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Śaraṇāgati “Surrendered to the Lord’s Shelter”

by Śrīla Bhaktivinoda Ṭhākura
—originally published in 1893—

50 Bengali songs outlining the six-fold process of submissive surrender unto the
Supreme Lord

translation by Daśaratha-suta dāsa

Dedicated to His Divine Grace
A.C. Bhaktivedānta Swami Prabhupāda
who fulfilled the predictions of Bhaktivinoda Ṭhākura
by making Krishna Consciousness available
to the entire world

Introductory Song

(1)

*śrī-kṛṣṇa-caitanya prabhu jīve doyā kori’
swa-pārśada swīya dhāma saha avatari’*

1) Śrī Kṛṣṇa Caitanya Prabhu descended from the eternal spiritual world along with His personal associates and divine abode, incarnating in this temporary material world out of compassion for the fallen souls.

(2)

*atyanta durlabha prema koribāre dāna
śikhāya śaraṇāgati bhakatera prāna*

2) In order to freely distribute the gift of ecstatic love of God, which is very difficult to obtain, He taught the path of śaraṇāgati, devotional surrender to the Supreme Lord. This śaraṇāgati is the very life of the true devotees.

(3-4)

*dainya, ātma-nivedana, goptṛtve varaṇa
‘avaśya rakṣībe kṛṣṇa’—viśvāsa, pālana
bhaki-anukūla-mātra kāryera svīkara
bhakti-pratikūla-bhāva varjanāṅgikāra*

3–4) The six ways of surrender through śaraṇāgati are (1) dainya—humility,
(2) ātma-nivedana—dedication of the self, (3) goptṛtve varaṇa—acceptance of

the Lord as one's only maintainer, (4) the consciousness of 'avaśya rakṣibe kṛṣṇa'—'Kṛṣṇa will surely protect me'—which is viśvāsa (faith) in Kṛṣṇa's pālana (protection), (5) bhakti-anukūla-mātra kāryera svīkara—execution of only those acts favorable to pure devotion, and (6) bhakti-pratikūla-bhāva varjanāṅgikāra—renunciation of conduct adverse to pure devotion.

(5)

*ṣaḍ-aṅga śaraṇāgati hoibe jāhāra
tāhāra prārthanā śune śrī-nanda-kumāra*

5) Śrī Nanda-Kumāra, the youthful son of Nanda Mahārāja, hears the prayers of anyone who takes refuge in Him by this six-fold practice of surrender.

(6)

*rūpa-sanātana-pade dante tṛṇa kori'
bhaktivinoda poḍe duhuṅ pada dhorī'*

6) Bhaktivinoda prostrates himself at the feet of Śrī Rūpa and Śrī Sanātana Goswāmī, places a straw between his teeth, and clasps their lotus feet with his hands.

(7)

*kāṅdiyā kāṅdiyā bole āmi to' adhama
śikhāye śaraṇāgati koro he uttama*

7) Weeping and weeping, he tells them, "I am certainly the lowest of men! Oh please make me the worthiest by teaching me the ways of śaraṇāgati!"

First Principle of Surrender: Dainya Humility - Seven Songs -

Song 1

(1)

*bhuliyā tomāre, saṁsāre āsiyā,
peye nānā-vidha byathā
tomāra caraṇe, āsiyāchi āmi,
bolibo duḥkhera kathā*

1) O Lord, I forgot You and came to this material world, where I have experienced a host of pains and sorrows. Now I approach Your lotus feet and submit my tale of woe.

(2)

*jananī-jāṭhare, chilāma jakhona,
biṣama bandhana-pāṣe
eka-bāra prabhu! dekhā diyā more,
vañcile e dīna dāse*

2) While still bound up tightly in the unbearable confines of my mother's womb, O Lord, You once revealed Yourself before me. Appearing only briefly, You then abandoned this poor servant of Yours.

(3)

*takhona bhāvinu, janama pāiyā,
koribo bhajana tava
janama hoilo, poḍi' māyā-jāle,
nā hoilo jñāna-lava*

3) At that moment I thought, "After my birth, I will worship You." But alas, after taking birth I fell into the entangling network of worldly illusions; thus I possessed not even a drop of true knowledge.

(4)

*ādarera chele, swa-janera kole,
hāsiyā kāṭānu kāla
janaka-jananī- snehete bhuliyā,
saṁsāra lāgilo bhālo*

4) As a dear son fondled in the laps of relatives, I passed my time smiling and laughing. The affection of my father and mother helped me to forget You still more, and I began to think that the material world was a very nice place.

(5)

*krame dina dina, bālaka hoiyā,
khelinu bālaka-saha
āra kichu dine, jñāna upajilo,
pāṭha poḍi ahar-ahaḥ*

5) Day by day I gradually grew into a young boy and began playing with other boys. Soon my powers of understanding emerged, so I diligently read and studied my school lessons every day.

(6)

*vidyāra gaurave, bhrami' deṣe deṣe,
dhana uparjana kori*

*swa-jana pālana, kori eka-mane,
bhulinu tomāre, hari!*

6) Proud of my accomplished education, later I traveled from place to place and earned much wealth. Thereby maintaining my family with undivided attention, I forgot You, O Lord Hari!

(7)

*bārdhakeyē khona, bhaktivinoda,
kāṅḍiyā kātara ati
nā bhajiyā tore, dina bṛthā gelo,
ekhona ki habe gati?*

7) Now in old age, this Bhaktivinoda very sadly weeps. I failed to worship You, O Lord, and instead passed my days in vain. What will be my fate now?

Song 2

(1)

*vidyāra vilāse, kāṭāinu kāla,
parama sāhase āmi
tomāra caraṇa, nā bhajinu kabhu,
ekhona śaraṇa tumi*

1) With great enthusiasm I spent my time in the pleasures of mundane learning, and never worshiped Your lotus feet, O Lord. Now You are my only shelter.

(2)

*poḍite poḍite, bharasā bārilo,
jñāne gati habe māni'
se āśā biphala, se jñāna durbala,
se jñāna ajñāna jāni*

2) Reading on and on, my hopes grew and grew, for I considered the acquisition of material knowledge to be life's true goal. How fruitless those hopes turned out to be, for all my knowledge proved feeble. Now I know that all such erudition is actually pure ignorance.

(3)

*jada-vidyā jata, māyāra vaibhava,
tomāra bhajane bādḥā
moha janamiyā, anitya saṁsāre,
jivake koraye gādhā*

3) All the so-called knowledge of this world is born of the flickering potency of Your illusory energy (māyā). It is an impediment to the execution of devotional service to You. Indulgence in mundane knowledge verily makes an ass of the eternal soul by encouraging his infatuation with this temporary world.i*

(4)

*sei gādhā ho'ye, saṁsāreṇa bojhā,
bahinu aneka kāla
bārdhakyē ekhona, śaktira abhāve,
kichu nāhi lāge bhālo*

4) Here is one person who has been turned into such an ass, who for so long has carried on his back the useless burden of material existence. Now in my old age, for want of the power to enjoy, I find that nothing at all pleases me.

(5)

*jīvana jātanā, hoilo ekhona,
se vidyā avidyā bhelo
avidyāra jwālā, ghaṭilo biṣama,
se vidyā hoilo śelo*

5) Life has now become agony, for my so-called erudite knowledge has proven itself to be worthless ignorance. Material knowledge has now become a pointed shaft and has pierced my heart with the intolerable, burning pain of ignorance.

(6)

*tomāra caraṇa, binā kichu dhana,
saṁsāre nā āche āra
bhakativinoda, jaḍa-vidyā chāḍi,
tuwā pada kore sāra*

6) O Lord, there is no treasure worth seeking in this world other than Your lotus feet. Bhaktivinoda abandons all his mundane knowledge and makes Your lotus feet the sum and substance of his life.

Song 3

(1)

*jauvane jakhona, dhana-upārjane,
hoinu vipula kāmī
dharama smariyā, gṛhinīra kara,
dhorinu takhona āmi*

1) When I was young, I felt a boundless ambition for earning money. At that time, bearing in mind the codes of religion, I accepted the hand of a wife.^{ii*}

(2)

*saṁsāra pātā'ye, tāhāra sahita,
kāla-khoy koinu koto
bahu suta-sutā, janama lobhilo,
marame hoinu hato*

2) Along with her I set up a household and therein wasted so much of my time. Many sons and daughters were born, and my spirit was totally crushed.

(3)

*saṁsārera bhāra, bāde dine dine,
acala hoilo gati
bārdhakya āsiyā, gherilo āmāre,
asthira hoilo mati*

3) The burden of family life increased day by day, and under its weight I felt my personal progress in life forcibly come to a halt. Old age came and beleaguered me on all sides, making my mind incessantly disturbed.

(4)

*pīdāya asthira, cintāya jwarita,
abhāve jwalita cita
upāya nā dekhi, andhakāra-moya,
ekhona ho'yechi bhīta*

4) Diseases trouble me, constant anxiety has made me feverish, and my heart burns with every want. I see no way out of this predicament, for all is darkness. Now I am very much afraid.

(5)

*saṁsāra-tatanī- srota nahe śeṣa,
maraṇa nikāṭe ghora
saba samāpiyā, bhojibo tomāya,
e āśā biphala mora*

5) The current of this worldly river is strong and relentless; a frightening, gloomy death approaches. `Finishing my worldly duties, I will worship You, O Lord'—that hope is now fruitless as well.

(6)

*ebe śuno prabhu! āmi gati-hīna,
bhaktivinoda koya
tava kṛpā binā, sakali nirāśā,
deho' more padāśroya*

6) Now please hear me, O Lord! I am utterly helpless. Bhaktivinoda says, “Without Your mercy, everything is lost. Please give me the shelter of Your lotus feet.”

Song 4

(1)

*āmāra jīvana, sadā pāpe rata,
nāhiko punyera leṣa
parere udvega, diyāchi je koto,
diyāchi jīvere kleśa*

1) My life is ever given to sin; in it there is not a particle of good. I have caused others great anxiety, and have troubled all souls.iii*

(2)

*nija sukha lāgi', pāpe nāhi ḍori,
doyā-hīna swārtha-paro
para-sukhe duḥkhī, sadā mithya-bhāṣī,
para-duḥkha sukha-karo*

2) For the sake of my own enjoyment I have never hesitated to perform sinful acts. Devoid of all compassion, I am concerned only with my selfish interests. Perpetually speaking lies, I become dejected upon seeing others happy, whereas the misery of others is a source of great delight for me.

(3)

*aśeṣa kāmanā, hṛdi mājhe mora,
krodhī, dambha-parāyana
mada-matta sadā, viṣaye mohita,
himsā-garva vibhūṣana*

3) There are limitless material desires within the core of my heart. I am wrathful, fond of exhibiting arrogance, intoxicated by vanity, and bewildered by worldly affairs. I wear the cherished ornaments of envy and egotism.

(4)

*nidrālasya hata, sukārye virata,
akārye udyogī āmi*

*pratiṣṭha lāgiyā, śāṭhya-ācaraṇa,
lobha-hata sadā kāmī*

4) Ruined by laziness and sleep, I resist all pious deeds, yet am very enthusiastic to perform wicked acts. For the sake of worldly fame and reputation I engage in the practice of deceitfulness. I am victimized by my own greed, being always lustful.

(5)

*e heno durjana, saj-jana-varjita,
aparādhi nirantara
śubha-kārya-śūnya, sadānartha-manāḥ,
nānā duḥkhe jara jara*

5) A vile, wicked man such as this, rejected by godly people, is a constant offender. Devoid of all good works, forever inclined toward evil, he is worn out and wasted by various miseries.

