

śrī-gopinātha vijñapti

An Ardent Prayer to Sri Gopinath

Composed by

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in

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-1-

svayaṁ bhagavān *vrajendra-nandana*

rādhā-bhāva-kānti dhari'

śrī-gaurāṅga-rūpe *na'de avatari'*

(āhā) ki lilā karilā hari

svayaṁ bhagavān— The Supreme Lord, Himself; [is] *vrajendra-nandana*— the son of Nanda Maharaja; *rādhā-bhāva-kānti*—the mood and complexion of Srimati Radharani; *dhari'*— by taking; *śrī-gaurāṅga-rūpe*—in the form of Sri Gauranga; *na'de*— in Nadiya; *avatari'*—by descending; *na'de*—In Nadiya; *(āhā)*—O! *ki lilā*—What beautiful pastimes; *karilā*—performed; *hari*—Lord Hari

Translation

The Supreme Lord, Himself, is Vrajendra-nandana, the son of Nanda Maharaja. He took on the mood and complexion of Srimati Radharani and appeared in the form of Sri Gauranga in Nadiya. O! What beautiful pastimes Lord Hari performed!

-2-

āhā ki premera vanyā prakāśiyā

ḍubāilā nara-nārī

kibā sudhā-mākhānāma mahāmantra

gāoye vadana bhari'

āhā—O!; *ki premera vanyā*—what a flood of divine love; *prakāśiyā*—He manifested; *ḍubāilā*—drowned; *nara-nārī*—the men and women; *kibā*—how sweet; *sudhā-mākhā*—smeared with nectar; *nāma mahāmantra*—Hare Krishna mahamantra; *gāoye*—sing; *vadana*—mouth; *bhari*—filled with joy;

Translation

O! What a flood of divine love did He manifest! He drowned the men and women in that flood. This Hare Krishna mahamantra is smeared with nectar. Sing the names being ecstatic, filling your mouth with the holy names.

-3-

e'nāma ābhāse śoka moha bhaya

kichui rahite nāre

nāme prema-sindhu uchali uṭhiyā

nimajaya sabākāre

e'nāma— these holy names; *ābhāse*— by a reflection; *śoka*—sadness; *moha*—illusion; *bhaya*—fear; *kichui*— nothing; *rahite nāre*—cannot exist; *nāme*—by the power of Nama; *prema-sindhu*— the ocean of divine love; *uchali uṭhiyā*—by swelling up; *nimajaya*—drowns; *sabākāre*— everyone

Translation

Just by a reflection of these holy names, depression, illusion, fear and all such are driven away. By the power of such holy names, the ocean of divine love starts to overflow and drowns everyone.

-4-

śrī-nāma rūpete bhagavān hari

kali-kāle avatāra

se nāme ādara nā haile kise

bala ha'be bhava pāra

śrī-nāma rūpete—in the form of holy names; *bhagavān hari*— The Supreme Lord, Hari; *kali-kāle*— in the age of Kali; *avatāra*— incarnation; *se nāme*— in those holy names; *ādara*—

loving attachment; *nā haile*— if it does not arise; *kise*— then how; *bala—say; ha'be*— will be able; *bhava pāra*— cross over the material world

Translation

The Supreme Lord, Hari, has appeared in His holy names and form. If those holy names are not respected with love and devotion, then how will one cross over the material existence?

-5-

satya-yuge dhyāna tretā-yuge yajña

dvāpare arcana kari'

yei phala labhe tāhā kali-yuge

nāma gāne dena hari

satya-yuge— in Satya-yuga; *dhyāna*— meditation; *tretā-yuge*— in Treta-yuga; *yajña*— sacrifice; *dvāpare*—in Dvapara-yuga; *arcana*— deity worship; *kari'*— by doing; *yei*— which; *phala*— the result; *labhe*— obtains; *tāhā*— that; *kali-yuge*— in Kali-yuga; *nāma*— the holy name; *gāne*— by singing; *dena*— gives; *hari*— Sri Hari

Translation

The results which are obtained through meditation in Satya-Yuga, fire sacrifices in Treta-Yuga and deity worship in Dvapara-Yuga is obtained solely by singing the holy names of Hari in the Kali-Yuga.

-6-

viśeṣataḥ ei kalira māhātmya

adhika baliyā śuni

śri-nama-kīrtane su-durlabha prema

dena gaura guṇamaṇi

viśeṣataḥ— special significance; *ei kalira*— of this Kali Yuga; *māhātmya*— the glories; *adhika*— *much more*; *baliyāśuni*— as we hear; *śri-nama-kīrtane*— through the singing of the holy names; *su-durlabha*—extremely rare; *prema*— *the divine love*; *dena*— distributes; *gaura*— Gaurahari; *guṇa-maṇi*— jewel of divine qualities

Translation

The special significance of the glories of this Kali Yuga is much more than any other Yugas. This is what we hear. Gaura, who is a jewel of divine qualities, distributes the divine love, which is extremely rare, through the singing of the holy names.

