

Bhajana-rahasya

ভজন-রহস্য

*The Hidden Practice of Bhajana Through the Eight Periods of
the Day*

Śrīla Bhaktivinoda Ṭhākura

About this edition

Bhaktivinoda Ṭhākura's compact guide to progressive nāma-bhajana through the eight daily periods, from śraddhā and anartha-nivṛtti to bhāva, separation, union, and aṣṭa-kālīya-līlā remembrance, with its original concise arcana appendix.

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निशान्त-भजन - श्रद्धा

Niśānta-bhajana - Śraddhā

Source coverage: 15–32

ORIGINAL

Sanskrit

Text 1

kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair bhajāmi kali-pāvanam

ENGLISH TRANSLATION

I worship the purifier of the age of Kali: He who continually utters Kṛṣṇa's name, whose radiance is not dark, who appears with His limbs, subordinate limbs, weapons, and companions, and who is worshipped chiefly through sacrifices of congregational chanting.

ORIGINAL

Sanskrit and Bengali

Text 2

nijatve gauḍīyān jagati pariṅhya prabhur imān
 hare kṛṣṇety evaṁ gaṇana-vidhinā kīrtayata bhoḥ
 iti prāyāṁ śikṣāṁ caraṇa-madhupebhyaḥ paridiśan
 śacī-sūnuḥ kiṁ me nayana-saraṇīm yāsyati padam

Śrīla Bhaktivinoda Ṭhākura

kali-jīva uddhārite para-tattva hari
 navadvīpe āilā gaura-rūpa āviṣkari
 yuga-dharma kṛṣṇa-nāma smaraṇa-kīrtana
 sāṅgopāṅge vitarila diyā prema-dhana
 jīvera sunitya-dharma nāma-saṅkīrtana
 anya saba dharma nāma siddhira kāraṇa

ENGLISH TRANSLATION

Having accepted the Gauḍīyas of this world as His very own, the Lord repeatedly instructed the bees at His feet: "O people, chant 'Hare Kṛṣṇa' according to a counted discipline." When will that son of Śacī set His feet upon the pathway of my sight?

To deliver the souls of Kali, Hari, the Supreme Reality, revealed His golden form and came to Navadvīpa. The dharma of the age is remembrance and chanting of Kṛṣṇa's name. Together with His limbs and associates, He distributed the treasure of prema. Congregational chanting of the Name is the soul's eternal and intrinsic dharma; every other dharma reaches fulfillment through the Name.

ORIGINAL

Sanskrit and Bengali

Text 3

yad abhyarcya hariṁ bhaktyā kṛte kratu-śatair api
 phalaṁ prāpnoty avikalaṁ kalau govinda-kīrtanāt

Śrīla Bhaktivinoda Ṭhākura

satya-yuge śata śata yajñe hary-arcana
 kalite govinda-nāme se phala arjana

ENGLISH TRANSLATION

The complete fruit obtained in Satya-yuga by devoutly worshipping Hari through hundreds of sacrifices is gained in Kali-yuga by singing Govinda's name.

In Satya-yuga Hari was adored through sacrifice upon sacrifice. In Kali-yuga, that same fruit is won through the name of Govinda.

ORIGINAL

Sanskrit and Bengali

Text 4

nāmno'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ
tāvat kartuṁ na śaknoti pātakam pātakī janaḥ

Śrīla Bhaktivinoda Ṭhākura

kono prāyaścitta nahe nāmera samāna
ataeva karma-tyāga kare buddimān

ENGLISH TRANSLATION

So great is the power of Hari's Name to carry sin away that no sinner can commit sin in equal measure.

No rite of atonement can equal the Name. Knowing this, the wise relinquish fruitive ritual action.

ORIGINAL

Sanskrit and Bengali

Text 5

aghacchit-smaraṇaṁ puṁsāṁ bahvāyāsenā sādhyate
oṣṭha-spandana-mātreṇa kīrtanaṁ tu tato varam

Śrīla Bhaktivinoda Ṭhākura

tapasyāya dhyāna-yoga kaṣṭa-sādhya haya
oṣṭhera spandana-mātre kīrtana āśraya
oṣṭhera spandanābhāve nāmera smaraṇa
smaraṇa-kīrtane sarva-siddhi saṅghaṭana
arcana apekṣā nāmera smaraṇa kīrtana
ati-śreṣṭha bali śāstre karila sthāpana

ENGLISH TRANSLATION

People attain remembrance of the destroyer of Agha only with great effort. Better still is kīrtana, accomplished by the mere movement of the lips.

Meditative yoga pursued through austerity is exceedingly difficult. Take refuge instead in kīrtana, which needs only the movement of one's lips. If the lips cannot move, remember the Name inwardly. Every perfection gathers in remembrance and chanting. Scripture has therefore established that remembering and chanting the Name surpass even formal arcana.

ORIGINAL

Sanskrit and Bengali

Text 6

yena janma-śataiḥ pūrvam vāsudevaḥ samarcitaḥ
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata

Śrīla Bhaktivinoda Ṭhākura

hare kṛṣṇa ṣola nāma aṣṭa-yuga haya
aṣṭa-yuga arthe aṣṭa-śloka prabhu kaya
ādi hare-kṛṣṇa arthe avidyā-damana
śraddhāra sahita kṛṣṇa-nāma-saṅkīrtana

āra hare-kṛṣṇa nāma kṛṣṇa sarva-śakti
sādhū saṅge nāmāśraye bhajanānurakti
seita bhajana-krame sarvānārtha-nāśa
anarthāpagame nāme niṣṭhāra vikāśa

ṭṛtīye viśuddha-bhakta caritrera saha
kṛṣṇa kṛṣṇa nāme niṣṭhā kare aharaha
caturthe ahaitukī bhakti uddīpana
ruci saha hare hare nāma-saṅkīrtana

paścamate śuddha dāsyā rucira sahita
hare rāma saṅkīrtana smaraṇa vihita
ṣaṣṭhe bhāvāṅkure hare rāmeti kīrtana
saṁsāre aruci kṛṣṇe ruci samarpaṇa

saptame madhurāsakti rādhā-padāśraya
vipralambhe rāma rāma nāmera udaya
aṣṭame vrajete aṣṭa-kāla gopī-bhāva
rādhā-kṛṣṇa-prema-sevā prayojana lābha

ENGLISH TRANSLATION

O descendant of Bharata, the names of Hari dwell forever upon the lips of one who worshipped Vāsudeva through a hundred former births.

The Hare Kṛṣṇa mahā-mantra has sixteen names arranged in eight pairs. The Lord disclosed the meanings of those eight pairs through the eight verses of His Śikṣāṣṭaka. The opening "Hare Kṛṣṇa" destroys ignorance and indicates congregational chanting of Kṛṣṇa's name endowed with śraddhā.

The next "Hare Kṛṣṇa" reveals that Kṛṣṇa's Name bears every divine potency. Taking shelter of the Name in saintly company produces attachment to bhajana. As bhajana unfolds, all anarthas are destroyed; when they withdraw, steadfastness in the Name blossoms.

With the third pair, "Kṛṣṇa Kṛṣṇa," one adopts the character of a purified devotee and chants with unwavering constancy day and night. The fourth pair, "Hare Hare," kindles unmotivated devotion and calls forth nāma-saṅkīrtana suffused with taste.

The fifth pair, "Hare Rāma," joins taste with pure servitude and prescribes both chanting and remembrance. In the sixth pair, another "Hare Rāma," the first shoot of bhāva appears: worldly taste fades, and all relish is offered to Kṛṣṇa.

In the seventh pair, "Rāma Rāma," attachment to the sweet amorous mood awakens, shelter is taken at Rādhā's feet, and love in separation arises. In the eighth pair, the sādhaka enters Vraja's eightfold daily cycle in gopī-bhāva and attains the ultimate purpose: loving service to Rādhā and Kṛṣṇa.

ORIGINAL

Sanskrit and Bengali

Text 7

ādaṁ śraddhā tataḥ sādhu-saṅgo'tha bhajana-kriyā
 tato'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
 tathāsaktis tato bhāvas tataḥ premābhyudaṣcati
 sādhakānām ayaṁ premṇaḥ prādurbhāvaḥ bhavet kramaḥ

Śrīla Bhaktivinoda Ṭhākura

bhakti-mūlā sukṛti haite śraddhodaya
 śraddhā haile sādhu-saṅga anāyāse haya
 sādhu-saṅga-phale haya bhajanera śikṣā
 bhajana-śikṣāra saṅge nāma-mantra-dīkṣā

bhajite bhajite haya anarthera kṣaya
 anartha kharvita haile niṣṭhāra udaya
 niṣṭhā nāme yata haya anartha-vināśa
 nāme tata ruci krame haibe prakāśa

ruci-yukta nāmete anartha yata yāya
 tata-i āsakti nāme bhakta-jana pāya
 nāmāsakti krame sarvānārtha dūra haya
 tabe bhāvodaya haya ei ta niścaya

iti madhye asat-saṅge pratiṣṭhā janmiyā
 kuṭi-nāṭi dvāre deya nimne phelāiyā
 ati sāvadhāne bhāi asat-saṅga tyaja
 nirantara parānande hari-nāma bhaja

ENGLISH TRANSLATION

First comes śraddhā; then saintly association; then the actual practice of bhajana. Thereafter anarthas recede, steadfastness arises, taste awakens, attachment deepens, bhāva appears, and at last prema dawns. This is the order in which divine love manifests in a sādḥaka.

Śraddhā arises from sukṛti rooted in bhakti. When śraddhā has awakened, saintly company comes naturally. Through that company one receives instruction in bhajana, together with initiation into the Name and mantra.

As bhajana continues, anarthas diminish. When they have been humbled, niṣṭhā arises. The firmer one's constancy in the Name becomes, the more completely anarthas are destroyed; then taste for the Name gradually reveals itself.

As the Name is chanted with taste, anarthas depart and the devotee acquires attachment to the Name. When that attachment has driven every anartha far away, bhāva certainly arises.

Yet if, amid this progress, corrupt association gives birth to hunger for prestige, hypocrisy and intrigue will cast the practitioner down. Therefore, brother, remain intensely vigilant. Abandon unholy company and worship Hari's Name ceaselessly in supreme joy.

ORIGINAL

Sanskrit and Bengali

Texts 8-9

varam huta-vaha-jvālā-pañjarāntar-vyavasthitiḥ
 na śauri-cintā-vimukha-jana-saṁvāsa-vaiśasam
 āliṅganam varam manye vyāla-vyāghra-jalaukasām
 na saṅgaḥ śalya-yuktānām nānā-devaika-sevinām

Śrīla Bhaktivinoda Ṭhākura

agnite puḍi vā pañjarete baddha hai
 tabu kṛṣṇa-bahirmukha-saṅga nāhi lai
 varam sarpa-vyāghra-kumbhīrera āliṅgana
 anya-sevi-saṅga nāhi kari kadācana

ENGLISH TRANSLATION

Better to remain shut within a cage of blazing fire than to suffer the misery of living among people who turn away from contemplation of Śāuri.

I would sooner embrace a serpent, tiger, or crocodile than associate with those pierced by material desire who render exclusive service to many other gods.

I may burn in fire or be confined within a cage, but I will not accept the company of anyone averse to Kṛṣṇa. I would sooner embrace a serpent, tiger, or crocodile than ever seek the association of one devoted elsewhere.

ORIGINAL

Sanskrit and Bengali

Text 10

taṁ nirvyājaṁ bhaja guṇa-nidhe pāvanam pāvanānām
 śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim
 prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
 ābhāso'pi kṣapayati mahā-pāta-ka-dhvānta-rāśim

Śrīla Bhaktivinoda Ṭhākura

parama pāvana kṛṣṇa tāñhāra caraṇa
 niṣkapaṭa śraddhā saha karaha bhajana
 yāñra nāma sūryābhāsa antare praveśi
 dhvaṁsa kare mahā-pāpa andhakāra-rāśi

ei śikṣāṣṭake kahe kṛṣṇa-līlā krama
 ihāte bhajana-krame līlāra udgama
 prathame prathama śloka bhaja kichu dina
 dvitīya ślokete tabe haota pravīṇa

cāri śloke kramaśaḥ bhajana pakva kara
 pañcama ślokete nija-siddha-deha vara
 ai śloke siddha-dehe rādhā-padāśraya
 ārambha kariyā krame unnati udaya

chaya śloka bhajite anartha dūre gela
 tabe jñāna siddha-dehe adhikāra haila
 adhikāra nā labhiyā siddha-deha bhāve
 viparyaya buddhi janme śaktira abhāve

sāvadhāne krama dhara yadi siddhi cāo
 sādharma carita dekhi śuddha-buddhi pāo
 siddha-deha peye krame bhajana karile
 aṣṭa-kāla sevā-sukha anāyāse mile

śikṣāṣṭaka cinta kara smaraṇa kīrtana
 krame aṣṭa-kāla sevā habe uddīpana
 sakala anartha yābe pābe prema-dhana
 catur-varga phalgu-prāya habe adarśana

ENGLISH TRANSLATION

O treasury of virtues, let your mind be deeply colored by faith and worship Him without deceit: the purifier of all who purify, the crown of those praised by the finest verses. When even the first gleam of the sun of His Name rises within the heart's hidden chamber, it scatters the accumulated darkness of the gravest sins.

Kṛṣṇa is supremely purifying, as are His feet. Worship Him with guileless faith. When the sunlike radiance of His Name enters the heart, it destroys the vast darkness of the greatest sins.

The Śikṣāṣṭaka reveals the sequence of Kṛṣṇa's līlā. By following its graded bhajana, the līlā progressively dawns. Practice in the light of the first verse for some days; then become accomplished in the second.

Let bhajana mature gradually through the first four verses. In the fifth, embrace your own perfected spiritual identity. Taking refuge at Rādhā's feet in that identity, begin the inward service and advance step by step.

Through practice of the sixth verse, anarthas withdraw; then true understanding and eligibility for the perfected identity arise. If one imagines that identity without first receiving the necessary qualification, weakened spiritual power gives birth to inverted understanding.

If you desire perfection, carefully honor the sequence. Observe the conduct of sādhus and thereby gain purified intelligence. When the perfected identity has awakened and bhajana is pursued in proper order, the joy of service throughout the eight periods comes without difficulty.

Contemplate the Śikṣāṣṭaka; practice remembrance and chanting. In due course, service through the eight periods will blaze forth. Every anartha will disappear, the treasure of prema will be gained, and the four conventional aims of human life will fade away as hollow and insignificant.

ORIGINAL

Sanskrit and Bengali

Text 11

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
 śreyah-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam
 ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
 sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

Kṛṣṇa Dāsa Kavirāja Gosvāmī

saṅkīrtana haite pāpa saṁsāra nāśana
 citta śuddhi sarva-bhakti-sādhana udgama
 kṛṣṇa-premodgama premāmṛta āsvādana
 kṛṣṇa-prāpti sevāmṛta samudre majjana

ENGLISH TRANSLATION

Supreme victory to the congregational chanting of Śrī Kṛṣṇa. It cleanses the mirror of the heart and extinguishes the great forest fire of worldly becoming. It pours moonlight upon the night-blooming lotus of highest good and is the very life of the bride of divine knowledge. It expands the ocean of bliss, grants a complete taste of nectar at every step, and bathes the whole self.

Through saṅkīrtana, sin and worldly bondage are destroyed; the heart is cleansed, and every practice of bhakti begins to unfold. Love for Kṛṣṇa arises and its nectar is tasted. Kṛṣṇa is attained, and the devotee plunges into the nectarean ocean of service.

ORIGINAL

Sanskrit and Bengali

Text 12

sūditāśrita-janārti-rāśaye ramya-cid-ghana-sukha-svarūpiṇe
nāma gokula-mahotsavāya te kṛṣṇa-pūrṇa-vapuṣe namo namaḥ

Śrīla Bhaktivinoda Ṭhākura

āśrita janera saba ārti-nāśa kari
ati-ramya cid-ghana svarūpe vihari
gokulera mahotsava kṛṣṇa pūrṇa-rūpa
hena nāme nami prema pāi aparūpa
nāma-saṅkīrtane haya sarvānārtha nāśa
sarva śubhodaya kṛṣṇe premera ullāsa

ENGLISH TRANSLATION

O Name, You destroy the mountain of distress borne by those who take refuge in You. You are the beautiful embodiment of concentrated spiritual joy, the great festival of Gokula, and Kṛṣṇa's own complete form. I bow to You again and again.

The Name dispels every sorrow of the surrendered and sports as the supremely beautiful form of condensed consciousness and bliss. It is complete Kṛṣṇa, Gokula's festival. Bowing to that Name, I obtain extraordinary prema. Through congregational chanting every anārtha is destroyed, every blessing dawns, and love for Kṛṣṇa swells with joy.

ORIGINAL

Sanskrit and Bengali

Text 13

yamātibhir yoga-pathaiḥ kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat tathātmāddhā na sāmyati

Śrīla Bhaktivinoda Ṭhākura

yoge śuddha kari citte ekāgraha kare
bahu sthale e kathāra vyatikrama dhare

ENGLISH TRANSLATION

A person repeatedly assaulted by lust and greed does not become truly peaceful through restraint and the other limbs of yoga as fully as through service to Mukunda.

Yoga may cleanse and concentrate the mind, yet in many cases its promised result proves uncertain or incomplete.

ORIGINAL

Sanskrit and Bengali

Text 14

naiṣkarmyam apy acyuta-bhāva-varjitam
 na śobhate jñānam alaṁ nirañjanam
 kutaḥ punaḥ śaśvad abhadram īśvare
 na cārpitam karma yad apy akāraṇam

Śrīla Bhaktivinoda Ṭhākura

nirañjana karmātita, kabhu jñāna suśobhita
 śuddha-bhakti vinā nāhi haya
 svabhāva abhadra karma, hale-o niṣkāma dharma
 kṛṣṇārpita naile śubha naya

ENGLISH TRANSLATION

Even stainless knowledge that has risen beyond fruitive work possesses no beauty when it is bereft of loving awareness of Acyuta. How much less can perpetually inauspicious action be beautiful when it is not offered to the Lord, even if performed without selfish motive?

Knowledge may be spotless and transcend karma, yet without pure bhakti it can never shine. Action is inauspicious by nature; even desireless duty bears no blessing unless it is offered to Kṛṣṇa.

ORIGINAL

Sanskrit and Bengali

Text 15

śreyah-sṛtiṁ bhaktim udasya te vibho
 kliśyanti ye kevala-bodha-labdhaye
 teṣāṁ asau kleśala eva śiṣyate
 nānyad yathā sthūla-tuṣāvaghātinām

Śrīla Bhaktivinoda Ṭhākura

bhakti-patha chāḍi kare jñānera prayāsa
 miche kaṣṭa pāya tāra haya sarva-nāśa
 ati kaṣṭe buṣa kuṭi taṇḍula nā pāya
 bhakti-śūnya jñāne tathā vṛthā dina yāya

ENGLISH TRANSLATION

O all-pervading Lord, those who abandon bhakti, the path of highest good, and labor only to acquire abstract knowledge retain nothing but their labor, like people who beat empty husks and obtain no grain.

One who leaves the path of devotion to strive after knowledge gains only fruitless hardship and brings ruin upon oneself. However fiercely one threshes empty husks, no rice emerges. In just that way, days spent pursuing knowledge without bhakti are wasted.

ORIGINAL

Sanskrit and Bengali

Text 16

nātaḥ param karma-nibandha-kṛntanaṁ
 mumukṣatām tīrtha-padānukīrtanāt
 na yat punaḥ karmasu sajjate mano
 rajas-tamobhyām kalilam tato'nyathā

Śrīla Bhaktivinoda Ṭhākura

karma-bandha su-khaṇḍana, mokṣa-prāpti saṁghaṭana
 kṛṣṇa-nāma-kīrtane sādahaya
 karma-cakra rajas tamaḥ, pūrṇa-rūpe vinirgama
 nāma vinā nāhi anyopāya

ENGLISH TRANSLATION

For those who seek liberation, nothing severs the binding knot of karma more completely than singing of Him whose feet sanctify every holy place. Through such chanting the mind does not fasten itself to action again; by other means it remains clouded by passion and ignorance.

By chanting Kṛṣṇa's name, bring the bonds of karma to a decisive end and attain liberation. There is no other way to leave completely the wheel of action governed by rajas and tamas.

ORIGINAL

Sanskrit and Bengali

Text 17

sakṛd uccāritaṁ yena harir ity akṣara-dvayam
baddhaḥ parikaras tena mokṣāya gamanaṁ prati

Śrīla Bhaktivinoda Ṭhākura

yāñra mukhe eka bāra nāma ṇṭya kare
mokṣa-sukha anāyāse pāya sei nare

ENGLISH TRANSLATION

Whoever once pronounces the two syllables "Ha-ri" has already made firm provision for the journey toward liberation.

The person in whose mouth the Name dances even once effortlessly gains the joy of freedom.

ORIGINAL

Sanskrit and Bengali

Text 18

madhura-madhuram etan maṅgalaṁ maṅgalānāṁ
 sakala-nigama-vallī-sat-phalaṁ cit-svarūpam
 sakṛd api parigītaṁ śraddhayā helayā vā
 bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma

Śrīla Bhaktivinoda Ṭhākura

sakala maṅgala haite parama maṅgala
 cit-svarūpa sanātana veda-vallī phala
 kṛṣṇa-nāma eka-bāra śraddhāya helāya
 yānhāra vadane sei mukta suniścaya

ENGLISH TRANSLATION

Kṛṣṇa's Name is sweeter than all sweetness and the auspiciousness within every blessing. It is conscious reality itself, the finest fruit upon the entire creeper of revealed scripture. O best of Bhṛgu's line, whether sung once with faith or even carelessly, it carries any human being across.

More auspicious than everything auspicious, the eternal Name is consciousness itself and the fruit of the Vedic vine. Whoever voices Kṛṣṇa's name even once, whether with faith or inattentively, is assuredly delivered.

ORIGINAL

Sanskrit and Bengali

Text 19

yad icchasi paraṁ jñānaṁ jñānād yat paramaṁ padam
 tad-ādareṇa rājendra kuru govinda-kīrtanam

Śrīla Bhaktivinoda Ṭhākura

parama jñāna haite ye parama pada pāya
 govinda-kīrtana sei karaha śraddhāya

ENGLISH TRANSLATION

O foremost king, if you desire supreme knowledge and the highest state that knowledge bestows, then sing Govinda's name with reverence.

If you seek the supreme destination born of the highest knowledge, perform Govinda-kīrtana with śraddhā.

ORIGINAL

Sanskrit and Bengali

Text 20

dhātar yad asmin bhava īśa jīvās
tāpa-trayeṇābhihata na śarma
ātman labhante bhagavaṁs tavāṅghri-
cchāyām sa-vidyām ata āśrayema

Śrīla Bhaktivinoda Ṭhākura

e saṁsāre tāpa-traya, abhihata jīva-caya
ohe kṛṣṇa nā labhe maṅgala
tava pada-chāyā vidyā, śubha dātā anavadyā
tad-āśraye sarva-śubha phala

ENGLISH TRANSLATION

O Sustainer, O Lord, living beings in this worldly existence are struck by the threefold miseries and find no peace within themselves. Therefore, Bhagavān, we take shelter beneath the shade of Your feet, together with the true knowledge found there.

In this world the multitude of souls, battered by threefold suffering, finds no well-being, O Kṛṣṇa. The flawless wisdom beneath the shade of Your feet bestows every good; by taking that shelter, every auspicious fruit is gained.

ORIGINAL

Sanskrit and Bengali

Text 21

sā vidyā tan-matir yayā

Śrīla Bhaktivinoda Ṭhākura

ye śaktite kṛṣṇe mati kare udbhāvana
 vidyā-nāme sei kare avidyā khaṇḍana
 kṛṣṇa-nāma sei vidyā-vadhūra jīvana
 kṛṣṇa-pāda-padma ye karaye sthira mana

ENGLISH TRANSLATION

True knowledge is that by which the mind turns toward Him.

The potency that awakens one's awareness of Kṛṣṇa is called vidyā, for it breaks ignorance apart. Kṛṣṇa's Name is the life of that bride called knowledge, because it steadies the mind at Kṛṣṇa's lotus feet.

ORIGINAL

Sanskrit and Bengali

Text 22

ekāntino yasya na kañcanārthaṁ
 vāñchanti ye vai bhagavat-prapannāḥ
 aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ
 gāyanta ānanda-samudra-magnāḥ

Śrīla Bhaktivinoda Ṭhākura

akiñcana haye kare ekānta kīrtana
 ānanda-samudre magna haya sei jana

ENGLISH TRANSLATION

Those exclusive devotees who have surrendered to Bhagavān desire nothing whatsoever. Singing His supremely wondrous and auspicious deeds, they remain submerged in an ocean of joy.

One who becomes akiñcana, possessing nothing, and performs single-hearted kīrtana is immersed in the ocean of bliss.

ORIGINAL

Sanskrit and Bengali

Text 23

tebhyo namo'stu bhava-vāridhi-jīrṇa-paṅka-
 saṁmagna-mokṣaṇa-vicakṣaṇa-pādukebhyaḥ
 kṛṣṇeti varṇa-yugalaṁ śravaṇena yeṣāṁ
 ānandathūr-bhavati nartita-roma-vṛndaḥ

Śrīla Bhaktivinoda Ṭhākura

kṛṣṇa-nāma śuni roma-vṛnda nṛtya kare
 ānanda-kampana haya yāñhāra śārīre
 bhava-sindhu-paṅka-magna jīvera uddhāra
 vicakṣaṇa tiñho nami caraṇe tāñhāra

ENGLISH TRANSLATION

I bow to the sandals of those who skillfully release souls sunk in the ancient mire of the ocean of becoming. When they hear the two syllables "Kṛṣ-ṇa," bliss surges within them and the hairs of their bodies begin to dance.

Hearing Kṛṣṇa's Name, all their bodily hairs dance and their frames tremble with joy. Expert in lifting souls submerged in the mud of worldly existence, they are the great ones at whose feet I bow.

ORIGINAL

Sanskrit and Bengali

Text 24

saṅkīrtyamāno bhagavān anantaḥ
 śrutānubhāvo vyasanam hi puṁsām
 praviśya cittaṁ vidhunoty aśeṣam
 yathā tamo'rko'bbhram ivātivātaḥ

Śrīla Bhaktivinoda Ṭhākura

śruta anubhūta yata anartha saṁyoga
 śrī-kṛṣṇa-kīrtane saba haya to viyoga
 ye rūpa vāyute megha sūrya tamaḥ nāśe
 citte praveśiyā doṣa aśeṣa vināśe
 kṛṣṇa-nāmāśraye citta-darpaṇa-mārjana
 ati-śīghra labhe jīva kṛṣṇa-prema-dhana

ENGLISH TRANSLATION

When the unlimited Bhagavān, whose glory is heard and experienced, is praised in saṅkīrtana, He enters the human heart and sweeps every affliction away, as the sun dispels darkness and a mighty wind scatters clouds.

All anarthas acquired through hearing and experience are severed by the chanting of Śrī Kṛṣṇa. Entering the heart, it destroys every fault, just as wind disperses clouds and sunlight ends darkness. By taking shelter of Kṛṣṇa's Name, the mirror of the heart is polished, and the soul very quickly gains the treasure of kṛṣṇa-prema.

ORIGINAL

Sanskrit and Bengali

Text 25

nārada-vīṇojjīvana-sudhormi-niryāsa-mādhurī-pūra
tvaṁ kṛṣṇa-nāma kāmaṁ sphura me rasane rasena sadā

Śrīla Bhaktivinoda Ṭhākura

muni-vīṇā ujjīvana sudhormi-niryāsa
mādhurīte paripūrṇa kṛṣṇa-nāmocchvāsa
sei nāma anargala āmāra rasane
nācuna rasera saha ei vāñchā mane

ENGLISH TRANSLATION

O Kṛṣṇa's Name, You are the overflowing sweetness distilled from nectarean waves, giving life to Nārada's vīṇā. Please manifest forever upon my tongue in abundant rasa.

The exhalation of Kṛṣṇa's Name, filled completely with sweetness, brings the sage's vīṇā to life and releases the essence of waves of nectar. May that Name dance without interruption upon my tongue, accompanied by rasa. This alone is my heart's desire.

ORIGINAL

Sanskrit and Bengali

Text 26

jaya nāma-dheya muni-vṛnda-geya he
jana-rañjanāya paramākṣarākṛte
tvam anādarād api manāg udīritam
nikhilogra-tāpa-paṭalīm vilumpasi

Śrīla Bhaktivinoda Ṭhākura

jīva śiva lāgi paramākṣara ākāra
muni-vṛnda gāya śraddhā kari anivāra
jaya jaya hari-nāma akhilogra-tāpa
nāśa kara helā-gāne e baḍa pratāpa

ENGLISH TRANSLATION

Victory to You, O Holy Name, sung by hosts of sages. You assume the form of supreme syllables to delight all people. Even when uttered only slightly and without due regard, You plunder the entire mass of dreadful suffering.

For the soul's highest welfare, You have taken the form of transcendent syllables. Assemblies of sages sing You ceaselessly with faith. All victory to Hari's Name! So immense is Your majesty that even careless chanting destroys every terrible affliction.

ORIGINAL

Sanskrit and Bengali

Texts 27-29

om ity etad brahmaṇo nediṣṭam nāma
yasmād uccāyamāṇa eva saṁsāra-bhayāt tārayati
tasmād ucyate tāra iti

om āsya jānanto nāma cid vivikta mahas te
viṣṇo sumatiṁ bhajāmahe om tat sat

tato'bhūt trivṛd omkāro yo'vyakta-prabhavaḥ svarāt
yat-tal-liṅgaṁ bhagavato brahmaṇaḥ paramātmānaḥ

Śrīla Bhaktivinoda Ṭhākura

avyakta haite kṛṣṇa svarāt svatantra
brahma ātmā bhagavān liṅga-traya tantra
a-kāra u-kāra āra ma-kāra nirdeśa
om hari kṛṣṇa rāma nāmera viśeṣa
hari haite abhinna sakala hari-nāma
vācya-vācaka-bhede pūrṇa kare kāma

ENGLISH TRANSLATION

"Om̐" is the name nearest to Brahman. Because its mere utterance carries one across the fear of worldly existence, it is called t̐ara, the deliverer.

O Viṣṇu, knowing this conscious and distinct Name of Your splendor, we take refuge in excellent understanding. Om̐. That is Reality.

Then the threefold syllable Om̐ arose from the unmanifest, self-sovereign source. Its three elements signify Bhagavān, Brahman, and Paramātmā.

Kṛṣṇa is self-ruling and independent, beyond the unmanifest. Brahman, Paramātmā, and Bhagavān are the three realities indicated within this system. The sounds a, u, and m point particularly to the names Hari, Kṛṣṇa, and Rāma. Every name of Hari is nondifferent from Hari Himself. Though the expressed Reality and the word expressing Him may be distinguished, together they fulfill the devotee's longing.

ORIGINAL

Sanskrit and Bengali

Text 30

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
 hare rāma hare rāma rāma rāma hare hare
 prabhu kahe kahilām ei mahā-mantra
 ihā giye japa sadā kariyā nirbandha
 ihā haite sarva-siddhi haibe sabāra
 sarva-kṣaṇa bala ithe vidhi nāhi āra

ENGLISH TRANSLATION

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare;
 Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The Lord said: "I have given you this mahā-mantra. Sing it and always perform japa with disciplined resolve. Through it everyone will attain every perfection. Speak it at every moment; there is no further restriction."

ORIGINAL

Sanskrit and Bengali

Text 31

sad-dharmasyāvabodhāya yeṣāṁ nirbandhinī matiḥ
acirād eva sarvārthaḥ siddhaty eṣāṁ abhīpsitaḥ

Śrīla Bhaktivinoda Ṭhākura

nirbandhinī mati saha kṛṣṇa-nāma kare
ati-śīghra prema-phala sei nāme dhare

ENGLISH TRANSLATION

Those whose intelligence is firmly resolved to comprehend true dharma very quickly find every cherished purpose fulfilled.

One who chants Kṛṣṇa's Name with unwavering resolve very soon receives from that Name the fruit of prema.

ORIGINAL

Sanskrit

Text 32

tulasī-kāṣṭha-ghaṭitair maṇibhir japa-mālīkā
sarva-karmaṇi sarveṣāṁ īpsitārtha-phala-pradā
go-puccha-saḍṛśī kāryā yad vā sarpākṛtiḥ śubhā
tarjanyā na spṛśet sūtram kampayen na vidhūnayet
aṅguṣṭha-parva-madhyasthaṁ parivartam samācaret
na spṛśed vāma-hastena kara-bhraṣṭam na kārayet
bhuktau muktau tathākṛṣṭau madhyamāyām japet sudhīḥ

ENGLISH TRANSLATION

A japa-mālā made of tulasī wood or jewels grants the desired fruit of every undertaking to all practitioners. It should be fashioned like a cow's tail, or else in the auspicious form of a serpent. Do not touch its cord with the forefinger, shake it, or swing it. Reverse direction while the beads rest at the middle joint of the thumb. Do not touch them with the left hand or allow them to fall from the hand. A wise person drawn toward enjoyment or liberation should perform japa with the middle finger.

ORIGINAL

Sanskrit and Bengali

Text 33

manaḥ-saṁharaṇaṁ śaucaṁ maunaṁ mantrārtha-cintanam
avyagratvam anirvedo japa-sampatti-hetavaḥ

Śrīla Bhaktivinoda Ṭhākura

japa-kāle manake ekāgra-bhāve lao
citte śuddha thāk vṛthā kathā nāhi kao
nāmārtha cintaha sadā dhairyāśraya kara
nāmete ādara kari kṛṣṇa-nāma smara

ENGLISH TRANSLATION

The causes of success in japa are withdrawal of the mind, purity, silence, contemplation of the mantra's meaning, freedom from agitation, and perseverance without discouragement.

During japa, gather the mind into one-pointedness. Keep the heart pure and do not speak uselessly. Always contemplate the meaning of the Name and take shelter of patience. Honor the Name deeply and remember Kṛṣṇa's Name.

ORIGINAL

Sanskrit and Bengali

Text 34

vijñāpya bhagavat-tattvaṁ cid-ghanānanda-vigrahaṁ
 haraty avidyāṁ tat-kāryaṁ ato harir iti smṛtaḥ
 harati kṛṣṇa-manaḥ kṛṣṇāhlāda-svarūpiṇī
 ato harety anenaiva śrī-rādhā parikīrtitā
 ānandaika-sukha-svāmī śyāmaḥ kamala-locanaḥ
 gokulānandano nanda-nandanaḥ kṛṣṇa īryate
 vaidagdhya-sāra-sarvasvaṁ mūrta-līlādhidaivatam
 śrī-rādhāṁ ramayan nityaṁ rāma ity abhidhīyate

Śrīla Bhaktivinoda Ṭhākura

cid-ghana ānanda-rūpa śrī-bhagavān
 nāma-rūpe avatāra eita pramāṇa
 avidyā-haraṇa kārya haite nāma hari
 ataeva hare kṛṣṇa nāme yāya tari
 kṛṣṇāhlāda-svarūpiṇī śrī-rādhā āmāra
 kṛṣṇa-mana hare tāi harā nāma tāra
 rādhā-kṛṣṇa śabde śrī-sac-cid-ānanda-rūpa
 hare kṛṣṇa śabde rādhā-kṛṣṇera svarūpa
 ānanda-svarūpa rādhā tāñra nitya svāmī
 kamala-locana śyāma rādhānanda-kāmī
 gokula ānanda nanda-nandana śrī-kṛṣṇa
 rādhā-saṅge sukhāsvāde sarvathā sa-tṛṣṇa
 vaidagdhya sāra sarvasva mūrta līleśvara
 śrī-rādhā-ramaṇa rāma nāma ataḥ para
 hare kṛṣṇa mahā-mantra śrī-yugala nāma
 yugala līlāra cintā kara avirāma

ENGLISH TRANSLATION

Bhagavān-tattva is known as the embodiment of concentrated consciousness and bliss. Because He removes ignorance and all that ignorance produces, He is remembered as Hari. Śrī Rādhā is the very form of Kṛṣṇa's delight and steals Kṛṣṇa's mind; therefore She is proclaimed by the name Harā. The dark, lotus-eyed son of Nanda, master of the one supreme joy and source of Gokula's happiness, is called Kṛṣṇa. The complete essence of amorous artistry, the embodied presiding deity of līlā, eternally delights Śrī Rādhā and is therefore named Rāma.

