

## Bhajanas on Humility

From Saranagati by Bhaktivinoda Thakura

First Principle of Surrender: Dainya (Humility) -- Seven Songs -

Song 1

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

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

jananī-jaṭhare, chilāma jakhona,  
biṣama bandhana-pāse  
eka-bāra prabhu! dekhā diyā more,  
vañcile e dīna dāse

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

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

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

ādarera chele, swa-janera kole,  
hāsiyā kātānu kāla  
janaka-jananī- snehete bhuliyā,  
samsāra lāgilo bhālo

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

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

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

vidyāra gaurave, bhrami' deṣe deṣe,  
dhana uparjana kori  
swa-jana pālana, kori eka-mane,  
bhulinu tomāre, hari!

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

bārdhakyē ekhona, bhakativinoda,  
kāndiyā kātara ati  
nā bhajiyā tore, dina bṛthā gelo,  
ekhona ki habe gati?

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

## Song 2

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

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

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

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

jaḍa-vidyā jata, māyāra vaibhava,  
tomāra bhajane bādhā  
moha janamiyā, anitya saṁsāre,  
jīvake koraye gādhā

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

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

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

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

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

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

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

### Song 3

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

When I was young, I felt a boundless ambition for earning money. At that time, bearing in mind the codes of religion, I accepted the hand of a wife.\*

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

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

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

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

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

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

saṁsāra-taṭanī- srota nahe śeṣa,  
maraṇa nikaṭe ghora  
saba samāpiyā, bhojibo tomāya,  
e āśā biphala mora

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

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

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

#### Song 4

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

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

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

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

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

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

nidrālasya hata, sukārye virata,  
akārye udyogī āmi  
pratiṣṭha lāgiyā, śāṭhya-ācaraṇa,  
lobha-hata sadā kāmī

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

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

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

bārdhakyē ekhona, upāya-vihīna,  
tā’te dīna akiñcana  
bhaktivinoda, prabhura caraṇe,  
kore duḥkha nivedana

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

## Song 5

(prabhu he!) śuno mor duḥkher kāhinī  
viṣaya-halāhala, sudhā-bhāne piyaluṅ,  
āb avasāna dinamaṇi

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

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

I spent my childhood in play, my youth in academic pursuit, and in me there arose no sense of discrimination. In young manhood I set up a household and settled down to the spell of material enjoyment while my children and friends quickly multiplied.

vṛddha-kāla āolo, saba sukha bhāgalo,  
piḍā-baśe hoinu kātār  
sarvendriya durbala, kṣīna kalevara,  
bhogābhāve duḥkhita antar

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

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

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

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

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

## Song 6

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

O Lord! I offer this humble prayer at Your feet. I gave up the shelter of Your feet, which are soft as newly-grown leaves, and now my mind has become dried up like a desert, being scorched by the fire of absorption in horrible worldliness.

uṭhayite tākata, puna nāhi milo-i,  
anudina korohuñ hutās  
dīna-jana-nātha, tuhuñ kahāyasi,  
tumāri caraṇa mama āś

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

aichana dīna-jana, kōhi nāhi milo-i,  
tuhuñ more koro parasād  
tuwā jana-saṅge, tuwā kathā-range,  
chāḍahuñ sakala paramād

There has never been a soul as forlorn as me. Please be merciful and award me the association of Your devotees, for by tasting the pleasure of hearing discussions of Your pastimes I shall give up all evils.

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

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

## Song 7

(prabhu he!)

emona durmati, saṁsāra bhitoro,  
poḍiyā āchinu āmi  
tava nija-jana, kono mahājane,  
pāṭhāiyā dile tumi

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

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

He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tiding, for it will gladden your heart.