(6)

*bārdhakeyē ekhona, upāya-vihīna,
tā'te dīna akiñcana
bhaktivinoda, prabhura caraṇe,
kore duḥkha nivedana*

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

Song 5

(1)

*(prabhu he!) śuno mor duḥkher kāhinī
viśaya-halāhala, sudhā-bhāne piyaluṅ,
āb avasāna dinamāṇi*

1) O Lord! Please hear the story of my sadness. I drank the deadly poison of worldliness, pretending it was nectar, and now the sun is setting on the horizon of my life.

(2)

*khelā-rase śaiśava, poḍhaite kaiśora,
gowāoluṅ, nā bhelo vivek
bhoga-baśe yauvane, ghara pāti' bosiluṅ,
suta-mita bāḍhalo anek*

2) I spent my childhood in play, my youth in academic pursuit, and in me

there arose no sense of discrimination. In young manhood I set up a household and settled down to the spell of material enjoyment while my children and friends quickly multiplied.

(3)

*vṛddha-kāla āolo, saba sukha bhāgalo,
pīḍā-baṣe hoinu kātār
sarvendriya durbala, kṣīna kalevara,
bhogābhāve duḥkhita antar*

3) Old age soon arrived, and all joys consequently departed. Subjected to the torments of disease, I am troubled and weak. All my senses are feeble now, my body is racked and exhausted, and my spirits are downcast in the absence of former sense pleasures.

(4)

*jñāna-lava-hīna, bhakti-rase vañchita,
āra mora ki habe upāy
patita-bandhu, tuhuñ, patitādhama hāma,
kṛpāya uṭhāo tava pāy*

4) Devoid of even a particle of enlightenment, cheated of the mellows of devotion—what help is there for me now? O Lord, You are the friend of the fallen. I am certainly fallen, the lowest of men. Please, therefore, in mercy lift me to Your lotus feet.

(5)

*vicārite ābahi, guna nāhi pāobi,
kṛpā koro, choḍato vicār
tava pada-paṅkaja- sīdhu pibāoto,
bhakativinoda karo pār*

5) 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.

Song 6

(1)

*(prabhu he!) tuwā pade e minati mor
tuwā pada-pallava, tyajato maru-mana,
viṣama viṣaye bhelo bhor*

1) O Lord! I offer this humble prayer at Your feet. I gave up the shelter of Your feet, which are soft as newly-grown leaves, and now my mind has become dried

up like a desert, being scorched by the fire of absorption in horrible worldliness.

(2)

*uṭhayite tākata, puna nāhi milo-i,
anudina korohuṅ hutāś
dīna-jana-nātha, tuhuṅ kahāyasi,
tumāri caraṇa mama āś*

2) I find no strength to rise again, and thus I spend my days bitterly lamenting. O Lord who is called the master of the meek and humble! Your lotus feet are my only hope.

(3)

*aichana dīna-jana, kōhi nāhi milo-i,
tuhuṅ more koro parasād
tuwā jana-saṅge, tuwā kathā-raṅge,
chāḍahuṅ sakala paramād*

3) There has never 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 discussions of Your pastimes I shall give up all evils.

(4)

*tuwā dhāma-māhe, tuwā nāma gāoto,
gowāyabuṅ divā-niśi āś
tuwā pada-chāyā, parama suśītala,
māge bhaktivinoda dās*

4) One hope animates my soul: To spend day and night singing Your holy name while living in Your divine abode. Your servant Bhaktivinoda begs a place in the supremely cooling shade of Your lotus feet.

Song 7

(1)

*(prabhu he!)
emona durmati, saṁsāra bhitorē,
poḍiyā āchinu āmi
tava nija-jana, kono mahājane,
pāṭhāiyā dile tumi*

1) O Lord! With such a wicked mind as this I have fallen into the material world, but You have sent one of Your pure and elevated devotees to rescue me.

(2)

*doyā kori' more, patita dekhiyā,
kohilo āmare giyā
ohe dīna-jana, śuno bhālo kathā,
ullasita ha'be hiyā*

2) 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.

(3)

*tomāre tārīte, śrī-kṛṣṇa-caitanya,
navadvīpe avatār
tomā heno koto, dīna hīna jane,
korilena bhava-pār*

3) “Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa in order to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence.

(4)

*vedera pratijñā, rākhibāra tare,
rukma-varna vipra-suta
mahāprabhu nāme, nadīyā mātāya,
saṅge bhāi avadhūta*

4) “To fulfill the promise of the Vedas, the son of a brāhmana, of golden complexion and bearing the name of Mahāprabhu, has descended along with His brother, the avadhūta. Together They have overwhelmed all of Nadīyā with divine ecstasy.iv*

(5)

*nanda-suta jini, caitanya gosāi,
nija-nāma kori' dān
tārilo jagat, tumi-o jāiyā,
loho nija-paritrān*

5) “Śrī Caitanya Gosāi, who is Kṛṣṇa Himself, the son of Nanda, has saved the world by freely distributing the gift of His own holy name. Go to Him also and receive your deliverance.”

(6)

*se kathā śuniyā, āsiyāchi, nātha!
tomāra caraṇa-tale*

*bhaktivinoda, kāndiyā kāndiyā,
āpana-kāhinī bole*

6) Hearing those words, O Lord, Bhaktivinoda has come weeping and weeping to the soles of Your lotus feet and tells the story of his life.

**Second Principle of Surrender: Ātma-Nivedana
Dedication of the Self
- Eight Songs -**

Song 1

(1)

*nā koroluṅ karama, geyāna nāhi bhelo,
nā sevilun caraṇa tohār
jaḍa-sukhe mātiyā, āpanaku vañca-i,
pekhahuṅ caudiśa āndhiyār*

1) I have not performed any good works. I have not amassed any transcendental knowledge. I have never worshiped Your feet. Being intoxicated by sensual pleasures, I have simply cheated myself. Now I see only darkness in all directions.v*

(2)

*tuhuṅ nātha! karunā-nidān
tuwā pada-paṅkaje, ātma samarpiluṅ,
more kṛpā korobi vidhān*

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

(3)

*pratijñā tohāra oi, jo hi śaraṇāgata,
nāhi so jānabo paramād
so hāma duṣkṛti, gati nā hera-i āna,
āb māgoṅ tuwā parasād*

3) It is Your promise that one who takes refuge in You will come to no harm. For a sinner like me I see no other shelter; therefore I beg You now for Your grace.

(4)

*āna mano-ratha, niḥśeṣa choḍato,
kab hāma haibuṅ tohārā*

*nitya-sevya tuhuñ, nitya-sevaka mui,
bhaktivinoda bhāva sārā*

4) O when will I know freedom from incessant material desires and thus become exclusively Yours? This is the sum of Bhaktivinoda's musings—You are eternally to be served, and I am Your eternal servant.

Song 2

(1)

*(prāneśwar!) kohobuñ ki sarama ki bāt
aichana pāp nāhi, jo hāma nā koraluñ,
sahasra sahasra beri nāth*

1) O Lord of my life! How shall I tell You of my shameful story? There is no sin which I have not committed thousands of times and more, O Lord.vi*

(2)

*sohi karama-phala, bhava moke peśa-i,
dokha deobo āb kāhi
takhonaka parinām, kachu nā bicāraluñ,
āb pachu taraite cāhi*

2) My life in this world has only been one of affliction and torment as a result of those sins. Who is there to blame for this misery? At the time I did not consider the consequences; but now, in the aftermath, I seek to be saved.

(3)

*dokha vicāra-i, tuñhu danḍa deobi,
hāma bhoga korabuñ saṁsār
karato gatāgati, bhakata-jana-saṅge,
mati rohu caraṇe tohār*

3) After judging my sins, You will surely punish me befittingly, and I shall suffer the pangs of rebirth in this world. I only pray that, as I come and go through repeated births and deaths, my mind may ever dwell at Your lotus feet as I keep the company of Your devotees.

(4)

*āpana caturpana, tuwā pade soñpaluñ,
hṛdoya-garava dūre gelo
dīna-doyā-moya, tuwā kṛpā niramala,
bhaktivinoda āśā bhelo*

4) I offer this judicious prayer at Your feet: The pride of my heart has gone far

away. O You who are so kind to the meek, Your spotlessly pure mercy has become Bhaktivinoda's only hope.

Song 3

(1)

*mānasa, deho, geha, jo kichu mor
arpiluñ tuwā pade, nanda-kiśor!*

1) Mind, body, family, and whatever else may be mine, I have surrendered at Your lotus feet, O youthful son of Nanda!

(2)

*sampade vipade, jīvane-maraṇe
dāy mama gelā, tuwā o-pada varaṇe*

2) In good fortune or in bad, in life or in death, all my difficulties have disappeared by accepting those feet of Yours as my only shelter.

(3)

*mārobi rākhobi jo icchā tohāra
nitya-dāsa prati tuwā adhikāra*

3) Slay me or protect me as You wish, for You have full authority over Your eternal servant.

(4)

*janmāobi moe icchā jadi tor
bhakta-gr̥he jani janma hau mor*

4) If it is Your wish that I be born again, then may I take birth in the home of Your devotee.

(5)

*kīṭa-janma hau jathā tuwā dās
bahir-mukha brahmā-janme nāhi āś*

5) May I be born again even as a worm, as long as I remain Your devotee. I have no desire to be born as a Brahmā averse to You.vii*

(6)

bhukti-mukti-spr̥hā vihīna je bhakta

labhaite tãñko sañga anurakta

6) I yearn for the company of that devotee who is completely devoid of all desire for worldly enjoyment or liberation.

(7)

*janaka, janani, dayita, tanay
prabhu, guru, pati—tuhũ sarva-moy*

7) Father, mother, lover, son, Lord, preceptor, and husband—You are everything to me.

(8)

*bhaktivinoda kohe, suno kãna!
rãdhã-nãtha! tuhuñ hãmãra parãna*

8) Bhaktivinoda says, “O Kãna, please hear me! O Lord of Rãdhã, You are my life and soul!”

Song 4

(1)

*`aham mama'-sabda-arthe jãhã kichu hoy
arpiluñ tomãra pade, ohe doyã-moy!*

1) All there is that may be indicated by the words aham (“I”) and mama (“mine”), I offer at Your lotus feet, O merciful Lord!

(2)

*`ãmãra' ãmi to' nãtha! nã rohinu ãr
ekhona hoinu ãmi kevala tomãr*

2) I no longer consider even myself to be “mine”, O Lord! Now I have become exclusively Yours.

(3)

*`ãmi' sabde dehĩ jĩva ahamtã chãdĩlo
twadĩyãbhimãna ãji hrdoye pašĩlo*

3) The soul inhabiting this mortal body has given up the false ego attached to the word “I”, for today the spiritual sense of being Yours has entered his heart.

(4)

*āmār sarvasva—deho, geḥo anucar
bhāi, bandhu, dārā, suta, dravya, dwāra, ghar*

4) All my possessions—body, home, servants, brothers, friends, wife, sons, personal belongings, fencing and gateways...

(5)

*se saba hoilo tava, āmi hoinu dās
tomāra gṛhete ebe āmi kori bās*

5) ...all of these things are now Yours, for I have become Your servant. I am but a mere occupant in Your house.

(6)

*tumi gṛha-swāmī, āmi sevaka tomār
tomāra sukhete ceṣṭā ekhona āmār*

6) You are the owner of the house, and I am Your most obedient servant. My only activity now is endeavoring for Your happiness.

(7)

*sthūla-liṅga-dehe mora sukṛta duṣkṛta
āra mora nahe, prabhu! āmi to' niṣkṛta*

7) Whatever pious or impious activities that were performed by me, either with my gross or subtle bodies, are no longer mine, O Lord, for I am redeemed!

(8)

*tomāra icchāya mora icchā miṣāilo
bhaktivinoda āja āpane bhulilo*

8) My will has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself.

Song 5

(1)

*‘āmāra’ bolite prabhu! āre kichu nāi
tumi-i āmāra mātra pitā-bandhu-bhāi*

1) O Lord, nothing further remains that may be called “mine.” Father, friend, brother—You alone are all these to me.