Śrī Bhagavān is the form of concentrated consciousness and bliss. His descent in the form of the Name is the proof of this truth.

Because He performs the work of removing ignorance, His name is Hari. Thus one crosses over by the names "Hare Kṛṣṇa."

Our Śrī Rādhā is the embodiment of Kṛṣṇa's joy. Because She steals Kṛṣṇa's mind, Her name is Harā.

The words "Rādhā-Kṛṣṇa" signify the glorious form of eternity, consciousness, and bliss. The words "Hare Kṛṣṇa" contain the essential identities of Rādhā and Kṛṣṇa.

Rādhā is joy embodied. Her eternal Lord is lotus-eyed Śyāma, who longs to bring delight to Rādhā.

Śrī Kṛṣṇa, Nanda's son, is Gokula's bliss. He remains forever thirsty to taste happiness in Rādhā's company.

He is the complete essence of refined amorous skill, the embodied Lord of līlā. Because He is Śrī Rādhā-ramaṇa, He bears the name Rāma.

The Hare Kṛṣṇa mahā-mantra is the Name of the Divine Couple. Contemplate Their united līlā without interruption.

ORIGINAL

Sanskrit and Bengali

Text 35

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

Śrīla Bhaktivinoda Ṭhākura

anya dharma karma chāḍi hari nāma sāra
kali-yuge tāhā vinā gati nāhi āra

ENGLISH TRANSLATION

Hari's Name, Hari's Name, Hari's Name alone! In the age of Kali there is no other way, no other way, no other way.

Leave aside every other dharma and ritual act; Hari's Name is the essence. In Kali-yuga there is no destination apart from it.

ORIGINAL

Sanskrit and Bengali

Text 36

naktaṁ divā ca gata-bhīr jita-nidra eko
nirviṇṇa īkṣita-patho mita-bhuk praśāntaḥ
yady acyute bhagavati sva-mano na sajjen
nāmāni tad-rati-karāṇi paṭhed vilajjah

Śrīla Bhaktivinoda Ṭhākura

rātri dina unnidra nirvighna nirbhaya
mita-bhuk praśānta nirjane cintā-maya
lajjā tyaji kṣṇa rati uddīpaka nāma
uccāraṇa kare bhakta kṣṇāsakti-kāma

ENGLISH TRANSLATION

Suppose that, by night and day, a solitary practitioner has become fearless, conquered sleep, grown disenchanted, fixed the gaze upon the path, eaten sparingly, and become peaceful, yet the mind still does not attach itself to Bhagavān Acyuta. Then, casting shame aside, one should recite the Names that awaken love for Him.

Day and night, wakeful, untroubled, fearless, moderate in food, peaceful, secluded, and absorbed in contemplation, the devotee who longs for attachment to Kṣṇa abandons embarrassment and voices the Name that kindles kṣṇa-rati.

ORIGINAL

Sanskrit and Bengali

Text 37

etāvān eva loke'smin puṁsām dharmāḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ

Śrīla Bhaktivinoda Ṭhākura

bhakti-yoga kṛṣṇa-nāma-grahaṇādi rūpa
paro dharma nāme tāra nirṇīta svarūpa

ENGLISH TRANSLATION

In this world, the supreme dharma for human beings is remembered to be bhakti-yoga directed to Bhagavān, beginning with the taking of His Name.

Bhakti-yoga assumes a form that begins with receiving Kṛṣṇa's Name. Its essential nature has been determined to be the supreme dharma centered upon the Name.

ORIGINAL

Sanskrit and Bengali

Text 38

niśānte kīrtane kuñja bhaṅga kare dhyāna
krame krame citta lagne rasera vidhāna

rātry-ante trasta-vṛnderita-bahu-viravair bodhitau kīra-śārī-
padyair hṛdyair ahṛdyair api sukha-śayanād utthitau tau sakhībhiḥ
dṛṣṭau hr̥ṣṭau tadātvodita-rati-lalitau kakkhaṭī-gīḥ-saśaṅkau
rādhā-kṛṣṇau sa-tṛṣṇāv api nija-nija-dhāmny āpta-talpau smarāmi

Śrīla Bhaktivinoda Ṭhākura

dekhiyā aruṇodaya, vṛndā devī vyasta haya
kuñje nānā rava karāila
śuka śārī padya śuni, uṭhe rādhā nīlamanī
sakhī-gaṇa dekhi hr̥ṣṭa haila

kālocita sulalita, kakkhaṭīra rave bhīta
rādhā-kṛṣṇa satṛṣṇa haiyā
nija nija gr̥he gelā, nibhṛte śayana kailā
duñhe bhaji se līlā smariyā

ei līlā smara āra gāo kṛṣṇa-nāma
kṛṣṇa-līlā prema dhana pābe kṛṣṇa-dhāma

iti śrī-bhajana-rahasya prathama yāma-sādhanaṁ

ENGLISH TRANSLATION

At night's end, while chanting, meditate upon the breaking of the kuñja tryst. As the heart becomes attached little by little, the experience of rasa unfolds.

I remember Rādhā and Kṛṣṇa at the close of night. Alarmed by the coming dawn, Vṛndā has many cries sounded, and the verses of the male and female parrots, some pleasing and some unwelcome, wake the Couple from Their blissful bed. Attended by the sakhīs, They gaze at one another in delight, and fresh desire makes Them playful. Then, apprehensive at Kakkhaṭī's call, Rādhā and Kṛṣṇa, though still thirsting for one another, reach Their beds in Their respective homes.

Seeing the reddish dawn, Vṛndā Devī becomes busy and causes many sounds to arise within the bower. Hearing the verses of the male and female parrots, Rādhā and blue-jewelled Kṛṣṇa awaken; the sakhīs rejoice to see Them.

At the proper moment, while the tender longing between Rādhā and Kṛṣṇa remains intense, They become frightened by Kakkhaṭī's cry. Each returns to Their own home and lies down in seclusion. Worship Them both while remembering this līlā.

Remember this pastime and sing Kṛṣṇa's Name. You will attain Kṛṣṇa's līlā, the treasure of prema, and Kṛṣṇa's abode.

Thus ends the practice for the first period in Śrī Bhajana-rahasya.

প্রাতঃকালীন ভজন - সাধুসঙ্গে অনর্থনিবৃত্তি

Prātaḥ-kālīna-bhajana - Sādhu-saṅga and Anartha-nivṛtti

Source coverage: 33–55

ORIGINAL

Sanskrit and Bengali

Text 1

nāmnām akāri bahudhā nija-sarva-śaktis
 tatrārpitā niyamitaḥ smaraṇe na kālāḥ
 etādṛśī tava kṛpā bhagavan mamāpi
 durdaivam īdṛśam ihājani nānurāgaḥ
 (Śrīla Kṛṣṇa Dāsa Kavirāja Gosvāmī)
 aneka lokera vāñchā aneka prakāra
 kṛpāte karila aneka nāmera pracāra
 khāite suite yathā tathā nāma laya
 deśa-kāla-niyama nāhi sarva-siddhi haya
 sarva-śakti nāme dila kariyā vibhāga
 āmāra durdaiva nāme nāhi anurāga

ENGLISH TRANSLATION

You have manifested many holy names and invested all Your own powers in them. You have set no fixed time for remembering them. Such is Your mercy, O Bhagavān, even toward me; yet such is my misfortune that no attachment to Your Name has arisen within me.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī explains: People have desires of many kinds, and in Your mercy You have spread many names. One may take the Name while eating, lying down, or wherever one happens to be. There is no restriction of place or time, and all perfection follows. You distributed all Your powers among these names, but my misfortune is that I have no attachment to the Name.

ORIGINAL

Sanskrit and Bengali

Text 2

agha-damana yaśodā-nandana nanda-sūno
 kamala-nayana gopī-candra vṛndāvanendrāḥ
 praṇata-karuṇa-kṛṣṇāv ity aneka-svarūpe
 tvayi mama ratir uccair vardhatām nāma-dheya

ENGLISH TRANSLATION

O Holy Name, may my love for You increase greatly in Your many forms: subduer of Agha, joy of Yaśodā, son of Nanda, lotus-eyed Lord, moon of the gopīs, sovereign of Vṛndāvana, merciful Kṛṣṇa who shelters those who bow before Him.

ORIGINAL

Sanskrit and Bengali

Text 3

dāna-vrata-tapas-tīrtha-yātrādīnām ca yāḥ sthitāḥ
 śaktayo deva-mahatām sarva-pāpa-harāḥ śubhāḥ
 rāja-sūyāśvamedhānām jñānasyādhyātma-vastunaḥ
 ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu
 (Śrīla Bhaktivinoda Ṭhākura)
 dharma-yajña-yoga-jñāne yata śakti chila
 saba hari-nāme kṛṣṇa svayaṁ samarpila

ENGLISH TRANSLATION

Hari drew together every auspicious, sin-destroying potency found in charity, vows, austerity, pilgrimage, the gods and great souls, the Rājasūya and Aśvamedha sacrifices, spiritual knowledge, and realization of the self, and established them all within His own names.

Śrīla Bhaktivinoda Ṭhākura summarizes: Whatever power existed in religious duty, sacrifice, yoga, and knowledge, Kṛṣṇa Himself placed entirely within Hari's Name.

ORIGINAL

Sanskrit and Bengali

Text 4

na deśa-kāla-niyamo na śaucāśauca-nirṇayaḥ
param saṅkīrtanād eva rāma rāmeti mucyate

(Śrīla Bhaktivinoda Ṭhākura)

deśa-kāla-śaucāśauca vidhi nāme nāi
hare kṛṣṇa rāma nāme sadya tare yāi

ENGLISH TRANSLATION

The Name is not bound by place or time, nor by a judgment of purity or impurity. Simply by congregationally chanting, "Rāma! Rāma!" one is liberated.

Śrīla Bhaktivinoda Ṭhākura explains: The Name is subject to no rule of place, time, cleanliness, or uncleanness. By uttering the names Hare, Kṛṣṇa, and Rāma, one crosses beyond bondage at once.

ORIGINAL

Sanskrit and Bengali

Text 5

daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāśubhopaśamanād vimukhendriyā ye
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhibhūta-manaso'kuśalāni śaśvat

(Śrīla Bhaktivinoda Ṭhākura)

tomāra prasaṅga sarva, aśubha karaye kharva
durdaiva prabhāve mora mana
kāma-sukha-leśa āśe, lobha akuśalāyāse
se prasaṅge nā kaila yatane

ENGLISH TRANSLATION

By providence their intelligence has been ruined. Their senses turn away from association with You, although that association extinguishes every inauspicious thing. Their minds overwhelmed by greed, these wretched persons continually commit harmful acts for the merest fragment of sensual pleasure.

Śrīla Bhaktivinoda Ṭhākura laments: Association with You reduces every misfortune to nothing, yet under the influence of my bad fortune my mind has made no effort to seek it. Hoping for the slightest sensual pleasure, greed leads me laboriously toward what is harmful.

ORIGINAL

Sanskrit and Bengali

Text 6

bhakti-yogena manasi samyak praṇihite'male
 apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam
 yayā sammohito jīva ātmānaṁ tri-guṇātmakam
 paro'pi manute'narthaṁ tat-kṛtaṁ cābhipadyate
 anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje

(Śrīla Bhaktivinoda Ṭhākura)

kṛṣṇa kṛṣṇa-māyā jīva ei tina tattva
 māyā-mohe māyā-baddha jīvera anartha
 cit-kaṇa jīvera kṛṣṇa-bhakti-yoga-bale
 anartha vinaṣṭa haya kṛṣṇa-prema-phale
 ei tattva nāma samādhite pāila vyāsa
 bhāgavate bhakti-yoga karila prakāśa

ENGLISH TRANSLATION

When his stainless mind was perfectly concentrated through bhakti-yoga, Vyāsa saw the complete Supreme Person together with māyā, who rests under His control. Bewildered by her, the living being, though transcendental, imagines himself composed of the three qualities and accepts the unwanted conditions produced by that error. Direct devotion to Adhokṣaja is the means by which these unwanted conditions cease.

Śrīla Bhaktivinoda Ṭhākura explains: Kṛṣṇa, Kṛṣṇa's māyā, and the living being are three truths. Deluded by māyā, the conditioned soul is bound by her and suffers unwanted entanglements. The living being is a particle of consciousness; by the strength of bhakti-yoga to Kṛṣṇa, those entanglements are destroyed and love of Kṛṣṇa bears fruit. Vyāsa realized these truths in the samādhi of the Name and revealed bhakti-yoga in the Bhāgavata.

ORIGINAL

Sanskrit and Bengali

Text 7

māyā-mugdhasya jīvasya jñeyo'narthaś catur-vidhaḥ
 ḥṛd-daurbalyaṁ cāparādho'sat-tṛṣṇā tattva-vibhramaḥ

(Śrīla Bhaktivinoda Ṭhākura)

māyā-mugdha jīvera anartha catuṣṭaya
 asat-tṛṣṇā ḥṛdaya-daurbalya viṣa-maya
 aparādha svarūpa-vibhrama ei cāri
 yāhāte saṁsāra baddha vipatti vistāri

ENGLISH TRANSLATION

Four kinds of unwanted condition must be recognized in the living being bewildered by māyā: weakness of heart, offenses, thirst for the unreal, and confusion about spiritual truth.

Śrīla Bhaktivinoda Ṭhākura explains: The māyā-deluded soul has four poisonous afflictions: thirst for the unreal, weakness of heart, offense, and confusion about one's true nature. Bound by these four, the soul's worldly calamities spread without end.

ORIGINAL

Sanskrit and Bengali

Text 8

sva-tattve para-tattve ca sādhyā-sādhana-tattvayoḥ
virodhi-viṣaye caiva tattva-bhramaś catur-vidhaḥ

(Śrīla Bhaktivinoda Ṭhākura)

tattva-bhrama catuṣṭaya baṛa-i viṣama
svīya-tattve bhrama āra kṛṣṇa-tattve bhrama
sādhyā-sādhanete bhrama virodhī viṣaye
cāri-vidha tattva-bhrama baddha-jīva-caye

ENGLISH TRANSLATION

Confusion about truth is fourfold: concerning one's own nature, the nature of the Supreme, the goal and the means of attaining it, and matters opposed to devotion.

Śrīla Bhaktivinoda Ṭhākura explains: Four forms of doctrinal confusion are extremely dangerous: error about one's own identity, error about Kṛṣṇa, error about the goal and its practice, and error about obstacles. These four delusions bind the community of conditioned souls.

ORIGINAL

Sanskrit and Bengali

Text 9

aihikeṣv-aiṣaṇā pāra-trikeṣu caiṣaṇā'subhā
bhūti-vāñchā mumukṣā ca hy asat-tṛṣṇāś catur-vidhāḥ

(Śrīla Bhaktivinoda Ṭhākura)

pāratrika aihika eṣaṇā bhūti-kāma
mukti-kāma ei cāri asat-tṛṣṇā nāma

ENGLISH TRANSLATION

Unwholesome thirst for the unreal is fourfold: craving for objects in this life, craving for rewards in the next, desire for mystic or material power, and longing for liberation.

Śrīla Bhaktivinoda Ṭhākura states: Worldly ambition, otherworldly ambition, desire for power, and desire for liberation are the four forms of asat-tṛṣṇā.

ORIGINAL

Sanskrit and Bengali

Text 10

kṛṣṇa-nāma-svarūpeṣu tadīya-cit-kaṇeṣu ca
jñeyā budha-gaṇair nityam aparādhāś catur-vidhāḥ

(Śrīla Bhaktivinoda Ṭhākura)

kṛṣṇa-nāme svarūpe o bhakte anya nare
bhrama haite aparādha catuṣṭaya smare

ENGLISH TRANSLATION

The wise should always understand offenses to be fourfold: offenses toward Kṛṣṇa's Name, His spiritual form, the conscious particles who belong to Him, and other living beings.

Śrīla Bhaktivinoda Ṭhākura explains: Errors concerning Kṛṣṇa's Name and form, His devotees, and other persons give rise to four classes of offense.

ORIGINAL

Sanskrit and Bengali

Text 11

tucchāsaktiḥ kuṭināṭī mātsaryaṁ sva-pratiṣṭhatā
hṛd-daurbalyaṁ budhaiḥ śaśvaj jñeyaṁ kila catur-vidham

(Śrīla Bhaktivinoda Thakura)

kṛṣṇetara viṣaye āsakti kuṭi-nāṭī
para-droha pratiṣṭhāśā eita' cāri-ṭī
hṛdaya-daurbalya śāstre nirdharila
chaya-ripu chaya ūrmi ihāte janmila
yata dina e saba anartha nāhi chāḍe
tata dina bhakti latā kabhu nāhi bāḍe

ENGLISH TRANSLATION

The wise should always recognize four forms of weakness of heart: attachment to trivial things, deceitful duplicity, envy, and hunger for one's own prestige.

Śrīla Bhaktivinoda Ṭhākura explains: Attachment to things other than Kṛṣṇa, deceit, hostility toward others, and the hope for prestige are the four weaknesses of heart identified in scripture. From them arise the six inner enemies and the six waves of material existence. As long as these unwanted growths remain, the creeper of devotion can never flourish.

ORIGINAL

Sanskrit and Bengali

Text 12

āpannaḥ saṁsṛtiṁ ghorāṁ yan-nāma vivaśo gr̥ṇan
tataḥ sadyo vimucyeta yad bibheti svayaṁ bhayam

(Śrīla Bhaktivinoda Ṭhākura)

ei ghora saṁsāre paṛi kṛṣṇa-nāma laya
sadya mukta haya āra bhaya pāya bhaya

ENGLISH TRANSLATION

One who has fallen into the dreadful cycle of birth and death but helplessly utters His Name is freed at once, for fear itself is afraid of that Name.

Śrīla Bhaktivinoda Ṭhākura explains: Fallen into this terrible world, a person who takes Kṛṣṇa's Name is immediately liberated. Fear itself becomes afraid of him.

ORIGINAL

Sanskrit and Bengali

Text 13

bhayaṁ dvitīyābhiniveśataḥ syād
 īśād apetasya viparyayo'smṛtiḥ
 tan-māyayāto budha ābhajet tam
 bhaktyaikayeśa-guru-devatātmā

(Śrīla Bhaktivinoda Ṭhākura)
 kṛṣṇa chāḍi jīva kaila anyābhiniveśa
 tāi tāra viparyaya smṛti āra kleśa
 sad-guru āśraya kari kṛṣṇa-kṛpā āśe
 ananya bhajana kare yāya kṛṣṇa-pāśe

ENGLISH TRANSLATION

Fear arises when the soul turns from the Lord and becomes absorbed in what is secondary to Him. Then inversion and forgetfulness of one's true identity appear through the Lord's māyā. The wise therefore worship Him with undivided devotion, regarding the spiritual master as their lord, worshipful deity, and very self.

Śrīla Bhaktivinoda Ṭhākura explains: Abandoning Kṛṣṇa, the living being became absorbed in other things; therefore inversion, forgetfulness, and suffering overtook him. Taking shelter of a genuine guru and hoping for Kṛṣṇa's mercy, he performs exclusive worship and approaches Kṛṣṇa.

ORIGINAL

Sanskrit and Bengali

Text 14

tac chraddadhānā munayo jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ bhaktyā śruta-grhītayā

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam

(Śrīla Bhaktivinoda Ṭhākura)

śraddhā kari nāma bhaje sādhu-kṛpā pāṣā

itare virāga nitya svarūpa bujhiyā

ihāke-i bali bhakti-yoga anuttama

bhakti-yoge sarva-siddhi yadi dhare krama

ENGLISH TRANSLATION

Faithful sages, endowed with knowledge and detachment, hear the revelation and through devotion behold the Supreme Self within the self. When bhakti-yoga is offered to Bhagavān Vāsudeva, it quickly produces causeless knowledge and detachment.

Śrīla Bhaktivinoda Ṭhākura explains: With faith, one worships the Name, receives the mercy of the sādhus, understands one's eternal nature, and becomes detached from all else. This is called unsurpassed bhakti-yoga. If one follows its stages, bhakti-yoga grants every perfection.

ORIGINAL

Sanskrit and Bengali

Text 15

etāvad eva jijñāsyāṁ tattva-jijñāsunātmanah
anvaya-vyatirekābhyāṁ yat syāt sarvatra sarvadā

(Śrīla Bhaktivinoda Ṭhākura)

anartha-nāśera yatna dui ta prakāra

anvaya-mukhete vyatireka mukhe āra

anvaya-mukhete vidhi bhajana viṣaye

vyatireka mukhete niṣedha nānāśraye

ENGLISH TRANSLATION

A seeker of truth need inquire only into that which exists everywhere and at all times, discerning it through direct agreement and through the exclusion of what is absent.

Śrīla Bhaktivinoda Ṭhākura explains: Effort to destroy unwanted habits is of two kinds, the positive approach and the negative approach. Positively, one follows the injunctions for bhajana; negatively, one rejects the many false shelters opposed to it.

ORIGINAL

Sanskrit and Bengali

Text 16

vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmām pṛthivīm sa śiṣyāt

(Śrīla Bhaktivinoda Ṭhākura)

vākya vega mano-vega krodha jihvā-vega
udara upastha-vega bhajana udvega
bahu-yatne nitya saba karibe damana
nirjane karibe rādhā-kṛṣṇera bhajana

ENGLISH TRANSLATION

A sober person who can withstand the impulses of speech, mind, anger, tongue, belly, and genitals is qualified to instruct the entire world.

Śrīla Bhaktivinoda Ṭhākura explains: The urges of speech and mind, anger, tongue, belly, and genitals disturb bhajana. Restrain them all constantly and with great care, and worship Rādhā and Kṛṣṇa in solitude.

ORIGINAL

Sanskrit and Bengali

Text 17

atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca ṣaḍbhir bhaktir vinaśyati

(Śrīla Bhaktivinoda Ṭhākura)

atyāhāra prayāsa prajalpa jana-saṅga
niyama-āgraha laulye haya bhakti-bhaṅga

ENGLISH TRANSLATION

Devotion is destroyed by six things: overeating or excessive accumulation, fruitless exertion, idle talk, rigid attachment to rules or disregard for them, worldly association, and restless greed.

Śrīla Bhaktivinoda Ṭhākura states: Overconsumption, needless labor, gossip, worldly company, obstinacy about rules, and fickle greed break the course of bhakti.

ORIGINAL

Sanskrit and Bengali

Text 18

dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti-lakṣaṇam

(Śrīla Bhaktivinoda Ṭhākura)

ādāna pradāna prīte gūḍha ālāpana
āhāra bhojana chaya saṅgera lakṣaṇa
sādhura sahita saṅge bhakti-vṛddhi haya
abhakta asat-saṅge bhakti haya kṣaya

ENGLISH TRANSLATION

Offering gifts and accepting gifts, revealing one's heart and hearing another's confidences, taking food and feeding others are the six marks of love.

Śrīla Bhaktivinoda Ṭhākura explains: Giving and receiving, intimate conversation, eating and feeding are the six characteristics of affectionate association. In the company of sādhus devotion grows; through the unholy company of nondevotees it declines.

ORIGINAL

Sanskrit and Bengali

Text 19

Śrīman Mahāprabhu has said:

niṣkiñcanaṣya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato'py asādhū

(Śrīla Bhaktivinoda Ṭhākura)

niṣkiñcana bhajana unmukha yei jana
bhava-sindhu uttīrṇa haite yāñra mana
viṣayī milana āra yoṣit sammilana
viṣa-pānāpekṣā tāñra viruddha ghaṭana

ENGLISH TRANSLATION

Śrīman Mahāprabhu said: For a renunciant who is intent on worshipping Bhagavān and longs to cross to the far shore of the ocean of becoming, meeting materialistic people or seeking intimate association with women is, alas, even more harmful than drinking poison.

Śrīla Bhaktivinoda Ṭhākura explains: For one without possessions who has turned toward bhajana and desires to cross the ocean of worldly existence, association with sensualists and intimate association with women obstruct the goal more grievously than poison.

ORIGINAL

Sanskrit and Bengali

Text 20

dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
 na prākṛtatvam iha bhakta-janasya paśyet
 gaṅgāmbhasām na khalu budbuda-phena-paṅkair
 brahma-dravatvam apagacchati nīra-dharmaiḥ

(Śrīla Bhaktivinoda Ṭhākura)

svabhāva-janita āra vapu-doṣe kṣaṇe
 anādara nāhi kara śuddha-bhakta-jane
 paṅkīya jalīya doṣe kabhu gaṅgā-jale
 cinmayatva lopa nahe sarva-śāstra bale
 aprākṛta bhakta-jana pāpa nāhi kare
 avaśiṣṭa-pāpa yāya kichu dina pare

ENGLISH TRANSLATION

Do not regard a devotee as material because of faults arising from his nature or still visible in his body. The liquid spiritual nature of the Gaṅgā is never lost because bubbles, foam, and mud appear in her water.

Śrīla Bhaktivinoda Ṭhākura explains: Never dishonor a pure devotee because a bodily defect or a habit born of previous nature appears for a moment. Scripture declares that mud, foam, or other qualities of water never abolish the Gaṅgā's spiritual character. The devotee is transcendental and does not deliberately commit sin; remnants of former sin disappear after a short time.

ORIGINAL

Sanskrit and Bengali

Text 21

pratiṣṭhāsā dhr̥ṣṭā śvapaca-ramaṇī me hṛdi naṭet
 katham sādhu premā spr̥śati śucir etan nanu manaḥ
 sadā tvam sevasva prabhu-dayita-sāmantam atulaṁ
 yathā tvam niṣkāśya tvaritam iha taṁ veśayati saḥ

ENGLISH TRANSLATION

The brazen outcaste woman called thirst for prestige dances within my heart. How then can pure and saintly prema ever touch it? O mind, always serve the incomparable leaders who are dear to the Lord, so that they may swiftly drive her out and establish prema within you.

ORIGINAL

Sanskrit and Bengali

Text 22

are cetaḥ prodyat-kapaṭa-kuṭināṭī-bhara-khara-
 kṣaran-mūtre snātvā dahasi katham ātmānam api mām
 sadā tvaṁ gāndharvā-giridhara-pada-prema-vilasat-
 sudhāmbhodhau snātvā tvam api nitarāṁ mām ca sukhaya

(Śrīla Bhaktivinoda Ṭhākura)
 pratiṣṭhāṣā kuṭi-nāṭī yatne kara dūra
 tāhā haile nāme ruci pāibe pracūra

ENGLISH TRANSLATION

O mind, bathing in the foul stream poured out by the ass-like burden of deceit and crookedness, why do you burn both yourself and me? Instead, bathe always in the nectarean ocean bright with love for the feet of Gāndharvā and Giridhara; then bring deep happiness to yourself and to me.

Śrīla Bhaktivinoda Ṭhākura instructs: Carefully drive away the desire for prestige and deceitful behavior. When they are gone, abundant taste for the Name will arise.

ORIGINAL

Sanskrit and Bengali

Text 23

satām nindā nāmnaḥ paramam aparādhām vitanute
 yataḥ khyātim yātaḥ katham u sahate tad vigarhām
 śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
 dhiyā bhinnam paśyet sa khalu hari-nāmāhitakaraḥ
 guror avajñā śruti-śāstra-nindanam
 tathārtha-vādo hari-nāmni kalpanam
 nāmno balād yasya hi pāpa-buddhir
 na vidyate tasya yamair hi śuddhiḥ
 dharma-vrata-tyāga-hutādi-sarva-
 śubha-kriyā-sāmyam api pramādaḥ
 aśraddadhāne vimukhe'py aśṛṇvati
 yaś copadeśaḥ śiva-nāmāparādhāḥ
 śrute'pi nāma-māhātmye yaḥ prīti-rahito naraḥ
 ahaṁ-mamādi-paramo nāmni so'py aparādha-kṛt

(Śrīla Bhaktivinoda Ṭhākura)
 sādhu anādara āra anye īśa jñāna
 guruke avajñā nāma-śāstre apamāna
 nāme artha-vāda nāma-bale pāpāndhatā
 anya śubha-karme saha nāmera samatā
 śraddhā-hīne nāma-dāna jaḍāsakti-krame
 māhātmya jāniyā nāme śraddhā nahe bhrame
 ei daśa aparādha yatne parihari
 hari-nāme kara bhāi bhajane cāturī

ENGLISH TRANSLATION

To spread the grave offense called criticism of sādhus is intolerable to the Holy Name, for how could the Name endure condemnation of those whose spiritual fame has become known? One who considers the qualities, names, and all else belonging to Śiva and Śrī Viṣṇu to be separate and independent acts against Hari's Name. The other offenses are to disregard the guru; revile the revealed scriptures; treat the Name's glories as exaggeration; impose an imaginary meaning upon Hari's Name; resolve to sin on the strength of the Name; equate the chanting of the Name with piety such as religious duties, vows, renunciation, and sacrifice; instruct the faithless, unwilling, and inattentive in the Name; and, even after hearing the Name's greatness, remain without love for it and deeply absorbed in "I" and "mine." Such a person also commits offense to the Name.

Śrīla Bhaktivinoda Ṭhākura summarizes: Disrespecting sādhus; regarding other gods as independent of the Lord; neglecting the guru; dishonoring the scriptures of the Name; treating its praises as exaggeration; sinning on the Name's strength; equating the Name with other auspicious works; giving it to the faithless; and, through material attachment, remaining without faith even after knowing its greatness: carefully avoid these ten offenses, brother, and worship through Hari's Name with discernment.

ORIGINAL

Sanskrit and Bengali

Text 24

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate

(Śrīla Bhaktivinoda Ṭhākura)

prāpañcika-jñāne bhakti-sambandha-viṣaya
mumukṣu-janera tyāga phalgu nāma haya

ENGLISH TRANSLATION

When seekers of liberation regard things connected with Hari as material and abandon them, their renunciation is called shallow or false.

Śrīla Bhaktivinoda Ṭhākura explains: A renunciant's rejection of objects related to bhakti because he judges them worldly is known as phalgu-vairāgya.

ORIGINAL

Sanskrit and Bengali

Text 25

devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ
 nāyaṃ kiṅkaro nāyam ṛṇī ca rājan
 sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ
 gato mukundaṃ parihṛtya kartam

(Śrīla Bhaktivinoda Ṭhākura)
 ekānta haiyā nāme ye laya śaraṇa
 devādira ṛṇa tāra nahe kadācana

ENGLISH TRANSLATION

O King, one who has wholly taken shelter of Mukunda, the shelter of all, and has abandoned every lesser refuge is no longer a servant or debtor of the gods, sages, living beings, relatives, humanity, or ancestors.

Śrīla Bhaktivinoda Ṭhākura explains: One who exclusively takes shelter of the Name never again remains indebted to the gods and other beings.

ORIGINAL

Sanskrit and Bengali

Text 26

smartavyaḥ satataṃ viṣṇur vismartavyo na jātucit
 sarva-vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ

(Śrīla Bhaktivinoda Ṭhākura)
 yāhe kṛṣṇa-smṛti haya tāi vidhi jāni
 kṛṣṇa-vismāraka kārya niṣedha bali māni

ENGLISH TRANSLATION

Viṣṇu is always to be remembered and never forgotten. Every injunction and prohibition is simply a servant of these two principles.

Śrīla Bhaktivinoda Ṭhākura explains: Know as an injunction whatever brings remembrance of Kṛṣṇa, and regard as prohibited whatever causes one to forget Him.

ORIGINAL

Sanskrit and Bengali

Text 27

harer apy aparādhān yaḥ kuryād dvipada-pāṁsavaḥ
 nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ
 nāmno'pi sarva-suhṛdo hy aparādhāt pataty adhaḥ
 nāmāparādha-yuktānām nāmāny eva haranty agham
 aviśrānta-prayuktāni tāny evārtha-karāṇi ca

(Śrīla Bhaktivinoda Ṭhākura)

kṛṣṇera śrī-mūrti prati aparādha kari
 nāmāśraye sei aparādhe yāya tari
 nāma aparādha yata nāme haya kṣaya
 aviśrānta nāma laile sarva-siddhi haya

ENGLISH TRANSLATION

Even a degraded person who commits offenses to Hari may someday take shelter of the Name and cross beyond those offenses through the Name alone. But one who offends the Name, the friend of all, falls low. For those burdened by offenses to the Name, the Names themselves remove sin when uttered continuously; those very Names also bestow the sought-for fruit.

Śrīla Bhaktivinoda Ṭhākura explains: If one commits offense toward Kṛṣṇa's sacred form, shelter of the Name carries one beyond it. Offenses to the Name are destroyed by the Name itself; by chanting without interruption, one attains every perfection.

ORIGINAL

Sanskrit and Bengali

Text 28

aham evāsam evāgre nānyad yat sad-asat param
 paścād ahaṁ yad etac ca yo'vaśiṣyeta so'smy aham

(Śrīla Bhaktivinoda Ṭhākura)

cid-ghana svarūpa kṛṣṇa nitya sanātana
 kṛṣṇa-śakti pariṇati anya saṅghaṭana
 sakalera avaśeṣe kṛṣṇa cid-bhāskara
 avicintya bhedābheda tattva kṛṣṇetara

ENGLISH TRANSLATION

I alone existed before creation; nothing else, whether cause or effect, existed beyond Me. I alone am all that appears afterward, and what remains after dissolution is also I.

Śrīla Bhaktivinoda Ṭhākura explains: Kṛṣṇa, whose nature is concentrated consciousness, is eternal and beginningless. Every other manifestation is a transformation of Kṛṣṇa's potency. When all else has ended, Kṛṣṇa remains, the sun of consciousness. Everything other than Kṛṣṇa exists by the inconceivable truth of simultaneous distinction and nondistinction.

ORIGINAL

Sanskrit and Bengali

Text 29

ṛte'rthaṁ yat pratīyeta na pratīyeta cātmani
tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ

(Śrīla Bhaktivinoda Ṭhākura)

kṛṣṇa-śakti māyā kṛṣṇa haite bhedābheda
cic-chakti svarūpāśritā cij-jyoti-sambheda
jaḍākāre māyā-śakti chāyā tamo-dharma
prapañca pratīti yāhe vinaśvara karma

ENGLISH TRANSLATION

Whatever appears to possess value apart from Me, or does not appear within the Self, should be understood as the Self's māyā, like a reflection or like darkness.