-7-

anarpita-cara unnata-ujjvala

vraja-rasa-sāra yei

ei kali-yuge tāhā dena gaura

āra kāro śakti nāi

anarpita-cara—which had never been distributed before; *unnata-ujjvala*—extremely exalted; *vraja-rasa-sāra*—the essence of the mellowness of Vraja; *yei*—which; *ei kali-yuge*—in this Kali Yuga; *tāhā*—that; *dena*—distributes; *gaura*—Sri Gaurahari; *āra kāro*—Nobody else; *śakti*—potency; *nāi*—does not have

Translation

The essence of the extremely exalted mood of Vraja, which had never been distributed before, is given out by Gaura in this Kali Yuga. Nobody else has the potency to distribute this.

-8-

dhyāna yajña yāge *bahu truṭi raya,*

nā pāya vrajera hari

kali-jīve tāi *śikhāna gaurāṅga,*

āpani ācāra kari'

dhyāna—meditation; *yajña*—fire sacrifice; *yāge*—rituals; *bahu*—many; *truṭi*—mistakes; *raya*—arise; *nā*—does not; *pāya*—obtain; *vrajera hari*—Lord Hari of Vraja; *kali-jīve*—the conditioned souls of Kali Yuga; *tāi*—hence; *śikhāna*—teaches; *gaurāṅga*—Lord Gaurāṅga; *āpani*—Himself; *ācāra*—practice; *kari'*—by doing

Translation

Many mistakes are committed through the performance of meditation and fire sacrifices; thus, one does not obtain Lord Hari of Vraja through these processes. Thus, Gaurāṅga

personally teaches the conditioned souls of Kali Yuga through His own activities and practice.

-9-

sarva-vidha bhakti aṅga madhye śreṣṭha

nāma-saṅkīrtana haya

(daśa) aparādha tyaji gāhile ādare,

haya śīghra premodaya

sarva-vidha— all other; *bhakti aṅga*—the limbs of devotion; *madhye*—among; *śreṣṭha*—the best; *nāma-saṅkīrtana*—congregational chanting; *haya*— is; *(daśa) aparādha*— offences; *tyaji*— by giving up; *gāhile*—if one sings; *ādare*— with love; *haya*— happens; *śīghra*— quickly; *prema-udaya*—arise of divine love

Translation

Among all of the limbs of devotion, the best is the congregational singing of the holy names. If one sings these holy names with love and devotion, giving up the ten offenses against the holy name, then divine love will quickly arise in the heart.

-10-

tri-tāpa jvālāya sabe jva'le mari

nā pāi duḥkhera śeṣa

sādhu saṅga kari' hari bhaji yadi

tabe anta haya kleśa

tri-tāpa—the threefold miseries; *jvālāya*—by suffering; *sabe*—everyone of us; *jva'le*— burns; *mari*—dies; *nā*— not; *pāi*—obtains; *duḥkhera*— of sufferings; *śeṣa*— end; *sādhu saṅga*— association of saints; *kari'*— we do; *hari*— Lord Hari; *bhaji*— serve; *yadi*— if; *tabe*— only then; *anta*— an end; *haya*— happens; *kleśa*— sufferings

Translation

Everyone of us burns and dies due to the threefold miseries of material existence (namely, suffering from other living entities, suffering from nature and suffering from one's own mind and body). One is not able to obtain an end to the sufferings. When one serves Lord

Hari, associating with true seekers of the absolute truth, then the threefold miseries come to an end.

-11-

sarva yajña sāraei nāma yajña,

ihāte viśvāsa kari'

bhaja bhaja bhāi ekānta manete

avaśya milibe hari

sarva yajña—of all sacrifices; *sāra*— the essence; *ei*— this; *nāma yajña*—sacrifice of chanting the holy names; *ihāte*— in this; *viśvāsa kari'*— having faith; *bhaja bhaja*— sing and sing; *bhāi*— O, brother! *ekānta*— one-pointed; *manete*— mind; *avaśya*— certainly; *milibe*— shall obtain; *hari*— Sri Hari

Translation

The essence of all sacrifices is this sacrifice of chanting the holy names. Have faith in this. O, brother! Sing and sing these names with a one-pointed mind; you shall certainly obtain Hari.

-12-

nāma-nāmī mājhe *bheda kichu nāi,*

du'ye sarva-śaktimān

tathāpi nāmera *karuṇā adhika,*

jāne saba matimān

nāma-nāmī—Name and the person who is addressed; *mājhe*—between; *bheda*— difference; *kichu*— any; *nāi*— not; *du'ye*— both; *sarva-śaktimān*— almighty; *tathāpi*—in spite of that; *nāmera*— of the name; *karuṇā*—mercy; *adhika*— much more; *jāne*— know; *saba*— all; *matimān*— intelligent ones

Translation

There is no difference between the name and the person whom the name indicates. Both are all-powerful. Then again, all intelligent people know that the mercy of the name is greater than the mercy of the person whom the name indicates.

-13-

*vācya nāmī kṛṣṇa vācaka śrī-nāma-
rūpe ha'na avatāra
sei nāma-kṛpā vinā bala se nāmire
pāite śakati kā'ra*

vācya—described; *nāmī*—by the holy name; *kṛṣṇa*— The Supreme Person; *vācaka*— the sound vibration of the holy name which has to be uttered; *śrī-nāma-rūpe*— in the form of the holy name; *ha'na avatāra*— descends; *sei*—that; *nāma-kṛpā*—the mercy of the holy name; *vinā*—without; *bala*— say; *se nāmire*— that Supreme Person who holds that name; *pāite*— to obtain; *śakati*— the power; *kā'ra*— who has

Translation

Krishna is the Person whom the name indicates (*vācya*). He descends in the form of the name (*vācaka*). Without the mercy of the holy name, who has the power to obtain the Supreme Person whom the name indicates ?