(2)

*bandhu, dārā, suta, sutā—tava dāsī dās
sei to' sambandhe sabe āmāra prayās*

2) My friends, wife, sons and daughters are now Your servants and maidservants. Whatever care I take for them is only as they are related to You.

(3)

*dhana, jana, grha, dāra `tomāra' boliyā
rakhā kori āmi māturo sevaka hoiyā*

3) Declaring that my wealth, family members, home, and wife are truly Yours, I continue as a mere servant to dutifully protect them.

(4)

*tomāra kāryera tore uparjibo dhan
tomāra saṁsāre-vyaya koribo vahan*

4) For the purpose of Your service I will earn money and bear the expense of maintaining Your household.

(5)

*bhālo-manda nāhi jāni sevā māturo kori
tomāra saṁsāre āmi viṣaya-praharī*

5) I know nothing of what is good or bad; I simply render my service. I am but a watchman set to guard the properties of Your household.

(6)

*tomāra icchāya mora indriya-cālanā
śravana, darśana, ghrāna, bhojana-vāsanā*

6) I exercise my senses only according to Your direction, and thus I desire to hear, see, smell, and taste.

(7)

*nija-sukha lāgi' kichu nāhi kori ār
bhaktivinoda bole, tava sukha-sār*

7) I no longer do anything for my own pleasure. Bhaktivinoda says, "Your pleasure is the essence of everything."

Song 6

(1)

*bastutaḥ sakali tava, jīva keho noy
`aham'-`mama'-bhrame bhromi' bhoge śoka-bhoy*

1) In truth, all things belong to You; no jīva is ever the owner of anything. The tiny soul wanders in this world mistakenly thinking in terms of aham (“I am this material body and mind”), and mama (“everything related to this body is mine”). Thus he suffers the consequences of both sorrow and fear.

(2)

*aham-mama-abhimāna ei-mātro dhan
baddha-jīva nija boli' jāne mane man*

2) The conditioned soul thinks that all the things related to the false conceptions of “I” and “mine” are his exclusive treasures. Calling them his own, his mind is firmly convinced of this gross delusion.

(3)

*sei abhimāne āmi samsāre poḍiyā
hābuḍubu khāi bhava-sindhu sāntāriyā*

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

(4)

*tomāra abhoya-pade loiyā śaraṇ
āji āmi korilāma ātma-nivedan*

4) I take shelter at Your lotus feet, which deliver one from fear, and dedicate the whole of myself to You on this day.

(5)

*`aham'-`mama'-abhimāna chāḍilo āmāy
ār jeno mama hṛde stāna nāhi pāy*

5) The false conception of thinking in terms of “I” and “mine” has left me now. May it never again find a place to settle within my heart.

(6)

*ei mātṛo bala prabhu! dibe he āmāre
ahamtā-mamatā dūre pāri rākhibāre*

6) Please give me this strength alone, O Lord, that I may be able to keep the false conceptions of “I” and “mine” far away.

(7)

*ātma-nivedana-bhāva hṛde dṛḍha roy
hasti-snāna sama jeno khanika nā hoy*

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

(8)

*bhaktivinoda prabhu nityānanda pāy
māge parasāda, jāhe abhimāna jāy*

8) Bhaktivinoda begs at the lotus feet of Lord Nityānanda for that grace which causes all illusory concepts of false pride to flee.

Song 7

(1)

*nivedana kori prabhu! tomāra caraṇe
patita adhama āmi, jāne tri-bhuvane*

1) I submit at Your lotus feet, O Lord, that I am fallen and most wretched. This fact is known to the three worlds.

(2)

*āmā-sama pāpī nāhi jagat-bhitore
mama sama aparādhi nāhiko samsāre*

2) There is no sinner in the world more sinful than me. In the entire universe there is no offender whose offenses equal mine.

(3)

*sei saba pāpa āra aparādha, āmi
parihāre pāi lajjā, saba jāno' tumi*

3) By attempting to clear myself of all these sins and offenses I am put to shame. All this is surely understood by You.

(4)

*tumi binā kā'ra āmi loibo śaraṇ?
tumi sarveśvareśvara, brajendra-nandan!*

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

(5)

*jagat tomāra nātha! tumi sarva-moy
tomā prati aparādha tumi koro' kṣoy*

5) This world is Yours, O Lord, and You pervade all things in it. You dispel the sinful result of offenses committed against You.

(6)

*tumi to' skhalita-pada janera āśroy
tumi binā āra kibā āche, doyā-moy!*

6) You alone are the shelter of those whose feet stumble off the proper path. Apart from You, what else exists, O merciful Lord?

(7)

*sei-rūpa tava aparādhī jana jata
tomāra śaraṇāgata hoibe satata*

7) All persons like me who have offended You will ultimately seek to achieve Your shelter.

(8)

*bhaktivinoda ebe loiyā śaraṇ
tuwā pade kore āj ātma-samarpan*

8) Bhaktivinoda now takes full shelter of You and surrenders himself at Your lotus feet on this very day.

Song 8

(1)

*ātma-nivedana, tuwā pade kori',
hoinu parama sukhī
duḥkha dūre gelo, cintā nā rohilo,
caudike ānanda dekhi*

1) I have become supremely happy by surrendering myself at Your lotus feet. Sorrow has gone far away, and there are no more cares. All I see is joy in the four directions.

(2)

*aśoka-abhoya, amṛta-ādhāra,
tomāra caraṇa-dwaya
tāhāte ekhona, viśrāma labhiyā
chāḍīnu bhavera bhoya*

2) Your two lotus feet are reservoirs of immortal nectar that grant freedom from both sorrow and fear. Resting in them I have found peace, and have completely given up the fear of worldly existence.

(3)

*tomāra saṁsāre, koribo sevana,
nāhibo phalera bhāgī
tava sukha jāhe, koribo jatana,
ho'ye pade anurāgī*

3) I shall render service in Your household and never endeavor to enjoy the fruits of that service. Rather, I shall strive for whatever pleases You, being fully enamored by Your lotus feet.

(4)

*tomāra sevāya, duḥkha hoyā jato,
se-o to' parama sukha
sevā-sukha-duḥkha, parama sampada,
nāśaye avidyā-duḥkha*

4) All the 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.

(5)

*pūrva itihāsa, bhulinu sakala,
sevā-sukha pe'ye mane
āmi to' tomāra, tumi to' āmāra,
ki kāja apara dhane*

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

(6)

*bhaktivinoda, ānande ḍubiyā,
tomāra sevāra tare
saba ceṣṭā kore, tava icchā-mato,
thākiyā tomāra ghare*

6) Bhaktivinoda sinks deeply into the ocean of pure bliss by engaging in Your service. He devotes all his efforts according to Your wishes while living in Your house.

**Third Principle of Surrender: Gopṭṛtve-Varaṇa
Acceptance of the Lord as Sole Maintainer
- Four Songs -**

Song 1

(1)

*ki jāni ki bale, tomāra dhāmete,
hoinu śaraṇāgata
tumi doyā-moy, patita-pāvana,
patita-tāraṇe rata*

1) By what personal understanding or by what power has one such as I come into Your shelter? Surely it is by Your mercy alone, for as Doyā-moy and Patita-pāvana You are ever engaged in the deliverance of the fallen souls.

(2)

*bharasā āmāra, ei mātra nātha!
tumi to' karunā-moy
tava doyā-pātra, nāhi mora sama,
avaśya ghucābe bhoy*

2) My only hope, O Lord, is that You are full of compassion and mercy. There is no one more in need of Your mercy than I. You will surely drive away all my fears.

(3)

*āmāre tārite, kāhāro śakati,
avanī-bhitore nāhi
doyāla thākura! ghoṣanā tomāra,
adhama pāmāre trāhi*

3) No one else in the world has the power to rescue me. O merciful Lord! By

Your decree, kindly deliver this vile and lowly sinner!

(4)

*sakala chāḍiyā, āsiyāchi āmi,
tomāra caraṇe nātha!
āmi nitya-dāsa, tumi pālayitā,
tumi goptā, jagannātha!*

4) I have given up everything and come to Your lotus feet, O Lord. I am Your eternal servant, and You are the maintainer. You are my sole protector, O Lord of the universe!

(5)

*tomāra sakala, āmi mātra dāsa,
āmāra tāribe tumi
tomāra caraṇa, korinu varaṇa,
āmāra nāhi to' āmi*

5) Everything is Yours. I am merely Your menial servant, so it is certain that You will deliver me. I have chosen Your lotus feet as my only shelter. I no longer belong to myself.

(6)

*bhaktivinoda, kāṇḍiyā śaraṇa,
lo'yeche tomāra pāy
kṣami' aparādha, nāme ruci diyā,
pālana korohe tāy*

6) Bhaktivinoda weeps as he humbly takes shelter at Your feet. Forgiving all his offenses, affording him a taste for the holy name, oh kindly maintain him!

Song 2

(1)

*dārā-putra-nija-deho-kuṭumba-pālana
sarvadā vyākula āmi chinu mane mane*

1) Within my mind I have always been anxious for the maintenance of my wife and children, my own body and relatives.

(2)

kemone arjibo artha, yaśa kise pābo

kanyā-putra-vivāha kemone sampādibo

2) How will I earn money? How will I acquire fame? How will I arrange the marriages of my sons and daughters?

(3)

*ebe ātma-samarpane cintā nāhi ār
tumi nirvāhibe prabhu, saṁsāra tomār*

3) Now, through self-surrender, I have been relieved of all anxiety. O Lord, surely You will provide for the maintenance of Your own household.

(4)

*tumi to' pālibe more nija-dāsa jāni'
tomāra sevāya prabhu boḍo sukha māni*

4) Recognizing me as Your own servant, You will certainly maintain me. While rendering devotional service unto You I feel the greatest happiness.

(5)

*tomāra icchaya prabhu sab kārya hoy
jīva bole,—'kori āmi', se to' satya noy*

5) All events take place only by Your will, O Lord. The deluded soul of this world declares "I am the doer!" but this is pure folly.

(6)

*jīva ki korite pare, tumi nā korile?
āśā-mātra jīva kore, tava icchā-phale*

6) What is a tiny soul actually able to do unless You act? The jīva can only desire to act, and unless You fulfill his desire by Your own sweet will, he cannot do anything.

(7)

*nīscinta hoiyā āmi sevibo tomāy
grhe bhālo-manda ho'le nāhi mora dāy*

7) Being free from all anxiety, I will humbly render service unto You. If any good or evil should occur while serving in Your home, it will not be my responsibility.

(8)

*bhaktivinoda nija-swātantrya tyajiyā
tomāra caraṇa seve' akiñcana hoiyā*

8) Bhaktivinoda thus completely renounces his own independence and engages in the exclusive service of Your lotus feet with no other interest in life.

Song 3

(1)

*sarvasva tomār, caraṇe saṁpiyā,
poḍechi tomāra ghare
tumi to' ṭhākur, tomāra kukur,
boliyā jānaho more*

1) Now that I have surrendered all that I possess unto Your lotus feet, I throw myself down before Your house. You are the master of the house; kindly consider me Your own dog.

(2)

*bāndhiyā nikaṭe, āmāre pālibe,
rohibo tomāra dwāre
pratīpa-janere, āsite nā dibo,
rākhibo gaḍera pāre*

2) Chaining me nearby, You will maintain me, and I shall lie at Your doorstep. I will not allow Your enemies to enter, but will keep them outside the bounds of the surrounding moat.

(3)

*tava nija-jana, prasād seviyā,
ucchiṣṭa rākhibe jāhā
āmāra bhojan, parama-ānande,
prati-din ha'be tāhā*

3) Whatever food remnants Your devotees leave behind after honoring Your prasād will be my daily sustenance. I will feast on those remnants in great bliss.