Śrīla Bhaktivinoda Ṭhākura explains: Kṛṣṇa's potency called māyā is simultaneously distinct and nondistinct from Kṛṣṇa. The spiritual potency rests in His own nature and shines within the light of consciousness. In its material aspect, māyā has the nature of shadow and darkness; through it the temporary world of action appears.

ORIGINAL

Sanskrit and Bengali

Text 30

yathā mahānti bhūtāni bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni tathā teṣu na teṣv aham

(Śrīla Bhaktivinoda Ṭhākura)
mahā-bhūta uccāvaca bhūte avasthita
haiyāo pūrṇa-rūpe mahā-bhūte sthita
sei-rūpa cid-aṁśa jīve kṛṣṇāṁśa vyāpita
haiyāo pūrṇa kṛṣṇa svarūpāvasthita

ENGLISH TRANSLATION

Just as the great elements enter all beings, high and low, yet also remain beyond them, so I am within all beings and at the same time beyond them.

Śrīla Bhaktivinoda Ṭhākura explains: The great elements dwell within bodies of every order while continuing to exist fully in their own vast forms. In the same way, Kṛṣṇa pervades the conscious living beings through His minute spiritual parts, yet the complete Kṛṣṇa remains established in His own nature.

ORIGINAL

Sanskrit and Bengali

Text 31

nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto bhinnatvān nāma-nāminoḥ

(Śrīla Bhaktivinoda Ṭhākura)
hari-nāma cintāmaṇi cid-rasa-svarūpa
pūrṇa jaḍātīta nitya kṛṣṇa nija-rūpa

ENGLISH TRANSLATION

The Holy Name is a wish-fulfilling jewel. It is Kṛṣṇa Himself, the conscious embodiment of rasa. It is complete, pure, and eternally liberated, for the Name and the Named are not different.

Śrīla Bhaktivinoda Ṭhākura explains: Hari's Name is a spiritual jewel and the very form of conscious rasa. Complete, beyond matter, and eternally free, it is Kṛṣṇa in His own form.

ORIGINAL

Sanskrit and Bengali

Text 32

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

(Śrīla Bhaktivinoda Ṭhākura)

nāma rūpa guṇa līlā indriya-grāhya naya
sevā-mukhe kṛpā kari indriye udaya

ENGLISH TRANSLATION

Therefore Śrī Kṛṣṇa's Name, form, qualities, and pastimes cannot be grasped by the material senses. When a person turns toward service, beginning with the tongue, He reveals Himself of His own accord.

Śrīla Bhaktivinoda Ṭhākura explains: The Name, form, qualities, and līlā cannot be apprehended by the senses. Out of mercy, they arise within the senses of one who has become inclined to serve.

ORIGINAL

Sanskrit and Bengali

Text 33

sve sve'dhikāre yā niṣṭhā sā guṇaḥ parikīrtitaḥ
viparyayas tu doṣaḥ syād ubhayor eṣa niścayaḥ

(Śrīla Bhaktivinoda Ṭhākura)

adhikāra susammata kārye haya guṇa
viparīta-kārye doṣa bujhibe nipuṇa

ENGLISH TRANSLATION

Steadiness in the conduct proper to one's own qualification is praised as virtue; conduct contrary to that qualification is fault. This is the settled conclusion regarding both.

Śrīla Bhaktivinoda Ṭhākura explains: Conduct rightly suited to one's qualification is virtue. The discerning should understand contrary conduct to be fault.

ORIGINAL

Sanskrit and Bengali

Text 34

jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakān kāmān parityāge'py anīśvaraḥ
tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tāt kāmān duḥkhodarkāṁś ca garhayan

(Śrīla Bhaktivinoda Ṭhākura)

kṛṣṇa-kathā śraddhā-lābha tyaje karmāsakti
duḥkhātmaka-kāma-tyāge tabu nahe śakti
kāma sevā kare tāhā kariyā garhaṇa
sudṛḍha-bhajane kāme kare vidhvaṁsana
puṇyamaya kāma-mātra uddiṣṭa ethāya
pāpa-kāme śraddadhānera ādara nā haya

ENGLISH TRANSLATION

One who has developed faith in hearing about Me becomes disenchanted with all fruitive work. He knows sense desires lead to suffering but is not yet able to abandon them. Such a faithful person should remain resolute and lovingly worship Me, even while experiencing those desires, and should condemn them because their final result is misery.

Śrīla Bhaktivinoda Ṭhākura explains: When faith in Kṛṣṇa-kathā arises, attachment to fruitive work is abandoned. Yet one may still lack the strength to renounce desires, though knowing they produce suffering. If such a person happens to indulge a desire, he reproaches it and, through firm bhajana, destroys its power. Here "desire" means desire that is not sinful; a faithful devotee never honors sinful desire.

ORIGINAL

Sanskrit and Bengali

Text 35

utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati

(Śrīla Bhaktivinoda Ṭhākura)

utsāha dṛḍhatā dhairya bhakti-kārye rati
saṅga-tyāga sādhu-vṛtti chaye kara mati

ENGLISH TRANSLATION

Bhakti flourishes through six practices: enthusiasm, firm conviction, patience, engaging in its proper activities, abandoning harmful association, and following the conduct of the sādhus.

Śrīla Bhaktivinoda Ṭhākura instructs: Fix your mind upon these six: enthusiasm, determination, patience, delight in acts of bhakti, rejection of bad company, and saintly conduct.

ORIGINAL

Sanskrit and Bengali

Text 36

satām prasaṅgān mama vīrya-saṁvido
 bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
 taj-joṣaṇād āśv apavarga-vartmani
 śraddhā ratir bhaktir anukramiṣyati
 (Śrīla Bhaktivinoda Ṭhākura)
 sādhu-saṅge haya kṛṣṇa-kathā rasāyana
 tāhe śraddhā rati bhakti krame uddīpana

ENGLISH TRANSLATION

In the company of sādhus, discussions of My heroic deeds become a tonic for the heart and ears. By lovingly cultivating those discussions, faith, attachment, and devotion soon unfold in sequence along the path of liberation.

Śrīla Bhaktivinoda Ṭhākura explains: In saintly company, Kṛṣṇa-kathā becomes nectar. Through it, faith, spiritual attachment, and devotion are awakened one after another.

ORIGINAL

Sanskrit and Bengali

Text 37

kṛṣṇeti yasya giri taṁ manasādriyeta
 dīkṣāsti cet praṇatibhiś ca bhajantam īśam
 śuśrūṣayā bhajana-vijñam ananyam anya-
 nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā

(Śrīla Bhaktivinoda Ṭhākura)

akaitave kṛṣṇa-nāma yāra mukhe śuna
 manete ādara tāre kara punaḥ punaḥ
 bhakti-sampradāya labhi yei kṛṣṇa bhaje
 ādara karaha paḍi tāra pada-raje
 svīya para buddhi śūnya ananya bhajana
 yāñhāra tāñhāra sevā kara anukṣaṇa

ENGLISH TRANSLATION

Honor within the mind one whose speech utters "Kṛṣṇa." Bow before one who has received initiation and worships the Lord. With the service needed to obtain his cherished association, serve the accomplished, exclusive devotee whose heart is free from criticizing others.

Śrīla Bhaktivinoda Ṭhākura explains: Whenever you hear Kṛṣṇa's Name spoken without deceit, honor that chanter again and again within your mind. One who has entered the bhakti lineage and worships Kṛṣṇa should be honored by bowing in the dust of his feet. Continually serve the exclusive devotee who has no consciousness of "mine" and "another's."

ORIGINAL

Sanskrit and Bengali

Text 38

anāsaktasya viṣayān yathārham upayujataḥ
 nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate

(Śrīla Bhaktivinoda Ṭhākura)

yathā-yogya viṣaya-bhoga anāsakta hañā
 suyukta vairāgya bhakti sambandha kariyā

ENGLISH TRANSLATION

To use objects in a fitting way without attachment, while firmly relating them to Kṛṣṇa, is called appropriate renunciation.

Śrīla Bhaktivinoda Ṭhākura explains: Enjoy only what is suitable, remain unattached, and connect everything with bhakti. This is well-balanced vairāgya.

ORIGINAL

Sanskrit and Bengali

Text 39

vṛttyā sva-bhāva-kṛtayā vartamānaḥ sva-karma-kṛt
hitvā sva-bhāva-jaṁ karma śanair nirguṇatām iyāt

(Śrīla Bhaktivinoda Ṭhākura)
svabhāva-vihita vṛtti kariyā āśraya
niṣpāpa jīvane kara kṛṣṇa-nāmāśraya

ENGLISH TRANSLATION

Living by a livelihood suited to one's nature and performing one's proper work, a person gradually relinquishes nature-bound action and reaches the state beyond the guṇas.

Śrīla Bhaktivinoda Ṭhākura instructs: Accept a livelihood appropriate to your nature, live without sin, and take shelter of Kṛṣṇa's Name.

ORIGINAL

Sanskrit and Bengali

Text 40

prāṇa-vṛttyaiva santuṣyen munir naivendriya-priyaḥ
jñānaṁ yathā na naśyeta nāvakīryeta vāñ-manah

(Śrīla Bhaktivinoda Ṭhākura)
aprajalpe kara prāṇa-vṛtti aṅgikāra
indriyera priya-vṛtti nā kara svīkāra
vāg-indriya mano-jñāna yāhe svāsthya pāya
e rūpa tāhāre yukta-vairāgya nā yāya

ENGLISH TRANSLATION

A contemplative person should be content with only what sustains life, not with pleasures dear to the senses, so that knowledge is not lost and speech and mind are not scattered.

Śrīla Bhaktivinoda Ṭhākura explains: Without idle talk, accept only a livelihood sufficient to maintain life. Do not embrace habits merely because they please the senses. Adopt that form of fitting renunciation through which speech, mind, and spiritual understanding remain healthy.

ORIGINAL

Sanskrit and Bengali

Text 41

yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad-guṇaḥ
sva-kula-rddhyai tato dhīmān sva-yūthāny eva saṁśrayet

(Śrīla Bhaktivinoda Ṭhākura)
sva-yūthera maṅgala o anye rākhi dūra
yathā saṅga yathā phala pāibe pracura

ENGLISH TRANSLATION

A person acquires the qualities of his associates, just as a jewel reflects what is placed near it. Therefore a wise person who seeks the flourishing of his spiritual family should take shelter only among his own devotional group.

Śrīla Bhaktivinoda Ṭhākura explains: For the welfare of your own spiritual group, keep other association at a distance. According to the company you keep, abundant corresponding fruit will come.

ORIGINAL

Sanskrit and Bengali

Text 42

sa mṛgyaḥ śreyasāṁ hetuḥ panthāḥ santāpa-varjitaḥ
anvāptaśramaṁ pūrve yena santaḥ pratasthire

śruti-smṛti-purāṇādi pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir utpātayaiva kalpate

(Śrīla Bhaktivinoda Ṭhākura)
pūrva mahājana pathe cale anāyāse
nava-pathe utpāta āsiyā jīve nāśe

anartha nāśera yatna kabhu nāhi jāra
nāma-kṛpā nāhi pāya durdaiva tāhāra

nāma-kṛpā vinā koṭi-koṭi yatna kare
tāhāte anartha kabhu nāhi chāḍe tare

niṣkapaṭa yatne kāṇde nāmera caraṇe
dūra haya anartha tāhāra alpa dine

anartha chāḍiyā kara śravaṇa kīrtana
ekānta-bhāvete lao nāmera śaraṇa

ENGLISH TRANSLATION

One should seek the path that brings the highest good and is free from distress, the well-trodden road by which the saints of former times advanced without exhaustion. Exclusive devotion to Hari that disregards the rules of the Śruti, Smṛti, Purāṇas, and Pañcarātra produces only disturbance.

Śrīla Bhaktivinoda Ṭhākura explains: Walk easily upon the path of the earlier mahājanas; a newly invented road brings turmoil and ruins the soul. A person who never strives to destroy unwanted habits is unfortunate and does not receive the Name's mercy. Without that mercy, even millions upon millions of efforts can never make those habits leave. One who sincerely weeps at the feet of the Name sees them driven far away within a short time. Abandon the unwanted and practice hearing and chanting; with single-minded feeling, take shelter of the Name.

ORIGINAL

Sanskrit and Bengali

Text 43

evam ekāntinām prāyaḥ kīrtanaṁ smaraṇaṁ prabhoḥ
 kurvatām parama-prītyā kṛtyam anyan na rocate
 bhāvena kenacit preṣṭha-śrī-mūrter aṅghri-sevane
 syād icchaiṣāṁ sva-mantreṇa sva-rasenaiva tad-vidhiḥ
 vihiteṣv eva nityeṣu pravartante svayaṁ hi te

sarva-tyāge'py aheyāyāḥ sarvānārtha-bhuvaś ca te
 kuryuḥ pratiṣṭhā-viṣṭhāyā yatnam asparśane varam

prabhāte cārdha-rātre ce madhyāhne diva-saṅkṣaye
 kīrtayanti hariṁ ye vai na teṣāṁ anya-sāadhanam

(Śrīla Bhaktivinoda Ṭhākura)

ekānta bhaktera mātṛa kīrtana smaraṇa
 anya parve ruci nāhi haya pravartana
 bhāvera sahita haya śrī-kṛṣṇa-sevana
 svārasikī bhāva krame haya uddīpana
 ekānta bhaktera kriyā mudrā rāgodita
 tathāpi se saba nahe vidhi viparīta

sarva-tyāga karile-o chāḍā sukaṭhina
 pratiṣṭhāśā-tyāge yatna pāibe pravīṇa

prabhāte gabhīra rātra madhyāhne sandhyāya
 anārtha chāḍiyā lao nāmera āśraya
 ei rūpe kīrtana smaraṇa yei kare
 kṛṣṇa kṛpā haya śīghra anāyāse tare

śraddhā kari sādhu-saṅge kṛṣṇa nāma laya
 anārtha sakala yāya niṣṭhā upajaya

ENGLISH TRANSLATION

Those dedicated exclusively to the Lord generally delight only in chanting and remembering Him with supreme love; no other duty attracts them. According to their cherished devotional mood, they desire to serve the feet of their beloved sacred form. The particular method then arises through their own mantra and their own rasa, while they naturally continue the prescribed daily duties. Even after renouncing everything, one thing is most difficult to abandon and gives birth to every unwanted condition: the filth of prestige. It is best to labor never even to touch it. Those who sing of Hari at dawn, at midnight, at noon, and at the day's end require no other discipline.

Śrīla Bhaktivinoda Ṭhākura explains: The exclusive devotee is devoted only to chanting and remembrance and has no taste for other undertakings. Service to Śrī Kṛṣṇa is filled with a particular bhāva, and spontaneous devotion gradually awakens. The gestures and activities of exclusive devotees arise from rāga, yet never oppose the principles of scripture. Even one who has renounced everything finds the thirst for prestige terribly hard to leave; strive to give it up and become expert in bhajana. At dawn, deep night, midday, and evening, abandon unwanted habits and take shelter of the Name. One who chants and remembers in this way quickly receives Kṛṣṇa's mercy and crosses beyond bondage with ease. By taking Kṛṣṇa's Name with faith in saintly company, all unwanted habits depart and steadiness arises.

ORIGINAL

Sanskrit and Bengali

Text 44

prātaḥ kāle nitya-līlā karibe cintana
cintite cintite bhāvera haibe sādhana

rādhām snāta-vibhūṣitām vrajapayāhūtām sakhībhiḥ prage
tad-gehe vihitānna-pāka-racanām kṛṣṇāvaśeṣāśanām
kṛṣṇam buddham avāpta-dhenu-sadanam nirvyūḍha-go-dohanam
su-snātam kṛta-bhojanam sahacaris tām cātha tam cāśraye

(Śrīla Bhaktivinoda Ṭhākura)

rādhā snāta vibhūṣita, śrī-yaśodā samāhūta
sakhī-saṅge tad grhe gamaṇa
tathā pāka viracana, śrī-kṛṣṇāvaśeṣāśana
madhye madhye duḥhāra milana
kṛṣṇa nidrā parihari, goṣṭhe go-dohana kari
snānāśana sahacara saṅge

ei līlā cintā kara, nāma-prema garagara
prāte bhakta-jana saṅge raṅge
ei līlā cinta āra, kara saṅkīrtana
acire pāibe tumi bhāva uddīpana

iti śrī-bhajana-rahasya dvitīya-yama-sāadhanam

ENGLISH TRANSLATION

In the morning, contemplate the eternal līlā. As contemplation deepens, bhāva becomes the devotee's practice.

I take shelter of Rādhā in the early morning, bathed and beautifully adorned, summoned by the queen of Vraja and going with Her sakhīs to that queen's house, where She prepares many foods and later eats Kṛṣṇa's remnants. I also take shelter of Kṛṣṇa, who awakens, reaches the cowshed, completes the milking of the cows, bathes well, and eats with His companions.

Śrīla Bhaktivinoda Ṭhākura explains: Rādhā has bathed and adorned Herself. Called by Śrī Yaśodā, She goes with Her sakhīs to Yaśodā's home, cooks there, and eats Śrī Kṛṣṇa's remnants; in between, the Divine Couple meet from time to time. Kṛṣṇa rises from sleep, goes to the pasture compound and milks the cows, then bathes and eats with His companions. Contemplate this līlā and, overflowing with love for the Name, rejoice with the devotees in the morning. Meditate upon this pastime and perform saṅkīrtana; very soon spiritual emotion will awaken within you.

Thus ends the practice for the second period in Śrī Bhajana-rahasya.

পূর্বাহ্নকালীন ভজন - নিষ্ঠা

Pūrvāhna-kālīya-bhajana - Niṣṭhā

Source coverage: 56–66

ORIGINAL

Sanskrit and Bengali

Text 1

tṛṇād api sunīcena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

(Śrīla Kṛṣṇa Dāsa Kavirāja Gosvāmī)
ye rūpe laile nāma prema upajaya
tāhāra lakṣaṇa śuna svarūpa rāma-rāya
uttama hañā āpanāke māne tṛṇādhama
dui-prakāre sahiṣṇutā kare vṛkṣa-sama
vṛkṣa yena kāṭileha kichu nā bolaya
śukāñā maileha kare pānī nā māgaya
yei ye māgaye tāre deya āpana-dhana
gharma-vṛṣṭi sahe ānera karaye rakṣaṇa
uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni kṛṣṇa-adhiṣṭhāna

ENGLISH TRANSLATION

One should chant Hari's Name always, considering oneself lower than grass, being more tolerant than a tree, seeking no honor for oneself, and offering honor to everyone.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī explains: Hear from Svarūpa and Rāma Rāya the disposition by which chanting awakens prema. Though spiritually exalted, the Vaiṣṇava considers himself lower than grass and shows tolerance in two ways, like a tree. Even when cut, a tree says nothing; even when drying up, it asks no one for water. It gives its wealth to whoever asks, bears heat and rain, and shelters others. Though exalted, the Vaiṣṇava remains without pride and honors every living being, knowing Kṛṣṇa dwells within all.

ORIGINAL

Sanskrit and Bengali

Text 2

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

(Śrīla Bhaktivinoda Ṭhākura)
bhakti anukūla yāhā tāhāi svīkāra
bhakti pratikūla saba kari parihāra
kṛṣṇa bai rakṣā-kartā āra keha nāi
kṛṣṇa se pālana more karibena bhāi
āmi āmāra yata kichu kṛṣṇe nivedana
niṣkapaṭa dainya kari jīvana yāpana

ENGLISH TRANSLATION

The six limbs of surrender are accepting what favors devotion, rejecting what opposes it, trusting that Kṛṣṇa will protect, choosing Him as one's maintainer, offering oneself completely, and becoming humble.

Śrīla Bhaktivinoda Ṭhākura explains: Accept everything favorable to bhakti and reject all that is unfavorable. No one but Kṛṣṇa is my protector; Kṛṣṇa alone will maintain me. I offer to Kṛṣṇa all that I call myself or mine and live in sincere humility.

ORIGINAL

Sanskrit and Bengali

Text 3

idaṁ śarīraṁ śata-sandhi-jarjaraṁ
 pataty avaśyaṁ pariṇāma-peśalam
 kim auśadhaṁ prcchasi mūḍha durmate
 nirāmayam kṛṣṇa-rasāyaṇam piba

(Śrīla Bhaktivinoda Ṭhākura)
 śata sandhi jara jara, tava ei kalevara
 patana haibe eka dina
 bhasma krimi biṣṭhā habe, sakalera ghr̥ṇya tabe
 ihāte mamatā arvācīna
 ore mana! śuna mora e satya vacana
 e rogera mahauśadhi, kṛṣṇa nāma niravadhi
 nirāmaya kṛṣṇa rasāyana

ENGLISH TRANSLATION

This body, weakened at a hundred joints and subject to continual change, must certainly fall. Foolish, deluded person, why ask for medicine? Drink the faultless elixir of Kṛṣṇa.

Śrīla Bhaktivinoda Ṭhākura explains: Your body is worn at its hundred joints and one day will fall. It will become ashes, worms, or excrement and then disgust everyone; attachment to it is ignorant. O mind, hear this truthful counsel: the sovereign remedy for this disease is Kṛṣṇa's Name without interruption, the healing nectar of Kṛṣṇa.

ORIGINAL

Sanskrit and Bengali

Text 4

nātiprasīdati tathopacitopacārair
 ārādhitāḥ sura-gaṇair hṛdi baddha-kāmaiḥ
 yat sarva-bhūta-dayayāsad-alabhyayaiko
 nānā-janeṣv avahitaḥ suhṛd antar-ātmā

(Śrīla Bhaktivinoda Ṭhākura)

bahu upacārārpaṇe, pūji kāmī deva-gaṇe
 prasannatā nā labhe tomāra
 sarva-bhūte dayā kari, bhaje akhilātmā hari
 tāre kṛpā tomāra apāra

ENGLISH TRANSLATION

The Lord is not greatly pleased by elaborate offerings from gods whose desires remain bound within their hearts. Yet He, the one friend and indwelling Self attentive within all kinds of beings, though otherwise hard to attain, is won by compassion toward every creature.

Śrīla Bhaktivinoda Ṭhākura explains: The worship of desire-filled gods with many ceremonial offerings does not earn Your satisfaction. But Your boundless grace comes to one who shows mercy to every being and worships Hari, the Self of all.

ORIGINAL

Sanskrit and Bengali

Text 5

śṛṇvan sato bhagavato guṇa-kīrtanāni
 dehe na yasya pulakodgama-roma-rājiḥ
 notpadyate nayanayor vimalāmbu-mālā
 dhik tasya jīvitam aho puruṣādhamasya

(Śrīla Bhaktivinoda Ṭhākura)

sādhū-mukhe yei jana, kṛṣṇa-nāma-guṇa-gaṇa
 śuniyā nā haila pulakita
 nayane vimala jala, nā bahila anargala
 se vā kena rahila jīvita

ENGLISH TRANSLATION

Condemned is the life of that lowest person whose hairs do not stand erect and whose eyes do not stream with pure tears on hearing sādhus sing the qualities of Bhagavān.

Śrīla Bhaktivinoda Ṭhākura asks: Why should one remain alive if, on hearing Kṛṣṇa's names and qualities from the mouth of a sādhu, the body does not thrill and stainless tears do not flow freely from the eyes?

ORIGINAL

Sanskrit and Bengali

Text 6

kṛṣṇo rakṣati no jagat-traya-guruḥ kṛṣṇo hi viśvambharaḥ
 kṛṣṇād eva samutthitaṁ jagad idaṁ kṛṣṇe layaṁ gacchati
 kṛṣṇe tiṣṭhati viśvam etad akhilaṁ kṛṣṇasya dāsā vayam
 kṛṣṇenākṣhila-sad-gatir vitaritā kṛṣṇāya tasmai namaḥ

(Śrīla Bhaktivinoda Ṭhākura)

jagad-guru kṛṣṇa sabe karena rakṣaṇa
 kṛṣṇa viśvambhara viśva karena pālana
 kṛṣṇa haite ei viśva hañāche udaya
 avaśeṣe ei viśva kṛṣṇe haya laya
 kṛṣṇe viśva avasthita jīva kṛṣṇa-dāsa
 sad-gati-pradātā kṛṣṇe karaha viśvāsa
 janama layecha kṛṣṇa-bhakti karibāre
 kṛṣṇa-bhakti vinā saba mithyā e saṁsāre

ENGLISH TRANSLATION

Kṛṣṇa, the teacher of the three worlds, protects us. Kṛṣṇa sustains the universe. From Kṛṣṇa alone this world arose, and into Kṛṣṇa it returns. The whole universe rests in Kṛṣṇa, and we are Kṛṣṇa's servants. Kṛṣṇa bestows every auspicious destination; to that Kṛṣṇa I bow.

Śrīla Bhaktivinoda Ṭhākura explains: Kṛṣṇa, guru of the universe, protects everyone; as Viśvambhara He nourishes the world. The universe arose from Kṛṣṇa, is sustained in Him, and finally dissolves into Him. The living being is Kṛṣṇa's servant. Place your faith in Kṛṣṇa, giver of the highest destination. You were born to practice devotion to Kṛṣṇa; without that devotion, everything in this world is false.

ORIGINAL

Sanskrit and Bengali

Text 7

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
 adyaiva me viśatu mānasa-rāja-haṁsaḥ
 prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
 kaṇṭhāvarodhana-vidhau smaraṇam kutas te

(Śrīla Bhaktivinoda Ṭhākura)

vṛthā dina yāya mora majiyā saṁsāre
 e mānasa-rāja-haṁsa bhajuka tomāre
 adya-i tomāra pāda-paṅkaja-pañjare
 baddha haye thāku haṁsa rasera sāgare
 e prāṇa prayāṇa-kāle kapha bāta pitta
 karibeka kaṇṭha rodha apraphulla citta
 takhana jihvāya nā sphuribe tava nāma
 samaya chāḍile kise habe siddha-kāma

ENGLISH TRANSLATION

O Kṛṣṇa, let the royal swan of my mind enter today the cage formed by Your lotus feet. At the time life departs, when phlegm, wind, and bile obstruct my throat, how will remembrance of You then be possible?

Śrīla Bhaktivinoda Ṭhākura explains: My days pass uselessly, immersed in worldly life; let this royal swan of the mind worship You. Let it be enclosed today within the shelter of Your lotus feet and remain there in the ocean of rasa. When life departs, phlegm, wind, and bile will obstruct my throat and my mind will no longer bloom. Your Name will not then appear upon my tongue. If I waste the present opportunity, how will my purpose be fulfilled?

ORIGINAL

Sanskrit and Bengali

Text 8

na dharma-niṣṭho'smi na cātma-vedī
 na bhaktimāṁs tvac-caraṇāravinde
 akiñcano'nanya-gatiḥ śaraṇya
 tvat-pāda-mūlaṁ śaraṇaṁ prapadye

(Śrīla Bhaktivinoda Ṭhākura)

hari he!

dharma-niṣṭhā nāhi mora, ātma-bodha vā sundara
 bhakti nāi tomāra caraṇe
 ataeva akiñcana gati, hīna duṣṭa-jana
 rata sadā āpana vañcane
 patita-pāvana tumi, patita adhama āmi
 tumi mora eka-mātra gati
 tava pāda-mūle painu, tomāra śaraṇa lainu
 āmi dāsa tumi nitya pati

ENGLISH TRANSLATION

I possess neither steadfastness in dharma, knowledge of the self, nor devotion to Your lotus feet. Destitute and without any other refuge, O shelter of all, I surrender at the base of Your feet.

Śrīla Bhaktivinoda Ṭhākura prays: O Hari, I have no firm dharma, no beautiful realization of the self, and no devotion to Your feet. I am therefore destitute, fallen, wicked, without direction, and always engaged in deceiving myself. You purify the fallen, and I am fallen and low; You alone are my destination. I have reached Your feet and taken Your shelter. I am the servant, and You are eternally my Lord.

ORIGINAL

Sanskrit and Bengali

Text 9

na ninditaṁ karma tad asti loke
 sahasraśo yan na mayā vyadhāyi
 so'haṁ vipākāvasare mukunda
 krandāmi sampraty agatis tavāgre

(Śrīla Bhaktivinoda Ṭhākura)

hena duṣṭa karma nāi, yāhā āmi kari nāi
 sahasra sahasra bāra hari
 sei saba karma phala, peye avasara bala
 āmāya piśiche yantropari
 gati nāhi dekhi āra, kāndi hari anivāra
 tomāra agrete ebe āmi
 yā tomāra haya mane, daṇḍa deha akiñcane
 tumi mora daṇḍa-dhara svāmī

ENGLISH TRANSLATION

There is no condemned act in this world that I have not committed thousands of times. Now, when their consequences ripen, O Mukunda, I stand without refuge before You and weep.

Śrīla Bhaktivinoda Ṭhākura prays: O Hari, there is no wicked act I have not performed thousands upon thousands of times. Finding their opportunity, the fruits of those deeds now crush me like a machine. I see no other refuge and weep ceaselessly before You. Punish this destitute person as You think right; You are my Lord and the bearer of justice.

ORIGINAL

Sanskrit and Bengali

Text 10

nimajjato'nanta bhavārṇavāntaś
 cirāya me kūlam ivāsi labdhaḥ
 tvayāpi labdham bhagavann idānīm
 anuttamaṁ pātram idaṁ dayāyāḥ

(Śrīla Bhaktivinoda Ṭhākura)
 nija-karma doṣa-phale, paṛi bhavārṇava jale
 hābu ḍubu khāi kata kāla
 sāntāri sāntāri yāi, sindhu anta nāhi pāi
 bhava-sindhu ananta viśāla
 nimagna haiyā yabe, ḍākinu kātara rabe
 keha more karaha uddhāra
 sei kāle āile tumi, tava pada-kūla-bhūmi
 āśā bīja haila āmāra
 tumi hari dayāmaya, pāile more suniścaya
 sarvottama bhājana dayāra

ENGLISH TRANSLATION

O Infinite Lord, I have long been sinking within the ocean of becoming, and now I have found You like a shore. O Bhagavān, You too have now found in me an unsurpassed recipient for Your mercy.

Śrīla Bhaktivinoda Ṭhākura prays: Through the faults of my own deeds I fell into the ocean of worldly existence and have struggled in its waters for so long. Swimming and swimming, I could find no end to that vast, endless sea. When I sank beneath it, I cried in anguish for someone to rescue me. At that moment You came as the firm shore beneath Your feet, and the seed of hope arose in me. O compassionate Hari, by finding me You have surely found the very best object for Your mercy.

ORIGINAL

Sanskrit and Bengali

Text 11

bhavantam evānucaran nirantaraḥ
 praśānta-niḥśeṣa-manorathāntaraḥ
 kadāham aikāntika-nitya-kiṅkaraḥ
 praharṣayiṣyāmi sanātha-jīvitam

(Śrīla Bhaktivinoda Ṭhākura)
 āmi baḍa duṣṭa-mati, nā dekhiyā anya gati
 tava pade layechi śaraṇa
 jāniyāchi ebe nātha, tumi prabhu jagannātha
 āmi tava nitya parijana
 sei dina kabe habe, aikāntika-bhāve yabe
 nitya-dāsyā bhāva pābo āmi
 manorathāntara yata, niḥśeṣa haibe svataḥ
 sevāya tuṣiba ohe svāmi

ENGLISH TRANSLATION

When will I follow You without interruption, every other desire fully pacified, and as Your exclusive, eternal servant gladden this life that has at last found its master?

Śrīla Bhaktivinoda Ṭhākura prays: My intelligence is deeply corrupted, and finding no other destination, I have taken shelter at Your feet. Now I understand, O Nātha: You are my Lord, the Lord of the universe, and I am Your eternal attendant. When will that day come when, in exclusive devotion, I attain the mood of everlasting service? Then all other desires will end of themselves, and through service I will satisfy You, my Master.

ORIGINAL

Sanskrit and Bengali

Text 12

aparādha-sahasra-bhājanam
 patitaṁ bhīma-bhavārṇavodare
 agatiṁ śaraṇāgataṁ hare
 kṛpayā kevalam ātmasāt kuru

(Śrīla Bhaktivinoda Ṭhākura)
 āmi aparādhī jana, sadā daṇḍya durlakṣaṇa
 sahasra sahasra doṣe doṣī
 bhīma bhavārṇavodaya, patita viṣama ghore
 gati hīna gati abhilāṣī
 hari tava pada-dvaye, śaraṇa lainu bhaye
 kṛpā kari kara ātmasāt
 tomāra pratijñā ei, śaraṇa laibe yei
 tumi tāre uddhāribe nātha

ENGLISH TRANSLATION

O Hari, I am the dwelling place of thousands of offenses, fallen into the depths of the terrifying ocean of becoming, without any destination, and surrendered to You. Out of unalloyed mercy, please make me Your own.

Śrīla Bhaktivinoda Ṭhākura prays: I am offensive, punishable, ill-natured, and guilty of thousands upon thousands of faults. Fallen into the dreadful depths of the terrible ocean of worldly existence, I have no refuge though I yearn for one. In fear I take shelter of Your two feet. Be merciful and make me Your own. This is Your promise, O Nātha: whoever takes shelter of You, You will deliver.

ORIGINAL

Sanskrit and Bengali

Text 13

na mṛṣā paramārtham eva me
 śṛṇu vijñāpanam ekam agrataḥ
 yadi me na dayiṣyase tadā
 dayanīyas tava nātha durlabhaḥ

(Śrīla Bhaktivinoda Ṭhākura)

hari he !

agre eka nivedana, kari madhunisūdana
 śuna kṛpā kariyā āmāya
 nirarthaka kathā naya, nigūḍhārtha-maya haya
 hṛdaya haite bāhirāya
 ati apakṛṣṭa āmi, parama dayālu tumi
 more dayā tava adhikāra
 ye yata patita haya, tava dayā tata tāya
 tâte āmi supātra dayāra
 more yadi upekṣibe, dayā-pātra kothā pābe
 dayāmaya nāmaṭi tomāra

ENGLISH TRANSLATION

This is not falsehood but the deepest truth. Please hear this one petition I place before You: if You do not show mercy to me, O Nātha, You will rarely find anyone more deserving of Your compassion.

Śrīla Bhaktivinoda Ṭhākura prays: O Hari, O Madhusūdana, I place one appeal before You. Kindly hear me. These are not empty words but a hidden truth flowing from my heart. I am exceedingly fallen and You are supremely merciful, so bestowing mercy upon me is especially Yours to do. The more fallen one is, the more Your mercy goes to him; therefore I am a most suitable recipient. If You neglect me, where will You find an object for Your compassion, and what will become of Your name "Dayāmaya, full of mercy"?

ORIGINAL

Sanskrit and Bengali

Text 14

amaryādaḥ kṣudraś cala-matir asūyā-prasava-bhūḥ
 kṛtaghno durmānī smara-paravaśo vañcana-paraḥ
 nṛśaṁsaḥ pāpiṣṭhaḥ katham aham ito duḥkha-jaladher
 apārād uttīrṇas tava paricareyaṁ caraṇayoḥ

(Śrīla Bhaktivinoda Ṭhākura)

āmi ta cañcala mati, amaryāda kṣudra ati
 asūyā-prasava sadā mora
 pāpiṣṭha kṛtaghna mānī, nṛśaṁsa vañcane jñānī
 kāma-vaśe thāki sadā ghora
 e hena durjana haye, e duḥkha-jaladhi baye
 calitechī saṁsāra-sāgare
 kemane e bhavāmbudhi, pāra haye niravadhi
 tava pada-sevā mile more

ENGLISH TRANSLATION

I disregard proper bounds, am petty and fickle-minded, a breeding ground of envy, ungrateful and proud, enslaved by lust, devoted to deceit, cruel, and exceedingly sinful. How shall I cross this shoreless ocean of sorrow and serve Your feet?