-14-

*śrī-hari e-bāra svayaṁ rūpete,
āsiyā śikhāla yāhā
sakala chāḍiyā se śikṣā labhiyā,
hao pāra moha-māyā*

śrī-hari— Lord Hari; *e-bāra*— this time; *svayaṁ*—Himself; *rūpete*—in personal form; *āsiyā*— by appearing; *śikhāla*— taught; *yāhā*— which; *sakala*— everything; *chāḍiyā*—by giving up; *se śikṣā*—that teaching; *labhiyā*— imbibing; *hao*— do; *pāra*— cross over; *moha-māyā*— illusion of material energy

Translation

Cross over this illusion of material attachment by giving up everything and just imbibing the teachings that were personally taught this time by Lord Hari, Himself when He appeared on this world.

-15-

*brāhmaṇa sajjana sabe jāna sāra
nāma vinā gati nāi*

karma jñāna yoga- ādi panthā dhari’,

kabhu nā nistāra pāi

brāhmaṇa—the brahmins; *sajjana*—people of high class families; *sabe*— everyone; *jāna*— know; *sāra*—the truth; *nāma vinā*—without the holy name; *gati*— way out; *nāi*— not; *karma*—material work; *jñāna*— speculative knowlege; *yoga-astāṅga* yoga; *ādi*— etc. *panthā*— path; *dhari’*— holding on to the practice; *kabhu*— never; *nā*—not; *nistāra*— deliverance; *pāi*— achieve

Translation

Everyone, including people of high class families and brahmanas, know that there is no alternative to the holy name. Practicing material work, speculative knowledge, eight-fold system of yoga, one will never achieve deliverance from this material world and material attachment.

-16-

śrī-gaurāṅga-śikṣā kara sabe sāra

anya cintā parihara

śrī-nāma āśraya kari’ avilambe

śrī-kṛṣṇa bhajana kara

śrī-gaurāṅga-śikṣā— the teachings of Lord Gauranga; *kara*— take up; *sabe*— everyone; *sāra*—the essence; *anya*— other; *cintā*—thought; *parihara*— give up; *śrī-nāma*— the holy name; *āśraya*— shelter; *kari’*— by taking; *avilambe*—without delay; *śrī-kṛṣṇa bhajana*— service of Lord Krishna; *kara*— engage yourself

Translation

Give up all other thoughts and just make the teachings of Lord Gauranga the essence of your very life without delay. Taking shelter of the holy name, engage in service of Lord Krishna.

-17-

āji kāli kari’

dina ca’le yāya

ekhano ki bhāva’ base

janmaīśvarya śruta –

śrī’ra abhimāna,

tyaji' maja nāma-rase

āji—today; *kāli*— tomorrow; *kari'*— by doing; *dina*—days; *ca'leyāya*— arepassing by; *ekhano*—until now; *ki bhāva'*— what are you thinking? *base*—by sitting; *janma-aiśvarya-śruta*— of having high birth, riches, education; – *śrī'ra*—of beauty; *abhimāna*— pride; *tyaji'*— giving up; *maja*— fully absorb; *nāma-rase*— in the nectarine mellow of the holy names

Translation

Days are passing like today and tomorrow. What are you thinking just sitting there? Give up your pride of having a high birth, controllership, high education and beauty. Drown in the nectarine juice of the holy names.

-18-

jīvana anitya jāna' sabe sāra

ei āche, ei nāi

yata śighra pāra' guru pādāśraye

bhaja gopīnātha bhāi

jīvana— life; *anitya*— temporary; *jāna'*— know; *sabe*—everyone; *sāra*— the essence; *ei āche*—living at this moment; *ei nāi*— may not live the next moment; *yataśighra*— as soon as possible; *pāra'*—can; *guru pādāśraye*—taking shelter of the lotus feet of spiritual master; *bhaja*—serve; *gopīnātha*— Gopinatha; *bhāi*— O brother!

Translation

Life on this world is temporary; death can arrive at anytime. Know this to be the essence. Brother, take shelter of the divine lotus feet of a genuine spiritual master as soon as possible and serve Gopinatha.

-19-

karma-jaḍa smārta brāhmaṇa pallite

ki khelā khelite hari

(śrī) rādhā girīdhārī gopīnātha rūpe

āsilena kṛpā kari'

karma-jāḍa— bound by materialistic views; *smārta*— mundane religious practitioners; *brāhmaṇapallīte*— in the village of brahmins; *ki khelā*— what game; *khelite*— for playing; *hari*— Lord Hari; (*śrī*) *rādhā giridhārī*— Sri Radha Giridhari; *gopinātha rūpe*— in the form of Gopinatha; *āsilena*— appeared; *kṛpā kari*— out of mercy

Translation

What game Lord Hari played in the village of Ganganandapur, Jessore, Bangladesh, which was filled with mundane materialistic caste brahmanas? Out of His mercy, Sri Radha Giridhari appeared there in the form of Gopinatha.

