

श्रीश्रीगुरुगौराङ्गे जयतः
All glory to Śrī Guru and Śrī Gaurāṅga

शरणागति
Śaraṇāgati
Surrender

with

श्रीलघुचन्द्रिकाभाष्य
Śrī Laghu-chandrikā-bhāṣya
Gentle Moonlight Commentary



Śrī Chaitanya Sāraswat Maṭh, Nabadwīp

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শরণাগতি
Śaraṇāgati
Surrender

composed by the
pre-eminent associate of Śrī Gaurāṅga Mahāprabhu
Śrīla Sachchidānanda Bhakti Vinod Ṭhākura

with

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Gentle Moonlight Commentary

composed by the
Founder-President-Āchārya of Śrī Chaitanya Sāraswat Maṭh
Ananta-śrī-vibhūṣita Om Viṣṇupād
Paramahaṁsa-kula-chūḍāmaṇi
Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

Translated into English
by the inspiration, merciful encouragement
and specific desire of his dearest associate
Śrī Chaitanya Sāraswat Maṭh President-Sevāite-Āchārya
Om Viṣṇupād Viśva-guru Aṣṭottara-śata-śrī
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Published under the guidance of his appointed successor
President-Sevāite-Āchārya of Śrī Chaitanya Sāraswat Maṭh
Om Viṣṇupād Aṣṭottara-śata-śrī
Śrīla Bhakti Nirmal Āchārya Mahārāj

from

Śrī Chaitanya Sāraswat Maṭh, Nabadwīp

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The Current Sevaite-President-Acharya of
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His Divine Grace

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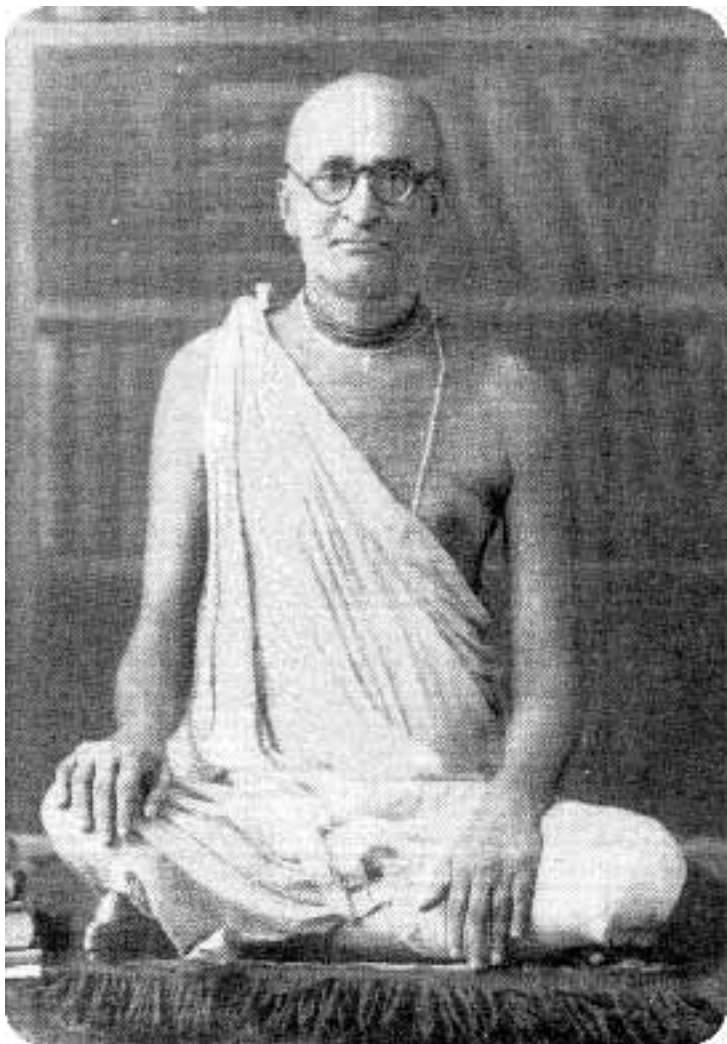
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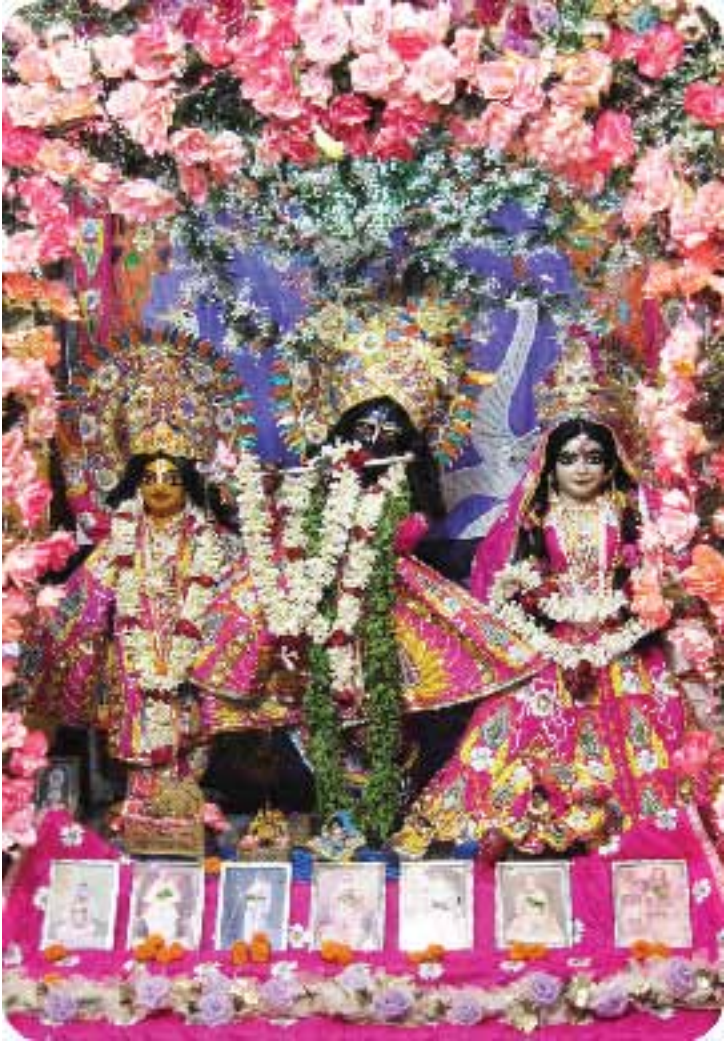
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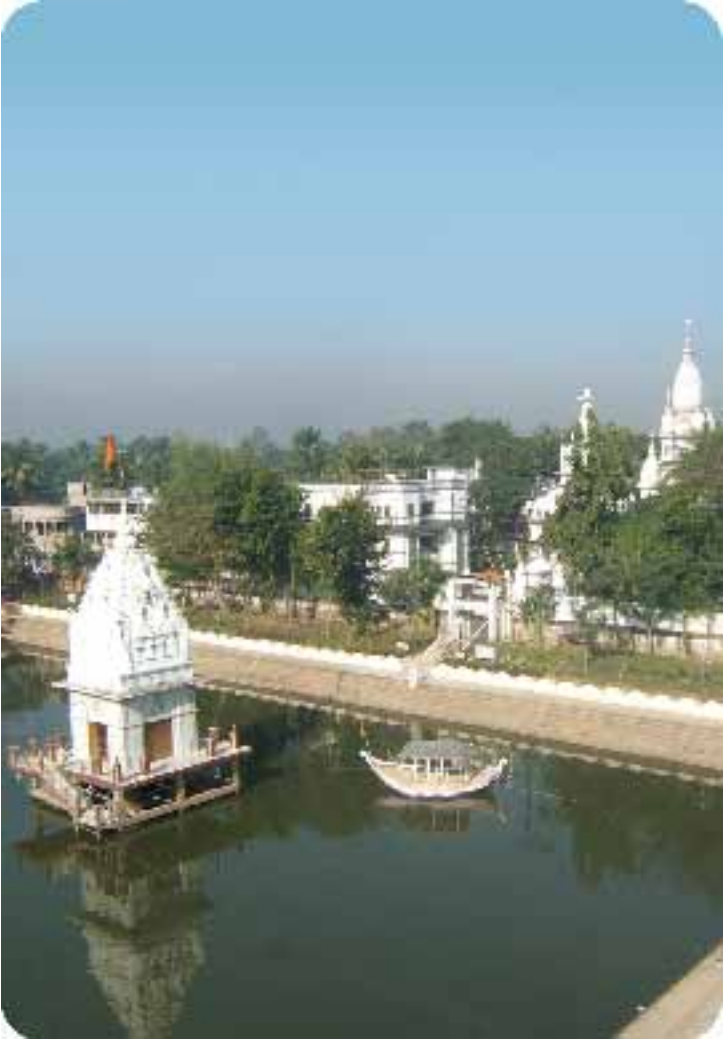
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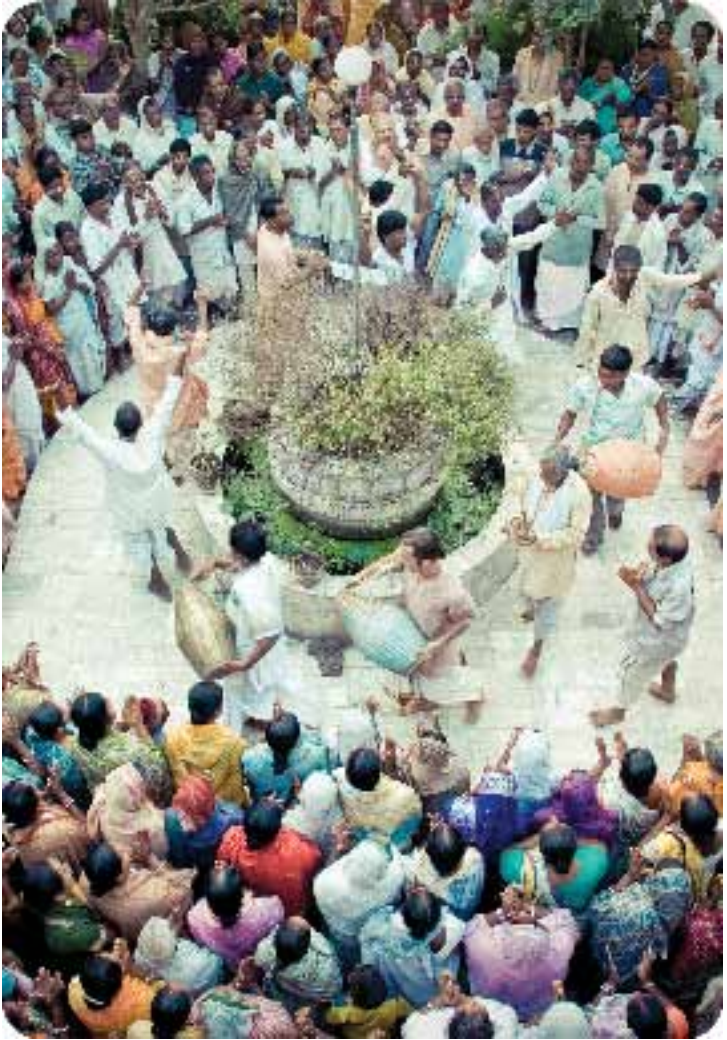
Om Viṣṇupād
Śrī Śrīla Sachchidānanda Bhakti Vinod Ṭhākura



Śrī Śrī Guru Gaurāṅga Gāndharvā Govindasundar Jiu
Śrī Chaitanya Sāraswat Maṭh, Nabadwīp



Śrī Chaitanya Sāraswat Maṭh
Śrī Govinda Kuṇḍa, Śrī Gupta Govardhan,
Śrī Koladwīp, Śrī Nabadwīp Dhām



Śrī Hari-nām-saṅkīrtan
at Śrī Chaitanya Sāraswat Maṭh

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Translator's Note

With overflowing joy in my heart, I would like to begin by offering my obeisance unto my spiritual masters, the devotees, and the readers of *Śaraṇāgati*, praying this publication is pleasing to them all.

Content

In this introductory note I will briefly explain the content of this book and the method by which it has been presented. Following this introduction is a short compilation of expressions by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj and Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj in praise of *Śaraṇāgati*, and an English translation of the Editor's Note from the original 1949 Śrī Chaitanya Sāraswat Maṭh Bengali edition. Thereafter, the text of *Śaraṇāgati* herself is presented along with the *Śrī Laghu-chandrikā-bhāṣya*.

In accordance with the 1949 edition, sections entitled *Śaraṇāgatera Prārthanā* (a collection of prayers compiled from *Śrīmad Bhāgavatam* and other scriptures) and *Śrī Śrī Hari-Guru-Vaiṣṇava-vandanā* (a set of prayers recited daily in Śrī Chaitanya Sāraswat Maṭh) have been included. These sections conclude the *Śrī Laghu-chandrikā-bhāṣya*. Following them, a poem by the commentator entitled *Mā Muñcha Pañcha-Daśakam*, which deeply illustrates śaraṇāgati's integral mood of dainya, humility, is presented as an appendix. Lastly, an introductory guide to reading and pronouncing Bengali is provided.

Layout

The verses of *Śaraṇāgati* have been presented in a five-fold format: 1) the Bengali text of each verse; 2) its Roman transliteration; 3) its word-for-word gloss; 4) its prose translation; and 5) a translation of the commentary on the verse from the *Śrī Laghu-chandrikā-bhāṣya*.

The *Śrī Laghu-chandrikā-bhāṣya* consists of three types of annotations: 1) synonyms: common sādhu-bhāṣā or chalit-bhāṣā forms of rare or esoteric sādhu-bhāṣā and Vraja-bhūli expressions; 2) scriptural references: citations of verses from texts such as *Śrīmad Bhāgavatam*, *Śrī Chaitanya-charitāmṛta*, and *Śrī Bhakti-rasāmṛta-sindhu* which reveal the origins and profundity of the expressions within the verses; and 3) explanatory prose: short explanations of significant or enigmatic words or concepts within the verses (in many cases the Bengali prose explanations are themselves citations from other writings of Śrīla Bhakti Vinod Ṭhākura).

The Bengali synonyms given in the *Śrī Laghu-chandrikā-bhāṣya* have been presented in parentheses within the word-for-word gloss. Where the synonyms are virtually identical in meaning to the original text, no additional translation of them has been given. In all other instances the synonyms have been translated and presented in parentheses. All the scriptural references have been translated and presented as notes below the prose translations of the verses to which they refer. The Bengali explanatory prose has been translated and presented in some instances in parentheses within the word-for-word gloss, and in all others as notes.

Translation

With regard for the direct, heart-touching simplicity of the original text, as well as the brevity and feel of the commentary (styled *laghu*, lit. ‘light’ or ‘gentle’), the translation has aimed at simply and clearly conveying the concepts and sentiments expressed within the text using language that is succinct and readily understandable. As far as possible, the use of English idioms, embellishments, affectations, and so forth, has been avoided. The axiom *mitaṅcha saraṅcha vacho hi vāgmitā*, ‘True eloquence is speech that is concise and essential’ (*Śrī Chaitanya-charitāmṛta*: Ādi-līlā, 1.106), has been the guiding principle.

All translation has been undertaken with reference to relevant treatises: most commonly Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī

Mahārāj's *Śrī Śrī Prapanna-jīvanāmṛtam*, Śrīla Bhakti Vinod Ṭhākur's *Amṛta-pravāha-bhāṣya* and *Pīyūṣa-varṣiṇī-vṛtti*, and Śrīla Bhakti Siddhānta Saraswatī Ṭhākur's *Anubhāṣya* and *Anuvṛtti*.

Acknowledgements

Out of affection and appreciation, I feel compelled to mention the numerous devotees who helped with this publication. Śrīpād Bhakti Prapanna Tīrtha Mahārāj supported and guided me over the course of the project. Kānāi Lāl Prabhu, Puruṣottam Jagannāth Prabhu, and Aninditā Devī Dāsī assisted with translation. Śrī Lekhā Devī Dāsī, Kṛṣṇa Prema Prabhu, Nṛsimha Chaitanya Prabhu, Jagadānanda Prabhu, and Sundar Gopal Prabhu proofread the text. Rasa Mayī Paṇḍita Devī Dāsī prepared the Bengali text and assisted with proofreading. Biśākhā Devī Dāsī provided indispensable assistance with all aspects of the project: proofreading, formatting, editing, type-setting, and so on. Lalita Mādhav Prabhu provided essential guidance regarding methodology and thoroughly edited the text. His work greatly improved both the accuracy and clarity with which the original text and the concepts it expresses have been represented. I am deeply indebted to him for his contribution and consider that this publication really should be credited to him. Mahāmantra Prabhu prepared the photos of the Guru-paramparā and designed the cover. Śrīla Bhakti Sudhīr Goswāmī Mahārāj and Śrīpād Mahānanda Prabhu Bhakti Rañjan did the final checking of the book as a whole.

Despite all the assistance I have received from these devotees it is inevitable that, as one who is perpetually subject to misunderstanding (bhram) and erroneous perception (karaṇāpāṭav), I have made mistakes within this publication. I beg all the revered readers' forgiveness for this.

Genesis

To conclude this introduction I would like to explain how this publication of *Śaraṇāgati* came about. In gist, I was present in a

class given by our beloved Gurudev, Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, in February of 2009 in which His Divine Grace spoke as follows:

“There are many very sweet, sweet songs in the book *Śaraṇāgati*. It is my request to the devotees that, if possible, they try to memorise those songs. When I joined the Mission of Śrīla Guru Mahārāj he gave me this book and said, ‘If you can memorise it, you take it.’ ... Now I am thinking, ‘After me, who will be able to recite?’ I have some hope that in our sampradāya there must be someone who will be able to continue. There are many very sweet, sweet songs in *Śaraṇāgati*, and at least devotees can learn songs like *Ātma-samarpaṇe gelā abhimāna* and *Sarvasva Tomāra charaṇe śāpiyā*. There are so many sweet songs in *Śaraṇāgati* which are very nice to chant every day.”

The next day I enquired from Śrīla Govinda Mahārāj as follows:

Kamal Kṛṣṇa Dās: Yesterday you requested the devotees to memorise the songs of *Śaraṇāgati*. You mentioned that Śrīla Guru Mahārāj tick-marked thirty-two songs for you to memorise. Could you tell us which songs those were? And would it be pleasing to you for us to print an English version of this book?

Śrīla Govinda Mahārāj: It is not necessary to print only those thirty-two songs; it is necessary to print all of the songs. Actually, all of the songs in *Śaraṇāgati* are very important. Sometimes some songs are a little less important, but otherwise all of the songs are very important. I can tick-mark the songs Śrīla Guru Mahārāj chose for me though, no problem.

Kamal Kṛṣṇa Dās: So it would be pleasing to you for us to try to make an English version of this book?

Śrīla Govinda Mahārāj: That would be very good.

Kamal Kṛṣṇa Dās: With Śrīla Guru Mahārāj's *Laghu-chandrikā* commentary?

Śrīla Govinda Mahārāj: It has not been printed already?

Kamal Kṛṣṇa Dās: No.

Śrīla Govinda Mahārāj: Okay. If you can do it, that is very good, because you know: the only life of a practitioner is śaraṇāgati, surrender.

In his introduction Śrīla Bhakti Vinod Ṭhākura similarly sings: *śikhāya śaraṇāgati bhakatera prāṇa*, 'the teachings of śaraṇāgati are the life of the devotees.'

In closing, it is my earnest prayer that, by the grace of Śrīla Govinda Mahārāj, everyone will find in this presentation of *Śaraṇāgati* a profound source of spiritual vitality and thus receive inspiration to dedicate their lives to surrendered service unto Śrī Guru and Vaiṣṇava (ānugatyā-bhajan).

Śrī Gaura-jana-kiṅkar,

Bhakti Kamal Tyāgī

Śrī Gadādhara Paṇḍit Āvirbhāv Tithi

3 May 2011

Śrī Chaitanya Sārasvat Maṭh

Nabadwīp

In Praise of *Śaraṇāgati*

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, gave much attention to the writings of Śrīla Bhakti Vinod Ṭhākur. Bhakti Vinod Ṭhākur is very sober and has expressed our conception in a very beautiful way through his songs. I feel and think that for anyone who practises Kṛṣṇa consciousness, who is eager to practise Kṛṣṇa consciousness, and has affection for the line of Kṛṣṇa consciousness, it is not necessary to read anything else—the songs of Bhakti Vinod Ṭhākur are sufficient. That is, one will obtain all knowledge through his songs. You may not find all the references for this knowledge in his songs, but you will find all knowledge and our conception expressed very clearly there.

I think the songs of Bhakti Vinod Ṭhākur are sufficient for everyone, and whenever I get a chance I read the songs of Bhakti Vinod Ṭhākur. You do not know how much happiness I felt when *Śaraṇāgati* was published in a beautiful form. Many books of Śrīla Guru Mahārāj had been published. We were very happy to see even *Brahma-saṁhitā* published. But when *Śaraṇāgati* was published, I was overjoyed to see her form.

Bankim Chandra, the emperor of Bengali literature, wrote, “*Bālyā-prema vara saṅgādi*”. This means that the very strong love felt between young men and women is unbreakable and is the sweetest form of love in this world. When I was very young and first joined Kṛṣṇa consciousness, Śrīla Guru Mahārāj gave me *Śaraṇāgati*. I first published *Śaraṇāgati* for Śrīla Guru Mahārāj in 1949, and at that time I felt this type of happiness; I felt my experience of bālyā-prema was with *Śaraṇāgati*.

When I joined the lotus feet of Śrīla Guru Mahārāj as a young boy, he gave me this book and said, “If you can memorise it, you

take it.” I had some capacity as a kīrtan singer from my childhood, and Śrīla Guru Mahārāj wanted to begin training me according to my qualifications. As a boy I had learned from my father many Vaiṣṇava songs. They were good songs, no doubt, but they are songs which are sung by sahaṅjīyās. Śrīla Guru Mahārāj told me, “First you must forget all of those songs.” I said, “Yes, I will not sing any of those songs again.” And I never sang those songs again. Later, maybe twenty-five or thirty years later, Śrīla Guru Mahārāj wanted to hear some of those songs from me and he asked me, “Can you remember those songs now?” I said, “Mahārāj, I cannot remember the style of singing for those songs.”

Anyhow, when Śrīla Guru Mahārāj first gave me *Śaraṇāgati*, he tick-marked thirty-two songs and said, “Memorise these thirty-two songs within seven days. Then every day, one by one or as required, you can sing those songs.” That book is still in my room, and I memorised those songs. How that happened, I do not know.

Now my memory is not always working; still, I hate to look at the book when I am singing. I never want to sing any song which I do not know. All the songs are within my memory. Now maybe I may miss one point as I am singing, but still I am never prepared to read from the book as I sing. And that was Śrīla Guru Mahārāj’s style. Guru Mahārāj knew all the songs and he would always sing them without the book. Previously he sang so much; he sang all the songs and showed us everything. After I joined, Guru Mahārāj got some relief and would give charge to me, saying, “Govinda Mahārāj, you sing, you sing, you sing.”

During assemblies of devotees, Śrīla Guru Mahārāj would always request me to sing two particular songs from *Śaraṇāgati*: *Emana durmati saṁsāra bhitare* and *Ki jāni ki bale Tomāra dhāmete*. Guru Mahārāj gave me these two songs for my own realisation. He wanted that every day I would really think, “*Ki jāni ki bale Tomāra dhāmete ha-inu śaraṇāgata*—by what force have I surrendered unto your lotus feet?”

Every day very nice saṅkīrtan is happening here in our temple. I cannot go and join the saṅkīrtan party, but I am always joining with the devotees mentally. I also hear the songs they are singing; every day they are singing such beautiful songs. It is very important though to have some realisation about those songs. Every phrase within the songs we sing is very sweet and very meaningful, and it is necessary to realise why we are singing these songs every day. Through that realisation we can cross over illusion.

We have heard from Śrīla Guru Mahārāj many times that Prabhupād Śrīla Saraswatī Ṭhākur would tell his disciples that some of the songs are very important to realise. He would say especially that the song *Āmāra jīvana sadā pāpe rata* is very important for practitioners to realise. Śrīla Guru Mahārāj told us that he would say that we must realise the position of our own self. What are we doing? What are we eating? How are our activities going on? We must have some realisation about these things.

I am thinking it is no doubt difficult for everyone to go on living every day without worldly forms of enjoyment. I am always thinking so much about the situation of the conditioned souls in this mundane world. It is unpalatable and very hard, no doubt. But Śrīla Saraswatī Ṭhākur's advice is that we must clean our mind every day by singing the songs of *Śaraṇāgati*, and especially this song, *Āmāra jīvana sadā pāpe rata*. Just as we clean our home when we awaken in the morning by sweeping with a broom, so we should clean our mind by sweeping it with this song. By sweeping our mind with this song, the dirt within it is removed, it becomes cleaned, and our activities are redirected in the proper way. Śrīla Guru Mahārāj told us this many times: it is necessary to sweep clean our minds every day through saṅkīrtan.

It is very good that the devotees are patiently trying to follow this. I am getting inspiration by seeing their activities. Māyā, the illusory environment of Lord Kṛṣṇa, is always living beside us and trying to attract us. But by the grace of the mood

of surrender and devotion to Lord Kṛṣṇa, under the direction of Guru-Vaiṣṇava, we must cross over the illusory environment.

Śrīla Bhakti Vinod Ṭhākura, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura, and Śrīla Guru Mahārāj have tried to give the conditioned souls inspiration to surrender. This is the primary purpose of their teachings. I have seen that it is not necessary to know so many things. If you know how to swim then you can cross a river. You do not need to know where the river is coming from, where it is going, what is inside the river, or which way the river is flowing. You do not need to check the speed at which the river is flowing or analyse the river with a barometer, temperature gauge, or anything else. You only need to know how to swim and in which direction you need to swim. That is sufficient for swimming across a river. The knowledge presented in *Śaraṇāgati* by Bhakti Vinod Ṭhākura is like that. It is clear, simple knowledge which by itself is sufficient for us to cross over this illusory environment and reach the divine abode of the Lord.

Śaraṇāgati is a small book, but all wealth is present within it in a glorious way. Through the songs of Śrīla Bhakti Vinod Ṭhākura we get the gist of all the scriptures. If all the scriptures disappeared from this mundane world but Śrīla Bhakti Vinod Ṭhākura's songs remained, we would still have everything. We can get everything through his songs.

In Praise of *Śaraṇāgati**

Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

When I entered Śrī Gauḍīya Maṭh, I received Śrīla Bhakti Vinod Ṭhākur’s small Bengali book *Śaraṇāgati* for the very first time. It was so sweet to me that I purchased several copies and distributed them amongst my friends. Its price was only four paise. It was so sweet, it touched my heart. I thought, “Here is Kṛṣṇa—Kṛṣṇa-kathā (talks of Kṛṣṇa) is Kṛṣṇa Himself. Here is talk about Kṛṣṇa, the adhokṣaja, the transcendental.” I later composed a short commentary when I was in Nanda Grām, and it is published along with Śrīla Bhakti Vinod Ṭhākur’s commentary in Bengali.

I wrote an introductory poem to the commentary on *Śaraṇāgati*:

**svairāchārāb̄dhi-saṁmagnān jīvān gaurāṅghri-pankaje
uddhṛtya śaraṇāpatter m̄hātmyaṁ samabodhayat**

“All the conditioned souls are saṁmagnān—they are diving or struggling in the ocean of svairāchāra or pleasure-seeking—anyābhilāṣ—immoral or whimsical activities. *Gaurāṅghri-pankaje uddhṛtya*: taking them out of that ocean, you put them in the lotus—you took them to the lotus feet of Gaurāṅga. You collected them from the wide, troubled ocean, and gave them to the lotus feet of Gaurāṅga. *Uddhṛtya śaraṇāpatter m̄hātmyaṁ samabodhayat*: and so, having placed them there, you began to instruct them about the great nobility and high value of śaraṇāgati, exclusive surrender. *Samabodhayat*: you tried to make them understand and realise the efficacy of śaraṇāgati proper. You, my Gurudev, Śrīla Bhakti Siddhānta Saraswatī Ṭhākur Prabhupād, did so, so I bow down unto you first.” Then I also wrote a verse offering obeisance unto the writer of *Śaraṇāgati*, Śrīla Bhakti Vinod Ṭhākur.**

* This passage is excerpted from *Sermons of the Guardian of Devotion, Volume One*.

** See *Śrī Laghu-chandrikā-bhāṣya* (1.8).

Editor's Note

(translated from the original 1949 Bengali edition)

Śrīla Sachchidānanda Bhakti Vinod Ṭhākura, the magnanimous, eternally liberated associate of Śrī Gaurasundar—the Supreme Personality of Godhead, who descends in the Age of Kali as the saviour of the fallen—has described the fundamental characteristics of pure devotion in his songbook known as *Śaraṇāgati*. The author of *Śrī Chaitanya-charitāmṛta*, Śrīla Kṛṣṇa Dās Kavirāj Goswāmī Prabhu, has described the distinction between surrender (*śaraṇāgati*) and detachment (*akiñchanatva*) as follows:

**śaraṇāgatera, akiñchanera—eka-i lakṣaṇa
tāra madhye praveśaye 'ātma-samarpaṇa'
śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa
kṛṣṇa tāre kare tat-kāle ātma-sama**

(*Śrī Chaitanya-charitāmṛta: Madhya-līlā*, 22.96, 99)

“Although a devotee who is surrendered to Kṛṣṇa (*śaraṇāgata*) and a devotee who is detached from this world (*akiñchan*) have the same external characteristics, the surrendered devotee has the superlative qualification of having fully offered their very soul to Kṛṣṇa. As soon as a surrendered soul takes shelter of Kṛṣṇa and fully offers himself to Him, Kṛṣṇa immediately accepts him as His own (as an associate equal to Himself).”

Being detached from this world (*akiñchan*), maintaining genuine faith (*śraddhā*) within the heart, and taking shelter of the lotus feet of Śrī Kṛṣṇa in all respects, is said to be *śaraṇāgati*. The fundamental teachings of *śaraṇāgati* are found within the Vedas, *Śrīmad Bhāgavatam*, *Śrīmad Bhagavad-gītā*, the *Rāmāyaṇa*, the Purāṇas, other scriptures auxiliary to the Vedas, and the writings of all the previous Āchāryas. Herein, I am citing a few examples from these sources of knowledge:

In the Śruti:

śyāmāch chchhavalam̐ prapadye
śavalāch chchhyāmaṁ prapadye
(*Chhāndogya-upaniṣad: 8.13.1*)

“By the mercy of Śyām (Kṛṣṇa), I surrender unto Śavalā (Rādhā).
By the mercy of Śavalā, I surrender unto Śyam.”

yo brahmāṇaṁ vidadhāti pūrvaṁ yo brahma-vidyām
tasmai gāḥ pālayati sma kṛṣṇaḥ
taṁ hi devam ātma-vṛtti-prakāśaṁ
mumukṣur vai śaraṇam amuṁ vrajet
(*Tāpanyām, Brahmā-saṁhitā ṭīkā*)

“In the beginning of creation, He who created Brahmā, and then imparted to him knowledge of Brahma—He is the selfsame Lord Kṛṣṇa, who tends cows. Those desirous of liberation should surrender unto that Lord, who reveals the innate function of the soul.”

yathā nadyaḥ syandamānāḥ samudre
'staṁ gachchhanti nāma-rūpe vihāya
tathā vidvān nāma-rūpad vimuktāḥ
parāt paraṁ puruṣam upaiti divyam
(*Muṇḍaka-upaniṣad: 3.2.8*)

“As flowing rivers, abandoning their names and forms, return to the ocean, so the enlightened souls, being completely liberated from their mundane names and forms, meet the supramundane Supreme Personality of Godhead.”

In *Śrīmad Bhāgavatam*:

tasmāt tvam uddhavotsṛjya chodanām̐ pratichodanām̐
pravṛttiṁ cha nivṛttiṁ cha śrotavyaṁ śrutam̐ eva cha
mām̐ ekam̐ eva śaraṇam̐ ātmānaṁ sarva-dehinām̐
yāhi sarvātma-bhāvena mayā syā hy akuto-bhayaḥ
(*11.12.14–15*)

[Kṛṣṇa says:] “O Uddhava, totally abandoning the Vedas and their auxiliaries, all of their prescriptions and prohibitions, and everything you have ever heard or may come to hear, take exclusive shelter of Me, the life of all beings, with all your heart. By My grace you will become completely fearless.”

devarṣi-bhūtāpta-nṛṇām pitṛṇām
 na kiṅkaro nāyam ṛṇī cha rājan
 sarvātmanā yaḥ śaraṇām śaraṇyam
 gato mukundaṁ parihṛtya kartam
 (11.5.41)

“One who has completely abandoned all worldly duties and surrendered wholeheartedly unto the ultimate shelter, Mukunda, is no longer a debtor to, nor a servant of, the demigods, sages, other living entities, relatives, mankind, or ancestors.”

martyo yadā tyakta-samasta-karmā
 niveditātmā vichikīṛṣito me
 tadāmṛtatvaṁ pratipadyamāno
 mayātma-bhūyāya cha kalpate vai
 (11.29.34)

[Kṛṣṇa says to Uddhava:] “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.”

yeṣām sa eva bhagavān dayayed anantaḥ
 sarvātmanāśrita-pado yadi nirvyalikam
 te dustarām atitaranti cha deva-māyām
 naiṣām mamāham iti dhīḥ śva-śṛgāla-bhaksye
 (2.7.42)

“If one wholeheartedly takes shelter of the Infinite Supreme Lord’s feet, the Lord bestows His true mercy upon him and he thereby transcends the Lord’s insurmountable māyā. The Lord does not bestow His mercy upon those who ascribe the conceptions of ‘I’ and ‘mine’ to the material body, which is nothing more than food for jackals and dogs.”

**kaḥ paṇḍitas tvad aparāṁ śaraṇāṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt
sarvān dadāti suhṛdo bhajato ’bhikāmān
ātmānam apy upachayāpachayau na yasya
(10.48.26)**

“O Lord, You are the truthful, grateful, and affectionate friend of Your devotees. What learned person would ever take shelter of anyone but You? You fulfil all the desires of Your friends who serve You—You even give Your very self to them—and yet You are neither augmented nor diminished thereby.”

**aho bakī yaṁ stana-kāla-kūṭam
jighāmsayāpāyayad apy asādhvī
lebhe gatim dhātry-uchitām tato ’nyam
kaṁ vā dayāluṁ śaraṇāṁ vrajema
(3.2.23)**

[Lamenting in separation, Uddhava marvels:] “Oh! Even though the wicked Pūtānā nursed Kṛṣṇa with her poison-smearred breasts, intending to kill Him, Kṛṣṇa granted her a position befitting His mother! Of what merciful Lord shall we take shelter other than Him?”

**kiṁ durāpādanāṁ teṣāṁ puṁsām uddāma-chetasām
yair āśritas tīrtha-padaś charaṇo vyasanātyayaḥ
(3.23.42)**

“The Supreme Lord’s feet destroy all material attachment. What remains unobtainable for even persons of agitated mind who surrender unto them?”

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā
 śriyaṁ chātyantikīm brahman yeṣāṁ gatir ahaṁ parā
 (9.4.64)

[Nārāyaṇ declares to Durvāsā Muni:] “O brāhmaṇ, without My devotees, those sādhus for whom I am the only shelter, I desire neither the bliss of My own nature nor My six eternal opulences.”

samāśritā ye pada-pallava-plavaṁ
 mahat-padaṁ puṅya-yaśo murāreḥ
 bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
 padaṁ padaṁ yad vipadāṁ na teṣāṁ
 (10.14.58)

“For those who have taken refuge in the shelter of the great souls—the boat of the lotus feet of Śrī Murāri, who is renowned as purity personified—the ocean of material existence becomes as insignificant as the water contained in a calf’s hoof-print. Their destination is the supreme abode, never this world where there is danger at every step.”

chiram iha vṛjinārtas tapyamāno ’nutāpair
 avitṛṣa-ṣaḍ-amitro ’labdha-śāntiḥ kathañchit
 śaraṇa-da samupetas tvat-padābjaṁ parātman
 abhayam ṛtam aśokaṁ pāhi māpannam iśa
 (10.51.57)

“O Supreme Soul, for so long in this world I have been tormented by sin, burned by remorse, and constantly harassed by my six insatiable enemies. I have never obtained peace. O Bestower of Shelter, somehow I have come before Your lotus feet, which are the abode of fearlessness, sorrowlessness, and immortality. O Lord, please protect me; I am in danger.”

tan me bhavān khalu vṛtaḥ patir aṅga jāyām
 ātmāpitaś cha bhavato ’tra vibho vidhehi

**mā vīra-bhāgam abhimaśatu chaidya ārād
gomāyu-van mṛga-pater balim ambujākṣa
(10.52.39)**

[A letter of appeal from Rukmiṇī to Kṛṣṇa:] “O lotus-eyed Lord, I have chosen You as my husband and offered myself unto You. Therefore, O Almighty One, please come and take me as Your wife, before Śísupāl, like a jackal plundering a lion’s prey, suddenly touches me; I am to be enjoyed by You alone.”

In *Śrīmad Bhagavad-gītā*:

**sarva-dharmān parityajya mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ
(18.66)**

“Abandon all forms of religion and surrender exclusively unto Me. I will liberate you from all sin. Do not despair.”

**tam eva śaraṇam gachchha sarva-bhāvena bhārata
tat-prasādāt parām śāntim sthānam prāpsyasi śāśvatam
(18.62)**

“O Arjun, surrender unto the Lord in all respects. By His grace you will attain His eternal abode and supreme peace.”

**daivī hy eṣā guṇa-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etām taranti te
(7.14)**

“My alluring, trimodal māyā is insurmountable. Only those who surrender unto Me can transcend māyā.”

**bahūnām janmanām ante jñānavān mām prapadyate
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ
(7.19)**

“After many births, an enlightened soul surrenders unto Me, realising, ‘Vāsudev is everything’. Such a great soul is extremely rare.”

And so on. In the *Viṣṇu-purāṇa*:

smṛte sakala-kalyāṇa-bhājanam yatra jāyate
puruṣas tam ajaṁ nityam vrajāmi śaraṇam harim

“Upon remembering Śrī Hari, the soul becomes a recipient of all auspiciousness. I take shelter of Him, the unborn, eternal Supreme Lord.”

In the *Brahma-vaivarta-purāṇa*:

prāpyāpi durlabhataram mānuṣyam vibudhepsitam
yair āsrito na govindas tair ātmā vañchitaś chiram

“Those who attain a human birth, which is extremely rare and desired by even the demigods, but do not take shelter of Govinda deceive themselves perpetually.”

In the *Brhan-nāradya-purāṇa*:

saṁsāre 'smin mahā-ghore moha-nidrā-samākule
ye harim śaraṇam yānti te kṛtārtha na saṁśayaḥ

“Within this ghastly material world, which is engulfed in ignorance and sleep, those who surrender unto the Supreme Lord are successful in all their endeavours. Of this there is no doubt.”

paramārtham aśeṣasya jagatām ādi kāraṇam
śaraṇyam śaraṇam yāto govindam nāvasidati

“Govinda is the origin of all the universes, the Supreme Truth, and the ultimate shelter. One who surrenders unto Him never falls down.”

In the *Padma-purāṇa*:

ahaṅkṛtir ma-kāraḥ syān na-kāras tan niṣedhakaḥ
tasmāt tu namasā kṣetri-svātantryam pratiṣidhyate
bhagavat-paratantro 'sau tadāyatātma-jīvanah
tasmāt sva-sāmarthya-vidhim tyajet sarvam aśeṣataḥ

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

In the *Nārasimha-purāṇa*:

**tvaṁ prapanno ’smi śaraṇaṁ deva-devaṁ janārdanam
iti yaḥ śaraṇaṁ prāptas taṁ kleśād uddharāmy aham**

“I deliver from all suffering one who takes shelter of Me, declaring, ‘O Supreme Refuge, O Lord of Lords, O Janārdan, I am surrendered unto You.’”