Śrīla Bhaktivinoda Ṭhākura prays: My mind is restless; I am deeply petty and disrespectful, and envy is always born within me. Sinful, ungrateful, proud, cruel, skilled in deception, and perpetually ruled by lust, I am such a wicked person drifting through the ocean of worldly misery. How will I cross this sea of becoming and attain unbroken service to Your feet?

ORIGINAL

Sanskrit and Bengali

Text 15

tava dāśya-sukhaika-saṅgināṁ bhavaneṣv astv api kīṭa-janma me
itarāvasatheṣu mā sma bhūd api me janma catur-mukhātmanā

(Śrīla Bhaktivinoda Ṭhākura)

veda vidhi anusāre, karma kari e saṁsāre
jīva punaḥ punaḥ janma pāya
pūrva-kṛta karma-phale, tomāra vā icchā-bale
janma yadi labhi punarāya
tave eka kathā mama, śuna he puruṣottama
tava dāśa-saṅgi-jana-ghare
kīṭa janma yadi haya, tāhāte-o dayāmaya
rahiba he santuṣṭa antare
tava dāśa saṅga hīna, ye gr̥hastha arvācīna
tāra gr̥he catur-mukha bhūti
nā cāi kakhana hari, kara-dvaya yoḍa kari
kare tava kiṅkara minati

ENGLISH TRANSLATION

Let me be born even as an insect in the homes of those whose only companion is the happiness of serving You. May I never take birth in any other dwelling, even with the identity of four-headed Brahmā.

Śrīla Bhaktivinoda Ṭhākura prays: Following the Vedic rules and acting within this world, the living being is born again and again. If, through the fruit of past deeds or by Your will, I must be born once more, then hear this one request, O Puruṣottama: let me be born as an insect in the home of one who associates with Your servants. O compassionate Lord, I will remain inwardly content with that. But in the home of an ignorant householder who lacks the company of Your servants, I do not desire even the majesty of four-headed Brahmā. With folded hands, Your servant makes this appeal.

ORIGINAL

Sanskrit and Bengali

Text 16

vapur-ādiṣu yo'pi ko'pi vā
 guṇato'māni yathā-tathā-vidhaḥ
 tad ahaṁ tava pāda-padmaya
 ahaṁ adyaiva mayā samarpitaḥ

(Śrīla Bhaktivinoda Ṭhākura)
 strī-puruṣa-deha-gata, varṇa ādi dharma yata
 tāte punaḥ deha-gata bheda
 sattva-rajas-tamo-guṇa, āśrayete bheda punaḥ
 ei rūpa sahasra prabheda
 ye kona śarīre thāki, ye avasthā guṇa rākhi
 se ahaṁtā ebe tava pāya
 saṁpilām prāṇeśvara, mama bali ataḥ para
 āra kichu nā rahila dāya

ENGLISH TRANSLATION

Whatever I may be in body, identity, or qualities, and however I may regard myself, today I offer that very sense of "I" at Your lotus feet.

Śrīla Bhaktivinoda Ṭhākura explains: Bodies are divided as female or male and by social designation and many other embodied conditions. Further divisions arise through shelter in goodness, passion, and ignorance; in this way there are thousands of distinctions. Whatever body I inhabit and whatever condition or quality I possess, I now offer that identity at Your feet. O Lord of my life, from this moment it is Yours; nothing remains for me to claim.

ORIGINAL

Sanskrit and Bengali

Text 17

nibaddha-mūrdhnāñjalir eṣa yāce
 nīrandhra-dānyonnata-mukta-kaṇṭham
 dayāmbudhe deva bhavat-kaṭākṣa-
 dākṣiṇya-leśena sakṛn-niṣiṇca

(Śrīla Bhaktivinoda Ṭhākura)
 mastake añjali bāndhi, ei duṣṭa-jana kāndi
 niṣkapaṭa-dainya mukta-svare
 phukāri phukāri kaya, ohe deva dayāmaya
 dākṣiṇya prakāśi ataḥ pare
 kṛpā dṛṣṭi eka bāra karaha siṅcana
 tabe e janera prāṇa haibe rakṣaṇa

ENGLISH TRANSLATION

With joined hands bound above my head, face raised and throat open by unreserved humility, I make this plea: O divine ocean of mercy, sprinkle me once with even a trace of the gracious compassion in Your glance.

Śrīla Bhaktivinoda Ṭhākura prays: Joining his hands upon his head, this wicked person weeps and cries aloud with sincere humility, "O merciful Lord, now reveal Your kindness. Just once shower me with Your compassionate glance; then this servant's life will be saved."

ORIGINAL

Sanskrit and Bengali

Text 18

mayi prasādaṁ madhuraiḥ kaṭākṣair
 vaṁśī-ninādānucarair vidhehi
 tvayi prasanne kim ihāparair nas
 tvayy aprasanne kim ihāparair naḥ

(Śrīla Bhaktivinoda Ṭhākura)
 madhura kaṭākṣa vaṁśī ninādera saha
 āmāke prasāda kari tava pade laha
 prasanna haile tumi anya prasannatā
 prayojana kibā mora ei mora kathā
 tava prasannatā vinā anyera prasāde
 ki kārya āmāra bala kahinu abādhe

ENGLISH TRANSLATION

Bestow Your grace upon me through sweet glances accompanied by the song of Your flute. If You are pleased, what need have we of anyone else here? If You are not pleased, what can anyone else do for us?

Śrīla Bhaktivinoda Ṭhākura prays: Together with the sound of Your flute, cast Your sweet glance upon me, grant Your favor, and accept me at Your feet. If You are pleased, why should I need anyone else's satisfaction? Without Your pleasure, tell me plainly: what use is another's favor to me?

ORIGINAL

Sanskrit and Bengali

Text 19

ei rūpa niṣṭhā saha karile kīrtana
acire haibe ruci pābe prema-dhana

pūrvāhna kālera līlā ei rūpa haya
nāmāśraya-kāle cintā kara mahāśaya

pūrvāhne dhenu-mitrair vipinam anusṛtaṁ goṣṭha-lokānuyātaṁ
kṛṣṇaṁ rādhāpti-lolaṁ tad-abhisṛti-kṛte prāpta-tat-kuṇḍa-tīram
rādhāṁ cālokya kṛṣṇaṁ kṛta-grha-gamanāryayārkārcanāyai
diṣṭāṁ kṛṣṇa-pravṛtṭyai prahita-nija-sakhī-vartma-netrāṁ smarāmi

(Śrīla Bhaktivinoda Ṭhākura)

dhenu saha cara saṅge, kṛṣṇa vane yāya raṅge
goṣṭha-jana anuvrata hari
rādhā-saṅga lobhe punaḥ, rādhā-kuṇḍa taṭa vana
yāya dhenu saṅgī parihari
kṛṣṇera iṅgita pāñā, rādhā nija grhe yāñā
jaṭilājñā laya sūryārcane
gupte kṛṣṇa-patha lakhi, kata-kṣaṇe āise sakhī
vyākulitā rādhā smari mane

iti śrī-bhajana-rahasya tṛtīya-yama-sādhanaṁ

ENGLISH TRANSLATION

If one performs kīrtana with such steadfastness, taste soon arises and the treasure of prema is attained. O noble soul, while taking shelter of the Name, contemplate the forenoon līlā in this way.

I remember Kṛṣṇa in the forenoon, following the forest paths with the cows and His friends while the people of Vraja accompany Him. Eager to meet Rādhā, He leaves the cows and companions and reaches the bank of Her lake. I remember Rādhā, who sees Kṛṣṇa and then returns home, where Her elder orders Her to worship the sun. Longing for news of Kṛṣṇa, She sends Her own sakhī and keeps Her eyes fixed upon the path.

Śrīla Bhaktivinoda Ṭhākura explains: Kṛṣṇa goes joyfully to the forest with the cows and His companions, followed by the people of the cowherd settlement. Then, eager for Rādhā's company, He leaves the cows and friends and goes to the grove beside Rādhā-kuṇḍa. Receiving Kṛṣṇa's signal, Rādhā returns to Her home and obtains Jaṭilā's permission to perform sun worship. Secretly She watches Kṛṣṇa's path. A sakhī will soon return, and Rādhā waits in agitation, absorbed in remembering Him.

Thus ends the practice for the third period in Śrī Bhajana-rahasya.

মধ্যাহ্নকালীন ভজন - রুচি

Madhyāhna-kālīya-bhajana - Ruci

Source coverage: 67–78

ORIGINAL

Sanskrit and Bengali

Text 1

na dhanaṁ na janaṁ na sundarīm
 kavitaṁ vā jagad-īśa kāmāye
 mama janmani janmanīśvare
 bhavatād bhaktir ahaitukī tvayi

(Śrīla Bhaktivinoda Ṭhākura)
 gr̥ha dravya śiṣya paśu dhānya ādi dhana
 strī putra dāsa dāsī kuṭumbādi jana
 kāvya alaṅkāra ādi sundarī kavita
 pāṛthiva-viṣaya madhye e saba bāratā
 ei saba pāibāra āśā nāhi kari
 śuddha-bhakti deha more kṛṣṇa kṛpā kari

(Śrīla Kṛṣṇa Dāsa Kavirāja Gosvāmī)
 premera svabhāva yāñhā premera sambandha
 sei māne kṛṣṇe mora nāhi bhakti-gandha

ENGLISH TRANSLATION

O Lord of the universe, I desire neither wealth, followers, beautiful companions, nor elegant poetry. Birth after birth, may I have causeless devotion to You, my Lord.

Śrīla Bhaktivinoda Ṭhākura explains: Home, possessions, disciples, animals, grain, and other wealth; wife, children, servants, attendants, and family; literary ornament and beautiful poetry: these are all matters of the earthly world. I do not hope to obtain any of them. O Kṛṣṇa, mercifully grant me pure devotion.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī adds: The nature of prema is that whoever is bound to Kṛṣṇa by love thinks, "I do not possess even the fragrance of devotion to Him."

ORIGINAL

Sanskrit and Bengali

Text 2

tāvad bhayaṁ draviṇa-deha-suhṛn-nimittaṁ
śokaḥ sprhā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārti-mūlaṁ
yāvan na te'ngghrim abhayaṁ pravṛṇīta lokaḥ

(Śrīla Bhaktivinoda Ṭhākura)
dravya deha suhṛn nimitta śoka bhaya
sprhā parābhava āra lobha atīśaya
āmi mama ārti mūla asat āśaya
yata dina nahe tava pāda-padmāśraya

ENGLISH TRANSLATION

So long as people do not choose the shelter of Your fearless feet, wealth, body, and friends remain causes of fear; lamentation, longing, humiliation, and immense greed remain; and the false grasping of "mine," the root of distress, persists.

Śrīla Bhaktivinoda Ṭhākura explains: Wealth, body, and friends produce sorrow and fear, craving, defeat, and excessive greed. The false idea of "I" and "mine" remains the root of anguish until one takes shelter of Your lotus feet.

ORIGINAL

Sanskrit and Bengali

Text 3

yathā taror mūla-niṣecanena
 tṛpyanti tat-skandha-bhujopaśākhāḥ
 prāṇopahārāc ca yathendriyāṇām
 tathaiva sarvārhaṇam acyutejyā

(Śrīla Bhaktivinoda Ṭhākura)
 taru mūle dile jala bhuja-śākhā skandha
 tṛpta haya anāyāse sahaja nirbandha
 prāṇera tarpaṇe yathā indriya sabala
 kṛṣṇārcane tathā sarva devatā śītala

ENGLISH TRANSLATION

As watering a tree's root satisfies its trunk, limbs, branches, and twigs, and as feeding the life force nourishes all the senses, worship of Acyuta worships everyone worthy of worship.

Śrīla Bhaktivinoda Ṭhākura explains: When water is given to a tree's root, its trunk and every branch are naturally satisfied. When life is nourished, the senses grow strong. In the same way, by worshipping Kṛṣṇa, all the gods are satisfied.

ORIGINAL

Sanskrit and Bengali

Text 4

harir eva sadārādhyāḥ sarva-deveśvareśvaraḥ
 itare brahma-rudrādyā nāvajñeyāḥ kadācana

(Śrīla Bhaktivinoda Ṭhākura)
 ādau sarveśvara-jñāna kṛṣṇete haibe
 anya deve kabhu nāhi avajñā karibe

ENGLISH TRANSLATION

Hari alone, the Lord even of all the lords of the gods, is always to be worshipped. Yet Brahmā, Rudra, and the other deities must never be treated with contempt.

Śrīla Bhaktivinoda Ṭhākura explains: First understand Kṛṣṇa to be the Lord of all. Never dishonor any other deity.

ORIGINAL

Sanskrit and Bengali

Text 5

śiṣyān naivānubadhnīyād
 granthān naivābhyased bahūn
 na vyākhyām upayuñjīta
 nārambhān ārabhet kvacit

(Śrīla Bhaktivinoda Ṭhākura)
 bahu śiṣya lobhete ayogya śiṣya kare
 bhakti-sūnya śāstrābhyāse tarka kari mare
 vyākhyā-vāda bahu ārambhe vṛthā kāla yāya
 nāme yāñra ruci sei e saba nā cāya

ENGLISH TRANSLATION

One should not bind oneself to many disciples, study an excessive number of books, make a profession of elaborate explanations, or undertake grand enterprises.

Śrīla Bhaktivinoda Ṭhākura explains: Greed for many followers makes one accept unqualified disciples. Study devoid of bhakti ends in sterile argument. Lengthy commentarial disputes and numerous undertakings consume one's time in vain. One who has taste for the Name desires none of these.

ORIGINAL

Sanskrit and Bengali

Text 6

tasmād ekena manasā bhagavān sātvatām patiḥ
 śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā

(Śrīla Bhaktivinoda Ṭhākura)
 ananya bhāvete kara śravaṇa kīrtana
 nāma rūpa guṇa dhyāna kṛṣṇa ārādhana
 saṅge saṅge anartha-nāśera yatna kara
 bhakti-latā phala dāna karibe satvara

ENGLISH TRANSLATION

Therefore, with undivided attention, one should always hear about, glorify, meditate upon, and worship Bhagavān, the Lord of the devotees.

Śrīla Bhaktivinoda Ṭhākura explains: With exclusive feeling, hear and chant; meditate upon the Name, form, and qualities; and worship Kṛṣṇa. At the same time, work to destroy unwanted habits, and the creeper of devotion will quickly yield fruit.

ORIGINAL

Sanskrit and Bengali

Text 7

alabdhe vā vinaṣṭe vā bhakṣyācchādana-sādhane
aviklava-matir bhūtvā harim eva dhiyā smaret

(Śrīla Bhaktivinoda Ṭhākura)
bhakṣya ācchādana yadi sahaje nā pāya
athavā pāiyā kona gatike hārāya
nāmāśrita bhakta aviklava mati haṣā
govinda-śaraṇa laya āsakti chāḍiyā

ENGLISH TRANSLATION

If food and clothing cannot be obtained or are obtained and then lost, one should keep the mind untroubled and remember Hari alone with one's intelligence.

Śrīla Bhaktivinoda Ṭhākura explains: If food or clothing does not come easily, or if it comes and is somehow lost, the devotee sheltered in the Name remains mentally undisturbed, abandons attachment, and takes refuge in Govinda.

ORIGINAL

Sanskrit and Bengali

Text 8

śokāmarṣādibhir bhāvair ākrāntaṁ yasya mānasam
kathaṁ tatra mukundasya sphūrṭi-sambhāvanā bhavet

(Śrīla Bhaktivinoda Ṭhākura)
putra kalatrera śoka krodha abhimāna
ye hṛdaye tāhe kṛṣṇa sphūrṭi nāhi pāna

ENGLISH TRANSLATION

How can Mukunda possibly manifest in a heart overcome by grief, resentment, and similar agitations?

Śrīla Bhaktivinoda Ṭhākura explains: Kṛṣṇa cannot appear in a heart occupied by grief over spouse and children, anger, and wounded pride.

ORIGINAL

Sanskrit and Bengali

Text 9

yāvatā syāt sva-nirvāhaḥ svīkuryāt tāvad artha-vit
ādhikye nyūnatāyāṁ ca cyavate paramāṛthataḥ

(Śrīla Bhaktivinoda Ṭhākura)

sahaje jīvana-yātrā nirvāhopayogī
dravyādi svīkāra kare bhakta nahe bhogī

ENGLISH TRANSLATION

One who knows the true purpose of wealth should accept only as much as is needed for one's own maintenance. By taking either more or less, one falls away from the highest aim.

Śrīla Bhaktivinoda Ṭhākura explains: A devotee is not an enjoyer; he accepts only those things naturally required to maintain life's journey.

ORIGINAL

Sanskrit and Bengali

Text 10

bhaktiḥ pareśānubhavo viraktir
 anyatra caiṣa trika eka-kālah
 prapadyamānasya yathāśnataḥ syus
 tuṣṭiḥ puṣṭiḥ kṣud-apāyo'nughāsam

(Śrīla Bhaktivinoda Ṭhākura)

bhakta-jane sama-māne yugapad-udaya
 bhakti jñāna virakti tina jñāna niścaya
 cid acid īśvara sambandha jñāne jñāna
 kṣṇetare anāsakti virakti pramāṇa
 ye rūpa bhojane tuṣṭi puṣṭi prati grāse
 kṣudhāra nivṛtti ei tina anāyāse

ENGLISH TRANSLATION

Devotion to the Supreme Lord, direct experience of Him, and detachment from everything else arise simultaneously in one who has surrendered, just as satisfaction, nourishment, and relief from hunger arise together with every morsel eaten.

Śrīla Bhaktivinoda Ṭhākura explains: Understand with certainty that three things arise together in a devotee: bhakti, knowledge, and detachment. Knowledge means realizing the relationship among consciousness, matter, and the Lord; detachment is freedom from attachment to everything other than Kṛṣṇa. At every mouthful of food, satisfaction and nourishment arise and hunger recedes; the three occur with the same ease.

ORIGINAL

Sanskrit and Bengali

Text 11

naitan manas tava kathāsu vikuṇṭha-nātha
 samprīyate durita-duṣṭam asādhū tīvram
 kāmāturam harṣa-śoka-bhayaiṣaṇārtam
 tasmin katham tava gatim vimṛśāmi dīnaḥ

(Śrīla Bhaktivinoda Ṭhākura)

durita-dūsita mama asādhū mānasa
 kāma harṣa śoka bhaya eṣaṇāra vaśa
 tava kathā rati kise haibe āmāra
 kise kṛṣṇa tava līlā kariba vicāra

ENGLISH TRANSLATION

O Lord of Vaikuṇṭha, this wicked mind, stained by sin, finds no delight in hearing about You.
 Tormented by lust, joy and grief, fear and worldly ambition, how can I, wretched as I am,
 contemplate the path that leads to You?

Śrīla Bhaktivinoda Ṭhākura prays: My unholy mind is polluted by sin and ruled by lust, elation,
 sorrow, fear, and ambition. How will attraction to Your words arise in me? How, O Kṛṣṇa, will I
 contemplate Your līlā?

ORIGINAL

Sanskrit and Bengali

Text 12

jihvaikato'cyuta vikarṣati māvitṛptā
 śiśno'nyatas tvag-udaram śravaṇam kutaścīt
 ghrāṇo'nyataś capala-dṛk kva ca karma-śaktir
 bahvyaḥ sapatnya iva geha-patim lunanti

(Śrīla Bhaktivinoda Ṭhākura)

jihvā ṭāne rasa prati upastha kadarthe
 udara bhojane ṭāne viṣama anarthe
 carma ṭāne śayyādite śravaṇa kathāya
 ghrāṇa ṭāne surabhite cakṣu dṛśye yāya
 karmendriya karme ṭāne bahu patnī yathā
 grha-pati ākarṣaya mora mana tathā
 emata avasthā mora śrī-nanda-nandana
 ki rūpe tomāra līlā kariba smaraṇa

ENGLISH TRANSLATION

O Acyuta, my unsatisfied tongue pulls me in one direction; the genitals in another; the skin, belly, and ears pull elsewhere; the nose tugs one way, the restless eyes another, and the powers of action still another. Like many rival wives tearing at the master of a house, they tear me apart.

Śrīla Bhaktivinoda Ṭhākura explains: The tongue pulls toward tastes, the genitals toward degradation, and the belly toward eating and terrible harm. The skin pulls toward soft beds, the ears toward worldly talk, the nose toward fragrance, and the eyes toward attractive sights. The active senses drag toward their several works, just as many wives pull their householder husband. O Śrī Nanda-nandana, in such a condition, how shall I remember Your līlā?

ORIGINAL

Sanskrit and Bengali

Text 13

tad astu me nātha sa bhūri-bhāgo
 bhavē'tra vānyatra tu vā tiraścām
 yenāham eko'pi bhavaj-janānām
 bhūtvā niṣeve tava pāda-pallavam

(Śrīla Bhaktivinoda Ṭhākura)

ei brahma-janme-i vā anya kono bhavē
 paśu-pakṣī haye janmi tomāra vibhavē
 ei mātra āśā tava bhakta-gaṇa saṅge
 thāki tava pada sevā kari nānā-raṅge

ENGLISH TRANSLATION

O Nātha, may I receive that great fortune in this birth or another, even in the body of an animal:
 may I become one among Your devotees and serve the tender leaves of Your feet.

Śrīla Bhaktivinoda Ṭhākura prays: Whether in this birth as a human or in another condition,
 even if I am born as a beast or bird within Your creation, my only hope is to remain with Your
 devotees and serve Your feet in many joyful ways.

ORIGINAL

Sanskrit and Bengali

Text 14

ko nv īśa te pāda-saroja-bhājām
 sudurlabho'rtheṣu caturṣv apīha
 tathāpi nāhaṁ pravṛṇomi bhūman
 bhavat-padāmbhoja-niṣevaṇotsukaḥ

(Śrīla Bhaktivinoda Ṭhākura)

kṛṣṇa tava pāda-padme bhakti āche yānra
 catur-varga madhye kibā aprāpya tānhāra
 tathāpi tomāra pada-sevā mātra cāi
 anya kona arthe mora prayojana nāi

ENGLISH TRANSLATION

O Lord, what among the four goals of life could remain difficult to obtain for those who worship Your lotus feet? Yet, O Infinite One, eager only for service to those lotus feet, I choose none of them.

Śrīla Bhaktivinoda Ṭhākura explains: What among dharma, prosperity, enjoyment, and liberation is unavailable to one devoted to Your lotus feet, O Kṛṣṇa? Even so, I desire only service to Your feet and have no need of any other goal.

ORIGINAL

Sanskrit and Bengali

Text 15

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-rāmhasā

(Śrīla Bhaktivinoda Ṭhākura)
vinā yatne duḥkhera ghaṭanā yena haya
sei rūpe kāla krame sukhera udaya
ataeva caudda-loke durlabha ye dhana
sei bhakti tanya yatna kare budha-gaṇa

ENGLISH TRANSLATION

A discerning person should strive for that alone which cannot be obtained by wandering from the highest planet to the lowest. Happiness arrives from elsewhere in the course of time, just as suffering does, borne everywhere by time's profound current.

Śrīla Bhaktivinoda Ṭhākura explains: As sorrow comes without being sought, happiness also arises in due course. Therefore the wise labor only for the treasure unavailable throughout the fourteen worlds: bhakti.

ORIGINAL

Sanskrit and Bengali

Text 16

yā nirvṛtis tanu-bhṛtām tava pāda-padma-
 dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
 sā brahmaṇi sva-mahimany api nātha mābhūt
 kiṁ tv antakāsi-lulitāt patatām vimānāt

(Śrīla Bhaktivinoda Ṭhākura)

tava pada dhyāne bhakta mukhe tava kathā
 śravaṇe ye sukha tāhā māgiye sarvathā
 brahma sukha nāhi bhāla lāge mora mane
 ki chāra anitya loka sukha saṅghaṭana

ENGLISH TRANSLATION

O Nātha, may I have the happiness that embodied beings receive by meditating upon Your lotus feet or hearing accounts of You from Your devotees. Such joy is not found even in impersonal Brahman, despite its self-contained glory, much less in the celestial vehicles from which one falls beneath the sword of death.

Śrīla Bhaktivinoda Ṭhākura prays: I ask always for the happiness of meditating upon Your feet and hearing Your deeds from the devotees' mouths. The bliss of Brahman does not please my mind; what then need be said of the petty and temporary pleasures of worldly or heavenly realms?

ORIGINAL

Sanskrit and Bengali

Text 17

na kāmāye nātha tad apy ahaṁ kvacin
 na yatra yuṣmac-caraṇāmbujāsavaḥ
 mahattamāntar-hṛdayān mukha-cyuto
 vidhatsva karṇāyutam eṣa me varah

(Śrīla Bhaktivinoda Ṭhākura)
 yāhāte tomāra pada sevā sukha nāi
 sei rūpa vara āmi kabhu nāhi cāi
 bhaktera hṛdaya haite tava guṇa gāna
 śūnite ayuta karṇa karaha vidhāna

ENGLISH TRANSLATION

O Nātha, I never desire even that supreme state if the honey of Your lotus feet, flowing from the hearts and mouths of the greatest saints, is absent there. Grant me ten thousand ears for hearing it: this is my chosen boon.

Śrīla Bhaktivinoda Ṭhākura prays: I never desire any boon in which the joy of serving Your feet is absent. Arrange for me ten thousand ears with which to hear the singing of Your qualities flowing from devotees' hearts.

ORIGINAL

Sanskrit and Bengali

Text 18

na nāka-prṣṭhaṁ na ca pārameṣṭhyaṁ
 na sārva-bhaumaṁ na rasādhipatyam
 na yoga-siddhīr apunar-bhavaṁ vā
 samañjasa tvā virahayya kāṅkṣe

(Śrīla Bhaktivinoda Ṭhākura)
 svarga parameṣṭhī sthāna sārva-bhauma pada
 rasātala ādhipatya yogera sampada
 nirvāṇa ity ādi yata chāḍi sevā tava
 nāhi māgi e mora pratijñā akaitava

ENGLISH TRANSLATION

O all-auspicious Lord, separated from You I desire neither the highest heaven, the position of Brahmā, sovereignty over the earth, dominion over the lower realms, yogic perfections, nor freedom from rebirth.

Śrīla Bhaktivinoda Ṭhākura vows: Heaven, Brahmā's post, universal sovereignty, lordship over Rasātala, yogic power, liberation, and every similar attainment: if I must abandon Your service, I desire none of them. This is my guileless promise.

ORIGINAL

Sanskrit and Bengali

Text 19

cittaṁ sukhena bhavatāpahṛtaṁ gr̥heṣu
 yan nirviśaty uta karāv api gr̥hya-kṛtye
 pādaṁ padaṁ na calatas tava pādamūlāt
 yāmaḥ katham vrajam atho karavāma kiṁ vā

(Śrīla Bhaktivinoda Ṭhākura)
 gr̥ha-sukhe citta chila gr̥ha-kārye kara
 hariyā layecha tumi prāṇera īśvara
 tava pāda-mūla chāḍi pada nāhi yāya
 yāba kothā ki kariba balaha upāya

ENGLISH TRANSLATION

Our minds, once absorbed in the happiness of home, have easily been stolen by You, and our hands no longer turn to household work. Our feet will not move one step from the base of Your feet. How can we return to Vraja, and what could we do there?

Śrīla Bhaktivinoda Ṭhākura explains: Our minds were fixed upon domestic happiness and our hands upon household tasks, but You, Lord of our lives, have stolen them away. Our feet cannot leave the shelter of Your feet. Tell us the way: where could we go, and what could we do?

ORIGINAL

Sanskrit and Bengali

Text 20

yasyāsti bhaktir bhagavaty akiñcanā
 sarvair guṇais tatra samāsate surāḥ
 harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ

(Śrīla Bhaktivinoda Ṭhākura)
 akiñcanā bhakti yāñra tāñhāra śarīre
 sarva guṇa saha sarva devatā bihare
 abhakta sarvadā manorathete caḍiyā
 asat bāhye bhrame guṇa varjjita haiyā

ENGLISH TRANSLATION

All the divine virtues dwell in one who has pure, possessionless devotion to Bhagavān. But how can a nondevotee possess any great quality? Mounted upon the chariot of the mind, he races outward toward the unreal.

Śrīla Bhaktivinoda Ṭhākura explains: In the body of one who has akiñcanā-bhakti, all virtues and all the gods reside. A nondevotee constantly rides the mind's chariot and wanders externally among unreal things, stripped of genuine qualities.

ORIGINAL

Sanskrit and Bengali

Text 21

tvaṁ pratyag-ātmani tadā bhagavaty ananta
 ānanda-mātra upapanna-samasta-śaktau
 bhaktiṁ vidhāya paramām śanakair avidyā-
 granthiṁ vibhetsyasi mamāham iti prarūḍham

(Śrīla Bhaktivinoda Ṭhākura)
 manu bale dhruva tumi dhṛta-sarva-śakti
 pratyak ānanda-rūpa kṛṣṇe kara bhakti
 āmi-mama-rūpāvidyā granthi dṛḍhatama
 chedana karite krame haibe sakṣama

ENGLISH TRANSLATION

When you establish supreme devotion to Bhagavān, the inner Self, who is infinite, pure bliss, and endowed with every potency, you will gradually sever the deeply rooted knot of ignorance formed by "I" and "mine."

Śrīla Bhaktivinoda Ṭhākura explains: Manu tells Dhruva, "Practice devotion to Kṛṣṇa, the inner Self, whose nature is bliss and who possesses all powers. Gradually you will become able to cut the most deeply rooted knot of ignorance shaped as 'I' and 'mine.'"

ORIGINAL

Sanskrit and Bengali

Text 22

bhāgavate uktam:

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo’pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam

(Śrīla Bhaktivinoda Ṭhākura)
pratyāhāre ruddha-mati yogeśvara gaṇa
kadāca karite pāre yāhā sampādana
sei karmāśaya granthi kāṭe sādhu gaṇa
yāñra kṛpā bale laha tāñhāra śaraṇa

ENGLISH TRANSLATION

The Bhāgavata declares: Through loving service to the playful petals of His lotus feet, the saints untie the knot of accumulated karma. Ascetics with empty realization, even after restraining the currents of their senses, cannot do so in the same way. Therefore worship Vāsudeva, the refuge of all.

Śrīla Bhaktivinoda Ṭhākura explains: Even great masters of yoga who restrain their minds by withdrawal of the senses can scarcely accomplish what sādhus do: cut the knot of latent karma. By the strength of whose mercy do they cut it? Take shelter of that Lord.

ORIGINAL

Sanskrit and Bengali

Text 23

madhyāhne'nyonya-saṅgodita-vividha-vikārādi-bhūṣā-pramugdhau
 vāmyotkaṇṭhātilolau smara-makha-lalitādy-āli-narmāpta-śātau
 dolāraṇyāmbu-varṁśī-hṛti-rati-madhupānārka-pūjādi-līlau
 rādhā-kṛṣṇau sa-tṛṣṇau parijana-ghaṭayā sevyamānau smarāmi

(Śrīla Bhaktivinoda Ṭhākura)

rādhā-kuṇḍe sumilana vikārādi vibhūṣaṇa
 vāmyotkaṇṭhā mugdha bhāva līlā
 sambhoga narmādi rīti dolā khelā varṁśī-hṛti
 madhu-pāna sūrya-pūjā khelā
 jala-khelā vanyāśana chala supti vanyāṭana
 bahu līlānande dui jane
 parijana suveṣṭita rādhā kṛṣṇa susevita
 madhyāhna-kālete smari mane

iti śrī-bhajana-rahasya caturtha-yama-sādhanaṁ

ENGLISH TRANSLATION

At midday I remember Rādhā and Kṛṣṇa, enchanted by the ornaments of many ecstatic transformations awakened through Their meeting. Restless with contrariness and longing, They find delight in love's festival through Lalitā's and the other sakhīs' playful jokes. They perform pastimes of swinging, roaming the forest, playing in the water, stealing the flute, loving union, drinking honey, and worshipping the sun. Thirsting for one another, They are served by Their assembled companions.

Śrīla Bhaktivinoda Ṭhākura explains: At Rādhā-kuṇḍa the Divine Couple meet, adorned with ecstatic transformations and enchanted by the līlā of contrariness and longing. Their playful union and joking include swinging, stealing the flute, drinking honey, and sun worship. They sport in the water, eat in the forest, feign sleep, wander through the groves, and rejoice in many pastimes together. Surrounded by Their companions, beautifully served Rādhā and Kṛṣṇa are remembered within the mind at midday.

Thus ends the practice for the fourth period in Śrī Bhajana-rahasya.

অপরাকালীন ভজন - আসক্তি

Aparāhna-kālīya-bhajana - Kṛṣṇāsakti

Source coverage: 79–90

ORIGINAL

Sanskrit and Bengali

Text 1

ayi nanda-tanuja kiṅkaraṁ
 patitaṁ mām viṣame bhavāmbudhau
 kṛpayā tava pāda-paṅkaja-
 sthita-dhūlī-saḍṛśaṁ vicintaya
 (Śrīla Kṛṣṇa Dāsa Kavirāja)
 tava nitya-dāsa muṇi tomā pāsariyā
 paḍiyāchi bhavārṇave māyā-baddha hañā
 kṛpā kari kara more pada-dhūli sama
 tomāra sevaka karoṇ tomāra sevana

ENGLISH TRANSLATION

O son of Nanda, I am Your servant, yet I have fallen into this terrible ocean of worldly existence.
 In Your mercy, please consider me a particle of dust resting at Your lotus feet.

Śrīla Kṛṣṇadāsa Kavirāja explains: I am Your eternal servant, but by forgetting You I became bound by māyā and fell into the ocean of becoming. Mercifully make me equal to dust at Your feet. Make me Your servant so that I may serve You.

ORIGINAL

Sanskrit and Bengali

Text 2

śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
 hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām
 naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā
 bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī
 tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye
 ceta etair anāviddham sthitam sattve prasīdati

(Śrīla Bhaktivinoda Ṭhākura)

yāñra kathā śravaṇa-kīrtane puṇya haya
 sei kṛṣṇa hṛdaye basiyā nāśe bhaya
 sādhakera abhadra kramaśaḥ kare nāśa
 bhaktira naiṣṭhika bhāva karena prakāśa
 rajas-tama-samudbhūta kāma-lobha-hīna
 hañā bhakta citta sattve haya ta pravīṇa

ENGLISH TRANSLATION

Kṛṣṇa, whose accounts are meritorious both to hear and to chant, dwells within the heart of the sincere listener and removes its inauspicious impurities, for He is the friend of the sādhus. When those impurities are almost destroyed through constant service to the Bhāgavata and its devotee, unwavering devotion to Bhagavān Uttamaśloka arises. Then the heart, no longer pierced by the effects of passion and ignorance such as lust and greed, becomes steady in purity and finds peace.