(4)

*bosiyā śuiyā, tomāra caraṇa,
cintibo satata āmi
nācite nācite, nikaṭe jāibo,
jakhona ḍākibe tumi*

4) While sitting up or lying down, I will constantly meditate on Your lotus

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

(5)

*nijera poṣana, kabhu nā bhāvibo,
rohibo bhāvera bhore
bhaktivinoda, tomāre pālaka,
boliyā varaṇa kore*

5) I will never think for my own nourishment, and will remain absorbed in ever cherishing love for my Master. Bhaktivinoda now accepts You as his only maintainer.

Song 4

(1)

*tumi sarveśvareśvara, brajendra-kumāra!
tomāra icchāya viśve sṛjana saṁhāra*

1) O youthful son of the King of Vraja, You are Lord of all lords. According to Your will, creation and destruction take place in the universe.

(2)

*tava icchā-mato brahmā korena sṛjana
tava icchā-mato viṣṇu korena pālana*

2) According to Your will Lord Brahmā creates, and according to Your will Lord Viṣṇu maintains.

(3)

*tava icchā-mate śiva korena saṁhāra
tava icchā-mate māyā sṛje kārāgāra*

3) According to Your will Lord Śiva destroys, and according to Your will Māyā constructs the prison house of this world.

(4)

*tava icchā-mate jīver janama-maraṇa
samṛddhi-nipāte duḥkha sukha-saṁghaṭana*

4) According to Your will the living beings take birth and die, and according to Your will they meet with prosperity and ruin, happiness and sorrow.

(5)

*miche māyā-baddha jīva āśā-pāśe phire’
tava icchā binā kichu korite nā pāre*

5) The tiny soul bound up by Māyā vainly struggles in the fetters of worldly desire. Without Your sanction he is unable to do anything.

(6)

*tumi to’ rākhaka ār pālaka āmāra
tomāra caraṇa binā āśā nāhi āra*

6) You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.

(7)

*nija-bala-ceṣṭā-prati bharasā chāḍiyā
tomāra icchāya āchi nirbhara koriyā*

7) No longer confident of my own strength and endeavor, I have become solely dependent on Your will.

(8)

*bhaktivinoda ati dīna akiñcana
tomāra icchāya tā’r jīvana maraṇa*

8) Bhaktivinoda is most poor, and his pride has been leveled. Now in accordance with Your will he lives and dies.

**Fourth Principle of Surrender: `Avaśya Rakṣibe Kṛṣṇa’—Viśvāsa,
Pālana
Faith in Kṛṣṇa as Protector
- Four Songs -**

Song 1

(1)

*ekhona bujhinu prabhu! tomāra caraṇa
aśokābhoyāmṛta-pūrna sarva-khana*

1) Now I have understood, O Lord, that Your feet are eternally full of sweet nectar that dispels all sorrow and fear.viii*

(2)

sakala chāḍiyā tuwā caraṇa-kamale

poḍiyāchi āmi nātha! tava pada-tale

2) Surrendering myself and all I possess unto those lotus feet, I have laid myself down submissively under their shelter.

(3)

*tava pāda-padma nāth! rokhibe āmāre
ār rakhā-kartā nāhi e bhava-saṁsāre*

3) Your lotus feet, O Lord, will certainly shelter me. There are no other protectors in this world of birth and death.

(4)

*āmi tava nitya-dāsa—jāninu e-bāra
āmāra pālana-bhāra ekhona tomāra*

4) At last I know myself to be Your eternal servant. Now the burden of my maintenance is exclusively Yours.

(5)

*baḍo duḥkha pāiyāchi swatantra jīvane
duḥkha dūre gelo o pada-varaṇe*

5) In my life of independence from You, I have experienced nothing but misery. But now, upon accepting those feet of Yours, all my miseries have been cast far away.

(6)

*je-pada lāgiyā ramā tapasya korilā
je-pada pāiyā śiva śivatva lobhilā*

6) Desiring a place at Your lotus feet the goddess of fortune performed difficult austerities. Only after receiving Your feet did Lord Śiva attain his śivatva, or quality of auspiciousness.

(7)

*je-pada labhiyā brahmā kṛtārtha hoilā
je-pada nārada muni hṛdoye dhorilā*

7) Upon obtaining Your feet Lord Brahmā had his desires fulfilled. Your feet are always held by the great sage Nārada Muni within his heart.

(8)

*sei se abhoya pada śirete dhoriyā
parama-ānande nāci pada-guna gāiyā*

8) I now hold on my head those very same lotus feet, which drive away all fear, while I dance in great ecstasy, singing their glories.

(9)

*samsāra-vipada ho'te avaśya uddhār
bhaktivinoda, o-pada koribe tomār*

9) Your lotus feet will surely deliver Bhaktivinoda from the dangerous perils of this worldly journey.

Song 2

(1)

*tumi to' mārībe jāre, ke tāre rākhite pāre,
icchā-bāsa tribhuvan
brahmā-ādi deva-gaṇa, tava dāsa aganaṇa,
kore tava ājñāra pālan*

1) If You wish to slay someone, then who could possibly protect them? The three worlds are subservient to Your will. The demigods headed by Lord Brahmā are Your countless servants who stand ready to execute Your command.

(2)

*tava icchā-mate jata, graha-gaṇa avirata,
śubhāśubha phala kore dān
roga-śoka-mṛti-bhoy, tava icchā-mate hoy,
tava ājñā sadā balavān*

2) By Your will the planets incessantly exercise their auspicious or inauspicious influences. Illness, grief, death, and fear occur by Your will. Your command is all-powerful.

(3)

*tava bhoye vāyu boy, candra sūrya samudoy,
swa-swa niyamita karya kore
tumi to' parameśwar, para-brahma parātpar,
tava bāsa bhakata-antare*

3) In fear of You the wind blows, the sun and moon rise and set, all performing their regulated tasks. You are the Supreme Lord, the ultimate spirit, transcendently situated beyond even the beyond. Your residence is in the

heart of Your loving devotee.

(4)

*sadā-śuddha siddha-kāma, `bhakata-vatsala' nāma,
bhakata-janera nitya-swāmī
tumi to' rākhibe jāre, ke tāre mārīte pāre,
sakala vidhira vidhi tumi*

4) You are eternally pure. All Your desires are already fulfilled. Your name is Bhakta-vatsala, for You are the eternally affectionate Lord of Your dear devotees. If You wish to protect someone, then who could possibly slay them? You are the law of all laws.

(5)

*tomāra caraṇe nātha! koriyāche pranipāta,
bhaktivinoda tava dās
vipada hoite swāmī! avaśya tāhāre tumi,
rakṣibe,—tāhāra e viśvās*

5) Your servant Bhaktivinoda has bowed down submissively at Your lotus feet, O Lord! He cherishes the faith, O master, that You will surely protect him from all dangers.

Song 3

(1)

*ātma-samarpane gelā abhimān
nāhi korobuñ nija rakhā-vidhān*

1) Surrendering my soul unto You has lifted from me the burden of false pride. No longer will I try to provide for my own safety.

(2)

*tuwā dhana jāni' tuhuñ rākhobi, nāth!
pālya godhana jñāna kori' tuwā sāth*

2) I know that You will give protection to Your treasured possessions, O Lord. I now understand the mentality of Your treasured cows safely maintained by Your side.

(3)

*carāobi mādhaba! jāmuna-tīre
bamśī bājāoto ḍākobi dhīre*

3) When You lead Your herds to pasture, O Mādhava, on the banks of the Yamunā river, You will call to them by softly playing on Your flute.

(4)

*agha-baka mārato rakhā-vidhān
korobi sadā tuhuñ gokula-kān!*

4) By slaying great demons such as Aghāsura and Bakāsura You will always provide full protection, O Kān of the cowherd settlement!

(5)

*rakhā korobi tuhuñ niścoy jāni
pāna korobuñ hāma jāmuna-pāni*

5) Fearless and confident of Your protection, I will drink the water of the Yamunā.

(6)

*kāliya-dokha korobi vināśā
śodhobi nadī-jala, bāḍāobi āśā*

6) The Kāliya serpent's venom poisoned the Yamunā's waters, yet that poison will be vanquished. You will purify the Yamunā, and by such heroic deeds enhance our faith.

(7)

*piyato dāvānala rākhobi mo'y
`gopāla', `govinda' nāma tava hoy*

7) You will surely protect me by swallowing the forest fire. Thus You are called Gopāla (protector of the cows) and Govinda (pleaser of the cows).

(8)

*sura-pati-durmati-nāśa vicāri'
rākhobi varṣane, giri-vara-dhāri!*

8) In order to curb the malice of Indra, king of the demigods, You will protect me from his torrents of rain, O lifter of the mighty Govardhana Hill!

(9)

*catur-ānana korabo jab cori
rakhā korobi mujhe, gokula-hari!*

9) When the four-headed Brahmā abducts me along with Your cowherd boyfriends and calves, then also You will surely protect me, O Gokula Hari!

(10)

*bhaktivinoda—tuwā gokula-dhan
rākhobi keśava! korato jatan*

10) Bhaktivinoda is now the property of Gokula, Your holy abode. O Keśava! Kindly protect him with gentle loving care.

Song 4

(1)

*choḍato puruṣa-abhimān
kiṅkorī hoiluṅ āji, kān!*

1) I give up the vanity of the error that I am a male. Today I have become Your faithful maidservant, O Kāna!

(2)

*baraja-bipine sakhī-sāth
sevana korobuṅ, rādhā-nāth!*

2) In the groves of Vraja I will render personal service as a follower of one of the confidential sakhīs, O Lord of Rādhā!

(3)

*kusume gānthobuṅ hār
tulasī-maṇi-mañjarī tār*

3) I will string together a garland of forest flowers, in which tulasī buds shall be the jewelled pendants.

(4)

*jatane deobuṅ sakhī-kare
hāte laobo sakhī ādare*

4) With utmost care I will place the garland in the hands of my superior sakhī, and she will take it out of my hands with loving regard.

(5)

sakhī dibo tuwā duhuk gale

dūrato herobuṅ kutūhale

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

(6)

*sakhī kahabo,—“śuno sundarī!
rahobi kuñje mama kiṅkorī*

6) The confidante will then say to me, “Listen, O beautiful one, you shall remain in this grove as my attendant.

(7)

*gānthobi mālā mano-hārinī
niti rādhā-kṛṣṇa-vimohinī*

7) “Daily you will string together beautiful flower garlands that will enchant Rādhā and Kṛṣṇa.

(8)

*tuwā rakhana-bhāra hāmārā
mama kuñja-kuṭīra tohārā*

8) “The responsibility for your maintenance is mine. My cottage in this grove is yours.

(9)

*rādhā-mādhava-sevana-kāle
rahobi hāmāra antarāle*

9) “When the time comes for me to go and serve Rādhā and Mādhava, you will stay close to me while remaining hidden.

(10)

*tāmbula sāji’ karpūra āni’
deobi moe āpana jāni’ ”*

10) “After dressing packets of betel nuts and fetching the camphor, you will hand them to me, knowing me to be your very own.”

(11)

bhakativinoda śuni’ bāt

sakhī-pade kare pranipāt

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

**Fifth Principle of Surrender: Bhakti-Pratikūla-Bhāva Varjanāṅgikāra
Renunciation of Conduct Unfavorable to Pure Devotion
- Four Songs -**

Song 1

(1)

*keśava! tuwā jagata vicitra
karama-vipāke, bhava-vana bhrama-i,
pekhaluñ raṅga bahu citra*

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

(2)

*tuwā pada-vismṛti, ā-mara jantranā,
kleśa-dahane dohi' jāi
kapila, patañjali, gautama, kanabhojī,
jaimini, bauddha āowe dhāi'*

2) Forgetfulness of Your lotus feet, which is bitter suffering unto death, burns me with its scorching pain. In this helpless condition my would-be saviors—the sage-philosophers Kapila, Gautama, Kanāda, Jaiminī, and Buddha—have come running to my aid.ix*

(3)

*tab koi nija-mate, bhukti, mukti yācato,
pāta-i nānā-vidha phāṅd
so-sabu—vañcaka, tuwā bhakti bahir-mukha,
ghaṭāowe viṣama paramād*

3) Each expounds his particular view, dangling various pleasures and liberation as bait in their philosophical traps. But all of them are just bogus cheaters, being averse to Your devotional service, and are therefore a source of fatal danger.