**sarvāchāra-vivarjitāḥ śaṭha-dhiyo vrātyā jagad-vañchakā
dambhāhaṅkṛti-pāna-paiśuna-parāḥ pāpāntyajā niṣṭhurāḥ
ye chānye dhana-dāra-putra-niratāḥ sarvādhamās te ’pi hi
śrī-govinda-padāravinda-śaraṇā muktā bhavanti dvija**

“O twice-born, persons who are devoid of all virtuous practices, deceitful, uncultured, fraudulent, arrogant, egotistical, addicted to intoxicants, sinful, malicious, cruel-natured, grossly infatuated with son, wife, wealth, and so forth—even such extremely fallen persons are liberated by surrendering unto the lotus feet of Śrī Govinda.”

In the *Rāmāyaṇa*:

**sakṛd eva prapanno yas tavāsmīti cha yāchate
abhayaṁ sarvadā tasmai dadāmy etad vratāṁ mama
(Rāmāyaṇa: Yuddha-kāṇḍa, 18.33)**

[Rāmchandra proclaims:] “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.”

Examples of expressions of śaraṇāgati from the writings of the Āchāryas prior to Śrīman Mahāprabhu:

Śrī Yāmun Āchārya:

**na dharma-niṣṭho 'smi na chātma-vedī
na bhaktimāms tvach-charaṇāravinde
akiñchano 'nanya-gatiḥ śaraṇya
tvat-pāda-mūlaṁ śaraṇam prapadye**
(*Śrī Stotra-ratna: 22*)

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

Śrī Kulaśekhar:

**bhava-jaladhi-gatānām dvandva-vātāhatānām
suta-duhitṛ-kalatra-trāṇa-bhārārditānām
viṣama-viṣaya-toye majjatām aplavānām
bhavati śaraṇam eko viṣṇu-poto narāṇām**
(*Mukunda-mālā-stotra: 11*)

“For those persons who have fallen into the ocean of mundane existence; who are being lashed by the hurricane of duality; who are crushed by the burden of maintaining their wife, family, and so on; who are drowning in the ghastly whirlpool of sensual pleasures and bereft of a vessel—the only shelter is the lifeboat of the Supreme Lord.”

And so on and so forth.

The teachings of śaraṇāgati given to the world by the supremely merciful Avatār, Śrī Chaitanya Mahāprabhu, are of unparalleled greatness. This is because His teachings are able to bestow the fortune of loving service (prema-sevā) to Śrī Kṛṣṇa, who is the origin and embodiment of all rasas. In this book Śrīman Mahāprabhu's

follower, the great soul Śrīla Bhakti Vinod Ṭhākura, has taught the souls of this world those very teachings of śaraṇāgati.

It is certain that the supreme feet of Viṣṇu and the service of Kṛṣṇa are attainable through śaraṇāgati. The Supreme Lord is by nature affectionate to the surrendered souls (Śaraṇāgata-vatsal); He dispels their suffering and showers His supramundane sweetness upon their hearts.

Some have said that śaraṇāgati is realisation of the non-separateness of all living beings and objects which is brought about by vision of the indwelling omnipresence of the Supreme Lord. Such realisation, however, is a part of jñāna-bhakti (devotion adulterated by knowledge); it is not integral to pure devotion.

We, as enjoyers who have forgotten the Lord, are perpetually burning in the blazing fire of the threefold miseries of this illusory universe. Various evil desires (anarthas) have made us forgetful of our true selves—that we are Śrī Kṛṣṇa's servants and children of nectar—and turned us into slaves of māyā.

Thus the magnanimous Ṭhākura, Śrīla Bhakti Vinod, being sorrowful about the sorrow of others, has sung:

vinoda kahe hāya! hāya! hari-dāsa hari nāhi pāya

“Alas! Alas! The Lord's servants have not attained the Lord!”

We cannot attain happiness in this world by our own persistent endeavours because we have rejected happiness Himself, ecstasy Himself, the embodiment of all rasas (Akhila-rasāmṛta-mūrti), Śrī Kṛṣṇa.

To attain true happiness, we must serve that Supreme Person whom the Vedas have described with the expression *Raso vai Saḥ*. Thus, the great souls have said that there is no other recourse for the souls than to become detached from this world (niṣkiñchan) and surrender to the lotus feet of that Supreme Person—ecstasy Himself.

Without śaraṇāgati, the state of truly being ‘His own’ (‘tadīyatva’) is never realised. Thus, the learned profusely praise śaraṇāgati's unprecedented fruit.

In the *Vaiṣṇava-tantra*, the characteristics of śaraṇāgati have been explained as follows:

**ānukūlyasya saṅkalpaḥ prātikūlya-vivarjanam
rakṣiṣyatīti viśvāso goptṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ**

“Accepting everything favourable, rejecting everything unfavourable, being confident that Kṛṣṇa will grant His protection, embracing Kṛṣṇa’s guardianship, fully offering one’s self to Kṛṣṇa, and feeling oneself to be lowly are the six aspects of śaraṇāgati.”

Among these six aspects, goptṛtve varaṇam (‘embracing the Lord’s guardianship’) is the complete embodiment (aṅgī) of śaraṇāgati; the other five aspects are limbs (aṅgas).

There are three ways in which one embraces the Lord as one’s guardian: physically, verbally, and mentally. These are described in *Śrī Hari-bhakti-vilāsa*:

**tavāsmīti vadan vāchā tathaiva manasā vidan
tat-sthānam āśritas tanvā modate śaraṇāgataḥ**

“Declaring with their words, ‘I am Yours’, knowing this within their mind, and taking shelter of Your abode with their body, the surrendered soul rejoices.”

Surrender performed in full in these three ways swiftly grants complete success. Otherwise, the result obtained is proportionate to the depth of one’s surrender.

In order to learn śaraṇāgati, one must first fall at the feet of Śrīla Bhakti Vinod Ṭhākura, the teacher of śaraṇāgati to the souls who is the personification of the ideal of supramundane devotion (and non-different from the āchāryas Śrī Rūpa and Śrī Sanātana), and pray:

**kāḍḍhiyā kāḍḍhiyā bale—‘āmi ta’ adhama
śikhāye śaraṇāgati karahe uttama’**

“Crying incessantly, I pray, ‘I am so lowly! Please elevate me by teaching me śaraṇāgati.’”

In the teachings of our Param Gurudev, the supremely worshipable, radiant Vaiṣṇava Āchārya Om Viṣṇupād Śrī Śrīla Bhakti Siddhānta Saraswatī Goswāmī Prabhupād, we find: “The good fortune of the world will be realised by profuse preaching of the songs of *Śaraṇāgati*.” Thus, in accordance with Śrīla Saraswatī Ṭhākur’s teachings and desire, our dearly beloved Gurudev, the embodiment of eternal ecstasy (Nityānanda), Om Viṣṇupād Aṣṭottara-śata-śrī Śrīmad Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj, has, for the ultimate welfare of all souls, written a befitting commentary for relishing the poetry of *Śaraṇāgati* known as *Śrī Laghu-chandrikā*.

This edition has been compiled to help those desirous of shelter to see the way of progress towards the feet of the Lord. Only after obtaining my Gurudev’s merciful blessings, which bestow good fortune upon the world, has an unworthy and fallen servant such as I become engaged in the publication of this book.

In this connection I could not restrain my eagerness to cite his unprecedented treatise on śaraṇāgati, the compilation known as *Śrī Śrī Prapaṇna-jīvanāmṛtam*. Within that book are recorded numerous fundamental truths, conceptual analyses, and so forth, related to surrender, which are essential for faithful and inquisitive persons to understand.

This edition has been published for the welfare of the world. For the convenience of elderly readers, it has been formatted with large lettered type-setting for the main text and slightly smaller lettered type-setting for the commentary. It has also been furnished at the end with a collection of prayers by surrendered souls (*Śaraṇāgatera Prārthanā*) and prayers unto Śrī Guru (*Śrī Guru Vandana*).

On account of my various shortcomings, there is no doubt that faults and omissions have occurred within this beautiful book. O Vaiṣṇavas—saviours of the fallen—and well-wishing readers,

please bestow your forgiveness and affectionate mercy on this fallen soul; purify him and make him fit to serve Śrī Guru and Śrī Gaurāṅga.

In conclusion, this humble soul's prayer at the feet of Śrī Hari, Guru, and Vaiṣṇava is that this book, *Śaraṇāgati*, may reveal her innate supramundane sweetness all over the world and thereby bestow eternal welfare upon the souls.

The Editor

Śrī Gaurendu Brahmachārī Vidyārañjan*

* Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj's name before receiving sannyās.

তদনুগ-মহাজন শ্রীকৃষ্ণ-কীর্তন-ধন
 যেবা দিল পুরি জগ কাম ।
 শ্রীবাব্ধানবীবরা, সদা সেব্য সেবাপরা,
 তাঁহার দয়িতদাস নাম ॥৪॥
 জীবাভিন্ন দেহ দিব্য স্বরূপ-রূপ-রঘু-জীব্য
 সদা সেব্য সেই পাদপদ্ম ।
 যার ভাগ্যোদয় শন্দ দাস রামানন্দ মন্দ
 শ্রীচন্দ্রিকা দেখে সেবাসদ্ম ॥৫॥

tadanuga mahājana śrī-kṛṣṇa-kīrtana-dhana
 yebā dila puri' jaga kāma
 śrī-vārṣabhānavī-varā, sadā sevya-sevā-parā,
 tāhāra 'dayita-dāsa' nāma [4]

viśvanātha—Śrīla Viśvanāth Chakravartī Ṭhākur; bhakta—devotees; sātha—with; baladeva—Śrīla Baladev Vidyābhūṣaṇ; jagannātha—Śrīla Jagannāth Dās Bābājī; tāra—his; priya—dear; śrī-bhakti-vinoda—Śrīla Bhakti Vinod Ṭhākur; mahā—topmost; bhāgavata—of the devotees; vara—best; śrī-gaura-kiśora—Śrīla Gaura Kiśor Dās Bābājī Mahārāj; vara—the great; hari—of Śrī Hari; bhajanete—in the service; yāra—whose; moda—joy. [3]

tad—His; anuga—follower; mahājana—great soul; śrī-kṛṣṇa-kīrtana—the glorification of Śrī Śrī Rādhā-Kṛṣṇa; dhana—the wealth; yebā—who; dila—gave; puri'—fulfilling; jaga—of the universe; kāma—desires; śrī-vārṣabhānavī—of the daughter of Mahārāj Vṛṣābhānu, Śrīmatī Rādhārāṇī; varā—dearliest; sadā—always; sevya—who is to be served—Śrīmatī Rādhārāṇī, Śrī Gurudev; sevā—service; parā—engaged in, aspires for; tāhāra—his; dayita-dāsa—Śrīla Bhakti Siddhānta Sarasvatī Ṭhākur; nāma—name. [4]

(3) The foremost devotees of Śrīla Viśvanāth Chakravartī Ṭhākur are Śrīla Baladev Vidyābhūṣaṇ and Śrīla Jagannāth Dās Bābājī. Their dear follower is Śrīla Bhakti Vinod Ṭhākur. His associate is the best of the topmost devotees, Śrīla Gaura Kiśor Dās Bābājī, whose sole joy is the service of Śrī Hari.

শ্বেরাচারাক্সিসংমগ্নান্ জীবান্ গৌরাজ্জি-পঙ্কজে ।
 উদ্ধৃত্য শরণাপত্তে মাহাত্ম্যং সমবোধয়ৎ ॥ ৬ ॥
 যস্তস্য ভক্তি-সিদ্ধান্ত-সরস্বতী-প্রভোগুরোঃ ।
 অত্যাচার-পদাঙ্গোজ-ধূলিঃ স্যাৎ জন্ম জন্মনি ॥ ৭ ॥

jīvābhinna deha divya, svarūpa-rūpa-raghu-jīvyā,
 sadā sevyā sei pādapadma
 yāra bhāgyodaya śanda, dāsa rāmānanda manda,
 śrī-chandrikā dekhe sevā-sadma [5]

svairāchārābdhi saṁmagnān jīvān gaurāṅghri-pankaje
 uddhṛtya śaraṇāpatter mātmyam samabodhayat [6]
 yas tasya bhakti-siddhānta-sarasvatī-prabhor-guroḥ
 atyudāra-padāmbhoja-dhūliḥ syām janma janmani [7]

jīva—from Śrīla Jīva Goswāmī Prabhu; abhinna—non-different; deha—form; divya—divine; svarūpa—Śrīla Svarūp Dāmodar; rūpa—Śrīla Rūpa Goswāmī Prabhu; raghu—Śrīla Raghunāth Dās Goswāmī; jīvyā—life; sadā—always; sevyā—who is to be served; sei—he; pāda—feet; padma—lotus; yāra—whose; bhāgya—fortune; udaya—appear; śanda—auspiciousness; dāsa—servitor; rāmānanda—Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj; manda—feeble; śrī-chandrikā—Śrī *Laghu-chandrikā* commentary; dekhe—sees; sevā—service; sadma—temple. [5]

(4) The follower of Śrīla Gaura Kiśor Dās Bābājī, the great soul Dayita Dās (Śrīla Sarasvatī Ṭhākur), whose wealth is Śrī Kṛṣṇa-kīrtan, fulfils the desires of the whole world. He is the dearmost of Śrī Vārṣabhānavī and is always engaged in Her service.

(5) The divine personage Śrī Dayita Dās is non-different from Śrīla Jīva Goswāmī Prabhu. His very life is Śrīla Svarūp Dāmodar, Śrīla Rūpa Goswāmī Prabhu, and Śrīla Raghunāth Dās Goswāmī Prabhu. His lotus feet are to be served eternally.

The feeble Rāmānanda Dās, whose good fortune has arisen, sees this Śrī *Laghu-chandrikā-bhāṣya* as the temple of his service.

গুরুদং গ্রন্থদং গৌরধামদং নামদং মুদা ।
 ভক্তিদং ভূরিদং বন্দে ভক্তিবিনোদকং সদা ॥৮॥
 ভক্তি-বিনোদ-দেবেন ‘শরণাগতি’-নামিকা ।
 রচিতা পুস্তিকা কাচিভস্মা ভাষ্যে কৃতোত্তমঃ ॥৯॥

guru-dam̐ grantha-dam̐ gaura-dhāma-dam̐ nāma-dam̐ mudā
bhakti-dam̐ bhūri-dam̐ vande bhakti-vinodakam̐ sadā [8]
bhakti-vinoda-devena ‘śaraṇāgati’-nāmikā
rachitā pustikā kāchit tasyā bhāṣye kṛtodyamaḥ [9]

svairāchāra—whimsical activities; abdhī—in the ocean; saṁmagnān—submerged; jivān—the jīvas; gaura—of Śrīman Mahāprabhu; aṅghri—feet; paṅkaje—to the lotus; uddhṛtya—uplifting; śaraṇāpatteḥ—of śaraṇāgati; mähātmyam—about the greatness; samabodhayat—enlightened; yaḥ—he who; tasya—his; bhakti-siddhānta-sarasvatī-prabhoḥ—Śrī Bhakti Siddhānta Sarasvatī Prabhupād; guroḥ—my spiritual master; ati—extremely; udāra—magnanimous; pada—feet; ambhoja—lotus; dhūliḥ—dust; syām—may I be; janma—birth; janmani—after birth. [6–7]

guru—of the spiritual master; dam—giver; grantha—of scriptures; dam—giver; gaura—of Śrīman Mahāprabhu; dhāma—the abode; dam—giver; nāma—of the Name; dam—giver; mudā—joy; bhakti—of devotion; dam—giver; bhūri—abundance; dam—giver; vande—I offer my obeisance; bhakti-vinodakam̐—Śrī Bhakti Vinod Ṭhākur; sadā—always. [8]

(6–7) My master, the universal Guru Bhagavān Śrīla Bhakti Siddhānta Sarasvatī Ṭhākur, uplifts the conditioned souls submerged in the ocean of their whimsical activities to the lotus feet of Śrī Gaurāṅga, and enlightens them about the greatness of śaraṇāgati. Let me be a particle of dust at his supremely magnanimous lotus feet birth after birth.

(8) I perpetually offer my obeisance unto Śrīla Bhakti Vinod Ṭhākur with great joy. *Guru-dam*: he is (first and foremost) the giver of Śrī Guru—Bhagavān Śrīla Bhakti Siddhānta Sarasvatī Ṭhākur (the inaugurator of the new era of Gauḍīya

ইদানীমতিমন্দোহপি ভক্তেভ্যো ভক্তিসংগ্রহে ।

শ্রীলঘু-চন্দ্রিকাভাষ্যং প্রকাশার্থং দদাম্যহম্ ॥১০॥

**idānīm atimando 'pi bhaktebhyo bhakti-saṅgrāhe
śrī-laghu-chandrikā-bhāṣyaṁ prakāśārtham dadāmyaham [10]**

bhakti-vinoda-devena—by Śrīla Bhakti Vinod Ṭhākura; **'śaraṇāgati'**—as *'Śaraṇāgati'*; **nāmikā**—entitled; **rachitā**—composed; **pustikā**—short book; **kāchit**—some; **tasyāḥ**—on her; **bhāṣye**—in regard to a commentary; **kṛta**—done; **udyamaḥ**—undertaking. [9]

idānīm—now; **ati**—very; **mandah**—dull-witted; **api**—although; **bhaktebhyaḥ**—to the devotees; **bhakti**—devotion; **saṅgrāhe**—in representing; **śrī-laghu-chandrikā-bhāṣyaṁ**—*Gentle Moonlight Commentary*; **prakāśa**—of illumination; **artham**—for the purpose; **dadāmi**—give; **aham**—I. [10]

Vaiṣṇavism). *Grantha-dam*: he is the author of numerous commentaries, treatises, articles, novels, and songbooks (which represent the condensed essence of revealed truth). *Gaura-dhāma-dam*: he is the revealer of the abode of Śrīman Mahāprabhu (which had become lost due to the course of time). *Nāma-dam*: he is the giver of the Name (the proper conception of the Name). *Bhakti-dam*: he is the giver of pure devotion (the proper conception of pure devotion in the line of Śrīla Rūpa Goswāmī Prabhu). *Bhūri-dam*: he is the bestower of an abundance of divine fortune (ultimately, the service of Śrīmatī Rādhārāṇī).

(9) Śrīla Bhakti Vinod Ṭhākura composed a short book entitled *Śaraṇāgati* upon which I have written a commentary.

(10) Now, though I am very dull-witted, for the sake of illumination, I offer the devotees this *Gentle Moonlight Commentary*, which represents the conclusions of pure devotion.

মুখবন্ধ Preface

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Śrī Kṛṣṇa Chaitanyadev has clearly declared within this material world the message that the fortune of Śrī Kṛṣṇa-prema, divine love for Śrī Kṛṣṇa, which condemns the four ends of conventional religion—dharma, piety; artha, wealth; kāma, enjoyment; and mokṣa, liberation—is the fifth and supreme end of human life. Śaraṇāgati is the sole means to obtain that topmost end of human life. To enlighten the souls conditioned in the material world about this, and to reveal the process of śaraṇāgati, Śrī Kṛṣṇa Chaitanyadev Himself descended, along with His eternal associates and divine abode Śrī Nabadwīp Dhām. He taught śaraṇāgati through His own practice and preaching, as well as through the practice and preaching of His capable servants. Some time later, one of His devotee-associates, Śrīla Bhakti Vinod Ṭhākur, gave extensive guidance about the practice of śaraṇāgati through analysis and description of its limbs and sub-limbs in this small book named *Śaraṇāgati*.

Prior to Śrīla Bhakti Vinod Ṭhākur, other Āchāryas also spoke at length about śaraṇāgati. Additionally, the fundamental teachings of śaraṇāgati are found within *Śrīmad Bhagavad-gītā* and *Śrīmad Bhāgavatam*. The subject of śaraṇāgati is also especially well known within the Śrī sampradāya. Still, the way in which Śrī Kṛṣṇa Chaitanyachandra has revealed the fundamental nature of śaraṇāgati is unparalleled; He has taught that śaraṇāgati is the appropriate means of attaining the fortune of the divine loving service (prema-sevā) of Vrajendra Nandan Kṛṣṇa, the whimsical enjoyer of the wives of the cowherd men of Vraja, whose divine form is the origin of the Absolute Truth. Therefore, in order to distribute these illustrious teachings of śaraṇāgati, Śrīmad Bhakti

Vinod Ṭhākur has invoked the benediction of that supreme munificent origin of all Avatārs, Śrī Chaitanyachandra, by first mentioning His name while establishing the theme of his treatise within his invocation of auspiciousness.

শ্রীশ্রীগুরুগোরাঙ্গো জয়তঃ
All glory to Śrī Guru and Śrī Gaurāṅga

শরণাগতি
Śaraṇāgati
Surrender

মঙ্গলাচরণ
Maṅgalācharaṇa

Invocation of Auspiciousness

(১)

শ্রীকৃষ্ণচৈতন্য প্রভু জীবে দয়া করি' ।
স্বপার্যদ স্বীয় ধাম সহ অবতরি ॥১॥

(1)

śrī-kṛṣṇa-chaitanya prabhu jīve dayā kari'
sva-pārṣada svīya dhāma saha avatari' [1]

śrī-kṛṣṇa-chaitanya—Śrī Gaurasundar; prabhu—Lord; jīve—to the conditioned souls; dayā—mercy; kari'—doing; sva-pārṣada—His own associates; svīya—His own; dhāma—abode; saha—with; avatari'—descending. [1]

(1) Being merciful to the souls, Śrī Kṛṣṇa Chaitanya Mahāprabhu descends with His associates and abode.

(1) śrī-kṛṣṇa-chaitanya: 'Śrī Kṛṣṇa Chaitanya' is the sannyās name of Śrī Gaurasundar. Sārvabhauma Bhaṭṭāchārya uses this name in his prayers to the Lord:

kālān naṣṭam bhakti-yogaṁ nijam yaḥ
prāduṣkartum kṛṣṇa-chaitanya-nāmā
āvīrbhūtas tasya pādāravinde
gāḍham gāḍham liyatām chitta-bhṛṅgaḥ
(Śrī Chaitanya-bhāgavat: Antya-līlā, 3.123)

অত্যন্ত দুর্লভ প্রেম করিবারে দান ।
শিখায় শরণাগতি ভকতের প্রাণ ॥২॥

atyanta durlabha prema karibāre dāna
śikhāya śaraṇāgati bhakatera prāna [2]

atyanta—extremely; durlabha—rare, precious, difficult to obtain; prema—divine love; karibāre—in order to do; dāna—distribution; śikhāya—teaches; śaraṇāgati—surrender; bhakatera—of the devotees; prāna—the life. [2]

(2) To distribute the most rare form of prema, He teaches śaraṇāgati, which is the life of the devotees.

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

In *Śrī Chaitanya-bhāgavat* (Madhya-līlā, 28.175–176, 181), Śrī Gaurasundar’s sannyās ceremony is described:

yata jagatere tumi ‘kṛṣṇa’ bolāilā
karāilā chaitanya—kīrtana prakāśilā
eteke tomāra nāma śrī kṛṣṇa chaitanya
sarvaloka tomā’ haite yāte haila dhanya

[Śrī Keśava Bharatī said:] “You have induced the whole world to chant Kṛṣṇa’s Name and brought everyone to life (chaitanya) by inaugurating the saṅkīrtan movement. Therefore Your name will be ‘Śrī Kṛṣṇa Chaitanya’. Because of You, everyone in the whole universe has become fortunate.”

hena mate sannyāsa kariyā prabhu dhanya
prakāśilā ātma-nāma “śrī kṛṣṇa chaitanya”

“In this way, the Lord gloriously accepted sannyās and revealed His name ‘Śrī Kṛṣṇa Chaitanya’.”

sva-pārṣada: “His associates.” This means His servants, as is implied in *Śrīmad Bhagavad-gītā* (9.25):

yānti deva-vratā devān pitṛṇ yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām

“Those who are devoted to the demigods go to the realm of the demigods; those who are devoted to the ancestors go to the realm of their ancestors; those who are devoted to ghosts and spirits go to the realm of such beings; and those who are devoted to Me come to Me (reside in My abode).”

dhāma: “Abode.” This means the spiritual domain of the Lord. Kṛṣṇa describes His abode in *Śrīmad Bhagavad-gītā* (15.6):

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramaṁ mama

“Having reached My supreme abode, which cannot be illuminated by the sun, the moon, or fire (anything material), the surrendered souls never return to this mundane world.”

(2) **atyanta durlabha prema:** “The most rare form of prema.” This refers to the fifth (ultimate) end of human life: Śrī Kṛṣṇa-prema. The rarity of Śrī Kṛṣṇa-prema has been noted by Śrīla Rūpa Goswāmī Prabhu in his *Bhakti-rasāmṛta-sindhu* (1.1.36):

jñānataḥ sulabhā muktir bhuktir yajñādi-puṇyataḥ
seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurlabhā

[Śiva says:] “Liberation (mokṣa) is easily attained by cultivating knowledge of Brahma (jñān). Heavenly enjoyment (bhukti) is easily attained by performing various types of pious activities (karma), such as sacrifices. However, even by following thousands of different spiritual practices, Hari-bhakti is extremely difficult to attain (as it requires: servitude to the Lord’s pure devotees; a proper conception of the Lord’s divine nature; firmly fixed loving attachment for the Lord devoid of any impurities (āsakti); and the Lord’s merciful acceptance of the practitioner).”

In *Śrī Chaitanya-charitāmṛta* (Ādi-līlā, 1.4), this most rare form of prema, which Śrī Chaitanya Mahāprabhu came to distribute, is described as follows:

দৈন্ত, আত্মনিবেদন, গোপ্তৃত্বে বরণ ।
 ‘অবশ্য রক্ষিবে কৃষ্ণ’ — বিশ্বাস পালন ॥৩॥
 ভক্তি-অনুকূল মাত্র কার্যের স্বীকার ।
 ভক্তি-প্রতিকূল ভাব-বর্জনাঙ্গীকার ॥৪॥

dainya, ātma-nivedana, goptṛtve varaṇa
 ‘avaśya rakṣibe kṛṣṇa’—viśvāsa pālana [3]
bhakti-anukūla-mātra kāryera svikāra
bhakti-pratikūla-bhāva varjanāṅgikāra [4]

dainya—humility; **ātma**—self; **nivedana**—submission; **goptṛtve**—of guardianship; **varaṇa**—acceptance; **avaśya**—certainly; **rakṣibe**—will protect; **kṛṣṇa**—the Supreme Personality of Godhead; **viśvāsa**—faith; **pālana**—maintenance; **bhakti**—to devotion; **anukūla**—favourable; **mātra**—only; **kāryera**—of actions; **svikāra**—acceptance; **bhakti**—to devotion; **pratikūla**—unfavourable; **bhāva**—nature, disposition; **varjana**—rejection; **āṅgikāra**—acceptance. [3–4]

(3–4) Humility, self-submission, embracing the Lord’s guardianship, maintaining the faith that ‘Kṛṣṇa will certainly protect me’, engaging only in activities which are favourable to devotion, and rejecting everything unfavourable to devotion ...

anarṣita-chariṁ chirāt karuṇayāvātiraṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śachī-nandanah

“May the radiant, golden Lord, Śrī Śachī Nandan, always be manifest in the core of your heart. He mercifully descended in the Age of Kali to give the wealth devotion to Himself—supremely exalted madhura-rasa—which had never been given before.”

śaraṇāgati: “Surrender.” This means to take shelter of the Lord in all respects. Śaraṇāgati is defined in essence in *Śrī Śrī Prapanna-jīvanāmṛtam* (1.35):

**bhagavad-bhaktitaḥ sarvam ity utsṛjya vidher api
kaiṅkaryam kṛṣṇa-pādaikāśrayatvam śaraṇāgatiḥ**

“Having faith that everything is attained by serving the Supreme Lord, abandoning subservience to even scriptural injunctions, and taking shelter of Śrī Kṛṣṇa’s feet exclusively, is known as *śaraṇāgati*.”

(3–4) **dainya**: “Humility.” This is also known as *kārpanya*, experience of one’s lamentable condition. *Dainya* has been defined in *Śrī Śrī Prapanna-jīvanāmṛtam* (8.1–2):

**bhagavan rakṣa rakṣaivam ārta-bhāvena sarvataḥ
asamorddhva-dayā-sindhora hareḥ kārūṇya-vaibhavam
smaratāms cha viśeṣeṇa nijāti-śochya-nīchatām
bhaktānām ārti-bhāvas tu kārpanyam kathyate budhaiḥ**

“O Lord, please protect me, protect me ...’ Praying thus in a mood of distress, while remembering in all respects the greatness of the mercy of the Supreme Lord, the unparalleled ocean of compassion, and remembering in particular one’s own most lamentable lowliness—this condition of the devotees is described by the learned as *kārpanya*.”

ātma-nivedana: “Self-submission.” This is also known as *ātmotsarga*, self-dedication, and has been defined in *Śrī Śrī Prapanna-jīvanāmṛtam* (7.4):

**kṛṣṇāyārpita-dehasya nirmamasyānahaṅkrteḥ
manasas tat svarūpatvam smṛtam ātmā-nivedanam**

“*Ātmā-nivedan* is known as the condition of having offered one’s self to Kṛṣṇa (solely to satisfy Him), while being devoid of possessiveness and false egotism.”

gopṛtve varaṇa: “Embracing the Lord’s guardianship.” This is also referred to as accepting the Lord as one’s maintainer and has been defined in *Śrī Śrī Prapanna-jīvanāmṛtam* (6.1–2):

**he kṛṣṇa! pāhi mām nātha kṛpayātmagatam kuru
ity evam prārthanam kṛṣṇam prāptum svāmi-svarūpataḥ**

**gopṭṛtve varaṇam jñeyaṁ bhaktair hṛdyataram param
prapatty ekārthakatvena tad aṅgitvena tat smṛtam**

“O Kṛṣṇa, please protect me! O Lord, kindly accept me as Your own.’ This prayer to attain Śrī Kṛṣṇa as one’s master is supremely pleasing to the hearts of the devotees and is known as *gopṭṛtve varaṇam*, ‘embracing the Lord’s guardianship’. Gopṭṛtve varaṇam expresses the very ideal of surrender and is thus considered to be its complete embodiment (aṅgī). (The other five aspects of surrender are considered limbs (aṅgas).)”

‘*avaśya rakṣibe kṛṣṇa*’: “Kṛṣṇa will certainly protect me.” This refers to faith that ‘Śrī Kṛṣṇa will assuredly grant His protection’ and has been defined in *Śrī Śrī Prapanna-jīvanāmṛtam* (5.1):

**rakṣiṣyati hi mām kṛṣṇo bhaktānām bāndhavaś cha saḥ
kṣemam vidhāsyatīti yad viśvāso ’traiva gṛhyate**

“Certainly Kṛṣṇa will protect me, because He is the true friend of the devotees. He will definitely bless me with all good fortune.’ Herein, such faith is sustained.”

anukūla: “Favourable.” This refers to anything helpful for attaining Kṛṣṇa and has been defined in *Śrī Śrī Prapanna-jīvanāmṛtam* (3.1):

**kṛṣṇa-kārṣṇaga-sad-bhakti prapannatvānukūlake
kṛtyatva-niśchayaś chānukūlya-saṅkalpa uchyate**

“Resolute conviction to do everything that is favourable to the service of Kṛṣṇa, to the service of His devotees, and to surrender, is called *ānukūlyasya-saṅkalpaḥ*, acceptance of the favourable.”

pratikūla: “Unfavourable.” This refers to anything that is an obstacle to attaining Kṛṣṇa, and has been defined in *Śrī Śrī Prapanna-jīvanāmṛtam* (4.1):

**bhagavad-bhaktayor bhakteḥ prapatteḥ pratikūlake
varjyatve niśchayaḥ prātikūlya-varjanam uchyate**

“Resolute conviction to abandon everything that is opposed to the service of the Lord, to the service of His devotees, and to surrender, is called *prātikūlya-varjanam*, rejection of the unfavourable.”

যড়ঙ্গ শরণাগতি হইবে যাঁহার ।
তাঁহার প্রার্থনা শুনে শ্রীনন্দকুমার ॥৫॥

ṣaḍ-aṅga śaraṇāgati ha-ibe yāhāra
tāhāra prārthanā śune śrī-nanda-kumāra [5]

ṣaḍ—six; aṅga (prakāra aṅgera dvārā)—aspects (by way of these); śaraṇāgati (prapatti)—surrender; ha-ibe—will be; yāhāra—whose; tāhāra—his; prārthanā—prayers; śune—hears; śrī-nanda-kumāra—Kṛṣṇa, the son of Nanda Mahārāj. [5]

(5) Śrī Nanda Kumar hears the prayers of one who surrenders in this six-fold way.

(5) ṣaḍ-aṅga śaraṇāgati: “Surrenders in this six-fold way.” The six aspects of surrender are defined within *Śrī Vāyu-purāṇa* and the *Vaiṣṇava-tantra*:

ānukūlyasya saṅkalpaḥ prātikūlya-vivarjanam
rakṣiṣyatīti viśvāso goptṛtve varaṇam tathā
ātma-nikṣepa kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ

“Accepting everything favourable, rejecting everything unfavourable, being confident that Kṛṣṇa will grant His protection, embracing Kṛṣṇa’s guardianship, fully offering one’s self to Kṛṣṇa, and feeling oneself to be lowly are the six aspects of śaraṇāgati.”

prārthanā śune: “Śrī Nanda Kumar hears their prayers.” This means Kṛṣṇa reciprocates with the surrendered souls in accordance with their prayers.

sakṛd eva prapanno yas tavāsmīti cha yāchate
abhayaṁ sarvadā tasmai dadāmy etad vratam mama
(Rāmāyaṇa: Yuddha-kāṇḍa, 18.33)

[Rāmchandra proclaims:] “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.”

রূপ-সনাতন-পদে দন্তে তৃণ করি' ।
 ভকতিবিনোদ পড়ে দুহুঁ পদ ধরি' ॥৬॥
 কাঁদিয়া কাঁদিয়া বলে, আমি ত' অধম ।
 শিখায়ে শরণাগতি করহে উত্তম ॥৭॥

rūpa-sanātana-pade dante tṛṇa kari'
 bhakati-vinoda paḍe duhū pada dhari' [6]
 kāḍiyā kāḍiyā bale āmi ta' adhama
 śikhāye śaraṇāgati karahe uttama [7]

rūpa-Śrīla Rūpa Goswāmī Prabhu; sanātana-Śrīla Sanātan Goswāmī Prabhu; pade—at the feet of; dante—in the teeth; tṛṇa—piece of straw; kari'—doing; bhakati-vinoda—Bhakti Vinod; paḍe—falls; duhū—both; pada—feet; dhari'—clasping. [6]

kāḍiyā—crying; kāḍiyā—and crying; bale—says; āmi—I; ta'—certainly; adhama—fallen, lowest; śikhāye—by teaching; śaraṇāgati—surrender; karahe—please make; uttama—elevated, beyond the darkness of illusion. [7]

(6) Bhakti Vinod places a straw between his teeth and falls before Śrīla Rūpa Goswāmī Prabhu and Śrīla Sanātan Goswāmī Prabhu, clasping their feet.

(7) Crying incessantly, he prays, “I am so lowly! Please elevate me by teaching me śaraṇāgati.”

(6) śrī-rūpa-sanātana: Śrīla Rūpa Goswāmī Prabhu and Śrīla Sanātan Goswāmī Prabhu are the two Āchāryas who teach śaraṇāgati.

(7) uttama: “Elevated.” This refers to one who is qualified for the topmost form of devotion, prema-bhakti. In *Śrīmad Bhāgavatam* (11.11.32), Kṛṣṇa says:

ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān
 dharmān santyajya yaḥ sarvān mām bhajet sa cha sattamaḥ

“Realising the qualities and faults of the socio-religious system (varṇāśram-dharma) which I have instituted, one who completely abandons it and serves Me is the best of all sādhus.”

দৈন্যাত্মিকা
Dainyātmikā
Humility

(২)

ভুলিয়া তোমারে সংসারে আসিয়া
 পেয়ে নানাবিধ ব্যথা ।
তোমার চরণে, আসিয়াছি আমি,
 বলিব দুঃখের কথা ॥১॥

(2)

bhuliyā tomāre, saṁsāre āsiyā,
 peye nānā-vidha vyathā
tomāra charaṇe, āsiyāchhi āmi,
 baliba duḥkhera kathā [1]

bhuliyā—forgetting; tomāre—about You; saṁsāre—in the material world; āsiyā—coming; peye—experiencing; nānā—various; vidha—forms; vyathā—of suffering; tomāra—Your; charaṇe—at the feet; āsiyāchhi—have come; āmi—I; baliba—will say; duḥkhera—of distress; kathā—tale. [1]

(1) Forgetting You and coming to the material world, I have undergone all sorts of suffering. Now I have come before Your feet and will express my tale of distress.

(1) bhuliyā tomāre ... nānā-vidha vyathā: “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 described in *Śrī Chaitanya-charitāmṛta* (Madhya-lilā, 20.117) and *Śrīmad Bhāgavatam* (11.2.37):

kr̥ṣṇa bhulī' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsārādi-duḥkha

আদরের ছেলে, স্বজনের কোলে
 হাসিয়া কাটানু কাল ।
 জনক-জননী- স্নেহেতে ভুলিয়া
 সংসার লাগিল ভাল ॥৪॥

ādarera chhele, svajanera kole,
 hāsiyā kāṭānu kāla
 janaka-janānī- snehete bhuliyā,
 saṁsāra lāgila bhāla [4]

ādarera—of adoring parents; chhele—a son; svajanera—of relatives; kole—in the lap; hāsiyā—smiling, laughing; kāṭānu—I passed; kāla—time; janaka—of my father; janānī—of my mother; snehete—due to the affection; bhuliyā—forgetting; saṁsāra—family life, the material world; lāgila—felt; bhāla—good. [4]

(4) As a son of adoring parents, I spent my time in their laps, smiling and laughing. Because of my mother and father’s affection, I forgot You and took pleasure in family life (material existence).

separation from Him (upon being born) and are able to say, “O Lord! You have deprived this poor servant.” This is not the case for all souls. Śrīla Jīva Goswāmī Prabhu has established this conclusion in his *Sandarbhās*.

(3) māyā-jāle: “Māyā’s trap.” Śrīla Bhakti Vinod Ṭhākura has described the function of māyā as follows:

svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān
 harer māyā daṇḍyān guṇa-nigāḍa-jālaiḥ kalayati
 tathā sthūlair liṅgair dvividha-varaṇaiḥ kleśa-nikarair
 mahā-karmālānair nayati patitān svarga-nirayau
 (*Daśa-mūla-śikṣa*: 6)

“With the shackles of the modes of material nature, Śrī Hari’s māyā binds those who have turned away from Him, become intent upon

**nidrayā hriyate naktam vyavāyena cha vā vayah
divā chārthehayā rājan kuṭumba-bharaṇena vā**

“O King, the lifetime of materialistic householders is wasted by night in sleeping or engaging in sexual indulgence, and by day in earning money and maintaining family members.”