Śrīla Bhaktivinoda Ṭhākura explains: Hearing and chanting His deeds bring merit. That Kṛṣṇa sits within the heart, destroys fear, and gradually removes the sādhaka's impurities. He then manifests the steadfast condition of bhakti. Freed from lust and greed born of passion and ignorance, the devotee's heart becomes accomplished in sattva.

ORIGINAL

Sanskrit and Bengali

Text 3

tat te'nukampāṁ su-samīkṣamāṇo
 bhuñjāna evātma-kṛtaṁ vipākam
 hṛd-vāg-vapurbhir vidadhan namas te
 jīveta yo mukti-pade sa dāya-bhāk

(Śrīla Bhaktivinoda Ṭhākura)
 duḥkha bhoga kari nija-kṛta karma-phale
 kāya-mano-vākye tava caraṇa-kamale
 bhakti kari kāṭhe kāla tava kṛpā āśe
 mukti-pada tava pada pāya anāyāse

ENGLISH TRANSLATION

One who sees Your compassion within every circumstance, endures the results of deeds he himself performed, bows to You with heart, words, and body, and continues to live in that spirit becomes a rightful heir to the abode of liberation.

Śrīla Bhaktivinoda Ṭhākura explains: While suffering the fruit of one's own deeds, spend the time serving Your lotus feet with body, mind, and speech, hoping for Your mercy. Such a person readily attains Your feet, the true abode of liberation.

ORIGINAL

Sanskrit and Bengali

Text 4

ity acyutāṅghriṁ bhajato'nuvṛttyā
 bhaktir viraktir bhagavat-prabodhaḥ
 bhavanti vai bhāgavatasya rājaṁs
 tataḥ parāṁ śāntim upaiti sākṣāt

(Śrīla Bhaktivinoda Ṭhākura)
 hena anuvṛtti saha yei kṛṣṇa bhaje
 subhakti virāga jñāna tāhāra upaje
 se tina sundara-rūpe ekatre bāḍiyā
 parā-śānti prema-dhana deya ta āniyā

ENGLISH TRANSLATION

O King, as a Bhāgavata continually worships Acyuta's feet in this submissive spirit, devotion, detachment, and realization of Bhagavān arise within him. Thereafter he directly reaches the highest peace.

Śrīla Bhaktivinoda Ṭhākura explains: One who worships Kṛṣṇa with such devoted submission develops pure bhakti, detachment, and knowledge. Growing beautifully together, these three bring the treasure of prema and supreme peace.

ORIGINAL

Sanskrit and Bengali

Text 5

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
 arcanaṁ vandanam dāsyam sakhyam ātma-nivedanam
 iti pumsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā
 kriyeta bhagavaty addhā tan manye'dhītam uttamam

(Śrīla Bhaktivinoda Ṭhākura)

śravaṇa kīrtana ādi bhaktira prakāra
 cid-ghana ānanda kṛṣṇe sākṣāt yānhāra
 sarva-śāstra-tattva bujhi kriyā-para tini
 sarvārtha-siddhite tiñho vijña śiromaṇi

ENGLISH TRANSLATION

Hearing and chanting about Viṣṇu, remembering Him, serving His feet, worshipping Him, offering prayers, becoming His servant and friend, and surrendering one's entire self are the nine forms of devotion. I regard one who directly offers these to Bhagavān as having completed the highest study.

Śrīla Bhaktivinoda Ṭhākura explains: One who directly offers hearing, chanting, and the other forms of bhakti to Kṛṣṇa, the concentrated embodiment of conscious bliss, has understood the truths of all scripture and acts upon them. Such a person is the crest jewel of the wise and attains every purpose.

ORIGINAL

Sanskrit and Bengali

Text 6

aham hare tava pādaika-mūla-dāsānudāso bhavitāsmi bhūyaḥ
 manaḥ smaretāsu-pater guṇāṁs te
 grṇīta vāk karma karotu kāyaḥ

(Śrīla Bhaktivinoda Ṭhākura)
 chinu tava nitya-dāsa, gale bāṇdhi māyā-pāśa
 saṁsāre pāinu nānā-kleśa
 ebe punaḥ kari āśa, hañā tava dāsera dāsa
 bhaji pāi tava bhakti-leśa
 prāṇeśvara tava guṇa, smaruk mana punaḥ punaḥ
 tava nāma jihvā karuk gāna
 kara-dvaya tava karma, kariyā labhuk śarma
 tava pade saṅpinu parāṇa

ENGLISH TRANSLATION

O Hari, may I again become the servant of the servants whose sole shelter is Your feet. May my mind remember the qualities of the Lord of my life, my speech proclaim them, and my body perform His service.

Śrīla Bhaktivinoda Ṭhākura prays: I was Your eternal servant, but I bound māyā's noose around my neck and suffered countless sorrows in this world. Now I hope once more to become the servant of Your servant, worship, and obtain a trace of devotion to You. O Lord of my life, let my mind remember Your qualities repeatedly, let my tongue sing Your Name, and let my two hands perform Your work and find peace. I have offered my life at Your feet.

ORIGINAL

Sanskrit and Bengali

Text 7

tan naḥ prasīda vṛjinārdana te'ṅghri-mūlaṁ
 prāptā visṛjya vasatīs tvad-upāsanāśāḥ
 tvat-sundara-smita-nirīkṣaṇa-tīvra-kāma-
 taptātmanāṁ puruṣa-bhūṣaṇa dehi dāsyam

(Śrīla Bhaktivinoda Ṭhākura)

tava dāsyā āśe chāḍiyāchi ghara dvāra
 dayā kari deha kṛṣṇa caraṇa tomāra
 tava hāsyā-mukha-nirīkṣaṇa kāmī-jane
 tomāra kainkarya deha praphulla vadane

ENGLISH TRANSLATION

O destroyer of sin, be gracious to us. Hoping to worship You, we abandoned our homes and came to the shelter of Your feet. O ornament among men, our hearts burn with fierce longing for the beauty of Your smiling glance; grant us the service of Your feet.

Śrīla Bhaktivinoda Ṭhākura explains: Hoping for Your service, we left home and family. Be merciful, O Kṛṣṇa, and give us Your feet. We long to behold Your smiling face; with a radiant expression, grant us service to You.

ORIGINAL

Sanskrit and Bengali

Text 8

vīkṣyālaka-vṛta-mukhaṁ tava kuṇḍala-śrī-
 gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
 dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
 vakṣaḥ śrīyaika-ramaṇaṁ ca bhavāma dāsyāḥ

(Śrīla Bhaktivinoda Ṭhākura)

o mukha alakāvṛta o kuṇḍala śobhā
 adhara amṛta gaṇḍa smita mano-lobhā
 abhayada bhuja-yuga śrī-sevita vakṣa
 dekhiyā halām dāsī sevā-kārye dakṣa

ENGLISH TRANSLATION

Seeing Your face framed by curling hair, the beauty of Your earrings upon Your cheeks, the nectar of Your lips, and Your smiling glance; seeing Your two mighty arms that grant fearlessness and Your chest, the only playground of Śrī, we have become Your maidservants.

Śrīla Bhaktivinoda Ṭhākura explains: Your face surrounded by locks of hair, the splendor of earrings, the nectar of Your lips, Your cheeks, and Your captivating smile; Your two arms that give shelter and Your chest served by Lakṣmī: seeing these, we became maidservants skilled in serving You.

ORIGINAL

Sanskrit and Bengali

Text 9

kurvanti hi tvayi ratim kuśalāḥ sva ātman
nitya-priye pati-sutādibhir ārti-daiḥ kim
tan naḥ prasīda parameśvara mā sma chindyā
āśāṁ bhṛtām tvayi cirād aravinda-netra

(Śrīla Bhaktivinoda Ṭhākura)
tumi priya ātmā nitya ratira bhājana
ārti-dātā pati-putre rati akāraṇa
baḍa āśā kari āinu tomāra caraṇe
kamala-nayana hera prasanna-vadane

ENGLISH TRANSLATION

Those who truly know their welfare place their love in You, the eternal beloved and their own Self. What need have they of husbands, sons, and others who bring distress? Therefore be gracious to us, O Supreme Lord. Lotus-eyed One, do not sever the hope in You that we have cherished for so long.

Śrīla Bhaktivinoda Ṭhākura explains: You are the beloved Self and the eternal object of love. Love for husbands and sons who cause sorrow is without true foundation. With great hope we have come to Your feet; lotus-eyed Lord, look upon us with a gracious face.

ORIGINAL

Sanskrit and Bengali

Text 10

anārādhya rādhā-padāmbhoja-reṇum
 anāśritya vrndāṭavīm tat-padāṅkāṁ
 asambhāṣya tad-bhāva-gambhīra-cittān
 kutaḥ śyāma-sindho rasāvagāhaḥ

(Śrīla Bhaktivinoda Ṭhākura)
 rādhā-padāmbhoja-reṇu nāhi ārādhile
 tāṅhāra padāṅka pūta vraja nā bhajile
 nā seville rādhikā gambhīra-bhāva-bhakta
 śyāma-sindhu-rase kise habe anurakta

ENGLISH TRANSLATION

Without worshipping the dust of Rādhā's lotus feet, without taking shelter of Vṛndāvana marked by Her footprints, and without conversing with those whose hearts are deep in Her mood, how can anyone plunge into the ocean of Śyāma's rasa?

Śrīla Bhaktivinoda Ṭhākura explains: If one does not worship the dust of Rādhā's lotus feet, honor Vraja purified by Her footprints, and serve devotees absorbed in Śrī Rādhikā's profound mood, how can attachment to the rasa-ocean of Śyāma arise?

ORIGINAL

Sanskrit and Bengali

Text 11

abhimānaṁ parityājya prākṛta-vapur-ādiṣu
 śrī-kṛṣṇa-kṛpayā gopī-dehe vraje vasāmy aham
 rādhikānucarī bhūtvā pārakīya-rase sadā
 rādhā-kṛṣṇa-vilāseṣu paricaryāṁ karomy aham

(Śrīla Bhaktivinoda Ṭhākura)
 sthūla-dehādite ātma-buddhi parihari
 kṛṣṇa-kṛpāśraye nitya gopī-deha dhari
 kabe āmi pārakīyā rase nirantara
 rādhā-kṛṣṇa-sevā-sukha labhiba vistara

ENGLISH TRANSLATION

Abandoning identification with the material body and all that accompanies it, by Śrī Kṛṣṇa's mercy I dwell in Vraja in the body of a gopī. Becoming an attendant of Rādhikā, I continually serve the loving pastimes of Rādhā and Kṛṣṇa in the mood of paramour love.

Śrīla Bhaktivinoda Ṭhākura prays: Giving up the notion that I am the gross body, and taking shelter of Kṛṣṇa's mercy, when shall I eternally bear the body of a gopī? When shall I remain immersed in paramour rasa and obtain the expansive happiness of serving Rādhā and Kṛṣṇa?

ORIGINAL

Sanskrit and Bengali

Text 12

dūrād apāśya svajanān sukham artha-koṭim
sarveṣu sādhana-vareṣu ciraṁ nirāśaḥ
varṣantam eva saha-jādbhuta-saukhya-dhārām
śrī-rādhikā-caraṇa-reṇuṁ ahaṁ smarāmi

(Śrīla Bhaktivinoda Ṭhākura)
svajana sambandha sukha catur-varga artha
sakala sādhana chāḍi jāniyā anartha
sahaja adbhuta saukhya dhārā-vṛṣṭi kari
rādhā-pada-reṇu bhaji śire sadā dhari

ENGLISH TRANSLATION

Casting far away relatives, domestic happiness, and wealth beyond measure, and having long since abandoned hope in every other practice, I remember the dust of Śrī Rādhikā's feet, which continually showers a natural and astonishing stream of bliss.

Śrīla Bhaktivinoda Ṭhākura explains: Knowing attachment to relatives, worldly happiness, the four goals, and every independent discipline to be harmful, I abandon them all. I worship the dust of Rādhā's feet, which rains a spontaneous and wonderful current of happiness, and always carry it upon my head.

ORIGINAL

Sanskrit and Bengali

Text 13

āśāsyā dāsyam vṛṣabhānu-kumārī-jāyās
 tīre samadhyāsyā ca bhānu-jāyāḥ
 kadā nu vṛndāvana-kuñja-vīthiṣv
 aham nu rādhe hy atithir bhaveyam

(Śrīla Bhaktivinoda Ṭhākura)
 vṛṣabhānu-kumārīra haiba kiṅkarī
 kalinda-nandinī tīre rava vāsa kari
 karuṇā kariyā rādhe e dāsīra prati
 vṛndāṭavī kuñja pathe haiba atithi

ENGLISH TRANSLATION

Aspiring for service to Vṛṣabhānu's daughter, may I reside upon the bank of the daughter of the sun. O Rādhe, when shall I become a guest upon the bower paths of Vṛndāvana?

Śrīla Bhaktivinoda Ṭhākura prays: Let me become the maidservant of Vṛṣabhānu's daughter and dwell upon the bank of the Yamunā, Kalinda's daughter. O Rādhe, be merciful to this servant; let me become a guest upon the kuñja paths of the Vṛndāvana forest.

ORIGINAL

Sanskrit and Bengali

Text 14

dhyāyaṁs taṁ śikhi-piccha-maulim anīśaṁ tan nāma saṅkīrtayan
 nityaṁ tac-caraṇāmbujaṁ paricaran tan-mantra-varyaṁ japan
 śrī-rādhā-pada-dāsyam eva paramā-bhīṣṭaṁ hṛdā dhārayan
 karhi syāṁ tad-anugraheṇa paramādbhutānurāgotsavaḥ

(Śrīla Bhaktivinoda Ṭhākura)
 nirantara kṛṣṇa-dhyāna tan-nāma-kīrtana
 kṛṣṇa-pāda-padma-sevā tan-mantra-japana
 rādhā-pada-dāsyā-mātra abhīṣṭa-cintana
 kṛpāya labhiba rādhā-rāgānubhāvana

ENGLISH TRANSLATION

Meditating without cease upon Him whose crown bears a peacock feather, performing saṅkīrtana of His Name, daily serving His lotus feet, and chanting His excellent mantra, I hold only one supreme longing in my heart: service to Śrī Rādhā's feet. When, by Her mercy, will the festival of supremely wonderful anurāga arise within me?

Śrīla Bhaktivinoda Ṭhākura explains: Constant meditation upon Kṛṣṇa, chanting His Name, service to His lotus feet, and repetition of His mantra are all directed toward the sole cherished aim of service at Rādhā's feet. By Her mercy, I will experience the love that follows Rādhā's own rāga.

ORIGINAL

Sanskrit and Bengali

Text 15

tasyā apāra-rasa-sāra-vilāsa-mūrter
 ānanda-kanda-paramādbhuta-saumya-lakṣmyāḥ
 brahmādi-durgama-gater vṛṣabhānu-jāyāḥ
 kaīṅkaryam eva mama janmani janmani syāt

(Śrīla Bhaktivinoda Ṭhākura)
 apāra rasera sāra vilāsa mūrati
 parama adbhuta saukhya ānanda nirvṛti
 brahmādira sudurlabha vṛṣabhānu-kanyā
 janme janme tāñra dāsye hai yena dhanyā

ENGLISH TRANSLATION

Birth after birth, may I have only service to Vṛṣabhānu's daughter, embodiment of playful pastimes that are the essence of boundless rasa, source of bliss, possessed of a gentle beauty supremely wonderful, and whose path is inaccessible even to Brahmā and the other gods.

Śrīla Bhaktivinoda Ṭhākura explains: She is the playful embodiment of the essence of limitless rasa, the astonishing fulfillment of happiness and bliss, Vṛṣabhānu's daughter whom even Brahmā and the gods find exceedingly difficult to approach. May I be blessed with Her service in every birth.

ORIGINAL

Sanskrit and Bengali

Text 16

rādhā-nāma-sudhā-rasaṁ rasayitum jihvāstu me vihvalā
 pādau tat-padakāṅkitāsu caratām vṛndāṭavī-vīthiṣu
 tat-karmaiva karaḥ karotu hṛdayaṁ tasyāḥ padaṁ dhyāyatām
 tad-bhāvotsavataḥ paraṁ bhavatu me tat-prāṇa-nāthe ratiḥ

(Śrīla Bhaktivinoda Ṭhākura)

jihvā hauka suvihvala rādhā-nāma-gāne
 vṛndāraṇya cala pada rādhā anveṣaṇe
 rādhā sevā kara kara rādhā smara mane
 rādhā-bhāve māti bhaja rādhā-prāṇa-dhane

ENGLISH TRANSLATION

May my tongue become overwhelmed while tasting the nectarean rasa of Rādhā's Name. May my feet wander the paths of Vṛndāvana marked by Her footprints. May my hands perform only Her service, and may my heart meditate upon Her feet. Through the festival of Her mood, may my love for the Lord of Her life become supreme.

Śrīla Bhaktivinoda Ṭhākura instructs: Let the tongue overflow in singing Rādhā's Name; let the feet walk through Vṛndāvana seeking Rādhā; let the hands serve Rādhā and the mind remember Her. Absorbed in Rādhā's mood, worship the treasure of Her life.

ORIGINAL

Sanskrit and Bengali

Text 17

devi duḥkha-kula-sāgarodare
 dūyamānam atidurgataṁ janam
 tvaṁ kṛpā-prabala-naukayādbhutaṁ
 prāpaya sva-pada-paṅkajālayam

(Śrīla Bhaktivinoda Ṭhākura)

duḥkha-sindhu mājhe devi durgata e jana
 kṛpā pote pāda padme uṭhāo ekhana

ENGLISH TRANSLATION

O Devī, I am wretched and tormented within an ocean filled with every sorrow. Carry me in the wondrous, powerful boat of Your mercy and bring me to the dwelling of Your lotus feet.

Śrīla Bhaktivinoda Ṭhākura prays: O Devī, this fallen person is caught in the ocean of sorrow. Lift me now into the boat of mercy and bring me to Your lotus feet.

ORIGINAL

Sanskrit and Bengali

Text 18

pādābjayos tava vinā vara-dāsyam eva
 nānyat kadāpi samaye kila devi yāce
 sakhyāya te mama namo'stu namo'stu nityam
 dāsyāsyā te mama raso'stu raso'stu satyam

(Śrīla Bhaktivinoda Ṭhākura)
 tava pada dāsyā vinā kichu nāhi māgi
 tava sakhye namaskāra āchi dāsyā lāgi

ENGLISH TRANSLATION

O Devī, at no time do I ask any boon apart from service to Your lotus feet. Again and again I bow to friendship with You, while the rasa of being Your maidservant alone is mine. This is the truth.

Śrīla Bhaktivinoda Ṭhākura explains: I ask for nothing but service to Your feet. I bow to the position of Your equal companion, for I remain intent only upon service as Your maidservant.

ORIGINAL

Sanskrit and Bengali

Text 19

hā devi kāku-bhara-gadgadayādya vācā
 yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ
 asya prasādam abudhasya janasya kṛtvā
 gāndharvike nija-gaṇe gaṇanām vidhehi

(Śrīla Bhaktivinoda Ṭhākura)

bhūme daṇḍavat paḍi bahu ārti-svare
 kāku-bhare gadgada vacane yoḍa-kare
 prārthanā kari go devi e abudha jane
 tava gaṇe gaṇi kṛpā kara akiñcane

ENGLISH TRANSLATION

O Devī, overcome by anguish, I fall flat upon the earth and appeal today in a choked voice filled with humble entreaty. O Gāndharvikā, show mercy to this ignorant person and count me among Your own companions.

Śrīla Bhaktivinoda Ṭhākura prays: Falling prostrate upon the ground, crying out in intense distress, and folding my hands, I plead in a voice broken by humility: O Devī, be merciful to this ignorant, destitute person and count me among Your own group.

ORIGINAL

Sanskrit and Bengali

Text 20

veṇuḥ karān nipatitaḥ skhalitaḥ śikhaṇḍaḥ
 bhraṣṭaḥ ca pīta-vasanaḥ vraja-rāja-sūnoḥ
 yasyāḥ kaṭākṣa-śara-ghāta-vimūrcchitasya
 tām rādhikām paricarāmi kadā rasena

(Śrīla Bhaktivinoda Ṭhākura)

yānhāra kaṭākṣa-śare śrī-kṛṣṇa mūrcchita
 kara haite vāmśī khase śikhaṇḍa skhalita
 pīta-vastra bhraṣṭa haya se rādhā caraṇa
 kabe āmi rasa-yoge karibo sevana

ENGLISH TRANSLATION

Struck unconscious by the arrow of whose sidelong glance, the prince of Vraja lets the flute fall from His hand, His peacock feather slip, and His yellow garment loosen: when will I serve that Rādhikā with rasa?

Śrīla Bhaktivinoda Ṭhākura prays: Pierced by Her sidelong glance, Śrī Kṛṣṇa faints; the flute drops from His hand, the peacock feather slips, and His yellow garment falls loose. When will I serve the feet of that Rādhā in full realization of rasa?

ORIGINAL

Sanskrit and Bengali

Text 21

tvayopayukta-srag-gandha-vāso'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās tava māyām jayemahi

(Śrīla Bhaktivinoda Ṭhākura)
tomāra prasāda-mālā gandha alaṅkāra
vastrādi pariyā dina yāya ta āmāra
tomāra ucchiṣṭa-bhojī dāsī paricaye
tava māyā jaya kari anāsakta haye

ENGLISH TRANSLATION

Adorned with garlands, fragrance, garments, ornaments, and sandal paste first enjoyed by You, and eating Your remnants, we servants shall conquer Your māyā.

Śrīla Bhaktivinoda Ṭhākura explains: Wearing Your prasāda garlands, fragrances, ornaments, garments, and other gifts, I pass my days. Known as a maidservant who eats Your remnants, I overcome Your māyā and remain unattached.

ORIGINAL

Sanskrit and Bengali

Text 22

śrī-rādhām prāpta-gehām nija-ramaṇa-kṛte klṛpta-nānopahārām
 susnātām ramya-veśām priya-mukha-kamalālōka-pūrṇa-pramodām
 kṛṣṇam caivāparāhṇe vrajam anucalitam dhenu-vṛndair vayasyaiḥ
 śrī-rādhālōka-triptam pitṛ-mukha-militam mātṛ-mṛṣṭam smarāmi

(Śrīla Bhaktivinoda Ṭhākura)

śrī-rādhikā grhe gelā, kṛṣṇa lāgi viracilā
 nānā-vidha khādyā upahāra
 nāta ramya veśa dhari, priya-mukhekṣaṇa kari
 pūrṇānanda pāila apāra
 śrī-kṛṣṇāparāhṇa-kāle, dhenu mitra laṣā cale
 pathe rādhā mukha nirakhiyā
 nandādi milana kari, yaśodā mārjita hari
 smara mana ānandita hañā

iti śrī-bhajana-rahasya pañcama-yama-sāadhanam

ENGLISH TRANSLATION

In the afternoon I remember Śrī Rādhā returning home and arranging many offerings for Her beloved. Bathed and beautifully dressed, She finds complete delight on seeing His lotus face. I remember Kṛṣṇa following the road back to Vraja with the herds of cows and His friends, satisfied by the sight of Śrī Rādhā, meeting His father and the elders, and being lovingly cleansed by His mother.

Śrīla Bhaktivinoda Ṭhākura explains: Śrī Rādhikā returns home and prepares many kinds of food as offerings for Kṛṣṇa. She bathes, dresses beautifully, beholds Her beloved's face, and tastes unlimited, complete joy. In the afternoon Śrī Kṛṣṇa travels with the cows and friends, sees Rādhā's face along the path, meets Nanda and the others, and is tended by mother Yaśodā. O mind, remember this in delight.

Thus ends the practice for the fifth period in Śrī Bhajana-rahasya.

সায়ংকালীন ভজন - ভাব

Sāyaṁ-kālīya-bhajana - Bhāva

Source coverage: 91–105

ORIGINAL

Sanskrit and Bengali

Text 1

nayanaṁ galad-aśru-dhārayā
 vadanam gadgada-ruddhayā girā
 pulakair nicitaṁ vapuḥ kadā,
 tava nāma-grahaṇe bhaviṣyati

(Śrīla Kṛṣṇa Dāsa Kavirāja)
 prema-dhana vinā vyartha daridra jīvana
 dāsa kari betana more deha prema-dhana

ENGLISH TRANSLATION

When, as I take Your Name, will my eyes pour streams of tears, my voice choke within my mouth, and my body become covered with horripilation?

Śrīla Kṛṣṇadāsa Kavirāja prays: Without the treasure of prema, this impoverished life is useless. Make me Your servant and pay me with that treasure of divine love.

ORIGINAL

Sanskrit and Bengali

Text 2

premṇas tu prathamāvasthā bhāva ity abhidhīyate
sāttvikāḥ svalpa-mātrāḥ syur atrāśru-pulakādayaḥ

(Śrīla Bhaktivinoda Ṭhākura)

premera prathamāvasthā bhāva nāma tāra
pulakāśru svalpa haya sāttvika vikāra

ENGLISH TRANSLATION

The first stage of prema is called bhāva. At that stage the sāttvika transformations, such as tears and horripilation, appear in a slight degree.

Śrīla Bhaktivinoda Ṭhākura explains: The initial condition of prema bears the name bhāva. Tears, horripilation, and the other sāttvika changes then arise gently.

ORIGINAL

Sanskrit and Bengali

Text 3

kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruciḥ
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale
ity ādayo'nubhāvāḥ syur jāta-bhāvāṅkure jane

(Śrīla Bhaktivinoda Ṭhākura)

kṣobhera kāraṇa sattve kṣobha nāhi haya
sadā kṣṇa bhaje nāhi kare kāla-kṣaya
kṣṇetara viṣaye virakti sadā raya
māna thākile-o abhimānī nāhi haya
avaśya pāiba kṣṇa-kṛpā āśā kare
kṣṇa bhaje aharaha vyākula antare
hare-kṣṇa nāma gāne ruci nirantara
śrī-kṣṇera guṇākhyāne āsakti vistara
prīti kare sadā kṣṇa-vasatira sthāne
e anubhāva bhāvāṅkura vidyāmāne

ENGLISH TRANSLATION

Forbearance, not wasting time, detachment, absence of pride, firm hope, intense longing, constant taste for singing the Name, attachment to descriptions of the Lord's qualities, and love for the places where He dwells are among the outward signs found in a person in whom the sprout of bhāva has appeared.

Śrīla Bhaktivinoda Ṭhākura explains: Though cause for agitation is present, no agitation arises. One constantly worships Kṛṣṇa and never wastes time. Detachment from everything other than Kṛṣṇa remains firm. Though worthy of honor, one does not become proud. One remains certain, "I will surely receive Kṛṣṇa's mercy," and worships Him every day with a deeply eager heart. Taste for singing the Hare Kṛṣṇa Name never ceases; attachment to narrations of Śrī Kṛṣṇa's qualities grows abundant; and one always loves the places where Kṛṣṇa resides. These are the anubhāvas present when the sprout of bhāva has arisen.

ORIGINAL

Sanskrit and Bengali

Text 4

nṛtyaṁ viluṭhitaṁ gītaṁ krośanaṁ tanu-moṭanam
 huṅkāro jṛmbhaṇaṁ śvāsa-bhūmā lokānapekṣitā
 lālā-sravo'ṭṭahāsaś ca ghūrṇā-hikkādayo'pi ca

(Śrīla Bhaktivinoda Ṭhākura)

nṛtya gaḍāgaḍi gīta cītkāra huṅkāra
 tanu phole, hāiṇ uṭhe, śvāsa bāra bāra
 lokāpekṣā chāḍe lālā-srava aṭṭa-hāsa
 hikkā ghūrṇā bāhya anubhāva prakāśa

ENGLISH TRANSLATION

Dancing, rolling upon the ground, singing, crying aloud, twisting the body, roaring, yawning, heavy breathing, disregard for public opinion, salivation, loud laughter, dizziness, hiccupping, and similar acts are external expressions of bhāva.

Śrīla Bhaktivinoda Ṭhākura explains: Dancing, rolling, singing, shouting, and roaring; swelling or contorting of the body, yawning, repeated deep breaths, disregard for onlookers, flowing saliva, loud laughter, hiccups, and dizziness reveal bhāva outwardly.

ORIGINAL

Sanskrit and Bengali

Text 5

te stambha-sveda-romāñcāḥ svāra-bhedo’tha vepathuḥ
vaivarṇyam āśru pralaya ity aṣṭau sātṭvikāḥ smṛtāḥ

(Śrīla Bhaktivinoda Ṭhākura)

stambha sveda romāñca kampa svāra-bheda
vaivarṇya pralaya āśru-vikāra prabheda

ENGLISH TRANSLATION

The eight sātṭvika transformations are remembered as paralysis, perspiration, horripilation, breaking of the voice, trembling, change of color, tears, and fainting.

Śrīla Bhaktivinoda Ṭhākura lists: stillness, sweat, horripilation, trembling, faltering voice, pallor, fainting, and tears are the eight varieties of transformation.

ORIGINAL

Sanskrit and Bengali

Text 6

nāhaṁ vipro na ca narapatir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca grhapatir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

(Śrīla Bhaktivinoda Ṭhākura)

vipra kṣatra vaiśya śūdra kabhu nāhi āmi
grhī brahmacārī vānaprastha yati svāmī
prabhūta paramānanda pūrṇāmṛtāvāsa
śrī-rādhā-vallabha-dāsa-dāsera anudāsa

ENGLISH TRANSLATION

I am not a brāhmaṇa, ruler, merchant, or laborer; nor am I a celibate student, householder, forest-dweller, or renunciant. I am only the servant of the servant of the servant of the lotus feet of the Lord of the gopīs, who is the rising, complete ocean of supreme nectar and bliss.

Śrīla Bhaktivinoda Ṭhākura explains: I am never a brāhmaṇa, kṣatriya, vaiśya, or śūdra, nor a householder, celibate, forest renunciant, or sannyāsī. I am the servant of the servants' servants of Śrī Rādhā's beloved, the abode of full nectar and immeasurable supreme bliss.

ORIGINAL

Sanskrit and Bengali

Text 7

sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ

(Śrīla Bhaktivinoda Ṭhākura)

śravaṇa kīrtana bāhye sādḥaka śarīre
siddha-dehe vrajānuga sevā abhyantare

ENGLISH TRANSLATION

One who longs to attain the mood of the residents of Vraja should serve in this world both through the practitioner's present form and through the internally conceived perfected form, following those eternal residents.

Śrīla Bhaktivinoda Ṭhākura explains: Externally, in the sādḥaka body, practice hearing and chanting; internally, in the perfected body, render service by following the people of Vraja.

ORIGINAL

Sanskrit and Bengali

Text 8

para-vyasaninī nārī vyagrāpi gr̥ha-karmasu
tam evāsvādayaty antar nava-saṅga-rasāyanam

(Śrīla Bhaktivinoda Ṭhākura)
para-puruṣete rata thāke ye ramaṇī
gr̥he vyasta thākiyā-o divasa-rajanī
gopane antare nava-saṅga-rasāyana
parama ullāse kare sadā āsvādana
sei rūpa bhakta vyagra thākiyā-o ghare
kṛṣṇa-rasāsvāda kare niḥsaṅga antare

ENGLISH TRANSLATION

A woman attached to her paramour may remain busy with household work, yet within herself she continually tastes the ever-fresh nectar of meeting him.

Śrīla Bhaktivinoda Ṭhākura explains: Though engaged at home day and night, a woman devoted to another man secretly relishes within her heart the nectar of new meetings in supreme delight. In the same way, though outwardly busy in the household, the devotee inwardly and in solitude tastes Kṛṣṇa's rasa.

ORIGINAL

Sanskrit and Bengali

Text 9

kadāhaṁ yamunā-tīre nāmāni tava kīrtayan
udbāṣpaḥ puṇḍarīkākṣa racayiṣyāmi tāṇḍavam

ENGLISH TRANSLATION

O lotus-eyed Lord, when will I wander upon the Yamunā's bank singing Your names, tears streaming from my eyes, and dance in wild abandon?

ORIGINAL

Sanskrit and Bengali

Text 10

tad aśma-sāraṁ hṛdayaṁ batedaṁ
 yad gr̥hyamāṇair hari-nāma-dheyaiḥ
 na vikriyetātha yadā vikāro
 netre jalaṁ gātra-ruheṣu harṣaḥ

(Śrīla Bhaktivinoda Ṭhākura)
 hari-nāma-saṅkīrtane roma harṣa haya
 daihika vikāra netre jala-dhārā baya
 se samaye nahe jāra hṛdaya vikāra
 dhik tāra hṛdaya kaṭhina vajra sāra

ENGLISH TRANSLATION

Alas, a heart that does not transform when Hari's names are uttered is made of stone. When true transformation comes, tears fill the eyes and the body's hairs stand erect in joy.

Śrīla Bhaktivinoda Ṭhākura explains: During saṅkīrtana of Hari's Name, the hairs rise, the body changes, and streams of tears flow from the eyes. Condemned is the heart that does not transform at such a time, for its core is harder than a thunderbolt.

ORIGINAL

Sanskrit and Bengali

Text 11

bhaktis tvayi sthiratarā bhagavan yadi syād
 daivena naḥ phalati divya-kiśora-mūrtiḥ
 muktiḥ svayaṁ mukulitāñjaliḥ sevate'smān
 dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

(Śrīla Bhaktivinoda Ṭhākura)
 bhakti sthiratarā yāñra vrajendra-nandana
 tomāra kaiśora-mūrtiḥ tāñra prāpya dhana
 kara yuḍi mukti seve tāñhāra caraṇa
 dharma artha kāma kare ājñā pālana

ENGLISH TRANSLATION

O Bhagavān, if firm devotion to You arises in us, then by divine grace Your beautiful adolescent form becomes its fruit. Liberation herself stands before us with folded hands to serve, while dharma, prosperity, and enjoyment wait for our command.

Śrīla Bhaktivinoda Ṭhākura explains: For one whose devotion to Vrajendra-nandana has become firmly fixed, Your youthful form is the treasure attained. Liberation joins her palms and serves at his feet, while dharma, artha, and kāma obey his instructions.

ORIGINAL

Sanskrit and Bengali

Text 12

parasparānukathanam pāvanam bhagavad-yaśaḥ
 mitho ratir mithas tuṣṭir nivṛttir mitha ātmanaḥ
 smarantaḥ smārayantaś ca mitho'ghaughā-haram harim
 bhaktyā samjātayā bhaktyā bibhraty utpulkāṁ tanum

(Śrīla Bhaktivinoda Ṭhākura)

bhakta-gaṇa paraspara kṛṣṇa-kathā gāya
 tāhe rati tuṣṭi sukha paraspara pāya
 hari-smṛti nija kare anyere karāya
 sādhanē udita-bhāve pulakāśru pāya

ENGLISH TRANSLATION

Devotees speak with one another of Bhagavān's purifying glory. They develop mutual love, mutual satisfaction, and inward freedom. Remembering Hari, who removes floods of sin, and reminding one another of Him, they bear bodies thrilled with horripilation through devotion born from devotion.

Śrīla Bhaktivinoda Ṭhākura explains: Devotees sing Kṛṣṇa-kathā among themselves and thereby obtain affection, satisfaction, and happiness together. Each remembers Hari and awakens remembrance in the others; when bhāva arises from their practice, tears and horripilation appear.