(4)

vaimukha-vañcane, bhaṭa so-sabu,

*niramilo vividha pasār
danḍavat dūrato, bhaktivinoda bhelo,
bhakata-caraṇa kori' sār*

4) Every one of them are cunning experts of karma, jñāna, yoga and t̥apa who provide various kinds of tempting bait for cheating the souls who are averse to You. Having paid his respects to these cheating philosophers from afar, Bhaktivinoda takes refuge at the feet of Your devotees as the essence of his life.

Song 2

(1)

*tuwā-bhakti-pratikūla dharma jā'te roy
parama jatane t̥ahā tyajibo niścoy*

1) I will assuredly abandon with utmost endeavor all things in which aversion to Your devotional service is inherent.

(2)

*tuwā-bhakti-bahir-mukha saṅga nā koribo
gaurāṅga-virodhi-jana-mukha nā heribo*

2) I will not keep company with those opposed to Your devotional service, nor even look at the faces of those inimical toward Lord Gaurāṅga.

(3)

*bhakti-pratikūla sthāne nā kori vasati
bhaktira apriya kārye nāhi kori rati*

3) I will never reside at a place unfavorable for devotional practices, and I will never take pleasure in non-devotional activities.

(4)

*bhaktira virodhī grantha p̥aṭha nā koribo
bhaktira virodhī vyākhyā kabhu nā śunibo*

4) I will read no book opposed to pure devotion, nor listen to any scriptural explanation which counters pure devotional principles.

(5)

*gaurāṅga-varjita sthāna t̥irtha nāhi māni
bhaktira bād̥haka jñāna-karma tuccha jāni*

5) I will never regard as sacred any place where Lord Gaurāṅga is rejected. All

knowledge or action hindering pure devotional service I consider worthless.

(6)

*bhaktira bādhaka kāle nā kori ādar
bhakti bahir-mukha nija-jane jāni par*

6) Any seasonal observance which poses obstacles to the execution of devotional service finds no favor with me, and I consider as strangers all my own relatives or family members who are averse to devotional service.

(7)

*bhaktira bādhikā spṛhā koribo varjan
abhakta-pradatta anna nā kori grahan*

7) I will totally abandon all desires that hinder devotion, and I will never touch foodstuffs offered to me by non-devotees.

(8)

*jāhā kichu bhakti-pratikūla boli' jāni
tyajibo jatane tāhā, e niścoya vānī*

8) I vow to carefully avoid whatever I know to be contrary to devotional service. This is a most definite proclamation.

(9)

*bhaktivinoda poḍi' prabhura caraṇe
māgaye śakati pratikūlyera varjane*

9) Bhaktivinoda falls down at the feet of the Lord and begs for the strength to give up all things that are unfavorable to pure devotion.

Song 3

(1)

*viṣaya-vimūḍha ār māyāvādī jan
bhakti-śūnya duñhe prāna dhare akāraṇ*

1) One who is intoxicated by worldly affairs of sense gratification, as well as one who subscribes to impersonal philosophy, both maintain their lives uselessly, for they are devoid of devotion to You.

(2)

ei dui-saṅga nātha! nā hoy āmār

prārthanā koriye āmi caraṇe tomār

2) I pray at Your lotus feet, O Lord, that I may be spared the company of these two kinds of people.

(3)

*se duwera madhye viṣayī tabu bhālo
māyāvādī-saṅga nāhi māgi kono kālo*

3) Yet of the two, the association of a worldly man is better. I never covet the company of a māyāvādī.

(4)

*viṣayī-hṛdoya jabe sādhu-saṅga pāy
anāyāse labhe bhakti bhaktera kṛpāy*

4) When by chance the hearts of worldly persons come into contact with Your saintly devotees, they easily attain devotion by the mercy of the devotees.

(5)

*māyāvāda-doṣa jā'ra hṛdoye paśilo
kutarke hṛdoya tā'ra vajra-sama bhelo*

5) But the heart which is penetrated by the offensive influence of impersonal philosophy becomes hard as a thunderbolt by degraded sophistry.

(6)

*bhaktira swarūpa, āra `viṣaya', `āśroy'
māyāvādī `anitya' boliyā saba koy*

6) The māyāvādī declares that the true form of bhakti, its object (Śrī Kṛṣṇa), and its possessor (the devotee) are all transitory and thus illusory.

(7)

*dhik tā'ra kṛṣṇa-sevā-śravana-kīrtan
kṛṣṇa-aṅge vajra hāne tāhāra stavan*

7) Fie on his pretense of so-called service to Kṛṣṇa! Fie on his pretense of engaging in so-called hearing and chanting of Kṛṣṇa's glories! His recitation of prayers strikes the body of Kṛṣṇa with blows more cruel than thunderbolts.

(8)

māyāvāda sama bhakti-pratikūla nāi

ataeva māyāvādī-saṅga nāhi cāi

8) There is no philosophy in the world as antagonistic to devotional service as the impersonal māyāvāda philosophy. Therefore I do not ever desire the association of the māyāvādī.

(9)

*bhaktivinoda māyāvāda dūra kori
vaiṣṇava-saṅgete baise nāmāśraya dhori'*

9) Bhaktivinoda drives away the philosophy of impersonalism and sits safely in the society of Vaiṣṇavas under the shelter of Your holy name.

Song 4

(1)

*āmi to' swānanda-sukhada-bāsī
rādhikā-mādhava-caraṇa-dāsī*

1) Oh I am a resident of Svānanda-sukhada-kuñja, and a maidservant of the lotus feet of Rādhikā and Mādhava.

(2)

*duñhāra milane ānanda kori
duñhāra viyoge duḥkhetē mari*

2) I happily rejoice at the union of the Divine Couple, and in Their separation I die in utter anguish.

(3)

*sakhī-sthalī nāhi heri nayane
dekhile śaibyāke paraye mane*

3) I never look at the area in Vraja called Sakhī-sthalī where Candrāvalī and her friends live. If I were to see that place it reminds me of Candrāvalī's sharp-tongued gopī friend named Śaibyā.

(4)

*je-je pratikūla candrāra sakhī
prāne duḥkha pāi tāhāre dekhi'*

4) I feel pain in my heart whenever I happen to catch sight of Candrāvalī's proud girlfriends, for they are all inimical to Rādhā's camp.

(5)

*rādhikā-kuñja āndhāra kori'
loite cāhe se rādhāra hari*

5) Candrāvalī wants to take away Rādhā's Lord Hari, thus causing the love-grove of Rādhikā to be overcast with the darkness of gloom.

(6)

*śrī-rādhā-govinda-milana-sukha
pratikūla-jana nā heri mukha*

6) I never look at the faces of those who wish to obstruct the joy of the union of Śrī Rādhā and Govinda.

(7)

*rādhā-pratikūla jateka jana-
sambhāṣane kabhu nā hoy mana*

7) Nor do I find any pleasure in conversing with those who are members of a camp opposed to Rādhā.

(8)

*bhaktivinoda śrī-rādhā-carāṇe
saṅpeche parāna atīva jatane*

8) Bhaktivinoda has entrusted his soul with great care unto the lotus feet of Śrīmatī Rādhārāṇī. Sixth Principle of Surrender: Bhakti-Anukūla-Mātra Kāryera

Svikara
Acceptance of Activities Favorable to Pure Devotion
- Four Songs -

Song 1

(1)

*tuwā-bhakti-anukūla je-je kārya hoy
parama-jatane tāhā koribo niścoy*

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

(2)

*bhakti-anukūla jata viṣaya saṁsāre
koribo tāhāte rati indriyera dwāre*

2) 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)

*śunibo tomāra kathā jatana koriyā
dekhibo tomāra dhāma nayana bhoriyā*

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

(4)

*tomāra prasāde deho koribo poṣan
naivedya-tulasī-ghrāna koribo grahan*

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

(5)

*kara-dwāre koribo tomāra sevā sadā
tomāra vasati-sthale basibo sarvadā*

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

(6)

*tomāra sevāya kāma niyoga koribo
tomāra vidveṣi-jane krodha dekhāibo*

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

(7)

*ei-rūpe sarva-vṛtti āra sarva-bhāva
tuwā anukūla hoye labhuka prabhāva*

7) In this way, may all of my propensities and emotions earn spiritual potency by being favorably dovetailed in Your interest.

(8)

*tuwā bhakta-anukūla jāhā jāhā kori
tuwā bhakti-anukūla boli' tāhā dhorī*

8) Anything I do which gives pleasure to Your devotee I will embrace as conducive to Your devotional service.

(9)

*bhaktivinoda nāhi jāne dharmādharmā
bhakti-anukūla tāra hau saba karma*

9) Bhaktivinoda knows neither religion nor irreligion. He simply prays that all his activities be favorable for pure devotion unto You.

Song 2

(1)

*godruma-dhāme bhajana-anukūle
māthura-śrī-nandīśvara-samatule*

1) In the land of Godruma in Navadvīpa, which is very conducive for performing devotional worship of the Supreme Lord, and which is non-different from the sacred place in Vraja called Nandagrām in the holy district of Mathurā...

(2)

*tahi māha surabhi-kuñja-kuṭīre
baiṭhobuñ hāma sura-taṭinī-tīre*

2) ...There I will settle down in a small cottage within the grove called Surabhi-kuñja on the bank of the celestial Gaṅgā river.x*

(3)

*gaura-bhakata-priya-veśa dadhānā
tilaka-tulasī-mālā-śobhamānā*

3) I will put on the garb that is dear to the devotees of Lord Gaura-sundara, including the twelve Vaiṣṇava tilaka markings on my body and beautiful beads of tulasī wood around my neck.

(4)

*campaka, bakula, kadamba, tamāl
ropato niramibo kuñja viśāl*

4) Then, by planting flowering trees like campaka, bakula, kadamba, and

tamāl, I will cultivate an extensive grove by my cottage.

(5)

*mādhavī mālatī uṭhābuṅ tāhe
chāyā-maṇḍapa korobuṅ tañhi māhe*

5) I will drape mādhavī and mālatī jasmine creepers upon the trees, and in this way make a shady bower in their midst.

(6)

*ropobuṅ tatra kusuma-vana-rāji
jūthi, jāti, mallī virājabo sāji'*

6) I will plant row upon row of various forest flowers, including different kinds of jasmine like yuthī, jāti, and mallī. All these will be present there, arrayed in a charming fashion.

(7)

*mañce basāobuṅ tulasī-mahārāṇī
kīrtana-sajja tañhi rākhabo āni'*

7) I will install the empress tulasī on an elevated platform in this garden, then procure all necessary paraphernalia for having kīrtana, such as mṛdaṅga drums, karatālas, and gongs, and place them there.

(8)

*vaiṣṇava-jana-saha gāobuṅ nām
jaya godruma jaya gaura ki dhām*

8) Then I will commence singing the holy names of the Lord in the company of the Vaiṣṇavas. We will sing, "All glories to the island of Godruma! All glories to the divine abode of Lord Gauracandra!"

(9)

*bhaktivinoda bhakti-anukūl
jaya kuñja, muñja, sura-nadī-kūl*

9) Bhaktivinoda is favorably disposed to pure devotional service. All glories to Surabhi-kuñja, to its tall reeds, and to the banks of the celestial Gaṅgā!

Song 3

(1)

*śuddha-bhakata- caraṇa-reṇu,
bhajana-anukūla
bhakata-sevā, parama-siddhi,
prema-latikāra mūla*

1) Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaiṣṇavas is itself the supreme perfection as well as the root of the tender creeper of divine love.