(৩)

বিদ্যার বিলাসে, কাটাইনু কাল,
 পরম সাহসে আমি ।
 তোমার চরণ, না ভজিনু কভু,
 এখন শরণ তুমি ॥১॥
 পড়িতে পড়িতে, ভরসা বাড়িল,
 জ্ঞানে গতি হবে মানি' ।
 সে আশা বিফল, সে জ্ঞান দুর্বল,
 সে জ্ঞান অজ্ঞান জানি ॥২॥

(3)

vidyāra vilāse, kātāinu kāla,
 parama sāhase āmi
 tomāra charaṇa, nā bhajinu kabhu,
 ekhana śaraṇa tumi [1]
 paḍite paḍite, bharasā bāḍila,
 jñāne gati habe māni'
 se āśā biphala, se jñāna durbala,
 se jñāna ajñāna jāni [2]

vidyāra—of learning; vilāse—in the pleasures; kātāinu—I passed; kāla—the time; parama—great; sāhase—with confidence; āmi—I; tomāra—Your; charaṇa—feet; nā—not; bhajinu—I served; kabhu—ever; ekhana—now; śaraṇa—shelter; tumi—You. [1]
 paḍite—studying; paḍite—and studying; bharasā—confidence; bāḍila—increased; jñāne—through knowledge; gati—goal; habe—will be attained; māni'—considering; se—that; āśā—hope; biphala—fruitless; se—that; jñāna—knowledge; durbala—powerless; se—that; jñāna—knowledge; ajñāna—ignorance; jāni—I know. [2]

(1) I spent my time absorbed in the pleasures of learning with great confidence. I never served Your feet. Now You are my shelter.

ei saba sādhanera ati tuchchha bala
kṛṣṇa-bhakti vinā tāhā dite nāre phala

“Kṛṣṇa-bhakti is the fundamental means of spiritual progress (because the soul is by nature an eternal servant of Kṛṣṇa). Karma (pious action), yoga (self-regulation), and jñān (knowledge) are all dependent on bhakti; they have no actual power of their own. Without Kṛṣṇa-bhakti, they are all unable to deliver results.”

se jñāna ajñāna: “That ‘knowledge’ is ignorance.” All knowledge of the mundane world is really illusory knowledge, in other words, ignorance. This is described in the *Kaṭha-upaniṣad* (1.2.5):

avidyāyām antare vartamānāḥ
svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ
daṁdramyamānāḥ pariyanti mūḍhā
andhenaiva nīyamānā yathāndhāḥ

“Insincere fools who remain in ignorance yet consider themselves sober (free from any illusion) and wise (learned authorities) are deluded just like blind persons being led by other blind persons.”

(3) jaḍa-vidyā ... jīvake karaye gādhā: “Mundane learning makes an ass of the soul.” This refers to aparā-vidyā, inferior knowledge, that is, knowledge which construes material objects as meant for one’s selfish enjoyment.

In this regard, shortly after returning from Gayā, Nimāi Paṇḍit advised His students as follows (*Śrī Chaitanya-bhāgavat*: Madhya-līlā, 1.158–9):

śāstrera nā jāne marma, adhyāpanā kare
garddabhera prāya yena śāstra bahi’ mare
paḍiñā śuniñā loka gela chhāre-khāre
kṛṣṇa mahā-mahotsave vañchilā tāhāre

“Those who do not know the purport of the scriptures yet teach them 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 these teachers and their audiences. They are all deprived of the joy of the grand festival of love for Kṛṣṇa.”

জীবন যাতনা, হইল এখন,
 সে বিদ্যা অবিদ্যা ভেল ।
 অবিদ্যার জ্বালা, ঘাটিল বিষম,
 সে বিদ্যা হইল শেল ॥৫॥

jīvana yātanā, ha-ila ekhana,
 se vidyā avidyā bhela
 avidyāra jvālā, ghaṭila viṣama,
 se vidyā ha-ila śela [5]

jīvana—life; yātanā—agony; ha-ila—became; ekhana—now; se—that; vidyā—learning; avidyā—ignorance; bhela—became; avidyāra—of ignorance; jvālā—the burning pain; ghaṭila—became; viṣama—torturous; se—that; vidyā—learning; ha-ila—became; śela (marma-bhedī astra viṣeṣa)—a heart-piercing spear. [5]

(5) Now My life has become agony. My learning has proven to be ignorance, and the burning pain of that ignorance has become unbearably torturous. My ‘learning’ has turned into a spear (that has pierced my heart).

cows (a foolish beast fit only to bear the burden of carrying food for other animals).”

Kṛṣṇa explains the components of His inferior energy (aparā-prakṛti) in *Śrīmad Bhagavad-gītā* (7.4–5):

**bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva cha
 ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā | apareyam**

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

অশেষ কামনা হৃদি মাঝে মোর,
ক্রোধী দম্পরায়াণ ।
মদমত্ত সদা, বিষয়ে মোহিত,
হিংসা-গৰ্ব বিভূষণ ॥ ৩ ॥

aśeṣa kāmanā, hṛdi mājhe mora,
krodhī, dambha-parāyaṇa
mada-matta sadā, viṣaye mohita,
himsā-garva vibhūṣaṇa [3]

nija—my own; sukha—happiness; lāgi—for the sake; pāpe—in sin; nāhi—do not; ḍari—I fear; dayā—mercy; hīna—devoid of; svārtha—self-interest; para-intent upon; para—of others; sukhe—by the happiness; duḥkhī—distressed; sadā—always; mithyā—lies; bhāṣī—speaking; para—of others; duḥkha—distress; sukha—happiness; kara—producing. [2]

aśeṣa—unlimited; kāmanā—sinful desires; hṛdi—in the heart; mājhe—in the interior; mora—my; krodhī—angry; dambha—arrogance; parāyaṇa—filled with; mada—vanity; matta—intoxicated; sadā—always; viṣaye—by mundanity; mohita—infatuated; himsā—malice, jealousy, violence; garva—pride, egotism; vibhūṣaṇa—ornaments. [3]

(2) I am never afraid to engage in sinful activities for the sake of my own happiness. I am merciless and selfish. I am distressed by the happiness of others, I am a perpetual liar, and the distress of others pleases me.

(3) There are unlimited sinful desires within the core of my heart. I am angry and arrogant, always maddened with vanity, infatuated with mundanity, and ornamented with malice and pride.

“I am sinful, my actions are sinful, my soul is sinful, and my birth is sinful.”

(3) **dambha-parāyaṇa**: “Arrogant.” This refers to a dharma-dhvajī, a hypocrite who makes a show of being religious for mundane purposes (lit. one who waves the flag of dharma but does not practise it).

বৃদ্ধকাল আওল, সব সুখ ভাগল,
 পীড়াবশে হইনু কাতর ।
 সর্বেন্দ্রিয় দুর্বল ক্ষীণ কলেবর,
 ভোগাভাবে দুঃখিত অন্তর ॥৩॥

vṛddha-kāla āola, saba sukha bhāgala,
 pīḍā-vaśe ha-inu kātara
 sarvendriya durbala kṣīṇa kalevara,
 bhogābhāve duḥkhita antara [3]

khelā—of play; rase—in the pleasure; śaiśava—childhood; paḍaite (pāṭha karite)—in studying; kaiśora—adolescence; gōyāolū (ativāhita karilāma)—I spent; nā—did not; bhela (ha-ila)—became; viveka—conscience; bhoga—of enjoyment; vaśe—under the control; yauvane—in my youth; ghara—a home; pāti—arrange; vasilū—I sat; suta—children; mita (mitra)—friends; bāḍala (vṛddhi prāpta ha-ila)—increased; aneka—many. [2]

vṛddha—old; kāla—age; āola (āsila)—came; saba—all; sukha—happiness; bhāgala (palāyana karila)—fled; pīḍā—of disease vaśe—under the control of; ha-inu—

(2) I spent my childhood immersed in the pleasures of play and my adolescence in study. My conscience never developed. Captivated by worldly enjoyment in my youth, I established myself within household life, and my children and friends multiplied.

(2) khelā-rase śaiśava: “I spent my childhood immersed in the pleasures of play.” Śaṅkar Āchārya describes the deluded masses in this way:

bālas tāvat krīḍāsaktaḥ taruṇas tāvat taruṇī-raktaḥ
 vṛddhas tāvat chintā-magnāḥ pare brahmaṇi ko 'pi na lagnaḥ
 (Moha-mudgara-stotram: 7)

“Boys are attached to play. Youths are attached to young women. The elderly are absorbed in worries. Alas! No one is conscious of the Supreme Absolute (Parabrahma).”

জ্ঞান-লব-হীন, ভক্তিরসে বঞ্চিত,
 আর মোর কি হবে উপায় ।
 পতিত-বন্ধু তুহঁ, পতিতধম হাম,
 কৃপায় উঠাও তব পায় ॥৪॥
 বিচারিতে আওবি, গুণ নাহি পাওবি
 কৃপা কর-ছোড়ত বিচার ।
 তব পদ-পঙ্কজ, সীধু পিবাওত,
 ভকতিবিনোদে কর' পার ॥৫॥

jñāna-lava-hīna, bhakti-rase vañchita,
 āra mora ki habe upāya
 patita-bandhu tuhū, patitādhama hāma,
 kṛpāya uṭhāo tava pāya [4]

I became; *kātara*—distressed; *sarvendriya*—all of my senses; *durbala*—incapacitated; *kṣīṇa*—emaciated; *kalevara*—body; *bhoga*—enjoyment; *abhāve*—for want of; *duḥkhita*—sorrowful; *antara*—interior. [3]

jñāna—of knowledge; *lava*—a trace; *hīna*—devoid of; *bhakti*—of devotion; *rase*—in the nectar; *vañchita*—deprived of; *āra*—else; *mora*—my; *ki*—what?; *habe*—will be; *upāya*—means; *patita*—of the fallen; *bandhu*—friend; *tuhū* (*tumi*)—You; *patita*—fallen; *adhama*—lowly; *hāma* (*āmi*)—I; *kṛpāya*—by Your mercy; *uṭhāo*—please pick up; *tava*—Your; *pāya*—to the feet. [4]

(3) Then old age came, and all happiness fled. Subjugated by disease, I became distressed. All of my senses became incapacitated, and my body became emaciated. For want of enjoyment, my heart became sorrowful.

(4) Now I am devoid of even a trace of actual knowledge and deprived of the nectar of devotion. What will be my means of deliverance? You are the friend of the fallen, and I am the lowest of the fallen; please mercifully uplift me to Your feet.

তুয়া ধাম-মাহে, তুয়া নাম গাওত,
 গোঁয়ায়বুঁ দিবানিশি আশ ।
 তুয়া পদছায়া পরম সুশীতল,
 মাগে ভকতিবিনোদ দাস ॥৪॥

tuyā dhāma-māhe, tuyā nāma gāota,
 gōyāyabū divā-niši āśa
 tuyā pada-chhāyā parama suśītala,
 māge bhakati-vinoda dāsa [4]

tuyā—Your; dhāma—abode; māhe (mājhe)—within; tuyā—Your; nāma—Name; gāota (gāhiyā)—singing; gōyāyabū (yāpana kariba)—I will pass; divā—the days; niśi—and nights; āśa—hope, desire; tuyā—Your; pada—of feet; chhāyā—the shade; parama—supremely; suśītala—cooling; māge—begs; bhakati-vinoda—Bhakti Vinod; dāsa—Your servant. [4]

(4) I will spend my days and nights in Your abode singing Your Name. Your servant, Bhakti Vinod, prays for the supremely cooling shade of Your feet.

(4) suśītala: “The supremely cooling shade of Your feet.” Śrīla Narottam Dās Ṭhākur describes the feet of Śrī Nityānanda Prabhu in this way (*Prārthanā*: 36.1):

nitāi-pada-kamala, koṭi-chandra-suśītala,
 ye chhāyāya jagata juḍāya

“Cooling like ten million moons, Nitāi’s lotus feet soothe the world with their shade (they relieve the burning pain of the threefold miseries of material existence).”

তোমারে তারিতে, শ্রীকৃষ্ণচৈতন্য
 নবদ্বীপে অবতার ।
 তোমা হেন কত, দীনহীন জনে,
 করিলেন ভবপার ॥ ৩ ॥

tomāre tārite, śrī-kṛṣṇa-chaitanya,
 navadvīpe avatāra
 tomā hena kata, dīna-hīna jane,
 karilena bhava-pāra [3]

tomāre—to you; tārite—to deliver; śrī-kṛṣṇa-chaitanya—Śrīman Mahāprabhu; navadvīpe—in Nabadwīp; avatāra—descent; tomā—you; hena—similar; kata—so many; dīna—poor; hīna—lowly; jane—to persons; karilena—did; bhava—of the material existence; pāra—deliverance. [3]

(2) Seeing my fallen condition and being merciful to me, he came to me and said, “O humble soul, listen to this wonderful message and your heart will rejoice.

(3) “Śrī Kṛṣṇa Chaitanya has descended in Nabadwīp to deliver you. He has safely conducted many humble and fallen souls like you across the ocean of material existence.

(2) śuna bhāla kathā: “Listen to this wonderful message.” Kṛṣṇa prefaces His final teaching in *Śrīmad Bhagavad-gītā* (18.64) similarly:

sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vachāḥ
 iṣṭo 'si me dṛḍham iti tato vakṣyāmi te hitam

“Now again hear from Me My supreme teaching, the most hidden treasure of all. I tell you this for your benefit as you are most dear to Me.”

Śrīman Mahāprabhu also alludes to a wonderful message while narrating a parable to Śrīla Sanātan Goswāmī Prabhu in *Śrī Chaitanya-charitāmṛta* (Madhya-līlā, 20.127–8):

‘sarvajña’ āsi’ duḥkha dekhi’ puchhaye tāhāre
 ‘tumi kene duḥkhī, tomāra āchhe piṭṭ-dhana’

“Coming to the house of a poor man (a fallen soul) and observing his suffering, Sarvajña (the personification of the revealed scriptures) questioned him, ‘Why are you so miserable? You have a great inheritance!’”

(3) **śrī kṛṣṇa chaitanya**: “Śrī Kṛṣṇa Chaitanya.” This name of the Lord is mentioned in the *Padma-purāṇa*:

nāma chintāmaṇiḥ kṛṣṇa-chaitanyo rasa-vigrahaḥ
 pūrṇaḥ śuddho nitya-mukto ’bhinnatvān nāma-nāminoḥ

“The Name ‘Kṛṣṇa Chaitanya’ is a wish-fulfilling jewel and an embodiment of rasa. He is complete, pure, eternally liberated, and non-different from whom He names.”

navadvīpe avatāra: “Descended in Nabadwīp.” This is described in the *Ananta-sambhitā*:

avatīrṇo bhaviṣyāmi kalau nija-gaṇaiḥ saha
 śāchī-garbhe navadvīpe svardhunī-parivārite

“In the Age of Kali, I will descend in Nabadwīp with My eternal associates beside the banks of the Ganges, taking birth from the womb of Śāchī Devī.”

bhava-pāra: “The shore of the ocean of material existence.” In *Śrīmad Bhāgavatam* (11.5.34), Śrī Chaitanya Mahāprabhu is described as the deliverer of the fallen souls from the ocean of material existence:

dhyeyam sadā paribhava-ghnam abhiṣṭa-doham
 tīrthāspadam śiva-virīñchi-nutam śaraṇyam
 bhṛtyārti-ham praṇata-pāla bhavābdhi-potam
 vande mahā-puruṣa te charaṇāravindam

“O Mahāprabhu! I offer my obeisance unto Your lotus feet, which are the ultimate object of eternal meditation; which destroy illusion and fulfil all desires; which are the supreme place of pilgrimage; which are worshipped by Sadāśiva and Brahmā; which are the shelter of everything; which dispel the suffering of Your servants; which

বেদের প্রতিজ্ঞা
 রাখিবার তরে,
 রুক্মবর্ণ বিপ্রসুত ।
 মহাপ্রভু নামে,
 নদীয়া মাতায়,
 সঙ্গে ভাই অবধূত ॥৪॥

vedera pratijñā,
 rukma-varṇa vipra-suta
 mahāprabhu nāme,
 nadīyā mātāya,
 saṅge bhāi avadhūta [4]

vedera—of the Vedas; pratijñā—the prophecies; rākhibāra—to maintain; tare—for; rukma-varṇa (gaura-varṇa, puraṭa sundara dyuti)—golden-coloured (beautiful golden radiance); vipra—of a brāhmaṇ; suta—a son; mahāprabhu—‘Mahāprabhu’; nāme—Named; nadīyā—Nadia, the whole world; mātāya—intoxicated; saṅge—in the company; bhāi—brother; avadhūta—Śrī Nityānanda Prabhu. [4]

(4) “To fulfil the prophecies of the Vedas, He has appeared with a golden complexion as a brāhmaṇ’s son bearing the name ‘Mahāprabhu’ and driven all of Nadia mad with prema in the company of His brother Nityānanda.

maintain all who surrender unto them; and which are the boat to cross the ocean of material existence.”

(4) vedera pratijñā: “The prophecies of the Vedas.” This refers to the promises made in the Vedas that the Supreme Lord would appear as Śrī Kṛṣṇa Chaitanya Mahāprabhu.

rukma-varṇa: “Golden complexion.” That the Lord would appear with a golden complexion is prophesied in Śrī Muṇḍaka-upaniṣad (3.1.3):

yadā paśyaḥ paśyate rukma-varṇam
 kartāram īśam puruṣam brahma-yonim
 tadā vidvān puṇya-pāpe vidhūya
 nirañjanah paramam sāmyam upaiti

নন্দসুত যিনি, চৈতন্য গোসাঞী
 নিজ নাম করি' দান ।
 তারিল জগৎ, তুমিও যাইয়া
 লহ নিজ পরিত্রাণ ॥৫॥

nanda-suta yini, chaitanya gosāñi,
 nija nāma kari' dāna
 tāriḷa jagat, tumio yāiyā,
 laha nija paritrāna [5]

nanda—of Nanda Mahārāj; suta—the son (Kṛṣṇa); yini—who; chaitanya—Chaitanya; gosāñi—great personage; nija—own; nāma—Name; kari'—doing; dāna—gift; tāriḷa—delivered; jagat—the world; tumio—you also, too; yāiyā—going; laha—accept; nija—own; paritrāna—deliverance. [5]

(5) “Śrī Chaitanya Gosāñi, who is Nanda Suta Himself, has delivered the universe by distributing His Name. You too should go and accept your deliverance.”

“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 *Viṣṇu-sahasra-nāma* of the *Mahābhārata* (Dāna-dharma-parva, 189) has also prophesied the divine form and Pastimes of Śrī Chaitanya Mahāprabhu:

suvarṇa-varṇo hemāṅgo varāṅgaś chandanāṅgadi
 sannyāsa-kṛch chhamah śānto niṣṭhā-śānti-parāyaṇaḥ

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

mahāprabhu: “Bearing the Name ‘Mahāprabhu’.” That the Lord would be known by the Name ‘Mahāprabhu’ is prophesied in *Śrī Śvetāśvatara-upaniṣad* (2.12):

**mahān prabhur vai puruṣaḥ sattvasyaīṣa pravartakaḥ
sunirmalam imaṁ prāptiṁ iśāno jyotir avyayaḥ**

“Śrī Mahāprabhu, 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.”

avadhūta: “Nityānanda.” An avadhūt has been described by Śrīla Śrīdhara Swāmī in his commentary on *Śrīmad Bhāgavatam* as *avajñāyā-janais tyakto yaḥ*, one who is abandoned by general people with disregard (because his ecstatic, purely devotional behaviour is incomprehensible).

(5) **nanda-suta:** “The son of Nanda.” Śrīla Jīva Goswāmī Prabhu has described the identity of Śrīman Mahāprabhu in his *Tattva-sandarbhā* (2):

**antaḥ kṛṣṇaṁ bahir gauram darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyaiḥ sma kṛṣṇa-chaitanyam āśritāḥ**

“Śrī Kṛṣṇa Chaitanya is internally Kṛṣṇa Himself and outwardly golden. He has manifested in the Age of Kali in all His glory, accompanied by His entourage. We take shelter of Him by performing Hari-nāma-saṅkīrtan and related devotional services.”

Śrīman Mahāprabhu is also described in the *Kapila-tantra*:

**premāliṅgana-yogena chāchintya-śakti-yogataḥ
rādhā-bhāva-kānti-yutām mūrtim ekām prakāśayet**

“By the loving embrace of His inconceivable potency, Kṛṣṇa has manifested a form enriched with the heart and halo of Śrī Rādhā—the divine form of Śrī Chaitanya Mahāprabhu.”

সে কথা শুনিয়া, আসিয়াছি নাথ,
 তোমার চরণতলে ।
 ভকতিবিনোদ, কাঁদিয়া কাঁদিয়া,
 আপন কাহিনী বলে ॥৬॥

se kathā śuniyā, āsiyāchhi, nātha!
 tomāra charaṇa-tale
 bhakati-vinoda, kāḍiyā kāḍiyā,
 āpana kāhinī bale [6]

se—this; kathā—message; śuniyā—hearing; āsiyāchhi—I have come; nātha!—O Lord!; tomāra—Your; charaṇa—feet; tale—beneath; bhakati-vinoda—Bhakti Vinod; kāḍiyā—crying; kāḍiyā—and crying; āpana—personal; kāhinī (kathā)—tale (narrative); bale—speaks. [6]

(6) O Lord! Hearing this message, I have come before Your feet. Crying incessantly, Bhakti Vinod tells the story of his life.

আন মনোরথ, নিঃশেষ ছোড়ত,
 কব্ হাম্ হউবুঁ তোহারা ।
 নিত্য সেব্য তুহঁ নিত্য-সেবক মুঞি
 ভকতিবিনোদ ভাব-সারা ॥৪॥

āna manoratha, niḥśeṣa chhoḍata,
 kab hām ha-ubhū tohārā
 nitya-sevya tuhū nitya-sevaka muñi
 bhakati-vinoda bhāva sārā [4]

āna (anya)—other; manoratha (abhilāṣa)—wishes (desires); niḥśeṣa (sampūrṇa-rūpe)—completely (fully); chhoḍata—abandoning; kab—when?; hām—I; ha-ubhū (ha-iba)—will be; tohārā—Your; nitya—eternally; sevya—who is to be served; tuhū—You; nitya—eternal; sevaka—servant; muñi—I; bhakati-vinoda—of Bhakti Vinod; bhāva—of the heart; sārā (sāra, athavā samasta)—essence (substance, or everything). [4]

(4) When will I completely abandon all other desires and become Yours? You are my eternal Lord, and I am Your eternal servant. This is the essence of Bhakti Vinod’s heart.

na dharmā-niṣṭho ’smi na chātma-vedī
 na bhaktimāns tvach-charaṇaravinde
 akiñchano ’nanya-gatiḥ śaraṇya
 tvat-pāda-mūlaṁ śaraṇam prapadye

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

(১১)

মানস, দেহ, গেহ, যো কিছু মোর ।
 অর্পিলুঁ তুয়া পদে নন্দকিশোর ॥১॥
 সম্পদে বিপদে জীবনে মরণে ।
 দায় মম গেলা তুয়া ও পদ বরণে ॥২॥
 মারবি রাখবি যো ইচ্ছা তোহারা ।
 নিত্যদাস প্রতি তুয়া অধিকার ॥৩॥

(11)

mānasa, deha, geha, yo kichhu mora
 arpilūṅ tuyā pade nanda-kiśora [1]
 sampade vipade jīvane maraṇe
 dāya mama gelā tuyā o pada varaṇe [2]
 mārabi rākhabi yo ichchha tohārā
 nitya-dāse prati tuyā adhikārā [3]

mānasa (mana)–mind; deha–body; geha (gṛha)–home; yo–which; kichhu–something; mora–mine; arpilūṅ (arpaṇa karilāma)–I offered; tuyā (tomāra)–Your; pade–at the feet; nanda–of Nanda Mahārāj; kiśora–adolescent son. [1]

sampade–in happiness, good fortune, affluence, health; vipade–in distress, danger, poverty, sickness, misfortune; jīvane–in life; maraṇe–in death; dāya (dāyitva)–responsibility, anxiety; mama–my; gelā–went; tuyā–Your; o–those; pada–feet; varaṇe–by accepting, choosing. [2]

mārabi (māribe)–You may kill; rākhabi–You may protect; yo (ye)–which; ichchha–desire; tohārā–Your; nitya–eternal; dāse–to Your servant; prati–towards; tuyā–Your; adhikārā–authority. [3]

(1) I have offered my mind, my body, my household, and whatever else may be mine at Your feet, O Nanda Kiśor!

(2) In good times and in bad, in life and in death, all responsibility has gone away by embracing Your feet.

(3) You may kill me or protect me as You wish. You have full authority over Your eternal servant.

জন্মাণ্ডবি মোয়ে ইচ্ছা যদি তোর ।
 ভক্তগৃহে জনি জন্ম হউ মোর ॥৪॥
 কীট জন্ম হউ যথা তুয়া দাস ।
 বহিস্মুখ ব্রহ্মজন্মে নাহি আশ ॥৫॥

janmāobi moye ichchhā yadi tora
 bhakta-gr̥he jani janma ha-u mora [4]
 kīṭa janma ha-u yathā tuyā dāsa
 bahir-mukha brahma-janme nāhi āśa [5]

janmāobi—You may cause to take birth; moye—to me; ichchhā—desire; yadi—if; tora—Your; bhakta—(of a) devotee; gr̥he—in the home; jani (yena)—so that; janma—birth; ha-u (ha-uka)—let be; mora—my. [4]

kīṭa—a worm, insect; janma—birth; ha-u—may be; yathā—as long as; tuyā—Your; dāsa—servant; bahir—outward; mukha—facing; brahma—as Brahmā, the universal creator; janme—such a birth; nāhi—not; āśa—desire. [5]

(4) If it is Your desire that I take birth again, let me do so in the home of Your devotee.

(5) Let me be born again even as a worm, so long as I can remain Your servant. I have no desire to be born even as Brahmā, if I will be averse to You.

(5) *kīṭa janma ha-u*: “Let me be born again even as a worm ...” This sentiment has been expressed by Śrī Yāmun Āchārya in his *Śrī Stotra-ratna* (55):

tava dāsyā-sukhaika saṅginām
 bhavaneṣv astv api kīṭa-janma me
 itarāv asatheṣu mā sma bhūd
 api me janma chaturmukhātmanā

“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 Brahmā, among those who are averse to You.”

ভুক্তি-মুক্তিস্পৃহা-বিহীন যে ভক্ত ।
 লভিতে তাঁ'ক সঙ্গ অনুরক্ত ॥ ৬ ॥
 জনক-জননী-দয়িত-তনয় ।
 প্রভু, গুরু, পতি তুহঁ—সর্বময় ॥ ৭ ॥

**bhukti-mukti-sprhā-vihīna ye bhakta
 labha-ite tā'ka saṅga anurakta [6]
 janaka, jananī, dayita, tanaya
 prabhu, guru, pati tuhū—sarva-maya [7]**

bhukti—mundane enjoyment, exploitation; **mukti**—liberation, renunciation; **sprhā**—desire; **vihīna**—without; **ye**—who; **bhakta**—devotees; **labha-ite** (*lābha karite*)—to obtain; **tā'ka** (*tādera*)—their; **saṅga**—association; **anurakta** (*anurāga*)—attachment (loving attachment). [6]

janaka—father; **jananī**—mother; **dayita** (*priya*)—beloved; **tanaya**—son; **prabhu**—Lord; **guru**—spiritual master; **pati**—husband; **tuhū**—You; **sarva**—all; **maya**—consist of. [7]

(6) I am always eager to attain the association of devotees who are completely devoid of all desire for mundane enjoyment and liberation.

(7) Father, mother, lover, son, Lord, Guru, husband—You are everywhere.

(6) **bhukti-mukti-sprhā**: “Desire for mundane enjoyment and liberation.” In this regard the following verse from *Śrī Bhakti-rasāmṛta-sindhu* (1.2.22) should be mentioned:

**bhukti-mukti-sprhā yāvat piśācī ḥṛdi vartate
 tāvad bhakti-sukhasyātra 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?”

ভকতিবিনোদ কহে শুন কান!
রাধানাথ! তুহঁ হামার পরাণ ॥৮॥

bhakati-vinoda kahe śuna kāna!
rādhānātha! tuḥṅ hāmāra parāṅa [8]

bhakati-vinoda—Bhakti Vinod; **kahe**—says; **śuna**—please listen; **kāna!** (**kānāi!**)—O Kṛṣṇa; **rādhānātha!**—O Lord of Rādhā; **tuḥṅ**—You; **hāmāra**—my; **parāṅa**—life, soul (the sole focus of my loving attachment). [8]

(8) Bhakti Vinod says, “Please listen, O Kān! O Rādhānāth! You are my life and soul.”

(7) **tuḥṅ sarva-maya:** “You are everywhere.” That is to say, “The deep touch of Your connection is all-pervading. (Essentially, in all my relationships I am relating with You.)”

(১২)

‘অহং’-‘মম’-শব্দ অর্থে যাহা কিছু হয় ।
 অর্পিলুঁ তোমার পদে ওহে দয়াময় ॥১॥
 ‘আমার’ আমি ত’ নাথ! না রহিনু আর ।
 এখন হইলু আমি কেবল তোমার ॥২॥

(12)

‘aham’-‘mama’-śabda arthe yāhā kichhu haya
 arpilū tomāra pade ohe dayā-maya! [1]
 ‘āmāra’ āmi ta’ nātha! nā rahinu āra
 ekhana ha-inu āmi kevala tomāra [2]

‘aham’-‘I’; ‘mama’-‘mine’; śabda—of the words; arthe—by the meaning; yāhā—which; kichhu—anything; haya—happens; arpilū—I offered; tomāra—Your; pade—at the feet; ohe—oh!; dayā—mercy; maya—made of. [1]

‘āmāra’-‘my’; āmi—I; ta’—certainly; nātha!—O Lord!; nā—does not; rahinu—I remained; āra—more; ekhana—now; ha-inu—became; āmi—I; kevala—only; tomāra—Yours. [2]

(1) O merciful Lord! I have surrendered all that is meant by the words ‘I’ and ‘mine’ at Your feet.

(1) ‘aham’ ‘mama’-śabda arthe: “Meant by the words ‘I’ and ‘mine’.” Śrī Yāmun Āchārya has explained this in his *Śrī Stotra-ratna* (49):

vapur-ādiṣu yo ’pi ko ’pi vā
 guṇato ’sāni yathā-tathā-vidhaḥ
 tad aham tava pāda-padmayor
 aham adyaiva mayā samarpitaḥ

“O Lord, whatever I possess in terms of this body and its paraphernalia, and whatever character I have acquired through the modes of nature—this whole sense of ego I offer at Your lotus feet today.”

‘আমি’-শব্দে দেহী জীব অহংতা ছাড়িল ।
 ত্বদীয়াভিমান আজি হৃদয়ে পশিল ॥ ৩ ॥
 আমার সর্বস্ব, দেহ, গেহ, অনুচর ।
 ভাই, বন্ধু, দারা, সূত, দ্রব্য, দ্বার, ঘর ॥ ৪ ॥
 সে সব হইল তব, আমি হইলু দাস ।
 তোমার গৃহেতে এবে আমি করি বাস ॥ ৫ ॥

‘āmi’-śabde dehī jīva ahaṁtā chhāḍila
 tvadiyābhimāna āji hṛdaye paśila [3]
 āmāra sarvasva, deha, geha, anuchara
 bhāi, bandhu, dārā, suta, dravya, dvāra, ghara [4]
 se saba ha-ila tava, āmi ha-inu dāsa
 tomāra grhete ebe āmi kari vāsa [5]

‘āmi’-‘I; śabde—by the word; dehī—animator of the material body; jīva—the life, the soul; ahaṁtā—the conception of ‘I’, false egotism; chhāḍila—abandoned; tvadiya—Your own; abhimāna—ego; āji—today; hṛdaye—in the heart; paśila (praveśa karila)—entered. [3]

āmāra—my; sarvasva—the whole of my wealth; deha—body; geha—home; anuchara—servants; bhāi—brothers; bandhu—friends and relatives; dārā—wife; suta—children; dravya—possessions; dvāra—door; ghara—house; se—them; saba—all; ha-ila—became; tava—Yours; āmi—I; ha-inu—became; dāsa—

(2) O Lord! I no longer remain ‘mine’. I have now become Yours exclusively.

(3) I now understand that the word ‘I’ means the soul who animates the material body and have thus abandoned all false egotism. Today the ego of being ‘Your own’ has entered my heart.

(3) tvadiyābhimāna: “The ego of being ‘Your own’.” This means the ego of being Your (the Lord’s) faithfully devoted follower (anugata-jan).

তুমি গৃহস্বামী, আমি সেবক তোমার ।
 তোমার সুখেতে চেষ্টা এখন আমার ॥৬॥
 স্থূল-লিঙ্গ-দেহে মোর সুকৃত-দুস্কৃত ।
 আর মোর নহে, প্রভু! আমি ত' নিষ্কৃত ॥৭॥

tumi gṛha-svāmī, āmi sevaka tomāra
 tomāra sukhete cheṣṭā ekhana āmāra [6]
 sthūla-liṅga-dehe mora sukr̥ta duṣkr̥ta
 āra mora nāhe, prabhu! āmi ta' niṣkr̥ta [7]

servant; tomāra—Your; gṛhete—in Your house; ebe—now; āmi—I; kari—do; vāsa—residence. [4–5]

tumi—You; gṛha—of the house; svāmī—the master; āmi—I; sevaka—servant; tomāra—Your; tomāra—Your; sukhete—for Your pleasure; cheṣṭā—endeavours; ekhana—now; āmāra—my. [6]

sthūla—gross; liṅga—subtle; dehe—with the bodies; mora—my; sukr̥ta—good deeds; duṣkr̥ta—bad deeds; āra—any more; mora—mine; nāhe—not; prabhu!—O Lord!; āmi—I; ta'—certainly; niṣkr̥ta—free, liberated. [7]

(4–5) Everything I considered mine—my body, home, servants, brothers, friends, wife, children, personal belongings, and household—has become Yours. I have become Your servant, and I now reside in Your house.

(6) You are the master of the house, and I am Your servant. All my endeavours are now for Your satisfaction.

(7) Whatever good or bad deeds are performed by my gross and subtle bodies are no longer mine, O Lord! I am free.

(7) sukr̥ta duṣkr̥ta: “Good or bad deeds.” The state of being beyond the scope of both good and bad actions and reactions is described in *Śrī Muṇḍaka-upaniṣad* (3.1.3):

তোমার ইচ্ছায় মোর ইচ্ছা মিশাইল ।
ভকতিবিনোদ আজ আপনে ভুলিল ॥ ৮ ॥

tomāra ichchhāya mora ichchhā miśāila
bhakati-vinoda āja āpane bhulila [8]

tomāra—Your; ichchhāya—with desire; mora—my; ichchhā—desire; miśāila—mixed; bhakati-vinoda—Bhakti Vinod; āja—today; āpane—himself; bhulila—forgot. [8]

(8) My desires have merged with Your desires. Today, Bhakti Vinod has forgotten himself.

yadā paśyaḥ paśyate rukma-varṇam
kartāram iśam puruṣam brahma-yonim
tadā vidvān puṇya-pāpe vidhūya
nirañjanaḥ paramam sāmyam 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.”

(১৩)

‘আমার’ বলিতে প্রভু! আর কিছু নাই।
 তুমিই আমার মাত্র পিতা-বন্ধু-ভাই ॥১॥
 বন্ধু, দারা, সূত, সূতা, তব দাসী, দাস।
 সেই ত’ সম্বন্ধে সবে আমার প্রয়াস ॥২॥

(13)

‘āmāra’ balite prabhu! āra kichhu nāi
 tumi-i āmāra mātra pitā-bandhu-bhāi [1]
 bandhu, dārā, suta, sutā, tava dāsī, dāsa
 sei ta’ sambandhe sabe āmāra prayāsa [2]

‘āmāra’—‘mine’; balite—to consider; prabhu!—O Lord!; āra—another; kichhu—something; nāi—is not; tumi-i—You alone; āmāra—my; mātra—only; pitā—father; bandhu—friend; bhāi—brother. [1]
 bandhu—friends; dārā—wife; suta—sons; sutā—daughters; tava—Your; dāsī—maidservants; dāsa—servants; sei—that; ta’—certainly; sambandhe—in relationship; sabe—with all; āmāra—my; prayāsa—endeavours. [2]

(1) O Lord! Nothing else is to be considered ‘mine’. You alone are my father, my friend, and my brother.

(1) pitā-bandhu-bhāi: “You alone are my father, my friend, and my brother.” In *Śrīmad Bhagavad-gītā* (11.44), Arjun prays to Kṛṣṇa similarly:

tasmāt praṇamya praṇidhāya kāyam
 prasādaye tvām aham īśam iḍyam
 piteva putrasya sakheva sakhyuḥ
 priyaḥ priyāyārhasi deva soḍhum

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

ধন, জন, গৃহ, দ্বার, ‘তোমার’ বলিয়া ।
 রক্ষা করি আমি মাত্র সেবক হইয়া ॥৩॥
 তোমার কার্যের তরে উপার্জিব ধন ।
 তোমার সংসারব্যয় করিব বহন ॥৪॥
 ভালমন্দ নাহি জানি সেবামাত্র করি ।
 তোমার সংসারে আমি বিষয়-প্রহরী ॥৫॥

dhana, jana, gr̥ha, dvāra, ‘tomāra’ baliyā
rakṣā kari āmi mātra sevaka ha-iyā [3]
tomāra kāryera tare upārjiba dhana
tomāra saṁsāra-vyaya kariba vahana [4]
bhāla-manda nāhi jāni sevā-mātra kari
tomāra saṁsāre āmi viṣaya-praharī [5]

dhana—wealth; jana—people; gr̥ha—household; dvāra—gateway; tomāra—Yours; baliyā—considering; rakṣā—protection; kari—do; āmi—I; matra—only; sevaka—servant; ha-iyā—being. [3]

tomāra—Your; kāryera—of the duty; tare—for; upārjiba—I will earn; dhana—money; tomāra—Your; saṁsāra—of the household; vyaya—expenses; kariba—I will do; vahana—bearing. [4]

(2) My friends, wife, sons, and daughters are all Your servants and maidservants. All my endeavours are based on that relationship.

(3) Considering my wealth, relatives, and household to be ‘Yours’, only as Your servant do I maintain them.

(4) In order to maintain what is Yours, I will earn money and bear the expenses of Your household.

(4) **tomāra kāryera tare upārjiba dhana:** “In order to maintain what is Yours, I will earn money.” This practice is described as an integral limb of devotion in *Bhakti-rasāmṛta-sindhu: tad arthe ‘khila cheṣṭitam*, “Performing all of one’s endeavours for Kṛṣṇa’s sake.”

তোমার ইচ্ছায় মোর ইন্দ্রিয় চালনা ।
 শ্রবণ, দর্শন, ঘ্রাণ, ভোজন-বাসনা ॥ ৬ ॥
 নিজসুখ লাগি' কিছু নাহি করি আর ।
 ভকতিবিনোদ বলে তব সুখ সার ॥ ৭ ॥

tomāra ichchhāya mora indriya-chālanā
śravaṇa, darśana, ghrāṇa, bhojana-vāsanā [6]
nija-sukha lāgi' kichhu nāhi kari āra
bhakati-vinoda bale tava sukha sāra [7]

bhāla—good; manda—bad; nāhi—not; jāni—I know; sevā—service; mātra—only; kari—I do; tomāra—Your; saṁsāre—in the household; āmi—I; viṣaya—property; praharī—watchman. [5]

tomāra—Your; ichchhāya—by the desire; mora—my; indriya—of the senses; chālanā—direction; śravaṇa—hearing; darśana—seeing; ghrāṇa—smelling; bhojana—eating; vāsanā—desires. [6]

nija—own; sukha—happiness; lāgi'—for (the sake of); kichhu—something; nāhi—not; kari—I do; āra—more; bhakati-vinoda—Bhakti Vinod; bale—declares; tava—Your; sukha—happiness; sāra—the essence. [7]

(5) I do not know what is good or what is bad; I only serve. I am simply a guardian of the property within Your household.

(6) I direct my senses—my desires for hearing, seeing, smelling, tasting, and so forth—in accordance with Your will.

(7) I no longer endeavour for my own happiness. Bhakti Vinod understands, “Your satisfaction is the essence.”