ORIGINAL

Sanskrit and Bengali

Text 13

nāmāny anantasya hata-trapaḥ paṭhan
 guhyāni bhadraṇi kṛtāni ca smaran
 gāṁ paryaṭams tuṣṭa-manā gata-sprḥaḥ
 kālaṁ pratīkṣan vimado vimatsaraḥ

(Śrīla Bhaktivinoda Ṭhākura)

lajjā chāḍi kṛṣṇa nāma sadā pāṭha kare
 kṛṣṇera madhura līlā sadā citte smare
 tuṣṭa-mana sprḥā-mada-śūnya vimatsara
 jīvana jāpana kare kṛṣṇecchā-tat-para

ENGLISH TRANSLATION

Shamelessly reciting the names of the Infinite Lord, remembering His auspicious and intimate deeds, wandering the earth contented and free from craving, awaiting the appointed time, and without pride or envy, the devotee passes his days.

Śrīla Bhaktivinoda Ṭhākura explains: Abandoning embarrassment, he always recites Kṛṣṇa's Name and remembers Kṛṣṇa's sweet līlās. Content, free from desire, pride, and envy, he lives wholly intent upon Kṛṣṇa's will.

ORIGINAL

Sanskrit and Bengali

Text 14

kvacid rudanty acyuta-cintayā kvacid
 dhasanti nandanti vadanty alaukikāḥ
 nṛtyanti gāyanty anuśīlayanty ajaṁ
 bhavanti tūṣṇīm param etya nirvṛtāḥ

(Śrīla Bhaktivinoda Ṭhākura)

bhāvodaye kabhu kānde kṛṣṇa-cintā phale
 hāse ānandita haya alaukika bale
 nāce gāya kṛṣṇa ālocane sukha pāya
 līlā anubhave haya tūṣṇīmbhūta prāya

ENGLISH TRANSLATION

Sometimes, thinking of Acyuta, such devotees weep; sometimes they laugh, rejoice, and speak in ways beyond this world. They dance, sing, and enact the unborn Lord's deeds; at other times, reaching supreme fulfillment, they become silent.

Śrīla Bhaktivinoda Ṭhākura explains: When bhāva awakens, one sometimes cries as a result of remembering Kṛṣṇa, and sometimes laughs and rejoices with transcendental power. One dances and sings, finds joy in discussing Kṛṣṇa, and, while experiencing His līlā, becomes almost entirely still and silent.

ORIGINAL

Sanskrit and Bengali

Text 15

śyāmaṁ hiraṇya-paridhiṁ vana-mālya-barha-
dhātu-pravāla-naṭa-veṣam anuvratāmse
vinyasta-hastam itareṇa dhunānam abjaṁ
karṇotpalālaka-kapola-mukhābja-hāsam

(Śrīla Bhaktivinoda Ṭhākura)
kṣaṇe kṣaṇe dekhe śyāma hiraṇya valita
vana-mālā śikhi-piñcha dhātv-ādi-maṇḍita
naṭa-veśa saṅgī skandhe nyasta-padma-kara
karṇa-bhūṣā alakā kapola-smitādhara

ENGLISH TRANSLATION

They behold Śyāma clad in golden cloth, adorned with a forest garland, peacock feather, mineral pigments, and fresh shoots, dressed as a dancer. One hand rests upon a companion's shoulder while the other twirls a lotus. Lotuses ornament His ears, curling locks frame His cheeks, and His lotus face smiles.

Śrīla Bhaktivinoda Ṭhākura explains: At every moment they see Śyāma, wrapped in golden garments and adorned with a forest garland, peacock feather, colored minerals, and ornaments. Dressed as an actor, He places His lotus hand upon a companion's shoulder. Flowers grace His ears; locks frame His cheeks; a smile rests upon His lips.

ORIGINAL

Sanskrit and Bengali

Text 16

barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
 bibhrad-vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālām
 randhrān veṇor adhara-sudhayā pūrayan gopa-vṛndair
 vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ

(Śrīla Bhaktivinoda Ṭhākura)

śikhi-cūḍa naṭa-vara karṇe karṇikāra
 pīta-vāsa vaijayantī-mālā gala-hāra
 veṇu-randhre adhara-pīyūṣa pūrṇa kari
 sakhā saṅge vṛndāraṇye praveśila hari

ENGLISH TRANSLATION

Wearing a peacock feather upon His head, the body of the finest dancer, karṇikāra flowers at His ears, golden-yellow cloth, and the Vaijayantī garland, He filled the flute's holes with the nectar of His lips. Surrounded by the cowherd boys and praised in song, He entered Vṛndāvana, enchanting it with the marks of His feet.

Śrīla Bhaktivinoda Ṭhākura explains: With a peacock plume upon His crown, the dress of the best dancer, karṇikāra flowers at His ears, yellow garments, and the Vaijayantī garland upon His neck, Hari fills the flute's openings with the nectar of His lips and enters Vṛndāvana with His friends.

ORIGINAL

Sanskrit and Bengali

Text 17

yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

(Śrīla Bhaktivinoda Ṭhākura)
martya-līlā upayogī sa-vismaya-kārī
prakaṭila vapu kṛṣṇa cic-chakti vistāri
subhaga ṛddhira para-pada camatkāra
bhūṣaṇa bhūṣaṇa rūpa tulanāra pāra

ENGLISH TRANSLATION

To perform pastimes resembling those of mortals, He displayed the power of His own Yogamāyā and accepted a form that astonished even Him: the supreme perfection of His abundant beauty, with limbs that ornamented the very ornaments they wore.

Śrīla Bhaktivinoda Ṭhākura explains: For humanlike līlā, Kṛṣṇa manifested through His spiritual potency an astonishing form, the wondrous summit of ever-increasing beauty. His form is the ornament of all ornaments and beyond comparison.

ORIGINAL

Sanskrit and Bengali

Text 18

yasyānanaṁ makara-kunḍala-cāru-karṇa-
bhrājat-kapola-subhagaṁ savilāsa-hāsam
nityotsavaṁ na tatṭpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca

(Śrīla Bhaktivinoda Ṭhākura)
subhaga kapola heri makara-kunḍala
savilāsa hāsyā-mukha candra niramala
nara-nārī-gaṇa nitya utsave mātīla
nimeśa-kārīra prati kupita haila

ENGLISH TRANSLATION

His face, with charming ears adorned by makara earrings, radiant cheeks, and a playful smile, became an everlasting festival. Men and women joyfully drank it with their eyes but were never satisfied, and they grew angry with the maker of eyelids for interrupting their sight.

Śrīla Bhaktivinoda Ṭhākura explains: Seeing His lovely cheeks and makara-shaped earrings, His spotless moonlike face and playful smile, all the men and women became absorbed in a perpetual festival and resented the creator of blinking.

ORIGINAL

Sanskrit and Bengali

Text 19

yad dharma-sūnor bata rājasūye
nirīkṣya dṛk-svastyayanam tri-lokaḥ
kārtsnyena cādyeha gataṁ vidhātur
arvāk-sṛtau kauśalam ity amanyata

(Śrīla Bhaktivinoda Ṭhākura)
yudhiṣṭhira rājasūye nayana-maṅgala
kṛṣṇa-rūpa loka-traya nivāsī sakala
jagatera sṛṣṭi-madhye ati camatkāra
vidhātāra kauśala e karila nirdhāra

ENGLISH TRANSLATION

When the three worlds beheld Him at Yudhiṣṭhira, Dharma's son's Rājasūya sacrifice, they found in Him the complete blessing of vision and concluded that every skill of the creator in fashioning the human form had reached its perfection here.

Śrīla Bhaktivinoda Ṭhākura explains: At Yudhiṣṭhira's Rājasūya, all the inhabitants of the three worlds saw Kṛṣṇa's form, the highest auspiciousness for the eyes, and concluded that it was the most wondrous achievement in all the creator's work.

ORIGINAL

Sanskrit and Bengali

Text 20

yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratilabdha-mānāḥ
vraja-striyo dṛgbhir anupravṛtta-
dhiyo'vatasthuh kila kṛtya-śeṣāḥ

(Śrīla Bhaktivinoda Ṭhākura)
anurāga hāsa rāsa līlāvalokane
sampūjita vraja-gopī nitya daraśane
sarva-kṛtya samādhāna antare māniyā
kṛṣṇa-rūpe mugdha-netre rahe dāṇḍāiyā

ENGLISH TRANSLATION

The women of Vraja gained special honor by beholding His loving smiles and rāsa pastimes. Following Him with their eyes and minds, they stood motionless, as though their remaining duties had already been completed.

Śrīla Bhaktivinoda Ṭhākura explains: The gopīs of Vraja, honored by continually beholding Kṛṣṇa's smiles of anurāga and His rāsa-līlā, considered every duty fulfilled and stood spellbound, their eyes fixed upon His form.

ORIGINAL

Sanskrit and Bengali

Text 21

svayaṁ tv asāmyātiśayas try-adhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭīḍita-pāda-pīṭhaḥ

(Śrīla Bhaktivinoda Ṭhākura)
samadhika sūnya kṛṣṇa tri-śakti īśvara
svarūpa aiśvarya pūrṇa-kāma nirantara
sopāyana loka-pāla kirīṭa nicaya
lagna-pāda-pīṭha stavanīya atiśaya

ENGLISH TRANSLATION

He alone is without equal or superior, the Lord of the threefold energies, and every desire is fulfilled by the sovereign majesty of His own nature. For ages the guardians of the worlds have brought Him tribute, and the tips of their crowns worship the footstool beneath His feet.

Śrīla Bhaktivinoda Ṭhākura explains: Kṛṣṇa has neither equal nor superior and is Lord of the three potencies. Eternally fulfilled in the opulence of His own nature, He is praised by the crowns of the world-rulers who approach with their offerings and touch His footstool.

ORIGINAL

Sanskrit and Bengali

Text 22

kasyānubhāvo'sya na deva vidmahe
 tavāṅghri-reṇu-sparsādihikāraḥ
 yad-vāñchayā śrīr lalanācarat tapo
 vihāya kāmān suciraṁ dhṛta-vrataḥ

(Śrīla Bhaktivinoda Ṭhākura)
 ki punye kālīya pāya pada-reṇu tava
 bujhite nā pāri kṛṣṇa kṛpāra sambhava
 yāhā lāgi lakṣmī devī tapa ācarila
 bahu kāla dhṛta-vratā kāmādi chāḍila

ENGLISH TRANSLATION

O Lord, we do not know by what spiritual power this serpent gained the right to be touched by the dust of Your feet. Longing for that dust, Śrī herself renounced all other desires and for a very long time faithfully performed austerity.

Śrīla Bhaktivinoda Ṭhākura explains: By what merit did Kālīya obtain the dust of Your feet? O Kṛṣṇa, we cannot understand the reach of Your mercy. To obtain that same dust, Lakṣmī Devī abandoned other desires, maintained a vow, and practiced austerity for a long time.

ORIGINAL

Sanskrit and Bengali

Text 23

nāyaṁ śriyo'ṅga u nitānta-rateḥ prasādaḥ
 svar-yoṣitāṁ nalina-gandha-rucāṁ kuto'nyāḥ
 rāsotsave'sya bhuja-daṇḍa-grhīta-kaṇṭha-
 labdhāśiṣāṁ ya udagād vraja-sundarīṇām

(Śrīla Bhaktivinoda Ṭhākura)

rāse vraja-gopī skandhe bhujārpaṇa kari
 ye prasāda kaila kṛṣṇa kahite nā pāri
 lakṣmī nā pāila sei kṛpā anubhava
 anya devī kise pābe se kṛpā vaibhava

ENGLISH TRANSLATION

O beloved Lord, not even Śrī, though devoted to Your chest with the most intense love, received the grace granted in the rāsa festival to the beautiful women of Vraja, whose necks were embraced by Your mighty arms. How then could heavenly women fragrant and radiant like lotuses, or any other women, attain it?

Śrīla Bhaktivinoda Ṭhākura explains: In the rāsa dance Kṛṣṇa placed His arms upon the gopīs' shoulders and granted a grace impossible to describe. Lakṣmī did not experience that mercy; how could any other goddess attain such opulence of grace?

ORIGINAL

Sanskrit and Bengali

Text 24

āsām aho caraṇa-reṇu-juṣām ahaṁ syām
 vṛndāvane kim api gulma-latauṣadhīnām
 yā dustyajam sva-janam ārya-patham ca hitvā
 bhejur mukunda-padavīm śrutibhir vimṛgyām

(Śrīla Bhaktivinoda Ṭhākura)

dustyajya ārya patha svajana chāḍi diyā
 śruti-mṛgya kṛṣṇa-pada bhaje gopī giyā
 āhā vraje gulma-latā vṛkṣa-deha dhari
 gopī-pada-reṇu ki seviba bhakti kari

ENGLISH TRANSLATION

Ah, may I become some shrub, creeper, or herb in Vṛndāvana and receive the dust of these gopīs' feet. They abandoned relatives so difficult to leave and the path approved by respectable society, and worshipped Mukunda's footprints, which even the revealed scriptures seek.

Śrīla Bhaktivinoda Ṭhākura prays: The gopīs abandoned their dearest relatives and the conventional noble path to worship Kṛṣṇa's feet, sought by the Vedas. Ah, if only I could take the body of a bush, vine, or tree in Vraja and devotedly serve the dust of their feet.

ORIGINAL

Sanskrit and Bengali

Text 25

etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vyaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya

(Śrīla Bhaktivinoda Ṭhākura)

bhava-bhīta muni-gaṇa āra deva-gaṇa
yāñhāra caraṇa-vāñchā kare anukṣaṇa
se govinde rūḍha-bhāvāpanna gopī dhanya
kṛṣṇa-rasa āge brahma-janma nahe gaṇya

ENGLISH TRANSLATION

Among all embodied beings on earth, these cowherd women are supreme, for they have attained mature love exclusively for Govinda, the Self of all. Fearful of worldly existence, sages and even we gods long for that love. Of what value are births as Brahmā to one who tastes the nectar of Ananta's narrations?

Śrīla Bhaktivinoda Ṭhākura explains: Sages afraid of becoming and the gods continually desire Govinda's feet. Blessed are the gopīs, whose bhāva for that Govinda has fully ripened. Before Kṛṣṇa's rasa, birth as Brahmā has no value.

ORIGINAL

Sanskrit and Bengali

Text 26

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
 lāvaṇya-sāram asamordhvam ananya-siddham
 dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
 ekānta-dhāma yaśasaḥ śriya aiśvarasya

(Śrīla Bhaktivinoda Ṭhākura)
 yaśaḥ śrī aiśvarya dhāma durlabha ekānta
 atīva lāvaṇya-sāra svataḥ-siddha kānta
 ki tapa karila gopī yāhe anukṣaṇa
 nayanete śyāma-rasa kare āsvādana

ENGLISH TRANSLATION

What austerity did the gopīs perform that they may constantly drink with their eyes His form, the essence of beauty, without equal or superior, perfected by itself alone, ever-new at every moment, exceedingly difficult to attain, and the exclusive abode of fame, loveliness, and majesty?

Śrīla Bhaktivinoda Ṭhākura asks: His form is the inaccessible, exclusive dwelling of fame, beauty, and opulence, the self-perfect beloved who is the incomparable essence of loveliness. What austerity did the gopīs perform that at every moment their eyes may taste Śyāma's rasa?

ORIGINAL

Sanskrit and Bengali

Text 27

sāyaṁ rādhā sva-sakhyā nija-ramaṇa-kṛte preṣitāneka-bhojyām
 sakhyānīteśa-śeṣāśana-mudita-hṛdaṁ tām ca taṁ ca vrajendum
 susnātaṁ ramya-veśaṁ gṛham-anu-jananī-lālitaṁ prāpta-goṣṭhaṁ
 nirvyūḍhosrāli-dohaṁ sva-gṛham anu punar bhuktavantam smarāmi

(Śrīla Bhaktivinoda Ṭhākura)

śrī-rādhikā sāyaṁ, kāle kṛṣṇa lāgi pāṭhāile
 sakhī-haste vividha miṣṭāṇna
 kṛṣṇa-bhukta śeṣa āni, sakhī dila sukha māni
 pāñā rādhā haila prasanna
 snāta ramya-veśa dhari, yaśodā lālita hari
 sakhā-saha go-dohana kare
 nānā-vidha pakva anna, pāñā haila parasanna
 smari āmi parama ādare

 iti śrī-bhajana-rahasya ṣaṣṭha-yama-sādhanaṁ

ENGLISH TRANSLATION

In the evening I remember Śrī Rādhā sending many foods for Her beloved through Her sakhī, then rejoicing at heart when the sakhī brings back the remnants He has eaten. I also remember the moon of Vraja, bathed and beautifully dressed, affectionately tended by His mother after returning to the cowherd settlement, milking the many cows with His friends, and then eating again at home.

Śrīla Bhaktivinoda Ṭhākura explains: In the evening Śrī Rādhikā sends many sweets to Kṛṣṇa through a sakhī. The sakhī returns with Kṛṣṇa's remnants and Rādhā receives them in delight. Hari bathes, dresses beautifully, and is affectionately tended by Yaśodā. With His friends He milks the cows, then receives many cooked foods and becomes pleased. I remember this with the greatest reverence.

Thus ends the practice for the sixth period in Śrī Bhajana-rahasya.

প্রদোষকালীন ভজন - প্রেম-বিপ্রলম্ব

Pradoṣa-kālīya-bhajana - Prema-vipralambha

Source coverage: 106–121

ORIGINAL

Sanskrit and Bengali

Text 1

yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me

(Śrīla Kṛṣṇa Dāsa Kavirāja)

udvege divasa nā yāya kṣaṇa haila yuga-sama
varṣāra megha-prāya aśru variṣe nayana
govinda-virahe śūnya haila tribhuvana
tuṣānale poḍe yena nā yāya jīvana

ENGLISH TRANSLATION

In separation from Govinda, a single moment appears to me like an age, my eyes pour rain, and the entire world seems empty.

Śrīla Kṛṣṇadāsa Kavirāja explains: In anxious separation a day will not pass; each moment becomes an age. The eyes rain tears like monsoon clouds, and without Govinda all three worlds are void. Life burns like chaff in a smoldering fire, yet it will not depart.

ORIGINAL

Sanskrit and Bengali

Text 2

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
 dāmodarādhara-sudhām api gopikānām
 bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
 hṛṣyat-tvaco 'śru mumucus taravo yathāyāḥ

(Śrīla Bhaktivinoda Ṭhākura)

ohe sakhi kibā tapa kaila kṛṣṇa veṇu
 gopī-prāpya mukhāmṛta piye punaḥ punaḥ
 avaśeṣa-jala taru aśru-chale
 sādhu-putra-prāptye yena pitṛ-aśru gale

ENGLISH TRANSLATION

O gopīs, what auspicious act did this flute perform? It drinks by itself the nectar of Dāmodara's lips that rightfully belongs to us, leaving only a trace. The rivers thrill so that lotuses bloom upon them, while the trees shed tears of joy like elders delighted at a worthy son.

Śrīla Bhaktivinoda Ṭhākura explains: O sakhī, what austerity did Kṛṣṇa's flute perform? Again and again it drinks the nectar of His mouth, meant for the gopīs. The rivers receive only the remnant; the trees shed tears as a father weeps when his virtuous son attains success.

ORIGINAL

Sanskrit and Bengali

Text 3

dhanyāḥ sma mūḍha-matayo 'pi hariṇya etā
 yā nanda-nandanam upātta-vicitra-veśam
 ākarṇya veṇu-raṇitaṁ saha-kṛṣṇasārāḥ
 pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ

(Śrīla Bhaktivinoda Ṭhākura)

kṛṣṇa-citra-veśa svīya cakṣete heriyā
 tāñhāra vāṁśarī dhvani karṇete śuniyā
 pūjāra vidhāna kaila praṇaya nayane
 kṛṣṇa-sāra saha āja dhanya mṛgī-gaṇe

ENGLISH TRANSLATION

Blessed indeed are these foolish deer. With their mates, they hear the sound of the flute and behold Nanda's son in His wondrous dress, then worship Him with offerings fashioned from their loving glances.

Śrīla Bhaktivinoda Ṭhākura explains: Seeing Kṛṣṇa's astonishing dress with their own eyes and hearing the song of His flute, the does worship Him with eyes filled with love. Together with the black deer, the female deer are blessed today.

ORIGINAL

Sanskrit and Bengali

Text 4

nadyas tadā tad upadhārya mukunda-gītam
 āvarta-lakṣita-manobhava-bhagna-vegāḥ
 āliṅgana-sthagitam ūrmi-bhujair murārer
 grhṇanti pāda-yugalaṁ kamalopahārāḥ

(Śrīla Bhaktivinoda Ṭhākura)
 āhā nadī kṛṣṇa-gīta śravaṇa kariyā
 sroto-vega phirāila mohita haiyā
 ūrmi-chale kṛṣṇa-pada āliṅgana kaila
 o pada-yugale padma upahāra dila

ENGLISH TRANSLATION

When the rivers hear Mukunda's song, the currents of desire revealed by their whirlpools break their onward flow. With the arms of their waves they embrace Murāri's two feet, hold them still, and offer lotuses.

Śrīla Bhaktivinoda Ṭhākura explains: Ah, hearing Kṛṣṇa's song, the rivers become enchanted and turn back their rapid currents. Under cover of their waves they embrace His feet and offer lotuses to them.

ORIGINAL

Sanskrit and Bengali

Text 5

hantāyam adrir abalā haridāsa-varyo
 yad rāma-kṛṣṇa-caraṇa-paraśa-pramodaḥ
 mānaṁ tanoti saha-go-gaṇayos tayor yat
 pānīya-sūyavasa-kandara-kanda-mūlaiḥ

(Śrīla Bhaktivinoda Ṭhākura)

hari-dāsa-varya ei giri govardhana
 rāma-kṛṣṇa-pada-sparśe sukhe acetana
 sakhā dhenu saha kṛṣṇe ātithya karila
 pānīya kandara kanda mūla nivedila

ENGLISH TRANSLATION

O gentle girls, this mountain is surely the best servant of Hari. Thrilled by the touch of Rāma's and Kṛṣṇa's feet, Govardhana honors Them together with Their cowherd friends and cows by providing water, tender grass, caves, fruits, roots, and edible bulbs.

Śrīla Bhaktivinoda Ṭhākura explains: Govardhana is the greatest of Hari's servants, overwhelmed with joy at the touch of Rāma's and Kṛṣṇa's feet. He welcomes Kṛṣṇa, His friends, and the cows with water, caves, fruits, roots, and nourishing bulbs.

ORIGINAL

Sanskrit and Bengali

Text 6

gā-gopakair anuvanaṁ nayator udāra-
 veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ
 aspandanam gatimatām pulakas tarūṇām
 niryoga-pāśa-kṛta-lakṣaṇayor vicitram

(Śrīla Bhaktivinoda Ṭhākura)
 sakhā dhenu saṅge kṛṣṇa udāra svabhāva
 muralīra gāne sabe deya sakhya-bhāva
 jaṅgame karila spanda-hīna taru-gaṇe
 pulakita kaila aho vicitra lakṣaṇe
 hena kṛṣṇa nā pāiyā prāṇa pheṭe yāya
 kabe sakhi vidhi kṛṣṇa dibena āmāya

ENGLISH TRANSLATION

O sakhīs, as Kṛṣṇa and Balarāma lead the cows and cowherd boys from forest to forest, the generous, melodious notes of Their flutes extend friendship to every embodied being. How wonderful: moving creatures become motionless, while trees thrill with horripilation, showing marks like the ropes that bind the cows.

Śrīla Bhaktivinoda Ṭhākura explains: Accompanied by His friends and cows, generous Kṛṣṇa gives everyone the mood of friendship through the flute's song. He makes moving beings stand still and causes the trees to thrill. Unable to attain such a Kṛṣṇa, my heart is breaking. O sakhī, when will providence give Him to me?

ORIGINAL

Sanskrit and Bengali

Text 7

ayi dīna-dayārdra-nātha he
 mathurā-nātha kadāvalokyase
 hṛdayaṁ tvad-aloka-kātaraṁ
 dayita bhrāmyati kiṁ karomy aham

(Śrīla Bhaktivinoda Ṭhākura)
 he dīna dayārdra nātha, he kṛṣṇa mathurā-nātha
 kabe punaḥ yābe daraśana
 nā dekhi se cāṇḍa-mukha, vyathita hṛdaye duḥkha
 he dayita ki kari ekhana

ENGLISH TRANSLATION

O Lord whose heart melts for the fallen, O Lord of Mathurā, when shall I see You? My heart wanders in anguish because it cannot behold You. Beloved, what am I to do?

Śrīla Bhaktivinoda Ṭhākura prays: O tender-hearted Lord of the lowly, O Kṛṣṇa, Lord of Mathurā, when will You again grant Your sight? Unable to see that moonlike face, my afflicted heart suffers. O beloved, what shall I do now?

ORIGINAL

Sanskrit and Bengali

Text 8

aho vidhātas tava na kvacid dayā
 saṁyojya maitryā praṇayena dehinaḥ
 tāmś cākṛtārthān viyunaṅkṣy apārthakam
 vikrīḍitaṁ te'rbhaka-ceṣṭitaṁ yathā

(Śrīla Bhaktivinoda Ṭhākura)

vidhātaḥ he!
 nāhi dayā kichu-i tomāra
 maitra-bhāve praṇayete, dehī dehī saṁyogete
 kena eta kaile avicāra
 akṛtārtha avasthāya, viyoga karile hāya
 bālakera ceṣṭā e vyāpāra

ENGLISH TRANSLATION

Alas, Creator, You have no mercy anywhere. Through friendship and love You unite embodied beings, but before their purpose is fulfilled You separate them without reason. Your play resembles the careless activity of a child.

Śrīla Bhaktivinoda Ṭhākura laments: O Creator, You possess no mercy at all. Why did You act so thoughtlessly, joining one embodied being to another in friendship and love, only to separate them before their longing was fulfilled? This affair is the play of a child.

ORIGINAL

Sanskrit and Bengali

Text 9

yasyānurāga-lalita-smita-valgu-mantra-
 līlāvaloka-parirambhaṇa-rāsa-goṣṭhām
 nītāḥ sma naḥ kṣaṇam iva kṣaṇadā vinā taṁ
 gopyaḥ kathaṁ nv atitarema tamo durantam

(Śrīla Bhaktivinoda Ṭhākura)
 anurāga vilokita, valgu mantra sulalita
 smita āliṅgana rāsa-sthale
 brahma-rātra kṣaṇe gela, tabu tṛpti nā hila
 ebe kṛṣṇa-viraha ghaṭila
 gopīra emana dina kemane yāibe
 duḥkhera sāgare ḍube prāṇa hārāibe

ENGLISH TRANSLATION

Through His loving glances, gentle and enchanting words, playful smiles, embraces, and rāsa gatherings, entire nights passed for us like a single moment. O gopīs, now without Him, how shall we cross this boundless darkness?

Śrīla Bhaktivinoda Ṭhākura explains: Loving glances, lovely words, sweet smiles, embraces, and the rāsa ground made a night of Brahmā pass in one moment, yet satisfaction never came. Now separation from Kṛṣṇa has befallen us. How will the gopīs pass such days? They will drown and lose their lives in the ocean of sorrow.

ORIGINAL

Sanskrit and Bengali

Text 10

yadā yāto gopī-hṛdaya-madano nanda-sadanān
 mukundo gāndinyās tanayam anuvindan madhu-purīm
 tadāmāṅkṣīc cintā-sariti ghana-ghūrṇā-paricayair
 agādhāyām bādhā-maya-payasi rādhā virahiṇī

(Śrīla Bhaktivinoda Ṭhākura)

gopikā hṛdaya hari ,vraja chāḍi madhu-purī
 akrūra sahita yabe gelā
 tabe rādhā-virahiṇī, ghana-ghūrṇa-taraṅgiṇī
 cintā-jale agādhe paḍilā

ENGLISH TRANSLATION

When Mukunda, the enchanter of the gopīs' hearts, followed Gāndinī's son from Nanda's home to Mathurā, Rādhā in separation sank into the fathomless, obstructing waters of the river of anxiety, amid dense and violent whirlpools.

Śrīla Bhaktivinoda Ṭhākura explains: When the thief of the gopīs' hearts left Vraja for Mathurā with Akrūra, separated Rādhā fell into the bottomless waters of anxiety, filled with thick, swirling waves.

ORIGINAL

Sanskrit and Bengali

Text 11

cintā prajāgarodvegau tānavam malināṅgatā
 pralāpo vyādhir unmādo moho mṛtyur daśā daśa

(Śrīla Bhaktivinoda Ṭhākura)

jāgara udvega cintā, tānavāṅga-malinatā
 pralāpa unmāda āra vyādhi
 moha mṛtyu daśā daśa, tāhe rādhā suvivaśa
 pāila duḥkha-kulera avadhi

ENGLISH TRANSLATION

The ten conditions of separation are anxious thought, sleeplessness, agitation, emaciation, discoloration of the body, incoherent speech, illness, madness, delusion, and death.

Śrīla Bhaktivinoda Ṭhākura explains: Sleeplessness, agitation, anxiety, wasting and pallor, delirious speech, madness and illness, delusion, and death are the ten stages. Overpowered by them, Rādhā reached the furthest limit of sorrow.

ORIGINAL

Sanskrit and Bengali

Text 12

prema-ccheda-rujo'vagacchatī harir nāyaṁ na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ
anyo veda na cānya-duḥkham akhilaṁ no jīvanam vāśravam
dvi-trāṇy eva dināni yauvanam idaṁ hā-hā vidhe kā gatiḥ

(Śrīla Bhaktivinoda Ṭhākura)

sakhī bale dhairya dhara, āsibe nāgara-vara
vyākula haile kibā phala
rādhā bale ohe sakhi, patha āra nāhi lakhi
prema-ccheda roga ye bāḍila
latā vāncāite hari, nā āsila madhu-purī
prema nā bujhila sthānāsthāna
niṭhura kānura preme, paḍe gelām mahā-bhrame
madana tāhāte hāne bāṇa
duḥkha nā bujhila sakhi, jīvana cañcala lakhi
tāte e yauvana-śobhā yāya
āra ki nāgara-maṇi, e vraje āsibe dhani
hā hā vidhi ki habe upāya

ENGLISH TRANSLATION

Hari does not understand the wound caused by the severing of prema, nor does prema itself know what place is proper or improper. The god of love does not know how weak we are. No one understands the whole of another's pain, and life is restless and fleeting. Youth lasts only two or three days. Alas, Creator, what destination remains?

Śrīla Bhaktivinoda Ṭhākura presents the exchange: A sakhī says, "Be patient. The best of lovers will return; what is gained by such anguish?" Rādhā replies, "O sakhī, I can no longer see a path before me; the sickness born from broken prema has grown. Hari did not come from Mathurā to preserve this tender creeper, and prema itself did not know where it could fittingly dwell. Falling into the grave delusion of love for pitiless Kānu, I am struck again by the arrows of Madana. No one understands another's sorrow, life is unsteady, and the beauty of youth is passing. O fortunate one, will that jewel among lovers ever return to Vraja? Alas, Creator, what remedy can there be?"

ORIGINAL

Sanskrit and Bengali

Text 13

kim iha kṛṇumaḥ kasya brūmaḥ kṛtaṁ kṛtaṁ āśayā
kathayata kathāṁ anyāṁ dhanyāṁ aho hṛdaye-śayaḥ
madhura-madhura-smerākāre mano-nayanotsave
kṛpaṇa-kṛpaṇā kṛṣṇe tṛṣṇā ciraṁ bata lambate

(Śrīla Bhaktivinoda Ṭhākura)
ebe bala ki kariba, kāre duḥkha jānāiba
deha dhari kṛṣṇere āśāya
kaha anya kathā dhanya, yāte citta su-prasanna
sakhi tāhā nā haibe upāya
kṛṣṇa hṛde śuye āche, mṛdu madhu hāsiteche
mano-nayanera mahotsava
kṛṣṇa lakhibāra āśā, mane kaila cira vāsā
se āśā kṛpaṇā asambhava

ENGLISH TRANSLATION

What can we do here, and to whom can we speak? What has been done by hope is done. Tell some other blessed story. Alas, He lies within the heart: sweet, sweeter still, smiling, a festival for mind and eyes. Yet the poor, helpless thirst for Kṛṣṇa has hung there for so long.

Śrīla Bhaktivinoda Ṭhākura explains: Tell me now, what shall I do, and to whom shall I reveal my sorrow? I keep this body only in hope of Kṛṣṇa. Speak some other blessed subject that might make the heart peaceful, O sakhī, though even that will provide no remedy. Kṛṣṇa lies within the heart, smiling gently and sweetly, a great festival for mind and eyes. The hope of seeing Him has taken up permanent residence within me, yet that impoverished hope seems impossible to fulfill.

ORIGINAL

Sanskrit and Bengali

Text 14

amūṇy adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa
anātha-bandho karuṇaika-sindho
hā hanta hā hanta katham nayāmi

(Śrīla Bhaktivinoda Ṭhākura)
nā heriye tava mukha, hṛdaye dāruṇa duḥkha
dīna-bandho karuṇā-sāgara
e adhanya divā-niśi, kemane kāṭābe dāsī
upāya balaha ataḥpara

ENGLISH TRANSLATION

O Hari, friend of the shelterless and sole ocean of compassion, without the sight of You these days are empty and unfortunate. Alas, alas, how shall I pass them?

Śrīla Bhaktivinoda Ṭhākura prays: Without seeing Your face, terrible sorrow fills my heart. O friend of the lowly, ocean of mercy, how will this maidservant pass these fruitless days and nights? Tell me what remedy remains.

ORIGINAL

Sanskrit and Bengali

Text 15

he deva he dayita he bhuvanaika-bandho
 he kṛṣṇa he capala he karuṇaika-sindho
 he nātha he ramaṇa he nayanābhirāma
 hā hā kadā nu bhavitāsi padam̐ dṛśor me

(Śrīla Bhaktivinoda Ṭhākura)

he deva he prāṇa-priya eka-matra bandhu iha
 he kṛṣṇa capala kṛpā-sindhu
 he nātha ramaṇa mama nayanera priyatama
 kabe dekhā dibe prāṇa bandhu

ENGLISH TRANSLATION

O divine Lord, O beloved, O sole friend of the world! O Kṛṣṇa, O restless one, O only ocean of compassion! O Nātha, O lover, O delight of my eyes! Alas, when will You again stand within my sight?

Śrīla Bhaktivinoda Ṭhākura cries: O Lord, O beloved of my life and only friend here, O Kṛṣṇa, restless ocean of grace, O my Nātha and lover, dearest to my eyes, when will You show Yourself again, friend of my life?

ORIGINAL

Sanskrit and Bengali

Text 16

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu
 mādhuryam eva nu mano-nayanāmṛtaṁ nu
 veṇī-mṛjo nu mama jīvita-vallabho nu
 bālo'yam abhyudayate mama locanāya

(Śrīla Bhaktivinoda Ṭhākura)
 svayaṁ kandarpa e ki, madhura maṇḍala nā ki
 mādhurya āpani mūrtimān
 mano-nayanera madhu, dūra hate āila baṇḍhu
 jīvana-vallabha vraja-prāṇa
 āmāra nayana āge, āila kṛṣṇa anurāge
 dehe mora āila jīvana
 saba duḥkha dūre gela, prāṇa mora yuḍāila
 dekha sakhi pāinu hārā dhana

ENGLISH TRANSLATION

Is this Love's god himself, a circle of sweet radiance, sweetness embodied, nectar for mind and eyes, the one who loosens my braid, or the beloved of my life? This youthful boy now rises before my eyes.