-20-

ke bujhibe tāira *lilāra rahasya*
āche hetu su-gambhīra
tāira āgamana *nāhi habe vyartha,*
avaśya bujhibe dhīra

ke— who; *bujhibe*— will understand; *tāira*— His; *lilāra*— of pastimes; *rahasya*— the secret; *āche*— there is; *hetu*—reason; *su-gambhīra*— grave and significant; *tāira*— His; *āgamana*— arrival; *nāhi*— never; *habe*—will be; *vyartha*—a waste; *avaśya*— certainly; *bujhibe*— will understand; *dhīra*— the calm and devoted persons

Translation

Who can understand the secret of Lord Hari's pastimes? He has very grave and significant reasons for whatever He does. His arrival can never be a waste. The calm, composed and devoted persons can certainly understand this.

-21-

dayāmaya hari *yā're dayā kare*
hare' tāra saba dhana
āsakti yāhāte *tāi hari' laya*
krame hare' tāra mana

dayāmaya— the merciful; *hari*— Lord Hari; *yā're*—upon whom; *dayā*— mercy; *kare*— bestows; *hare'*— takes away; *tāra*—his; *saba*—all; *dhana*— wealth; *āsakti*—

attachment;*yāhāte*— in which;*tāi*— that;*hari' laya* — steals away;—*krame*—gradually;
hare'— steals away;*tāra*— his;*mana*— mind

Translation

The merciful Lord Hari steals away all of the wealth of one upon whom He has His mercy. Lord Hari steals away that which one is materially attached to and eventually steals away one's mind.

-22-

saṁsāra chāḍāye bhikhārī sājāya

kāṅḍāya tāṅhāra tare

kāṅḍāte pārile baḍa khuṣī haya

kāṅḍile pīriti kare

saṁsāra—material life; *chāḍāye*— releases;*bhikhārī*— beggar;*sājāya*— turns him into;*kāṅḍāya*— makes him cry;*tāṅhāra*— Himself;*tare*— for;*kāṅḍāte*— make that person cry;*pārile*— if He is able;*baḍa*— very; *khuṣī*— happy; *haya*—becomes;*kāṅḍile*— if one cries;*pīriti*— great affection;*kare*— develops

Translation

Lord Hari releases that person from material attachment and the devotee becomes a beggar and Lord Hari makes him cry for Himself. If Lord Hari is able to make that person cry, then He becomes very happy. When one cries for Him, Lord Hari develops great attachment and affection for that person and that person becomes very close to Lord Hari.

-23-

vajra-tulya mora kathina hṛdaya,

sarasa karahe hari

tora tare' yena niśi-dina keṅde

parāṇa chāḍite pāri

vajra-tulya—like a lightning bolt;*mora*—my; *kathina*—hard;*hṛdaya*— heart;*sarasa*—soften;
kara—make; *he hari*—O Hari; *toratare'*— for You; *yena*— so that;*niśi-dina*—day and
night;*keṅde*— crying;*parāṇa*— life;*chāḍite*—leave;*pāri*— can

Translation

My heart is so hard like a lightning bolt; soften my heart with nectar. O Hari! I just want to cry for You day and night and leave my body in such a state.

-24-

hā hā giridhārī gopīnātha bali'

kāṇḍuka āmāra mana

śrī-guru vaiṣṇave ei kṛpā sabe

yāci' āmi anukṣaṇa

hā hā giridhārī—O, Giridhari! *gopīnātha*—‘Gopinatha’; *bali'*—saying; *kāṇḍuka*— let (my mind)cry; *āmāra*—my; *mana*— mind; *śrī-guru vaiṣṇave*—from my spiritual master and other vaishnavas; *ei*— this; *kṛpā*—mercy; *sabe*— all; *yāci'*— beg; *āmi*—I; *anukṣaṇa*— every moment

Translation

O, Giridhari! Let my mind cry, saying ‘Gopinatha’! I beg for this mercy from my spiritual master and from all the pure devotees at every moment.

-25-

pathera kāṅgāla kariyā āmare,

rākhite cāhe ye hari

tā'te yena duḥkha nā haya āmāra,

tā'i yena kṛpā smari

pathera—of the road; *kāṅgāla*— a beggar; *kariyā*—making; *āmare*— me; *rākhite*—to keep; *cāhe*—wants; *ye hari*—Lord Hari who; *tā'te*—in that situation; *yena*— so that; *duḥkha*—sadness; *nā*— does not; *haya*— happen; *āmāra*— on me; *tā'i*— that; *yena*— rather; *kṛpā*—mercy; *smari*— I consider

Translation

Consider me to be a beggar on the road who wants Lord Hari. I have no sadness if you think of me like that; rather, I consider it to be mercy on me.

-26-

tāñhāra icchāya icchā milāiba,

kabe habe hena dina

sakala bhāvetē tān'te citta saṅpi

ṭṛṇāpekṣā haba hīna

tānhāraicchāya— by His mercy; *icchā*— desire; *milāiba*— will be met; *kabe*— when; *habe*— will; *hena*— like that; *dina*— day; *sakala*— by all; *bhāvetē*— means; *tān'te*— unto Him; *citta*— heart; *saṅpi*— surrender; *ṭṛṇa apekṣā*— than a blade of grass; *haba*—will become; *hīna*— more humble

Translation

By His mercy, my desire shall be fulfilled; when will such a day arrive? That day, I will surrender my heart, mind, intelligence and consciousness by all means unto Him, becoming more humble than a blade of grass.