(১৪)

বস্তুতঃ সকলি তব, জীব কেহ নয় ।
 ‘অহং’-‘মম’-ভ্রমে ভ্রমি’ ভোগে শোক-ভয় ॥১॥
 ‘অহং’-‘মম’ অভিমান এই মাত্র ধন ।
 বদ্ধ জীব নিজ বলি’ জানে মনে মন ॥২॥
 সেই অভিমানে আমি সংসারে পড়িয়া ।
 হাবুড়ুবু খাই ভবসিন্ধু সাঁতারিয়া ॥৩॥

(14)

vastutaḥ sakali tava, jīva keha naya
 ‘aḥam’-‘mama’-bhrame bhrami’ bhoge śoka-bhaya [1]
 ‘aḥam’-‘mama’ abhimāna ei mātra dhana
 baddha-jīva nija bali’ jāne mane mana [2]
 sei abhimāne āmi saṁsāre paḍiyā
 hābuḍubu khāi bhava-sindhu sāṭāriyā [3]

vastutaḥ—actually; sakali—everything; tava—Yours; jīva—the individual soul; keha—someone; naya—is not; ‘aḥam’-‘I’; ‘mama’-‘mine’; bhrame—mistaken by; bhrami’—wandering; bhoge—experiences; śoka—lamentation; bhaya—fear. [1]

‘aḥam’-‘I’; ‘mama’-‘mine’; abhimāna—misconceptions; ei—these; mātra—only; dhana—wealth; baddha—bound; jīva—individual souls; nija—own; bali’—considering; jāne—knows; mane—in their mind; mana—mind. [2]

sei—this; abhimāne—by the conception; āmi—I; saṁsāre—in the material world; paḍiyā—falling; hābuḍubu—bobbing up and down; khāi—I experience; bhava—of mundanity, repeated birth and death; sindhu—the ocean; sāṭāriyā—swimming. [3]

(1) In reality, everything is Yours; nothing belongs to the soul. However, wandering (throughout material existence), bewildered by misconceptions of ‘I’ and ‘mine’, the soul laments and fears.

(2) Deep within, the conditioned soul considers his misconceptions of ‘I’ and ‘mine’ to be his only wealth.

তোমার অভয় পদে লইয়া শরণ ।
 আজি আমি করিলাম আত্মনিবেদন ॥৪॥
 ‘অহং’-‘মম’-অভিমান ছাড়িল আমায় ।
 আর যেন মম হৃদে স্থান নাহি পায় ॥৫॥
 এইমাত্র বল প্রভু! দিবে হে আমারে ।
 অহংতা-মমতা দূরে পারি রাখিবারে ॥৬॥

tomāra abhaya pade laiya śaraṇa
 āji āmi karilāma ātma-nivedana [4]
 ‘aham’-‘mama’ abhimāna chhāḍila āmāya
 āra yena mama hṛde sthāna nāhi pāya [5]
 ei mātra bala prabhu! dibe he āmāre
 ahamtā-mamatā dūre pāri rākhibāre [6]

tomāra—Your; abhaya—fearless; pade—at the feet; laiya—taking; śaraṇa—shelter;
 āji—today; āmi—I; karilāma—did; ātma—self; nivedana—submission. [4]

‘aham’-‘I’; ‘mama’-‘mine’; abhimāna—conceptions; chhāḍila—abandoned;
 āmāya—to me; āra—again; yena—so that; mama—my; hṛde—in the heart;
 sthāna—place; nāhi—not; pāya—obtain; ei—this; mātra—only; bala (śakti)—
 strength (ability); prabhu!—O Lord!; dibe—will give; he—oh; āmāre—to me;
 ahamtā—false egotism, ‘I’; matatā—possessiveness, ‘mine’; dūre—far away;
 pāri—I am able; rākhibāre—to keep. [5–6]

(3) Having fallen into this world due to such misconception, I flounder as I try to swim within this ocean of material existence.

(4) Taking shelter at Your feet, which are the abode of fearlessness, I have submitted myself unto You today.

(5–6) Those misconceptions of ‘I’ and ‘mine’ have now left me. O Lord! So that they will never attain a place within my heart again, please give me just this one ability: that I may be able to keep all false egotism and possessiveness far away.

আত্মনিবেদন-ভাব হৃদে দৃঢ় রয় ।
হস্তিগ্নান সম যেন ক্ষণিক না হয় ॥৭॥

ātma-nivedana-bhāva hṛde dṛḍha raya
hasti-snāna sama yena kṣaṇika nā haya [7]

ātma—self; nivedana—submission; bhāva—mood; hṛde—in the heart; dṛḍha—firm; raya—stays; hasti—elephant; snāna—bath; sama—same; yena—like; kṣaṇika (sāmayika mātra)—momentarily (only temporarily); nā—not; haya—be. [7]

(7) May the mood of self-submission remain steadfast within my heart. May it not remain only momentarily, like the cleanliness of an elephant.

(1–5) *vastutaḥ sakali tava ... sthāna nāhi pāya*: “Everything is Yours ... (may) the misconceptions of ‘I’ and ‘mine’ never attain a place within my heart again.” The principle underlying this prayer to surrender oneself to the Lord is expressed in the *Padma-purāṇa* and cited in *Śrī Śrī Prapanna-jīvanāmṛtam*:

ahaṅkṛtir ma-kāraḥ syān na-kāras tan niṣedhakaḥ
tasmāt tu namasā kṣetri-svātantryaṁ pratiṣidhyate
bhagavat-paratanthro ’sau tadāyatātma-jīvanaḥ
tasmāt sva-sāmarthya-vidhiṁ tyajet sarvam aśeṣataḥ

“In the word *namaḥ* (‘obesance’), the syllable *ma* indicates the self-asserting ego (*ahaṅkār*, lit. ‘I am the doer’), and the syllable *na* indicates its prevention. Thus, the act of offering obesance (*namaḥ*) 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.”

ভকতিবিনোদ প্রভু নিত্যানন্দ-পায় ।
মাগে পরসাদ, যাহে অভিমান যায় ॥৮॥

bhakati-vinoda prabhu nityānanda pāya
māge parasāda, yāhe abhimāna yāya [8]

bhakati-vinoda–Bhakti Vinod; prabhu–Lord; nityānanda–Nityānanda; pāya–feet; māge–begs; parasāda–mercy; yāhe–by which; abhimāna–misconceptions of ‘I’ and ‘mine’; yāya–go. [8]

(8) At Śrī Nityānanda Prabhu’s feet, Bhakti Vinod prays for the mercy by which the misconceptions of ‘I’ and ‘mine’ are dispelled forever.

(8) **nityānanda pāya**: “At Śrī Nityānanda Prabhu’s feet.” By the mercy of Śrī Guru, who is non-different from Śrī Nityānanda Prabhu, all misconception (self-establishing ego) is destroyed and servitude to the Vaiṣṇavas is realised.

(১৫)

নিবেদন করি প্রভু! তোমার চরণে ।
 পতিত অধম আমি, জানে ত্রিভুবনে ॥১॥
 আমা-সম পাপী নাই জগৎ-ভিতরে ।
 মম-সম অপরাধী নাহিক সংসারে ॥২॥
 সেই সব পাপ আর অপরাধ আমি ।
 পরিহারে পাই লজ্জা, সব জান তুমি ॥৩॥

(15)

**nivedana kari prabhu! tomāra charaṇe
 patita adhama āmi jāne tribhuvane [1]
 āmā-sama pāpī nāhi jagat-bhitare
 mama-sama aparādhī nāhika saṁsāre [2]
 sei saba pāpa āra aparādha āmi
 parihāre pāi lajjā, saba jāna tumi [3]**

nivedana—submission; kari—I do; prabhu!—O Lord!; tomāra—Your; charaṇe—at the feet; patita—fallen; adhama—low; āmi—I; jāne—know; tribhuvane—in the three worlds. [1]

āmā—like me; sama—equal; pāpī—sinner; nāhi—is not; jagat—the world; bhitare—within; mama—my; sama—equal; aparādhī—offender; nāhika—is not; saṁsāre—in the world. [2]

sei—these; saba—all; pāpa—sins; āra—and; aparādha—offences; āmi—I; parihāre (kṣamāpane)—in giving up (in begging forgiveness); pāi—I feel; lajjā—shame; saba—all; jāna—know; tumi—You. [3]

(1) O Lord! I submit myself at Your feet. It is known throughout the three worlds that I am fallen and lowly.

(2) There is no sinner within this world so sinful as I. There is no offender within this material world so offensive as I.

(3) I feel ashamed to beg for forgiveness for all my sins and offences. You know all of this.

তুমি বিনা কা'র আমি লইব শরণ ?
 তুমি সর্বেশ্বরের ব্রজেন্দ্রনন্দন ॥৪॥
 জগৎ তোমার নাথ! তুমি সর্বময় ।
 তোমা প্রতি অপরাধ তুমি কর ক্ষয় ॥৫॥

tumi vinā kā'ra āmi la-iba śaraṇa?
 tumi sarveśvareśvara, vrajendra-nandana [4]
 jagata tomāra nātha! tumi sarva-maya
 tomā prati aparādha tumi kara kṣaya [5]

tumi—You; vinā—without; kā'ra—of whom?; āmi—I; la-iba—will take; śaraṇa—shelter; tumi—You; sarva—of all; īśvara—Lords; īśvara—the Lord; vraja—of Vṛndāvan; indra—of the king; nandana—darling son, Kṛṣṇa. [4]

jagata—universe; tomāra—Your; nātha!—O Lord!; tumi—You; sarva—everything; maya—consisting of; tomā—of You; prati—towards; aparādha—offences; tumi—You; kara—do; kṣaya—destroy. [5]

(4) Yet of whom shall I take shelter other than You? You are the Lord of all Lords, Vrajendra Nandan.

(5) The world is Yours, O Lord! You are present everywhere, and You destroy all offences committed against You.

(3) **parihāre pāi lajjā:** “I feel ashamed to beg for forgiveness.” This sentiment is described in the *Padma-purāṇa* (and was expressed by Śrīla Rūpa Goswāmī Prabhu and Śrīla Sanātan Goswāmī Prabhu when they surrendered unto Śrīman Mahāprabhu):

mat-tulyo nāsti pāpātmā nāparādhī cha kaśchana
 parihāre 'pi lajjā me kiṁ bruve puruṣottama

“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 (and all the more ashamed of my attempts to abandon them). What more can I say than this?”

তুমি ত' স্থলিতপদ-জনের আশ্রয় ।
 তুমি বিনা আর কিবা আছে দয়াময় ॥ ৬ ॥
 সেইরূপ তব অপরাধী জন যত ।
 তোমার শরণাগত হইবে সতত ॥ ৭ ॥

tumi ta' skhalita-pada janera āśraya
 tumi vinā āra kibā āchhe dayā-maya [6]
 sei-rūpa tava aparādhī jana yata
 tomāra śaraṇāgata ha-ibe satata [7]

tumi—You; ta'—certainly; skhalita—fallen; pada—feet; janera—of the people; āśraya—shelter; tumi—You; vinā—without; āra—else; kibā—what; āchhe—there is; dayā—mercy; maya—full of. [6]

(6) You alone are the shelter of those who have fallen. What else is there besides You, O merciful Lord?

(5) jagata tomāra nātha ... tumi kara kṣaya: “The world is Yours, O Lord! ... You destroy all offences committed against You.”

tasmin tuṣṭe jagat tuṣṭam priṇite priṇitam 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 ... dayā-maya: “O merciful Lord, You are the sole shelter of those who have fallen.” This conception is expressed in the *Skanda-purāṇa*:

bhūmau skhalita-pādānām bhūmir evāvalambanam
 tvayi jātāparādhānām tvam eva śaraṇam 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.”

ভকতিবিনোদ এবে লইয়া শরণ ।
তুয়া পদে করে আজ আত্মসমর্পণ ॥৮॥

bhakati-vinoda ebe la-iyā śaraṇa
tuyā pade kare āja ātma-samarpaṇa [8]

sei—that; rūpa—form; tava—Your; aparādhī—offensive; jana—persons; yata—all (whom); tomāra—Your; śaraṇāgata—coming to the shelter; ha-ibe—will be; satata—always. [7]

bhakati-vinoda—Bhakti Vinod; **ebe**—now; **la-iyā**—taking; **śaraṇa**—shelter; **tuyā**—Your; **pade**—at the feet; **kare**—does; **āja**—today; **ātma**—self; **samarpaṇa**—full offering. [8]

(7) In this way, everyone who has been offensive towards You will eventually come to Your shelter.

(8) Now taking shelter, Bhakti Vinod today fully offers himself at Your feet.

পূর্ব ইতিহাস, ভুলিছ সকল,
 সেবা-সুখ পেয়ে মনে ।
 আমি ত' তোমার, তুমি ত' আমার,
 কি কাজ অপর ধনে ॥৫॥

pūrva itihāsa, bhulinu sakala,
 sevā-sukha peye mane
 āmi ta' tomāra, tumi ta' āmāra,
 ki kāja apara dhane [5]

pūrva—previous; itihāsa—history; bhulinu—I forgot; sakala—all; sevā—service; sukha—happiness; peye—obtaining; mane—in the heart; āmi—I; ta'—certainly; tomāra—Yours; tumi—You; ta'—certainly; āmāra—mine; ki—what; kāja—necessity; apara—any other; dhane—for wealth. [5]

(5) Feeling the happiness of Your service in my heart, I have completely forgotten all past history. I am Yours, and You are mine. What need is there for any other wealth?

“My alluring, trimodal māyā is insurmountable. Only those who surrender unto Me can transcend māyā.”

[Translator's note: In *Śrī Chaitanya-bhāgavat*, Madhya-khaṇḍa, 9.240, Śrīla Vṛndāvan Dās Ṭhākura comments:

yata dekha vaiṣṇavera vyavahāra duḥkha
 niścaya jāniha sei parānanda sukha

“You should know for certain that a devotee's apparent distress is actually their ecstatic spiritual happiness.”]

(5) pūrva itihāsa: “All past history.” This refers to one's behaviour prior to the beginning of their life as a devotee. In *Śrī Chaitanya-charitāmṛta* (Antya-līlā, 6.236), Śrī Chaitanya Mahāprabhu forbids His followers from continuing to behave like common people after taking up the practice of devotion:

ভকতিবিনোদ আনন্দে ডুবিয়া
 তোমার সেবার তরে ।
 সব চেষ্টা করে তব ইচ্ছা মত
 থাকিয়া তোমার ঘরে ॥৬॥

bhakati-vinoda, ānande ḍubiyā,
 tomāra sevāra tare
 saba cheṣṭā kare, tava ichchhā mata,
 thākiyā tomāra ghare [6]

bhakati-vinoda—Bhakti Vinod; ānande—in ecstasy; ḍubiyā—plunging; tomāra—Your; sevāra—of service; tare—on account of; saba—all; cheṣṭā—endeavours; kare—does; tava—Your; ichchhā—desire; mata—according to; thākiyā—staying; tomāra—Your; ghare—in the house. [6]

(6) Diving in the ecstasy of Your service, Bhakti Vinod performs all his endeavours in accordance with Your will, residing within Your home.

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe

“Do not listen to mundane talks or speak of mundane news.”

Moreover, *Śrī Chaitanya-charitāmṛta* (Antya-līlā, 13.132) cites the absence of the tendency to discuss worldly subjects as a prominent attribute of a great devotee:

grāmya-vārtā nā śune, nā kahe jihvāya
 kṛṣṇa-kathā-pūjādite aṣṭa-prahara yāya

“He never listens to mundane news, and never speaks about it either. He passes every day engaged in discussion, worship, and other services to Kṛṣṇa.”

In *Śrīmad Bhāgavatam* (11.29.34), Kṛṣṇa describes to Uddhava the transformation of a surrendering soul:

martyo yadā tyakta-samasta-karmā
niveditātmā vichikīṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya 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.”

আমারে তারিতে কাহারো শকতি
 অবনী ভিতরে নাহি ।
 দয়াল ঠাকুর! ঘোষণা তোমার
 অধম পামরে ত্রাহি ॥৩॥
 সকল ছাড়িয়া আসিয়াছি আমি
 তোমার চরণে, নাথ!
 আমি নিত্যদাস তুমি পালয়িতা
 তুমি গোপ্তা, জগন্নাথ! ॥৪॥

āmāre tārite, kāhāro śakati,
 avanī-bhitare nāhi
 dayāla ṭhākura! ghoṣanā tomāra,
 adhama pāmare trāhi [3]
 sakala chhāḍiyā, āsiyāchhi āmi,
 tomāra charaṇe nātha!
 āmi nitya-dāsa, tumi pālayitā,
 tumi goptā, jagannātha! [4]

āmāre—to me; tārite—to deliver; kāhāro—someone; śakati—power; avanī—Earth; bhitare—upon; nāhi—there is not; dayāla—merciful; ṭhākura—Lord; ghoṣanā—declaration; tomāra—Your; adhama—low; pāmare—to the sinners; trāhi (trāṇa kara)—You deliver. [3]

sakala—everything; chhāḍiyā—abandoning; asiyāchhi—have come; āmi—I; tomāra—Your; charaṇe—at the feet; nātha!—O Lord!; āmi—I; nitya—eternal; dāsa—servant; tumi—You; pālayitā—maintainer; tumi—You; goptā (pālana-kartā)—protector; jagannātha!—O Lord of the universe! [4]

(3) There is no one on Earth who has the power to deliver me. O merciful Lord! It is Your declaration that You deliver the lowest, most sinful persons.

(4) Abandoning everything, I have come to Your feet, O Lord! I am Your eternal servant, and You are my maintainer and protector, O Lord of the universe!

ভকতিবিনোদ কাঁদিয়া শরণ
 ল'য়েছে তোমার পায় ॥
 ক্ষমি' অপরাধ নামে রুচি দিয়া
 পালন করহে তায় ॥ ৬ ॥

bhakati-vinoda, kãḍiyā śaraṇa,
 la'yechhe tomāra pāya
 kṣami' aparādha, nāme ruchi diyā,
 pālana karahe tāya [6]

bhakati-vinoda—Bhakti Vinod; kãḍiyā—crying; śaraṇa—shelter; la'yechhe—has taken; tomāra—Your; pāya—feet; kṣami'—forgiving; aparādha—offences; nāme—for Your Name; ruchi (anurāga)—taste (deep loving attachment); diyā—giving; pālana—protection; karahe—please do; tāya—him. [6]

(6) Crying, Bhakti Vinod has taken shelter at Your feet. Forgiving his offences and granting him taste for Your Name, please maintain him.

(6) kṣami' aparādha ... pālana karahe tāya: “Forgiving his offences ... please maintain him.” Forgiving their offences and granting them taste for the Name *is* the Lord's maintenance of His devotees.

(১৮)

দারা, পুত্র, নিজদেহ, কুটুম্ব পালনে ।
 সর্বদা ব্যাকুল আমি ছিন্ম মনে মনে ॥১॥
 কেমনে অর্জিব অর্থ, যশ কিসে পাব ।
 কন্যা-পুত্র-বিবাহ কেমনে সম্পাদিব ॥২॥
 এবে আত্মসমর্পণে চিন্তা নাহি আর ।
 তুমি নির্বাহিবে প্রভো! সংসার তোমার ॥৩॥

(18)

dārā, putra, nija-deha, kuṭumba pālāne
sarvadā vyākula āmi chhinu mane mane [1]
kemane arjiba artha yaśa kise pāba
kanyā-putra-vivāha kemane sampādiba [2]
ebe ātma-samarpaṇe chintā nāhi āra
tumi nirvāhibe prabho! saṁsāra tomāra [3]

dārā—wife; **putra**—children; **nija**—own; **deha**—body; **kuṭumba**—relatives; **pālāne**—in the maintenance of; **sarvadā**—always; **vyākula**—anxious; **āmi**—I; **chhinu**—was; **mane**—in mind; **mane**—in mind. [1]

kemane—how?; **arjibaḥ**—I will earn; **artha**—money; **yaśa**—fame; **kise**—by what means?; **pāba**—I will attain; **kanyā**—of daughters; **putra**—of sons; **vivāha**—marriage; **kemane**—how?; **sampādiba**—I will arrange. [2]

ebe—now; **ātma**—myself; **samarpaṇe**—by fully offering; **chintā**—anxiety; **nāhi**—not; **āra**—any more; **tumi**—You; **nirvāhibe**—will maintain; **prabho!**—O Lord!; **saṁsāra**—household; **tomāra**—Yours. [3]

(1) Deep within, I was always anxious about the maintenance of my wife, children, body, and relatives.

(2) “How shall I earn money? How shall I attain fame? How will I arrange the marriages of my sons and daughters?”

(3) Now that I have fully offered myself, I have no more anxiety. You will maintain Your household, O Lord!

তুমি ত’ পালিবে মোরে নিজ দাস জানি’ ।
 তোমার সেবায় প্রভু! বড় সুখ মানি ॥৪॥
 তোমার ইচ্ছায় প্রভু! সব কার্য্য হয় ।
 জীব বলে— ‘করি আমি’, সে ত’ সত্য নয় ॥৫॥
 জীব কি করিতে পারে, তুমি না করিলে ।
 আশামাত্র জীব করে, তব ইচ্ছা ফলে ॥৬॥

tumi ta’ pālibe more nija-dāsa jāni’
 tomāra sevāya prabhu! baḍa sukha māni [4]
 tomāra ichchhāya prabhu, saba kārya haya
 jīva bale—‘kari āmi’, se ta’ satya naya [5]
 jīva ki karite pāre, tumi na karile
 āsā mātra jīva kare, tava ichchhā phale [6]

tumi—You; ta’—certainly; pālibe—will protect; more—me; nija—Your own; dāsa—servant; jāni’—knowing; tomāra—Your; sevāya—in the service; prabhu!—O Lord!; baḍa—great; sukha—happiness; māni—I find. [4]

tomāra—Your; ichchhāya—by the desire; prabhu—O Lord; saba—all; kārya—activity; haya—happens; jīva—the conditioned souls; bale—consider; kari—do; āmi—I; se—that; ta’—certainly; satya—truth; naya—is not. [5]

(4) You will certainly maintain me, knowing me to be Your servant. O Lord! In Your service I feel the greatest joy.

(5) All activity happens according to Your will, O Lord, yet souls think, “I do”. This is not at all true.

(5) jīva bale—‘kari āmi’, se ta’ satya naya: “Souls think, ‘I do’. This is not at all true.” Kṛṣṇa explains this in *Śrīmad Bhagavad-gītā* (3.27):

prakṛteḥ kriyamāṇāni guṇaiḥ karmāni sarvaśaḥ
 ahaṅkāra-vimūḍhātmā kartāham iti manyate

“Actions in the world are effected, in every respect, by the modes of material nature. Yet one deluded by false ego thinks, ‘I am the doer.’”

নিশ্চিন্ত হইয়া আমি সেবিব তোমায় ।
 গৃহে ভাল মন্দ হ'লে নাহি মোর দায় ॥৭॥
 ভকতিবিনোদ নিজ-স্বাতন্ত্র্য ত্যজিয়া ।
 তোমার চরণ সেবে অকিঞ্চন হইয়া ॥৮॥

niśchinta ha-iyā āmi seviba tomāya
 gr̥he bhāla-manda ha'le nāhi mora dāya [7]
 bhakati-vinoda nija-svāntrya tyajiyā
 tomāra charaṇa seve akiñchana ha-iyā [8]

jīva—the soul; ki—what?; karite—to act; pāre—can; tumi—You; na—do not; karile—if act; āśā—desire; mātra—only; jīva—souls; kare—do; tava—Your; ichchhā—will; phale—manifests. [6]

niśchinta—devoid of anxiety; ha-iyā—being; āmi—I; seviba—will serve; tomāya—unto You; gr̥he—in the house; bhāla—good; manda—bad; ha'le—when happens; nāhi—not be; mora—my; dāya—responsibility. [7]

bhakati-vinoda—Bhakti Vinod; nija—own; svāntrya—independence; tyajiyā—abandoning; tomāra—Your; charaṇa—feet; seve'—serves; akiñchana—detached; ha-iyā—being. [8]

(6) What are the souls able to do if You do not act? The souls can only desire. It is Your will alone that comes to pass.

(7) Free from all anxiety, I will serve You. Whatever happens in Your household, be it good or bad, will not be my responsibility.

(8) Completely detached, Bhakti Vinod abandons his independence and serves Your feet.

(১৯)

সৰ্বস্ব তোমার চরণে সঁপিয়া
 পড়েছি তোমার ঘরে ।
 তুমি ত' ঠাকুর, তোমার কুকুর
 বলিয়া জানহ মোরে ॥১॥
 বাঁধিয়া নিকটে আমারে পালিবে,
 রহিব তোমার দ্বারে ।
 প্রতীপ-জনেরে আসিতে না দিব,
 রাখিব গড়ের পারে ॥২॥

(19)

sarvasva tomāra, charaṇe śāpiyā,
 paḍechhi tomāra ghare
 tumi ta' ṭhākura, tomāra kukkura,
 baliyā jānaha more [1]
 bāḍhiyā nikaṭe, āmāre pālibe,
 rahiba tomāra dvāre
 pratīpa-janere, āsite nā diba,
 rākhiba gaḍera pāre [2]

sarvasva—everything; tomāra—Yours; charaṇe—at the feet; śāpiyā—offering; paḍechhi—I have fallen; tomāra—Your; ghare—in the house; tumi—You; ta'—certainly; ṭhākura—the master; tomāra—Your; kukkura—dog; baliyā—considering; jānaha—please know; more—to me. [1]

bāḍhiyā—tying up; nikaṭe—nearby; āmāre—to me; pālibe—will maintain; rahiba—will keep; tomāra—Your; dvāre—at the door; pratīpa (pratikūla, guru-vaiṣṇava-dveṣī)—adverse (unfavourable, inimical to the spiritual master and the devotees); janere—persons who are; āsite—to come; nā—not; diba—I will allow; rākhiba—I will keep; gaḍera (durgā, parikhā)—of the moat (impassable ditch); pāre—on the other side. [2]

(1) I have offered everything at Your feet and taken shelter in Your home. You are my Master; please consider me Your dog.

নিজের পোষণ কভু না ভাবিব
 রহিব ভাবের ভরে ।
 ভকতিবিনোদ তোমারে পালক
 বলিয়া বরণ করে ॥৫॥

nijera poṣana, kabhu nā bhāviba,
 rahiba bhāvera bhare
 bhakati-vinoda, tomāre pālaka,
 baliyā varaṇa kare [5]

basiyā—sitting up; śuiyā—lying down; tomāra—Your; charaṇa—feet; chintiba—will think; satata—always; āmi—I; nāchite—dancing; nāchite—and dancing; nikaṭe—nearby; yāiba—I will go; yakhana—when; ḍākibe—will call; tumi—You. [4]

nijera—of my own; poṣaṇa—maintenance, nourishment; kabhu—ever; nā—not; bhāviba—I will think; rahiba—I will remain; bhāvera—of loving attachment; bhare—in the shelter; bhakati-vinoda—Bhakti Vinod; tomāre—to You; pālaka—protector; baliyā—considering; varaṇa—choose; kare—does. [5]

- (4) While sitting up or lying down, I will always think of Your feet. I will come to You whenever You call me, dancing all the way.
 (5) I will never think about my own maintenance; I will always remain within the shelter of loving attachment for You. Bhakti Vinod embraces You as his maintainer.

(5) nijera poṣana kabhu nā bhāviba: “I will never think about my own maintenance.” This state of surrender is described in *Śrī Bhakti-rasāmṛta-sindhu* (1.2.195):

chintām kuryān na rakṣāyair vikrītasya yathā paśoḥ
 tathārpayan harau dehaṁ viramedasya rakṣaṇāt

“As one does not worry about the maintenance of a sold animal, so one will not worry about maintaining oneself upon fully offering one’s body unto the Supreme Lord.”

(২০)

তুমি সর্বেশ্বরেরেশ্বর ব্রজেন্দ্রকুমার ।
তোমার ইচ্ছায় বিশ্বে সৃজন সংহার ॥১॥

(20)

tumi sarveśvareśvara, vrajendra-kumāra!
tomāra ichchhāya viśve sṛjana saṁhāra [1]

tumi—You; **sarveśvareśvara**—the Lord of all Lords; **vrajendra**—of the king of Vraja; **kumāra**—the son, Kṛṣṇa; **tomāra**—Your; **ichchhāya**—by the will; **viśve**—in the universe; **sṛjana**—creation; **saṁhāra**—annihilation. [1]

(1) You are the Lord of all Lords, O Vrajendra Kumār! In accordance with Your will, creation and annihilation take place within the universe.

(1) **tumi sarveśvareśvara**: “You are the Lord of all Lords.” The supreme position and identity of Kṛṣṇa is described throughout the scriptures:

ete chāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge
(*Śrīmad Bhāgavatam*: 1.3.28)

“All these Avatārs are manifestations or partial manifestations of the Puruṣ-avatārs (Kāraṇodakśāyī Viṣṇu, Garbhodakśāyī Viṣṇu, and Kṣīrodakśāyī Viṣṇu), but Kṛṣṇa is Svayam Bhagavān, the Supreme Lord Himself. In every age these Avatārs protect the demon-ridden universe.”

sṛjāmi tan-niyukto ’haṁ haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk
(*Śrīmad Bhāgavatam*: 2.6.32)

“In accordance with the order of Śrī Hari, I create the universe and Śiva annihilates it. Śrī Hari, the controller of the three modes of material nature, maintains the universe with His form of Kṣīrodakśāyī Viṣṇu.”

তব ইচ্ছামত ব্রহ্মা করেন সৃজন ।
তব ইচ্ছামত বিষ্ণু করেন পালন ॥২॥

tava ichchhā-mata brahmā karena sṛjana
tava ichchhā-mata viṣṇu karena pālana [2]

tava—Your; ichchhā—will; mata—according to; brahmā—the universal creator; karena—does; sṛjana—creation; tava—Your; ichchhā—will; mata—according to; viṣṇu—the maintainer of the material nature; karena—does; pālana—maintenance. [2]

(2) In accordance with Your will, Brahmā creates the universe. In accordance with Your will, Viṣṇu maintains the universe.

iśvaraḥ paramaḥ kṛṣṇaḥ sach-chid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam
(*Śrī Brahma-saṁhitā: 5.1*)

“The embodiment of spiritual energy, consciousness, and ecstasy, Śrī Kṛṣṇa, who is known as Govinda, is the Supreme Lord of all Lords. He has no origin, He is the origin of all, and He is the cause of all causes.”

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāva-samanvitāḥ
(*Śrīmad Bhagavad-gītā: 10.8*)

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

mattaḥ parataram nānyat kiñchid asti dhanañjaya
mayi sarvaṁ idaṁ protaṁ sūtre maṇi-gaṇā iva
(*Śrīmad Bhagavad-gītā: 7.7*)

“O Arjun, there is nothing superior to Me. All that exists is strung upon Me like jewels upon a thread.”

তব ইচ্ছামত শিব করেন সংহার ।
 তব ইচ্ছামতে মায়া সৃজে কারাগার ॥৩॥
 তব ইচ্ছামতে জীবের জনম-মরণ ।
 সমৃদ্ধি-নিপাত-দুঃখ-সুখ-সংঘটন ॥৪॥
 মিছে মায়াবদ্ধ জীব আশাপাশে ফিরে ।
 তব ইচ্ছা বিনা কিছু করিতে না পারে ॥৫॥

tava ichchhā-mata śiva karena saṁhāra
tava ichchhā-mate māyā sṛje kārāgāra [3]
tava ichchhā-mata jīvera janama-maraṇa
samṛddhi-nipāta duḥkha sukha-saṁghaṭana [4]

tava—Your; ichchhā—will; mata—according to; śiva—the topmost Vaiṣṇava who serves Kṛṣṇa in a wide variety of ways; karena—does; saṁhāra—annihilation; tava—Your; ichchhā—will; mate—according to; māyā—the goddess of illusion; sṛje—creates; kārāgāra—prison. [3]

tava—Your; ichchhā—will; mata—according to; jīvera—of the individual souls; janama—birth; maraṇa—death; samṛddhi (unnati)—increase (prosperity); nipāta (avanati)—decline (degradation); duḥkha—distress; sukha—happiness; saṁghaṭana—occurrence. [4]

(3) In accordance with Your will, Śiva annihilates the universe. In accordance with Your will, Māyā Devī creates her prisonhouse.

(4) In accordance with Your will, the souls take birth and die. In accordance with Your will, they experience prosperity and ruin, happiness and distress.

(4) **samṛddhi-nipāta**: “Prosperity and ruin.” The supreme authority of Kṛṣṇa’s will is described as follows:

āpane ichchhāya jīva koṭi vāñchhā kare
 kṛṣṇa ichchhā hale tāre tabe phala dhare

তুমি ত' রক্ষক আর পালক আমার ।
 তোমার চরণ বিনা আশা নাহি আর ॥৬॥
 নিজবল-চেষ্টি প্রতি ভরসা ছাড়িয়া ।
 তোমার ইচ্ছায় আছি নির্ভর করিয়া ॥৭॥

michhe māyā-baddha jīva āśā-pāśe phire
tava ichchhā vinā kichhu karite nā pāre [5]
tumi ta' rakṣaka āra pālaka āmāra
tomāra charaṇa vinā āśā nāhi āra [6]
nija-bala-cheṣṭā prati bharasā chhāḍiyā
tomāra ichchhāya āchhi nirbhara kariyā [7]

michhe—vainly; **māyā**—goddess of illusion; **baddha**—bound; **jīva**—the individual souls; **āśā-pāśe**—all around; **phire**—wander; **tava**—Your; **ichchhā**—will; **vinā**—without; **kichhu**—anything; **karite**—to do; **nā**—not; **pāre**—able. [5]

tumi—You; **ta'**—certainly; **rakṣaka**—the protector; **āra**—and; **pālaka**—maintainer; **āmāra**—my; **tomāra**—Your; **charaṇa**—feet; **vinā**—apart from; **āśā**—hope, desire; **nāhi**—not; **āra**—another. [6]

nija—own; **bala**—strength; **cheṣṭā**—endeavours; **prati**—upon; **bharasā**—reliance; **chhāḍiyā**—abandoning; **tomāra**—Your; **ichchhāya**—according to will; **āchhi**—I am; **nirbhara**—dependence; **kariyā**—doing. [7]

(5) Bound by Māyā, the souls vainly wander about. Unless it is Your will, they are not able to do anything.

(6) You are my protector and maintainer. I aspire for nothing other than Your feet.

(7) Abandoning reliance on my own strength and endeavour, I depend upon Your will.

“According to their will, the souls desire innumerable ends. Yet only if Kṛṣṇa wills it are their desires fulfilled.”

ভকতিবিনোদ অতি দীন অকিঞ্চন ।
তোমার ইচ্ছায় তা'র জীবন মরণ ॥৮॥

bhakati-vinoda ati dīna akiñchana
tomāra ichchhāya tā'ra jīvana maraṇa [8]

bhakati-vinoda—Bhakti Vinod; **ati**—very; **dīna**—surrendered; **akiñchana**—detached; **tomāra**—Your; **ichchhāya**—according to will; **tā'ra**—his; **jīvana**—life; **marāṇa**—death. [8]

(8) Bhakti Vinod is completely surrendered and detached. He lives and dies in accordance with Your will.

(7) *nija-bala-cheṣṭā ... nirbhara kariyā*: “Abandoning reliance upon my own strength and endeavour.” Śrīla Bhakti Vinod Ṭhākura also sings about this in his *Kalyāṇa-kalpa-taru* (3.3.3):

gopīnātha, hāra ye menechhi āmi
(āmāra) aneka yatana, ha-ila biphala,
ekhana bharasā tumi

“O Gopīnāth, I have accepted defeat. All of my endeavours were useless. I now rely upon You.”

বিশ্রম্ভাত্মিকা

Viśrāmbhātmikā

Confidence in the Lord's Protection

(২১)

এখন বুঝিছ প্রভু! তোমার চরণ ।
অশোক-অভয়ামৃত-পূর্ণ সর্বক্ষণ ॥১॥
সকল ছাড়িয়া তুয়া চরণকমলে ।
পড়িয়াছি আমি নাথ! তব পদতলে ॥২॥
তব পাদপদ্ম, নাথ! রক্ষিবে আমারে ।
আর রক্ষাকর্তা নাহি এ ভবসংসারে ॥৩॥

(21)

ekhana bhujinu prabhu! tomāra charaṇa
aśoka-abhayāmṛta-pūrṇa sarva-kṣaṇa [1]
sakala chhāḍiyā tuyā charaṇa-kamale
paḍiyāchhi āmi nātha! tava pada-tale [2]
tava pāda-padma, nātha! rakṣibe āmāre
āra rakṣā-kartā nāhi e bhava-saṁsāre [3]

ekhana—now; bhujinu—I have understood; prabhu!—O Lord!; tomāra—Your; charaṇa—feet; aśoka—sorrowlessness; abhaya—fearlessness; amṛta—nectar; pūrṇa—full of; sarva—all; kṣaṇa—moments. [1]

sakala—everything; chhāḍiyā—abandoning; tuyā—Your; charaṇa—feet; kamale—at the lotus; paḍiyāchhi—have fallen; āmi—I; nātha!—O Lord!; tava—Your; pada—feet; tale—beneath. [2]

(1) O Lord! Now I have understood that Your feet are always replete with sorrowlessness, fearlessness, and immortality.

(2) I have relinquished everything at Your lotus feet and fallen before them, O Lord!

আমি তব নিত্যদাস — জানিনু এবার ।
 আমার পালন-ভার এখন তোমার ॥৪॥
 বড় দুঃখ পাইয়াছি স্বতন্ত্র জীবনে ।
 সব দুঃখ দূরে গেল, ও পদ বরণে ॥৫॥

āmi tava nitya dāsa—jāninu e-bāra
 āmāra pālana-bhāra ekhana tomāra [4]
 baḍa duḥkha pāiyāchhi svatantra jīvane
 saba duḥkha dūre gela, o pada varaṇe [5]

tava—Your; pāda—feet; padma—lotus; nātha!—O Lord!; rakṣibe (rakṣā karibe)—will protect; āmāre—to me; āra—other; rakṣā—protection; kartā—doer; nāhi—is not; e—this; bhava—of birth and death; saṁsāre—in this world. [3]

āmi—I; tava—Your; nitya—eternal; dāsa—servant; jāninu—I have understood; e—this; bāra—time; āmāra—my; pālana—protection; bhāra—responsibility; ekhana—now; tomāra—Your. [4]

baḍa—great; duḥkha—distress; pāiyāchhi—I have experienced; svatantra (anāśrita)—independent (unsheltered); jīvane—in life; saba—all; duḥkha—distress; dūre—far away; gela—went; o—those; pada—feet; varaṇe—by accepting. [5]

(3) O Lord! Your lotus feet will protect me. There is no other protector in this world of birth and death.

(4) Now I have understood that I am Your eternal servant. The responsibility of maintaining me is now Yours.

(5) I experienced only great distress in my independent life. All my distress has gone away by embracing Your feet.

(5) o pada varaṇe: “By embracing Your feet.” In *Prārthanā* (43.1), Śrīla Narottam Ṭhākura has written:

āśraya la-iyā bhaje, tāre kṛṣṇa nāhi tyaje
 āra saba mare akāraṇa

“Kṛṣṇa never abandons one who takes shelter and serves Him. All others die in vain.”

যে পদ লাগিয়া রমা তপস্যা করিল ।
 যে পদ পাইয়া শিব 'শিবত্ব' লভিল ॥ ৬ ॥
 যে পদ লভিয়া ব্রহ্মা কৃতার্থ হইল ।
 যে পদ নারদ-মুনি হৃদয়ে ধরিল ॥ ৭ ॥
 সেই সে অভয় পদ শিরেতে ধরিয়া ।
 পরম আনন্দে নাচি পদগুণ গাইয়া ॥ ৮ ॥

ye pada lāgiyā ramā tapasyā karila
 ye-pada pāiyā śiva 'śivatva' labhila [6]
 ye-pada labhiyā brahmā kṛtārtha ha-ila
 ye-pada nārada-muni hṛdaye dharila [7]
 sei se abhaya pada śirete dhariyā
 parama-ānande nāchi pada-guṇa gāiyā [8]

ye—whose; **pada**—feet; **lāgiyā**—for attaining; **ramā**—the goddess of fortune Lakṣmī Devī; **tapasyā**—austerity; **karila**—did; **ye**—whose; **pada**—feet; **pāiyā**—obtaining; **śiva**—the chief of the demigods and topmost devotee, Mahādev; 'śivatva'—auspiciousness, the status of being 'Śiva'; **labhila**—obtained; **ye**—whose; **pada**—feet; **labhiyā**—obtaining; **brahmā**—the universal creator; **kṛtārtha**—fulfilled; **ha-ila**—became; **ye**—whose; **pada**—feet; **nārada muni**—Devarṣi Nārada, the son of Brahmā and Guru of Vedavyās; **hṛdaye**—in the heart; **dharila**—embraced; **sei**—those very; **se**—those; **abhaya**—fearless; **pada**—feet; **śirete**—on the head; **dhariyā**—holding; **parama**—great; **ānande**—with joy; **nāchi**—I dance; **pada**—of the feet; **guṇa**—the qualities; **gāiyā**—singing. [6–8]

(6–8) Those feet which Lakṣmī Devī performed austerities to attain; those feet from which Śiva attained the quality of śivatva, auspiciousness; those feet by which Brahmā became fulfilled; those feet which Nārada Muni embraced in his heart—holding upon my head those very feet, which are the abode of fearlessness, I dance with great joy, chanting their glories.