Śrīla Bhaktivinoda Ṭhākura exclaims: Is this Kandarpa himself, a sphere of sweetness, or sweetness made visible? The honey of mind and eyes, my distant friend, the beloved of my life and very life of Vraja, Kṛṣṇa has appeared before my eyes in love, and life has returned to my body. All sorrow has fled, my heart is cooled, and, O sakhī, I have recovered my lost treasure.

ORIGINAL

Sanskrit and Bengali

Text 17

tāsām āvirabhūc chauriḥ smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī sākṣān manmatha-manmathaḥ

(Śrīla Bhaktivinoda Ṭhākura)

gopīra sammukhe hari, dāṇḍāila veṇu dhari
smayamāna mukhāmbuja śobhā
vanamālī pītāmbara, manmatha manohara
rādhikāra deha mano-lobhā

ENGLISH TRANSLATION

Śauri then appeared among the gopīs, His lotus face smiling, wearing yellow cloth and a flower garland, the enchanter of the god of love himself.

Śrīla Bhaktivinoda Ṭhākura explains: Holding His flute, Hari stood before the gopīs, the beauty of His smiling lotus face revealed. Wearing a forest garland and yellow garments, He charms even Manmatha and captivates Rādhikā's body and mind.

ORIGINAL

Sanskrit and Bengali

Text 18

cirād āśā-mātram tvayi viracayantaḥ sthira-dhiyo
 vidadhyur ye vāsam madhurima-gabhīre madhupure
 dadhānaḥ kaiśore vayasi sakhitām gokula-pate
 prapadyethās teṣām paricayam avaśyam nayanayoḥ

(Śrīla Bhaktivinoda Ṭhākura)

gabhīra mādhyura-maya, sei vraja-dhāma haya
 tathā yata sthira-buddhi jana
 cira āśā hṛde dhari, tomāra darśane hari
 vasiyāche se saba sajjana
 tomāra kaiśora līlā, hṛdaye varaṇa kailā
 ebe se sabāre kṛpā kari
 nayana-gocara haiyā, līlā kara tathā giyā
 ei-mātra nivedana kari

ENGLISH TRANSLATION

O Lord of Gokula, for a long time steadfast souls have lived in sweet and profound Vraja with no hope but You. Holding friendship with You in Your adolescent age within their hearts, they await Your sight. Please appear before their eyes and surely acknowledge them.

Śrīla Bhaktivinoda Ṭhākura explains: Vraja-dhāma is filled with deep sweetness. There, steadfast saintly persons have long waited with the single hope of seeing You, O Hari. They have embraced Your youthful līlā within their hearts. Now show them mercy, become visible to their eyes, and perform Your pastimes there: this alone is my petition.

ORIGINAL

Sanskrit and Bengali

Text 19

yā te līlā-rasa-parimalodgāri-vanyāparītā
 dhanyā kṣauṇī vilasati vṛtā māthurī mādthurībhiḥ
 tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ
 saṁvītas tvaṁ kalaya vadanollāsi-veṇur vihāram

(Śrīla Bhaktivinoda Ṭhākura)
 mathurā-maṇḍala mājhe, mādthurī maṇḍita sāje
 dhanya dhanya vṛndāvana bhūmi
 tāhe tava nitya līlā, parimala prakāśilā
 acintya-śaktite kṛṣṇa tumi
 gopī-bhāve mugdha yata, tomāra śṛṅgāra rata
 āmā ādi praṇayī-nicaya
 āmā sabe laye punaḥ, krīḍā kara anukṣaṇa
 vaṁśī-vādyā vrajendra-tanaya

ENGLISH TRANSLATION

Within Mathurā's circle shines the blessed land of Vraja, surrounded by floods that release the fragrance of Your līlā-rasa and enriched by every Mathurā sweetness. There, encircled by us whose hearts are enchanted by the restless mood of the cowherd girls, play with the flute smiling upon Your lips.

Śrīla Bhaktivinoda Ṭhākura explains: In Mathurā-maṇḍala, adorned by all sweetness, lies the blessed land of Vṛndāvana. By Your inconceivable potency, O Kṛṣṇa, You manifest there the fragrance of Your eternal līlā. Take us and the other lovers absorbed in gopī-bhāva and intent upon Your romantic service; play there with us at every moment, O son of Vrajendra, sounding Your flute.

ORIGINAL

Sanskrit and Bengali

Text 21

gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭam
yat-prekṣaṇe dr̥ṣiṣu pakṣma-kṛtam śapanti
dṛgbhir hṛdī-kṛtam alam parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam

(Śrīla Bhaktivinoda Ṭhākura)
cira-dina kṛṣṇa āśe, chila gopī vrajāvāse
kurukṣetre prāṇa-nāthe pāiyā
animesha-netra-dvāre, āni kṛṣṇe premādhāre
hṛde ālīṅgila mugdha haiyā
āhā se amiya bhāva, anya jane asambhava
svakīya kāntāya sudurlabha
gopī vinā ei prema, yena viśodhita hema
lakṣmī-gaṇe cira asambhava

ENGLISH TRANSLATION

After a long time the gopīs regained the Kṛṣṇa they had desired. Because His sight had made them curse the maker of eyelids, they drew Him through their unblinking eyes into their hearts and fully embraced Him there. They attained a state difficult even for those joined to Him eternally.

Śrīla Bhaktivinoda Ṭhākura explains: The gopīs had waited for Kṛṣṇa in Vraja for a very long time. Finding the Lord of their lives at Kurukṣetra, they drew Him through the door of unblinking eyes into the dwelling of prema and embraced Him within the heart in enchantment. Ah, that nectarean bhāva is impossible for others and exceedingly rare even for His wedded queens. This purified-gold prema belongs to the gopīs alone and remains forever impossible even for the Lakṣmīs.

ORIGINAL

Sanskrit and Bengali

Text 21

āhuś ca te nalina-nābha padāravindaṁ
 yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
 saṁsāra-kūpa-patitottaraṇāvalambam
 gehaṁ juṣāṁ api manasy udiyāt sadā naḥ

(Śrīla Bhaktivinoda Ṭhākura)

kṛṣṇa he!

agādha bodha sampanna, yogeśvara gaṇa dhanya
 tava pada karun cintana
 saṁsāra patita jana, dharu tava śrī-caraṇa
 kūpa haite uddhāra kāraṇa
 āmi vraja-gopa-nārī, nahi yogī na saṁsārī
 tomā lañā āmāra saṁsāra
 mama mana vṛndāvana, rākhi tathā o caraṇa
 ei vāñchā purāo āmāra

ENGLISH TRANSLATION

They said: O lotus-naveled Lord, great masters of yoga endowed with fathomless understanding meditate upon Your lotus feet within their hearts, and the fallen cling to them to climb out of the well of worldly existence. Although we remain householders, may those feet always rise within our minds.

Śrīla Bhaktivinoda Ṭhākura prays: O Kṛṣṇa, fortunate yogic masters of profound realization contemplate Your feet. Fallen souls grasp those feet as the means of rescue from the worldly well. But we are the cowherd women of Vraja, neither yogīs nor worldly householders; our entire household is centered upon You. My mind is Vṛndāvana. Keep Your feet there and fulfill this desire of mine.

ORIGINAL

Sanskrit and Bengali

Text 22

bhagavāms tās tathā-bhūtā vivikta upasaṅgataḥ
 āśliṣyānāmayam prṣṭvā prahasann idam abravīt

(Śrīla Bhaktivinoda Ṭhākura)
 vivikte laiṣā gopī āliṅgiyā
 preme marma kathā kaya
 kṛṣṇa gopī prīti mahiṣīra tati
 dekhiyā āścarya haya

ENGLISH TRANSLATION

Bhagavān approached the gopīs privately in that condition. Embracing them and asking about their welfare, He smiled and spoke.

Śrīla Bhaktivinoda Ṭhākura explains: Taking the gopīs into seclusion, Kṛṣṇa embraced them and spoke of the innermost truths of prema. Seeing the love between Kṛṣṇa and the gopīs, the ranks of queens were filled with wonder.

ORIGINAL

Sanskrit and Bengali

Text 23

mayi bhaktir hi bhūtānām amṛtatvāya kalpate
 diṣṭyā yad āsīn mat-sneho bhavatīnām mad-āpanaḥ

(Śrīla Bhaktivinoda Ṭhākura)
 āmāte ye prema-bhakti parama amṛta
 tava snehe niravadhi tava dāsye rata

ENGLISH TRANSLATION

Devotion to Me enables living beings to attain immortality. By great fortune, your love for Me is such that it brings you to Me.

Śrīla Bhaktivinoda Ṭhākura explains: Prema-bhakti directed toward Me is supreme nectar. Through your affection, you remain ceaselessly engaged in My service.

ORIGINAL

Sanskrit and Bengali

Text 24

rādhām sālī-gaṇām asita-sita-niśāyogya-veśām pradoṣe
 dūtyā vṛndopadeśād abhisṛta-yamunā-tīra-kalpāga-kuñjām
 kṛṣṇam gopaiḥ sabhāyām vihita-guṇi-kalālōkanam snigdha-mātrā
 yatnād ānīya saṁśāyitam atha nibhṛtam prāpta-kuñjam smarāmi

(Śrīla Bhaktivinoda Ṭhākura)

rādhā vṛndā upadeśe, yamunopakūla-deśe
 sāṅketika kuñje abhisare
 sitāsita niśā-yogya, dhari veśa kṛṣṇa-bhogya
 sakhī saṅge sānanda antare
 gopa-sabhā mājhe hari, nānā-guṇa-kalā heri
 māṭṭṛ-yatne karila śayana
 rādhā-saṅga sañāriyā, nibhṛte bāhira haiyā
 prāpta-kuñja kariye smaraṇa
 iti śrī-bhajana-rahasya saptama-yama-sādhanaṁ

ENGLISH TRANSLATION

At nightfall I remember Rādhā, dressed appropriately for a moonlit or moonless night, setting forth with Her companions on Vṛndā's instruction and through a messenger reaching the appointed wish-fulfilling-tree bower on the Yamunā's bank. I remember Kṛṣṇa in the cowherds' assembly, watching displays of many skills and virtues, then carefully put to bed by His affectionate mother. Afterward He quietly slips outside, longing for Rādhā's company, and reaches the kuñja.

Śrīla Bhaktivinoda Ṭhākura explains: On Vṛndā's instruction, Rādhā goes to the appointed kuñja beside the Yamunā, dressing in a way suitable for the bright or dark night and traveling joyfully with Her sakhīs. Hari sits in the cowherd assembly and watches many displays of talent. His mother carefully puts Him to bed, but, remembering His meeting with Rādhā, He secretly leaves and reaches the bower. I remember this.

Thus ends the practice for the seventh period in Śrī Bhajana-rahasya.

রাত্রিলীলা - প্রেম-সন্তোগ

Rātra-līlā - Prema-bhajana in Union

Source coverage: 122–138

ORIGINAL

Sanskrit and Bengali

Text 1

āśliṣya vā pāda-ratām pinaṣṭu mām
 adarśanān marma-hatām karotu vā
 yathā tathā vā vidadhātu lampaṭo
 mat-prāṇa-nāthas tu sa eva nāparaḥ

(Śrīla Kṛṣṇa Dāsa Kavirāja)
 āmi kṛṣṇa-pada-dāsī, teñho rasa-sukha-rāśi
 āliṅgiyā kare ātma-sātha
 kimvā nā deya daraśana, na jāne mora prāṇa-mana
 tabu teñho mora prāṇa-nātha

ENGLISH TRANSLATION

Let that libertine embrace me, who am devoted to His feet, or crush me; let Him break my heart by remaining unseen; let Him act in any way He pleases. He alone is the Lord of my life, and no one else.

Śrīla Kṛṣṇadāsa Kavirāja explains: I am the maidservant at Kṛṣṇa's feet, and He is the treasury of rasa and happiness. He may embrace me and make me His own, or He may refuse to show Himself without regard for my life and mind. Even so, He alone is the Lord of my life.

ORIGINAL

Sanskrit and Bengali

Text 2

martyo yadā tyakta-samasta-karmā
 niveditātmā vicikīrṣito me
 tadāmṛtatvaṁ pratipadyamāno
 mayātmā-bhūyāya ca kalpate vai
 .

(Śrīla Bhaktivinoda Ṭhākura)
 sarva-karma teyāgiyā, more ātmā nivediyā
 yei kare āmāra sevana
 amṛtatva dharma pāiyā, līlā madhye praveśiyā
 āmā saha karaye ramaṇa

ENGLISH TRANSLATION

When a mortal abandons every separate activity, offers himself to Me, and desires to act only for Me, he attains immortality and becomes fit to share My own spiritual nature.

Śrīla Bhaktivinoda Ṭhākura explains: One who renounces all independent work, offers the self to Me, and serves Me attains the nature of immortality, enters My līlā, and delights together with Me.

ORIGINAL

Sanskrit and Bengali

Text 3

na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
 vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu
 śacī-sūnuṁ nandīśvara-pati-sutatve guru-varam
 mukunda-preṣṭhatve smara param ajasram nanu manah

(Śrīla Bhaktivinoda Ṭhākura)
 śruti-ukta dharmādharmā, vidhi-ṣedha karmākarma
 chāḍi bhaja rādhā-kṛṣṇa-pada
 gaurāṅge śrī-kṛṣṇa-jāna, guru kṛṣṇa-preṣṭha māna
 ei bhāva tomāra sampada

ENGLISH TRANSLATION

Steadfastness is taught here: O mind, do not independently pursue either religious or irreligious acts described by the Vedas. Here in Vraja, render abundant service to Rādhā and Kṛṣṇa. Always remember Śacī's son as Nanda's son Himself, and remember the excellent guru as Mukunda's dearest devotee.

Śrīla Bhaktivinoda Ṭhākura explains: Leave aside the Vedic divisions of dharma and adharma, injunction and prohibition, action and inaction, and worship Rādhā's and Kṛṣṇa's feet. Know Gaurāṅga to be Śrī Kṛṣṇa and regard the guru as Kṛṣṇa's beloved. Let this mood be your true wealth.

ORIGINAL

Sanskrit and Bengali

Text 4

na premā śravaṇādi-bhaktir api vā yogo'thavā vaiṣṇavo
jñānaṁ vā śubha-karma vā kiyad aho saj-jātir apy asti vā
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām

(Śrīla Bhaktivinoda Ṭhākura)

śravaṇādi-bhakti prema-bhakti-yoga-hīna
jñāna-yoga-karma-hīna saj-janma-vihīna
kāṅgālera nātha tumi rādhā-prāṇa-dhana
tomāra pade dṛḍha āśāya vyākulita mana

ENGLISH TRANSLATION

I have neither prema, devotion expressed through hearing and the other practices, Vaiṣṇava yoga, spiritual knowledge, auspicious deeds, nor even noble birth. Although I am thus destitute and You are the savior of the most fallen, O beloved of the gopīs, my hope in You has grown roots that cannot be cut, and alas, that very hope torments me.

Śrīla Bhaktivinoda Ṭhākura prays: I lack devotion beginning with hearing, prema-bhakti-yoga, the paths of knowledge and work, and even a virtuous birth. Yet You are the Lord of the impoverished and the treasure of Rādhā's life. My mind is restless with firm hope at Your feet.

ORIGINAL

Sanskrit and Bengali

Text 5

dukūlaṁ vibhrāṇam atha kuca-taṭe kañcuka-paṭam
 prasādam svāminyāḥ sva-karatāla-dattam praṇayataḥ
 sthitām nityam pārśve vividha-paricaryaika-caturām
 kiśorīm ātmānam kim iha sukumārīm nu kalaye

(Śrīla Bhaktivinoda Ṭhākura)
 siddha-dehe gopī āmi śrī-rādhā-kiṅkarī
 rādhā-prasādita vastra kañculikā paḍi
 grhe pati parihari kiśorī vayase
 rādhā-pada sevi kuñje rajanī-divase

ENGLISH TRANSLATION

When shall I conceive of myself here as a delicate adolescent girl, wearing silk and a bodice across my breast lovingly bestowed by my Svāminī's own hand, always standing at Her side and expert only in Her many services?

Śrīla Bhaktivinoda Ṭhākura prays: In my perfected body I am a gopī, the maidservant of Śrī Rādhā, wearing the garments and bodice given as Rādhā's prasāda. Having left the household and husband behind, as an adolescent girl I serve Rādhā's feet in the kuñja by day and night.

ORIGINAL

Sanskrit and Bengali

Text 6

tan-nāma-rūpa-caritādi-sukīrtanānu-
 smṛtyoḥ krameṇa rasanā-manasī niyojya
 tiṣṭhan vraje tad-anurāgi janānugāmī
 kālam nayed akhilam ity upadeśa-sāram

(Śrīla Bhaktivinoda Ṭhākura)
 kṛṣṇa-nāma-rūpa-guṇa-līlā-sukīrtana
 anusmṛti-krame jihvā-manaḥ-saṁyojana
 kuñje vāsa anurāgi-jana-dāsī hañā
 aṣṭa-kāla bhaji līlā majiyā majiyā

ENGLISH TRANSLATION

Engaging the tongue and mind, in due sequence, in excellent chanting and remembrance of Kṛṣṇa's Name, form, qualities, and pastimes, one should reside in Vraja, follow the residents attached to Him, and spend all one's time in this way. This is the essence of instruction.

Śrīla Bhaktivinoda Ṭhākura explains: Join tongue and mind, in order, to beautiful chanting and remembrance of Kṛṣṇa's Name, form, qualities, and līlā. Dwell in the kuñja as a maidservant of those filled with anurāga and worship throughout all eight periods, immersed in His pastimes.

ORIGINAL

Sanskrit and Bengali

Text 7

kṛṣṇaṁ smaran janam cāsyā preṣṭhaṁ nija-samīhitam
tat-tat-kathā-rataś cāsau kuryād vāsaṁ vraje sadā

(Śrīla Bhaktivinoda Ṭhākura)

smari kṛṣṇa nija kṛṣṇa-preṣṭha vraja-jana
kṛṣṇa-kathā-rata vraja-vāsa anukṣaṇa

ENGLISH TRANSLATION

Remember Kṛṣṇa and the beloved resident of Vraja whom you personally aspire to follow. Remain absorbed in narrations of them and always make your dwelling in Vraja.

Śrīla Bhaktivinoda Ṭhākura explains: Remember Kṛṣṇa and your cherished resident of Vraja who is dear to Him. Stay devoted to Kṛṣṇa-kathā and dwell in Vraja at every moment.

ORIGINAL

Sanskrit and Bengali

Text 8

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
 jātānurāgo druta-citta uccaiḥ
 hasaty atho roditi rauti gāyaty
 unmāda-van nṛtyati loka-bāhyaḥ

(Śrīla Bhaktivinoda Ṭhākura)
 ei vrata kṛṣṇa-nāma kīrtana kariyā
 jāta-rāga dravac-citta hāsiyā kāndiyā
 cītkāra kariyā gāi loka-bāhya tyaji
 ei vyavahāre bhāi preme kṛṣṇa bhaji

ENGLISH TRANSLATION

Following this vow and chanting his beloved Lord's Name, the devotee develops anurāga and his heart melts. He laughs, cries, calls out, and sings; oblivious to society, he dances like one possessed.

Śrīla Bhaktivinoda Ṭhākura explains: By chanting Kṛṣṇa's Name under this vow, rāga arises and the heart melts. Laughing, crying, calling aloud, singing, and abandoning awareness of the world, brother, worship Kṛṣṇa through prema in this way.

ORIGINAL

Sanskrit and Bengali

Text 9

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
 te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
 sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
 revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate

(Śrīla Bhaktivinoda Ṭhākura)
 kaumāre bhajinu yāre se ebe vara
 sei ta vasanta-niśi surabhi pravara
 sei nīpa sei āmi saṁyoga tāhāi
 tathāpi se revā taṭa sukha nāhi pāi

ENGLISH TRANSLATION

He who stole my heart in youth is now again my beloved. These are the same spring nights, the same fragrance of newly opened mālatī flowers, and the same full breezes from the kadamba trees. I too am the same. Yet even amid the same acts of love, my heart longs for the bank of the Revā beneath the vetasī tree.

Śrīla Bhaktivinoda Ṭhākura explains: He whom I worshipped in youth is now again my lover. It is the same fragrant spring night, the same nīpa tree, the same I, and the same union. Even so, I do not find the happiness once tasted upon the Revā's bank.

ORIGINAL

Sanskrit and Bengali

Text 10

priyaḥ so'yaṁ kṛṣṇaḥ saḥacari kurukṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya sprhayati

(Śrīla Bhaktivinoda Ṭhākura)

sei kṛṣṇa prāṇa-nātha kurukṣetre pāinu
sei rādhā āmi sei saṅgama lābhinu
tathāpi āmāra mana vaṁśī-dhvani-maya
kalindī-puline sprhā kari atīśaya
vṛndāvana sama līlā līlā nāhi āra
vaikuṇṭhādye ei līlāra nāhi paracāra
vraje sei līlā tāhe viccheda sambhoga
dui-ta paramānanda sadā kara bhoga

ENGLISH TRANSLATION

O sakhi, this is My beloved Kṛṣṇa, met again at Kurukṣetra, and I am that same Rādhā; this reunion brings happiness to Us both. Yet My mind longs for the forest bowers along the Yamunā's bank, where the sweet fifth note of His flute plays within the heart.

Śrīla Bhaktivinoda Ṭhākura explains: I have found that same Kṛṣṇa, Lord of My life, at Kurukṣetra. I am the same Rādhā and have gained that same meeting. Even so, My mind remains filled with the flute's song and deeply longs for the banks of the Kālindī. There is no līlā equal to Vṛndāvana's, nor is such līlā manifest in Vaikuṇṭha or elsewhere. In Vraja, separation and union are both present within that līlā; continually taste the supreme bliss of both.

ORIGINAL

Sanskrit and Bengali

Text 11

te tu sandarśanaṁ jalpaḥ sparśanaṁ vartma-rodhanam
 rāsa-vṛndāvana-kṛīḍā-yamunādy-ambu-kelayaḥ
 nau-khelā līlayā cauryaṁ ghaṭṭaḥ kuñjādi-līnatā
 madhu-pānaṁ vadhū-veśa-dhṛtiḥ kapaṭa-suptatā
 dyūta-kṛīḍā paṭākṛṣṭiś cumbāśleṣau nakhārpaṇam
 bimbādhara-sudhā-pānaḥ samprayogādayo matāḥ

(Śrīla Bhaktivinoda Ṭhākura)

sandarśanaṁ jalpa sparśa vartma-nirodhana
 rāsa vṛndāvana-kṛīḍā-yamunā-khelana
 naukā-khelā puṣpa-curi ghaṭṭaḥ saṅgopana
 madhu-pāna vadhū-veśa kapaṭa-svapana
 dyūta-kṛīḍā vastra ṭānā suraṭa-vyāpara
 bimbādhara-sudhā-pāna sambhoga prakāra

ENGLISH TRANSLATION

The forms of loving union include meeting and seeing one another, intimate conversation, touch, blocking the path, the rāsa dance, sports in Vṛndāvana and the waters of the Yamunā, boat play, playful theft, the toll pastime, hiding in bowers, drinking honey, adopting a bride's dress, feigning sleep, gambling, tugging at garments, kissing and embracing, scratching with nails, drinking the nectar of bimba-red lips, full union, and other pastimes.

Śrīla Bhaktivinoda Ṭhākura lists: meeting, conversation, touch, obstructing the path, rāsa, Vṛndāvana games, water play in the Yamunā, boat pastimes, stealing flowers, toll collection, hiding, honey drinking, bridal disguise, pretended sleep, dice play, pulling clothes, amorous exchanges, drinking the nectar of bimba-like lips, and the many forms of union.

ORIGINAL

Sanskrit and Bengali

Text 12

sphuran-muktā-guñjā-maṇi-sumanasām hāra-racane
 mudendorlekhā me racayatu tathā śikṣaṇa-vidhiṁ
 yathā taiḥ saṁkṣiptair dayita-sarasī-madhya-sadane
 sphuṭam rādhā-kṛṣṇāv ayam api jano bhūṣayati tau

(Śrīla Bhaktivinoda Ṭhākura)

muktā-guñjā-maṇi-puṣpa-hāra-viracane
 indulekhā guru kṛpā labhita yatane
 rādhā-kunḍa-ratna-maya mandire duḥhāre
 bhūṣita kariba āmi sulalita-hāre

ENGLISH TRANSLATION

May joyful Indulekhā train me in the art of fashioning necklaces from gleaming pearls, guñjā berries, jewels, and flowers, so that with ornaments thus prepared this servant may clearly adorn Rādhā and Kṛṣṇa in Their pavilion at the center of Their beloved lake.

Śrīla Bhaktivinoda Ṭhākura prays: By earnest effort I will receive the grace of guru Indulekhā in making necklaces of pearls, guñjā berries, jewels, and flowers. In the jeweled temple at Rādhā-kunḍa, I will adorn the Divine Couple with graceful garlands.

ORIGINAL

Sanskrit and Bengali

Text 13

tava kathāmṛtaṁ tapta-jīvanam kavibhir īḍitaṁ kalmaṣāpaham
 śravaṇa-maṅgalaṁ śrīmad-ātataṁ bhuvi grṇanti ye bhūridā janāḥ

(Śrīla Bhaktivinoda Ṭhākura)

tava kathāmṛta kṛṣṇa jīvanera sukha
 kavi-gaṇa gāya yāte yāya pāpa-duḥkha
 śravaṇa-maṅgala saundarya-pūrita
 sukṛta-janera mukhe nirantara gīta

ENGLISH TRANSLATION

The nectar of Your words revives those scorched by suffering. Celebrated by the wise, it destroys sin, brings auspiciousness when heard, and is filled with spiritual beauty. Those who spread it throughout the world are the most generous benefactors.

Śrīla Bhaktivinoda Ṭhākura explains: O Kṛṣṇa, the nectar of Your words is the happiness of life. The sages sing it, and sin and sorrow depart. Auspicious to hear and filled with beauty, it is sung without cease from the mouths of the virtuous.

ORIGINAL

Sanskrit and Bengali

Text 14

calasi yad vrajāc cārayan paśūn nalina-sundaram nātha te padam
śīlatṛṇāṅkuraiḥ sīdatīti naḥ kalilatām manaḥ kānta gacchati

(Śrīla Bhaktivinoda Ṭhākura)

dhenu laye vraja hate yabe yāo vane
nalina-sundara tava kamala-caraṇe
śīlāṅkure kaṣṭa habe manete vicāri
mahā-duḥkha pāi morā ohe citta-hāri

ENGLISH TRANSLATION

O Nātha, when You leave Vraja by day to herd the animals, we fear that Your feet, more beautiful than lotuses, suffer from stones, grass, and tender shoots. O beloved, our minds become deeply disturbed.

Śrīla Bhaktivinoda Ṭhākura explains: When You take the cows from Vraja into the forest, we imagine Your lotus feet, lovely as lotuses, being hurt by stones and sharp shoots. O thief of our hearts, we suffer profoundly.

ORIGINAL

Sanskrit and Bengali

Text 15

aṭati yad bhavān ahni kānanam
 truṭir yugāyate tvām apaśyatām
 kuṭila-kuntalam śrī-mukham ca te jaḍa udīkṣitām pakṣma-kṛd dṛśām

(Śrīla Bhaktivinoda Ṭhākura)
 pūrvāhne kānane tumi yāo go-cāraṇe
 truṭi yuga-sama haya tava adarśane
 kuṭila kuntala tava śrī-candra-vadana
 darśane nimeṣa-dātā vidhira nindana

ENGLISH TRANSLATION

When You wander the forest during the day, a fraction of a second becomes an age for those who cannot see You. And when we gaze upon Your beautiful face framed by curling locks, the creator of eyelids makes our eyes dull and obstructed.

Śrīla Bhaktivinoda Ṭhākura explains: In the forenoon You go to the forest to graze the cows, and in Your absence one instant becomes an age. When we behold Your moonlike face beneath curling hair, we condemn providence for creating the blink that interrupts our sight.

ORIGINAL

Sanskrit and Bengali

Text 16

yat te sujāta-caraṇāmbu-ruham staneṣu
 bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
 tenāṭavīm aṭasi tad vyathate na kiṁ svit
 kūrpādibhir bhramati dhīr bhavad-āyusām naḥ

(Śrīla Bhaktivinoda Ṭhākura)
 tomāra caraṇāmbuja e karkaśa stane
 sāvadhāna dhari sakhe kleśa-bhīta-mane
 se pada-kamale vane kūrpādīra duḥkha
 haya pāche śaṅkā kari nāhi pāi sukha

ENGLISH TRANSLATION

Beloved, Your tender lotus feet are so delicate that we fearfully place them very gently upon our hard breasts. You roam the forest with those same feet; are they not pained by sharp grass, stones, and other rough things? Our minds wander in anxiety, for You are our very life.

Śrīla Bhaktivinoda Ṭhākura explains: Friend, we carefully hold Your lotus feet upon these hard breasts, afraid they may suffer. Thinking those same feet may be hurt in the forest by sharp grass and stones, we remain anxious and find no peace.

ORIGINAL

Sanskrit and Bengali

Text 17

nikhila-bhuvana-lakṣmī-nitya-līlāspadābhyām
 kamala-vipina-vīthī-garva-sarvaṁ-kaṣābhyām
 praṇamad-abhaya-dāna-prauḍhi-gāḍhāḍṛtābhyām
 kim api vahatu cetaḥ kṛṣṇa-pādāmbujābhyām

(Śrīla Bhaktivinoda Ṭhākura)

nikhila bhuvana lakṣmī rādhikā sundarī
 tāñra nitya līlāspada parama mādhurī
 kamala-vipina-garva kṣaya yāhe haya
 praṇata abhaya-dāne prauḍha śakti-maya
 hena kṛṣṇa-pāda-padma kṛṣṇa mama mana
 apūrva utsava-rati karuka vahana

ENGLISH TRANSLATION

May Kṛṣṇa's lotus feet carry an indescribable festival into my heart. They are the eternal playground of all the beauty in every world, destroy the pride of paths through lotus forests, and are profoundly honored for their mighty power to grant fearlessness to those who bow before them.

Śrīla Bhaktivinoda Ṭhākura explains: Śrī Rādhikā is the beauty of all worlds, and Kṛṣṇa's feet are the eternal place of Her pastimes and the summit of sweetness. They crush the pride of forests of lotuses and possess sovereign power to grant fearlessness to the surrendered. May those lotus feet carry a wondrous festival of love within my mind.

ORIGINAL

Sanskrit and Bengali

Text 18

taruṇāruṇa-karuṇāmaya-vipulāyata-nayanam
 kamalā-kuca-kalaśī-bhara-vipulīkṛta-pulakam
 muralī-rava-taralīkṛta-muni-mānasa-nalinam
 mama khelatu mada-cetasi madhurādharam amṛtam

(Śrīla Bhaktivinoda Ṭhākura)

taruṇa aruṇa yini, karuṇā-svarūpa maṇi
 vipula nayana śobhe yāñra
 rādhā-kuca-dvaya bhara, preme deha gara-gara
 vipula pulaka camatkāra
 madhura muralī sane, muni-mana-padma-vane
 taralita kare sarva-kṣaṇa
 kṣṇera madhurādhara, parāmṛta-śāśadhara
 citte mora karuka nartana

ENGLISH TRANSLATION

May the nectar of His sweet lips play within my intoxicated heart: His youth is rosy and fresh, His nature a jewel of compassion, and His broad eyes shine beautifully. Bearing the weight of Kamalā's breasts, His body erupts in abundant horripilation; the sound of His flute makes the lotus minds of sages tremble.

Śrīla Bhaktivinoda Ṭhākura explains: He is fresh and ruddy with youth, the jewel-like embodiment of mercy, with splendid, wide eyes. Under the weight of Rādhā's breasts His body quivers in prema and displays wonderful horripilation. Accompanied by His sweet flute, He continually stirs the lotus forest of the sages' minds. May Kṣṇa's sweet lips, a moon of supreme nectar, dance within my heart.

ORIGINAL

Sanskrit and Bengali

Text 19

mithaḥ prema-guṇotkīrtis tayor āsakti-kāritā
 abhisāro dvayor eva sakhyāḥ kṛṣṇe samarpaṇam
 narmāśvāsana-nepathyaṁ hṛdayodghāṭa-pāṭavam
 chidra-saṁvṛtir etasyāḥ paty-ādeḥ parivañcanā
 śikṣā saṅgamaṇaṁ kāle sevanam vyajanādibhiḥ
 tayor dvayor upālambhaḥ sandeśa-preṣaṇam tathā
 nāyikā-prāṇa-saṁrakṣā prayatnādyāḥ sakhī-kriyāḥ

(Śrīla Bhaktivinoda Ṭhākura)

rādhā-kṛṣṇa-guṇotkīrti āsakti-vardhana
 abhisāra-dvaya kṛṣṇe rādhā-samarpaṇa
 narmāśvāsa veśa-kārya hṛdaya-sandhāna
 chidra-guṇti gr̥ha-pati-gaṇera vañcana
 śikṣā-dāna jala āra vyajana-sevana
 ubhaya milana sandeśādi-ānayana
 nāyikāra prāṇa-rakṣāya prayatna pradhāna
 sakhī-sevā jāni yathā karaha vidhāna

ENGLISH TRANSLATION

The duties of a sakhī are to praise Rādhā's and Kṛṣṇa's prema and qualities to each other and thus increase Their attachment; arrange both of Their secret meetings; offer Rādhā to Kṛṣṇa; provide jokes, reassurance, and adornment; skillfully reveal the heart; conceal faults; deceive husbands and other guardians; give instruction; unite the Couple at the proper time; serve with fans and other articles; reproach either of Them when needed; carry messages; and labor above all to preserve the heroine's life.

Śrīla Bhaktivinoda Ṭhākura explains: Glorifying Rādhā's and Kṛṣṇa's qualities and increasing Their attachment, arranging Their meetings and offering Rādhā to Kṛṣṇa, joking and consolation, dressing and reconciling Their hearts, concealing flaws and deceiving household guardians, teaching, serving with water and fans, bringing Them together and conveying messages, and especially striving to protect the heroine's life: learn the sakhīs' service and perform it properly.

ORIGINAL

Sanskrit and Bengali

Text 20

tāmbūlārpaṇa-pāda-mardana-payo-dānābhisārādibhir
 vṛndāranya-maheśvarīm priyatayā yās toṣayanti priyāḥ
 prāṇa-preṣṭha-sakhī-kulād api kilāsaṅkocitā bhūmikāḥ
 kelī-bhūmiṣu rūpa-mañjarī-mukhās tā dāsikāḥ saṁśraye

(Śrīla Bhaktivinoda Ṭhākura)

tāmbūla arpaṇa duñhāra caraṇa-mardana
 payo-dāna abhisāra dāsī-sevā-dhana

ENGLISH TRANSLATION

I take shelter of the maidservants headed by Rūpa Mañjarī, whose field of service in the places of loving play is unrestricted even beyond that of the most beloved sakhīs. Through offerings of betel, massaging the feet, bringing milk, arranging meetings, and other services, they lovingly satisfy the sovereign Goddess of Vṛndāvana.