(2)

*mādhava-tithi, bhakti-jananī,
jatane pālana kori
kṛṣṇa-vasati, vasati boli',
parama ādare bori*

2) I observe with great care the holy days commemorating the pastimes of Lord Mādhava, for they are the mother of devotion. As my dwelling place I choose with the greatest of reverence and love the transcendental abode of Śrī Kṛṣṇa.

(3)

*gaur āmāra, ye-saba sthāne,
koralo bhramaṇa raṅge
se-saba sthāna, heribo āmi,
pranayi-bhakata-saṅge*

3) All those places where my Lord Gaura-sundara traveled for pastimes I will visit in the company of loving devotees.

(4)

*mṛdaṅga-vādya, śunite mana,
abasara sadā yāce
gaura-vihita, kīrtana śuni',
ānande hṛdoya nāce*

4) My mind ever longs for the opportunity to hear the music of the mṛdaṅga. Upon hearing the kind of kīrtan ordained by Lord Gaura-candra, my heart dances in ecstasy.xi*

(5)

*yugala-mūrti, dekhiyā mora,
parama-ānanda hoyā
prasāda-sevā, korite hoyā,
sakala prapañca jayā*

5) Beholding the Deity forms of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, I feel the greatest joy. By honoring the Lord's prasād, I conquer over all worldly illusions.

(6)

*ye-dina gr̥he, bhajana dekhi,
gr̥hete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā,
sukha nā sīmā pāya*

6) Goloka Vṛndāvana appears in my home whenever I see the worship service of Lord Hari taking place there. When I see the Gaṅgā, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds.

(7)

*tulasī dekhi', juḍāya prāna,
mādhava-toṣanī jāni'
gaura-priya, śāka-sevane,
jīvana sārthaka māni*

7) The sight of the holy tulasī tree soothes my soul, for I know she gives pleasure to Lord Mādhava. By tasting the green leafy preparation named śāk, a great favorite of Lord Gaurāṅga's, I consider life worthwhile.^{xii*}

(8)

*bhaktivinoda, kṛṣṇa-bhajane,
anukūla pāya jāhā
prati-divase, parama-sukhe,
swikāra koroye tāhā*

8) Whatever Bhaktivinoda obtains that is favorable for the service of Śrī Kṛṣṇa he accepts every day with the greatest joy.

Song 4

(1)

*rādhā-kunḍa-taṭa-kuñja-kuṭīr
govardhana-parvata, jāmuna-tīr*

1) The cottage in the grove on the bank of Rādhā Kunḍa, the great Govardhana Hill, the banks of the Yamunā river...

(2)

*kusuma-sarovara, mānasa-gaṅgā
kalinda-nandinī vipula-taraṅga*

2) ...the Kusuma Sarovara lake, the Manasa Gaṅgā stream, the daughter of Mt. Kalinda (the Yamunā river) with her many waves...

(3)

*vaṁśī-vaṭa, gokula, dhīra-samīr
bṛndāvana-taru-latikā-bānīr*

3) ...the Vaṁśī Vaṭ banyan tree, the town of Gokula, the holy place Dhīra Samīra, the trees and creepers and reeds of Vṛndāvana...

(4)

*khaga-mṛga-kula, malaya-bātās
mayūra, bhramara, muralī-vilās*

4) ...the different varieties of birds and deer, the cooling breeze from the Malaya mountains, the peacocks, the bumblebees, the pastimes of the low-pitched muralī flute...

(5)

*venu, śṛṅga, pada-cihna, megha-mālā
vasanta, śaśaṅka, śaṅkha, karatāla*

5) ...the high-pitched venu flute, the buffalo horn bugle, the footprints of the Lord and His consort in the dust of Vraja, the wreaths of blackish rain clouds, springtime, the moon, the conchshell, and the karatālas—

(6)

*yugala-vilāse anukūla jāni
līlā-vilāse-uddīpaka māni*

6)—all these I know to be very favorable for the blissful pastimes of the Divine Couple, Rādhā and Kṛṣṇa. I recognize them as transcendental stimulants (uddīpaka) for intensifying the Lord's charming pastimes.

(7)

*e saba choḍato kañhi nāhi jāu
e saba choḍato parāna hārāu*

7) I refuse to go anywhere if these stimulants of devotional service are not there, for to abandon them is to abandon life itself.

(8)

*bhaktivinoda kohe, śuno kān!
tuwā uddīpaka hāmārā parān*

8) Bhaktivinoda says, “Please hear me, O Kāna! All the things that stimulate remembrance of You are the very source of my life!”

Thus ends the description of the six processes of surrender known as Śaraṇāgati.

**Bhajana-Lālasā
Hankering for Divine Service
- Thirteen Songs -**

Song 1

(1)

*hari he!
prapañce poḍiyā, agati hoiyā,
nā dekhi upāya ār
agatira gati, caraṇe śaraṇa,
tomāya korinu sār*

1) O my Lord Hari! Having fallen into the illusion of this world, thus rendered helpless, I see no other means of deliverance but You. Since You are the only recourse for the helpless, I accept the shelter of Your lotus feet as most essential.

(2)

*karama geyāna, kichu nāhi mora,
sādhana bhajana nāi
tumi kṛpā-moya, āmi to’ kāṅgāla,
ahaitukī kṛpā cāi*

2) I have no background of pious activities, nor any knowledge, nor any regulated devotional practice. But You are full of compassion and kindness; therefore I, being indeed destitute, solicit Your causeless mercy.

(3)

*vākya-mano-vega, krodha-jihvā-vega,
udara-upastha-vega
miliyā e saba, saṁsāre bhāsā’ye,
diteche paramodvega*

3) The powerful urges of speech, mind, anger, tongue, belly, and genitals have

banded together to cast me adrift on the sea of this material world, thus causing me grievous trouble.xiii*

(4)

*aneka jatane, se saba damane,
chāḍiyāchi āsā āmi
anāthera nātha! ḍāki tava nāma,
ekhona bharasā tumi*

4) After numerous endeavors 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 hope.xiv*

Song 2

(1)

*hari he!
arthera sañcaye, viṣaya-prayāse,
āno-kathā-prajalpane
āno-adhikāra, niyama āgrahe,
asat-saṅga-saṅghaṭane*

1) O my Lord Hari! I have become absorbed in accumulating wealth and endeavoring for material possessions. I am addicted to idle conversations on topics apart from You. I mistakenly accept duties apart from my own qualifications, and am always eager to adhere to the letter of the law. This is the consequence of associating with worldly men.xv*

(2)

*asthira siddhānte, rohinu mojjiyā,
hari-bhakti roilo dūre
e hṛdoye mātiro, para-himsā, mada,
pratiṣṭhā, śaṭhatā sphure*

2) I remain deeply absorbed in the quicksand of ever-changing, uncertain opinions. Therefore, devotion to You has remained distant from me. In this heart of mine dwells only envy and malice towards others, false pride, the desire for fame and honor, and deceitfulness.

(3)

*e saba āgraha, chāḍite nārinu,
āpana doṣate mari
janama biphala, hoilo āmāra,
ekhona ki kori, hari!*

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

(4)

*āmi to' patita, patita-pāvana,
tomāra pavitra nāma
se sambandha dhorī', tomāra caraṇe,
śaraṇa loinu hāma*

4) I am indeed fallen (patita); but Your pure holy name is Patita-pāvana—the savior of the fallen. Clinging to our relationship as implied by that holy name, I have taken shelter of Your lotus feet.

Song 3

(1)

*hari he!
bhajane utsāha, bhaktite viśvāsa,
prema-labhe dhairya-dhana
bhakti-anukūla, karma-pravartana,
asat-saṅga-visarjana*

1) O my Lord Hari! Enthusiasm in devotional service, faith in the process of devotional service, the treasure of patience in the attainment of love of God, performing activities favorable to pure devotion, abandoning the company of worldly people...

(2)

*bhakti-sadācāra, ei chaya guna,
nāhilo āmāra nātha!
kemone bhojibo, tomāra caraṇa,
chāḍiyā māyāra sātha*

2) ...performing approved devotional practices—I have never possessed these six devotional qualities, O Lord. How, then, shall I give up my affinity for Māyā and worship Your lotus feet?^{xvi}*

(3)

*garhita ācāre, rohilāma moji',
nā korinu sādhu-saṅga
lo'ye sādhu-veśa, āne upadeśi,
e boḍo māyāra raṅga*

3) Remaining absorbed in abominable activities, I never kept company with sādhus. Now I adopt the garb of a sādhu and act out the role of instructing others. This is Māyā's big joke.

(4)

*e heno daśāya, ahaitukī kṛpā,
tomāra pāibo, hari!
śrī-guru-āsroye, ḍākibo tomāya,
kabe vā minati kori'*

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

Song 4

(1)

*hari he!
dāna, pratigraha, mitho gupta-kathā,
bhakṣana, bhojana-dāna
saṅgera lakṣana, ei chaya hoyā,
ihāte bhaktira prāna*

1) O my Lord Hari! Offering and receiving gifts, giving and receiving spiritual food, revealing one's thoughts, and making confidential inquiries—these are the six characteristics of loving association, and in them is found the very life of devotion.^{xvii*}

(2)

*tattva nā bujhiye, jñāne vā ajñāne,
asate e saba kori'
bhakti hārāinu, saṁsārī hoinu,
sudūre rohile hari*

2) I have failed to understand the truth, and by practicing these six activities with non-devotees, either knowingly or unknowingly, I lost all devotional inclination and have become a materialist. Consequently You, O Lord, still remain far away.

(3)

*kṛṣṇa-bhakta-jane, ei saṅga-lakṣane,
ādara koribo jabe
bhakti-mahā-devī, āmāra hṛdoya-
āsane bosibe tabe*

3) The day I cherish these activities of intimate association with the devotees of Śrī Kṛṣṇa, that very day the high goddess of devotion will take her seat upon the throne of my heart.

(4)

*yoṣit-saṅgī-jana, kṛṣṇaābhakta āra,
duñhu-saṅga-parihari'
tava bhakta-jana- saṅga anukṣana,
kabe vā hoibe hari!*

4) When will I give up the company of those who are addicted to the company of materialistic women and those who are averse to You? And when will I cultivate the constant association of Your devotees, O Lord?

Song 5

(1)

*hari he!
saṅga-doṣa-sūnya, dīkṣitādīkṣita,
jadi tava nāma gā'ya
mānase ādara, koribo tāhāre,
jāni' nija-jana tāya*

1) O my Lord Hari! Within my mind I will honor and consider as my own relative one who naturally avoids the offense of bad association and sings Your holy name, be he formally initiated or not.xviii*

(2)

*dīkṣita hoiyā, bhaje tuwā pada,
tāhāre pranati kori
ananya-bhajane, vijña yei jana,
tāhāre sevibo, hari!*

2) I offer obeisances to that devotee who is initiated and worships Your lotus feet, and I will faithfully serve, O Hari, a devotee who is fixed in unalloyed devotion to You.

(3)

*sarva-bhūte sama, ye bhaktera mati,
tāhāra darśane māni
āpanāke dhanya, se saṅga pāiyā,
caritārtha hoiluñ jāni*

3) I consider myself greatly fortunate to even see that devotee who regards all

living beings equally. Obtaining his association I consider myself fortunate, for I know that I have become successful in life.

(4)

*niṣkapata-mati, vaiṣṇavera prati,
ei dharma kabe pā'bo
kabe saṁsāra- sindhu-pāra ho'ye,
tava braja-pure jā'bo*

4) When will my attitude toward the Vaiṣṇavas become simple and innocent? And when will I cross over this ocean of worldly existence and reach Your transcendental abode of Vraja?

