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# Śaranāgati

By Śrīla Bhaktivinoda Thākura

## Introductory song

1. sri-krsna-caitanya prabhu jibe doya kori  
swa-parsada swiya dhama saha abatori
2. atyanta durlabha prema koribare dana  
sikhaya saranagati bhakatera prana
3. dainya, atma-nivedana, goptritwe barana  
abasya rokhibe krsna — biswasa, palana
4. bhakti-anukula-matra karjera swikara  
bhakti-pratikula-bhava barjanangikara
5. sad-anga saranagati hoibe jahara  
tahara prarthana sune sri-nanda-kumara
6. rupa-sanatana-pade dante trina kori  
bhaktivinoda pore duhun pada dhori
7. kandiya kandiya bale 'ami-to' adhama  
sikhaye saranagati koro he uttama

## Translation

Out of compassion for the fallen souls, Sri Krishna Caitanya came to this world with His personal associates and divine abode to teach *saranagati*, surrender to the almighty Godhead, and to freely distribute ecstatic love of God, which is ordinarily very difficult to obtain. This *saranagati* is the very life of the true devotee. The ways of *saranagati* are humility, dedication of the self, acceptance of the Lord as one's only maintainer, faith that Krishna will surely protect, execution of only those acts favorable to pure devotion, and renunciation of conduct adverse to pure devotion.

The youthful son of Nanda Maharaja, Sri Krishna, hears the prayers of anyone who takes refuge in Him by this six-fold practice.

Bhaktivinoda places a straw between his teeth, prostrates himself before the two Goswamis, Sri Rupa and Sri Sanatana, and clasps their lotus feet with his hands. "I am certainly the lowest of men." he tells them weeping, "but please make me the best of men by teaching me the ways of *saranagati*"

## Dainya, humility, 7 songs

1. bhuliya tomare, somsare asiya  
peye nama-bidha byatha  
tomara carana asiyachi ami,

- bolobo dukkhera katha
2. janani-jathare, chilama jakhona,  
bisama bandhana-pase  
ek-bara prabhu! dekha diya more,  
boncile e dina dase
  3. takhona bhavinu, janama paiya,  
koribo bhajana taba  
janama hoilo, pori maya-jale  
na hoilo jnana-laba
  4. adarera chele, swajanera kole,  
hasiya katanu kala  
janaka-janani- snehete bhuliya,  
somsara lagilo bhalo
  5. krame dina dina, balaka hoiya,  
khelinu balaka-saha  
ara kichu dine, jnana upajilo,  
patha pori ahar-ahah
  6. bidyara gaurave, bhromi dese dese,  
dhana uparjana kori  
swajana palana, kori eka-mane,  
bhulinu tomare, hari!
  7. bardhakey ekhona, bhaktivinoda  
kandiya katara ati  
na bhojiya tore, dina britha gelo,  
ekhona ki habe gati!

### Translation

I forsook You, O Lord, and came to this world of pain and sorrow. Now I submit my tale of woe at Your lotus feet.

While still in the unbearable fetters of my mother's womb, I saw You before me. You revealed Yourself but briefly and then abandoned this poor servant of Yours. At that moment I swore to worship You after taking birth; but birth came, and with it the network of wordly illusion which robbed me of all good sense.

As a fondled son in the lap of relatives, I passed my time smiling and laughing. My parents' affection helped me to forget the pangs of birth, and I thought the world was very nice.

Day by day I grew and soon began playing with other boys. Shortly my powers of understanding emerged. I read and studied my lessons incessantly.

Travelling from place to place, proud of my education, I grew wealthy and maintained my family with undivided attention. O Lord Hari, I forgot You!

Now in old age, Bhaktivinoda is sad. He weeps. I failed to worship You, O Lord, and instead passed my life in vain. What will be my fate now.

- (2) 1. bidyara bilase katinu kala,  
parama sahase ami  
tomara carana, na bhojinu kobhu,  
ekhona sarana tumi
2. porite porite, bharasa barilo

- jnane gati habe mani  
se asa bifala, se jnana durbala  
se jnana ajnana jani
3. jada-bidya jato, mayara vaibhava,  
tomara bhajane badha  
moha janamiya, anitya somsare,  
jibake karaye gadha
  4. sei gadha ho'ye, somsarera 'bojha,  
bhavinu aneka kala  
bardhakey ekhona, sakti na abhave,  
kichu nahi lage bhalo
  5. jibana jatana, hoilo ekhona,  
se bidya abidya bhelo  
abidyara jwala, ghatilo bisama,  
se bidya hoilo selo
  6. tomara carana, bina kichu dhana,  
somsare na ache ara  
bhaktivinoda, jada-bidya chari  
tuwa pada kare sara

#### Translation

Confidently, I spent my time in the pleasures of mundane learning and never worshiped Your Lotus feet, O Lord. Now You are my only shelter. Reading on and on, my hopes grew, for I considered material knowledge to be life's true path. How fruitless was that hope, and how feeble that knowledge proved to be. I know now that all such knowledge is ignorance. Knowledge of this world is knowledge born of Your illusory energy (maya). It impedes devotional service and makes an ass of the eternal soul by encouraging his infatuation with this temporary world. Here is one such ass who for so long has carried on his back the burden of material existence. Now in my old age, for want of the power to enjoy, nothing pleases me. Life has become agony now, my knowledge has proven itself worthless, and ignorance has penetrated my heart with the intolerable, burning pain of a pointed shaft. O Lord, I seek no other treasure in this world than Your lotus feet. Bhaktivinoda abandons everything to make them the sum and substance of his life.

- (3)1. jaubane jakhona, dhana-uparjane,  
hoinu bipula kami  
dharama smariya, grihinira kara,  
dhorinu takhona ami
2. somsara pata'ye tahara sahita,  
kala-khoy koinu kato  
bahu sutaasuta, janama lobhilo,  
marame hoinu hato
3. samsarera bhara, bare dine dine,  
acala hoilo gati  
bardhakya asiya, gherilo amare,

- asthira hoilo mati
4. piraya asthira, cintaya jwarita  
abhave jwalita citta  
upaya na dekhi, andhakara-moya,  
ekhona ho'yeche bhita
  5. somsara-tatani srota nahe sesa  
marana nikate ghora  
saba samapiya, bhojibo tomaya  
e asa bifala mora
  6. ebe suno prabhu! ami gati-hina  
bhaktivinoda koya  
taba krpa bina, sakali nirasa,  
deho more padasroya

### Translation

When I was young, I greatly desired to earn money. At that time bearing in mind the codes of religion, I took a wife.

Together we set up a household, wasted much time, had many sons and daughters... my heart grew heavy.

The burden increased day by day, I felt my life at a standstill. Old age came, grabbed me, and made my mind fickle and disturbed.

Diseases trouble me now, and constant anxiety has made me feverish. My heart burns from lack of satisfaction, and I see no way out. All is darkness and I am very much afraid.

The current of this worldly river is strong and relentless. A frightening, gloomy death approaches. How I wish I could give up my worldly attachments. I would worship You, O Lord, but it is a useless hope.

Now please hear me, O Lord, for I am utterly helpless. Bhaktivinoda says, "Without Your mercy, everything is lost. Please give me the shelter of Your lotus feet."

- (4)1. amara jibana, sada pape rata  
nahiko punyera lesa  
parere udvega, diyachi je kato  
diyachi jibere klesa
- 2 nija sukha lagi, pape nahi dori,  
doya-hina swartha-paro  
para-sukhe dukkhi, sada mithya-bhase,  
para-dukkha sukha-karo
- 3 asesa kamana, hradi mahje mora,  
krodhi, dambha-parayana  
mada-matta sada, bisaye mohita,  
himsa-garva vibhusana
- 4 nidralasya hata, sukarje birata,  
akarje udyogi ami  
pratistha lagiya, sathya acarana,  
lobha-hata sada kami
- 5 e heno durjana, saj-jana-barjita,

aparadhi nirantara  
subha-karja-sunya, sadanartha-matah,  
nana duhkhe jara jara  
6 bardhakey ekhona, upaya-bihina,  
ta te dina akincana  
bhaktivinoda, prabhura carane  
kare dukkha nibedana

### Translation

I am an impious sinner and have caused others great anxiety and trouble. I have never hesitated to perform sinful act for my own enjoyment. Devoid of all compassion, concerned only with my own selfish interests, I am remorseful seeing others happy. I am a perpetual liar, and the misery of others is a source of great pleasure for me.

The material desires within the core of my heart are unlimited. I am wrathful, devoted to false pride and arrogance, intoxicated by vanity, and bewildered by worldly affairs. Envy and egotism are the ornaments I wear.

Ruined by laziness and sleep, I resist all pious deeds; yet I am very active and enthusiastic to perform wicked acts. For worldly fame and reputation I engage in the practice of deceitfulness. Thus I am destroyed by my own greed and am always lustful.

A vile, wicked man such as this, rejected by godly people, is a constant offender. I am such a person, devoid of all good works, forever inclined toward evil, worn out and wasted by various miseries.

Now in old age, deprived of all means of success, humbled and poor, Bhaktivinoda submits his tale of grief at the feet of the Supreme Lord.

- (5)1.(prabhu he!) suno mor dukkher kahini  
bisaya-halahala sudha-bhane piyalun  
ab abasana dinamani  
2.khela-rase saisaba, porhaite kaisora,  
gowaolun, na bhelo vibeka  
bhoga-base jaubane, ghara pati boshilun  
suta-mita barhalo aneka  
3.brddha-kala aolo, saba sukha bhagalo,  
pida-base katainu katar  
sarbendriya durbala, khina kalebara,  
bhogabhava dukkhita antar  
4.jnana-laba-hina bhakti-rase banchita,  
ara mora ki habe upaya  
patita-bandhu, tuhun, patitadhama hama,  
kripaya uthao tapa paya  
5.bicarite abahi, guna nahi paobi,  
krpa karo, chorato bicara  
taba pada-pankaja- sidhu pibaoto  
bhaktivinoda karo para

### Translation

Hear, O Lord, my story of sadness. I drank the deadly poison of worldliness, pretending it was nectar, and now the sun is setting on the horizon of my life. I spent my childhood in play, my youth in academic pursuit, and in me there was no sense of right or wrong. In young manhood I set up a household and settled down to the spell of material enjoyment. Children and friends quickly multiplied. Soon old age arrived, and all happiness departed. Subjected to disease, troubled and weak, all my senses are feeble now, my body racked and exhausted, and my spirits downcast in the absence of youthful pleasures.