-27-

taru-sama habe sahiṣṇutā mora,

amānī mānada haba

śrī-nāma kīrtana ānanda-sāgare

satata majiyā raba

taru-sama— like a tree; *habe*—will be; *sahiṣṇutā*— tolerance; *mora*— my; *amānī*—not desirous of respect; *mānada*—will give respect to others; *haba*— will be; *śrī-nāma kīrtana*— congregational chanting of the holy name; *ānanda-sāgare*— in the ocean of bliss; *satata*— constantly; *majiyā*— absorbed; *raba*— remain

Translation

I will become tolerant like a tree. I will not desire name, fame, and position. I will offer due respect to all living entities. I will constantly remain drowned in the ocean of bliss of the congregational chanting of the holy names.

-28-

hā hā gopīnātha kara kṛpā more

tumi ta' sakali pāra

daśa aparādha āmāra durdaiva,

citta ha'te apasāra

hā hā gopīnātha— O, Gopinatha! *karakṛpā*— have mercy; *more*— on me; *tumi ta'*— You are the one; *sakali*—anything and everything; *pāra*— can; *daśa*— ten; *aparādha*—offences; *āmāra*— my; *durdaiva*— misfortune; *citta*— heart; *ha'te*— from; *apasāra*— take away

Translation

O, Gopinatha! Have mercy on me! You can do anything and everything. Erase away the ten offenses against the holy name from my heart, mind, intelligence and consciousness which are in me as my misfortunes.

-29-

aparādhī ba'le tora nāma-sudhā

ādara karite nāri

jaḍa viṣayete rati bāḍe sadā,

bala prabhu kibā kari?

aparādhī— an offender; *ba'le*— knowing; *tora*—Your; *nāma-sudhā*—the nectar of Your holy name; *ādara*—honor; *karitenāri*— I cannot; *jaḍa*—material; *viṣayete*—for the objects of material sense enjoyment; *rati*— attachment; *bāḍe*— increases; *sadā*—always; *bala*— say; *prabhu*—O, Master! *kibā*— what; *kari?*— should I do?

Translation

Since I am an offender, I have no devotion and dedication towards the nectar of Your holy name. My attachment for the objects of material sense enjoyment increases constantly. O, Master! What should I do?

-30-

bhābiyā dekhechi duṣṭa mana kabhu

mora mānā nāhi śune

tumi yadi prabhu śamiyā tāhāre

kara tava ājñādhīne

bhābiyā—having thought; *dekhechi*—I have seen; *duṣṭa*—wicked; *mana*— mind; *kabhu*— never; *mora*—my; *mānā*— my restrictions; *nāhi*—does not; *śune*— listen; *tumi*—You; *yadi*— if; *prabhu*—O, Master! *śamiyā*— control; *tāhāre*—that mind; *kara*— bring; *tavaājñādhīne*— under the control of Your order

Translation

Having analyzed, I have seen that my wicked mind never listens to the restrictions I impose on it. O, Master! If you control my mind, and bring it under the control of Your order.

-31-

tabe jāni bhāla haibe tāhāra

tomāra bhajana habe

tomāra śravaṇa kīrtana-smaraṇe

satata majiyā rabe

tabe— then; *jāni*— I know; *bhāla*—well; *haibe*—will become; *tāhāra*—his; *tomāra*—Your; *bhajana*—service; *habe*—will be; *tomāra*— Your glories; *śravaṇa*— hearing; *kīrtana-smaraṇe*—in singing and in remembering; *satata*—constantly; *majiyā*—absorbed; *rabe*— will remain

Translation

Then I know well that my mind will be able to engage in serving You. Thus, my mind will constantly be absorbed in hearing about You, in singing Your glories and in remembering You.

-32-

tava ahaitukī kṛpā vinā prabhu

nāhi dekhi anyagati

bhajana sādhana kichu nāhi haya

duḥkhe mari' dibā-rāti

tava— Your; *ahaitukī*— causeless; *kṛpā*— mercy; *vinā*— without; *prabhu*—O, Master! *nāhi*—do not; *dekhi*—[I]see; *anya*— any other; *gati*— way; *bhajana*—service; *sādhana*—spiritual practice; *kichu nāhi haya*— nothing gets done; *duḥkhe*—in sadness; *mari'*— die; *dibā-rāti*—day and night

Translation

O, Master! I do not see any alternative to Your causeless mercy. I die day and night in sadness because I am unable to engage in any spiritual practice.

tumi caitya-guru ha'ye diyechile

tomāra bhajane mati

mahānta guru-o haiyā tumi-i

śrī-carāṇe dile sthiti

tumi—You; *caitya-guru*— the spiritual master present in the heart; *ha'ye*— having become; *diyechile*—You engaged; *tomāra*— in Your; *bhajane*—service; *mati*— mind; *mahānta*— external; *guru-o*—spiritual master also; *haiyā*—became; *tumi-i*— You again; *śrī-carāṇe*— at Your divine lotus feet; *dile*— gave; *sthiti*— a place

Translation

Having become the spiritual master present in the heart, You engaged my mind in Your spiritual practice. You also became the spiritual master, externally, and gave me a place at Your divine lotus feet.