Song 6

(1)

*hari he!
nīra-dharma-gata, jāhnavī-salile,
pañka-phena dṛṣṭa hoyā
tathāpi kakhona, brahma-drava-dharma,
se salila nā chāḍoya*

1) O my Lord Hari! Mud and foam are seen in the waters of the Gaṅgā, for that is the inherent nature of river water. Yet the water of the sacred Gaṅgā never loses its purely spiritual nature.^{xix*}

(2)

*vaiṣṇava-śarīra, aprākṛta sadā,
swabhāva-vapura dharme
kabhu nāhe jaḍa, tathāpi ye ninde,
poḍe se viṣamādharme*

2) One may likewise find natural defects in the body of a Vaiṣṇava, yet his body is always spiritual. It is never to be considered material. That person who criticizes the body of a Vaiṣṇava falls into deadly irreligion.

(3)

*sei aparādhe, yamera jātānā,
pāya jīva avirata
he nanda-nandana! sei aparādhe,
yeno nāhi hoi hata*

3) For such an offense, the fallen soul ceaselessly suffers the tortures of Yamarāja, lord of death. O youthful son of Nanda! I pray that I will not be

destroyed by committing such an offense.

(4)

*tomāra vaiṣṇava, vaibhava tomāra,
āmāre korunā doyā
tabe mora gati, ha'be tava prati,
pā'bo tava pada-chāyā*

4) The Vaiṣṇava is Your own, representing Your glorious divine potency. May he be merciful to me. Then my life's journey will turn toward You, and I will attain shelter in the shade of Your lotus feet.

Song 7

(1)

*ohe!
vaiṣṇava ṭhākura, doyāra sāgara,
e dāse korunā kori'
diyā pada-chāyā, śodho he āmāya,
tomāra caraṇa dhori*

1) O revered Vaiṣṇava Ṭhākura! O ocean of mercy! Please be merciful to me, your humble servant. Purify me by giving the shade of your lotus feet. Your feet I clasp submissively.

(2)

*chaya vega domi', chaya doṣa śodhi',
chaya guna deho' dāse
chaya sat-saṅga, deho' he āmāre,
bosechi saṅgera āṣe*

2) Please help me to control the six urges, purify me of the six faults, and please instill in your servant the six good qualities. Oh, bestow upon me the six kinds of holy association! I am seated here in the hope of having your company.xx*

(3)

*ekakī āmāra, nāhi pāya bala,
hari-nāma-saṅkīrtane
tumi kṛpā kori', śraddhā-bindu diyā,
deho' kṛṣṇa-nāma-dhane*

3) On my own, I find I have no strength to chant the holy name of Lord Hari. Please be merciful by awarding me with a particle of faith and giving me the

great treasure of the holy name of Kṛṣṇa.

(4)

*kṛṣṇa se tomāra, kṛṣṇa dite pāro,
tomāra śakati āche
āmi to' kāṅgāla, `kṛṣṇa' `kṛṣṇa' boli',
dhāi tava pāche pāche*

4) Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying “Kṛṣṇa! Kṛṣṇa!”

Song 8

(1)

*hari he!
tomāre bhuliyā, avidyā-pīḍāya,
pīḍita rasanā mora
kṛṣṇa-nāma-sudhā, bhālo nāhi lāge,
viṣaya-sukhate bhora*

1) O my Lord Hari! Because of forgetting You, my tongue has become embittered with the disease of ignorance. I cannot relish the sweet nectar of Your holy name of Kṛṣṇa, for I have become addicted to the taste of worldly pleasures.^{xxi*}

(2)

*prati-dina jadi, ādara koriyā,
se nāma kīrtana kori
sitapala jeno, nāśi' roga-mūla,
krame swādu hoyā, hari!*

2) If I sing that holy name of Yours aloud every day with warm affection, then as sugar candy taken medicinally destroys the very disease which makes it taste bitter (jaundice), so Your holy name, O Lord Hari, will cure my spiritual disease and allow me to gradually taste Your sweetness.

(3)

*durdaiva āmāra, se nāme ādara,
nā hoilo, doyāmoya!
daśa aparādha, āmāra durdaiva,
kemone hoibe kṣoya*

3) How great is my misfortune that I feel no appreciation for Your holy name, O merciful Lord! In such a lamentable state, how will I be freed from

committing the ten offenses to the holy name?

(4)

*anudina jeno, tava nāma gāi,
kramete kṛpāya tava
aparādha jā'be, nāme ruci ha'be,
āswādibo nāmāsava*

4) If I sing Your name every day, then gradually by Your mercy the ten offenses will disappear, taste for Your holy name will grow within me, and then I shall relish the intoxicating wine of that name.

Song 9

(1)

*hari he!
śrī-rūpa-gosāi, śrī-guru-rūpete,
śikṣā dila mora kāne
“jāno mora kathā, nāmera kāṅgāla!
rati pā'be nāma-gāne*

1) O my Lord Hari! Śrī Rūpa Goswāmī, in the form of the spiritual master, spoke these instructions into my ears: “Try to understand my words, O you who beg for the gift of the holy name! You will then develop attraction for singing the holy name.

(2)

*kṛṣṇa-nāma-rūpa- guna-sucarita,
parama jatane kori'
rasanā-mānase, koraho niyoga,
krama-vidhi anusari'*

2) “Following the scriptural rules and regulations, engage your tongue and your mind in carefully cultivating Lord Kṛṣṇa’s nāma (holy names), rūpa (divine forms), guna (transcendental qualities), and sucarita (wonderful pastimes). This should be done according to the recommended order of ascending progression.xxii*

(3)

*braje kori' bāsa, rāgānugā hoiyā,
smaraṇa kīrtana koro
e nikhila kāla, koraho jāpana,
upadeśa-sāra dharo' ”*

3) “Always dwelling in the holy land of Vraja, become a practitioner of

rāgānugā-bhakti (spontaneous loving devotion) while engaging in smaraṇa (remembrance) and kīrtana (glorification). Spend every moment of your time in these ways. Just accept this as the essence of all instructions.”

(4)

*hā! rūpa-gosāi, doyā kori' kabe,
dibe dine braja-bāsa
rāgātmika tumi, tava padānuga,
hoite dāsera āśā*

4) O Rūpa Goswāmī! When will you, out of your causeless mercy, enable this poor wretched soul to reside in Vraja? You are a rāgātmika devotee—an eternally liberated, intimate associate of Rādhā and Kṛṣṇa. This humble servant of yours desires to become a loyal follower of your lotus feet.

Song 10

(1)

*gurudev!
boḍo kṛpā kori', gauḍa-vana mājhe,
godrume diyācho sthāna
ājñā dila more, ei braje bosī',
hari-nāma koro gāna*

1) O Gurudeva! Because you are so merciful, you gave me a place to live in Godruma amid the woodlands of Gauḍa-deśa, with this order to fulfill: “Dwell here in this sacred place of Vraja and sing the holy name of Hari.”

(2)

*kintu kabe prabhu, yogyatā arpibe,
e dāsere doyā kori'
citta sthira habe, sakala sohibo,
ekānte bhajibo hari*

2) But when, O master, out of your great mercy, will you bestow upon this servant the spiritual qualification to fulfill that order? My mind will then become tranquil, I will endure all hardships, and I will serve Lord Hari with undivided attention.

(3)

*śaiśava-yauvane, jaḍa-sukha-saṅge,
abhyāsa hoilo manda
nija-karma-doṣe, e deho hoilo,
bhajanera pratibandha*

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

(4)

*vārdhakyē ekhona, pañca-roge hata,
kemone bhojibo bolo'
kāndiyā kāndiyā, tomāra caraṇe,
poḍiyāchi suvihvala*

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

Song 11

(1)

*gurudev!
kṛpā-bindu diyā, koro' ei dāse,
tṛṇāpekṣā ati hīna
sakala sahane, bala diyā koro',
nija-māne sprhā-hīna*

1) O Gurudeva! By administering a drop of your mercy make this servant of yours infinitely more humble than a blade of grass. Giving me the strength to bear all trials and troubles, free me from desires for personal honor.xxiv*

(2)

*sakale sammāna, korite śakati,
deho' nātha! jathājatha
tabe to' gāibo, hari-nāma-sukhe,
aparādha ha'be hata*

2) O lord and master! Inspire me with the power to befittingly honor all living beings. Only then will I sing the holy name of the Lord in great ecstasy, and my offensive activities will cease.

(3)

*kabe heno kṛpā, labhiyā e jana,
kṛtārtha hoibe, nātha!
śakti-buddhi-hīna, āmi ati dīna,
koro' more ātma-sātha*

3) When will this person be indeed blessed by receiving your mercy, O lord

and master? Devoid of all strength and intelligence, I am very low and fallen.
Please make me your own.

(4)

*yogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā—sāra
karuṇā nā hoile, kāṇḍiyā kāṇḍiyā,
prāṇa nā rākhibo āra*

4) When I examine myself for worthiness, I find nothing of value. Therefore Your mercy is the essence of life. If you are not merciful to me, then I will constantly weep and weep, no longer being able to maintain my life.

Song 12

(1)

*gurudev!
kabe mora sei din ha'be
mana sthira kori', nirjane bosiyā,
kṛṣṇa-nāma gā'bo jabe
saṁsāra-phukāra, kāne nā poṣibe,
deho-roga dūre ro'be*

1) O Gurudeva! When will that day be mine? With a steady mind, sitting in a secluded place, I will sing the name of Śrī Kṛṣṇa. The tumultuous pandemonium of worldly existence will no longer echo in my ears, and the diseases of the body will remain far away.

(2)

*'hare kṛṣṇa' boli', gāhite gāhite,
nayane bohibe lora
dehete pulaka, udita hoibe,
premete koribe bhora*

2) When I chant “Hare Kṛṣṇa” tears of love will flow and flow from my eyes. Ecstatic rapture will arise within my body, causing my hair to stand on end and my entire being to become overwhelmed with divine love.

(3)

*gada-gada vānī, mukhe bāhiribe,
kāṅpibe śarīra mama
gharma muhur muhuḥ, virvarna hoibe,
stambhita pralaya sama*

3) 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.xxv*

(4)

*niṣkapaṭe heno, daśā kabe ha'be,
nirantara nāma gā'bo
āveṣe rohiyā, deha-yātrā kori',
tomāra karunā pā'bo*

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

Song 13

(1)

*gurudev!
kabe tava karunā-prakāṣe
śrī-gaurāṅga-līlā, hoyā nitya-tattwa,
ei dṛḍha viśvāse
'hari hari' boli', godruma-kānane,
bhromibo darśana-āṣe*

1) O Gurudeva! When will it be, as a manifestation of your mercy? I will become fixed in the firm faith that Lord Gaurāṅga's pastimes are eternal realities. Chanting "Hari! Hari!" I will wander throughout the groves of Godruma, hoping to catch a glimpse of those pastimes.

(2)

*nitāi, gaurāṅga, advaita, śrīvāsa,
gadādhara,—pañca-jana
kṛṣṇa-nāma-rase, bhāsā'be jagat,
kori' mahā-saṅkīrtana*

2) The five personalities—Nitāi, Gaurāṅga, Advaita, Śrīvāsa, and Gadādhara—will flood the entire universe with the intoxicating nectar of the holy name of Śrī Kṛṣṇa by performing a mahā-saṅkīrtan.

(3)

*nartana-vilāsa, mṛdaṅga-vādana,
śunibo āpana-kāne
dekhiyā dekhiyā, se līlā-mādhurī,
bhāsibo premera bāne*

3) With my own ears I will hear the sounds of playful dancing and the rhythmic pulsations of the mṛdaṅga drums. By constantly looking and looking upon the sweetness and beauty of that pastime, I will float in the floodtide of divine love.

(4)

*nā dekhi' ābāra, se līlā-ratana,
kāṅdi hā gaurāṅga! boli'
āmāre viṣayī, pāgala boliyā,
aṅgete dibeka dhūli*

4) The next moment losing sight of the jewel of that pastime, I shall weep and cry out, “O my Lord Gaurāṅga!” Materialists will then proclaim me thoroughly mad and will throw dust upon my body.