Devoid of even a particle of devotion, lacking any enlightenment — what help is there for me now? Only You, O Lord, friend of the fallen. I am certainly fallen, the lowest of men. Please, therefore lift me to Your lotus feet.

Were You to judge me now, You would find no good qualities. Have mercy and judge me not. Cause me to drink the honey of Your lotus feet and thereby deliver this Bhaktivinoda.

(6)1.(prabhu he!) tua pade e minati mor  
tava pada-pallaba, tyajato maru-mana,  
bisama bisaye bhelo bhor  
2.uthayite takata, punah nahi milo-i,  
anudina korohin hutas  
dina-jana-natha, tuhun kahayasi,  
tomara carana mama asa  
3.aichana dina-jana, kahi nahi milo-i,  
tuhun more koro parasada  
tuwa jana-sange, tuwa katha-range,  
charahun sakala paramada  
4.tuwa dhama-mahe, tuwa nama gaoto,  
gowayabun dina-nisi asa  
tua pada-chaya, parama susitala,  
mage bhaktivinoda dasa

### Translation

At Your feet, soft as new-grown leaves, I offer this humble prayer. Those feet shelter the fallen souls who burn from the heat of material existence. But I gave up their shelter, and now my mind scorched by the fire of worldliness, has dried up like a desert.

I find no strength to go on, and thus I spend my days lamenting. My only desire now is for Your lotus feet, O Lord of the meek and humble.

Has there ever been a soul as forlorn as me? Please be merciful and award me the association of Your devotees, for by tasting the pleasure of hearing your pastimes I shall give up all evils.

One hope animates my soul: to spend day and night in Your divine abode singing Your holy name. Your tiny servant Bhaktivinoda begs a place in the delightfully cooling shade of Your feet.

(7)1.(prabhu he!) emona durmati, samsara bhitore,  
poriya achinu ami

tab nija-jana, kono mahajana  
 pataile dile tumi  
 2.doya kori' more, patita dekhiya,  
 kohilo amare giya  
 ohe dina-jana suno bhalo katha  
 ullasita he'be hiya  
 3.tomare tarite, sri-krishna-caitanya,  
 nabadwipe abatara  
 toma heno kato, dina hina jane,  
 korilena bhava-para  
 4.bedera pratijna, rakhibara tare,  
 rukma-barna bipra-suta  
 mahaprabhu name, nadiya mataya,  
 sange bhai abadhuta  
 5.nanda-suta jini, caitanya gosai,  
 nija nama kori'dana  
 tarilo jagat, tumi-o jaiya,  
 loho nija-paritrana  
 6.se katha suniya, asiyachi, natha!  
 tomara carana-tale  
 bhaktivinoda, kandiya kandiya,  
 apana-kahini bale  
 Translation

A wicked mind brought me into this world, O Lord, but one of Your pure and elevated devotees has come to bring me out. He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tiding, for it will gladden your heart. Sri Krishna Caitanya has appeared in the land of Navadvipa to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence. "To fulfill the promise of the Vedas, the son of a *brahmana* bearing the name Mahaprabhu of golden complexion, has descended with His brother the *avadhuta* Nityananda. Together They have overwhelmed all of Nadia with divine ecstasy. "Sri Caitanya, who is Krishna Himself, the son of Nanda, has saved the world by freely distributing His own holy name. Go also and receive your deliverance." O Lord, hearing those words, Bhaktivinoda has come weeping to the soles of Your lotus feet and tells the story of his life.

(Atma-nivedana, *dedication of the self*, 8 songs)

- (1) 1.na korolun karama, geyana nahi bhelo,  
       na sebilun carana tohara  
       jada-sukhe matiya, apanaku banca-i,  
       pekhahun caudisa andhiyara  
 2.tuhun natha! karuna-nidana  
    tuwa pada-pankaje atma samarpilun,  
    more krpa korobi bidhana  
 3.pratijna tohara oi, jo hi saranagata,



nahi so janabo paramada  
so hama duskruti, gati nahi oi ana,  
ab magon tuwa parasada  
4.ana mano-ratha, nihsesa chorato,  
kab hama haubun tohara  
nitya-sebya tuhun, nitya-sebak mui,  
bhaktivinoda bhava sara

#### Translation

I have earned neither piety nor knowledge. Overwhelmed by sensual pleasures, I have cheated myself and now see only darkness in all directions.

You, O Lord, are the fountainhead of all mercy. I surrender myself at Your lotus feet. Kindly show me Your compassion.

It is Your promise that one who takes refuge in You will know no dangers or fear. For a sinner like me there is no other shelter. I beg You now for infinite grace.

O when will I know freedom from desire and thus become Yours? You are eternally to be served, I am Your eternal servant, and that is the sum of Bhaktivinoda's devotional mood.

(2) 1.(praneswar!) kohabun ki sarama ki bat  
aichana pap nahi, jo hama na koralun,  
sahasra sahasra beri nath

2.sohi karama-fala bhave moke pesa-i,  
dokha deobo ab kahi  
takhonaka parinam, kichu na bicaralun  
ab pachu tara-ite cahi  
3.dokha bicara-i, tunhu danda deobi,  
hama bhoga korabun somsara  
karato gatagati, bhakata-jana-sange,  
bati rohu carane tohara  
4. apana caturpana, tuwa pade sonpalun,  
hrdoya-garaba dure gelo  
dina-doya-moya tuwa krpa niramala,  
bhaktivinoda asa bhelo

#### Translation

How much more shall I tell You of my shameful story? There is no sin which I have not committed thousands and thousands of times.

My life in this world has been one of affliction and torment as a result of those sins. Whom will I blame but myself? At the time I did not consider the consequences; now, in the aftermath, I seek to be saved.

After judging my sins, You should punish me, for I deserve to suffer the pangs of rebirth in this world. I only pray that, as I wander through repeated births and deaths, my mind may ever dwell at Your lotus feet in the company of Vaisnavas.

I offer You this judicious prayer. My heart's false pride has gone far away. O You who are so kind to the meek, Your pure mercy has become Bhaktivinoda's only hope.

(3) manasa, deho, geho, jo kichu mor

arpilu tuwa pade, nanda-kisor!

sampade vipade, jivane-marane  
day mama gela, tuwa o-pada barane  
marobi rakhobi - jo iccha tohara  
nitya-dasa prati tuwa adhikara  
janma obi moe iccha jadi tohar  
bhakta-grhe jani janma hau mora  
kita-janma hau jatha tuwa dasa  
bahir-mukha brahma-janme nahi asa  
bhukti-mukti-sprha vihina je bhakta  
labhaite tako sanga anurakta  
janaka, janani, dayita, tanaya  
prabhu, guru, pati--tuhu sarva-moya  
bhaktivinoda kohe, suno kana!  
radha-natha! tuhu hamara parana  
Translation

Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful son of Nanda!  
In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.  
Slay me or protect me as You wish, for You are the master of Your eternal servant.  
If it is Your will that I be born again, then may it be in the home of Your devotee.  
May I be born again even as a worm, so long as I may remain Your devotee. I have no desire to be born as a Brahma averse to You.  
I yearn for the company of that devotee who is completely devoid of all desire for worldly enjoyment or liberation.  
Father, mother, lover, son, Lord, preceptor, and husband; You are everything to me.  
Thakura Bhaktivinoda says, "O Kana, please hear me! O Lord of Radha, You are my life and soul!"

(4) I.'aham mama' — sabda-arthe jaha kichu hoy  
arpilun, tomara pade, ohe doya moy!

2.'amara' ami to' natha! na rohinu ara  
ekhona hoinu ami kebala tomar  
3.'ami' sabde dehi jiba ahamta charilo  
twadiyabhimana aji hrdoye posilo  
4.amar sarbaswa — deho, geho anucara  
bhai, bandhu, dara, suta, drabya, dwara, ghara  
5.se saba hoilo taba, ami hoinu dasa  
tomara grhete ebe ami kori basa  
6.tumi grha-swami, ami sebaka tomara  
tomara sukhete cesta ekhona amara  
7.sthula-linga-dehe mor sukrita duskrita  
ar mor nahe, prabhu! Ami to'nrskrita  
8.tomar ichayaya mor ichaya misaila  
Bhaktivinoda aja apane bhulilo  
Translation

Whatever I am, whatever I possess, I offer at Your lotus feet, O merciful Lord.  
 I no longer belong to myself. Now I am exclusively Yours.  
 The soul inhabiting this mortal body has given up the false ego attached to the word “I”, and now the eternal, spiritual sense of being Yours has entered his heart.  
 All my possessions - body, brothers, friends, and followers, wife, sons, personal belongings, house and home- all of these I give You, for I have become Your servant. Now I dwell in Your house.  
 You are the Lord of my house, and I Your most obedient servant.. Your happiness is my only endeavor now.  
 Whatever piety or sins were done by me, by mind or deed, are no longer mine, for I am redeemed  
 My desire has become one with Yours. From this day Bhaktivinoda has no other identity.

(5) 1. ‘amara’ bolite prabhu! are kichu nai  
 tumi-i amara matro pita-bandhu-bhai

- 2.bandhu, dara, suta, suta — taba dasi dasa  
 sei to’ sambandhe sabe amara prayasa
- 3.dhana, jana, grha, dara ‘tomara’ boliya  
 rakha kori ami matro sebaka hoiya
- 4.tomara karjera tareuparjibo dhana  
 tomara somsare-byaya koribo bahana
- 5.bhalo-manda nahi jani seba matro kori  
 tomara samsare ami bisaya-prahari
- 6.tomara icchaya mora indriya-calana  
 srabana, darsana, ghrana, bhojana-basana
- 7.nija-sukha lagi’ kichu nahi kori ara  
 bhaktivinoda bale, taba suka-sara

Translation

Nothing remains “mine”. Father, friend, brother — You are even these to me.  
 Those whom I called friends, wife, sons, and daughters are all Your servants and maidservants. Whatever care I take for them is only as it relates to You.  
 If I continue to maintain my wealth, family members, home, and wife, it is because they are Yours. I am a mere servant.  
 For Your service I will earn money and bear the expense of Your household.  
 I know neither good nor bad. I merely serve. I am but a watchman who guards the properties in Your household.  
 The exercising of my senses — hearing, seeing, smelling, tasting, touching — is done according to Your desire.  
 I no longer do anything for my own pleasure. Bhaktivinoda says, “Your happiness is the essence of everything”.