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

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

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

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

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

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

se kathā śuniyā, āsiyāchi, nātha!  
tomāra caraṇa-tale  
bhakativinoda, kāndiyā kāndiyā,  
āpana-kāhinī bole

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

## Nectar of Devotion

### Detachment

The senses are always desiring sense enjoyment, but when a devotee develops transcendental love for Kṛṣṇa his senses are no longer attracted by material desires. This state of mind is called detachment. There is a nice example of this detachment in connection with the character of King Bharata. In the Fifth Canto, Fourteenth Chapter, verse 43, of Śrīmad-Bhāgavatam it is stated, "Emperor Bharata was so attracted by the beauty of the lotus feet of Kṛṣṇa that even in his youthful life he gave up all kinds of attachments to family, children, friends, kingdom, etc., as though they were untouchable stools."

Emperor Bharata provides a typical example of detachment. He had everything enjoyable in the material world, but he left it. This means that detachment does not mean artificially keeping oneself aloof and apart from the allurements of attachment. Even in the presence of such allurements, if one can remain unattracted by material attachments, he is called detached. In the beginning, of course, a neophyte devotee must try to keep himself apart from all kinds of alluring attachments, but the real position of a mature devotee is that even in the presence of all allurements, he is not at all attracted. This is the actual criterion of detachment.

### Pridelessness

When a devotee, in spite of possessing all the qualities of pure realization, is not proud of his position, he is called prideless. In the Padma Purāṇa it is stated that King Bhagīratha was the emperor above all other kings, yet he developed such ecstatic love for Kṛṣṇa that he became a mendicant and went out begging even to the homes of his political enemies and untouchables. He was so humble that he respectfully bowed down before them.

There are many similar instances in the history of India. Even very recently, about two hundred years ago or less, one big landlord known as Lāl Bābu, a Calcutta landholder, became a Vaiṣṇava and lived in Vṛndāvana. He was also begging from door to door, even at the homes of his political enemies. Begging involves being ready to be insulted by persons to whose home one has come. That is natural. But one has to tolerate such insults for the sake of Kṛṣṇa. The devotee of Kṛṣṇa can accept any position in the service of Kṛṣṇa.

## Great Hope

The strong conviction that one will certainly receive the favor of the Supreme Personality of Godhead is called in Sanskrit āśā-bandha. Āśā-bandha means to continue to think, "Because I'm trying my best to follow the routine principles of devotional service, I am sure that I will go back to Godhead, back to home."

In this connection, one prayer by Rūpa Gosvāmī is sufficient to exemplify this hopefulness. He says, "I have no love for Kṛṣṇa, nor for the causes of developing love of Kṛṣṇa—namely, hearing and chanting. And the process of bhakti-yoga, by which one is always thinking of Kṛṣṇa and fixing His lotus feet in the heart, is also lacking in me. As far as philosophical knowledge or pious works are concerned, I don't see any opportunity for me to execute such activities. But above all, I am not even born of a nice family. Therefore I must simply pray to You, Gopījana-vallabha [Kṛṣṇa, maintainer and beloved of the gopīs]. I simply wish and hope that some way or other I may be able to approach Your lotus feet, and this hope is giving me pain, because I think myself quite incompetent to approach that transcendental goal of life." The purport is that under this heading of āśā-bandha, one should continue to hope against hope that some way or other he will be able to approach the lotus feet of the Supreme Lord.

### Eagerness for Achieving the Desired Success

When one is sufficiently eager to achieve success in devotional service, that eagerness is called samutkaṅṭhā. This means "complete eagerness." Actually this eagerness is the price for achieving success in Kṛṣṇa consciousness. Everything has some value, and one has to pay the value before obtaining or possessing it. It is stated in the Vedic literature that to purchase the most valuable thing, Kṛṣṇa consciousness, one has to develop intense eagerness for achieving success. This intense eagerness is very nicely expressed by Bilvamaṅgala Ṭhākura in his book Kṛṣṇa-karṇāmṛta. He says, "I am eagerly waiting to see that boy of Vṛndāvana whose bodily beauty is captivating the whole universe, whose eyes are always bounded by black eyebrows and expanded like lotus petals, and who is always eagerly glancing over His devotees and therefore moving slightly here and there. His eyes are always moist, His lips are colored like copper, and through those lips there comes a sound vibration which drives one madder than a mad elephant. I want so much to see Him at Vṛndāvana!"