Thus ends the section on Bhajana-Lālasā.

Siddhi-Lālasā Hankering for Spiritual Perfection - Three Songs -

Song 1

(1)

*kabe gaura-vane, suradhunī-tate,
hā rādhe hā kṛṣṇa' bole'
kāṅdiyā beḍā'bo, deho-sukha chāḍī',
nānā latā-taru-tale*

1) When will I wander weeping under the shade of various trees and creepers on the banks of the celestial Gaṅgā river in the land of Navadvīpa, crying, “O Rādhe! O Kṛṣṇa!” and forgetting all physical comforts?

(2)

*śwa-paca-grhete, māgiyā khāibo,
pībo sarasvatī-jala
pulīne pulīne, gaḍā-gaḍi dībo,
kōri' kṛṣṇa-kolāhala*

2) I will take my meals by begging at the homes of dog-eaters, and will drink the water of the Sarasvatī river. In ecstasy I will roll on the ground from bank to bank of the river, raising an uproar of “Kṛṣṇa! Kṛṣṇa!”

(3)

*dhāma-bāsī jane, pranati koriyā,
māgibo kṛpāra leśa
vaiṣṇava-carāṇa- reṇu gāya mākhi',
dhori' avadhūta-veśa*

3) Bowing down to the inhabitants of the holy land, I will beg a particle of their mercy. I will smear the dust of the Vaiṣṇavas' feet all over my body and wear the dress of a mendicant.

(4)

*gauḍa-braja-jane, bheda nā dekhibo,
hoibo baraja-bāsī
dhāmera swarūpa, sphuribe nayane,
hoibo rādhāra dāsī*

4) I will see no difference between the inhabitants of Vraja Bhūmi and those of Navadvīpa, 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 Śrīmatī Rādhārāṇī.xxvi*

Song 2

(1)

*dekhite dekhite, bhulibo vā kabe,
nija-sthūla-paricoya
nayane heribo, braja-pura-śobhā,
nitya cid-ānanda-moya*

1) When, in a flash, will I forget my gross bodily indentivity? I will behold the exquisite beauty of the realm of Vraja, full of eternal spiritual bliss.

(2)

*bṛṣabhānu-pure, janama loibo,
yāvate vivāha ha'be
braja-gopī-bhāva, hoibe swabhāva,
āno-bhāva nā rohibe*

2) I shall have my birth in the town of King Vṛṣabhānu, and eventually be married nearby in Yāvate-grām. My sole disposition and character shall be that of a cowherd girl, and I shall know no other mood.xxvii*

(3)

*nija-siddha-deha, nija-siddha-nāma,
nija-rūpa-swa-vasana*

*rādhā-kṛpā-bale, lobhibo vā kabe,
kṛṣṇa-prema-prakaraṇa*

3) When will I obtain, by the power of Rādhā's mercy, my own eternal spiritual body, my own realized name, my own form, and my own dress? And when, by Her mercy, will I receive initiation into the techniques of expressing divine love for Kṛṣṇa?^{xxviii*}

(4)

*jamunā-salila- āharaṇe giyā,
bujhibo yugala-rasa
prema-mugdha ho'ye, pāgalinī-prāya,
gāibo rādhāra yaśa*

4) As I go to draw water from the Yamunā, I shall cherish knowing the confidential mellows that unite the divine pair Rādhā and Kṛṣṇa. Being enchanted by sublime love, I will sing Śrī Rādhā's glories just like a madwoman.

Song 3

(1)

*bṛṣabhānu-sutā- caraṇa-sevane,
hoibo ye pālya-dāsī
śrī-rādhāra sukha, satata sādhanē,
rohibo āmi prayāsī*

1) For serving the lotus feet of the daughter of Vṛṣabhānu, I shall become a protected maidservant of one of the gopīs in Vraja. I will always strive to bring about the pleasure of Śrī Rādhā.^{xxix*}

(2)

*śrī-rādhāra sukhe, kṛṣṇaera ye sukha,
jānibo manete āmi
rādhā-pada chādi', śrī-kṛṣṇa-saṅgame,
kabhu nā hoibo kāmī*

2) Within my heart I will know that Rādhā's pleasure is Kṛṣṇa's only source of joy. Therefore, I will never desire to abandon Her lotus feet for enjoying His exclusive company.^{xxx*}

(3)

*sakhī-gaṇa mama, parama-suhṛt,
yugala-premera guru
tad-anugā ho'ye, sevibo rādhāra,*

carāṇa-kalapa-taru

3) The sakhīs are my best friends and teachers concerning the love uniting Rādhā with Kṛṣṇa. By following their example, I shall serve Rādhā's lotus feet, which are like wish-fulfilling trees.

(4)

*rādhā-pakṣa chāḍi', ye-jana se-jana,
ye bhāve se bhāve thāke
āmi to' rādhikā- pakṣa-pātī sadā,
kabhu nāhi heri tā'ke*

4) I myself am always partial to Rādhikā's camp and therefore never look upon those who have abandoned Rādhā's entourage, whoever they may be and whatever their ways.xxxi*

Vijñapti Spiritual Request

[rāginī—Surāṭa-Khāmbāja, Ekatālā]

(1)

*kabe ha'be bolo se-dina āmār
(āmār) aparādha ghuci', śuddha nāme ruci,
kṛpā-bale ha'be hṛdoye sañcār*

1) Please tell me, when oh when will that day be mine? My offenses will come to an end, and a taste for the pure holy name will be infused within my heart by the power of divine grace.

(2)

*trnādhika hīna, kabe nije māni',
sahiṣnutā-guna hṛdoyete āni'
sakale mānada, āpani amānī,
hoye āswādibo nāma-rasa-sār*

2) Feeling myself lower than a blade of grass, welcoming the quality of forbearance into my heart, giving honor to all living beings, and being freed from false pride, when will I taste the essence of the liquid nectar of the holy name?xxxii*

(3)

*dhana jana āra, kavita-sundarī,
bolibo nā cāhi deho-sukha-karī*

*janme janme dāo, ohe gaurahari!
ahaitukī bhakti caraṇe tomār*

3) Wealth, followers, beautiful women as described in worldly poetry—I do not want any such bodily pleasures. O Lord Gaurahari! Please give me unmotivated devotion to Your lotus feet birth after birth.^{xxxiii*}

(4)

*(kabe) korite śrī-kṛṣṇa- nāma uccāraṇa,
pulakita deho gadgada vacana
vaivarnya-vepathu, ha'be saṅghatana,
nirantara netre ba'be āsru-dhār*

4) When, while articulating the divine name of Śrī Kṛṣṇa, will my body be thrilled in ecstatic rapture, my words choking with emotion, loss of color and ecstatic trembling occurring, and streams of tears flowing constantly from my eyes?

(5)

*kabe navadvīpe, suradhunī-taṭe,
gaura-nityānanda boli' niṣkapate
nāciyā gāiyā, beḍāibo chuṭe,
bātulera prāya chāḍiyā vicār*

5) When, in the land of Navadvīpa, on the banks of the celestial Gaṅgā, will I run about innocently calling out, “O Gaura! O Nityānanda!”? Dancing and singing, I will wander about like a madman, giving up all consideration of proper social behavior.

(6)

*kabe nityānanda, more kori' doyā,
chāḍāibe mora viṣayera māyā
diyā more nija- caraṇera chāyā,
nāmera hātete dibe adhikār*

6) When will Lord Nityānanda be merciful to me and release me from the illusion of worldliness? When will He give me the shade of His own lotus feet and bestow upon me the qualification necessary to enter the Marketplace of the Holy Name?^{xxxiv*}

(7)

*kinibo, luṭibo, hari-nāma-rasa,
nāma-rase māti' hoibo vivaśa
rasera rasika- caraṇa paraśa,*

koriyā mojibo rase anibār

7) Somehow or other I shall buy or steal the mellows of the name of Lord Hari. Becoming thoroughly intoxicated by those liquid mellows, I will be stunned. By touching the feet of those great souls who are expert in relishing those mellows, I will be constantly immersed in the sweet nectar of the holy name.

(8)

*kabe jīve doya, hoibe udoya,
nija-sukha bhuli' sudīna-hṛdoya
bhaktivinoda, koriyā vinoya,
śrī-ājñā-ṭahala koribe pracār*

8) When will there be an awakening in me of compassion for all fallen souls? Then this Bhaktivinoda will forget his own happiness, and with a meek heart he will set out to propagate by humble solicitation the sacred order of Śrī Caitanya Mahāprabhu.

Śrī Nāma-Māhātmya The Glories of the Holy Name

(1)

*kṛṣṇa-nāma dhare koto bal
viṣaya-vāsanānale, mora citta sadā jwale,
ravi-tapta maru-bhūmi-sam
karna-randhra-patha diyā, hṛdi mājhe praveśiyā,
variṣoya sudhā anupam*

1) What power does the name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, just like a desert scorched by the rays of the sun. The holy name, entering the core of my heart through the holes of my ears, showers unparalleled nectar upon my soul.

(2)

*hṛdoya hoite bole, jihvāra agrete cale,
śabda-rūpe nāce anukṣan
kaṅthe mora bhaṅge swara, aṅga kāṅpe thara thara,
sthira hoite nā pāre caraṅ*

2) The holy name speaks from within my heart, moves onto the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body shivers again and again, and my feet cannot remain still.

(3)

*cakṣe dhārā, dehe gharma, pulakita saba carma,
vivarna hoilo kalevara
mūrchita hoilo man, pralayera āgaman,
bhāve sarva-deha jara jara*

3) Rivers of tears flow from my eyes, perspiration completely soaks my body, all my skin thrills with rapture, my hairs stand on end, and my complexion turns pale and discolored. My mind grows faint, I begin to experience devastation, and my entire body is shattered in a flood of ecstatic emotions.

(4)

*kori' eto upadrava, citte varṣe sudhā-drava,
more dāre premera sāgare
kichu nā bujhite dilo, more to' bātula koilo,
mora citta-vitta saba hare*

4) 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 by having stolen away my mind and all my resources.

(5)

*loinu āsroya jā'r, heno vyavahāra tā'r,
varnite nā pāri e sakal
kṛṣṇa-nāma icchā-moy, jāhe jāhe sukhī hoy,
sei mora sukhera sambal*

5) Such is the behavior of Him in whom I have taken shelter. I am not capable of describing all this. The holy name of Kṛṣṇa is independent and thus acts on His own sweet will. In whatever way He becomes happy, that is also my way of happiness.

(6)

*premera kalikā nām, adbhuta rasera dhām,
heno bala karaye prakāś
īṣat vikaśi' punaḥ, dekhāy nija-rūpa-guna,
citta hari' loya kṛṣṇa-pāś*

6) The holy name is the bud of the flower of divine love, and is the very abode of astonishing mellows. Such is the power He manifests that when His holy name starts to blossom a little further, it then reveals His own divine form and qualities. Thus my heart is abducted and taken directly to Kṛṣṇa.

(7)

*pūrṇa vikaśita hoiyā, braje more jāya loiyā,
dekhāy more swarūpa-vilās
more siddha-deha diyā, kṛṣṇa-pāṣe rākhe giyā,
e dehera kore sarva-nāś*

7) Blossoming fully, the flower of the holy name takes me to Vraja and reveals to me His own love-dalliance. This name gives to me my own eternal spiritual body, keeps me right by Kṛṣṇa's side, and completely destroys everything related to this mortal frame of mine.

(8)

*kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani,
nitya-mukta śuddha-rasa-moy
nāmera bālāi jata, saba lo'ye hoi hata,
tabe mora sukhera udoy*

8) The name of Kṛṣṇa is a transcendental touchstone, a mine of all devotional mellows. It is 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 Śaraṅgati by Ṭhākura Bhaktivinoda.