sei guru-pade nitya-sthiti labhi'

tānhāra prasāda pāi

ei kṛpā prabhu kara more sadā

guru vinā gati nāi

sei—that; *guru-pade*—at the divine lotus feet of my spiritual master; *nitya-sthiti*—eternal residence; *labhi'*— having found; *tānhāra*—his; *prasāda*—mercy; *pāi*— obtain; *ei kṛpā*—such mercy; *prabhu*— O, Master! *kara*—bestow; *more*— upon me; *sadā*—always; *guru*—the spiritual master; *vinā*—without; *gati*— way; *nāi*— no

Translation

Having found eternal residence at the divine lotus feet of my spiritual master, I have received his mercy. O, Master! Have such mercy on me always. There is no way without the spiritual master.

tava priyatamā rādhā-nija-jana

śrī-guru āmara haya

śrī-vārṣabhānavī dayitera dāsa

nāme tānra paricaya

tava—Your; *priyatamā*— dearest associate; *rādhā-nija-jana*—the intimate associate of Srimati Radharani; *śrī-guru*—spiritual master; *āmara*— my; *haya*—is; *śrī-vārṣabhānavī dayitera*—His, who is the beloved of the daughter of Vrishabhanu; *dāsa*— servant; *nāme*—by this name; *tānra*—his; *paricaya*—identity

Translation

Your dearest associate who is the intimate associate of Srimati Radharani is my spiritual master. My spiritual master is the servant of He who is the beloved of the daughter of Vrishabhanu. That is his name.

-36-

(gopīnātha!)

tava priyatamā 'śrī-rādhā-nayana-maṇi'

āmāra prabhura pade

hā hā gopīnātha dāo rati mati

tabe ta' puribe sādhe

(gopīnātha!)—O, Gopinatha! *tava*— Your; *priyatamā*—beloved; *'śrī-rādhā-nayana-maṇi'*—Sri Prabhupada Bhakti Siddhanta Sarasvati Goswami Thakur's eternal form *āmāra*—my; *prabhura*—spiritual master; *pade*—to the lotus feet; *hā hā gopīnātha*—O, Gopinatha! *dāo*—give; *rati*—loving attachment; *mati*— desire; *tabe ta'*— only then; *puribe*—will be fulfilled; *sādhe*— my desire

Translation

O, Gopinatha! Your dearest associate (who is my spiritual master, Sri Nayanamani Manjari) is the jewel of Srimati Radharani's divine eye. O, Gopinatha! Give me loving attachment and the willingness to serve the lotus feet of my spiritual master. Only then will my desire be fulfilled.

-37-

tānra kṛpā vinā tomāra bhajana

kichu nā bujhiba nātha
sakali saphala habe yadi tiñho
kare more ātmasāt

tāñra— his; *kṛpā*— mercy; *vinā*— without; *tomāra*—Your; *bhajana*—service; *kichu*— anything; *nā*—not; *bujhiba*—will understand; *nātha*— O master! *sakali*— everything; *saphala*—fruitful; *habe*— will be; *yadi*— if; *tiñho*—he; *kare*—does; *more ātmasāt*— accept me as his own

Translation

Without his mercy, I will be unable to understand devotional service to You, O, Master. Everything will be fruitful if my spiritual master accepts me as his own.

-38-

tava mano'bhīṣṭa jāne guru mora,
tiñha yadi kṛpā kare
śrī-rādhāra kṛpā avaśya paiba,
tava kṛpā habe more

tava— Your; *mano'bhīṣṭa*— the most desired; *jāne*— knows; *guru*—spiritual master; *mora*— my; *tiñha*—his; *yadi*— if; *kṛpā*—mercy; *kare*— bestows; *śrī-rādhāra*— of Sri Radha; *kṛpā*— mercy; *avaśya*— certainly; *paiba*—will receive; *tava*—Your; *kṛpā*— mercy; *habe*— will be; *more*— unto me

Translation

My spiritual master knows the desire of Your mind. If he has mercy on me, then I will certainly obtain the mercy of Sri Radha. That will be Your mercy on me.

-39-

śrī-rādhāra preme, bāñdhā tumi prabhu,
rādhānātha nāma dhara
(śrī) rādhā-priya-sakhī, dāsya yei pāya,
tāra sevā angīkara'

śrī-rādhāra—of Sri Radha; *preme*— by the divine love; *bāndhā*— bound; *tumi*— You; prabhu—O Lord! *rādhānātha*—Radhanatha; *nāma*— name; *dhara*—hold; (*śrī*) *rādhā-priya-sakhī*—a dear sakhi of Srimati Radharani; *dāsya*— servitude; *yei*— one who; *pāya*— obtains; *tāra*— his; *sevā*— service; *angikara*’— accept

Translation

O Lord! You are bound by the divine love of Sri Radha; thus, You are known as Radhanatha. You accept the service of one who has obtained service to a dear sakhi of Srimati Radharani.