### Attachment to Chanting the Holy Names of the Lord

In the same Kṛṣṇa-karṇāmṛta there is another statement, about the chanting of Rādhārāṇī. It is said by one of the associates of Rādhārāṇī, "O Lord Govinda, the girl who is the daughter of King Vṛṣabhānu is now shedding tears, and She is anxiously chanting Your holy name—'Kṛṣṇa! Kṛṣṇa!'"

### Eagerness to Describe the Lord's Transcendental Qualities

Attachment for chanting the glories of the Lord is also expressed in the Kṛṣṇa-karṇāmṛta as follows: "What shall I do for Kṛṣṇa, who is pleasing beyond all pleasurable conceptions, and who is naughtier than all restless boys? The idea of Kṛṣṇa's beautiful activities is attracting my heart, and I do not know what I can do!"

### Attraction for Living in a Place Where Kṛṣṇa Has His Pastimes

In the book Padyāvalī by Rūpa Gosvāmī there is the following statement about Vṛndāvana: "In this place the son of Mahārāja Nanda used to live with His father, who was king of all cowherd men. In this place Lord Kṛṣṇa broke the cart in which the Śakaṭāsura demon was concealed. At this place Dāmodara, who can cut the knot of our material existence, was tied up by His mother, Yaśodā."

A pure devotee of Lord Kṛṣṇa resides in the district of Mathurā or Vṛndāvana and visits all the places where Kṛṣṇa's pastimes were performed. At these sacred places Kṛṣṇa displayed His childhood activities with the cowherd boys and mother Yaśodā. The system of circumambulating all these places is still current among devotees of Lord Kṛṣṇa, and those coming to Mathurā and Vṛndāvana always feel transcendental pleasure. Actually, if someone goes to Vṛndāvana, he will immediately feel separation from Kṛṣṇa, who performed such nice activities when He was present there.

Such attraction for remembering Kṛṣṇa's activities is known as attachment for Kṛṣṇa. There are impersonalist philosophers and mystics, however, who by a show of devotional service want ultimately to merge into the existence of the Supreme Lord. They



sometimes try to imitate a pure devotee's sentiment for visiting the holy places where Kṛṣṇa had His pastimes, but they simply have a view for salvation, and so their activities cannot be considered attachment.

It is said by Rūpa Gosvāmī that the attachment exhibited by pure devotees for Kṛṣṇa cannot possibly be perfected in the hearts of fruitive workers (karmīs) or mental speculators, because such attachment in pure Kṛṣṇa consciousness is very rare and not possible to achieve even for many liberated persons. As stated in Bhagavad-gītā, liberation from material contamination is the stage at which devotional service can be achieved. For a person who simply wants to have liberation and to merge into the impersonal brahmajyoti, attachment to Kṛṣṇa is not possible to acquire. This attachment is very confidentially kept by Kṛṣṇa and is bestowed only upon pure devotees. Even ordinary devotees cannot have such pure attachment for Kṛṣṇa. Therefore, how is it possible for success to be achieved by persons whose hearts are contaminated by the actions and reactions of fruitive activities and who are entangled by various types of mental speculation?

There are many so-called devotees who artificially think of Kṛṣṇa's pastimes known as aṣṭa-kāliya-līlā. Sometimes one may artificially imitate these, pretending that Kṛṣṇa is talking with him in the form of a boy, or else one may pretend that Rādhārāṇī and Kṛṣṇa both have come to him and are talking with him. Such characteristics are sometimes exhibited by the impersonalist class of men, and they may captivate some innocent persons who have no knowledge in the science of devotional service. However, as soon as an experienced devotee sees all of these caricatures, he can immediately evaluate such rascaldom. If such a pretender is sometimes seen possessing imitative attachment to Kṛṣṇa, that will not be accepted as real attachment. It may be said, however, that such attachment gives the pretender hope that he may eventually rise onto the actual platform of pure devotional service.