(6) 1. bastutoh sakali taba, jiba keho noya  
 ‘aham’ — ‘mama’ — bhrame bhromi’ bhoge soka-bhoy

- 2.aham-mama-abhimana ei-matro dhana  
 baddha jiba nija boli’ jane mane mana
- 3.sei abhimane ami somsare poriya

- habudubu khai bhava-sindhu santariya  
4. tomara abhaya-pade loiya sarana  
aji ami korilama atma-nibedana  
5. 'aham' — 'mama'-abhimana charilo amaya  
ar jeno mama hrde stana nahi paya  
6. ei matro balo prabhu! dibe he amare  
ahamta-mamata dure pari rakhi bare  
7. atma-nibedana-bhava hrde drdha roy  
hasti-snana sama jeno khanika na hoy  
8. bhaktivinoda prabhu nityananda pay  
mage parasada, jahe abhimana jay

#### Translation

In truth, all things belong to You. NO *jiva* is owner of anything. The tiny soul wanders in this world mistakenly thinking, "I am this transitory body, and everything related to this body is mine." Thus he suffers sorrow and fear. The conditioned soul is falsely proud and considers everything attached to the words "I" and "mine" to be his treasures alone.

Due to that same vanity, I fell into this world. Floundering in the ocean of mundane existence like a drowning man, I suffer the pangs of rising and sinking in that ocean.

I take shelter at Your lotus feet, which award fearlessness, and dedicate myself to You on this day.

The vanity of "I" and "mine" has left me now. May it never again find a place within my heart.

O Lord, please give me this strength, that I may be able to keep the false conceptions of "I" and "Mine" far away.

May the mood of self-surrender to the Supreme Lord remain firmly fixed in my heart and not prove to be like the momentary cleanliness of an elephant after a bath.

Bhaktivinoda begs at the lotus feet of Lord Nityananda for the grace which delivers one from all false pride.

#### (7) 1. nibedana kori prabhu! tomara carane patita adhama ami, jane tri-bhuvane

2. ama-sama papi nahi jagat -bhitore  
mama sama aparadhi nahika somsare  
3. sei saba papa ara aparadha, ami  
parihare pai lajja, saba jano' tumi  
4. tumi bina ka'ra ami loibo saran?  
tumi sarbeswareswara, brajendra-nandan!  
5. jagat tomara natha! tumi sarba-moy  
toma prati aparadha tumi koro' khoy  
6. tumi to' skhalita-pada janera asroy  
tumi bina ara kiba ache, doya-moy!  
7. sei-rupa taba aparadhi jana jato  
tomara saranagata hoibe satato  
8. bhaktivinoda ebe loiya saran  
tuwa pade kare aj atma-samarpan

## Translation

I submit at Your lotus feet, O Lord, that I am fallen and wretched, a fact known to the three worlds.

There is no sinner more sinful than me. In the entire material creation there is no offender whose offenses equal mine.

By attempting to clear myself of all these sins and offenses I am put to shame and beg Your forgiveness. All this is understood by You.

Of whom will I take shelter except for You? O son of the King of Vraja, You are the Lord of all lords.

This world is Yours, and You pervade all things in it. You forgive the offenses committed against You.

You alone are the shelter of those who have gone astray. Apart from You, what else exists, O merciful Lord?

Those like me who have offended You will know no peace until achieving Your shelter.

Bhaktivinoda takes shelter in You and surrenders himself at Your lotus feet on this very day.

(8) 1.atma-nibedana, tuwa-pade kori'  
hoinu parama sukhi  
duhkha dure gelo, cinta na rohilo,  
caudike ananda dekhi

- 2.asoka-abhaya, amrita-adhara,  
tomara carana-dwaya  
tahate ekhona, bisrama labhiya  
charinu bhavera bhoya
- 3.tomara somsare, koribo sebana,  
nahibo falera bhagi  
taba sukha jahe, koribo jatana,  
ho 'ye pade anuragi
- 4.tomara sebaya, duhkha hoya jato,  
sei 'to parama sukha  
seba-sukha-duhkha, parama sampada  
nasaye abidya-duhkha
- 5.purba itihasa, bhulinu sakala,  
seba-sukha pe'ye mane  
ami to'tomara, tumi to 'amara,  
ki kaja apare dhane
- 6.bhaktivinoda, anande dubiya,  
tomara sebara tare  
saba cesta kare, taba iccha-mato,  
thakiya tomara ghare

## Translation

I have become supremely joyful by surrendering myself at Your holy feet.

Unhappiness has gone away, and there are no more anxieties. I see joy in all directions.

Your two lotus feet are reservoirs of immortal nectar where one may live free from

sorrow and fear. I have found peace there now and have given up the fear of worldly existence.

I shall render service in Your household and not endeavor to enjoy the fruits of that service, but rather I shall strive for whatever pleases You, fully devoted to Your lotus feet.

Troubles encountered in Your service shall be the cause of great happiness, for in Your devotional service joy and sorrow are equally great riches. Both destroy the misery of ignorance.

I have completely forgotten all past history by feeling great joy in my mind. I am most certainly Yours, and You are indeed mine. What need is there of any other treasure?

Bhaktivinoda, diving into the ocean of bliss, devotes all his efforts for Your service and dwells in Your house according to Your wishes.

(Goptritve-varana, *acceptance of the Lord as Maintainer, 4 songs*)

(1) 1.ki jani ki bale, tomara dhamete,  
hoinu saranagata  
tumi doya-moy, patita-pabana  
patita-tarane rata

2. bharasa amara, ei matro natha!  
tumi to' karuna-moya  
taba doya-patra, nahi mora sama,  
abasya ghucabe bhoya
- 3.amare tarite, kaharo sakati,  
abani-bhitore hani  
doyala thakura! ghusana tomara,  
adhama pamare trahi
4. sakala chariya, asiyachi ami,  
tomara carane natha!  
ami nitya-dasa, tumi palayita,  
tumi gopta, jagannatha!
5. tomara sakala, ami matro dasa,  
amara taribe tumi  
tomara carana, korinu barana,  
amara nahi to' ami
- 6.bhaktivinoda, kandiya sarana,  
lo'yeche tomara paya  
khomi' aparadha, name ruci diya,  
palana korohe taya

Translation

How has one such as I come to Your shelter? Surely it is by Your mercy alone, for You are everseeking the purification and deliverance of the fallen souls.

You are my only hope, for You are full of compassion and mercy. There is no one who needs Your mercy more than I. You will surely drive away all fear.

No one else has the power to deliver me. O merciful Lord, by Your declaration, kindly deliver this vile and lowly sinner.

I have given up everything and come to Your lotus feet. I am Your eternal servant,

and You are my protector and maintainer, O Lord of the universe!  
Everything is Yours. I am merely a servant, certain that You will deliver me. I have  
chosen Your lotus feet as my only shelter. I no longer belong to myself.  
Weeping, Bhaktivinoda takes shelter at Your feet. Forgive his offenses, afford him  
a taste for the holy name, and kindly maintain him.

(2) 1.dara-putra-nija-deho-kutumba-palane  
sarbada bhakula ami chinu mane mane

- 2.kemone arjibo artha, yasa kise pabo  
kanya-putra-vivaha kemone sampadibo
- 3.ebe atma-samarpane cinta nahi ara  
tumi nirbahibe prabhu, somsara tomara
- 4.tumi to'palibe more nija-dasa jani'  
tomar sebaya prabhu baro sukha mani
- 5.tomara icchaya prabhu saba karja hoy  
jiba bale, — 'kori ami', se to' satya noy
- 6.jiba ki korite nare, tumi na korile?  
asa matro jiba kare, taba iccha-fale
- 7.niscinta hoiya ami sebibo tomaya  
grhe bhalo-manda ho'le nahi mora daya
- 8.bhaktivinoda nija-swatantrya tyajiya  
tomara carana sebe' akincana hoiya

Translation

Within my heart I have always been anxious for the maintenance of my wife and  
children, my own body and relatives.  
How will I earn money? How will I obtain fame? How will I arrange the marriages  
of my sons and daughter?  
Now, through self-surrender, I have been purged of all anxiety. O Lord, surely You  
will provide for the maintenance of Your household.  
Surely You will preserve me, knowing me to be Your own servant. O Lord, in Your  
devotional service I feel great happiness.  
All events take place by Your will, O Lord. The deluded soul of this world declares,  
"I am the doer," but this is pure folly.  
If You do not act first, then what is a tiny soul actually able to do? By Your will he  
can only desire to act, and unless You fulfill his desire, he cannot do anything.  
I will serve You free from all anxiety, and at home, if any good or evil should  
occur, it will not be my responsibility.  
Bhaktivinoda thus gives up his independence and engages in the exclusive service  
of Your lotus feet with no other interest in life.

(3) 1.sarbaswa tomar, carane sampiya,  
porechi tomara ghare  
tumi to'thakur, tomara kukur,  
boliya janaho more

- 2.bandhiya nikate, amare palibe,  
rohibo tomara dware  
pratipa-janere, asite na dibo  
rakhibo garera pare

3. taba nija-jana, prasad sebiya,  
 ucchista rakhibe jaha  
 amara bhojan, parama-anande,  
 prati din habe taha
4. boshiya suiya, tomara carana,  
 cinitibo satata ami  
 nacite nacite, nikate jaibo,  
 jakhona dakibe tumi
5. nijera posan, kabhu na bhavibo  
 rohibo bhavera bhore  
 bhaktivinoda, tomare palaka,  
 boliya barana kare

**Translation**

Now that I have surrendered all I possess, I fall prostrate before Your house. You are the Supreme Lord. Kindly consider me Your household dog. Chain me nearby and maintain me as You will. I shall remain at the doorstep and allow no enemies to enter Your house. I will keep them at the bounds of the moat surrounding Your home.