সংসার-বিপদ হ'তে অবশ্য উদ্ধার ।
ভকতিবিনোদে (ও)পদ করিবে তোমার ॥৯॥

**saṁsāra-vipada ha'te avaśya uddhāra
bhakati-vinoda (o)-pada karibe tomāra [9]**

saṁsāra—of this material world; vipada—dangers; ha'te—from; avaśya—certainly; uddhāra—deliverance; bhakati-vinoda—Bhakti Vinod; o—those; pada—feet; karibe—will do; tomāra—Your. [9]

(9) Your feet will surely deliver Bhakti Vinod from the dangers of material existence.

(6) śiva 'śivatva' labhila: "Śiva attained the quality of śivatva, auspiciousness." This is described by Śrī Kapiḷadev in *Śrīmad Bhāgavatam* (3.28.22):

yach-chhaucha-niḥṣṛta-sarit-pravarodakena
tīrthena mūrdhny adhikṛtena śivaḥ śivo 'bhūt
dhyātur manah śamala-śaila-niṣṛṣṭa-vajraṁ
dhyāyech chiraṁ bhagavataś charaṇāravindam

"Śiva became imbued with the quality of śivatva, 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."

(২২)

তুমি ত' মারিবে যারে, কে তারে রাখিতে পারে,
 তব ইচ্ছা-বশ ত্রিভুবন ।
 ব্রহ্মা আদি দেবগণ, তব দাস অগণন,
 করে তব আজ্ঞার পালন ॥১॥

(22)

tumi ta' māribe yāre, ke tāre rākhite pāre
 tava ichchhā-vaśa tribhuvana
 brahmā ādi-deva-gaṇa, tava dāsa aganaṇa
 kare tava ājñāra pālana [1]

tumi—You; ta'—certainly; māribe—will kill; yāre—whom; ke—who?; tāre—him; rākhite—to protect; pāre—can; tava—Your; ichchhā—will; vaśa—under the control; tribhuvana—the three worlds—Svarga, Martya, and Pātāl (heaven, earth, and hell); brahmā—the universal creator; ādi—and so forth; deva—of demigods; gaṇa—the group; tava—Your; dāsa—servants; aganaṇa—numberless; kare—do; tava—Your; ājñāra—of the orders; pālana—following. [1]

(1) Who can protect one whom You will kill? The three worlds are subservient to Your will. Brahmā and the countless demigods are Your servants and carry out Your orders.

(1) tumi ta' māribe ... tava ichchhā-vaśa tribhuvana: “The three worlds are subservient to Your will.” Kṛṣṇa describes His unassailable will to Arjun just before the battle of Kurukṣetra:

mayaiwaite nihataḥ pūrvam eva
 nimitta-mātraṁ bhava savya-sāchin
 (Śrīmad Bhagavad-gītā: 11.33)

“All the warriors on this battlefield have already been killed by Me. O Arjun, simply be My instrument.”

brahmā-ādi-deva-gaṇa ... kare tava ājñāra pālana: “Brahmā and the countless demigods ... carry out Your orders.” Brahmā himself describes this in Śrīmad Bhāgavatam (2.6.32):

সদা শুদ্ধ সিদ্ধকাম, ভকতবৎসল নাম,
 ভকত-জনের নিত্য স্বামী ।
 তুমি ত' রাখিবে যারে, কে তারে মারিতে পারে,
 সকল বিধির বিধি তুমি ॥৪॥

tava bhaye vāyu vaya, chandra-sūrya samudaya
 sva-sva-niyamita-kārya kare
 tumi ta' parameśvara, parabrahma parātpara
 tava vāsa bhakata-antare [3]

tava—of You; bhaye—out of fear; vāyu—the wind; vaya—blows; chandra—the moon; sūrya—and the sun; samudaya—all the celestial bodies; sva—own; sva—respective; niyamita—prescribed; kārya—duties; kare—do; tumi—You; ta'—certainly; parama—supreme; īśvara—controller; parabrahma—the supreme; Absolute; parātpara (asamorddhva)—greater than the greatest (unparalleled); tava—Your; vāsa—residence; bhakata—the devotees; antare—within. [3]

(3) Out of fear of You, the wind blows, and the moon, the sun, and all the celestial bodies perform their respective duties. You are the Supreme Lord, the unparalleled Supreme Absolute. You reside in the hearts of Your devotees.

(3) tava vāsa bhakata-antare: “You reside in the hearts of Your devotees.” In *Śrīmad Bhāgavatam* (9.4.68), Viṣṇu explains:

sādhavo hṛdayaṁ mahyaṁ sādhūnām hṛdayaṁ tv aham
 mad-anyat te na jānanti nāhaṁ tebhyo manāg api

“Sādhus 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.”

Śrīla Narottam Ṭhākura sings about this in *Prārthanā* (45.5):

tomāra hṛdaye sadā govinda-viśrāma
 govinda kahena—mama vaiṣṇava parāṇa

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

sadā-śuddha siddha-kāma, bhakata-vatsala nāma,
 bhakata-janera nitya-svāmī
 tumi ta' rākhibe yāre, ke tāre mārīte pāre
 sakala vidhira vidhi tumi [4]

sadā—eternally; śuddha—pure; siddha—fulfilled; kāma—desire; bhakata—devotees; vatsala—affectionate; nāma—name; bhakata—devotees; janera—of the persons; nitya—eternal; svāmī—Master; tumi—You; ta'—certainly; rākhibe—will protect; yāre—whom; ke—who?; tāre—him; mārīte—to kill; pāre—can; sakala—all; vidhira—of destinies, laws, providence; vidhi—determining element; tumi—You. [4]

(4) You are eternally pure. Your desires are always fulfilled. You are known as *Bhakta-vatsal*, He who is affectionate to His devotees. You are the eternal master of Your devotees. Who can kill one whom You will protect? You are the author of all destinies.

(4) **siddha-kāma**: “Your desires are always fulfilled.” In *Śrīmad Bhāgavatam* (6.9.22), the demigods describe the Lord in this way:

avimitaṁ taṁ paripūrṇa-kāmaṁ
 svenaiva lābhena samaṁ praśāntam
 vinopasarpaty aparaṁ hi bālīśaḥ
 śva-lāṅgulenātītarti sindhum
 (*Śrīmad Bhāgavatam*: 6.9.22)

“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.”

bhakata-janera nitya-svāmī: “You are the eternal master of Your devotees.” In *Śrīmad Bhāgavad-gītā* (9.29), Kṛṣṇa says:

তোমার চরণে নাথ! করিয়াছে প্রণিপাত,
 ভকতিবিনোদ তব দাস ।
 বিপদ হইতে স্বামী! অবশ্য তাহারে তুমি
 রক্ষিবে, — তাহার এ বিশ্বাস ॥৫॥

tomāra charaṇe nātha! kariyāchhe praṇipāta,
 bhakati-vinoda tava dāsa
 vipada ha-ite svāmī! avaśya tāhāre tumi,
 rakṣibe,—tāhāra e viśvāsa [5]

tomāra—Your; charaṇe—at the feet; nātha!—O Lord!; kariyāchhe—have done; praṇipāta—obeisance; bhakati-vinoda—Bhakti Vinod; tava—Your; dāsa—servant; vipada—danger; ha-ite—from; svāmī!—Master!; avaśya—surely; tāhāre—him; tumi—You; rakṣibe—will protect; tāhāra—his; e—this; viśvāsa—faith. [5]

(5) O Lord! Your servant Bhakti Vinod has offered his obeisance at Your feet. O Master! You will certainly protect him from all danger—this is his faith.

samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ
 ye bhajanti tu mām bhaktyā mayi te teṣu chāpy 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.”

(২৩)

আত্মসমর্পণে গেলা অভিমান ।
 নাহি করবুঁ নিজ রক্ষা-বিধান ॥১॥
 তুয়া ধন জানি তুহুঁ রাখবি নাথ!
 পাল্য গোধন জানি করি' তুয়া সাথ ॥২॥
 চরাওবি মাধব! যমুনাতীরে ।
 বংশী বাজাওত ডাকবি ধীরে ॥৩॥

(23)

ātma-samarpaṇe gelā abhimāna
 nāhi karabū nija rakṣā-vidhāna [1]
 tuyā dhana jāni' tuhū rākhabi nātha!
 pālya go-dhana jāni kari' tuyā sātha [2]
 charāobi mādharma! yāmuna-tīre
 vaṁśī bājāota ḍakabi dhīre [3]

ātma—myself; samarpaṇe—by fully offering; gelā—went; abhimāna (svasāmarthya-buddhi)—false egotism (conception of self-sufficiency); nāhi—not; karabū—I will make; nija—own; rakṣā—protection; vidhāna—arrangements. [1]

tuyā—Your; dhana—property; jāni'—knowing; tuhū—You; rākhabi—will protect; nātha!—O Lord!; pālya—to be protected; go—cow; dhana—property; jāni—knowing; kari'—doing; tuyā—Your; sātha—company. [2]

charāobi (paśu chāraṇa karibe)—You will herd (You will tend Your cows); mādharma!—O Kṛṣṇa!; yāmuna—of the river Yamunā; tīre—on the bank; vaṁśī—flute; bājāota (bājāiyā)—sounding; ḍakabi—You will call; dhīre—gently. [3]

(1) By fully offering myself unto You, my false egotism has gone away. I will no longer make any arrangements to protect myself.

(2) O Lord! Knowing me to be Your property, You will maintain me and keep me with You as one of Your protected cows.

(3) O Mādharma! You will herd me along the bank of the Yamunā. You will play Your flute and call me gently.

অঘ-বক মারত রক্ষা বিধান ।
 করবি সদা তুহঁ গোকুল-কান ! ॥৪॥
 রক্ষা করবি তুহঁ নিশ্চয় জানি ।
 পান করবুঁ হাম্ যামুনপানি ॥৫॥
 কালীয়-দোখ করবি বিনাশা ।
 শোধবি নদীজল বাড়াওবি আশা ॥৬॥

agha-baka mārata rakṣā vidhāna
 karabi sadā tuhūṅ gokula-kāna! [4]
 rakṣā karabi tuhūṅ niśchaya jāni
 pāna karabūṅ hāma yāmuna-pāni [5]
 kāliya-dokha karabi vināśā
 śodhabi nadi-jala bāḍāobi āśā [6]

agha-baka (vraja-bhajanera vividha vighna svarūpa)—the python demon, Agha, and the crane demon, Baka (various obstacles to the practice of pure devotion in the mood of Vraja); mārata (māriyā)—killing; rakṣā—protection; vidhāna—arrangements; karabi—will do; sadā—always; tuhūṅ—You; gokula—of Gokul; kāna!—O Kṛṣṇa! [4]

rakṣā—protection; karabi—will do; tuhūṅ—You; niśchaya—certainly; jāni—I know; pāna—drink; karabūṅ—will do; hāma—I; yāmuna—of the river Yamunā; pāni—the water. [5]

kāliya—of Kālīya; dokha (doṣa)—fault (sin); karabi—You will do; vināśā—destruction; śodhabi—You will purify; nadi—of the river; jala—water; bāḍāobi—You will increase; āśā—hope. [6]

(4) By killing Aghāsura, Bakāsura, and so on, You will always make all arrangements for my protection, O Kān of Gokul!

(5) Knowing that You will certainly protect me, I will drink the water of the Yamunā (regardless of the fact that it is poisoned by the serpent Kālīya).

(6) You will absolve Kālīya’s offences, purify the Yamunā’s waters, and thus increase my faith.

পিয়ত দাবানল রাখবি মোয় ।
 গোপাল গোবিন্দ নাম তব হোয় ॥৭॥
 সুরপতি দুৰ্মতি-নাশ বিচারি' ।
 রাখিবে বর্ষণে গিরিবরধারি! ॥৮॥
 চতুরানন করব যব চোরি ।
 রক্ষা করবি মোয়ে গোকুল হরি! ॥৯॥

piyata dāvānala rakhabi moyā
 'gopāla' 'govinda' nāma tava hoyā [7]
 surapati durmati-nāśa vichāri'
 rākhabi varṣaṇe giri-vara-dhāri! [8]
 chaturānana karaba yava chori
 rakṣā karabi moye gokula-hari! [9]

piyata (pāna kariyā)—swallowing; dāva—forest; anala—fire; rakhabi—You will protect; moyā (āmāke)—to me; 'gopāla'—'He who maintains the cows'; 'govinda'—'He who pleases the cows'; nāma—names; tava—Your; hoyā (haya)—happen. [7]

surapati (indra)—king of the demigods ('Indra'); durmati—wicked-hearted; nāśa—destruction; vichāri' (vichāra kariyā)—deciding; rākhabi—You will protect; varṣaṇe—from the rains; giri—of all mountains; vara—the best (Girirāj Govardhan); dhāri—lifter. [8]

chaturānana—Brahmā ('He who possesses four faces'); karaba—will do; yava—when; chori (churi)—steals; rakṣā—protection; karabi—You will do; moye—me; gokula—of Gokul; hari!—O Lord! [9]

(7) By swallowing the forest fire, You will protect me and thus become known as 'Gopāl' and 'Govinda'.

(8) Deciding to level the pride of Devarāj Indra, You will protect me from his rains, O Lifter of Girirāj Govardhan!

(9) When Brahmā will abduct me, You will rescue me, O Lord of Gokul!

ভকতিবিনোদ তুয়া গোকুল-ধন ।
রাখবি কেশব! করত যতন ॥১০॥

**bhakati-vinoda tuyā gokula-dhana
rākhabi keśava! karata yatana [10]**

bhakati-vinoda–Bhakti Vinod; **tuyā**–Your; **gokula**–in Gokul; **dhana**–property (cow); **rākhabi**–You will protect; **keśava!**–O Kṛṣṇa!; **karata**–doing; **yatana**–care. [10]

(10) Bhakti Vinod is one of Your cows in Gokul. O Keśava! Surely you will carefully protect him.

(২৪)

ছোড়ত পুরুষ-অভিমান ।
 কিঙ্করী হইলুঁ আজি, কান! ॥১॥
 বরজ বিপিনে সখীসাথ ।
 সেবন করবুঁ রাখানাথ! ॥২॥
 কুসুমে গাঁথবুঁ হার ।
 তুলসী মণিমঞ্জরী তার ॥৩॥

(24)

chhoḍata puruṣa-abhimāna
 kiṅkarī ha-ilū āji, kāna! [1]
 varaja-vipine sakhī-sātha
 sevana karabū rādhā-nātha! [2]
 kusume gāthabū hāra
 tulasī-maṇi-mañjarī tāra [3]

chhoḍata—abandoning; puruṣa—male; abhimāna (puruṣavat bhokṛtvā-bhimān)—ego (the ego of being a male enjoyer); kiṅkarī—a maidservant; ha-ilū—I will be; āji—today; kāna!—O Kṛṣṇa! [1]

varaja (vraja)—of Vraja; vipine (kānane)—in the forest; sakhī—of girlfriends; sātha—in the company; sevana—service; karabū—I will do; rādhā-nātha!—O Lord of Rādhā! [2]

kusume—with flowers; gāthabū (gāthiba)—I will string; hāra—garland; tulasī—tulasī; maṇi—jewels; mañjarī (ukta kusuma hāra madhye madhye

(1) Abandoning the false ego of a male enjoyer, today I have become a maidservant, O Kān!

(2) In the groves of Vraja, under the guidance of Rādhā's girlfriends, I will engage in service, O Lord of Rādhā!

(1) **kiṅkarī**: “Maidservant.” This refers to a maidservant of the madhura-rasa-sevikās, the gopīs, that is, Rādhā's girlfriends who assist Her and Śrī Kṛṣṇa in Their amorous Pastimes.

যতনে দেওবুঁ সখীকরে ।
 হাতে লওব সখী আদরে ॥৪॥
 সখী দিব তুয়া দুহঁক গলে ।
 দূরত হেরবুঁ কুতূহলে ॥৫॥
 সখী কহব, শুন সুন্দরি ।
 রহবি কুঞ্জে মম কিঙ্করী ॥৬॥

yatane deobuṅ sakhī-kare
 hāte laoba sakhī ādare [4]
 sakhī diba tuyā duhūka gale
 dūrata herabuṅ kutūhale [5]
 sakhī kahaba, śuna sundarī
 rahabi kuñje mama kiṅkorī [6]

saṁyukta)—flower spikes (with tulasī flower spikes set between the flowers of the garland); tāra—along the garland. [3]

yatane—with care; deobuṅ (diba)—I will give; sakhī—of a girlfriend; kare—in the hands; hāte—in the hands; laoba (la-ibe)—will take; sakhī—the girlfriend; ādare—with love. [4]

sakhī—girlfriend; diba (dibe)—will give; tuyā—Your; duhūka (du-janera)—both (Rādhā and Kṛṣṇa); gale—on the necks; dūrata (dūra ha-ite)—from afar; herabuṅ—I will behold; kutūhale—in wonder. [5]

sakhī—girlfriend; kahaba—will say; śuna—please listen; sundarī—O beautiful girl; rahabi (rahibe)—you will stay; kuñje—in this forest grove; mama—my; kiṅkarī—maidservant. [6]

(3) I will make flower garlands with tulasī-mañjarīs arranged like jewels in between the flowers.

(4) I will carefully place those garlands in the hands of one of Rādhā's girlfriends, and she will lovingly accept them in her hands.

(5) Rādhā's girlfriend will place those garlands around the necks of You both. From afar, I will behold this in wonder.

গাঁথবি মালা মনোহারিণী ।
 নিতি রাধাকৃষ্ণ-বিমোহিনী ॥৭॥
 তুয়া রক্ষণ-ভার হামারা ।
 মম কুঞ্জকুটীর তোহারা ॥৮॥
 রাধামাধব-সেবনকালে ।
 রহবি হামার অন্তরালে ॥৯॥

gāthabi mālā manohāriṇī
 niti rādhā-kṛṣṇa-vimohinī [7]
 tuyā rakṣaṇa-bhāra hāmārā
 mama kuñja-kuṭīra tohārā [8]
 rādhā-mādhava-sevana-kāle
 rahabi hāmāra antarāle [9]

sakhī—girlfriend; kahaba—will say; śuna—please listen; sundarī—O beautiful girl; rahabi (rahibe)—you will stay; kuñje—in this forest grove; mama—my; kīṅkarī—maidservant. [6]

gāthobi—you will string; mālā—garlands; mano—heart; hāriṇī—stealer; niti (nitya)—daily; rādhā-kṛṣṇa—the Divine Couple; vimohinī—completely enchant. [7]

tuyā—Your; rakṣaṇa—protection; bhāra—responsibility; hāmārā—of me; mama—my; kuñja—forest; kuṭīra—cottage; tohārā—yours. [8]

rādhā-mādhava—of the Divine Couple; sevana—of service; kāle—at the time; rahabi—you will stay; hāmāra—my; antarāle (pārśve)—behind (near). [9]

(6) Rādhā's girlfriend will then say to me, "O beautiful girl, please stay in this forest grove as my maidservant.

(7) "String beautiful garlands every day that will completely enchant Rādhā and Kṛṣṇa.

(8) "I will take full responsibility for your maintenance. My forest cottage is yours.

তাম্বুল সাজি' কর্পূর আনি' ।
 দেওবি মোয়ে আপন জানি' ॥১০॥
 ভকতিবিনাদ শুনি' বাত ।
 সখীপদে করে প্রণিপাত ॥১১॥

tāmbula sāji' karpūra āni'
deobi moye āpana jāni' [10]
bhakati-vinoda śuni' bāta
sakhī-pade kare praṇipāta [11]

tāmbula—betel leaves, **pān**; **sāji'** (**sajjita kariyā**)—preparing (with **śupāri** (areca nut), lime, **khayer** (catechu, an extract from Indian acacia trees), cinnamon, clove, and various other ingredients); **karpūra**—camphor; **āni'**—bringing; **deobi**—you will give; **moye**—to me; **āpana**—your own; **jāni'**—knowing. [10]

bhakati-vinoda—Bhakti Vinod; **śuni'**—hearing; **bāta** (**vākya**)—expression, order; **sakhī**—of the girlfriend; **pade**—at the feet; **kare**—does; **praṇipāta**—obseisance. [11]

(9) “When I serve Rādhā and Mādhav, you will stay right behind me.

(10) “You will prepare betel leaves, fetch camphor, and hand them to me, knowing me to be your intimate friend.”

(11) Hearing her expression, Bhakti Vinod offers obeisance to the feet of Rādhā's girlfriend.

বর্জনাত্মিকা Varjanātmikā

Rejecting the Unfavourable

(২৫)

কেশব! তুয়া জগত বিচিত্র ।
করমবিপাকে, ভব-বন ভ্রমই’
পেখলুঁ রঙ্গ বহু চিত্র ॥১॥
তুয়া পদবিস্মৃতি, আ-মর যন্ত্রণা,
ক্লেশ-দহনে দহি’ যাই ।
কপিল পতঞ্জলি, গোঁতম, কণভোজী,
জৈমিনী, বৌদ্ধ আওয়ে ধাই’ ॥২॥

(25)

keśava! tuyā jagata vichitra
karama-vipāke, bhava-vana-bhrama-i,
pekhalū raṅga bahu chitra [1]

keśava!—O Kṛṣṇa!; tuyā—Your; jagata—material world; vichitra—variegated, strange; karama—of my actions; vipāke (karma-chakre)—according to the results (in the cycle of action and reaction); bhava—the mundane world of repeated birth and death; vana—in the forest; bhrama-i (bhramaṇa kariyā)—wandering; pekhalū (dekhilāma)—I saw; raṅga (tāmāśā)—hoax (trick, joke); bahu (nānā)—many (various); chitra (rakama)—types. [1]

(1) O Keśava! Your material creation is extremely variegated. I have wandered throughout this forest of birth and death according to the consequences of my actions and seen so many kinds of hoaxes.

তব কই' নিজ মতে, ভুক্তি-মুক্তি যাচত,
 পাতই' নানাবিধ ফাঁদ ।
 সো সবু—বঞ্চক, তুয়া ভক্তি-বহিস্মুখ,
 ঘটায়ৈ বিষম পরমাদ ॥ ৩ ॥

tuyā pada-vismṛti, ā-mara yantraṇā,
 kleśa-dahane dahi' yāi
 kapila patañjali, gautama kaṇabhojī,
 jaimini, bauddha āoye dhāi [2]
 tava ka-i' nija mate, bhukti mukti yāchata,
 pāta-i nānā-vidha phāda
 so sabu—vañchaka, tuyā bhakti-bahir-mukha
 ghaṭāoye viṣama paramāda [3]

tuyā—Your; pada—feet; vismṛti—forgetfulness; ā-mara (maraṇa avadhi)—until death; yantraṇā—tortures; kleśa—of suffering; dahane (jvālāya)—in the fire; dahi' (dagdha ha-iyā)—burning; yāi—I go; kapila—teacher of atheistic Sāṃkhya philosophy (systematic analysis of the material elements) who appeared in the lineage of Agnidev; patañjali—famous ṛṣi who authored the *Yoga-sūtra* (guidelines for aṣṭāṅga-yoga practice); gautama—author of the *Nyāya-sūtra* (principles of logic); kaṇabhojī—Kaṇāda, the author of Vaiśeṣika-darśan (atomic theory); jaimini—the author of Pūrva-mīmāṃsā (theory based on the idea that karma is an absolute principle, unassailable even by God); bauddha—Buddhists; āoye (āise)—come; dhāi (dhāiyā)—running. [2]

tava—about You; ka-i' (tomāra kahiya arthāt tomāra dohāi diyā)—explaining (speaking about You, that is, appealing on Your behalf); nija—their own; mate (svasiddhānta)—opinions (own conclusions); bhukti—mundane enjoyment; mukti—liberation; yāchata (yāchñā kare arthāt grahaṇa karāibāra janya anurodha kare)—appeal (ask, that is, request me to accept); pāta-i (pātiyā)—

(2) As a result of forgetting Your feet, I am being tortured until my death, burning in a fire of suffering. Meanwhile, Kapila, Patañjali, Gautam, Kaṇabhojī, Jaiminī, and the Buddhists (the proponents of all sorts of ideologies) come running to me.

**jñānāvalambakāḥ kechit kechit karmāvalambakāḥ
vayaṁ tu hari-dāsānām pāda-trāṇāvalambakāḥ**

“Some take shelter of the path of knowledge (jñān). Some take shelter of the path of action (karma). We, however, take shelter of the sandals of the Supreme Lord’s servants.”

[Translator’s note: A recapitulation of this song by Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj is found in his book *The Search for Śrī Kṛṣṇa*:

O my Lord Kṛṣṇa, I see that everything is available in Your world, which has an infinite variegated nature. Separated from You, however, we are always feeling miseries. A continuous flow of suffering has swallowed us from birth to death, and we cannot tolerate the pain of such misery. And so many relief agents—Kapila, Patañjali, Gautam, Kaṇāda, Jaimini, and Buddha—are running towards us, offering their solutions.

Kapila has come with the Sāṁkhya philosophical system of analysis saying, “Analyse matter, and you will be free from all this pain.” Patañjali has come with yoga, “Hey, jīvātma! Come to meet Paramātmā! Then all the problems of this world will go away from you. Come in connection with Paramātmā, the Supersoul.” This is his recommendation.

Gautam comes with logic, Nyāya-śāstra, saying: “There is one Maker, one Creator, but He is indifferent. He has created this world, finished, and left it. You must try to live with the help of your reason. Develop your reasoning faculty, and be reasonable in all your conduct. Then only can you help yourself in this world. There is no other remedy. Be a good logician, and then you will be able to control the environment with the power of reason, and you will be happy.”

Then Kanāda says: “By chance atoms have combined, and with the dissolution of atoms, nothing will remain. Why do you bother? Don’t care. What is fate? It is nothing; ignore it. And when the body is dissolved, nothing will remain. Why lament?”

Then with the philosophy of Karma-mīmāṃsā, Jaimini says, “There may be One who has connected us with this world and our karma, but karma is all-in-all. He is an indifferent inspector. He has got no hold on us any longer. According to our karma we shall thrive or we shall go down. So, these activities are recommended to you. If you go on with your karma you will be happy. Of course, it cannot be denied; karma-phal, the result of karma, diminishes and is ended. But stick to karma, good karma, don’t go to bad karma. The result of good karma will be finished, but that does not matter; again go on doing good karma, and the good result will await you in heaven, and you will have a happy life. If anything is friendly to you, it is your karma. There is God, but He is indifferent. He is bound to serve you whether good or bad, according to your karma. He has no independence.”

Then another class of philosophy is that of Buddha: “Only the combination of different things has created your mental system. With the dissolution of the mental system, nothing remains. So, somehow, we must dissolve the mental system. Practise ahimsa, non-violence, satya, truthfulness, and so on.”

It is seen that all these philosophers are talking either of renunciation or of exploitation (bhukti, mukti). And by setting different types of enchanting traps, they arrange to capture the jīva. Bhakti Vinod Ṭhākur says, “But I have come to realise that these fellows are all cheaters. And they all have this common stand: they have no touch of Your devotion, Your service. There, they are one. They cannot deliver any real good. They are common to oppose Your devotional service and supremacy. And ultimately they leave us in chaos.

“But from the ultimate standpoint, I see that they are agents engaged by You to segregate the seriously diseased persons to another ward, for the good of the less seriously diseased patients. It is Your arrangement to segregate the

hopeless persons to another side for the benefit of the good side. That is Your design, and they are playing at Your hand like so many dolls. They are Your agents and they are also serving You in some way, because nothing is outside You.” Bhakti Vinod Ṭhākura concludes by saying, “I bid goodbye to them all. I feel in my heart that I shall show respect to all these so-called good agents from a distance; however, my only real capital is the dust of the holy feet of Your devotees. I rely on that dust as the source of all my prospects. I seek to put all my energy into taking the dust of their holy lotus feet upon my head. This is everything for me.”]

(২৬)

তুয়া ভক্তি-প্রতিকূল ধর্ম যাতে রয় ।
 পরম যতনে তাহা ত্যজিব নিশ্চয় ॥১॥
 তুয়া ভক্তি-বহিস্মুখ সঙ্গ না করিব ।
 গৌরাঙ্গবিরোধি-জন-মুখ না হেরিব ॥২॥

(26)

tuyā bhakti-pratikūla dharmā yāte raya
 parama yatane tāhā tyajiba niśchaya [1]
 tuyā bhakti-bahirmukha saṅga nā kariba
 gaurāṅga-virodhi-jana-mukha nā heriba [2]

tuyā—Your; bhakti—devotion; pratikūla—unfavourable; dharmā—nature; yāte—in which; raya—exists; parama—great; yatane—with care; tāhā—that; tyajiba—I will abandon; niśchaya—certainly. [1]

tuyā—Your; bhakti—devotion; bahirmukha (kṛṣṇa-vimukha janera)—of persons averse (to Kṛṣṇa); saṅga—association; nā—not; kariba—I will do; gaurāṅga—Śrīman Mahāprabhu; virodhi—adverse to; jana—persons; mukha—faces; nā—not; heriba—I will see. [2]

- (1) I will certainly abandon with great care everything that is unfavourable to devotion to You.
 (2) I will not associate with those who are averse to devotion to You. I will not even look at the faces of those who are inimical to Śrī Gaurāṅga.

(2) bahirmukha saṅga: “Associate with those who are averse.” This refers to the association of those who are averse to Kṛṣṇa. The extreme to which such association should be abhorred is described in the *Kātyāyana-saṁhitā*:

varam hutavaha-jvālā pañjarāntar-vyavasthitiḥ
 na śauri-chintā-vimukha-jana-samvāsa-vaiśasam

ভক্তিপ্রতিকূল স্থানে না করি বসতি ।
 ভক্তির অপ্রিয় কার্যে নাহি করি রতি ॥ ৩ ॥
 ভক্তির বিরোধী গ্রন্থ পাঠ না করিব ।
 ভক্তির বিরোধী ব্যাখ্যা কভু না শুনিব ॥ ৪ ॥

bhakti-pratikūla sthāne nā kari vasati
bhaktira apriya kārye nāhi kari rati [3]
bhaktira virodhī grantha pāṭha nā kariba
bhaktira virodhī vyākhyā kabhu nā śuniba [4]

bhakti—towards devotion; **pratikūla**—unfavourable; **sthāne**—in a place; **nā**—not; **kari**—I do; **vasati**—residence; **bhaktira**—of devotion; **apriya**—not dear; **kārye**—in activities; **nāhi**—not; **kari**—I do; **rati**—attachment. [3]

bhaktira—of devotion; **virodhī**—adverse to; **grantha**—literature; **pāṭha**—read; **nā**—not; **kariba**—I will do; **bhaktira**—of devotion; **virodhī**—adverse to; **vyākhyā**—explanations; **kabhu**—ever; **nā**—not; **śuniba**—I will listen. [4]

(3) I will not reside in a place that is unfavourable to devotion. I will not have affection for any activities that are unfavourable to devotion.

(4) I will not read any literature that is opposed to devotion. I will never listen to any discourses that are opposed to devotion.

“It is better to endure the pain of being locked in a cage surrounded by blazing fire than keep the distressing association of persons averse to Kṛṣṇa consciousness.”

gaurāṅga-virodhi: “Persons inimical to Śrī Gaurāṅga.” In his *Śrī Chaitanya-chandrāmṛta* (58), Śrī Prabodhānanda Saraswatī writes:

vāso me varam astu ghora-dahana-jvālāvalī-pañjare
 śrī-chaitanya-padāravinda-vimukhair mā kutrachit saṅgamāḥ

“Let me remain within a cage of blazing fire, but never in the association of persons averse to Śrī Chaitanya’s lotus feet.”

গৌরাঙ্গবর্জিত স্থান তীর্থ নাহি মানি ।
ভক্তির বাধক জ্ঞান-কর্ম তুচ্ছ জানি ॥৫॥

gaurāṅga-varjita sthāna tīrtha nāhi māni
bhaktira bādhaka jñāna-karma tuchchha jāni [5]

gaurāṅga—Śrīman Mahāprabhu; *varjita*—bereft of; *sthāna*—place; *tīrtha*—holy place; *nāhi*—not; *māni*—I consider; *bhaktira*—of devotion; *bādhaka*—obstructing; *jñāna*—knowledge; *karma*—action; *tuchchha*—contemptible; *jāni*—I think. [5]

(5) I will not consider any place bereft of Śrī Gaurāṅga to be a holy place. I will consider all knowledge and activity that obstruct devotion to be contemptible.

(4) **bhaktira virodhī grantha:** “Literature that is opposed to devotion.” Once, when Śrīman Mahāprabhu was describing His day of study to Mother Śachī Devī, He quoted the following verse from *Śrī Mahābhārata* about worldly literature:

yasmin śāstre purāṇe vā hari-bhaktir na dr̥ṣyate
śrotavyaṁ naiva tach chhāstraṁ yadi brahmā svayaṁ vadet

“One should never hear a scripture that does not describe devotion to Hari, even if it is recited by Brahmā himself (the original narrator of vedic knowledge).”

(5) **bhaktira bādhaka jñāna-karma tuchchha jāni:** “I will consider all knowledge and activity that obstruct devotion to be contemptible.” In *Śrīmad Bhāgavatam* (1.5.12), Devar̥ṣi Nārada instructs Vyāsadeva:

naiṣkarmyam apy achyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śāśvad abhadram īśvare
na chārpitaṁ karma yad apy akāraṇam

“Even pure knowledge (jñāna) free from all worldly entanglement is never beautiful if it is devoid of devotion to Achyuta. How, then, can action (karma), which is always miserable, ever be beautiful if it is not offered to Him, even if it is selflessly performed?”

ভক্তির বাধক কালে না করি আদর ।
 ভক্তি-বহিস্মুখ নিজ জনে জানি পর ॥ ৬ ॥
 ভক্তির বাধিকা স্পৃহা করিব বর্জন ।
 অভক্ত-প্রদত্ত অন্ন না করি গ্রহণ ॥ ৭ ॥
 যাহা কিছু ভক্তিপ্রতিকূল বলি' জানি ।
 ত্যজিব যতনে তাহা এ নিশ্চয় বাণী ॥ ৮ ॥

bhaktira bādhaka kāle nā kari ādara
bhakti-bahirmukha nija jane jāni para [6]
bhaktira bādhika sprhā kariba varjana
abhakta-pradatta anna nā kari grahaṇa [7]
yāhā kichhu bhakti-pratikūla bali' jāni
tyajiba yatane tāhā e niśchaya vāṇī [8]

bhaktira—of devotion; **bādhaka**—encumbering; **kāle**—of times, occasions; **nā**—not; **kari**—I do; **ādara**—fondness; **bhakti**—devotion; **bahir**—outward; **mukha**—facing; **nija**—own; **jane**—persons; **jāni**—I know; **para**—strangers. [6]

bhaktira—of devotion; **bādhika**—opposing; **sprhā**—desires; **kariba**—I will do; **varjana**—rejection; **abhakta**—non-devotees; **pradatta**—given; **anna**—food; **nā**—not; **kari**—I do; **grahaṇa**—acceptance. [7]

yāhā—which; **kichhu**—something; **bhakti**—to devotion; **pratikūla**—unfavourable; **bali'**—considering; **jāni**—I know; **tyajiba**—I will reject; **yatane**—with care; **tāhā**—that; **e**—this; **niśchaya**—certainly; **vāṇī**—word. [8]

(6) I will have no fondness for times that are encumbering to devotion. I will consider all my relatives who are averse to devotion to be strangers.

(7) I will abandon all desires that hinder devotion. I will not accept any food presented to me by non-devotees.

(8) I will carefully abandon whatever I know to be unfavourable to devotion. This is my resolute vow.

ভকতিবিনোদ পড়ি' প্রভুর চরণে ।
মাগয়ে শকতি প্রাতিকূল্যের বর্জনে ॥৯॥

bhakati-vinoda paḍi' prabhura charaṇe
māgaye śakati prātikūlyera varjane [9]

bhakati-vinoda—Bhakti Vinod; **paḍi'**—falling; **prabhura**—of the Lord; **charaṇe**—at the feet; **māgaye**—begs; **śakati**—power; **prātikūlyera**—of what is unfavourable; **varjane**—to reject. [9]

(9) Falling at the feet of the Lord, Bhakti Vinod prays for the ability to abandon everything unfavourable to devotion.

(২৭)

বিষয়বিমূঢ় আর মায়াবাদী জন ।
 ভক্তিশূন্য হুঁহে প্রাণ ধরে অকারণ ॥১॥
 এই দুই সঙ্গ নাথ! না হয় আমার ।
 প্রার্থনা করিয়ে আমি চরণে তোমার ॥২॥
 সে দু'য়ের মধ্যে বিষয়ী তবু ভাল ।
 মায়াবাদিসঙ্গ নাহি মাগি কোন কাল ॥৩॥

(27)

viṣaya-vimūḍha āra māyāvādī jana
 bhakti-sūnya dūhe prāṇa dhare akāraṇa [1]
 ei dui saṅga nātha! nā haya āmāra
 prārthanā kariye āmi charaṇe tomāra [2]
 se du'yera madhye viṣayī tabu bhāla
 māyāvādī-saṅga nāhi māgi kona kāla [3]

viṣaya—by mundanity; vimūḍha—bewildered; āra—and; māyāvādī—illusionists (those who consider devotion (bhakti), devotees (bhaktas), and the eternal personal Lord (Bhagavān) to be illusory); jana—persons; bhakti—devotion; sūnya—devoid of; dūhe—both; prāṇa—life; dhare—maintain; akāraṇa—in vain. [1]

ei—of these; dui—two; saṅga—association; nātha!—O Lord!; nā—not; haya—happen; āmāra—my; prārthanā—prayer; kariye—do; āmi—I; charaṇe—at the feet; tomāra—Your. [2]

se—those; du'yera—of the two; madhye—between; viṣayī—materialists; tabu—still; bhāla—better; māyāvādī—illusionists; saṅga—association with; nāhi—not; māgi—I ask; kona—any; kāla—time. [3]

(1) Both materialists and illusionists (māyāvādīs) are devoid of devotion and maintain their lives in vain.

(2) O Lord! At Your feet I pray that I will never associate with these two kinds of offenders.

(3) Between the two of them, however, materialists are better. I never, ever, desire the association of illusionists.

বিষয়ি-হৃদয় যবে সাধুসঙ্ঘ পায় ।
 অনায়াসে লভে ভক্তি ভক্তের কৃপায় ॥৪॥
 মায়াবাদ-দোষ যার হৃদয়ে পশিল ।
 কুতর্কে হৃদয় তার বজ্রসম ভেল ॥৫॥
 ভক্তির স্বরূপ আর ‘বিষয়’, ‘আশ্রয়’ ।
 মায়াবাদী ‘অনিত্য’ বলিয়া সব কয় ॥৬॥

viṣayi-hṛdaya yabe sādhu-saṅga pāya
 anāyāse labhe bhakti bhaktera kṛpāya [4]
 māyāvāda-doṣa yāra hṛdaye paśila
 kutarke hṛdaya tāra vajra-sama bhela [5]
 bhaktira svarūpa āra ‘viṣaya’, ‘āśraya’
 māyāvādī ‘anitya’ baliyā saba kaya [6]

viṣayi—of a materialist; hṛdaya—the heart; yabe—when; sādhu—saintly devotees; saṅga—the association of; pāya—obtains; anāyāse—without toil; labhe—obtains; bhakti—devotion; bhaktera—of the devotees; kṛpāya—by the mercy. [4]

māyāvāda—of illusionism; doṣa—the contamination; yāra—of whom; hṛdaye—in the heart; paśila (praveśa karila)—entered; kutarke—with fallacious logic; hṛdaya—the heart; tāra—of him; vajra—a thunderbolt; sama—like; bhela—becomes. [5]

bhaktira—of devotion; svarūpa—the true form; āra—and; viṣaya (bhajanīya-tattva)—the object (recipient of service—the Lord); āśraya (bhakta-tattva)—the shelter (the devotee); māyāvādī—the illusionists; anitya (naśvara)—non-eternal (transitory); baliyā—saying; saba—all; kaya—say. [6]

(4) When the hearts of materialists come into the association of sādhus, they easily attain devotion by the mercy of those devotees.