This imitative attachment can be divided into two headings—namely, shadow attachment and parā (transcendental) attachment. If someone, without undergoing the regulative principles of devotional service or without being guided by a bona fide spiritual master, shows such imitative attachment, this is called shadow attachment. Sometimes it is found that a person actually attached to material enjoyment or salvation has the good fortune to associate with pure devotees while they are engaged in chanting the holy name of the Lord. By the good grace of the Lord one may also cooperate and join in the chanting. At that time, simply by the association of such pure devotees, the moonlike rays from their hearts reflect on him, and by the influence of the pure devotees he may show some likeness of attachment caused by inquisitiveness, but this is very flickering. And if by the manifestation of such shadow attachment one feels the disappearance of all material pangs, then it is called parā attachment.

Such shadow attachment or parā attachment can develop if one associates with a pure devotee or visits holy places like Vṛndāvana or Mathurā, and if an ordinary man develops such attachment for Kṛṣṇa and fortunately performs devotional activities in the association of pure devotees, he can also rise to the platform of pure devotional service. The conclusion is that transcendental attachment is so powerful that if such attachment is seen manifested even in some common man, by the association of a pure devotee it can bring one to the perfectional stage. But such attachment for Kṛṣṇa cannot be invoked in a person without his being sufficiently blessed by the association of pure devotees.

As attachment can be invoked by the association of pure devotees, so attachment can also be extinguished by offenses committed at the lotus feet of pure devotees. To be more clear, by the association of pure devotees attachment for Kṛṣṇa can be aroused, but if one commits offenses at the lotus feet of a devotee, one's shadow attachment or parā attachment can be extinguished. This extinguishing is like the waning of the full moon, which gradually decreases and at last becomes dark. One should therefore be very careful while associating with pure devotees to guard against committing an offense at their lotus feet.

Transcendental attachment, either shadow or parā, can be nullified by different degrees of offenses at the lotus feet of pure devotees. If the offense is very serious, then one's attachment becomes almost nil, and if the offense is not very serious, one's attachment can become second class or third class.

If someone becomes attached to the principles of salvation or to merging into the existence of the brahmajyoti, his ecstasies gradually diminish into shadow and parā attachment or else transform into the principles of ahaṅgrahopāsanā. This ahaṅgrahopāsanā describes a living entity when he begins spiritual realization by identifying himself with the Supreme Lord. This state of self-realization is technically known as monism. The monist thinks himself one with the Supreme Lord. Thus, because he does not differentiate between himself and the Supreme Lord, it is his view that by worshiping himself he is worshiping the supreme whole.

Sometimes it is found that a neophyte is taking part in chanting and dancing very enthusiastically, but within himself he is under the impression that he has become one with the supreme whole. This conception of monism is completely different from pure, transcendental devotional service. If, however, it is seen that a person has developed a high standard of devotion without

having undergone even the regulative principles, it is to be understood that his status of devotional service was achieved in a former life. For some reason or another it had been temporarily stopped, most probably by an offense committed at the lotus feet of a devotee. Now, with a good second chance, it has again begun to develop. The conclusion is that steady progress in devotional service can be attained only in the association of pure devotees.

If one can gradually advance his status in devotional service, this is understood to be due to the causeless mercy of Kṛṣṇa Himself. If a person is completely detached from material enjoyment and has developed pure ecstatic devotion, even if he is sometimes accidentally found not living up to the standard of devotional service, one should not be envious of him. It is confirmed also in Bhagavad-gītā that a devotee who has unflinching faith in and devotion to the Lord, even if sometimes found to be accidentally deviated from pure devotional characteristics, should still be counted among the pure. Unflinching faith in devotional service, in Lord Kṛṣṇa and in the spiritual master makes one highly elevated in the activities of devotional service.