Whatever remnants Your devotees leave behind after honoring Your prasada will be my daily sustenance. I will feast on those remnants with great ecstasy.

While sitting up, while lying down, I will constantly meditate on Your lotus feet.

Whenever You call, I will immediately run to You and dance in rapture.

I will never think of my own maintenance but rather remain transported by a multitude of ecstasies. Bhaktivinoda accepts You as his only support.

(4) tumi sarbeswareswara brajendra-kumara!  
 tomara icchaya biswe srjana samhara

taba iccha-mato brahma karena srjana  
 taba iccha-mato visnu karena palana  
 taba iccha-mate siba karena samhara  
 taba iccha-mate maya srje karagara  
 taba iccha-mate jiber janama-marana  
 samriddhi-nipate duhkha sukha-samghatana  
 miche maya-baddha jiba asa-pase fire  
 taba iccha bina kichu korite na pare  
 tumi to' rakhaka ar palaka amara  
 tomara carana bina asa nahi ara  
 nija-bala-cesta-prati bharasa chariya  
 tomara icchay achi nirghara koriya  
 bhaktivinoda ati dina akincana  
 tomara icchay ta'ra jibana marana

**Translation**

O youthful son of the King of Vraja, You are Lord of all. Creation and destruction take place in the universe according to Your will.

According to Your will Lord Brahma creates, and in accordance with Your will Lord Visnu maintains.

Lord Siva destroys in similar obedience to You, and by Your wish maya constructs



the prison house of this world.

By Your will the living beings take birth and die, and by Your will they meet with prosperity and ruin, happiness and sorrow.

The tiny soul bound up by maya vainly struggles in the fetters of worldly desire.

Without Your sanction he is unable to do anything.

You are my protector and maintainer! Without Your lotus feet there is no hope for me.

No longer confident of my own strength and endeavor, I depend solely on Your will.

Bhaktivinoda is most poor, and his pride has been leveled. Now he lives or dies, as You wish.

(Avasya Raksibe Krsna — Viswasa Palana, *faith in Krsna as protector*,  
4 songs)

(1) ekhona bujhinu prabhu! tomara carana  
asokabhoyamrta-purna sarva-khana

sakala chariya tuwa carana-kamale  
poriyachi ami natha! taba pada-tale  
taba pada-padma nath! rokhibe amare  
ar rakha-karta nahi e bhava-somsare  
ami taba nitya-dasa — janinu e-bara  
amara palana-bhar ekhonu tomara  
bara dukkha paiyachi swatantra jibane  
saba dukkha dure gelo o pada-barane  
je-pada lagiya rama tapasya korila  
je-pada padiya siba sibatwa lobhila  
je-pada lobhiya brahma krtartha hoila  
je-pada narada muni hrdoye dhorila  
sei se abhaya pada sirete dhoriya  
parama-anande naci pada-guna gaiya  
somsara-vipad ho'te abasya uddhara  
bhaktivinoda, o pada koribe tomara  
Translation

I know now Your divine feet are a refuge free from all sorrow and fear, eternally full of sweet nectar.

At the soles of those lotus feet I surrender myself and all I possess.

O Lord, there is no other protection but You in this world of birth and death.

At last I know myself to be Your eternal servant, whose maintenance You have assured.

Life before, without You, held nothing but sorrow. Now I live free from all misery Laksmi, desiring such a place at Your lotus feet, excused austerities. Only after securing a place by Your lotus feet did Lord Siva attain his *sivatva*, or quality of auspiciousness.

Upon obtaining those feet Lord Brahma became successful in life, and the great sage Narada Muni held those two feet to his heart.

Your lotus feet drive away all fear. Having held them to my head, I dance in great

ecstasy, singing their glories.

Your lotus feet will deliver Bhaktivinoda from the perils of worldly journey.

(2) 1.tumi to' maribe jare, ke tare rakhite pare,  
taba iccha-basa tribhuvana  
brahma-adi deba-gan, taba dasa aganan,  
kare taba ajnara palana

2.taba iccha-mate jato, graha-gana abirato,  
subhasubha fala kare dana  
roga-soka-mrti-bhoy, taba iccha-mate hoy,  
taba ajna sada balavan

3.taba bhoye bhayu boy, candra surja samuday,  
swa-swa niyamita karja kare  
tumi to' parameswar, para-brahma paratpar,  
taba basa bhakata-antare

4.sada-suddha siddha-kama, 'bhakata-vatsala' nama,  
bhakata-janera nitya-swami  
tumi to'rakhibe jare, ke tare marite pare,  
sakala bidhira bidhi tumi

5.tomara carane natha! koriyache pranipata,  
bhaktivinoda taba das  
bipad hoite swami! abasya tahare tumi  
rokhibe, — tahara e viswas

Translation

Who can protect that person whom You wish to slay? The three worlds are obedient to Your will. The gods, headed by Brahma, are Your countless servants and stand ready to execute Your command, By Your will the planets exercise their auspicious or inauspicious influences. Illness, grief, death, and fear occur by Your will. Your command is all-powerful. In fear of You the wind blows, and the sun, moon, and all others perform their allotted duties. You are the Supreme Lord, the Supreme Spirit, supreme above all. Your residence is in the heart of Your loving devotee. You are eternally pure. All Your desires are fulfilled. Your name is Bhakta-vatsala, for You are very affectionate to the Vaisnavas. You are the eternal Lord of Your loving devotees. Who can slay that person whom You wish to protect? You are the law of all laws.

O Lord, Your eternal servant Bhaktivinoda has bowed down at Your lotus feet. O master, he cherishes the faith that You will surely protect him from all dangers.

(3) atma-samarpane gela abhiman  
nahi korobun nija rakha-bidahan

tuwa dhana jani' tuhun rakhobi, nath'  
palya godhana jnana kori' tuwa sath  
caraobi madhaba! jamuna-tire  
bamsi bajaoto dakobi dhire  
agha-baka marato rakha-bidhan  
korobi sada tuhun gokula-kan!  
rakha korobi tuhun niscoy jani

pana korobun hama jamuna-pani  
kaliya-dokha korobi binasa  
sodhobi nadi-jala, baraobi asa  
piyato dabanala raknobi mo'y  
'gopala', 'gobinda' nama taba hoy  
sura-pati-durmati-nasa bicari  
rakhobi barsane, giri bara-dhari!  
catur-anana korabo jab cori  
rakha koro- i mujhe, gokula-hari!  
bhaktivinoda — tuwa gokula-dhan  
rakhobi kesava! korato jatan

Translation

Surrendering to You lifted from me the burden of false pride. No longer will I try to secure my own well-being.

O Lord, I am confident of Your protection, for, like one of Your cows or calves, I am Your treasured property.

O Madhava, I see You leading Your herds to pasture on the banks of the Yamuna. You call to them by gently playing Your flute.

By slaying giant demons such as Agha and Baka You will always provide full protection, O Gokula Kana!

Fearless and confident of Your protection, I will drink the water of the Yamuna.

The Kaliya serpent's venom poisoned the Yamuna's waters, yet that poison will not act. You will purify the Yamuna and by such heroic deeds enhance our faith.

You who are called Govinda and Gopala will surely protect me by swallowing the forest fire.

When Indra, king of the gods, sends torrents of rain, You will counteract his malice and protect us by lifting the mighty Govardhana Hill!

When the four-headed Brahma steals Your cowherd boyfriends and calves, then, too, You will surely protect me, O Gokula Hari!

Bhaktivinoda is now the property of Gokula, Your holy abode, O Kesava, kindly protect him with care.

(4) chorato purusa-abhiman  
kinkori hoilun aji, kan!  
baraja-bipine sakhi-sath  
sebana korobun, radha-nath!  
kusume ganthobun har  
tulasi-mani-manjari tar  
jatane deobun sakhi-kare  
hate laobo sakhi adare  
sakhi dibo tuwa duhuk gale  
durato herobun kutuhale  
sakhi kahabo, — suno sundari!  
rahobi kunje mama kinkori  
ganthobi mala mano-harini  
niti radha-krishna-bimohini  
tuwa rakhana-bhara hamara

mama kunja-kutira tohara  
radha-madhava-sebana-kale  
rahobi moe hamara antarale  
tambula saji' karbura ani'  
deobi moe apana jani'  
bhaktivinoda suni' bat  
sakhi-pade kare pranipat

### Translation

Gone is the variety of male egoism, O Kana. Now I am Your faithful maidservant.  
O Lord of Radha, in the groves of Vraja I will perform devotional service as a  
follower of one of the sakhis.

I will string together a necklace of forest flowers, and tulasi buds shall be the  
jewels of that necklace.

With utmost care I will place the garland in the hands of that confidential devotee,  
and she will take it with affection.

Then she will place the garland around both Your necks, while I watch in wonder  
from afar.

The confidant will then say to me, "Listen, O beautiful one, you should remain in  
this grove as my attendant.

"Daily you shall string together beautiful flower garlands that will enchant Radha  
and Krsna.

"The responsibility for your maintenance shall be mine. My cottage in the grove is  
yours.

When I serve Radha and Madhava, you will attend behind me. After preparing  
tambula and bringing camphor, you will give them to me, knowing me to be  
yours."

Bhaktivinoda, having heard all these instructions, bows down at the lotus feet of  
that confidential sakhi.

### (Bhakti-anukula-matra Karyera Svikara, acceptance of activities favorable to pure devotion, 4 songs)

(1)1.)tuva-bhakti-anukula je-je karja joy  
parama-jatane taha koribo niscoy

I will surely execute with utmost care those activities favorable to Your pure  
devotional service.

2) bhakti-anukula jato bisaya som sare  
koribo tahate rati indriyera dware

I will feel fondness for those things in this world which are conducive to pure  
devotion, and with my senses I will engage them in Your service.

3) sunibo tomara katha jatana koriya  
dekhibo tomara dhama nayana bhoriya

I will carefully listen to all discussions concerning You, and the satisfaction of my  
eyes will be to behold Your divine abode.

4)tomara prasade deho koribo posan

naibedya-tulasi-ghrana koribo grahan

I will nourish my body with the sacred remnants of Your food and smell the sweet scent of tulasi leaves adorning those offerings.