(5) Once the contamination of illusionism has entered one’s heart, however, one’s heart becomes as hard as a thunderbolt by the influence of fallacious logic.

ধিক্‌ তার কৃষ্ণ-সেবা শ্রবণ-কীর্তন ।
 কৃষ্ণ-অঙ্গে বজ্রহানে তাহার স্তবন ॥৭॥
 মায়াবাদ সম ভক্তি-প্রতিকূল নাই ।
 অতএব মায়াবাদিসঙ্গ নাহি চাই ॥৮॥

dhik tāra kṛṣṇa-sevā śravaṇa-kīrtana
kṛṣṇa-aṅge vajra-hāne tāhāra stavana [7]
māyāvāda sama bhakti-pratikūla nāi
ataeva māyāvādi-saṅga nāhi chāi [8]

dhik—fie!; **tāra**—their; **kṛṣṇa**—to Kṛṣṇa; **sevā**—service; **śravaṇa**—hearing; **kīrtana**—and chanting; **kṛṣṇa**—of Kṛṣṇa; **aṅge**—at the divine form; **vajra**—thunderbolts; **hāne** (**sachchidānanda vigrahake māyāmaya baliyā kutarkāstra nikṣepa**)—strike (saying the Lord’s eternal, conscious, ecstatic form is illusory, they hurl the weapon of their fallacious logic); **tāhāra**—their; **stavana**—prayers. [7]

māyāvāda—with illusionism; **sama**—equal; **bhakti**—to devotion; **pratikūla**—unfavourable; **nāi**—is not; **ataeva**—therefore; **māyāvādi**—of illusionists; **saṅga**—the association; **nāhi**—not; **chāi**—I want. [8]

(6) The illusionists say that the Lord, His devotees, and devotion itself are non-eternal (and thus illusory).

(7) Fie on their pretence of service to Kṛṣṇa! Fie on their pretence of hearing and chanting Kṛṣṇa’s glories! Their prayers to Kṛṣṇa are like thunderbolts hurled at His divine body.

(8) There is nothing more unfavourable to devotion than illusionism. Therefore, I never desire the association of illusionists.

ভকতিবিনোদ মায়াবাদ দূর করি' ।
 বৈষ্ণব-সঙ্গেতে বৈসে নামাশ্রয় ধরি' ॥৯॥

bhakati-vinoda māyāvāda dūra kari'
vaiṣṇava saṅgete vaise nāmāśraya dhari' [9]

bhakati-vinoda—Bhakti Vinod; **māyāvāda**—from illusionism; **dūra**—far away; **kari'**—doing; **vaiṣṇava**—of the devotees; **saṅgete (vaiṣṇava saṅga-i māyāvāda ha-ite niṣkṛtira upāya)**—in the association (the association of devotees is the only way of deliverance from illusionism); **vaise**—sits; **nāma**—of the Name; **āśraya**—the shelter; **dhari'**—holding. [9]

(9) Keeping illusionism far away, Bhakti Vinod remains in the association of devotees and takes shelter of the Name.

(২৮)

আমি ত' স্বানন্দসুখদবাসী ।
 রাধিকামাধবচরণ-দাসী ॥১॥
 দুহাঁর মিলনে আনন্দ করি' ।
 দুহাঁর বিয়োগে দুঃখেতে মরি ॥২॥
 সখীস্থলী নাহি হেরি নয়নে ।
 দেখিলে শৈব্যাকে পড়য়ে মনে ॥৩॥

(28)

āmi ta' svānanda-sukhada-vāsī
 rādhikā-mādhava-charaṇa-dāsī [1]
 dūhāra milane ānanda kari'
 dūhāra viyoge duḥkhetē mari [2]
 sakhī-sthalī nāhi heri nayane
 dekhile śaibyāke paḍaye mane [3]

āmi—I; ta²—certainly; svānanda-sukhada (śrī rādhā-kaiṅkaryera kuñja-viśeṣa)—the grove known as 'Svānanda Sukhada' (the place of the personal service of Śrīmatī Rādhārāṇī); vāsī—a resident; rādhikā-mādhava—of the Divine Couple; charaṇa—of the feet; dāsī—a maidservant. [1]

dūhāra—of the Divine Couple; milane—in the meeting; ānanda—ecstasy; kari²—I do; dūhāra—of the Divine Couple; viyoge—in the separation; duḥkhetē—by the distress; mari—I die. [2]

sakhī-sthalī (chandrāvalī pakṣera adhikṛta sthāna)—at the place known as 'Sakhī Sthalī' (the place occupied by Chandrāvalī) nāhi—not; heri—I look; nayane—with my eyes; dekhile—if I see; śaibyāke (chandrāvalīra pakṣera anugatā sakhī viśeṣa)—to Śaibyā (a friend and follower of Chandrāvalī); paḍaye—falls; mane—in my mind. [3]

(1) I am a resident of Svānanda Sukhada Kuñja and a maidservant of Śrī Śrī Rādhikā-Mādhava's feet.

(2) I rejoice when the Divine Couple are united. I die in distress when They are separated.

যে যে প্রতিকূল চন্দ্রার সখী ।
 প্রাণে দুঃখ পাই তাহারে দেখি' ॥৪॥
 রাধিকা-কুঞ্জ আঁধার করি' ।
 লইতে চাহে সে রাধার হরি ॥৫॥
 শ্রীরাধাগোবিন্দ-মিলন-সুখ ।
 প্রতিকূলজন না হেরি মুখ ॥৬॥
 রাধা-প্রতিকূল যতেক জন ।
 সম্ভাষণে কভু না হয় মন ॥৭॥

ye ye pratikūla chandrāra sakhī
 prāṇe duḥkha pāi tāhāre dekhi' [4]
 rādhikā-kuñja ādhāra kari'
 la-ite chāhe se rādhāra hari [5]
 śrī-rādhā-govinda-milana-sukha
 pratikūla-jana nā heri mukha [6]

ye ye—whoever; pratikūla—unfavourable; chandrāra—of Chandrāvalī; sakhī—girlfriends; prāṇe—in my heart; duḥkha—distress; pāi—I get; tāhāre—of them; dekhi'—seeing. [4]

rādhikā—of Rādhārāṇī; kuñja—grove; ādhāra—gloom; kari'—doing; la-ite—to take; chāhe—want; se—they; rādhāra—of Rādhārāṇī; hari—Kṛṣṇa. [5]

śrī-rādhā-govinda—of the Divine Couple; milana—meeting; sukha—happiness; pratikūla—unfavourable; jana—of persons; nā—not; heri—I look; mukha—at the face. [6]

(3) I never cast my glance towards Sakhī Sthalī. If I see it, I am reminded of Śaibyā.

(4) I feel pain in my heart whenever I see any of Chandrāvalī's unfavourable friends.

(5) They always want to take away Rādhā's Hari and enshroud Her grove in gloom.

ভকতিবিনোদ শ্রীরাধা-চরণে ।
সঁপেছে পরাণ অতীব যতনে ॥৮॥

rādhā-pratikūla yateka jana
sambhāṣaṇe kabhu nā haya mana [7]
bhakati-vinoda śrī-rādhā-charaṇe
sāpechhe parāṇa atīva yatane [8]

rādhā—towards Rādhārāṇī; **pratikūla**—unfavourable; **yateka**—all; **jana**—persons; **sambhāṣaṇe**—in conversing; **kabhu**—ever; **nā**—not; **haya**—is; **mana**—in the heart. [7]

bhakati-vinoda—Bhakti Vinod; **śrī-rādhā**—of Rādhārāṇī; **charaṇe**—at the feet; **sāpechhe**—has surrendered; **parāṇa (prāṇa)**—his life (heart); **atīva**—very greatly; **yatane**—with care. [8]

(6) I never look at the face of anyone who is opposed to the ecstatic union of Śrī Rādhā and Śrī Govinda.

(7) I never desire to speak with anyone who is inimical towards Śrī Rādhā.

(8) Bhakti Vinod has surrendered his heart at Śrī Rādhā's feet with great care.

আনুকূল্যাঙ্গিকা Anukūlyātmikā

Accepting the Favourable

(২৯)

তুয়া ভক্তি-অনুকূল যে যে কার্য্য হয় ।
পরম যতনে তাহা করিব নিশ্চয় ॥১॥
ভক্তি-অনুকূল যত বিষয় সংসারে ।
করিব তাহাতে রতি ইন্দ্রিয়ের দ্বারে ॥২॥
শুনিব তোমার কথা যতন করিয়া ।
দেখিব তোমার ধাম নয়ন ভরিয়া ॥৩॥

(29)

tuyā bhakti-anukūla ye ye kārya haya
parama yatane tāhā kariba niśchaya [1]
bhakti-anukūla yata viṣaya saṁsāre
kariba tāhāte rati indriyera dvāre [2]
śuniba tomāra kathā yatana kariyā
dekhiba tomāra dhāma nayana bhariyā [3]

tuyā—Your; bhakti—to devotion; anukūla—favourable; ye ye—whatever; kārya—activities; haya—are; parama—great; yatane—with care; tāhā—them; kariba—I will do; niśchaya—certainly. [1]

bhakti—to devotion; anukūla—favourable; yata—all; viṣaya—material; saṁsāre—in the world; kariba—I will do; tāhāte—for that; rati (sukhānveṣaṇa)—attach (search for happiness); indriyera—of the senses; dvāre—by the gates. [2]

(1) I will certainly perform with great care all activities that are favourable to devotion to You.

(2) With my senses, I will take pleasure in those things within the material world that are favourable to devotion.

তোমার প্রসাদে দেহ করিব পোষণ ।
 নৈবেদ্য তুলসী দ্বাণ করিব গ্রহণ ॥৪॥
 কর দ্বারে করিব তোমার সেবা সদা ।
 তোমার বসতিস্থলে বসিব সর্বদা ॥৫॥
 তোমার সেবায় কাম নিয়োগ করিব ।
 তোমার বিদ্বেষি-জনে ক্রোধ দেখাইব ॥৬॥

tomāra prasāde deha kariba poṣaṇa
 naivedya tulasī ghrāṇa kariba grahaṇa [4]
 kara dvāre kariba tomāra sevā sadā
 tomāra vasati-sthale vasiba sarvadā [5]
 tomāra sevāya kāma niyoga kariba
 tomāra vidveṣi-jane krodha dekhāiba [6]

śuniba—I will hear; tomāra—about You; kathā—discussion; yatana—care; kariyā—doing; dekhiba—I will see; tomāra—Your; dhāma—abode; nayana—eyes; bhariyā—filling. [3]

tomāra—Your; prasāde (uchchhiṣṭe)—with the remnants; deha—body; kariba—I will do; poṣaṇa—nourishment; naivedya—offerings; tulasī—tulasī leaves and flower spikes; ghrāṇa—smell; kariba—I will do; grahaṇa—acceptance. [4]

kara—my hands; dvāre—with; kariba—I will do; tomāra—Your; sevā—service; sadā—always; tomāra—Your; vasati—residence; sthale—in the place; vasiba—I will reside; sarvadā—always. [5]

tomāra—Your; sevāya—in the service; kāma—desires; niyoga—employ; kariba—I will do; tomāra—Your; vidveṣi—those who are inimical; jane—to the persons; krodha—anger; dekhāiba—I will show. [6]

(3) I will carefully listen to discussions about You. Beholding Your abode, I will fill my eyes.

(4) I will maintain my body with Your remnants alone. I will savour the fragrance of the tulasī leaves and mañjarīs that have been offered to You.

(5) With my hands, I will always engage in Your service. I will always reside in a place where You reside.

ভকতিবিনোদ নাহি জানে ধর্মাধর্ম ।
ভক্তি-অনুকূল তার হউ সব কর্ম ॥৯॥

**bhakati-vinoda nāhi jāne dharmādharma
bhakti-anukūla tāra ha-u saba karma [9]**

tuyā—Your; bhakta—to the devotee; anukūla (bhaktera anukūlatā bhagavānera ānukūlyera-i samāna)—favourable (that which is favourable to devotees is as good as that which is favourable to the Lord); yāhā yāhā—whatever; kari—I do; tuyā—Your; bhakti—devotion; anukūla—favourable; bali—considering; tāhā—that; dhari—I hold. [8]

bhakati-vinoda—Bhakti Vinod; nāhi—not; jāne—knows; dharma—piety; adharma—and impiety; bhakti—to devotion; anukūla—favourable; tāra—of him; ha-u—may be; saba—all; karma—actions. [9]

(8) Whatever I do that is favourable to Your devotees I consider to be favourable to devotion to You.

(9) Bhakti Vinod knows neither religion nor irreligion. May all his actions be favourable to devotion.

(৩০)

গোদ্রুমধামে ভজন-অনুকূলে ।
 মাথুর শ্রীনন্দীশ্বর সমতুলে ॥১॥
 তাঁহি মাহ সুরভি-কুঞ্জ-কুটীরে ।
 বৈঠবুঁ হাম সুরতটিনী-তীরে ॥২॥
 গৌরভকত-প্রিয় বেশ-দধানা ।
 তিলক-তুলসীমালা-শোভমানা ॥৩॥

(30)

godruma-dhāme bhajana-anukūle
 māthura śrī-nandīśvara-sama-tule [1]
 tāhi māha surabhi-kuñja-kuṭīre
 vaiṭhabū hāma surataṭinī-tīre [2]
 gaura-bhakata-priya veśa dadhānā
 tilaka-tulasī-mālā-śobhamānā [3]

godruma (abhinna nanda grām)—the island known as ‘Godrum’ (the non-different form of Śrī Nanda Grām of Vraja Dhām); dhāme—in the abode; bhajana—devotional service; anukūle—favourable to; māthura—of Mathurā (Vraja); śrī nandīśvara (parvata o tadupasthita grāma)—the mountain and village situated on top of the mountain where Nanda Mahārāj resides; sama—equal; tule—in comparison; tāhi (tāra)—there; māha (mājhe)—within; surabhi—known as ‘Surabhi’; kuñja—in the grove; kuṭīre—in a cottage; vaiṭhabū (basiba)—will reside; hāma—I; surataṭinī (bhagīrathī)—of the Ganges; tīre—on the bank; gaura—of Śrīman Mahāprabhu; bhakata—to the devotees; priya—dear; veśa—appearance; dadhāna (dhāraṇa kariyā)—wearing; tilaka—markings made with gopī-chandan clay which signify the body to be a temple; tulasī—of tulasī; mālā—necklace; śobhamānā—beautiful. [1–3]

(1–3) In the abode of Godrum, which is most favourable to devotional service and non-different from Śrī Nandīśvar in Śrī Mathurā Maṇḍal, I will reside in a small cottage in Surabhi Kuñj on the bank of the Ganges, wearing tilak, a beautiful tulasī mālā, and the garb most dear to Śrī Gaurasundar’s devotees.

চম্পক, বকুল, কদম্ব, তমাল ।
 রোপত নিরমিব কুঞ্জ বিশাল ॥৪॥
 মাধবী, মালতী, উঠাবুঁ তাহে ।
 ছায়া-মণ্ডপ করবুঁ তহিঁ মাহে ॥৫॥

champaka, bakula, kadamba, tamāla
ropata niramiba kuñja viśāla [4]
mādhavī, mālatī, uṭhābũ tāhe
chhāyā-maṇḍapa karabũ tahī māhe [5]

champaka—tree known as the *champak* (*Magnolia champaca* or *Michelia champaca*); **bakula**—tree known as the *bakul* (*Mimusops elengi*); **kadamba**—tree known as the *kadamba* (*Neolamarckia cadamba* or *Anthocephalus cadamba*); **tamāla**—tree known as the *tamāl* (*Garcinia xanthochymus* or *Garcinia tinctoria*); **ropata** (**ropana kariyā**)—planting; **niramiba**—I will make; **kuñja**—a grove; **viśāla**—great. [4]

mādhavī—a flowering vine known as *mādhavī* (*Hiptage madablota* or *Hiptage benghalensis*); **mālatī**—a flowering vine known as *mālatī* (*Aganostoma dichotoma*); **uṭhābũ**—I will make to climb; **tāhe**—there; **chhāyā**—shade; **maṇḍapa** (**nirmita pavitra āśraya sthāna**)—pavilion (a pure, constructed, sheltered area); **karabũ**—I will make; **tahī**—there; **māhe**—within. [5]

(4) Planting champak, bakul, kadamba, and tamāl trees, I will establish a large grove.

(5) I will plant mādhavī and mālatī creepers to climb those trees, and in the middle of the grove I will make a shady pavilion.

(2) **surabhi-kuñja**: The place where Mārkaṇḍeya Muni obtains the mercy of Śrī Gaura. Śrīla Bhakti Vinod Ṭhākura made a bhajan-kuṭīra here.

(3) **gaura-bhakta-priya veśa**: “Garb most dear to the devotees of Śrī Gaurāṅga.” This refers to the twelve marks of gopī-chandan clay that signify the body to be a temple of the Supreme Lord (tilak), the necklace of tulasī beads worn around the neck, and so on.

রোপবুঁ তত্র কুসুমবনরাজি ।
 যুথি, জাতি, মল্লী বিরাজব সাজি ॥ ৬ ॥
 মঞ্চে বসাওবুঁ তুলসী মহারানী ।
 কীর্তন-সজ্জ তাঁহি রাখব আনি' ॥ ৭ ॥
 বৈষ্ণবজন সহ গাওবুঁ নাম ।
 জয় গোদ্রুম জয় গৌর কি ধাম ॥ ৮ ॥

ropabũ tatra kusuma-vana-rāji
 yũthi, jāti, mallī virājaba sāji' [6]
 mañche basāobũ tulasī-mahārāñī
 kīrtana-sajja tāhi rākhaba āni' [7]
 vaiṣṇava jana saha gāobũ nāma
 jaya godruma jaya gaura ki dhāma [8]

ropabũ—I will plant; tatra—there; kusuma—flowers; vana—garden; rāji (śreṇī)—rows; yũthi—flower known as *jũthi* (*Jasminum molle* or *Jasminum auriculatum*); jāti—flower known as *jāti* (*Jasminum officinale*); mallī—flower known as *malli* (*Jasminum sambac*); virājaba (virāja karibe)—I will situate; sāji' (sajita ha-iyā)—decorating (being decorated). [6]

mañche (vedi)—on a raised platform (altar); basāobũ—I will place; tulasī-mahārāñī—the great queen Tulasī Devī; kīrtana—for musical glorification; sajja (sāja-sarañjāma)—instruments (equipment—mṛdaṅgas, kartāls); tāhi—there; rākhaba—I will keep; āni'—bringing. [7]

vaiṣṇava—devotee; jana—persons; saha—with; gāobũ (gāhibā)—I will sing; nāma—the Name of the Lord; jaya—'all glories'; godruma—to Godrumdwīp; jaya—'all glories'; gaura—of Lord Gaurāṅga; ki—to; dhāma—the divine abode. [8]

(6) I will plant rows of various forest flowers there and decoratively arrange jũthis, jātis, and mallīs.

(7) I will place Tulasī Mahārāñī on a raised platform and keep instruments for kīrtan there.

(8) In the association of devotees, I will sing the Name. All glories to Godrumdwīp! All glories to the abode of Śrī Gaurāṅga!

ভকতিবিনোদ ভক্তি-অমুকুল ।
জয় কুঞ্জ, মুঞ্জ, সুরনদীকুল ॥৯॥

bhakati-vinoda bhakti-anukūla
jaya kuñja, muñja, suranadī-kūla [9]

bhakati-vinoda—Bhakti Vinod; **bhakti**—to devotion; **anukūla**—favourable; **jaya**—‘all glories’; **kuñja**—grove; **muñja** (tṛṇaviśeṣa, śara)—grass, reeds; **suranadī** (gaṅgā)—of the Ganges; **kūla** (taṭa)—the bank. [9]

(9) Bhakti Vinod glorifies all that is favourable to devotion. All glories to the groves, the grass, and the bank of the River Ganges!

(৩১)

শুদ্ধ ভকত-

চরণ-রেণু

ভজন-অনুকূল ।

ভকত-সেবা

পরম সিদ্ধি

প্রেমলতিকার মূল ॥১॥

(31)

śuddha-bhakata

charaṇa-reṇu,

bhajana-anukūla

bhakata-sevā,

parama-siddhi,

prema-latikāra mūla [1]

śuddha—pure; bhakata—of devotees; charaṇa—of the feet; reṇu—dust; bhajana—devotion; anukūla—favourable; bhakata—to the devotees; sevā—service; parama—supreme; siddhi—fulfilment; prema—divine love; latikāra—of the creeper; mūla—the root. [1]

(1) Pure devotees' foot-dust is favourable to devotion. Service to the devotees is the supreme fulfilment and the root of the creeper of prema.

(1) śuddha-bhakata charaṇa-reṇu: “Pure devotees' foot-dust.” In *Śrīmad Bhāgavatam* (5.12.12), Jaḍ Bhārat advises:

rahūgaṇaitat tapasā na yāti
na chejyayā nirvapaṇād gṛhād vā
na chchhandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo 'bhiṣekam

“O Mahārāj Rahūgaṇ, regardless of whether one engages in austerities, performs worship according to scriptural guidelines, takes sannyās, follows the religious principles of household 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.”

(৩২)

রাধাকুণ্ডতট-কুঞ্জকুটীর ।
 গোবর্দ্ধনপর্বত, যামুনতীর ॥১॥
 কুসুমসরোবর, মানসগঙ্গা ।
 কলিন্দনন্দিনী বিপুলতরঙ্গ ॥২॥
 বংশীবট, গোকুল, ধীরসমীর ।
 বৃন্দাবনতরু-লতিকা-বানীর ॥৩॥

(32)

rādhā-kuṇḍa-taṭa-kuñja-kuṭīra
govardhana-parvata yāmuna-tīra [1]
kusuma-sarovara, mānasa-gaṅgā
kalinda-nandinī vipula-taraṅgā [2]
vaṁśī-vaṭa, gokula, dhīra-samīra
vṛndāvana-taru-latikā-vānīra [3]

rādhā—of Rādhārāṇī; **kuṇḍa**—the pond; **taṭa**—on the bank; **kuñja**—in a grove; **kuṭīra** (**śrī kṛṣṇera vilāsa-bhavana**)—the cottage (amorous pleasure-house of Śrī Kṛṣṇa); **govardhana**—known as Govardhan (‘He who nourishes the cows’); **parvata**—the hill; **yāmuna**—of the Yamunā; **tīra**—the bank. [1]

kusuma-sarovara—the pond near Govardhan Hill; **mānasa-gaṅgā**—a pond near Govardhan Hill; **kalinda-nandinī**—of the river Yamunā (the daughter of Mount Kalinda); **vipula**—great; **taraṅgā**—waves. [2]

vaṁśī-vaṭa—the place beneath a banyan tree near the site of the rāsa-līlā in Vṛndāvan where Kṛṣṇa stands and plays His flute; **gokula**—the land of Kṛṣṇa’s Pastimes; **dhīra-samīra**—a site of various Pastimes of Kṛṣṇa (lit. ‘gentle breeze’); **vṛndāvana**—of the homeland of Kṛṣṇa (lit. forest of tulasī); **taru**—trees; **latikā**—vines; **vānīra** (**vetasa vṛkṣa**)—palm trees. [3]

(1) The cottage in the grove on the bank of Rādhā Kuṇḍa, Govardhan Hill, the banks of the river Yamunā ...

(2) Kusum Sarovar, Mānasa Gaṅgā, the great waves of the Yamunā ...

খগমৃগকুল, মলয়-বাতাস ।
 ময়ূর, ভ্রমর, মুরলী-বিলাস ॥৪॥
 বেণু, শৃঙ্গ, পদচিহ্ন, মেঘমালা ।
 বসন্ত, শশাঙ্ক, শঙ্খ, করতাল ॥৫॥
 যুগলবিলাসে অনুকূল জানি ।
 লীলা-বিলাস-উদ্দীপক মানি ॥৬॥

khaga-mṛga-kula, malaya-vātāsa
mayura, bhramara, muralī-vilāsa [4]
veṇu, śṛṅga, pada-chihna, megha-mālā
vasanta, śaśāṅka, śaṅkha, karatāla [5]
yugala-vilāse anukūla jāni
līlā-vilāse uddīpaka māni [6]

khaga—birds; **mṛga**—animals; **kula**—multitudes; **malaya (vasanta)**—springtime; **vātāsa (samīraṇa)**—breezes; **mayura**—peacocks; **bhramara**—bumblebees; **muralī**—of the eighteen-inch wooden flute known as *muralī*; **vilāsa**—play. [4]

veṇu—the six-inch whistling flute known as *veṇu*; **śṛṅga**—horn; **pada-chihna**—footprints (of the cows); **megha**—of clouds; **mālā**—rows; **vasanta**—springtime; **śaśāṅka**—moon; **śaṅkha**—conch; **karatāla**—hand-cymbals. [5]

yugala—of the Divine Couple; **vilāse**—within the Pastimes; **anukūla**—favourable; **jāni**—I know; **līlā-vilāse**—in Their Pastimes of love; **uddīpaka**—stimulate; **māni**—I think. [6]

(3) *Vaṁśī Vaṭ, Gokul, Dhīra Samīra, the trees, the vines, the palms of Vṛndāvan ...*

(4) *The birds, the animals, the cool springtime breeze, the peacocks, the bumblebees, the play of the muralī flute ...*

(5) *The veṇu flute, the buffalo-horn bugle, the footprints, the rows of clouds, the springtime, the moon, the conch, the kartāls ...*

এ সব ছোড়ত কাঁহা নাহি যাউঁ ।
 এ সব ছোড়ত পরাণ হারাউঁ ॥৭॥
 ভকতিবিনোদ কহে শুন কান!
 তুয়া উদ্দীপক হামার পরাণ ॥৮॥

e saba chhoḍata kâhâ nâhi yâũ
 e saba chhoḍata parâṇa hârâũ [7]
 bhakati-vinoda kahe śuna kâna!
 tuyâ uddîpaka hāmâra parâṇa [8]

e—these; saba—all; chhoḍata—abandoning; kâhâ (kothâo)—somewhere; nâhi—not; yâũ—I will go; e—these; saba—all; chhoḍata—abandoning; parâṇa—my life; hârâũ (hârâi)—I will lose. [7]

bhakati-vinoda—Bhakti Vinod; kahe—says; śuna—please listen; kâna!—O Kṛṣṇa!; tuyâ—of You; uddîpaka (smâraka vastu-samûha)—stimulating (all things which cause remembrance); hāmâra—my; parâṇa—life and soul. [8]

(6) I know all of these things are favourable to the Divine Couple's Pastimes. I know they all stimulate Their loving Pastimes.

(7) I will never abandon these things and go elsewhere. I will lose my life if I abandon these things.

(8) Bhakti Vinod says, "Please listen, O Kân! All these things that remind me of You are my life and soul."

করম গেয়ান কিছু নাহি মোর,
 সাধন ভজন নাই।
 তুমি কৃপাময়, আমি ত' কাঙ্গাল,
 অহৈতুকী কৃপা চাই ॥২॥
 বাক্য-মনো-বেগ, ক্রোধ-জিহ্বা-বেগ,
 উদর-উপস্থ-বেগ।
 মিলিয়া এ সব সংসারে ভাসায়ে
 দিতেছে পরমোদ্বেগ ॥৩॥

karama geyāna, kichhu nāhi mora,
 sādhana bhajana nāi
 tumi kṛpā-maya, āmi ta' kāṅgāla,
 ahaitukī kṛpā chāi [2]
 vākya-mana-vega, krodha-jihvā-vega,
 udara-upastha-vega
 miliyā e saba, saṁsāre bhāsāye,
 ditechhe paramodvega [3]

karama—pious action; geyāna—knowledge; kichhu—something; nāhi—not; mora—mine; sādhana—devotional practice; bhajana—devotional service; nāi—there is no; tumi—You; kṛpā—mercy; maya—full of; āmi—I; ta'—certainly; kāṅgāla (ati dīna)—poor (extremely fallen); ahaitukī (yogyatā apekṣā nā kariyā)—causeless (not depending on fitness); kṛpā—mercy; chāi—I desire. [2]

vākya—of speech; mana—of the mind; vega—the urges; krodha—of anger; jihvā—of the tongue; vega—the urges; udara—of the belly; upastha—and the genitals; vega—the urges; miliyā—meeting; e—these; saba—all; saṁsāre—in the material world; bhāsāye—casting me adrift; ditechhe—have given; paramodvega (dāruṇa duḥkha)—great anxiety (severe distress). [3]

(2) I perform no pious actions, I have no knowledge, I do not engage in any devotional practices, and I do not perform any devotional service. You are merciful, and I am most fallen. I pray for Your unconditional mercy.

(২)

হরি হে!

অর্থের সঞ্চয়ে,

বিষয়-প্রয়াসে,

আন-কথা-প্রজল্পনে ।

আন অধিকার,

নিয়ম আগ্রহে,

অসৎসঙ্গ-সংঘটনে ॥১॥

অস্থির সিদ্ধান্তে,

রহিনু মজিয়া,

হরি ভক্তি রৈল দূরে ।

এ হৃদয়ে মাত্র,

পরহিংসা মদ,

প্রতিষ্ঠা, শঠতা স্মুরে ॥২॥

(2)

hari he!

arthera sañchaye,

viṣaya-prayāse

āna-kathā-prajalpane

āna-adhikāra,

niyama-āgrāhe,

asat-saṅga-saṅghaṭane [1]

asthira siddhānte,

rahinu majiyā

hari-bhakti raila dūre

e hṛdaye mātra,

para-himsā mada,

pratiṣṭhā, śaṭhatā sphure [2]

hari—Lord; he!—oh!; arthera—of wealth; sañchaye—in accumulating; viṣaya—for mundane ends; prayāse (udyame)—in endeavour; āna (bāje)—other (unnecessary); kathā (kṛṣṇa-kathā vyātīta anya-kathā)—talks (all talks other than those which relate to Kṛṣṇa); prajalpane (vṛthā vākya-vyaye)—in prattle (vain use of words); āna—for other; adhikāra—levels of qualification; niyama—prescriptions and prohibitions; āgrāhe (anyera adhikāragata niyama grahaṇa o nijādhikāragata niyama agrāhaṇa vā varjana-kārye)—in accepting (in accepting the prescriptions and prohibitions meant for those of other stages of spiritual advancement and rejecting the prescriptions and prohibitions meant for one's own stage of advancement); asat—of non-devotees; saṅga—association;

**atyāhāraḥ prayāsaś cha prajalpo niyamāgrahaḥ
jana-saṅgaś cha laulyaṅcha ṣaḍbhir bhaktir vinaśyati**

“Devotion is destroyed by these six defects: (1) over-accumulation; (2) materialistic endeavour; (3) unnecessary talk; (4) rejecting guidelines meant for one’s self and following guidelines meant for others; (5) association with non-devotees; and (6) fickle-mindedness.”

(৩)

হরি হে!

ভজনে উৎসাহ,

ভক্তিতে বিশ্বাস,

প্রেমলাভে ধৈর্য্য-ধন ।

ভক্তি-অনুকূল

কর্ম-প্রবর্তনে,

অসৎসঙ্গ-বিসর্জন ॥১॥

ভক্তি-সদাচার

এই ছয় গুণ

নহিল আমার, নাথ!

কেমনে ভজিব

তোমার চরণ

ছাড়িয়া মায়ার সাথ ॥২॥

(3)

hari he!

bhajane utsāha,

bhaktite viśvāsa,

prema-lābhe dhairya-dhana

bhakti-anukūla,

karma-pravartane,

asat-saṅga-visarjana [1]

bhakti-sadāchāra,

ei chhaya guṇa,

nahila āmāra, nātha!

kemane bhajiba,

tomāra charaṇa

chhāḍiyā māyāra sātha [2]

hari—Lord; he!—oh!; bhajane (śravaṇa-kīrtanādi bhaktyanuṣṭhāne)—for devotional practice (for the devotional practices of hearing, chanting, and so forth); utsāha—enthusiasm; bhaktite (bhakti-siddhānte)—in devotional service (in the perfect conclusions of pure devotion); viśvāsa (āsthā)—faith (conviction); prema (kṛṣṇa-prīti)—of divine love (desire to lovingly satisfy Kṛṣṇa); lābhe (sādhane)—in the obtainment (in the process of obtaining); dhairya—of perseverance; dhana—the wealth; bhakti—to devotional service; anukūla—favourable; karma—activities; pravartana (pravṛtta haoyā)—engagement in (to

গর্হিত আচারে রহিলাম মজি,
 না করিছু সাধুসঙ্গ ।
 ল'য়ে সাধু-বেশ আনে উপদেশি,
 এ বড় মায়ার রঙ্গ ॥ ৩ ॥

garhita āchāre, rahilāma maji',
 na karinu sādhu-saṅga
 la'ye sādhu-veśa, āne upadeśi,
 e baḍa māyāra raṅga [3]

be engaged); *asat*—bad; *saṅga*—association; *visarjana*—rejecting; *bhakti*—of devotional service; *sat*—proper; *āchāra*—behaviour; *ei*—these; *chhaya*—six; *guṇa*—qualities; *nahila*—are not; *āmāra*—mine; *nātha!*—O Lord!; *kemane*—how?; *bhajiba*—I will serve; *tomāra*—Your; *charaṇa*—feet; *chhāḍiyā*—abandoning; *māyāra*—of illusion; *sātha*—association. [1–2]

garhita (*nindita*)—abominable (condemned); *āchāre* (*karme*)—in behaviour (activities); *rahilāma*—I remained; *maji'*—being immersed; *na*—not; *karinu*—I did; *sādhu*—of saintly devotees; *saṅga*—association; *la'ye*—taking; *sādhu*—of a saintly devotee; *veśa*—the garb; *āne*—to others; *upadeśi*—advise; *e*—this; *baḍa*—great; *māyāra*—of illusion; *raṅga* (*vichitra khelā*)—trick (strange play). [3]

(1–2) Enthusiasm for devotional practice, conviction in devotion, the wealth of perseverance in striving for prema, engagement in activities favourable to devotion, rejection of bad association, proper devotional behaviour—I have never had these six qualities. O Lord! How shall I serve Your feet and abandon the association of māyā?

(3) I have remained immersed in offensive behaviour and never associated with sādhus. Yet I wear the garb of a sādhu and instruct others. This is a great trick of māyā.

(৫)

হরি হে!

সঙ্গদোষশূণ্য,

দীক্ষিতাদীক্ষিত,

যদি তব নাম গা'য় ।

মানসে আদর

করিব তাঁহারে,

জানি' নিজ জন তায় ॥১॥

দীক্ষিত হইয়া

ভজে তুয়া পদ,

তাঁহারে প্রণতি করি ।

অন্য ভজনে,

বিজ্ঞ যেই জন,

তাঁহারে সেবিব হরি! ॥২॥

(5)

hari he!

saṅga-doṣa-sūnya,

dikṣitādikṣita,

yadi tava nāma gā'ya

mānase ādara,

kariba tāhāre

jāni' nija-jana tāya [1]

hari—Lord; he!—oh!; saṅga—association; doṣa (asat)—faulty (bad); sūnya (mukta)—free from; dikṣita (śrī guru-padāśrita)—initiated (sheltered at the feet of Śrī Guru); adikṣita (tat-pūrvāvasthā prāpta)—not initiated (situated in the preliminary stage prior to taking shelter of Śrī Guru); yadi—if; tava—Your; nāma—Name; gā'ya—sings; mānase—within my heart; ādara (tāhāra hṛdgata bhāvera prati samāna)—honour (for their heartfelt faith and devotion); kariba—I will do; tāhāre—of them; jāni'—knowing; nija—own; jana—person; tāya—them. [1]

(1) O Lord! If one free from bad association, be they initiated or yet to be initiated, sings Your Name, I will honour them within my heart, knowing them to be Yours.

নিষ্কপট-মতি, বৈষ্ণবের প্রতি,
 এই ধর্ম কবে পা'ব ।
 কবে এ সংসার- সিন্ধু পার হ'য়ে,
 তব ব্রজপুরে যা'ব ॥৪॥

niṣkaṭa-mati, vaiṣṇavera prati
 ei dharma kabe pā'ba
 kabe e saṁsāra- sindhu-pāra ha'ye,
 tava vraja-pure yā'ba [4]

niṣkaṭa (akṛtrima-bhāve)—non-deceitful (in a non-artificial, sincere way); mati—disposition; vaiṣṇavera—of devotees; prati—towards; ei—this; dharma—nature; kabe—when?; pā'ba—I will obtain; kabe—when?; e—this; saṁsāra—of material existence; sindhu—the ocean; pāra—to the farther shore; ha'ye—being; tava—Your; vraja—known as 'Vraja'; pure—to the village; yā'ba—I will go. [4]

(3) I consider myself fortunate to attain the merciful glance of a devotee who is equally disposed towards all beings (who sees Your presence within everything). Attaining their association, I know myself to have become fulfilled.

(4) When will I attain this sincere disposition towards Your devotees? When will I cross over this ocean of material existence and enter Your abode of Vraja?

(1–4) This song is based on the fifth verse of Śrīla Rūpa Goswāmī Prabhu's *Śrī Upadeśāmṛta*:

kṛṣṇeti yasya giri taṁ manasādriyeta
 dikṣāsti chet praṇatibhiś cha bhajantam īsam
 śuśrūṣayā bhajana-vijñam ananyam anya-
 mindādi-śūnya-hṛdam īpsita-saṅga-labdhyā

“One who chants Kṛṣṇa’s Name (the kaniṣṭha-adhikārī) should be honoured within the heart. One who is initiated and engaged in the Lord’s service (the madhyam-adhikārī) should be honoured with obeisance. One who is expert in devotion, who sees nothing apart from Kṛṣṇa, and whose heart is free from the duality of criticising and praising others (the uttam-adhikārī) should be considered most desirable association and honoured through submissive service.”

তোমার বৈষ্ণব, বৈভব তোমার,
 আমারে করুন দয়া ।
 তবে মোর গতি হবে তব প্রতি,
 পা'ব তব পদছায়া ॥৪॥

tomāra vaiṣṇava, vaibhava tomāra,
 āmāre karuṇa dayā
 tabe mora gati, habe tava prati,
 pā'ba tava pada-chhāyā [4]

tomāra—Your; vaiṣṇava—devotee; vaibhava—wealth, glory; tomāra—Your; āmāre—to me; karuṇa—may they do; dayā—mercy; tabe—then; mora—my; gati—movement; habe—will be; tava—Your; prati—towards; pā'ba—I will obtain; tava—Your; pada—of the feet; chhāyā—the shade. [4]

(4) Your devotees are Your wealth. May they bestow mercy upon me; then my destiny will lead me towards You, and I will attain the shade of Your feet.

(1–4) This song is based on the sixth verse of Śrīla Rūpa Goswāmī Prabhu's *Śrī Upadeśāmṛta*:

dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś cha doṣair
 na prākṛtatvam iha bhakta-janasya paśyet
 gaṅgāmbhasāṁ na khalu budbuda-phena-pankair
 brahma-dravatvam apagachchhati nīra-dharmaiḥ

“One should not consider devotees in this world mundane despite the presence of visible faults within their inborn nature and body. The water of the Ganges never loses its spiritual nature despite the fact that it exhibits bubbles, foam, and mud, which naturally appear within river water.”

(৭)

ওহে!

