prana*

Be free from offences and chant Krishna's Name. Krishna is your mother. Krishna is your father. Krishna is your wealth and life.

*krishnera samsara kara chhadi' anachara
jive daya krishna-nama sarva-dharma-sara*

Abandon sinful behavior and dedicate your life to Krishna. A spiritually awakened living being, endowed with a divine purpose in life, continually strives to show mercy to all souls through the practice of Krishna-nama-sankirtana.