5) kara-dwara koribo tomara seba sada  
tomara basoti-sthale boshibo sarbada

With my hands I will always execute Your service, and I will forever dwell at that place where You abide.

6) tomara sebaya kama niyoga koribo  
tomara bidvesi-jane krodha dekhaibo

I will employ my desires in Your devotional service and show anger to those who are envious of You.

7) ei-rupe sarba-brtti ara sarba-bhav  
tuwa anukula hoye labhuka prabhav

In this way may all of my propensities and emotions obtain dignity and glory by being favorable to You.

8) tuwa bhakta-anukula jaha jaha kori  
tuwa bhakti-anukula boli' taha dhori

I will consider as favorable to Your devotional service anything I do which is favorable to Your devotee.

9) bhaktivinoda nahi jane dharmadharma  
bhakti-anukula tara hau saba karma

Bhaktivinoda knows neither religion nor irreligion. He simply prays that all his activities be conducive for pure devotion to You.

- (2) 1. godruma-dhame bhajana-anukule  
mathura-sri-nandisvara-samatule
2. tahi maha surabhi-kunja-kutire  
baithobun hama sura-tatini-tire
3. gaura-bhakata-priya-besa dadhana  
tilaka-tulasi-mala-sobhamana
4. campaka, bakula, kadamba, tamal  
ropato niramibo kunja bisal
5. madhabi malati uthabun tahe  
chaya-mandapa korobun tahi mahe
6. ropobun tatra kusuma-bana-raji  
juthi, jati, malli birajabo saji
7. mance boshaobun tulasi-maharani  
kirtana-sajja tahi rakhabo ani
8. baisnaba-jana-saha gaobun nam  
jaya godruma jaya gaura ki dham
9. bhaktivinoda bhakti-anukul  
jaya kunja munja, sura-nadi-kul

1-2) On the banks of the celestial Ganges River I will dwell in a cottage at Surabhi-kunj in Godruma-dhama. This land of Godruma is very conducive for performing devotional worship of the Supreme Lord and is nondifferent from the

sacred place called Nandagram, located in the holy district of Mathura.

3-4) I will put on the garb that is dear to the devotees of Lord Gaurasundara and wear the twelve Vaisnava tilaka markings on my body and beautiful beads of tulasi wood around my neck. Then, by planting flowering trees like Campaka, Bakula, Kadamba, and Tamala, I will make an extensive grove by my cottage.

5) I will put madhavi and malati creepers on the trees and in this way make a shady bower.

6) I will sow a variety of flowering forests and different kinds of jasmine like yuthi, jati and malli. All these will be present there, arrayed in a charming fashion.

7) I will install the empress tulasi on an elevated throne on the terrace, then procure all necessary paraphernalia for having kirtana, such as mrdanga drums, karatalas (hand cymbals), and gongs, and place them there.

(3) 1. suddha-bhakata- carana-renu  
bhajana-anukula

bhakata-seba, parama-siddhi,  
prema-latikara mula

2. madhaba-tithi, bhakti-janani  
jatane palana kori  
krsna-basoti basoti boli  
parama adare bori

3. gaur amara, je-saba sthane,  
koralo bhramana range  
se-saba sthana, heribo ami,  
pranayi-bhakata-sange

4. mrdanga-badya, sunite mana,  
abasara saba jace  
gaura-bihita, kirtana suni,  
anande hrdoya nace

5. jugala-murti, dekhiya mora,  
parama-ananda hoya  
prasada-seba korite hoya  
sakala prapance jaya

6. je-dina grhe, bhajana dekhi,  
grhete goloka bhaya  
carana-sindu, dekhiya ganga,  
sukha na sima paya

7. tulasi dekhi, juraya prana  
madhaba-tosani jani  
gaura-priya, saka-sebane,  
jibana sarthaka mani

8. bhakativinoda, krsna-bhajane,  
anukula paya jaha  
proti-dibase, parama-sukhe,  
swikara karaye taha

1. Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaisnavas is itself the supreme perfection and the root of the tender creeper of divine love.
2. I observe with great care the holy days like Ekadasi and Janmastami, for they are the mother of devotion. As my dwelling place I choose with the greatest of reverence and love the transcendental abode of Sri Krsna.
3. All those places where my Lord Gaurasundara traveled for pastimes I will visit in the company of loving devotees.
4. My mind always begs for the opportunity to hear the music of the mrdanga. Upon hearing the kind of kirtana ordained by Lord Gaurasundara, my heart dances in ecstasy.
5. Beholding the Deity forms of the Divine Couple, Sri Sri Radha-Krsna, I feel the greatest joy. By honoring the Lord's prasada, I conquer over all worldly illusions.
6. Goloka Vrndavana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds.
7. The sight of the holy tulasi tree soothes my soul, for I know she gives pleasure to Lord Krsna. By honoring sak, a great favorite of Lord Caitanya's, I consider life worthwhile.
8. Whatever Bhaktivinoda obtains that is conducive for the service of Sri Krsna he accepts every day with greatest joy.

- (4) 1. radha-kunda-tata-kunja-kutir  
gobardhana-parbata, jamuna-tir
2. kusuma-sarobara, manasa-ganga  
kalinda-nandini bipula-taranga
3. bamsi-bata, gokula, dhira-samir  
brndavana-taru-latika-banir
4. khaga-mrga-kula, malaya-batas  
mayura, bhramara, murali-bilas
5. benu, srnga, pada-cihna, megha-mala  
basanta, sasanka, sankha, karatala
6. jugala-bilase anukula jani  
lila-bilase-uddipaka mani
7. e-saba chorato kanhi nahi jau  
e-saba chorato parana harau
8. bhaktivinoda kahe, suno kan!  
tuwa uddipaka, hamara paran

1-6) The cottage in the grove on the banks of Radha-kunda, the great Govardhana Hill, the banks of the Yamuna, Kusuma-sarovara, Manasa-ganga, the daughter of Kalinda (the Yamuna) with her many waves, the Vamsi-vat, Gokula, Dhira-samira, the trees and creepers and reeds of Vrndavana, the different varieties of colorful birds, the deer, the cooling breeze from the Malaya Mountains, the peacocks, the bumblebees, the pastimes with the flute, the flute itself, the buffalo horn bugle, the

footprints of cows in the dust of Vraja, the rows of blackish rainclouds, springtime, the moon, the conchshell, and the karatalas – all these I know to be very conducive for the pastimes of Radha and Krsna. I recognize in them a transcendental stimulus for making the Lord’s charming pastimes more intense.

7. I refuse to go anywhere if there stimuli to devotional service are not there, for to abandon them is to abandon life itself.
8. Bhaktivinoda says, “Please hear me, O Kana! Your entourage and paraphernalia stimulate remembrance of You and are the very source of my life.”

**Bhakti-pratikula-bhava Varjanangikara, *renunciation of conduct*  
averse to pure devotion, 4 songs**

1. kesaba! tuwa jagata bicitra  
karama-vipake, bhava-bana bhrama-i  
pekhalun ranga bahu citra
2. tuwa pada-bismriti, a-mara jantrana,  
klesa-dahane dohi’ jai  
kapila, patanjali, gautama, kanabhoji,  
jaimini, bauddha aowe dhai’
3. sab koi nija-mate, bhukti, mukti jacato,  
pata-i nana-bidha fand  
so-sabu — bancaka, tuwa bhakti bahir-mukha,  
ghataowe bisama paramada
4. baimukha-bancane, bhata so-sabu,  
niramilo vividha pasara  
dandabata durato, bhaktivinoda bhelo,  
bhakata-carana kori sara

**Translation**

This material creation of Yours, O Kesava, is most strange. I have roamed throughout the forest of this universe in consequence of my selfish acts, and I have beheld many strange and curious sights.

Forgetfulness of Your lotus feet has brought on anguish and grief. As I burn in this fire of misery, my would-be saviors — Kapila, Gautama, Kanada, Jaimini, and Buddha — come running to my aid.

Each expounds his particular view, dangling various pleasures and liberation as bait in their philosophical traps. They are all cheaters, averse to Your devotional service and thus fatally dangerous.

They are magnets of karma, jnana, and yoga who specialize in opinions and proofs for cheating the materially inclined. Bhaktivinoda, considering refuge at the feet of the Vaisnavas as essential, pays his respects to these cheating philosophers from afar.

(2) 1. tuwa-bhakti-pratikula dharma ja’te roy  
parama jatane taha tyaji o niscoy

2. tuwa-bhakti-bahir-mukha sanga na koribo  
gauranga-birodhi-jana-mukha na heribo
3. bhakti-pratikula sthane na kori basati



- bhaktir apriya karje nahi kori rati  
 4. bhaktira birodhi grantha patha na koribo  
 bhaktira birodhi byakhya kabhu na sunibo  
 5. gauranga-barjita sthana tirtha nahi mani  
 bhaktira badhaka jnana-karma tuccha jani  
 6. bhaktira badhaka kale na kori adar  
 bhakti bahir-mukha nija-jane jani para  
 7. bhaktira badhika spriha koribo barjan  
 abhakta-pradatta anna na kori grahan  
 8. jaha kichu bhakti-pratikula boli'jani  
 tyajibo jatane taha, e niscoya bani  
 9. bhaktivinoda pori prabhura carane  
 magaye sakati pratikulyera barjane  
 Translation

I vow to abandon without compromise all actions contrary to Your devotional service.

I will keep company with no one opposed to devotional service, nor even look at the face of a person inimical toward Lord Gauranga.

I shall never reside at a place unfavorable for devotional practices, and may I never take pleasure in nondevotional works.

I will read no book opposed to pure devotion, nor listen to any explanation which disagrees with pure devotional principles.

I will never regard as sacred any place where Lord Gauranga is rejected. Any knowledge hindering pure devotional service I consider worthless.

Any season which poses obstacles to the execution of devotional service shall find no favor with me, and I will consider all relatives or family members averse to pure devotion as strangers.

I will abandon all desires that hinder devotion and never accept food offered to me by nondevotee atheists.

I vow to promptly shun whatever I know to contradict pure devotion. This I strongly promise.

Bhaktivinoda, falling at the feet of the Lord, begs for the strength to give up all obstacles to pure devotion.