বৈষ্ণব ঠাকুর

দয়ার সাগর,

এ দাসে করুণা করি' ।

দিয়া পদছায়া

শোধ হে আমায়,

তোমার চরণ ধরি ॥১॥

ছয় বেগ দমি'

ছয় দোষ শোধি'

ছয় গুণ দেহ' দাসে ।

ছয় সৎসঙ্গ

দেহ' হে আমারে,

বসেছি সঙ্গের আশে ॥২॥

(7)

ohe!

vaiṣṇava ṭhākura,

dayāra sāgara,

e dāse karuṇā kari'

diyā pada-chhāyā,

śodha he āmāya,

tomāra charaṇa dhari [1]

chhaya vega dami',

chhaya doṣa śodhi',

chhaya guṇa deha' dāse

chhaya sat-saṅga,

deha' he āmāre,

basechhi saṅgera āśe [2]

ohe!—oh!; vaiṣṇava—devotee; ṭhākura—worshippable, topmost; dayāra—of mercy; sāgara—ocean; e—this; dāse—to this servant; karuṇā—mercy; kari'—doing; diyā—giving; pada—of Your feet; chhāyā—the shade; śodha—purify; he—oh!; āmāya—to me; tomāra—Your; charaṇa—feet; dhari—I clasp. [1]

(1) O Vaiṣṇav Ṭhākur! O Ocean of Mercy! Please be merciful to this servant. Give me the shade of your feet and purify me. I clasp hold of your feet.

কৃষ্ণ সে তোমার, কৃষ্ণ দিতে পার,
 তোমার শক্তি আছে ।
 আমি ত' কাঙ্গাল, 'কৃষ্ণ' 'কৃষ্ণ' বলি'
 ধাই তব পাছে পাছে ॥৪॥

kṛṣṇa se tomāra, *kṛṣṇa dite pāra,*
tomāra śakati āchhe
āmi ta' kāṅgāla, *'kṛṣṇa' 'kṛṣṇa' bali',*
dhāi tava pāchhe pāchhe [4]

kṛṣṇa—the Lord; *se*—He; *tomāra*—yours; *kṛṣṇa*—Kṛṣṇa Himself; *dite*—to give; *pāra*—able; *tomāra*—your; *śakati*—power; *āchhe*—is present; *āmi*—I; *ta'*—certainly; *kāṅgāla*—poor; *kṛṣṇa*—the Name of 'Kṛṣṇa'; *kṛṣṇa*—the Name of 'Kṛṣṇa'; *bali'*—saying; *dhāi*—I run; *tava*—your; *pāchhe*—after; *pāchhe*—behind. [4]

(4) Kṛṣṇa is yours. You are able to give Kṛṣṇa; you have that power. I am very poor. Calling, 'Kṛṣṇa!' 'Kṛṣṇa!', I run after you.

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 mahāprasād.

(৮)

হরি হে!

তোমারে ভুলিয়া

অবিদ্যা-পীড়ায়

পীড়িত রসনা মোর ।

কৃষ্ণনামসুধা

ভাল নাহি লাগে,

বিষয়-সুখেতে ভোর ॥১॥

প্রতিদিন যদি

আদর করিয়া

সে নাম কীর্তন করি ।

সিতপল যেন

নাশি' রোগ-মূল

ক্রমে স্বাদু হয়, হরি! ॥২॥

(8)

hari he!

tomāre bhuliyā,

avidyā-pīḍāya,

pīḍita rasanā mora

kṛṣṇa-nāma-sudhā,

bhāla nāhi lāge,

viṣaya-sukhete bhora [1]

prati-dina yadi,

ādara kariyā

se nāma kīrtana kari

sitapala yena,

nāśi' roga-mūla

krame svādu haya, hari! [2]

hari—Lord; he!—oh!; tomāre—about You; bhuliyā—forgetting; avidyā—of ignorance, averse to You; pīḍāya—with the disease jaundice, a condition which makes sweet taste bitter; pīḍita—afflicted; rasanā—tongue; mora—my; kṛṣṇa—of Kṛṣṇa; nāma—the Name; sudhā—nectar; bhāla—good; nāhi—not; lāge—strikes; viṣaya—mundane; sukhete—in happiness; bhora—engrossed. [1]

(1) O Lord! I have forgotten You, and my tongue has become afflicted with the jaundice of ignorance. Engrossed in mundane pleasures, my tongue does not like the nectar of Kṛṣṇa's Name.

(1–4) This song is based on the seventh verse of Śrīla Rūpa Goswāmī Prabhu’s *Śrī Upadeśāmṛta*:

syāt kṛṣṇa-nāma-charitādi-sitāpy avidyā-
 pittopatapta-rasanasya na rochikā nu
 kintv ādarād anudinam khalu saiva juṣṭā
 svādvī kramād bhavati tad-gada-mūla-hantrī

“Alas! Although Kṛṣṇa’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.”

(৯)

হরি হে!

শ্রীরূপ গোসাঞিঃ

শ্রীগুরু-রূপেতে

শিক্ষা দিলা মোর কাণে ।

“জান মোর কথা,

নামের কাঙ্গাল!

রতি পাবে নাম-গানে ॥১॥

কৃষ্ণ-নাম-রূপ-

গুণ-সুচরিত

পরম যতন করি’ ।

রসনা-মানসে

করহ নিয়োগ

ক্রম-বিধি অনুসরি’ ॥২॥

(9)

hari he!

śrī-rūpa-gosāṇi,

śrī-guru-rūpete,

śikṣā dilā mora kāṇe

“jāna mora kathā,

nāmera kāṅgāla!

rati pā’be nāma-gāne [1]

kṛṣṇa-nāma-rūpa-

guṇa-sucharita,

parama yatane kari’

rasanā-mānase,

karaha niyoga,

krama-vidhi anusari’ [2]

hari—Lord; he!—oh!; śrī-rūpa-gosāṇi—Śrīla Rūpa Goswāmī Prabhu; śrī-guru-rūpete—in the form of my spiritual master; śikṣā—instruction; dilā—gave; mora—my; kāṇe—in the ear; jāna—understand; mora—my; kathā—words; nāmera—for the Name; kāṅgāla!—O beggar!; rati—melted-hearted, loving attachment; pā’be—will obtain; nāma—the Name; gāne—for singing. [1]

(1) O Lord! Śrī Rūpa Gosāṇi, in the form of Śrī Guru, spoke these instructions into my ears: “O beggar for the Name! Understand my words and you will attain loving attachment for chanting the Name.

ব্রজে করি' বাস, রাগানুগা হঞ
 স্মরণ-কীর্তন কর ।
 এ নিখিল কাল করহ যাপন,
 উপদেশ-সার ধর" ॥ ৩ ॥

vraje kari' vāsa, rāgānugā hañā,
 smaraṇa kīrtana kara
 e nikhila kāla, karaha yāpana
 upadeśa-sāra dhara" [3]

kṛṣṇa—of Kṛṣṇa; **nāma**—the Names; **rūpa**—Forms; **guṇa**—Qualities; **sucharita** (**aprākṛta-lilā**)—supramundane Pastimes; **parama**—great; **yatane**—with care; **kari'**—doing; **rasanā**—tongue; **mānase**—the mind; **karaha**—do; **niyoga**—engagement; **krama-vidhi**—the gradual process; **anusari'** (**anusaraṇa kariyā**)—following. [2]

vraje—in Vraja; **kari'**—doing; **vāsa**—residence; **rāgānugā** (**nitya-siddha rāgātmika vraja-vāsī janera anugatyā**)—follower of the eternally perfect rāgātmikā devotees who reside in Vraja; **hañā**—becoming; **smaraṇa**—remembering; **kīrtana**—chanting, glorification; **kara**—do; **e**—this; **nikhila**—all; **kāla**—time; **karaha**—do; **yāpana**—spend; **upadeśa**—of instructions; **sāra**—the essence; **dhara**—hold. [3]

(2) “Engage your tongue and mind in chanting and remembering Kṛṣṇa’s Names, Forms, Qualities, and Pastimes with great care, following the gradual process of development.

(3) “Reside in Vraja, become a rāgānugā, and engage in remembrance and kīrtan. Spend all of your time in this way, and cherish this as the essence of all instruction.”

(2) **krama-vidhi**: “The gradual process of development.” This refers to the stages of: śravaṇ-daśā, hearing; varaṇ-daśā, accepting; smaraṇ-daśā, meditating; āpan-daśā, attaining (svarūp-siddhi); and sampatti-daśā, supreme fortune (vastu-siddhi).

(১০)

গুরুদেব!

বড় কৃপা করি’

গৌড়বন মাঝে

গোদ্রুমে দিয়াছ স্থান ।

আজ্ঞা দিলা মোরে

এই ব্রজে বসি’

হরিনাম কর গান ॥১॥

কিন্তু কবে প্রভু,

যোগ্যতা অর্পিবে

এ দাসেরে দয়া করি’ ।

চিত্ত স্থির হবে,

সকল সহিব,

একান্তে ভজিব হরি ॥২॥

(10)

gurudeva!

baḍa kṛpā kari’,

gauḍa-vana-mājhe

godrume diyācha sthāna

ājñā dila more,

ei vraje vasi’,

hari-nāma kara gāna [1]

gurudeva!—O spiritual master!; **baḍa**—great; **kṛpā**—mercy; **kari’**—doing; **gauḍa**—of the land of ‘Gauḍa’, the region where Śrīman Mahāprabhu enacted His Pastimes; **vana**—the forest; **mājhe**—in the midst; **godrume** (**abhinna nandīśvara**)—on the island of ‘Godrum’ (the non-different form of Śrī Nandīśvar); **diyācha**—have given; **sthāna**—a place; **ājñā**—order; **dila**—gave; **more**—to me; **ei**—this; **vraje** (**vraja abhinna navadvīp**)—in Vraja (in Nabadwīp which is non-different from Vraja); **vasi’**—residing; **hari**—of the Lord; **nāma**—the Name; **kara**—do; **gāna**—song. [1]

(1) O Gurudev! You have very mercifully given me a place in Śrī Godrumdwīp amid the forests of Gauḍa, and ordered me: “Reside in this abode which is non-different from Vraja and chant the Lord’s Name.”

শৈশব-যৌবনে, জড়সুখ-সঙ্গে,
 অভ্যাস হইল মন্দ ।
 নিজকৰ্ম্ম-দোষে এ দেহ হইল,
 ভজনের প্রতিবন্ধ ॥ ৩ ॥

kintu kabe prabho, yogyatā arpibe,
 e dāsere dayā kari'
 chitta sthira habe, sakala sahiba,
 ekānte bhajiba hari [2]
 śaiśava-yauvane, jaḍa-sukha-saṅge,
 abhyāsa ha-ila manda
 nija-karma-doṣe, e deha ha-ila,
 bhajanera pratibandha [3]

kintu—but; kabe—when?; prabho—O master; yogyatā—qualification; arpibe—you will give; e—this; dāsere—to the servant; dayā—mercy; kari'—doing; chitta—the heart; sthira—steadfast; habe—will be; sakala—all; sahiba—I will tolerate; ekānte—in a solitary place, sincerely; bhajiba—I will serve; hari—my Lord. [2]

śaiśava—childhood; yauvane—in youth; jaḍa—material; sukha—happiness; saṅge—in association with; abhyāsa—habits; ha-ila—were; manda—bad; nija—own; karma—actions; doṣe—by the fault; e—this; deha—body; ha-ila—became; bhajanera—to devotional service; pratibandha (antarāya, vighna, bādhā)—an obstacle (obstruction, hindrance, impediment). [3]

(2) But when, O master, will you mercifully grant this servant the qualification to do this? Then my heart will become steadfast, I will tolerate everything, and I will serve the Lord sincerely.

(3) In my childhood and youth, I was attached to material happiness and my habits were wicked. Now because of my sins this body has become an impediment to engagement in service.

(১১)

গুরুদেব!

কৃপাবিন্দু দিয়া

কর' এই দাসে

তৃণাপেক্ষা অতি দীন ।

সকল সহনে

বল দিয়া কর'

নিজ মানে স্পৃহাহীন ॥১॥

সকলে সম্মান

করিতে শকতি

দেহ' নাথ! যথাযথ ।

তবে ত' গাইব

হরিনাম সুখে,

অপরাধ হবে হত ॥২॥

(11)

gurudeva!

kṛpā-bindu diyā,

kara' ei dāse,

tṛṇāpekṣā ati dīna

sakala sahane,

bala diyā kara'

nija-māne sṛḥā-hīna [1]

sakale sammāna,

karite śakati,

deha' nātha! yathāyatha

tabe ta' gāiba,

hari-nāma sukhe,

aparādha ha'be hata [2]

gurudeva!—O spiritual master!; kṛpā—of mercy; bindu—a drop; diyā—giving; kara'—please make; ei—this; dāse—to the servant; tṛṇa—blade of grass; apekṣā—more than; ati—very; dīna—humble; sakala—all; sahane—for tolerating; bala—strength; diyā—giving; kara'—please make; nija—own; māne—for honour; sṛḥā—desire; hīna—devoid. [1]

(1) O Gurudev! Give this servant a drop of your mercy and make him more humble than a blade of grass. Give him the strength to tolerate everything, and make him free from any desire for personal honour.

yogyatā—fitness; vichāre—in considering; kichhu—anything; nāhi—not; pāi—I obtain; tomāra—your; karuṇā—mercy; sāra—the essence; karuṇā—merciful; nā—not; haile—if you are; kāḍiyā—crying; kāḍiyā—and crying; prāṇa—life; nā—not; rākhiba—I will maintain; āra—any more. [4]

(4) When I examine my qualifications, I find none. Your mercy is everything. If you are not merciful to me, then, crying incessantly, I will not live any longer.

(1–4) This song is based on the third verse of Śrīman Mahāprabhu’s *Śikṣāṣṭakam*:

ṭṛṇād api sunīchena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

“The Lord’s Name is always to be chanted with more humility than a blade of grass, tolerance like that of a tree, respect for everyone, and without desire for respect from anyone.”

(১২)

গুরুদেব! কবে মোর সেই দিন হবে ।
 মন স্থির করি' নিৰ্জনে বসিয়া
 কৃষ্ণনাম গাব যবে ।
 সংসার-ফুকার কাণে না পশিবে,
 দেহ-রোগ দূরে রবে ॥১॥
 'হরে কৃষ্ণ' বলি' গাহিতে গাহিতে,
 নয়নে বহিবে লোর ।
 দেহেতে পুলক উদিত হইবে,
 প্রেমেতে করিবে ভোর ॥২॥

(12)

gurudeva! kabe mora sei dina ha'be
 mana sthira kari', nirjane vasiyā,
 kṛṣṇa-nāma gāba yabe
 saṁsāra-phukāra, kāṇe nā paśibe,
 deha-roga dūre rabe [1]

gurudeva!—O spiritual master!; kabe—when?; mora—mine; sei—that; dina—day; ha'be—will be; mana—mind; sthira—steady; kari'—doing; nirjane—in a solitary place; vasiyā—residing; kṛṣṇa—of Kṛṣṇa; nāma—the Name; gāba—I will sing; yabe—when; saṁsāra—of the material world; phukāra (kolāhala)—loud shouting (confused noise); kāṇe—in the ear; nā—not; paśibe—will enter; deha—of the material body; roga (smṛti)—disease (remembrance); dūre—far away; rabe—will remain. [1]

(1) O Gurudev! When will that day be mine, when I will steady my mind, reside in a solitary place, and chant Kṛṣṇa's Name? Then all the cacophony of the material world will no longer enter my ears, and the disease of bodily consciousness will remain far away from me.

There are eight primary transformations of spiritual ecstasy (aṣṭa-sāttvika vikār): (1) stambha, stupefaction; (2) sved, perspiration; (3) romāñcha, horripilation; (4) svava-bhed, faltering of the voice; (5) kampa, trembling; (6) vaivarṇya, pallor; (7) aśru, tears; and (8) pralaya (mūrchhā), devastation (fainting).

গৌড়-ব্রজ-জনে ভেদ না হেরিব,
 হইব বরজবাসী ।
 ধামের স্বরূপ স্মুরিবে নয়নে,
 হইব রাধার দাসী ॥৪॥

gauḍa-vraja-jane, bheda nā heriba,
 ha-iba varaja-vāsī
 dhāmera svarūpa, sphuribe nayane,
 ha-iba rādhāra dāsī [4]

gauḍa (śrī-gauḍa-maṇḍala)—of the district of Gauḍa; vraja (śrī vraja-maṇḍala)—of the district of Vraja; jane (parikara, bhagavat pārśada)—the people (retinue, associates of the Lord); bheda—difference; nā—not; heriba—I will see; ha-iba—I will become; varaja (vraja)—of Vraja; vāsī—a resident; dhāmera—of the abode (of Vraja); svarūpa (chidānanda svarūpa)—the true nature (ecstatic spiritual nature); sphuribe—will be manifest; nayane—before my eyes; ha-iba (lābha kariba)—I will become (I will obtain); rādhāra—of Śrīmatī Rādhārāṇī; dāsī (kaiṅkaryā)—a maidservant (servitude). [4]

(4) I will see no difference between the residents of Gauḍa and the residents of Vraja, and I will become a resident of Vraja. The true nature of the Lord’s abode will manifest before my eyes, and I will become Śrī Rādhā’s maidservant.

(4) gauḍa-vraja-jane: “The residents of Gauḍa and the residents of Vraja.” In this connection, Śrīla Narottam Ṭhākura has written in his composition *Prārthanā* (38.3):

śrī-gauḍa-maṇḍala-bhūmi, yebā jāne chintāmaṇi,
 tāra haya vraja-bhūme vāsa

“One who knows the land of Śrī Gauḍa to be made of wish-fulfilling jewels (that is, to be spiritual) resides in the land of Vraja.”

(১৫)

দেখিতে দেখিতে ভুলিব বা কবে
 নিজ-স্থূল-পরিচয় ।
 নয়নে হেরিব ব্রজপুরশোভা
 নিত্য চিদানন্দময় ॥১॥
 বৃষভানুপুরে জনম লইব,
 যাবটে বিবাহ হ'বে ।
 ব্রজগোপী-ভাব হইবে স্বভাব,
 আন-ভাব না রহিবে ॥২॥

(15)

dekhite dekhite, bhuliba vā kabe,
 nija-sthūla-parichaya
 nayane heriba, vraja-pura-śobhā,
 nitya chid-ānanda-maya [1]
 vṛṣabhānu-pure, janama la-iba,
 yāvaṭe vivāha ha'be
 vraja-gopī-bhāva, ha-ibe svabhāva,
 āna-bhāva nā rahibe [2]

dekhite dekhite—immediately; bhuliba—I will forget; vā—[an emphatic particle]; kabe—when?; nija—own; sthūla (jaḍa jagatera)—gross (of the material world); parichaya—identity; nayane—in the eyes; heriba—I will behold; vraja—of Vraja; pura—the village; śobhā—the beauty; nitya—eternal; chit—spiritual; ānanda—ecstasy; maya—consisting of. [1]

vṛṣabhānu—of King Vṛṣabhānu (the father of Śrīmatī Rādhārāṇī); pure—in the village; janama—birth; la-iba—I will take; yāvaṭe (śrī rādhārāṇī

(1) When will I at once forget my gross material identity? Then I will behold before my eyes the beauty of the eternal, spiritual, ecstatic abode of Vraja.

যামুন সলিল

আহরণে গিয়া

বুঝিব যুগল-রস ।

প্রেমমুগ্ধ হ'য়ে

পাগলিনী-প্রায়

গাইব রাধার যশ ॥৪॥

yāmuna-salila-

āharaṇe giyā,

bujhiba yugala-rasa

prema-mugdha ha'ye,

pāgalinī-prāya,

gāiba rādhāra yaśa [4]

yāmuna—of the river Yamunā; salila—water; āharaṇe—to collect; giyā—going; bujhiba—I will understand; yugala—of the Divine Couple; rasa—ecstatic relationship; prema—with divine love; mugdha—overwhelmed; ha'ye—becoming; pāgalinī—madwoman; prāya—almost; gāiba—I will sing; rādhāra—of Śrī Rādhā; yaśa—the glories. [4]

(3) When will I attain, by the mercy of Śrī Rādhā (Śrī Guru), my eternal name, eternal body, eternal dress, and the path of Kṛṣṇa-prema?

(4) Then as I collect water from the river Yamunā, I will have realisations about the Divine Couple's loving relationship. I will become overwhelmed with prema and sing Śrī Rādhā's glories like a madwoman.

“When will I be born as a daughter in the home of an Āhirī cowherd man in the village of Vṛṣabhānu? When will I be married in the village of Yāvaṭ? When will I reside there (and serve Śrī Rādhā's intimate friends)?”

(3) *nija-siddha-deha ... kṛṣṇa-prema-prakaraṇa*: “When will I obtain ... the path of Kṛṣṇa-prema?” Śrīla Bhakti Vinod Ṭhākura has described this path in further detail in his *Śrī Hari-nāma-chintāmaṇi* as follows:

“A practitioner whose natural propensity is to pursue a relationship of amorous love (madhura-rasa) with the Lord must accept the practice of subservience (ānugatyā) to a Vraja-gopī. If he does not accept the nature of a Vraja-gopī, he will not become qualified for a relationship of amorous love with the Lord. When a practitioner accepts the eleven aspects of a Vraja-gopī’s the nature (bhāva), he will attain the position of a Vraja-gopī.

“The eleven aspects of a Vraja-gopī’s nature are: (1) sambandha: relationship in madhura-rasa; (2) vayas: age; (3) nām: name; (4) rūpa: form; (5) yūtha-praveś: group of girlfriends; (6) veś: dress; (7) ājnā: duties; (8) vāsa-sthān: place of residence; (9) sevā: service to Śrīmatī Rādhārāṇī; (10) parākāṣṭhā: paramount aspiration; and (11) pālya-dāsī-bhāva: 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-gopī-bhāva.”

(১৬)

বৃষভানুসুতা-

চরণ-সেবনে

হইব যে পাল্যদাসী ।

শ্রীরাধার সুখ

সতত সাধনে

রহিব আমি প্রয়াসী ॥১॥

(16)

vṛṣabhānu-sutā-

charaṇa-sevane,

ha-iba ye pālya-dāsī

śrī-rādhāra sukha,

satata sādhanē,

rahiba āmi prayāsī [1]

vṛṣabhānu—of Vṛṣabhānu; sutā—of the daughter; charaṇa—feet; sevane—in the service; ha-iba—I will become; ye—which; pālya—to be maintained; dāsī (nitya-siddhā sakhī-gaṇa āśritā)—maidservant (sheltered maidservant of the eternal, spiritual girlfriends of Śrīmatī Rādhārāṇī); śrī-rādhāra—of Śrī Rādhā; sukha—happiness; satata—always; sādhanē—in pursuits; rahiba—will remain; āmi—I; prayāsī—one who endeavours. [1]

(1) I will become a maintained maidservant engaged in the service of Vṛṣabhānu Sutā’s feet and constantly endeavour for Her happiness.

(1) pālya-dāsī: “A maintained maidservant.” Śrīla Raghunāth Dās Goswāmī has described the mood (bhāva) of a pālya-dāsī in his composition *Vraja-vilāsa-stava* (29):

sāndra-prema-rasaiḥ plutā priyatayā prāgalbhyam āptā tayoh
prāṇa-preṣṭha-vayasyayor anudinam līlabhisāram kramaiḥ
vaidagdhyena tathā sakhīm prati sadā mānasya śikṣām rasair
yeyam kārayatīha hanta lalitā grhṇātu sā mām gaṇaiḥ

Śrīla Bhakti Vinod Ṭhākura has translated this verse in his *Jaiva-dharma* as follows: “Śrī Lalitā Devī, steeped in intense divine love, and impudent as an expression of her affection, makes daily arrangements

সখীগণ মম

পরম-সুহৃৎ,

যুগল-প্রেমের গুরু ।

তদনুগ হ'য়ে

সেবিব রাখার

চরণ-কলপ-তরু ॥ ৩ ॥

sakhī-gaṇa mama

parama-suhṛt,

yugala-premera guru

tad anuga ha'ye,

seviba rādhāra

charaṇa-kalapa-taru [3]

sakhī—of girlfriends; gaṇa—group; mama—my; parama—supreme; suhṛt—the well-wishers; yugala—of the Divine Couple; premera—of divine love; guru—guardians, instructors; tad—of them; anuga—the follower; ha'ye—being; seviba—I will serve; rādhāra—of Śrī Rādhā; charaṇa—of the feet; kalapa-taru—the wish-fulfilling tree. [3]

(3) Śrī Rādhā's girlfriends are my greatest well-wishers. They are my Gurus who teach me about the Divine Couple's prema. As their follower, I will serve the wish-fulfilling tree of Śrī Rādhā's feet.

Kṛṣṇa, you should be more eager to engage in the loving service (dāsyā-prema) of Śrī Rādhikā than the loving service of Śrī Kṛṣṇa. This is known as *sevā*. Your only *sevā* is to engage in Śrī Rādhā's service during all eight periods of the day (aṣṭa-kālīn)."

(3) sakhī-gaṇa ... kalpa-taru: "Śrī Rādhā's girlfriends are my Gurus ... As their follower, I will serve Śrī Rādhā." This practice of subservience unto Śrī Rādhā's girlfriends has been explained by Śrīla Raghunāth Dās Goswāmī Prabhu in his *Vraja-vilāsa-stava* (38):

tāmbūlarpaṇa-pāda-mardana-payo-dānābhisārādibhir
vṛndāraṇya-maheśvarīm priyatayā yās toṣayanti priyāḥ
praṇa-preṣṭha-sakhī-kulād api kilāsaṅkochitā bhūmikāḥ
kelī-bhūmiṣu rūpa-mañjarī-mukhās tā dāsikāḥ samśraye

anādṛtyodgītām api muni-gaṇair vaiṇika-mukhaiḥ
 pravīṇāṁ gāndharvām api cha nigamais tat-priyatamām
 ya ekaṁ govindaṁ bhajati kapaṭī dāmbhikatayā
 tad-abhyarṇe śīrṇe kṣaṇam api na yāmi vratam idam

“I never, even for a moment, go near the impure vicinity of a conceited charlatan who worships Śrī Govinda alone, having disregarded His dearest beloved Śrīmatī Gāndharvā, whose super-excellent glories are sung throughout all the scriptures by the great sages headed by the vīṇā player Nārad Muni. This is my solemn vow.”

Śrīla Bhakti Vinod Ṭhākur expresses the same conviction in the ninth verse of his *Svaniyama-dvādaśakam*:

arādhaṁ govindaṁ bhajati nitarām dāmbhikatayā
 tad-abhyāse kintu kṣaṇam api na yāmi vratam idam

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

বিজ্ঞপ্তি Vijñapti

Prayer of Heartfelt Hankinging

কবে হবে বল সে দিন আমার ।
(আমার) অপরাধ ঘুচি' শুদ্ধ নামে রুচি
কৃপা-বলে হবে হৃদয়ে সঞ্চার ॥১॥
তৃণাধিক হীন কবে নিজে মানি,
সহিষ্ণুতা-গুণ হৃদয়েতে আনি'
সকলে মানদ, আপনি অমানী,
হয়ে আশ্বাদিব নাম-রস-সার ॥২॥

kabe ha'be bala se dina āmāra
(āmāra) aparādha ghuchi', śuddha nāme ruchi,
krpā-bale ha'be hṛdaye sañchara [1]
tṛṇādhika hīna, kabe nije māni,
sahiṣṇutā-guṇa hṛdayete āni'
sakale mānada, āpani amānī,
ha'ye āśvādiba nāma-rasa-sāra [2]

kabe—when?; ha'be—will be; bala—please tell; se—that; dina—day; āmāra—mine; aparādha—offences; ghuchi'—dispelling; śuddha—pure; nāme—for the Name; ruchi (anurāga)—taste (deep loving attachment); krpā (nāma vā guru krpā)—of mercy (of the mercy of the Name, or, of the mercy of Śrī Guru); bale—by the power; ha'be—will be; hṛdaye—in my heart; sañchara—infused. [1]

tṛṇa—a blade of grass; adhika—more than; hīna—low; kabe—when?; nije—towards myself; māni—considering; sahiṣṇutā—of tolerance; guṇa—the quality;

(1) Please tell me, when will that day be mine when my offences will be dispelled and taste for the pure Name will be infused within my heart by the power of mercy?

(কবে) করিতে শ্রীকৃষ্ণ- নাম উচ্চারণ
 পুলকিত দেহ গদগদ বচন ।
 বৈবর্ণ্য-বেপথু হবে সংঘটন
 নিরন্তর নেত্রে ব'বে অশ্রুধার ॥৪॥

(kabe) karite śrī-kṛṣṇa- nāma uchchāraṇa,
 pulakita deha gadgada vachana
 vaivarṇya-vepathu, ha'be saṁghaṭana,
 nirantara netre va'be aśru-dhāra [4]

kabe—when?; karite—in doing; śrī-kṛṣṇa—of Śrī Kṛṣṇa; nāma—the Name; uchchāraṇa—expression aloud; pulakita—horripilation; deha—body; gadgada—choked up; vachana—utterances; vaivarṇya—turning; vepathu—trembling; ha'be—will be; saṁghaṭana—occurrence; nirantara—incessantly; netre—in the eyes; va'be—will flow; aśru—of tears; dhāra—streams. [4]

(3) When will I declare that I do not desire wealth, followers, erudition, beautiful women, or any other bodily pleasure? O Gaurahari! Birth after birth, please give me unconditional devotion to Your feet.”

(3) dhana jana āra ... charaṇe tomāra: “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 Śrīman Mahāprabhu's *Śikṣāṣṭakam*:

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, kāma, or mokṣa). Birth after birth, I desire only unconditional devotion to You.”

kṛṣṇera saṁsāra kara chhāḍi' anāchāra
jīve dayā kṛṣṇa-nāma sarva-dharma-sāra

“Abandon sinful behaviour and dedicate your family life to Kṛṣṇa. Being merciful to all souls by practicing Kṛṣṇa-nām-saṅkīrtan is the essence of all religion.”

श्रीनाम-माहात्म्य

Śrī Nāma-Māhātmya

The Glories of the Name

कृष्णनाम धरे कत बल ।
विषयवासनानले, मोर चित्त सदा ज्वले,
रवितप्त मरुभूमि-सम ।
कर्णरन्ध्र पथ दिया, हृदि माये प्रवेशिया
वरिषय सुधा अनुपम ॥१॥

kṛṣṇa-nāma dhare kata bala
viṣaya-vāsanānale, mora chitta sadā jvale,
ravi-tapta maru-bhūmi-sama
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā,
variṣaya sudhā anupama [1]

kṛṣṇa—of Kṛṣṇa; *nāma*—the Name; *dhare*—bears; *kata*—how much?; *bala*—power; *viṣaya*—mundane; *vāsanā*—of desire; *anale*—in the fire; *mora*—my; *chitta*—heart; *sadā*—always; *jvale*—burns; *ravi*—by the sun; *tapta*—burned; *maru*—desert; *bhūmi*—land; *sama*—like; *karṇa*—of the ears; *randhra*—of the holes; *patha*—the pathway; *diyā*—through; *hṛdi*—in the heart; *mājhe*—in the middle; *praveśiyā*—entering; *variṣaya* (*varṣaṇa kare*)—showers; *sudhā*—nectar; *anupama* (*atulanīya*)—unequalled (incomparable). [1]

(1) How much power does Kṛṣṇa's Name possess? My heart constantly burns in the fire of mundane desire like a desert scorched by the blazing sun. The Name enters the core of my heart through the gateway of my ears (upon being transmitted to me by Śrī Guru) and showers incomparable nectar.

লইহু আশ্রয় যা'র, হেন ব্যবহার তা'র,
 বলিতে না পারি এ সকল ।
 কৃষ্ণনাম ইচ্ছাময়, যাহে যাহে সুখী হয়,
 সেই মোর সুখের সম্বল ॥৫॥

la-inu āśraya yā'ra, hena vyavahāra tā'ra,
 varṇite nā pāri e sakala
 kṛṣṇa-nāma ichchhā-maya, yāhe yāhe sukhī haya,
 sei mora sukhera sambala [5]

chitte—in the heart; varṣe—showers; sudhā (amṛta)—nectarean; drava (rasa)—liquid (juice); more—to me; ḍāre (ḍhāilyā deya)—submerges; premera—of divine love; sāgare—in an ocean; kichhu—anything; nā—not; bujhite—to know; dila—allowed; more—to me; ta'—certainly; vātula—madman; ka-ila—made; mora—my; chitta—heart; vitta—wealth; saba—all; hare—steals. [4]

(4) Although making such a severe disturbance externally, Kṛṣṇa's Name showers nectar upon my heart and submerges me in an ocean of prema. Kṛṣṇa's Name has prevented me from understanding anything, made me a madman, and stolen my heart and wealth.

(4) **mora chitta-vitta saba hare:** “Stolen my heart and wealth.” Śrīla Bilvamaṅgal Ṭhākura describes this:

advaita-vīthī-pathikair upāsyāḥ
 svānanda-simhāsana-labdha-dikṣāḥ
 śaṭhena kenāpi vyaṁ haṭhena
 dāsī-kṛtā gopa-vadhū-ṣṭhena

(Śrī Bhakti-rasāmṛta-sindhu: 3.1.44)

“Although consecrated on the throne of self-satisfaction and worshipped by wanderers on the path of non-dualism, I have been forcibly converted into a maidservant by some deceitful hunter of cowherd men's wives.”

প্রেমের কলিকা নাম, অদ্ভুত রসের ধাম,
 হেন বল করয়ে প্রকাশ ।
 ঈষৎ বিকশি' পুনঃ দেখায় নিজ রূপগুণ,
 চিত্ত হরি' লয় কৃষ্ণপাশ ॥ ৬ ॥

premera kalikā nāma, adbhūta rasera dhāma,
 hena bala karaye prakāśa
 īṣat vikaśi' punaḥ, dekhāya nija-rūpa-guṇa,
 chitta hari' laya kṛṣṇa-pāśa [6]

la-inu—I took; āśraya—shelter; yā'ra—of whom; hena—such; vyavahāra—behaviour; tā'ra—of Him; varṇite—to describe; nā—not; pāri—I am able; e—this; sakala—all; kṛṣṇa—of Kṛṣṇa; nāma—the Name; ichchhā—desire; maya—made of; yāhe—with which; yāhe—with whom; sukhī—happy; haya—becomes; sei—that, they; mora—my; sukhera (sādhānera)—of happiness (of endeavour to serve Him); sambala (upakaraṇa)—means (ingredients). [5]

premera—of divine love; kalikā (kuṅḍi)—the bud; nāma—the Name; adbhūta—wonderful; rasera—of nectar; dhāma (ādhāra)—abode (reservoir); hena—such; bala—power; karaye—does; prakāśa—manifestation; īṣat (svalpa)—slightly; vikaśi' (ātma-prakāśa kariyā)—blossoming (revealing Himself); punaḥ—again, further; dekhāya—shows; nija—own; rūpa—form; guṇa—and qualities; chitta—heart; hari'—stealing; laya—takes; kṛṣṇa—of Kṛṣṇa; pāśa—the side. [6]

(5) Such is the behaviour of the Name of whom I have taken shelter. I am not able to describe all this. Howsoever Kṛṣṇa's whimsical Name becomes pleased—that is my means of happiness (the basis of my endeavour to serve Him).

(6) As a bud of the flower of prema, the Name, the abode of wondrous rasa, manifests such power! Upon blossoming slightly further, the Name shows me His personal form and qualities, steals my heart, and takes me to Kṛṣṇa's side.

But somehow, by the grace of Sādhu and Guru, the Name of Kṛṣṇa with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar.

New hope is aroused by that sound. Then by force, it comes from the heart towards the tongue. Not that by the endeavour of my tongue I am producing that sound—no. What came from the heart of a saint through my ear entered my heart, and that forcibly appeared upon my tongue and began to dance. That is the Name proper. It descends from above. It cannot be produced by the material form of this tongue. Its source is above.

And through an agent of the Absolute it comes through the ear to the heart. From the heart it gathers some sympathy, then the Name of Kṛṣṇa forcibly appears on the tongue and begins to dance. With great force it comes to the end of the tongue, and that sweet sound begins its dancing.

The real effects of the Divine Name have been described here. If it is a living and real Name, the voice will be choked up, there will be shivering in the body, and the legs will be unable to stand. Sometimes tears will flow in a current on the body, and one's hairs will stand on end. Sometimes changes of colour will be found in the body, and we will be unable to find any trace of the mind or consciousness. We may fall in a swoon, the whole body and mind will appear as if it is being attacked, shivering and influenced in different ways. Apparently it may seem that so many troubles are created in the body and mind, but the real heart is overflowing with a particular kind of strange, sweet juice.

At that point Bhakti Vinod says: "I am in an ocean of nectar. My whole existence is within an ocean of nectar-ean liquid. I am beside myself. I can't understand where I am. Where am I? What is this? What is all about me? It has

almost made me mad. Am I a madman? Where is my past experience, my seriousness, my gravity? Where are they? What am I?

“I have been converted wholesale by a foreign thing. I am a doll in the hands of a great force, which is also so affectionate to me. I can’t ascertain how it is possible that by my faith I have entered this great, unknown environment, unexperienced before.

“And at last I find that I am captivated. My entire being, within and without, has been captured by a particular sweet force. I can’t help being prey to such a sweet power. I can’t give any proper description of this. I came to take shelter under Him and accept Him as my guardian; now at His hand I am being dealt with in such a merciless and despotic way. Still, I feel that everything is very pleasing, beyond my experience. What is this?

“I can’t resist anymore. I am fully captured. Let my fate go anywhere. I can’t come out. I am a captive in the hand of a sweet friend; my whole independence is gone. There is no way left to me but to surrender. I am unable to describe my real position. I find that He’s an autocrat. Whatever He likes to do, He will do. Since it is not possible for me to give any resistance, I must surrender. Let me also cooperate with whatever He is pleased to do. Otherwise, what can I do? I am helpless.

“Sometimes I find that the sweetness of the Name is condensed like a blossoming flower, and very wonderful streams of sweet current are flowing from it. The Name contains so many sweet variegated forms of current within Him, and He is wonderfully expressing Himself in different ways. Sometimes He emanates a peculiar type of colour and figure, and disappears.

“So many charming aspects are shown as if to my eyes within, and He forcibly takes me to surrender at the foot

of that altar. He shows Himself in His full-fledged form in Vṛndāvan, in His Vraja-līlā, with Rādhārāṇī, and He takes me there. I find that I am in the midst of His peculiar, very sweet and loving paraphernalia. And He says, ‘You see! I have so many wonderful things. This is your home. I am not merely imagination, but concrete reality. You will find here that the environment is very favourable and sweet. You are to live here.’

“I see there that He is dealing in different ways with His associates, in different rasas. And I find that I have another body that has emerged from my previous one, and that has a permanent place here in His service. Such a new life I find here. And then I find ultimately that all consideration of my past life and experience has vanished. And it is true—my real life is here. This is proper, and that was a sham. That life has vanished.

“Then I find that chanting the Name gives me new encouragement, a new prospect, and new hope. Whatever we want, whatever is our internal demand, it is supplied by the Name. If we take the Name, all our internal hankerings will be fulfilled. It is eternal. It is the purest of the pure. And it is full of ecstasy. Now I find that I have been completely converted.

“Now my innermost hankering is this: let whatever is against this sweet Name vanish eternally from the world. If anything is in opposition to this sweet life, let it vanish. And if necessary, I will give my life to make it disappear from the world forever. Then others will be able to enjoy it at their free will. No hindrance should come to that fulfilment of life. It has no parallel, no equal; it is second to nothing. So, everyone may come to this plane of realisation, and, if necessary, I will sacrifice myself to finish any opposition, so that all can smoothly, peacefully, and without any danger, enjoy this absolute, sweet, and blissful life.”]