In the Nṛsimha Purāṇa it is stated, "If a person has completely engaged his mind, body and activities in the service of the Supreme Godhead, but externally he is found to be engaged in some abominable activities, these abominable activities will surely be very quickly vanquished by the influence of his staunch devotional force." The example is given that on the full moon there are some spots which may appear to be pockmarks. Still, the illumination spread by the full moon cannot be checked. Similarly, a little fault in the midst of volumes of devotional service is not at all to be counted as a fault. Attachment for Kṛṣṇa is transcendental bliss. Amid unlimited volumes of transcendental bliss, a spot of some material defect cannot act in any way.

## KARPANYA-PAÑJIKĀ-STOTRA (A LIST OF REQUESTS) BY ŚRĪLA RŪPA GOSVĀMĪ

### TEXT 10

O king of Vṛndāvana, O queen of Vṛndāvana, bowing down before You, with a choked voice this foolish person appeals to You.

### TEXT 11

Although I am not worthy to receive Your mercy, please be merciful to me, for You are the crowns of all who are merciful.

### TEXT 12

O king and queen worshiped by the masters of all the worlds, they who are very merciful are filled with mercy even for the unworthy and even for the offenders.

### TEXT 13

Although I have not the dimmest shadow of pure devotion, which is the only way to attain You, still, because You are the masters of playful transcendental pastimes, please be merciful to me.

### TEXT 14

O my king and queen, in this world many powerful controllers and many playful persons are seen to be merciful to the impious and indifferent.

### TEXTS 15 AND 16

Although I am the lowest and You the highest, although I am fool and You the greatest philosopher, although I am wicked and You the most saintly, and although I commit offenses when I think of You, still, O king and queen the shadow of whose holy name delivers one from a host of sins, please be kind to this person who sometimes chants Your holy name.

## FROM ŚRĪLA NAROTTAMA DĀSA ṬHĀKURA’S “PRĀRTHANĀ”

One of only two or three books constantly carried by Śrīla Gaurakiśora dāsa Bābājī. Always kept carefully in print for the Vaiṣṇavas by Śrīla Bhaktisiddhānta Mahārāja.

### SONG 2

#### SAMPRĀRTHANĀTMIKĀ (APPEAL FOR AWAKENING OF ATTACHMENT TO THE LORD)

#### TEXT 3

O My Lords, the narration of Your transcendental glories is like a ferryboat which enables the devotees to cross beyond the three material worlds. O my Lords, You are very merciful to this fallen and misdirected person. Please listen to this appeal from the mouth of Your devotee. Let his words touch Your ears. Please do not neglect me.

#### FROM THE SAME WORK

#### SONG 5 PRĀṆEŚVARA! NIVEDANA EI JANA KARE

#### TEXT 3

I wander through this world of suffering, my mind fixed on the objects of the senses which bring only pain, and my chest pierced by the javelin of forgetfulness of You. My body and mind are withered and shattered, and from that moment I become unconscious. Immersed in pain, I am like a living corpse.

#### TEXT 4

Please give me Your merciful glance. Make me Your servant, and allow me to stay in Vṛndāvana. That golden-complexioned person who bears the name Śrī Kṛṣṇa Caitanya is my master, Narottama dāsa takes shelter of Him.

## FROM ŚRĪLA NAROTTAMA DĀSA ṬHĀKURA’S “ŚRĪ PREMA BHAKTI-CANDRIKĀ”

#### SONG 3 ĀTMA-NIVEDANA (SELF-SURRENDER)

#### TEXT 1

O Lord, You are an ocean of mercy. You are the friend of the fallen souls. Please notice me. I have become like a non-devotee, swallowed by the timingila fish of lust. O Lord, please protect me.

#### TEXT 2

In every birth, I repeatedly offended You. In every birth, I failed to worship You sincerely. No one is as fallen as I. Nevertheless, You are the only goal of my life. O Lord of my life, please do not abandon me.

#### TEXT 3

O Lord, You are known as Patita-pāvana, the deliverer of the fallen, and You are also known as Śyāmasundara. Please do not ignore my appeal. Even if I am an offender, I think that You are the real goal of life. That is the truth.