(3) 1. bisaya-bimudha ar mayabadi jan  
 bhakti-sunya dunhe prana dhare akaran

2. ei dui-sanga natha! na hoy amar  
 prarthana koriye ami carane tomar  
 3. se duwera madhye bisayi tabu bhalo  
 mayabadi-sanga nahi magi kono kalo  
 4. bisayi-hrdoya jabe sadhu-sanga pay  
 abayase labhe bhakti bhaktera krpay  
 5. mayabada-dosa ja'ra hrdoye posilo  
 kutarke hrdoya ta'ra bajra-sama bhelo  
 6. bhaktira swarupa, ara 'bisaya', 'asroy'  
 mayabadi 'anitya' boliya saba koy  
 7. dhik ta'ra krsna-seba-srabana-kirtan  
 krsna-ange bajra hane tahara staban

- 8.mayabada sama bhakti-pratikula nai  
ataeba mayabadi-sanga nahi cai  
9.bhaktivinoda mayabada dura kori'  
baisnaba sangete boishe namasraya dhori'

Translation

Both the monist philosophers and those bewildered by worldly affairs live in vain, for both are devoid of devotion to You.

I pray at Your lotus feet, O Lord, that I may be spared the company of them both. Yet of the two the worldly man is better. I ask never to have the company of mayavadi.

When the worldly man enters into the company of saintly persons within his heart he becomes inspired by pure devotion through the mercy of those devotees. But woe to him who has known the offensive presence of impersonalist philosophy. Such sophistry makes the heart hard as a thunderbolt.

The mayavada philosopher declares that the true form of bhakti, its object (Sri Krishna), and its possessor (the devotee) are all transitory and thus illusory. Fie on his pretense of service to Krishna, of hearing and chanting His glories! His so-called prayers strike the body of Krishna with blows more cruel than a thunderbolt.

There is no philosophy as antagonistic to devotional service as mayavada philosophy. Therefore I do not desire the association of the mayavadi.

Bhaktivinoda drives away the philosophy of illusionism and sits safely in the society of Vaisnavas under the shelter of the holy name.

(4) 1.ami to' swananda-sukhada-basi  
radhika-madhava-carana-dasi

- 2.dunhara milane ananda kori  
dunhara biyoge dukkhethe mari  
3.sakhi-sthali nahi heri nayane  
dekhile saibyeke paraye mane  
4.je-je pratikula candrera sakhi  
prane dukkha pai tahare dekhi  
5.radhika-kunja andhara kori  
loite cahe se radhara hari  
6.sri-radha-govinda -milana-sukha  
pratikula-jana na heri mukha  
7.radha-pratikula jateka jan —  
sambhasane kabhu na hoiye man  
8.bhaktivinoda sri-radha-carane  
sanpeche parana ati ba jatane

Translation

I am a resident of Svananda-sukhada-kunjala and a maidservant of the lotus feet of Radhika and Madhava.

At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.

I never look at the place where Candravali and her friends stay. Whenever I see such a place it reminds me of Candravali's gopi friend, Saibya.

I feel pain in my heart when I catch sight of Candravali's girl-friends, for they are opposed to Radha.

Candravali wants to take away Radha's Lord Hari, thus covering the grove of Radhika with the darkness of gloom.

I never look at the faces of those who are opposed to Sri Radha and Govindas joyous union.

Nor do I find any pleasure in conversing with those who are opposed to Radha.

Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Srimati Radharani.

### Bhajana-lalasa, *hankering for divine service, 13 songs*

(1) 1.Hari he!

prapance poriya, agati hoiya,  
na dekhi upaya ara  
agatira gati carane sarana  
tomaya korinu sara

2.karama geyana, kichu nahi mora,  
sadhana bhajana nai  
tumi krpa-moya, ami to kangala,  
ahaituki krpa cai

3.vakya-mano-vega, krodha-jihva-vega,  
udara-upasta-vega  
miliya e saba, somsare bhasa'ye  
diteche paramodvega

4.aneka jatane, se saba damane,  
chariyachi asa ami  
anathera natha! daki taba nama  
ekhona bharasa tumi

Translation

O Lord Hari, having fallen helplessly into the illusion of this world, I see no other means of deliverance but You. You are the only recourse for the helpless. I accept the shelter of Your lotus feet as essential.

I have no knowledge, no background of pious activities, nor any history of strict devotional practice. But You are full of compassion and kindness. Therefore, although I am certainly destitute, I solicit Your causeless mercy.

The powerful urges of speech, mind, anger, tongue, belly, and genital have banded together to cast me adrift on the sea of this material world, thus causing me great anxiety and trouble.

After great endeavor to subdue these material demands, I have completely given up all hope. O Lord of the destitute, I call upon Your holy name, for now You are my only shelter.

(2) 1-2.Hari he!

arthera sancaye, bisaya-prayase  
ano-katha-prajalpane  
ano-adhikara, niyama agraha,  
asat-sanga-samghatane

asthira siddhante, rohinu mojiya,  
hari-bhakti roilo dure  
e hrdoye matro, para-hamsa, mada,  
pratistha, sathata sphure  
3.e saba agraha, charite narinu,  
apama dosate mori  
janama bifala, hoilo amara  
ekhona ki kori, hari!  
4.ami to' patita, patita-pabana,  
tomara pabitra nama  
se sambandha dhoru, tomara carane,  
sarana loinu hama

#### Translation

O Lord Hari, I have become absorbed in accumulating wealth and endeavoring for material possessions. I am addicted to speaking of topics apart from You and am always eager to accept practices apart from my own duties. I am in the habit of meeting with worldly men and am absorbed in speculative thinking. Therefore, devotion to You has remained distant from me. In this heart of mine dwells only envy and malice towards others false pride, hypocrisy, deceitfulness, and the desire for fame and honor.

I have not been able to give up any of these attachments. Thus my own faults have been my down fall. My birth as a human being has been wasted. O Lord Hari, what am I to do now?

I am indeed fallen; but Your holy name is the savior of the fallen. Clinging to that holy name, I have taken shelter at Your lotus feet.

(3) 1-2.hari he!

bhajane utsaha, bhaktite biswasa,  
prema-labhe dhairja-dhana  
bhakti-anukula, karma-prabartana,  
asat-sanga-bisarjana

bhakti-sadacara, ei choya guna,  
nahilo amara natha!  
kemone bhojibo, tomara carana,  
chariya mayara satha  
3.garhita acare, rohilama moji',  
na korinu sadhu-sanga  
lo'ye sadhu-besa, ane upadesi,  
e boro mayara ranga  
4.e heno dasaya, ahaituki krpa,  
tomara paibo, hari!  
sri-guru-asroye, dakibo tomaya,  
kabe ba minati kori'

#### Translation

Enthusiasm in devotional service, faith in the process of devotional service, the treasure of patience in endeavoring to attain love of God, performing activities conducive to pure devotion, abandoning the company of worldly people,

performing approved devotional practices — I have never possessed these six devotional qualities. How, then, shall I give up the association of maya and worship Your lotus feet, O Lord?

Absorbed in abominable activities, I never kept company with sadhus. Now I adopt the garb of the sadhus and instruct others. This is maya's big joke.

O Lord Hari, in such a helpless condition surely I will obtain Your causeless mercy. O when, under the shelter of my spiritual master, will I call out to You with humble prayers?

(4) 1.hari he!

dana, pratigraha, mitho gupta-katha,  
bhakata, bhojana-dana  
sangera lakhana,ei choyahoya,  
ihate bhaktira prana

2.tattwa na buhjiye, jnane ba ajnane,

asate e saba kori

bhakti harainu, somsari hoinu,

sudure rohile hari

3.krsna-bhakta-jane, ei sanga-lakhane,

adara koribo jabe

bhakti-maha-devi, amara hrdoya-

asane boshibe tabe

4.josit-sangi-jana, krsnabhakta ara,

dunhu-sanga-parihari'

taba bhakta-jana- sanga anukhana,

kabe ba hoibe hari!

Translation

O Lord Hari, to offer a gift and receive one in return, to give and receive spiritual food, to reveal one's confidential thoughts and make confidential inquiries — these are the six characteristics of loving association, and in them is found the very soul of devotion.

I have failed to understand the Absolute Truth, and by practicing these six activities with nondevotees, either knowingly or unknowingly, I have lost all devotion. Thus I have become a materialist. For me, You, O Lord, remain afar. The day I cherish these activities of intimate association with the devotees of Sri Krsna, that day the great goddess of devotion will ascend the throne of my heart. When will I give up the company of those who are addicted to women and those who are not devoted to You? When will I get the constant association of Your devotees, O Lord?

(5) 1.Hari he!

sanga-dosa-sunya, diksitadiksita,

jadi taba nama ga'ya

manase adara, koribo tahare,

jani' nija-jana taya

2.diksita hoiya, bhaje tuwa pada,

tahare pranati kori

ananya-bhajane, bijna jei jane,

- tahare sebibo, hari!  
3.Sarba-bhute sama, je bhaktera mati,  
tahara darsane mani  
apanake dhanya, se sanga paiya,  
caritartha hoilun jani  
4.niskapata-mati baisnabera protti,  
ei dharma kabe pa'bo  
kabe e somsara- sindhu-para hoiye  
taba braja-pure ja'bo

Translation

O Lord, I will mentally honor and consider as my brother one who avoids bad company and sings Your holy name, be he formally initiated or not. I offer obeisances to that person who is initiated and worships Your lotus feet, and I will serve, O Lord, anyone who is fixed in unalloyed devotion to You. I consider myself greatly fortunate to even see that devotee who looks upon all living beings equally. By obtaining his association I know that I become successful in life. When will my mind become simple and inoffensive toward the Vaisnavas, and when will I cross over the ocean of worldly existence to reach Your abode of Vraja?