-40-

he rādhā-vallabha gopīnātha mora

hena bhāgya kabe habe

guru-rupā sakhī kṛpā kari kabe

(tava) sevā adhikāra dibe

he rādhā-vallabha—O, Radha-vallabha! *gopīnātha*—Gopinatha; *mora*— my; *hena*— such; *bhāgya*— fortune; *kabe*— when; *habe*—will I have; *guru-rupā sakhī*—in the eternal manjari form; *kṛpā*— mercy; *kari*— having; *kabe*— when; (*tava*) *sevā*—Your service; *adhikāra*—right to perform; *dibe*— will give

Translation

O, Radha-vallabha! You are my Gopinatha. When will I have such good fortune? When will my spiritual master in the eternal manjari form (*guru-rupā sakhī*) have mercy on me and give me the service that I will perform for You?

-41-

śrī guru gaurāṅga navadvīpa dhāma

kabe more kṛpā ka're

rādhā-dāsya diyā pālibe satata

rākhi more vraja-pure

śrī guru— Sri Guru; *gaurāṅga*— Gauranga; *navadvīpa dhāma*—and Navadvīpa Dhama; *kabe*—when; *more*—unto me; *kṛpā*—mercy; *ka're*— bestowing; *rādhā-dāsya*—the servant of

Srimati Radharani; *diyā*— giving; *pālibe*— will take care; *satata*—always; *rākhi*— by keeping; *more*— me; *vraja-pure*— in Vraja

Translation

When will Guru, Gauranga, and Navadvipa Dhama have mercy on me? Making me the servant of Srimati Radharani, they will take care of me constantly and keep me in Vraja.

-42-

śrī-rūpera kṛpā vinā rādhā-dāsyā

kabhu nāhi kāro mile

(śrī) rūpa ānugatya tabe ta' pāiba,

guru kṛpā kari dile

śrī-rūpera kṛpā—the mercy of Sri Rupa Manjari; *vinā*— without; *rādhā-dāsyā*—the servant of Srimati Radharani; *kabhu*—ever; *nāhi kāro mile*— no one can avail; *(śrī) rūpa*—Sri Rupa Manjari; *ānugatya*—the guidance; *tabe ta'*—only then; *pāiba*—I will obtain; *guru*— my spiritual master; *kṛpā kari dile*— if he gives his mercy

Translation

Without the mercy of Sri Rupa Manjari, it is impossible for anyone to become the servant of Srimati Radharani. If my spiritual master has mercy on me, then I will be able to follow in the footsteps of Sri Rupa Manjari.

-43-

śrī-rūpa goṅsāi śrī-guru-rūpete

ye dikṣā diyāche kāne

se dikṣā sphurile se mantra jāgile

pāi rādhā-dāsyā-dhane

śrī-rūpa goṅsāi— Sri Rupa Manjari; *śrī-guru-rūpete*—in the form of my spiritual master; *ye dikṣā*— the mantra which; *diyāche*— has given; *kāne*—in my ear; *se*—that; *dikṣā*—initiation; *sphurile*— manifests; *se mantra*—that mantra; *jāgile*—becomes alive; *pāi*—I will obtain; *rādhā-dāsyā-dhane*—the treasure of servitude for Srimati Radharani

Translation

Sri Rupa Manjari in the form of my spiritual master gave me the mantra in my ear. When that initiation will manifest and when that mantra will become alive, then I will obtain the treasure of servitude for Srimati Radharani.

-44-

aprākṛta kāma jāgiyā uṭhibe
tuccha habe jaḍa-kāma
aprākṛta puṣpa bāṇāhata ha'ye
khunḡjiba rādhāra śyāma

aprākṛta—transcendental; *kāma*—love; *jāgiyā*—will awaken; *uṭhibe*—will rise; *tuccha*—insignificant; *habe*—will become; *jaḍa-kāma*—material attachment; *aprākṛta*—the transcendental; *puṣpa*—flower; *bāṇāhata ha'ye*—being struck; *khunḡjiba*—I will search for; *rādhāraśyāma*—Srimati Radharani's Shyam

Translation

The transcendental love will awaken and rise; all material attachment will become insignificant. Being struck by the transcendental flowers, I will search for Srimati Radharani's Shyam.

-45-

rādhā nitya-jana- ānugatya vinā,
śrī-rādhāramaṇa rāma
dekhā nāhi deya sevā nāhi laya
haya tāre sadā bāma

rādhā—Sri Radha's; *nitya-jana*—intimate associate; *ānugatya*—surrender; *vinā*—without; *śrī-rādhāramaṇa rāma*—Sri Radha-ramana Rama; *dekhānāhideya*—does not allow me to see Him; *sevā*—service; *nāhi*—does not; *laya*—accept; *haya*—becomes; *tāre*—for him; *sadā*—always; *bāma*—not in favor

Translation

Without following in the footsteps of Sri Radha's intimate associate, Sri Radha-ramana Rama will not allow me to see Him and will not accept my service; in this way, Hari will not be in my favor.

-46-

kṛpā kari more ohe gurudeva
tava dāsa-dāsa kara
tava kṛpā ha'le rādhādāsya pāba
rādhānātha tatpara

kṛpā kari more—Have mercy on me; *ohe gurudeva*—O, Gurudeva! *tava*— your; *dāsa-dāsa*— the servant of Your servant; *kara*— make me; *tava*— your; *kṛpā*—mercy; *ha'le*—if that happens; *rādhā-dāsya*—service to Sri Radha; *pāba*—I will obtain; *rādhānātha*—Sri Radhanatha; *tatpara*—[and] will become devoted to Him

Translation

O, Gurudeva! Have mercy on me and make me the servant of Your servant. If you have mercy on me, then I will obtain service to Sri Radha and become devoted to Sri Radhanatha.