#### TEXT 4

O Supreme Personality of Godhead, please do not neglect me. O master of my life, please hear my words. Even if I have committed offenses to You, I always think of You as my master. Please allow me to serve You as Your associate and follower.

#### TEXT 7

Narottama dāsa is very unhappy. O Lord, please engage him in Your saṅkīrtana movement and thus make him happy. O Lord, I am very afraid that I will not be able to overcome the many obstacles that stop me from advancing in devotional service. O Lord, at every moment I beg You to remove all those obstacles.

## FROM ŚRĪLA RAGHUNĀTHA DĀSA GOSVĀMĪ'S "STAVĀVALĪ"

### ŚRĪ GOVARDHANA-VĀSA-PRĀRTHANĀ-DAŚAKA TEN APPEALS FOR RESIDENCE AT GOVARDHANA HILL

#### TEXT 10

Although I am a cheater and a criminal, unlimitedly merciful Lord Śacinandana, who is very dear to you, has given me to you. O Govardhana, please do not consider whether I am acceptable or not, but simply grant me residence near you.

## FROM ŚRĪLA BHAKTIVINODA ṬHĀKURA'S "ŚRĪ ŚRĪ GĪTĀ-MĀLĀ" ( A GARLAND OF SONGS)

### FROM CHAPTER 1 YAMUNĀ-BHĀVĀVALĪ (DERIVED FROM STOTRA-RATNA OF ŚRĪ YĀMUNĀCĀRYA)

#### SONG 5 THE LORD'S QUALITIES

##### TEXTS 1-3

O Lord Kṛṣṇa, You have all virtues. You are the master of all powers. You are generous, honest, pure, gentle, kind, sweet, equal to all, pious, peaceful, grateful, and heroic. You are the best of all.

You possess all auspicious virtues. You are a nectar ocean of virtues. The individual souls possess only some few drops of the virtues You, the master of all powers, possess in full perfection

Bhaktivinoda, who is worthless like a pile of ashes, folds his hands and speaks words from his heart. Again and again, he begs: O Lord, may I pass this life in the company of Your servants, servants who find their pleasure in describing Your pastimes.

#### SONG 7 THE LIBERATED MIND CAN SEE THE LORD

##### TEXT 3

O Lord, Your glories and opulences have no end. You are an ocean of mercy. You are the master of all souls. Poor Bhaktivinoda, who has no pure devotional service, again and again begs for pure devotion to You.

#### SONG 8 THE SOUL'S FALLEN POSITION

##### TEXTS 1-3

*hari he!  
dharma-nista nahi mor, atma-bodha ba sundar,  
bhakti nahi tomar carane  
ataeva akincana, gati-hina dusta-jana,  
rata sada apana bancane*

O Lord Kṛṣṇa, I have no faith in the path of religion, nor have I spiritual knowledge, nor have I beautiful devotion to Your feet. I have nothing of any value, nor does a good future await me. I am a wicked hedonist. I am a thief who again and again robs his own self.

You are the purifier of the fallen, and I am very fallen. You are my only shelter. I place myself before Your feet. I take shelter of You. I am the servant, and You are my master.

Bhaktivinoda weeps. There is no peace in his heart. Falling to the ground, he says, "O Lord Kṛṣṇa, please be merciful to this wicked person. Please give him the shade of Your feet forever."

## SONG 20 NATURAL ETERNAL SURRENDER

### TEXTS 1-3

O Lord Kṛṣṇa, never will I leave You and become without my master. Without my master I am a servant without shelter. O Lord, if You do not accept me, You will not remain a master. Who will You dominate then?

That is our relationship, ordained by fate. O Kṛṣṇa, O killer of Madhu, You are the abode of all virtues. Therefore please hear my appeal: I do not wish that we shall ever be apart.

Bhaktivinoda sings: Please protect me. Please never leave me. When I am at fault, with proper anger please punish me, and then place me at Your graceful feet.