(6) 1.hari he!  
nira-dhama-gata, jahnvi-salile,  
panka-fena drsta hoye  
tathapi kakhona, brahma-draba-dharma,  
se salila na charoya

- 2.baisnaba-sarira, aprakrta sada,  
swabhava-bapurna dharme  
kabhu nahe jada, tathapi je ninde,  
pare se bisamadharme  
3.sei aparadhe, jamera jatana,  
paya jiba abirata  
he nanda-nandana! sei aparadhe,  
heno jeno nahi hata  
4.tomara baisnaba, baibhava tomara,  
amare koruna doya  
tabe mora gati, tomarera prati  
ha-i'be taba pada-chaya

Translation

Mud and foam are seen in the waters of the Ganges, for that is the inherent nature of river water. Yet Ganges water never loses its transcendental nature. One may likewise find defects in the body of a Vaisnava, yet his body is always spiritual, never material. That person who criticizes the body of a Vaisnava falls into deadly irreligion. For such an offense, the fallen soul continuously suffers the tortures of Yamaraja, lord of death. O youthful son of Nanda, I pray that I not be destroyed by committing such an offense. The Vaisnava is Yours, and he is Your glory. May he be merciful to me. Then my

life's journey will lead to You, and I will obtain shelter in the shade of Your lotus feet.

(7)- ohe!

vaisnaba thakura, doyara sagara,  
e dase koruna kori'  
diya pada-chaya, sodho he amaya,  
tomara carana dhorī

chaya bega domi, chaya dosa sodhi  
chaya guna deho' dase  
chaya sat-sanga, deho' he amare,  
boshechi sagera ase  
ekaki amara, nahi paya bala,  
hari-nama-sankirtane  
tumi krpa kori: sraddha-bindu diya,  
deho' krsna-nama-dhane  
krsna se tomara, krsna dite paro,  
tomara sakati ache  
ami to' kangala, 'krsna 'krsna 'boli',  
dhai tava pache pache

#### Translation

O venerable Vaisnava. O ocean of mercy, be merciful unto your servant. Give me the shade of your lotus feet and purify me. I hold on to your lotus feet. Teach me to control my six passions; rectify my six faults, bestow upon me the six qualities, and offer unto me the six kinds of holy association.\* I do not find the strength to carry on alone the sankirtana of the holy name of Hari. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the holy name of Krsna. Krsna is yours; you have the power to give Him to me. I am simply running behind you shouting, "Krsna! Krsna!"

(8) 1.Hare he

tomare bhuliya, abidya-piraya,  
pirita rasana mora

krsna-nama-sudha, bhala nahi lage,  
bisaya-sukhate bhora  
2.proti-dina jodi, adara koriya,  
se nama kirtana kori  
sitapala jeno, nasi roga-mula  
krame swadu hoyā, hari!  
3.durdaiba amara, se name adara,  
na loilo, doyamoya!  
dasa aparadha, amara durdaiba,  
kemone hoibe khoya  
anudina jeno, taba nama gai,  
kramete krpaya taba  
aparadha ja'be name ruci ha'be

aswadibo namasaba  
Translation

O Lord Hari, because I forgot You my tongue has become afflicted with the disease of ignorance. I cannot relish the nectar of Your holy name, for I have become addicted to the taste of worldly pleasures.

O Lord Hari, if I sing Your holy name aloud every day with great respect, then as sugar candy taken medicinally destroys the very disease which makes it taste bitter (jaundice), so Your holy name will cure my spiritual disease and allow me to gradually taste His sweetness.

O merciful Lord, how great is my misfortune that I feel no appreciation for Your holy name! In such a lamentable state, how will I be freed from committing the ten offenses to the holy name?

If I sing Your holy name every day, by Your mercy the ten offenses will gradually disappear. A taste for Your holy name will grow within me, and then I will taste the intoxicating spirit of the name.

(9)

- 1.hari he!  
sri-rupa-gosai, sri-guru-rupete,  
sikha dila mora kane  
jano mora katha, namera kangala!  
rati pa'be name-gane
- 2.krsna-nama-rupa guna -sucarita,  
parama jatane kori'  
rasana-manase, koraho niyoga,  
krama-bidhi anusori
- 3.braje kori'basa, raganuga hoiya,  
smarana kirtana koro  
e nikhila kala, koraho japana,  
upadesa-sara dharo'
- 4.ha rupa-gosai, doya kori'kabe,  
dibe dine braja-basa  
ragatmika tumi, taba padanuga,  
hoite dasera asa

Translation

O Lord Hari, Sri Rupa Gosvami, in the form of the spiritual master, gave these instructions to my ears: "Try to understand my words, O you who begs for the gift of the holy name, for by these instructions you will develop attraction for chanting the holy name.

"Follow the scriptural rules and regulations and engage your tongue and mind in carefully chanting and remembering the holy names, divine forms, qualities, and wonderful pastimes of Lord Krishna.

"Dwell in the holy land of Vraja, cultivate spontaneous loving devotion (raganuga-bhakti), and spend your every moment chanting and remembering the glories of Sri Hari. Just accept these as the essence of all instructions".

O Rupa Gosvami, when out of your causeless mercy, will you enable this poor wretched soul to reside in Vrndavana? You are a ragatmika devotee, an eternally



liberated, intimate associate of Radha and Krsna. This humble servant of yours desires to become a follower at your lotus feet.

(10) 1.gurudev! boro krpa kori', gauda-bana majhe,  
godrume diyacho sthana  
ajna dila more, ei braje boshi',  
hari-nama koro gana

2. kintu kabe prabhu, jogyata arpibe,  
e dasere doya kori'  
citta sthira habe, sakala sohibo,  
ekante bhojibo hari
- 3.saisaba-jaubane, jada-sukha-sange  
abhyasa hoilo manda  
nija-karma-dose, e deho hoilo  
bhajanera pratibandha
- 4.bardhakey ekhona, panca-roge hata,  
kemone bhojibo bolo;  
kandiya kandiya, tomara carane,  
poriyachi subhiwala

Translation

Gurudeva! Because you are so merciful, you gave me a place in Godruma amid the woodlands of Gauda, with this order to fulfill: "Dwell here in this Vrndavana and sing the holy name of Hari."

But when, O master, out of your great mercy, will you bestow upon this servant of yours the spiritual competence to fulfill that order? When will my mind become tranquil and fixed? When will I endure all hardships and serve Lord Hari without distractions?

Due to attachment to worldly pleasures in childhood and youth, I have developed bad habits. Because of these sinful acts my body has become an impediment to the service of the Supreme Lord.

Now, in old age, afflicted by the five-fold illnesses, how will I serve the Lord? O master, please tell me. I have fallen at your feet weeping, overwhelmed by anxiety.

(11) gurudev!  
krpa-bindu diya, koro'ei dase,  
trnapekha ati hina  
sakala sahane, bala diya koro',  
nija-mane sprha-hina

sakale sammana korite sakati  
deho' natha! jathajatha  
tabe to' gaibo, hari-nama-sukhe  
aparadha ha'be hata  
kabe heno krpa, labhiya e jana,  
krtartha hoibe, natha!  
sakti-buddhi-hina, ami ati dina,  
koro' more atma-satha  
jogyata-vicare, kichu nahi pai,  
tomara karuna - sara

karuna na hoile, kandiya kandiya,  
prana na rakhibo ara  
Translation

Gurudeva, give to this servant just one drop of mercy. I am lower than a blade of grass. Give me all help. Give me strength. Let me be as you are, without desires or aspirations.

I offer you all respects, for thus I may have the energy to know you correctly.

Then, by chanting the holy name in great ecstasy, all my offenses will cease.

When will such mercy fall to this one who is weak and devoid of intelligence?

Allow me to be with you.

If you examine me, you will find no qualities. Your mercy is all that I am made of.

If you are not merciful unto me, I can only weep, and I will not be able to maintain my life.

(12) 1.gurudev!

kabe mora sei din ha'be  
mana sthira kori', nirjana boshiya,  
krsna-nama ga'bo jabe  
somsara-fukara, kane na posibe,  
deho-roga dure ro'be

2.hare krsna' boli, gahite gahite,

nayane bohibe lora

dehite pulaka, udita hoibe,

premete koriba bhora

3.gada-gada bani, mukhe bahiribe,

kanpibe sarira mama

gharma muhur muhuh, birbarna hoibe,

stambhita pralaya sama

4.niskapate heno, dasa kabe ha'be,

nirantara nama ga'bo

abese rohiya, deha-jyatra kori,

tomara karuna pa'bo

Translation

Gurudeva! When, with a steady mind in a secluded place, will I sing the name of Sri Krsna? When will the pandemonium of worldly existence no longer echo in my ears and the diseases of the body remain far away? When will that day be mine?

When I chant "Hare Krsna", tears of love will flow from my eyes and ecstatic rapture will arise within my body, causing my hair to stand on end and my body to become overwhelmed with divine love.

Faltering words choked with emotion will issue from my mouth. My body will tremble, constantly perspire, turn pale and discolored, and become stunned. All of this will be like a devastation of ecstatic love and cause me to fall unconscious.

When will such a genuine ecstatic condition be mine? I will constantly sing the holy name and remain absorbed in profound devotion while maintaining the material body. In this way I will obtain your mercy.

(13) 1.gurudev!  
kabe taba karuna-prakase  
sri-gauranga-lila, hoya nitya-tattwa,  
ei drdha biswase  
hari hari boli, godruma kanane,  
bhromito darsana-ase

2.nitai, gauranga adwaita, srivasa,  
gadadhara — panca-jana  
krsna-nama rase, bhasaibe jagat,  
kori' maha-sankirtana

3.nartana-bilasa, mrdanga-badana  
sunibo apana-kane  
dekhiya dekhiya, se lila-madhuri,  
bhasibo premera bane

4.na dekhi' abara, se lila-ratana,  
kandi ha gauranga! boli'  
amare bisayi pagala boliya,  
angete dibeka dhuli

Translation

Gurudeva! Lord Gauranga's transcendental pastimes are eternal realities. I await the day when, with this firm faith manifested by your mercy, I will wander through the groves of Godruma, chanting "Hari! Hari!" and hoping to behold those pastimes.

The Panca-tattva — Nitai, Gauranga, Advaita, sSrivasa and Gadadhara — will flood the entire universe with the intoxicating nectar of the holy name of Sri Krsna by performing a *maha-sankirtana*.

In my ears I will hear the sounds of dancing and the playing of the mrdangas. By constantly beholding the sweetness and beauty of that pastime of Lord Gauranga's, I will swim in the flood tide of divine love.

Materialists will throw dirt at my body and proclaim me thoroughly mad. For being again bereft of seeing the jewel of that pastime, I shall weep and cry out, "O my Lord Gauranga!"