Śrīla Bhaktivinoda Ṭhākura explains: Offering betel, massaging the Divine Couple's feet, bringing milk, arranging Their meeting, and similar acts form the treasure of the maidservants' service.

ORIGINAL

Sanskrit and Bengali

Text 21

navyaṁ divyaṁ kāvyaṁ sva-kṛtam atulaṁ nāṭaka-kulaṁ
 prahelī-gūḍhārthāḥ sakhi rucira-vīṇā-dhvani-gatīḥ
 kadā snehollāsair lalita-lalitā-preraṇa-balāt
 salajjaṁ gāndharvā sarasam asakṛc chikṣayati mām

(Śrīla Bhaktivinoda Ṭhākura)

svakṛta-nāṭaka āra navya kāvya tati
 gūḍhārtha prahelī divya vīṇā-rava gati
 lalitāra anurodhe snehollāse kare
 sa-lajja gāndharvā more nibhṛte śikhābe

ENGLISH TRANSLATION

O sakhī, when will Gāndharvā, at elegant Lalitā's loving insistence, shyly and repeatedly teach me in seclusion, with affectionate delight, Her own incomparable new poems and dramas, riddles with hidden meanings, and the graceful movements and melodies of the vīṇā?

Śrīla Bhaktivinoda Ṭhākura prays: At Lalitā's request and filled with affectionate joy, shy Gāndharvā will privately teach me Her own dramas, lines of new poetry, riddles with secret meanings, and the divine melodies and movements of the vīṇā.

ORIGINAL

Sanskrit and Bengali

Text 22

kuhū-kaṇṭhī-kaṇṭhād-api kamala-kaṇṭhī mayi punar
viśākhā gānasyāpi ca rucira-śikṣā praṇayatu
yathāham tenaitat yuva-yugalam ullāsyā sa-gaṇāl
labhe rāse tasmān maṇi-padaka-hārān iha muhuḥ

(Śrīla Bhaktivinoda Ṭhākura)
kūhu-kaṇṭha tiraṣkarī viśākhā sundarī
gāna-vidyā śikhāibe more kṛpā kari
sei gāne rādhā kṛṣṇe rāse ullasiba
maṇi-padakādi paritoṣika pāiba

ENGLISH TRANSLATION

May lotus-throated Viśākhā, whose voice surpasses the cuckoo's, lovingly teach me the beautiful art of song. With it I shall delight the youthful Couple and Their companions during the rāsa dance and repeatedly receive from Them jeweled medallions and necklaces.

Śrīla Bhaktivinoda Ṭhākura explains: Beautiful Viśākhā, who silences even the cuckoo, will mercifully teach me the art of music. With that song I will bring joy to Rādhā and Kṛṣṇa in the rāsa dance and receive jeweled medallions and other rewards.

ORIGINAL

Sanskrit and Bengali

Text 23

viśveṣām anurañjanena janayann ānandam indīvara-
 śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
 svacchandaṁ vraja-sundarībhir abhitaḥ praty-aṅgam āliṅgitaḥ
 śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati

(Śrī Vidyāpati Ṭhākura)

madhu ṛtu madhukara pānti
 madhura kusuma madhu māti

madhura vṛndāvana mājha
 madhura madhura rasa-rāja

madhura naṭinī-gaṇa saṅga
 madhura madhura rasa-raṅga

sumadhura yantra rasāla
 madhura madhura karatāla

madhura naṭana gati bhaṅga
 madhura naṭanī naṭa raṅga

madhura madhura rasa-gāna
 madhura vidyāpati bhāna

ENGLISH TRANSLATION

O sakhi, delighting everyone in the universe and awakening a festival of desire with limbs soft and dark like rows of blue lotuses, freely embraced on every side by the women of Vraja, enchanting Hari plays in spring like romantic love embodied.

Śrī Vidyāpati Ṭhākura sings: Sweet is the spring, with lines of honeybees; sweet are the blossoms, intoxicated by nectar. Sweet is the heart of Vṛndāvana, and sweet, ever sweet, is the king of rasa. Sweet is the company of dancing girls; sweet, ever sweet, the play of rasa. Exceedingly sweet are the melodious instruments; sweet, ever sweet, the rhythm of cymbals. Sweet are the dancer's motions and graceful turns; sweet the color of the dancers and the Lord of dancers. Sweet, ever sweet, is the song of rasa; sweet is Vidyāpati's utterance.

ORIGINAL

Sanskrit and Bengali

Text 24

yadā yāto daivān madhu-ripur asau locana-pathaṁ
 tadāsmākaṁ ceto madana-hatakenāhṛtam abhūt
 punar yasminn eṣa kṣaṇam api dṛśor eti padavīm
 vidhāsyāmas tasminn akhila-ghaṇikā ratna-khacitāḥ

(Śrīla Kṛṣṇa Dāsa Kavirāja)

ye kāle vā svapane, dekhinu vaṁśī-vadane
 sei-kāle āila dui vairī
 ānanda āra madana, hari nila mora mana
 dekhite nā pāinu netra bhari
 punaḥ yadi kona kṣaṇe, karāya kṛṣṇa daraśana
 tabe se ghaṭi kṣaṇa pala
 diyā mālya candana, nānā ratna ābharaṇa
 alaṅkṛta karimu sakala

ENGLISH TRANSLATION

When by providence that enemy of Madhu enters the path of my eyes, the wretched god of love at once steals away our hearts. If Kṛṣṇa ever comes before our eyes again even for a moment, we shall adorn every hour, minute, and second of that time with jewels.

Śrīla Kṛṣṇadāsa Kavirāja explains: Whether awake or in a dream, when I saw the flute upon His lips, two enemies immediately arrived. Joy and Madana stole away my mind, and I could not look to my eyes' full satisfaction. If Kṛṣṇa grants His sight again for even one moment, I will ornament every hour, minute, and second with garlands, sandal paste, and many jewels.

ORIGINAL

Sanskrit and Bengali

Text 25

tāv utkau labdha-saṅghau bahu-paricaraṇair vṛndayārādhyamānau
 preṣṭhālībhir lasantau vipina-viharaṇair gāna-rāsādi-lāsyaiḥ
 nānā-līlā-nitāntau praṇayi-sahacarī-vṛnda-saṁsevyamānau
 rādhā-kṛṣṇau niśāyāṁ su-kusuma-śayane prāpta-nidrau smarāmi

(Śrīla Bhaktivinoda Ṭhākura)

vṛndā paricaryā pāñā, preṣṭhāli-gaṇere lañā
 rādhā-kṛṣṇa rāsādika-līlā
 gīta-lāsyā kaila kata, sevā kailā sakhī yata
 kusuma-śayyāya duñhe śuilā
 niśā-bhāge nidrā gela, sabe ānandita haila
 sakhī-gaṇa parānande bhāse
 e sukha śayana smari, bhaja mana rādhā hari
 sei līlā praveśera āśe

sāadhanera saha aṣṭa-kāla līlā dhana
 cintite cintite krame siddha-bhāvāpana

svarūpa-siddhite vraje prakāṭāvasthāna
 guṇa-maya gopī-dehe līlāra vitāna

kṛṣṇa-kṛpā-bale guṇa-maya vapu tyaji
 aprakaṭa vraje gopī sālokyādi bhaji

nitya-kāla śuddha-dehe rādhā-kṛṣṇa-sevā
 sthūla-līṅga-saṅga-bodha āra pāya kebā

hare kṛṣṇa nāma gāne nitya mukta bhāve
 pūrṇa premānanda lābha anāyāse pābe

dekha bhāi sādhanane siddhite eka-i bhāva
 kabhu nāhi chāḍi nāma svakīya prabhāva

ataeva nāma gāo nāma kara sāra
 āra kona sādhanera nā kara vicāra

iti śrī-bhajana-rahasya aṣṭama-yama-sāadhanam

samāpto'yaṁ granthaḥ

ENGLISH TRANSLATION

At night I remember eager Rādhā and Kṛṣṇa united and worshipped by Vṛndā through many services, shining among Their dearest sakhīs, delighting in forest wandering, song, rāsa, dancing, and innumerable other pastimes, served by the circle of loving companions, and finally falling asleep upon a beautiful flower bed.

Śrīla Bhaktivinoda Ṭhākura explains: Served by Vṛndā and accompanied by the dearest sakhīs, Rādhā and Kṛṣṇa perform the rāsa and many other līlās. They sing and dance, while all the sakhīs render service, and then the Divine Couple lie upon a bed of flowers. In the late night They fall asleep; everyone becomes joyful and the sakhīs float in supreme bliss. O mind, remember this happy rest and worship Rādhā and Hari, hoping to enter Their līlā. The eightfold daily līlā is the treasure accompanying sādhana; by contemplating it, the perfected devotional identity gradually arises. With realization of one's true nature comes manifest residence in Vraja and the unfolding of līlā within a gopī body formed through spiritual qualities. By Kṛṣṇa's mercy one leaves the quality-bound body and in unmanifest Vraja attains residence and the other forms of proximity in a gopī form. In a pure body one eternally serves Rādhā and Kṛṣṇa; who then remains aware of connection with the gross and subtle bodies? By continually singing the Hare Kṛṣṇa Name in the mood of one eternally liberated, one readily obtains the fullness of prema's bliss. See, brother: the mood is one and the same in practice and perfection. Never abandon the Name's own power. Therefore sing the Name and make the Name your essence; do not search for any independent discipline.

Thus ends the practice for the eighth period in Śrī Bhajana-rahasya.

Thus ends this book.

সংক্ষেপার্চন-পদ্ধতি

Saṅkṣepa Arcana Paddhati - Concise Worship Procedure

Source coverage: 139–146

ORIGINAL

Bengali and Sanskrit

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śrī-śrī-guru-gaurāṅgau jayataḥ

শ্রীমদ্গৌড়ীয়বৈষ্ণবের সংক্ষেপার্চন-পদ্ধতি

নামসংকীৰ্তনে সৰ্বসিদ্ধি হয়, তথাপি ভক্তিময় জীবনযাত্রার জন্য কিছু অৰ্চনক্রিয়ায় বিশেষ উপকার হয়।

সাধক প্রাতে শুচি হইয়া পূর্বাভিমুখে আসনে বসিবেন। পঞ্চপাত্রের জল স্পর্শপূর্বক এই মন্ত্র বলিয়া তীর্থসকলকে আহ্বান করিবেন:—

gaṅge ca yamune caiva godāvari sarasvati
narmade sindhu-kāveri jale'smin sannidhiṁ kuru

সেই জল মস্তকে প্রক্ষেপপূর্বক “Om śrī-viṣṇuḥ, om śrī-viṣṇuḥ, om śrī-viṣṇuḥ” বলিয়া আচমন করিবেন।

তৎপর গোপীচন্দনের দ্বারা দ্বাদশ তিলক করিবেন। দ্বাদশ তিলকের মন্ত্র, যথা:—

lalāṭe keśavaṁ dhyāyen nārāyaṇam athodare
vakṣaḥ-sthale mādhavam tu govindam kaṇṭha-kūpake
viṣṇuṁ ca dakṣiṇe kuṣau bāhau ca madhusūdanam
trivikramam kandhare tu vāmanam vāma-pārśvake
śrīdharam vāma-bāhau tu hr̥ṣīkeśam ca kandhare
pr̥ṣṭhe tu padmanābham ca kaṭyām dāmodaram nyaset
tat-prakṣālana-toyam tu vāsudevāya mūrdhani

আদৌ গুরুপূজা। গুরুধ্যান, যথা:—

prātaḥ śrīman-navadvīpe dvi-netram dvi-bhujam gurum
varābhaya-pradam śāntam smaret tan-nāma-pūrvakam

অৰ্চনমার্গে যাহাদের প্রভূত রুচি, তাহারা শ্রীহরিভক্তিবিলাস ও শ্রীচৈতন্যমঠ হইতে প্রকাশিত অৰ্চন-পদ্ধতি পাঠ করিবেন।

ENGLISH TRANSLATION

May Śrī Guru and Gaurāṅga be victorious.

A Concise Worship Procedure for Śrī Gauḍīya Vaiṣṇavas

All perfection comes through congregational chanting of the Name. Even so, certain acts of worship are especially helpful in a life filled with devotion.

In the morning the practitioner should purify himself and sit upon an āsana facing east. Touching the water in the pañca-pātra, he should invoke all sacred rivers with this mantra:

“O Gaṅgā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu, and Kāverī, please become present in this water.”

He should sprinkle that water upon his head and perform ācamana while saying three times, “Om, Śrī Viṣṇu.” He should then apply twelve marks of tilaka with gopī-candana. The mantra directs him to remember Keśava upon the forehead; Nārāyaṇa upon the abdomen; Mādhava upon the chest; Govinda at the hollow of the throat; Viṣṇu upon the right side; Madhusūdana upon the right arm; Trivikrama upon the right side of the neck; Vāmana upon the left side; Śrīdhara upon the left arm; Hṛṣīkeśa upon the left side of the neck; Padmanābha upon the back; Dāmodara upon the waist; and Vāsudeva upon the head with the water used to wash the hands.

Worship of the guru comes first. At dawn in sacred Navadvīpa, meditate upon the peaceful, two-eyed, two-armed guru, who grants blessings and fearlessness, while remembering his name.

Those with abundant taste for the path of arcana should study *Śrī Hari-bhakti-vilāsa* and the *Arcana-paddhati* published by Śrī Caitanya Maṭha.

ORIGINAL

Bengali and Sanskrit

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চিন্ময় নবদ্বীপে শ্রীমায়াপুরে শ্রীযোগপীঠে শ্রীচৈতন্যমহাপ্রভু রত্নমণ্ডপের উপর বসিয়া আছেন। দক্ষিণপার্শ্বে শ্রীনিত্যানন্দ, বামপার্শ্বে শ্রীগদাধর বসিয়া আছেন। সম্মুখে শ্রীঅদ্বৈত যোড়হস্তে স্তব করিতেছেন। শ্রীবাসপত্তিত সম্মুখে ছত্র ধারণ করিয়া দাঁড়াইয়া আছেন। তাহার নিম্নবেদীতে শ্রীগুরুদেব বসিয়া আছেন। এইরূপ ধ্যানপূর্বক স্বয়ং শ্রীগুরুদেবের নিকট গিয়া তাঁহাকে ষোড়শোপচারে পূজা করিবেন, যথা:—

idam āsanam aiṁ gurudevāya namaḥ
 etat pādyam aiṁ gurudevāya namaḥ
 idam arghyam aiṁ gurudevāya namaḥ
 idam ācamaniyam aiṁ gurudevāya namaḥ
 eṣa madhuparkaḥ aiṁ gurudevāya namaḥ
 idam punar-ācamaniyam aiṁ gurudevāya namaḥ
 idam snāniyam aiṁ gurudevāya namaḥ
 idam sottariya-vastram aiṁ gurudevāya namaḥ
 idam ābharaṇam aiṁ gurudevāya namaḥ
 eṣa gandhaḥ aiṁ gurudevāya namaḥ
 eṣa dhūpaḥ aiṁ gurudevāya namaḥ
 eṣa dīpaḥ aiṁ gurudevāya namaḥ
 idam sa-candana-puṣpam aiṁ gurudevāya namaḥ
 idam naivedyam aiṁ gurudevāya namaḥ
 idam pānīya-jalam aiṁ gurudevāya namaḥ
 idam punar-ācamaniyam aiṁ gurudevāya namaḥ
 idam tāmbūlam aiṁ gurudevāya namaḥ
 idam sarvam aiṁ gurudevāya namaḥ

তৎপরে গুরুগায়ত্রী যথাশক্তি জপ করিবেন। গায়ত্রী, যথা:—

aiṁ gurudevāya vidmahe kṛṣṇānandāya dhīmahi tan no guruḥ pracodayāt

ENGLISH TRANSLATION

Within spiritual Navadvīpa, at Śrī Yogapīṭha in Śrī Māyāpura, meditate upon Śrī Caitanya Mahāprabhu seated upon a jeweled pavilion. Śrī Nityānanda sits on His right and Śrī Gadādhara on His left. Before Him, Śrī Advaita offers praise with folded hands, while Śrīvāsa Paṇḍita stands holding a parasol. Śrī Gurudeva is seated upon a lower altar. After meditating in this way, approach Śrī Gurudeva and worship him with the full sequence of offerings.

With the mantra “Aim, obeisance to Śrī Gurudeva,” offer in order: a seat, water for his feet, arghya, water for sipping, madhuparka, water for sipping again, bathing water, upper garments, ornaments, fragrance, incense, a lamp, a sandal-scented flower, food, drinking water, water for sipping once more, betel, and finally everything.

Then chant the guru-gāyatrī as fully as one is able: “Let us know Śrī Gurudeva; let us meditate upon him whose bliss is Kṛṣṇa. May that guru inspire and guide us.”

ORIGINAL

Bengali and Sanskrit

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তৎপরে এই বলিয়া গুরুপ্রণাম করিবেন:—

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

পরে বৈষ্ণববৃন্দকে এই বলিয়া প্রণাম করিবেন, যথা:—

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

তদন্তর পঞ্চতত্ত্বাত্মক শ্রীগৌরাজের পূজা করিবেন। শ্রীগৌরাজের ধ্যান, যথা:—

śrīman-mauktika-dāma-baddha-cikuraṁ susmera-candrānanam
śrī-khaṇḍāguru-cāru-citra-vasanam srag-divya-bhūṣāñcitam
nṛtyāveśa-rasānumoda-madhuraṁ kandarpa-veśojjvalam
caitanyaṁ kanaka-dyutiṁ nija-janaiḥ samsevyamānam bhaje

গৌরপূজা, যথা:—

idam āsanam klīm kṛṣṇa-caitanyaṁ namaḥ
etat pādyaṁ klīm kṛṣṇa-caitanyaṁ namaḥ
idam arghyaṁ klīm kṛṣṇa-caitanyaṁ namaḥ
idam ācamaniyaṁ klīm kṛṣṇa-caitanyaṁ namaḥ
eṣa madhuparkaḥ klīm kṛṣṇa-caitanyaṁ namaḥ
idam punar-ācamaniyaṁ klīm kṛṣṇa-caitanyaṁ namaḥ
idam snāniyaṁ klīm kṛṣṇa-caitanyaṁ namaḥ
idam sotaṛīya-vastraṁ klīm kṛṣṇa-caitanyaṁ namaḥ
idam ābharaṇam klīm kṛṣṇa-caitanyaṁ namaḥ
eṣa gandhaḥ klīm kṛṣṇa-caitanyaṁ namaḥ
eṣa dhūpaḥ klīm kṛṣṇa-caitanyaṁ namaḥ
eṣa dīpaḥ klīm kṛṣṇa-caitanyaṁ namaḥ

ENGLISH TRANSLATION

Then bow to the guru: “I was blinded by the darkness of ignorance, but he opened my eyes with the salve-tipped wand of knowledge. I offer obeisance to that Śrī Guru.”

Next bow to all Vaiṣṇavas: “Again and again I bow to the Vaiṣṇavas, who are wish-fulfilling trees, oceans of compassion, and purifiers of the fallen.”

Thereafter worship Śrī Gaurāṅga as the embodiment of the Pañca-tattva. Meditate upon Śrī Caitanya, His hair bound with a beautiful pearl ornament, His smiling face like the moon, His charming garments scented with sandalwood and aguru, adorned with garlands and divine ornaments, sweet with the rasa and delight of ecstatic dancing, radiant in a form that enchants Love himself, golden in splendor, and served by His own companions.

With the mantra “Klīm, obeisance to Kṛṣṇa Caitanya,” offer Him a seat, water for His feet, arghya, water for sipping, madhuparka, water for sipping again, bathing water, upper garments, ornaments, fragrance, incense, and a lamp. The sequence continues on the following page.

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idam sa-candana-puṣpaṁ klīm kṛṣṇa-caitanyāya namaḥ

idam sa-candana-tulasī-patram klīm kṛṣṇa-caitanyāya namaḥ

idam naivedyam klīm kṛṣṇa-caitanyāya namaḥ

idam pānīya-jalam klīm kṛṣṇa-caitanyāya namaḥ

idam punar-ācamaniyam klīm kṛṣṇa-caitanyāya namaḥ

idam tāmbūlam klīm kṛṣṇa-caitanyāya namaḥ

idam mālyam klīm kṛṣṇa-caitanyāya namaḥ

idam sarvaṁ klīm kṛṣṇa-caitanyāya namaḥ

গৌরপূজা করিয়া যথাশক্তি গৌরগায়ত্রী জপ করিবেন, যথা:—

klīm kṛṣṇa-caitanyāya vidmahe viśvambharāya dhīmahi tan no gauraḥ pracodayāt

তৎপর গৌরসুন্দরকে প্রণাম করিবেন। গৌরপ্রণাম-মন্ত্র, যথা:—

ānanda-līlā-maya-vigrahāya hemābha-divya-cchavi-sundarāya

tasmai mahā-prema-rasa-pradāya caitanya-candrāya namo namas te

তৎপরে শ্রীগুরু ও শ্রীগৌরাজের প্রসাদ ভাবনা করিয়া শ্রীরাধাকৃষ্ণের অর্চন করিবেন। অগ্রে শ্রীবৃন্দাবন-ধ্যান, যথা:—

tato vṛndāvanam dhyāyet paramānanda-varadhanam

kālindī-jala-kallola-saṅgi-māruta-sevitam

nānā-puṣpa-latā-baddha-vṛkṣa-ṣaṇḍaiś ca maṇḍitam

koṭi-sūrya-samābhāsam vimuktaṁ ṣaṭ-taraṅgakaiḥ

tan-madhye ratna-khacitaṁ svarṇa-simhāsanam mahat

অতঃপর রত্নখচিত স্বর্ণসিংহাসনোপরি উপবিষ্ট শ্রীরাধাকৃষ্ণের ধ্যান করিবেন, যথা:—

śrī-kṛṣṇam śrī-ghana-śyāmaṁ pūrṇānanda-kalevaram

dvi-bhujam sarva-deveśam rādhālingita-vigraham

ENGLISH TRANSLATION

Continue Gaurāṅga's worship with sandal-scented flowers, sandal-scented tulasī leaves, food, drinking water, water for sipping again, betel, a garland, and finally everything, each offered with “Klīm, obeisance to Kṛṣṇa Caitanya.”

After completing Gaura-pūjā, chant the Gaura-gāyatrī as fully as one can: “Let us know Kṛṣṇa Caitanya; let us meditate upon Viśvambhara. May that Gaura inspire and guide us.”

Then bow to beautiful Gaura: “Again and again I bow to the moonlike Caitanya, whose form consists of blissful līlā, whose divine golden splendor is beautiful, and who bestows the rasa of supreme prema.”

Next, contemplating the prasāda of Śrī Guru and Śrī Gaurāṅga, worship Śrī Rādhā and Kṛṣṇa. First meditate upon Śrī Vṛndāvana, which increases supreme bliss, is served by breezes that accompany the waves of the Yamunā, is adorned with groves of trees bound by many flowering vines, shines like millions of suns, and is free from the six waves of material affliction. In its center stands a great golden throne studded with jewels.

Upon that jeweled golden throne meditate on Śrī Kṛṣṇa, dark like a fresh raincloud, whose body is complete bliss, two-armed Lord of all the gods, embraced by Rādhā.

ORIGINAL

Bengali and Sanskrit

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তদন্তর তাঁহাদের ষোড়শোপচার-পূজা, যথা:—

idam āsanam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 etat pādyam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam arghyam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam ācamaniyam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 eṣa madhuparkaḥ śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam punar-ācamaniyam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam snāniyam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam sottariya-vastram śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam ābharaṇam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 eṣa gandhaḥ śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 eṣa dhūpaḥ śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 eṣa dīpaḥ śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam sa-candana-puṣpaṁ śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam sa-candana-tulasī-patram śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam naivedyam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam pāniya-jalam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam punar-ācamaniyam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam tāmbūlam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam mālāyam śrīm klīm rādhā-kṛṣṇābhyām namaḥ
 idam sarvaṁ śrīm klīm rādhā-kṛṣṇābhyām namaḥ

পূজান্তে এই যুগলগায়ত্রী-মন্ত্র যথাশক্তি জপ করিবেন, যথা:—

klīm kṛṣṇāya vidmahe dāmodarāya dhīmahi tan no kṛṣṇaḥ pracodayāt

ENGLISH TRANSLATION

Then worship Rādhā and Kṛṣṇa with the complete series of offerings. With the mantra “Śrīṁ klīm, obeisance to Rādhā and Kṛṣṇa,” offer Them in order: a seat, water for Their feet, arghya, water for sipping, madhuparka, water for sipping again, bathing water, upper garments, ornaments, fragrance, incense, a lamp, sandal-scented flowers, sandal-scented tulasī leaves, food, drinking water, water for sipping once more, betel, a garland, and finally everything.

At the close of worship, chant the Yugala-gāyatrī as fully as possible: “Let us know Kṛṣṇa; let us meditate upon Dāmodara. May that Kṛṣṇa inspire and guide us.”

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śrīm rādhikāyai vidmahe prema-rūpāyai dhīmahi tan no rādhā pracodayāt

তদন্তর শ্রীকৃষ্ণের প্রণাম:—

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo'stu te

শ্রীরাধার প্রণাম:—

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

তৎপরে কামবীজ, কামগায়ত্রী ও মূলমন্ত্র যথাশক্তি জপ করিবেন। তদন্তর পদ্য-পঞ্চক ও বিজ্ঞপ্তি-পঞ্চক যথাক্রমে ভক্তির সহিত পাঠ করিবেন।

পদ্য-পঞ্চক

samsāra-sāgarān nātha putra-mitra-grhāṅganāt
goptārau me yuvām eva prapanna-bhaya-bhañjanau || 1 ||

yo'ham mamāsti yat kiñcid iha loke paratra ca
tat sarvaṁ bhavator adya caraṇeṣu samarpitam || 2 ||

aham apy aparādhānām ālayas tyakta-sādhanaḥ
agatiś ca tato nāthau bhavantau me parā gatiḥ || 3 ||

tavāsmi rādhikā-nātha karmaṇā manasā girā
kṛṣṇa-kānte tavaivāsmi yuvām eva gatiḥ mama || 4 ||

śaraṇaṁ vām prapanno'smi karuṇā-nikarākarau
prasādaṁ kurutaṁ dāsyāṁ bho mayi duṣṭe'parādhini || 5 ||

বিজ্ঞপ্তি-পঞ্চক

mat-samo nāsti pāpātmā nāparādhī ca kaścana
parihāre'pi lajjā me kiṁ bruve puruṣottama || 1 ||

ENGLISH TRANSLATION

The Rādhā-gāyatrī declares: “Let us know Rādhikā; let us meditate upon Her whose form is prema. May that Rādhā inspire and guide us.”

Bow to Śrī Kṛṣṇa: “O Kṛṣṇa, ocean of compassion, friend of the lowly, Lord of the universe, Lord of the cowherds and beloved of the gopīs, beloved of Rādhā, I bow to You.”

Bow to Śrī Rādhā: “O Rādhā, golden-limbed like heated gold, sovereign of Vṛndāvana, divine daughter of Vṛṣabhānu and beloved of Hari, I bow to You.”

Then chant the kāma-bīja, kāma-gāyatrī, and root mantra according to one's ability. Thereafter recite with devotion the five verses of surrender and the five petitions.

Five verses of surrender: “O Nātha, from the ocean of worldly existence, children, friends, home, and spouse, You two alone are my protectors, destroyers of the surrendered soul's fear. Whatever I am and whatever I possess in this world or the next, I offer today entirely at Your feet. I am a dwelling place of offenses, without spiritual practice and without another destination; therefore, O Divine Couple, You are my supreme refuge. O Lord of Rādhikā, I am Yours in deed, mind, and speech. O beloved of Kṛṣṇa, I am Yours alone. You two are my destination. O reservoirs filled with compassion, I have taken shelter of You. Please show grace and grant service to this wicked offender.”

First petition: “There is no sinner equal to me and no offender like me. I am ashamed even to seek release from my faults; what can I say, O Puruṣottama?”

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yuvatīnām yathā yūni yūnām ca yuvatau yathā
mano'bhiramate tadvan mano me ramatām tvayi || 2 ||

bhūmau skhalita-pādānām bhūmir evāvalambanam
tvayi jātāparādhānām tvam eva śaraṇām prabho || 3 ||

govinda-vallabhe rādhe prārthaye tvām ahaṁ sadā
tvadīyam iti jñātu govindo mām tvayā saha || 4 ||

rādhe vṛndāvanādhīśe karuṇāmṛta-vāhini
kṛpayā nija-pādābja-dāsyām mahyām pradīyatām || 5 ||

তদন্তর শ্রীগুরু-বৈষ্ণববৃন্দকে নির্মাল্য অর্পণ করিবেন, যথা:—

etat mahā-prasāda-nirmālyaṁ śrī-gurave namaḥ
etat pānīya-jalam śrī-gurave namaḥ
etat prasāda-tāmbūlam śrī-gurave namaḥ
etat sarvaṁ sarva-sakhībhyo namaḥ
śrī-paurṇamāsyai namaḥ
sarva-vraja-vāsibhyo namaḥ
sarva-vaiṣṇavebhyo namaḥ

পূজার পূর্বে যে তুলসী আবশ্যক হইবে, তাহা চয়নের মন্ত্র:—

tulasy amṛta-janmāsi sadā tvam keśava-priye
keśavārtham vicinomi varadā bhava śobhane

অথ তুলসীপূজা:—

nirmālya-gandha-puṣpādi-pānīya-jalam idam arghyam śrī-tulasyai namaḥ

তুলসী প্রার্থনা-মন্ত্র, যথা:—

nirmitā tvam purā devair arcitā tvam surāsuraiḥ
tulasi hara me'vidyām pūjām gṛhṇa namo'stu te

ENGLISH TRANSLATION

The remaining four petitions declare: “As the minds of young women delight in young men and young men delight in young women, may my mind delight in You. For feet that slip upon the earth, the earth itself is the support; for those who have offended You, You alone are the shelter, O Lord. O Rādhā, beloved of Govinda, I pray to You always: together with You, may Govinda recognize me as Yours. O Rādhā, sovereign of Vṛndāvana and flowing stream of the nectar of compassion, mercifully grant me service to Your lotus feet.”

Then distribute the Lord's remnants: offer mahā-prasāda nirmālya, drinking water, and prasāda betel to Śrī Guru; offer everything to all the sakhīs; and bow to Śrī Paurṇamāsī, all residents of Vraja, and all Vaiṣṇavas.

Before worship, when picking the required tulasī, pray: “O Tulasī, born from nectar and always dear to Keśava, I pick you for Keśava's sake. Beautiful bestower of boons, please be gracious.”

In Tulasī-pūjā, offer water, fragrance, flowers, and the other articles to Śrī Tulasī. Pray: “Long ago the gods brought you forth, and gods and asuras have worshipped you. O Tulasī, remove my ignorance, accept this worship, and receive my obeisance.”

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তুলসী-প্রণাম, যথা:—

yā dr̥ṣṭā nikhilāgha-saṅgha-śamanī spr̥ṣṭā vapuḥ-pāvanī
rogāṇām abhivanditā nirasani siktāntaka-trāsinī
pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya samropitā
nyastā tac-carāṇe su-bhakti-phaladā tasyai tulasyai namaḥ

তুলসী-প্রণাম করিয়া তুলসীমালায় সম্বন্ধ-জ্ঞানের সহিত নিবন্ধ-পূর্বক নাম জপ করিবেন। হরিনাম-গ্রহণে দেশ-কাল-শৌচাশৌচের কিছুই বিচার নাই। ইহা পরম মঙ্গলময়, নিত্য-সত্য বস্তু। তৎপর মন্ত্রপাঠপূর্বক শ্রীকৃষ্ণ-চরণামৃত গ্রহণ করিয়া মস্তকে ধারণ করিবেন। চরণামৃত-ধারণ-মন্ত্র, যথা:—

aśeṣa-kleśa-niḥśeṣa-kāraṇam śuddha-bhaktidam
kṛṣṇa-pādodakam pītvā śīrasā dhārayāmy aham

অতঃপর নিম্ন মন্ত্র উচ্চারণপূর্বক মহাপ্রসাদ কিঞ্চিৎ গ্রহণ করিবেন:—

rudanti pātakāḥ sarve niśvasanti mumukṣavaḥ
hā hā kṛtvā palāyanti jagannāthānna-bhakṣaṇāt

পরে সাষ্টাঙ্গ দণ্ডবৎ করিবেন। অষ্টাঙ্গ-প্রণাম, যথা:—

dorbhyām padbhyām ca jānubhyām urasā śīrasā dr̥ṣṭā
manasā vacasā ceti praṇāmo'ṣṭāṅga īritāḥ

ইহা প্রাতঃকৃত্য সমাপ্ত। সন্ধ্যায় মূলমন্ত্র, কামবীজ ও কামগায়ত্রী ষোড়শবার জপ করিবেন। শ্রীভগবানে অনিবেদিত অন্নপানাদি কখনও ভোজন করিবেন না।

pathyam pūtam anāyastam āhāryam sāttvikam viduḥ
rājasam indriya-preṣṭham tāmasam ārti-dam aśuci

শ্রীএকাদশীব্রত, হরিবাসব্রত ইত্যাদি যথাসাধ্য পালন করিবেন। অনর্থমার্গ কখনও আচরণ করিবেন না। অসৎসঙ্গত্যাগই বৈষ্ণব-সদাচার।

iti saṅkṣepārcana-paddhatiḥ

ENGLISH TRANSLATION

Bow to Tulasī: “Simply seen, she pacifies the multitude of sins; simply touched, she purifies the body. Revered, she drives away disease; sprinkled with water, she frightens death itself. Planted for Bhagavān Kṛṣṇa, she brings one near Him; placed at His feet, she bestows the fruit of pure devotion. I bow to that Tulasī.”

After bowing to Tulasī, chant the Name upon a tulasī mālā, firmly established in knowledge of one's eternal relationship with the Lord. Taking Hari's Name requires no judgment of place, time, purity, or impurity. It is supremely auspicious and eternally true.

Then recite the mantra, drink Śrī Kṛṣṇa's caraṇāmṛta, and place it upon the head: “Having drunk the water from Kṛṣṇa's feet, which completely ends all affliction and grants pure devotion, I hold it upon my head.”

Next take a small amount of mahā-prasāda while reciting: “All sins weep, seekers of liberation sigh, and crying ‘Alas! Alas!’ they flee when one eats the food of Jagannātha.”

Then offer full prostrated obeisance. The eight limbs of praṇāma are the two arms, two feet, two knees, chest, head, sight, mind, and speech.

This completes the morning duties. In the evening, chant the root mantra, kāma-bīja, and kāma-gāyatrī sixteen times. Never eat food or drink that has not been offered to Śrī Bhagavān. Food that is wholesome, pure, and easily obtained is called sāttvika; food especially pleasing to the senses is rājasika; food that causes distress and is impure is tāmasika.

Observe the Ekādaśī and Harivāsara vows and similar practices as fully as possible. Never walk the path of spiritual harm. Abandonment of unholy association is Vaiṣṇava good conduct.

Thus ends the concise worship procedure.