Śaraṇāgatera Prārthanā

Prayers of Surrendered Souls

tava dāsyā-sukhaika-saṅginām
bhavaneṣv astv api kīṭa-janma me
itarāv asatheṣu mā sma bhūd
api me janma chaturmukhātmanā
(*Stotra-ratna: 55*)

“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 Brahmā, among those who are averse to You.”

kāmādinām kati na katidhā pālitā durnideśās
teṣām jātā mayi na karuṇā na trapā nopaśāntiḥ
utsṛjyātān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyuṅkṣv ātma-dāsyē
(*Śrī Bhakti-rasāmṛta-sindhu: Paśchima-vibhāga, 2.35*)

“O Lord, I have obeyed the wicked dictates of lust, anger, and so on, for so long and in so many ways! Yet they have never taken pity upon me, and I have never felt shame or satisfaction! O Lord of the Yadus, now I have abandoned them and attained proper consciousness: I have surrendered unto You, the abode of fearlessness. Please engage me in Your service.”

naitan manas tava kathāsu vikuṅṭha-nātha
samprīyate durita-duṣṭam asādhu tīvram
kāmāturaṁ harṣa-śoka-bhayaiṣaṅgārtam
tasmin katham tava gatim vimṛṣāmi dīnah*
(*Śrīmad Bhāgavatam: 7.9.39*)

durita-dūṣita mana asādhu mānasa
kāma-harṣa-śoka-bhaya-eṣaṅgāra vaśa

* The remaining Sanskrit verses in this section are accompanied by Bengali verse translations from Śrīla Bhakti Vinod Ṭhākura's *Bhajana-rahasya*. These Bengali verses have been translated into English prose.

tava kathā-rati kise ha-ibe āmāra?
kise kṛṣṇa tava līlā kariba vichāra?

“My mind is sinful, polluted, and dishonest. It is controlled by lust, pleasure, lamentation, fear, and desire. How will I obtain loving attachment for discussions about You? O Kṛṣṇa, how will I reflect upon Your Pastimes?”

jihvaikato 'chyuta vikarṣati māvitṛpto
śīśno 'nyatas tvag-udaram śravaṇam kutaśchit
ghrāṇo 'nyataś chapala-dṛk kva cha karma-śaktir
bahvyaḥ sapatnya iva geḥa-patim lunanti
(Śrīmad Bhāgavatam: 7.9.40)

jihvā ṭāne rasa prati upastha kadarthe
udara bhojane ṭāne viṣama anarthe
charma ṭāne śayyādite, śravaṇa kathāya
ghrāṇa ṭāne surabhite, chakṣu dṛṣye yāya
karmendriya karme ṭāne, bahu-patnī yathā
grha-pati ākarṣaya mora mana tathā
emata avasthā mora śrī-nanda-nandana
ki-rūpe tomāra līlā kariba smaraṇa?

“Like a householder pulled in different directions by each of his wives, my mind is pulled by the tongue towards tastes, by the genitals towards perversion, by the belly towards eating, by the skin towards a comfortable bed, by the ears towards discussions, by the nose towards fragrances, by the eyes towards sights, and by the senses of action towards their respective functions. Such is my predicament, O Nanda Nandan! How shall I remember Your Pastimes?”

tadastu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraśchām
yenāhameko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam
(Śrīmad Bhāgavatam: 10.14.30)

ei brahma-janmei vā anya kona bhave
 paśu-pakṣī haye janmi tomāra vibhave
 ei mātra āśā tava bhakta-gaṇa saṅge
 thāki tava pada-sevā kari nānā raṅge

“In this birth as Brahmā, or in another life born as an animal or bird by Your will, I desire only to remain in the association of Your devotees and to engage in various ways in the service of Your feet.”

ko nv īśa te pāda-saroja-bhājām
 sudurlabho ’rtheṣu chaturṣv apīha
 tathāpi nāhaṁ pravṛṇomi bhūman
 bhavat-padāmbhoja-niṣevaṇotsukaḥ
 (Śrīmad Bhāgavatam: 3.4.15)

kṛṣṇa, tava pāda-padme bhakti āchhe yāra
 chatur-varga madhye kibā aprāpya tāhāra
 tathāpi tomāra pada-sevā mātra chāi
 anya kona arthe mora prayojana nāi

“O Kṛṣṇa, which of the four ends (dharma, artha, kāma, and mokṣa) remain unattainable for one who has devotion to Your lotus feet? Still, I desire only the service of Your feet; I have no need for any other end.”

na kāmāye nātha tad apy ahaṁ kvachin
 na yatra yuṣmach-charaṇāmbujāsavaḥ
 mahattamāntar-hṛdayān mukha-chyuto
 vidhatsva karṇāyutam eṣa me varaḥ
 (Śrīmad Bhāgavatam: 4.20.24)

yāhāte tomāra pada-sevā-sukha nāi
 sei vara āmi nātha kabhu nāhi chāi
 bhaktera hṛdaya haite tava gaṇa-gāna
 śunite ayuta karṇa karaha vidhāna

“I never desire any benediction which does not grant the joy of service to Your feet. O Lord! Grant me ten thousand ears to hear the narrations of Your glories from the hearts of Your devotees.”

na nāka-pṛṣṭham na cha pārameṣṭhyam
 na sārva-bhaumaṁ na rasādhipatyam
 na yoga-siddhīr apunar-bhavaṁ vā
 samañjasa tvā virahasya kāṅkṣe
 (*Śrīmad Bhāgavatam: 6.11.25*)

svarga, parameṣṭhi-sthāna, sārvabhauma-pada
 rasātala-ādhipatya, yogera sampada
 nirvāṇa ityādi yata chhāḍi’ sevā tava
 nāhi māgi, e mora pratijñā akaitava

“O Ultimate Principle, I do not desire residence in the heavenly planets, the post of Brahmā, dominion over the Earth, rule of the hellish planets, the powers produced by yoga practice, liberation from the material world, or any other such end, if I have to give up Your service. This is my sincere promise.”

aham hare tava pādaika-mūla
 dāsānudāso bhavitāsmi bhūyaḥ
 manaḥ smaretāsu-pater guṇāṁs te
 grṇita vāk karma karotu kāyaḥ
 (*Śrīmad Bhāgavatam: 6.11.24*)

chhinu tava nitya-dāsa, gale bādhi’ māyā-pāśa,
 saṁsāre pāinu nānā kleśa
 ebe punaḥ kari’ āśa, hañā tava dāsera dāsa,
 bhaji’ pāi tava bhakti-leśa
 prāṇeśvara tava guṇa, smaruka mana punaḥ punaḥ,
 tava nāma jihvā karuka gāna
 karadvaya tava karma, kariyā labhuka śarma,
 tava pade śāpinu parāṇa

“I was Your eternal servant but I became bound around the neck by the ropes of māyā and suffered in various ways within this material world. Now again I am hoping that by becoming the servant of Your servants and serving You, I may attain some trace of devotion. O Lord of my heart, may my mind perpetually remember Your glories. May my tongue chant Your Name. May I obtain fulfilment by engaging my hands in Your service. I have offered my heart at Your feet.”

Śrī Śrī Hari-Guru-Vaiṣṇava-Vandanā

Prayers unto Śrī Hari, Śrī Guru, and the Vaiṣṇavas

vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavānś cha
śrī-rūpam sāgrajātam saha-gaṇa-raghunāthānvitam tam sa-jīvam
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-chaitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitānś cha

vande—offer obeisance; aham—I; śrī-guroḥ—of my initiating spiritual master and instructing spiritual masters; śrī-yuta—beautiful, glorious, divine; pada-kamalam—unto the lotus feet; śrī-gurūn—unto the spiritual masters of the Brahma-Mādhva-Gauḍīya paramparā; vaiṣṇavān—unto all of the Lord's devotees within all universal ages (unto all devotees of the past, present, and future); cha—and; śrī-rūpam—unto Śrīla Rūpa Goswāmī Prabhu; sa—along with; agra-jātam—his elder brother Śrīla Sanātan Goswāmī Prabhu; saha—along with; gaṇa—his devoted followers, all the devotees of the Rūpānuga sampradāya; raghunātha—Śrīla Raghunāth Dās Goswāmī; anvitam—along with; tam—him, Śrīla Rūpa Goswāmī Prabhu; sa—along with; jīvam—Śrīla Jīva Goswāmī Prabhu; sa—along with; advaitam—Śrī Advaita Āchārya Prabhu; sa—along with; avadhūtam—Śrī Nityānanda Prabhu; parijana—His associates (Śrī Gadādhara Paṇḍit, Śrī Śrīvās Thākura, and so forth); sahitam—along with; kṛṣṇa-chaitanya-devam—the Supreme Lord Śrīman Mahāprabhu; śrī-rādhā-kṛṣṇa—of Śrī Śrī Rādhā-Kṛṣṇa; pādān—unto the feet; saha—along with; gaṇa—all Their associates (Their sakhīs and attendant mañjarīs); lalitā—Śrī Lalitā Devī; śrī-viśākhā—Śrī Viśākhā Devī; anvitān—along with; cha—and.

I offer my obeisance unto the lotus feet of my initiating Guru, all of my instructing Gurus, all of the Gurus within the disciplic succession, and all of the Lord's devotees. Next, I offer my obeisance unto Śrīla Rūpa Goswāmī Prabhu, Śrīla Sanātan Goswāmī Prabhu, Śrīla Raghunāth Dās Goswāmī Prabhu, Śrīla Jīva Goswāmī Prabhu, and all of Śrīla Rūpa Goswāmī Prabhu's associates and followers. Thereafter, I offer my obeisance unto Śrī Chaitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita Prabhu, and all of Śrī Chaitanya Mahāprabhu's associates. Finally, I offer my obeisance unto the feet of Śrī Śrī Rādhā-Kṛṣṇa, Śrī Lalitā Devī, Śrī Viśākhā Devī, and all of Their associates.

**om ajñāna-timirāndhasya jñānāñjana-śalākayā
chakṣur unmilitam yena tasmai śrī-gurave namaḥ**

om—[prayerful address]; ajñāna—of ignorance; timira—by the darkness; andhasya—of one who is blind; jñāna—of knowledge; añjana—the collyrium (eye-salve); śalākayā—pencil for applying collyrium; chakṣuḥ—my eyes; unmilitam—opened; yena—by whom; tasmai—unto him; śrī-gurave—unto my spiritual master; namaḥ—I offer obeisance.

I offer my obeisance unto Śrī Gurudev, who has opened my eyes, which were blinded by the darkness of ignorance, with the salve of divine knowledge.

**pūjya-śrī-guru-varga-vandita-mahābhāvānvitāyāḥ sadā
paurvāparya-paramparā-prachalita-prājya-pramūrtākṛteḥ
bhakter nirmala-nirjharasya nibhṛtam samrakṣakam sādaram
vande śrī-gurudevam ānata-śirā āchārya-varyam nijam**

pūjya—worshippable; śrī-guru—of spiritual masters; varga—group; vandita—worshipped; mahābhāva—with supreme ecstatic devotion; anvitāyāḥ—from She who is endowed (Śrīmatī Rādhārāṇī); sadā—always; paurva—from former; aparya—to latter; paramparā—disciplic succession of spiritual masters, the Rūpānuga sampradāya; prachalita—set in motion; prājya—grand; pramūrta—of the manifestation; ākṛteḥ—from the form; bhakteḥ—of devotion; nirmala—pure, spotless; nirjharasya—of the waterfall; nibhṛtam—faithful; samrakṣakam—guardian; sādaram—respectful, affectionate, prema-imbued; vande—I offer my obeisance; śrī-gurudevam—my spiritual master; ānata—bowed; śirā—with head; āchārya—of exemplary spiritual teachers; varyam—best; nijam—my own.

I bow my head in obeisance to my Gurudev, the best of Āchāryas, Śrīla Bhakti Nirmal Āchārya Mahārāj. He is the ever vigilant, stalwart guardian of the current of pure devotion, whose highest form eternally flows from our most worshippable Śrī Rūpānuga Guru-varga in their exclusive dedication to Mahābhāva, Śrīmatī Rādhārāṇī.

**gurvābhīṣṭa-supūrakam guru-gaṇair āśiṣa-sāmbhūṣitam
chintyāchintya-samasta-veda-nipuṇam śrī-rūpa-panthānugam
govindābhidham ujjvalam vara-tanuṁ bhakty anvitam sundaram
vande viśva-guruṁ cha divya-bhagavat-premṇo hi bīja-pradam**

guru—of his spiritual master; **ābhīṣṭa**—desires; **supūrakam**—fulfilling; **guru**—of his spiritual master; **gaṇaiḥ**—associates; **āśīṣa**—blessings; **sambhūṣitam**—fully adorned; **chintya**—conceivable; **achintya**—inconceivable; **samasta**—all; **veda**—knowledge, aspects of the Vedic scriptures; **nipuṇam**—expert; **śrī-rūpa**—of Śrīla Rūpa Goswāmī Prabhu; **panthā**—the path; **anugam**—(pre-eminent) follower; **govinda**—‘Govinda’—Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj; **abhidham**—named; **ujjvalam**—effulgent, divine; **vara**—exalted; **tanuṁ**—form; **bhakti**—devotion; **anvitam**—infused; **sundaram**—beauty; **vande**—I offer my obeisance; **viśva**—of the universe; **gurum**—spiritual master; **cha**—and; **divya**—divine; **bhagavat**—of the Supreme Lord; **preṅṅaḥ**—of divine love; **hi**—certainly; **bīja**—seed; **pradam**—bestower.

I offer my obeisance unto he who perfectly fulfils his Gurudev’s most cherished desires; who is fully adorned with the blessings of his Gurudev’s associates; who is expert in all aspects of Vedic knowledge, both conceivable and inconceivable; who is the pre-eminent follower of Śrīla Rūpa Goswāmī Prabhu’s line; who is known as ‘Govinda’—Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj; whose beautiful, effulgent, exalted form is infused with pure devotion; who is the Guru of the entire universe; and who is the giver of the seed of divine love for the Supreme Lord.

**devaṁ divya-tanuṁ suchanda-vadanam bālārka-chelāñchitam
sāndrānanda-puram sad-eka-varanam vairāgya-vidyāmbudhim
śrī-siddhānta-nidhim subhakti-lasitam sārasvatānām varam
vande tam śubhadam mad-eka-śaraṇam nyāsīśvaram śrīdharam**

devam—lord; **divya**—divine; **tanum**—form; **suchanda**—most pleasing; **vadanam**—speaking; **bālārka**—of the newly risen sun; **chela**—with garments; **añchitam**—adorned; **sāndra**—intense; **ānanda**—of ecstasy; **puram**—abode; **sad**—of the sādhus; **eka**—one; **varanam**—choice; **vairāgya**—of renunciation; **vidyā**—of knowledge; **ambudhim**—ocean; **śrī-siddhānta**—of perfect conclusions; **nidhim**—reservoir; **subhakti**—with pure, highly advanced devotion; **lasitam**—resplendent; **sārasvatānām**—of the followers of Śrīla Bhakti Siddhānta Sarasvatī Thākur; **varam**—the best; **vande**—I offer my obeisance; **tam**—unto him; **śubhadam**—bestower of goodness; **mad**—my; **eka**—sole; **śaraṇam**—shelter; **nyāsī**—of all tridaṇḍī sannyaśīs; **īśvaram**—leader, master; **śrīdharam**—Śrīla Bhakti Rakṣak Śrīdhar

Dev-Goswāmī Mahārāj, the carrier of the current of pure devotion to Śrīmatī Rādhārāṇī flowing through Śrīla Rūpa Goswāmī Prabhu.

I offer my obeisance unto my lord, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj, whose speech is most pleasing; whose divine form is adorned with garments the colour of the newly-risen sun; who is an abode of intense, ecstatic devotion; who is the sādhus' sole choice; who is an ocean of renunciation and knowledge; who is a treasure-house of perfect conclusions; who is resplendent with pure devotion; who is the best of Śrīla Sarasvatī Ṭhākura's followers; who is the giver of all good; who is the leading general of tridaṇḍī sannyāsīs; and who is my sole shelter.

**śrī-siddhānta-sarasvatīti vidito gauḍīya-gurv-anvaye
bhāto bhānur iva prabhāta-gagane yo gaura-saṅkīrtanaīḥ
māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi-gāhana-sukham prādāt prabhum tam bhaje**

śrī-siddhānta-sarasvatī—Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura; **iti**—thus; **viditaḥ**—known; **gauḍīya**—from Śrī Svarūpa Dāmodara and Śrīla Rūpa Goswāmī Prabhu (of madhura-rasa-bhakti); **guru**—of spiritual masters; **anvaye**—in the lineage; **bhātaḥ**—shining; **bhānuḥ**—the sun; **iva**—like; **prabhāta**—morning; **gagane**—in the sky; **yaḥ**—who; **gaura**—of Śrīman Mahāprabhu; **saṅkīrtanaīḥ**—through saṅkīrtana (congregational glorification of the Names, Forms, Qualities, Pastimes, Associates, and Paraphernalia); **māyāvāda**—of illusionism; **timiṅgila**—of the extraordinarily massive sea-creature (lit. whale-swallower); **udara**—the belly; **gatān**—those situated within; **uddhṛtya**—delivering; **jīvanimān**—the souls; **kṛṣṇa**—of Kṛṣṇa; **prema**—divine love; **sudhā**—of the nectar; **abdhi**—in the ocean; **gāhana**—of diving, swimming, bathing; **sukham**—the happiness; **prādāt**—bestowed; **prabhum**—my lord, spiritual master; **tam**—him; **bhaje**—I serve.

I serve my lord, who is known as Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura. Within the Gauḍīya sampradāya's lineage of Gurus, he shines like the sun in the morning sky. Through the saṅkīrtana of Śrīman Mahāprabhu he rescues the jīvas engulfed within the belly of the timiṅgila of illusionism and bestows upon them the ecstasy of swimming in the nectarean ocean of divine love for Kṛṣṇa.

**namo gaura-kiśorāya bhaktāvadhūta mūrtaye
gaurāṅghri padma-bhṛṅgāya rādhā-bhāva-niṣevīṇe**

namaḥ—I offer my obeisance; **gaura-kiśorāya**—unto Śrīla Gaura Kiśor Dās Bābājī Mahārāj; **bhakta**—of the devotee; **avadhūta**—an itinerant mendicant transcendental to varṇāśram-dharma whose ecstatic, purely devotional behaviour is incomprehensible (and disregarded) by worldly persons (and neophyte devotees); **mūrtaye**—unto the divine form; **gaura**—of Śrīman Mahāprabhu; **aṅghri**—of the feet; **padma**—lotus; **bhṛṅgāya**—unto the honey-bee; **rādhā**—Śrīmatī Rādhārāṇī; **bhāva**—loving attachment (rati); **niṣevīṇe**—unto he who serves.

I offer my obeisance unto the divine form of the devotee-avadhūt Śrīla Gaura Kiśor Dās Bābājī Mahārāj, who is a honey-bee at Śrī Gaurasundar’s lotus feet and a servant of Śrīmatī Rādhārāṇī imbued with deep loving attachment.

**vande bhakti-vinodaṁ śrī-gaura-śakti-svarūpakam
bhakti-śāstrajña-samrājam rādhā-rasa-sudhā-nidhim**

vande—I offer my obeisance; **bhakti-vinodaṁ**—Śrīla Bhakti Vinod Ṭhākur; **śrī-gaura**—of Śrīman Mahāprabhu; **śakti**—of the potency; **svarūpakam**—the personification; **bhakti**—of pure devotion; **śāstrajña**—of knowers of the scriptures; **samrājam**—king; **rādhā**—to Śrīmatī Rādhārāṇī; **rasa**—of devotion; **sudhā**—of the nectar; **nidhim**—reservoir.

I offer my obeisance unto Śrīla Bhakti Vinod Ṭhākur, the embodiment of Śrī Gaurasundar’s potency. He is the king of all knowers of the scriptures of pure devotion and an ocean of the nectar of devotion to Śrīmatī Rādhārāṇī.

**gaura-vrajāśritāśeṣair vaiṣṇavair vandyā-vigraham
jagannātha-prabhum vande premābdhim vṛddha-vaiṣṇavam**

gaura—of Śrī Nabadwīp Dhām; **vraja**—of Śrī Vṛndāvan Dhām; **āśrita**—by those who have taken shelter; **āśeṣaiḥ**—by all of those; **vaiṣṇavaiḥ**—by the devotees; **vandyā**—worshippable; **vigraham**—form; **jagannātha**—Śrīla Jagannāth Dās Bābājī Mahārāj; **prabhum**—my lord; **vande**—I offer my obeisance; **prema**—of divine love; **abdhim**—an ocean; **vṛddha**—elder; **vaiṣṇavam**—devotee.

I offer my obeisance unto my lord, the ocean of divine love, Śrīla Jagannāth Dās Bābājī Mahārāj. He is the senior-most devotee, and

worshipped by all who have taken shelter in Śrī Nabadwīp Dhām and Śrī Vraja Dhām.

**vāñchhā-kalpa-tarubhyaś cha kṛpā-sindhubhya eva cha
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ**

vāñchhā—of desires; **kalpa-tarubhyaḥ**—unto the wish-fulfilling trees; **cha**—and; **kṛpā**—of mercy; **sindhubhyaḥ**—unto the oceans; **eva**—certainly; **cha**—and; **patitānām**—of the fallen; **pāvanebhyaḥ**—unto the saviours; **vaiṣṇavebhyaḥ**—unto the devotees of the Supreme Lord; **namaḥ namaḥ**—I offer my obeisance perpetually.

I eternally offer my obeisance unto the Lord's devotees, who are saviours of the fallen, oceans of mercy, and wish-fulfilling trees.

**pañcha-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam**

pañcha—of five; **tattva**—truths; **ātmakam**—the origin; **kṛṣṇam**—Śrī Kṛṣṇa Chaitanya-dev; **bhakta**—of a devotee; **rūpa**—form (of a devotee intent upon tasting the ecstatic nature of Himself); **svarūpakam**—Śrī Nityānanda Prabhu, the brother of Śrīman Mahāprabhu; **bhakta**—of a devotee; **avatāram**—descended form (Śrī Advaita Prabhu); **bhakta**—of a devotee (Śrī Śrīvās Ṭhākur and all devotees of the Lord sheltered in the rasas of śānta, dāsyā, and vātsalya); **ākhyam**—known as; **namāmi**—I offer my obeisance; **bhakta**—as a devotee; **śaktikam**—potency (Śrī Gadādhara Paṇḍit, Śrī Svarūp Dāmodar, Śrī Rāmānanda Rāy, and so forth—all the devotees sheltered in madhura-rasa).

I offer my obeisance unto the five-fold manifestation of Śrī Kṛṣṇa Chaitanya Mahāprabhu known as the Pañcha-Tattva: His form as a devotee (Śrī Chaitanya Himself), His expanded form as a devotee (Śrī Nityānanda Prabhu), His Avatār as a devotee (Śrī Advaita Prabhu), His pure devotees (Śrīvās Ṭhākur, and so forth), and His devotional potency (Śrī Gadādhara Paṇḍit, and so forth).

**namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-chaitanya-nāmne gaura-tviṣe namaḥ**

namaḥ—I offer my obeisance; **mahā**—supremely; **vadānyāya**—unto the merciful; **kṛṣṇa**—of Kṛṣṇa; **prema**—of divine love; **pradāya**—unto the bestower; **te**—unto You; **kṛṣṇāya**—unto the dearest beloved of the gopīs; **kṛṣṇa-chaitanya**—as ‘Śrī Kṛṣṇa Chaitanya’; **nāmne**—unto You who are known; **gaura**—golden; **tviṣe**—unto You who bear an effulgence; **namaḥ**—I perpetually offer my obeisance.

I perpetually offer my obeisance unto You, Śrī Kṛṣṇa Chaitanya, the supremely merciful, golden form of Śrī Kṛṣṇa, the giver of Kṛṣṇa-prema.

**jayatām suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau**

jayatām—all glories; **suratau**—most merciful, or extremely, lovingly, attached in amorous Pastimes; **paṅgoḥ**—of one who is lame; **mama**—my; **mandamater**—of one who has meagre intelligence which is absorbed in mundanity (of one who is insincere and eager to pursue worldly enjoyment through selfish action, heavenly enjoyment through pious action, or liberation through knowledge); **gatī**—shelter; **mat**—my; **sarvasva**—everything; **padāmbhojau**—lotus feet; **rādhā**—Śrīmatī Rādhārāṇī; **madana**—of Cupid; **mohanau**—enchanter.

All glory to merciful Śrī Śrī Rādhā Madan-Mohan! Though I am lame and wicked, They are my sole shelter, and Their lotus feet are everything to me.

**nāma-śreṣṭham manum api śachī-putram atra svarūpam
rūpam tasyāgrajam uru-purīm māthurīm goṣṭha-vāṭīm
rādhā-kuṇḍam giri-varam aho rādhikā-mādhavāśām
prāpto yasya prathita-kṛpayā śrī-gurum taṁ nato ’smi**

nāma—Name; **śreṣṭham**—the supreme (the Hare Kṛṣṇa mahāmantra); **manum**—the eighteen-syllable bij-mantra heard and chanted by Brahmā at the beginning of creation; **api**—also; **śachī**—of Śrīmatī Śachī Devī; **putram**—the son (Śrīman Mahāprabhu); **atra**—in this connection; **svarūpam**—Śrīla Svarūp Dāmodar; **rūpam**—Śrīla Rūpa Goswāmī Prabhu; **tasya**—his; **agrajam**—his elder brother, Śrīla Sanātan Goswāmī Prabhu; **uru**—supreme; **purīm**—abode; **māthurīm**—of Mathurā; **goṣṭha**—pasture-land; **vāṭīm**—abode (place

of the Pastimes of Kṛṣṇa—Vṛndāvan); **rādhā**—of Śrī Rādhā; **kuṇḍam**—the pond; **giri**—of mountains; **varam**—the best (Girirāj Govardhan); **aho**—oh!; **rādhikā-mādhava**—for (the service of) Śrī Śrī Rādhā-Mādhava; **āśām**—the desire, eternal aspiration; **prāptaḥ**—obtained; **yasya**—whose; **prathita**—celebrated, extended; **kṛpayā**—by mercy; **śrī-gurum**—my spiritual master; **tam**—to him; **nataḥ**—one who offers obeisance; **asmi**—I am.

I offer my obeisance unto Śrī Gurudev, by whose infinite mercy I have received the best of all the Lord's Names (the mahāmantra), the eighteen-syllable bij-mantra, Śrīman Mahāprabhu, Śrīla Svarūp Dāmodar, Śrīla Rūpa Goswāmī Prabhu, Śrīla Sanātan Goswāmī Prabhu, the supreme abode of Mathurā, Rādhā Kuṇḍa, Girirāj Govardhan, and the aspiration to serve Śrī Śrī Rādhā-Mādhava.

**atha natvā mantra-gurūn gurūn bhāgavatārthadān
vyāsān jagat-gurūn natvā tato jayam udīrayet**

atha—thus; **natvā**—after offering obeisance; **mantra-gurūn**—unto the spiritual masters who confer initiation; **gurūn**—unto the spiritual masters; **bhāgavata**—of *Śrīmad Bhāgavatam* (of the scriptures of pure devotion) **artha**—of the meaning; **dān**—givers; **vyāsān**—the authors of vedic literature); **jagat**—of the whole universe; **gurūn**—unto the spiritual masters; **natvā**—after offering obeisance; **tataḥ**—thereafter; **jayam**—‘all glories’; **udīrayet**—one should say.

After offering obeisance unto one's initiating Guru, unto the Gurus who have taught one the meaning of the scriptures of pure devotion, and unto all the authors of Vedic literature, who are the Gurus of the entire universe, one should proclaim, “Jay!”

**jayah sa-parikara śrī-śrī-guru-gaurāṅga-gāndharvikā-
gīridhārī-pādapadmānām jayastu!**

All glory to the lotus feet of Śrī Gurudev, Śrī Gaurāṅga, Śrī Śrī Gāndharvikā-Gīridhārī, and all of Their associates!

vedartu-yuga-gaurābde gaurāvirbhāva-vāsare
śrī-laghu-chandrikā-bhāṣyaṁ samāptaṁ sādhu-saṅgatam

This *Gentle Moonlight Commentary* was completed in the association of sādhus in the year four hundred and sixty-four of the Gaurābda era (1949), on the appearance day of Śrīman Mahāprabhu.

samāpto 'yaṁ grantham

This book is concluded.

Mā Muñcha Pañcha-Daśakam

Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

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**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
patitaṁ ghora-saṁsāre hy avaśaṁ prakṛter vaśat [1]**

mā—do not; muñcha—abandon; muñcha—deliver; mām—me; kṛṣṇa!—O Kṛṣṇa!; dāsaṁ—servant; dīna—distressed; dayā—of mercy; arṇava—ocean; patitaṁ—fallen; ghora—terrible; saṁsāre—in the material world; hi—certainly; avaśaṁ—helplessly; prakṛteḥ—by material nature; vaśat—under control. [1]

(1) I have fallen into this terrible world and am helplessly subjugated by material nature. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
anādi-bhāgya-vaiguṇyāt bhoga-mugdhaṁ durāśayam [2]**

anādi—prior to contact with the realm of time and space; bhāgya—of fortune; vaiguṇyāt—from faultiness; bhoga—selfish enjoyment; mugdha—bewildered; durāśayam—wicked. [2]

(2) Due to my 'time-less' misfortune, I have been bewildered by the wicked desire to selfishly enjoy. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
māyā-kriḍanakarṁ dīnaṁ nirālambarṁ nirāśrayam [3]**

māyā—of Māyā Devī; kriḍanaka—toy; dīnaṁ—poor; nirālambarṁ—devoid of support; nirāśrayam—devoid of shelter. [3]

(3) I am a toy of Māyā Devī. I am distressed. I have no support. I have no shelter. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
janma-mṛtyu-jarā-vyādhi-bhīti-chintāti-kātaram [4]**

janma—birth; mṛtyu—death; jarā—old age; vyādhi—disease; bhīti—fear; chintā—
anxiety; ati—very; kātaram—distressed. [4]

(4) I am deeply troubled by birth, death, old age, disease, fear, and anxiety. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
jñānājñāna-kṛtānanta-pāpa-bhoga-bhayākulam [5]**

jñāna—with knowledge; ajñāna—in ignorance; kṛta—done; ananta—unlimited; pāpa—sin; bhoga—undergoing; bhaya—fear; ākulam—overwhelmed. [5]

(5) I am overwhelmed with fear as I suffer the reactions for the unlimited sins I have knowingly and unknowingly committed. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
kāma-krodhādi-dasyubhir nirdayaṁ padamarditam [6]**

kāma—lust; krodha—anger; adi—and so forth; dasyubhiḥ—by the bandits; nirdayaṁ—merciless; pada—feet; marditam—trampled. [6]

(6) I have been trampled by the feet of the merciless bandits lust, anger, and so on. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
antaḥśatru-viparyastam punaḥ punar vilañchhitam [7]**

antaḥ—internal; śatru—enemies; viparyastam—bewildered; punaḥ—again; punaḥ—and again; vilañchhitam—harassed. [7]

(7) I am bewildered and harassed by internal enemies again and again. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
trāṇārthaṁ prārthyamāno 'pi na mām paśyati kaśchanaḥ [8]**

trāṇa—of deliverance; artham—purpose; prārthyamānaḥ—one who is praying; api—although; na—not; mām—me; paśyati—sees; kaśchanaḥ—someone. [8]

(8) Although I am praying for deliverance, no one sees me. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
pitaro bāndhavā devā asamarthāḥ parāṇmukhāḥ [9]**

pitarah—ancestors; bāndhavāḥ—friends; devāḥ—demigods; asamarthāḥ—incapable; parāṇmukhāḥ—those who are averse. [9]

(9) My ancestors, my friends, and the demigods are all incapable (of delivering me) and opposed to me. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
sva-para-bharasā-hīnam nirupāyam nirākṛtam [10]**

sva—own; para—others; bharasā—hope; hīnam—devoid; nirupāyam—devoid of any means (of deliverance); nirākṛtam—rejected. [10]

(10) I am devoid of any hope in myself and in others. I have no means whatsoever (of deliverance), and I am utterly spurned. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
mahāparādha-rāśi-nāmālayam tyakta-sādhanam [11]**

mahā—great; aparādha—offences; rāśi—multitude; nāma—to the Name; ālayam—abode; tyakta—abandoned; sādhanam—means, practice. [11]

(11) I am an abode of a profusion of terrible offences against the Name, and I have abandoned the way of deliverance. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
he sad-asad-vichārorddha-prapannārthiharo hare!** [12]

he—oh!; sat—good; asat—bad; vichāra—judgement; uddha—beyond; prapanna—surrendered souls; ārti—distress; haraḥ—who takes away; hare!—O Hari! [12]

(12) O Lord! You remove the distress of the surrendered souls, who are beyond all consideration of good and bad. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
dāsatvaṁ dehi dāsānām tava deva dayānidhe!** [13]

dāsatvaṁ—servitude; dehi—give; dāsānām—of the servants; tava—Your; deva—O Lord; dayā—mercy; nidhe!—O reservoir! [13]

(13) O Lord! O Ocean of Mercy! Please give me the service of Your servants. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
niyuñkṣva nityadāsyē mām pradāya prema-vartanam** [14]

niyuñkṣva—engage; nitya—eternal; dāsyē—in servitude; mām—me; pradāya—granting; prema—divine love; vartanam—salary. [14]

(14) Please engage me in Your eternal service and grant me a salary of prema. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha muñcha mām kṛṣṇa! dāsaṁ dīna-dayārṇava!
svāntaraṅga-sevām dehi he gopijana-vallabha!** [15]

sva—own; antaraṅga—intimate; sevām—service; dehi—please bestow; he—oh; gopī—cowherd women; jana—persons; vallabha!—beloved! [15]

(15) Please bestow Your intimate service upon me, O Beloved of the gopīs! O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

**mā muñcha-pañcha-daśakam! kṛṣṇa dīna-dayārṇava!
tridaṇḍi-śrīdharodgītam gṛhānedaṁ stavāmṛtam [16]**

tridaṇḍi—Vaiṣṇava sannyāsī; **śrīdhara**—‘Śrīdhar’; **udgītam**—sings aloud; **gṛhāna**—please accept; **idam**—this; **stava**—prayer; **amṛtam**—nectar. [16]

(16) Tridaṇḍi Bhikṣu Śrī Śrīdhar sings aloud this *Mā Muñcha Pañcha-Daśakam*. O Ocean of Mercy for the distressed, Śrī Kṛṣṇa! Please accept this nectarean prayer.

Guide to Reading and Pronouncing Bengali

The Bengali Alphabet and Roman Diacritical Equivalents

Vowels (*Svara-varṇa*)

অ a	আ ā	ই i	ঈ ī	উ u	ঊ ū
ঋ ṛ	এ e	ঐ ai	ও o	ঔ au	

Vowel Signs

Whenever a vowel follows a consonant, it is written in sign form as follows:

া ā	ি i	ী ī	ু u	ূ ū
৳ ṛ	ে e	ৈ ai	ো o	ৌ au

The only exception is the inherent vowel, a. This vowel is considered inherent in all consonants unless they are assigned one of the aforementioned vowel signs or are the first members of a conjunct consonant.

Examples: ক ka কা kā কি ki কী kī কু ku কূ kū
কৃ kṛ কে ke কৈ kai কো ko কৌ kau
ল্লা lla গু gta ঙ্গ ṅga ঞ্জ ṅdra

Consonants (*Vyañjan-varṇa*)

Gutturals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ cha	ছ chha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড় (ড) ḍa	ঢ (ঢ) ḍha	ণ ṇa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba (va)	ভ bha	ম ma
Semivowels:	য (য়) ya	র ra	ল la		
Sibilants:	শ śa	ষ ṣa	স sa		
Aspirates:	হ ha				

Gutturals (*Kaṅṭhya-varṇa*): consonants pronounced using the throat.

Palatals (*Tālabya-varṇa*): consonants pronounced by bringing the tongue to the palate.

Cerebrals (*Mūrdhanya-varṇa*): consonants pronounced by applying the tip of the tongue to the roof of the mouth.

Dentals (*Dantya-varṇa*): consonants pronounced by applying the tip of the tongue to the back of the front teeth.

Labials (*Oṣṭhya-varṇa*): consonants pronounced using the lips.

Semivowels (*Antaḥstha-varṇa*): consonants which also function as vowels.

Sibilants (*Uṣma-varṇa*): consonants pronounced by making a hissing sound. The three sibilants are also palatal (śa), cerebral (ṣa), and dental (sa) respectively.

Aspirates: consonants pronounced by exhaling air from the throat. The following consonants are aspirates: **kha, gha, chha, jha, ṭha, ḍha, tha, dha, pha, and bha.**

Conjunct Consonants

There are numerous conjunct characters in Bengali formed by the combination of two or more adjacent consonants. In most cases, these conjunct characters bear close resemblance to the features of the individual characters they represent; there are, however, a number of exceptions.

Typical examples: ল্ৰ lla প্ত pta ন্দ nda দ্ব dva ণ্ট ṅṭa

Atypical examples: ক্ষ kṣa স্থ stha ঝ bdha ত্ৰ tyā ঞ ṅcha
ক্ষ hma ঙ ṅga ক্ত kta ক্র kra গ্র gra ষ্ট ṣṭa

Additional Signs

Anusvār: ং ṁ

Visarga: ঃ ḥ

Chandrabindu: ̣

Reph: ́

Virām: ̣

Examples: কং kam কিং kiḥ কাঁ k̄ā কঁ rka ক্ k

Pronunciation (Uchchāraṇ)

Vowels (*Svara-varṇa*)

a Like the o in cot, but like the u in sum or the o in go when it occurs after a conjunct consonant or in the second syllable of a word; a is often silent when it follows a single consonant at the end of a word.

ā Like the a in father or star.

i Like the i in bin.

ī Like the ee in deep.

u	Like the u in put .
ū	Like the oo in moon .
ṛ	Like the ri in rim .
e	Like the ay in play or like the a in bat .
ai	Like the o in cot combined with the ee in see .
o	Like the o in go .
au	Like the o in go combined with the oo in moon .

Consonants (*Vyañjan-varṇa*)

k	Like the c in cot .
kh	k pronounced with aspiration.
g	Like the g in got ; never like the g in religion .
gh	g pronounced with aspiration.
ñ	Like the ng in sing .
ch	Like the ch in chop .
chh	ch pronounced with aspiration.
j	Like the j in job .
jh	j pronounced with aspiration.
ñ	Like the n in lunch .
ṭ	Like the t in taught (pronounced cerebrally).
ṭh	ṭ pronounced with aspiration. Never like the th in through .
ḍ	In between the d in dawn and the r in raw (pronounced cerebrally).
ḍh	ḍ pronounced with aspiration.
ṇ	Like the n in non .
t	Like the t in taught (pronounced dentally).
th	t pronounced with aspiration. Never like the th in through .
d	Like the d in dawn (pronounced dentally).
dh	d pronounced with aspiration.
n	Like the n in non .
p	Like the p in paw .
ph	p pronounced with aspiration. Often sounds like the f in

	fall.
b (v)	Like the b in ball . When b follows a consonant, it is silent and the preceding consonant is doubled.
bh	b pronounced with aspiration.
m	Like the m in mop . When m follows a consonant, it is often silent and the preceding consonant is doubled.
y	When y is the first letter of a word, it is pronounced like the j in job . When y occurs elsewhere within a word and is preceded by a vowel, it is pronounced like the y in yawn or the w in wand . When y follows a consonant, it is silent and the preceding consonant is doubled, except when it is followed by r , in which case it is pronounced like the j in job .
r	Like the r in raw , though the tongue is slightly trilled.
l	Like the l in law .
ś	Like the sh in shawl .
ṣ	Like the sh in shawl .
s	Like the s in song or the sh in shawl .
h	Like the h in hot .

Additional Signs and Conjuncts

ṁ	Like a softened form of the ng in sing .
ḥ	ḥ is not pronounced when it occurs at the end of a word. When it occurs in the middle of a word, the consonant which follows it is doubled.
◌̣	The chandrabindu indicates that the vowel beneath it should be pronounced nasally.
kṣ	Pronounced like kh when at the beginning of a word and like k-kh when in the middle of a word.
jñ	Pronounced like g when at the beginning of a word and like g-g between vowels. An ā following jñ is pronounced like the a in bat .

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