*Siddhi-lalasa, hankering for spiritual perfection, 3 songs*

(1) kabe gaura-bane, suradhuni-tate  
'ha radhe ha krsna' bole'  
kandiya bera'bo, deho-sukhachari',  
nana lata-taru tale

sva-paca-grhete, magiya khaibo,  
pibo saraswati-jala  
puline puline, gara-gari dibo,  
kori' krsna-kolahala  
dhama-basi jane, pranati koriya,  
magibo krpara lesa  
baisnaba-carana-renu gaya makhi'  
dhoru abadhuta-besa

gauda-braja-jane, bheda na dekhibo,  
hoibo baraja-basi  
dhamera swarupa, sphuribe nayane,  
hoibo radhara dasi

Translation

When will I wander weeping under the shade of various trees and creepers on the banks of Ganges in the land of Navadvipa, crying, "O Radha! O Krsna!" and forgetting all physical comforts?

I will even take my meals by begging at the homes of the candalas and will drink the water of the Sarasvati. In ecstasy I will roll on the ground along the banks of the river, raising an uproar of "Krsna! Krsna!"

Bowing down to the inhabitants of the holy land of Navadvipa, I will beg a bit of their mercy. I will wear the dress of a mendicant and smear the dust of the Vaisnavas's feet on my body.

I will see no difference between the inhabitants of Vraja Bhumi and those of Navadvipa, and I will be transformed into a resident of Vraja. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Srimati Radharani.

(2) 1.dekhite dekhite, bhulibo ba kabe,  
nija-sthula-paricoya  
nayane heribo, braja-pura-sobha,  
nitya cid-ananda-moya

2.brsabhanu-pure, janama loibo,  
jabate bibaha ha'be  
braja-gopi-bhava, hoibe swabhava,  
ano-bhava na rohibe

3.nija-siddha-deho, nija-siddha-nama  
nija-rupa-sva-basana  
radha-krpa-bale, lobhibo ba kabe  
krsna-prema-prakarana

4.jamuna-salila aharane giya,  
bujhibo jugala-rasa  
prema-mugdha ho'ye, pagalini-praya  
gaibo radhara jasa

Translation

When, in a flash, will I forget my false bodily identity and be able to behold the exquisite beauty of the realm of Vraja, full of eternal spiritual bliss?

I shall take my birth in the town of King Vrsabhanu and be married in Yavatagram. My sole disposition and character shall be that of a cowherd girl, and I shall know no other.

When, by the power of Radha's mercy, will I obtain my own eternal spiritual body, name, form and dress and when, by Her mercy, will I obtain initiation into divine love of Krsna?

As I go to draw water from the Yamuna, I shall cherish knowing the love that unites Radha with Krsna. I shall sing Sri Radha's glories like a madwoman, enchanted by divine love.

(3) 1.brsabhanu-suta-carana-sebane  
hoibo je palya-dasi  
sri-radhara sukha, satata sadhane,  
rohibo ami prayasi

- 2.sri-radhara sukhe, krsnera je sukha  
janibo manete ami  
radha-pada chari', sri-krsna-sangame,  
kabhu na hoibo kani
- 3.sakhi-gana mama, parama-suhrit,  
jugala-premera guru  
tad-anuga ho'ye, sevibo radhara,  
carana-kalapa-taru
- 4.radha-pakha chari, je-jana se-jana,  
je bhava se bhava thake  
ami to'radhika- pakha-pati sadha,  
kabhu nahi heri ta'ke

#### Translation

For serving the lotus feet of Sri Radha, the daughter of Vrsabhanu, I will become a maidservant of one of the gopis in Vraja. I will always strive to bring about the happiness of Sri Radha.

Within my heart I will know that Radha's pleasure is Krsna's source of Joy. Therefore I will never desire to abandon Her lotus feet for His solitary company. The sakhis are my best friends and teachers concerning the love uniting Radha with Krsna. As one of their attendants, I will serve Radha's lotus feet, which are like wish-fulfilling desire trees.

I myself am always partial to Radhika and therefore never look at those who have abandoned Radha's entourage, whoever they may be and whatever their ways.

#### Vijnapti, *spiritual request, 1 song*

kabe ha'be bolo se-dina amar  
(amar) aparadha ghuci', suddha name ruci,  
krpa-bale ha'be hrdoye sancar  
trnadhika hina, kabe nije mani',  
sahisnuta-guna hrdoyete ani'  
sakale manada, apani amani,  
ho'ye aswadibo nama-rasa-sar  
dhana jana ara, kobita-sundari,  
bolibo na cahi deho-sukha-kari  
janme-janme dao, ohe gaurahari!  
ahaituki bhakti carane tomar  
(kabe) korite sri-krsna- nama uccarana,  
pulkita deho gadgada bacana  
baibarnya-bepathu ha'be sanghatana,  
nirantara netre ba'be asru-dhar  
kabe navadwipe, suradhuni-tate,  
gaura-nityananda boli' niskapate  
naciya gaiya, beraibo chute,

batulera praya chariya bicar  
kabe nityananda, more kori'doya,  
charaibe mora visayera maya  
diya more nija- caranera chaya,  
namera hatete dibe adhikar  
kinibo, lutibo, hari-nama-rasa,  
nama-rase mati' hoibo bibasa  
rasera rasika- carana parasa,  
koriya mojibo rase anibar  
Kabe jibe doya, hoibe udoya,  
nija-sukha bhuli' sudina-hrdoya  
bhaktivinoda, koriya binoya,  
sri-ajna-tahala koribe pracar  
Translation

When, oh when will that day be mine? When my offenses ceasing, taste for the name increasing, when in my heart will your mercy shine, when, oh when will that day be mine

Lower than a blade of grass, more tolerant than a tree. When will my mind attain this quality? Respectful to all, not expecting their honor, then shall I taste the name's nectar sublime. When, oh when will that day be mine?

Great wealth or followers, feminine beauty, I won't care for them or the comforts of my body. Birth after birth give me, Oh Lord Caitanya, causeless devotion to Your feet divine, when, oh when will that day be mine?

When will I utter Krsna, Krsna, Krsna, with words choked up and shivering body? When will I be trembling all over, lose bodily color, tears pouring from my eyes, When, oh when will that day be mine?

When in Navadvipa along the Ganges bank, shouting 'Gaura-Nityananda' as a surrendered soul, dancing, chanting, running everywhere, when will I become half mad of mind? When, oh when will that day be mine?

When will Lord Nityananda show mercy upon me, when will I reject the world of Maya? Bestow unto me the shade of Your lotus feet, let the right to preach the name be mine. When, oh when will that day be mine?

I will beg, borrow, or steal the nectar of the name. By the name's effect I will feel paralyzed. Oh! Enjoyer of the nectar of the name, When will I touch your lotus feet till the end of time? When, oh when will that day be mine?

When kindness to all beings will be appearing, with free heart forget myself comforting, Bhaktivinoda in all humility prays, "Now I will set out to preach Your order sublime." When, oh when will that day be mine?

### *Sri Nama-Mahatmya, the glories of the holy name, 1 song*

1. krsna-nama dhare kato bal  
bisaya-basanale, mora citta sada jwale,  
rabi-tapta maru-bhumi-sam  
karna-randhra-patha diya, hrdi majhe pravesiya,  
barisoya sudha anupam
2. hrdoya hoite bale, jihvara agrete cale,

sabda-rupe nace anukhon  
 kanthe mora bhange swar, anga kape thara thar,  
 sthira hoite na pare caran  
 3.cakhe dhara, dehe gharma, pulakita saba carma,  
 bibar na hoilo kalebar  
 murchita hoilo man, pralayer agaman,  
 bhava sarba-deha jara jar  
 kori' eto upadrab, citte barse sudha-drab  
 more dare premer sagare  
 kichu na bujhite dilo, more ta'batula koilo,  
 mora citta-bitta saba hare  
 loinu asroya ja'r, heno byabahara ta'r,  
 barnite na pari e sakal  
 krsna-nama iccha-moy, jahe jahe sukhi hoy,  
 sei mora sukhera sambal  
 premera kalika nam, adbhuta rasera dham,  
 heno bala karaye prakasa  
 isat bikasi'punah, dekhay nija-rupa-guna  
 citta hori' loya krsna-pasa  
 purna bikasita hoiya, braje more jaya loiya,  
 cekhay more swarupa-bilash  
 more siddha-deha diya, krsna-pase rakhe giya,  
 e dehera kare sarbe-nas  
 krsna-nama-cintamani, akhila rasera khani  
 nitya-mukta suddha-rasa-moy  
 namera balai jato, saba loiye hoi hato,  
 taba more sukhera udoy

#### Translation

How much power does the name of Krsna possess? My heart constantly burns in the fire of worldly desires, like a desert scorched by the sun. The holy name, entering within my heart through the holes of my ears, showers unparalleled nectar upon my soul.

The holy name speaks from within my heart, moves on the tip of my tongue, and constantly dances on it in the form of transcendental sound.

My throat becomes choked up, my body violently trembles, and my feet move uncontrollably.

Rivers of tears flow from my eyes. Perspiration pours from my body. My body thrills with rapture, causing my hair to stand on end and my skin to turn pale and discolored. My mind grows faint, and I begin to experience devastation. My entire body is shattered in a flood of ecstasies.

While causing such an ecstatic disturbance, the holy name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, For He has made me truly mad and has stolen away my heart and all my wealth.

Such is the behaviour of Him who is now my only shelter. I am not capable of describing all this. The holy name of Krsna is independent and thus acts at His own sweet will. In Whatever way He becomes happy, that is also my way of happiness.

The holy name is the bud of the flower of divine love, the abode of devotion's wonderful mellows. Such is the power that He manifests, that although He displays His power only slightly, He reveals His own divine form and qualities, steals my heart and takes it to Krsna.

Being fully manifest, the holy name of takes me to Vraja and reveals to me His own love dalliance. He gives to me my own divine, eternal body, keeps me near Krsna and completely destroys this mortal frame of mine.

The name of Krsna is touchstone, a mine of all devotional mellows, eternally liberated, and the embodiment of pure rasa. When all impediments to the pure chanting of the holy name are taken away and destroyed, then my happiness will know its true awakening

Thus ends the Saranagati of Thakura Bhaktivinoda