-47-

śrī-gopīvallabha ohe gopīnātha
ei kṛpā kara more'
śrī-guru kṛpāya yena mora hṛde'
tava anurāga sphure

śrī-gopīvallabha—One who is most dear to the gopis; *ohe gopīnātha*—O, Gopinatha! *ei*— this; *kṛpā*—mercy; *kara more*— bestow on me; *śrī-guru kṛpāya*—By the mercy of my spiritual master; *yena*— so that; *mora hṛde'*— in my heart; *tava*— towards you; *anurāga*—love; *sphure*— manifests

Translation

O, Gopinatha! You are most dear to the gopis. Have this mercy on me. By the mercy of my spiritual master, let love for you manifest in my heart.

-48-

sambandhābhidheya prayojana tattva
sphuruka āmāra hṛde

he kṛṣṇa govinda gopīnātha ei

nivedana rāṅgā-pade

sambandha— relationship with Krishna; *abhidheya*—devotion to Krishna; *prayojana tattva*—the ultimate need of divine love; *sphuruka*—let manifest; *āmāra*—in my; *hr̥de*— heart; *he kṛṣṇa*—O, Krishna; *govinda*—Govinda; *gopīnātha*—Gopinatha; *ei*—this; *nivedana*— offering; *rāṅgā-pade*—at your lotus feet

Translation

Let relationship with Krishna, devotion to Krishna and the ultimate need of divine love for Krishna manifest in my heart. O, Krishna, Govinda, Gopinatha! This is my offering at your lotus feet.

-49-

āra kata-dina ghuriyā beḍāba

jaḍa sukha anveṣhiyā

ohe gopīnātha tava anveṣaṇe

pāgala kara' e hiyā

āra— more; *kata-dina*— for how many days; *ghuriyā*— roaming about; *beḍāba*—will wander around; *jaḍa*—material; *sukha*— happiness; *anveṣhiyā*—in searching; *ohe gopīnātha*—O, Gopinatha! *tava*—Your; *anveṣaṇe*— in search of; *pāgala kara'*—make me mad; *e hiyā*— this heart

Translation

For how many more days will I wander around searching more material happiness? O, Gopinatha! Make my heart crazy in search of You.

-50-

śri-rādhāra bhāva la'ye gaurahari

kāṅdila yemana ka're

tad-anusaraṇe yena niśi-dina

kāṅdi tava nāma dha're

śri-rādhāra bhāva—the mood of Sri Radha; *la'ye*— accepting; *gaurahari*—Sri Gaurahari; *kāndila*— cried; *yemana*—just as; *ka're*— the way; *tad-anusaraṇe*— in the same mood; *yena*— so that; *niśi-dina*—day and night; *kāndi*—I cry; *tava*—Your; *nāma*— name; *dha're*— by chanting

Translation

Let me cry day and night, chanting Your names just as Gaurahari cried for Krishna in the mood of Sri Radha.

-51-

tava lilā-sthāne dāo vāsa more,

tava nija-jana saṅga

(tava) nāma guṇa-gāne kāte yena kāla

smari sadā vraja-raṅga

tava— Your; *lilā-sthāne*— in the place where you performed pastimes; *dāo*— give; *vāsa*— residence; *more*—to me; *tava*— Your; *nija-jana*—intimate associates; *saṅga*— association; *(tava) nāma*— Your names; *guṇa-gāne*—in singing Your glories; *kāte*—pass by; *yena*— so that; *kāla*—[my] time; *smari*—I remember; *sadā*—constantly; *vraja-raṅga*—pastimes in Vraja

Translation

Give me residence with Your intimate associates in the places where You performed pastimes. Let my time pass by singing Your names and glories and let me constantly remember Your pastimes in Vraja.

-52-

saṁsāra, saṁsāra *ka're yena āra*

miche kāla nāhi yāya

asatera saṅga *para-carcā yena*

mana kabhu nāhi cāya

saṁsāra saṁsāra—[in]constant thinking of material life; *ka're*—being busy; *yena*— so that; *āra*—more; *miche*— meaningless; *kāla*— time; *nāhi*— does not; *yāya*— pass by; *asatera*— of materialists; *saṅga*—association; *para-carcā*—gossiping about others; *yena*— so that; *mana*—mind; *kabhu*—never; *nāhi*—does not; *cāya*— desire

Translation

Let more time not be wasted being busy in constant material attachment. Let my mind never desire the desire of materialists and gossiping about others.

-53-

tomāra sevāra tare yena duḥkha

sahite pravṛtti haya

tava sukha ceṣṭā sādhitestatata

sarvendriya matta raya

tomārasevāra—of Your service; *tare*—for the sake; *yena*— so that; *duḥkha*—suffering; *sahite*—to tolerate; *pravṛtti*—the inclination; *haya*—becomes; *tava*—Your; *sukha*—happiness; *ceṣṭā*— trying; *sādhitē*— for serving; *statata*— always; *sarva indriya*—all the senses; *matta*—intoxicated; *raya*— let remain

Translation

Let me develop the inclination to tolerate all sufferings for the sake of Your service. Let all of my senses remain intoxicated always in trying to please You and make You happy.

-54-

kanaka kāmīnī pratiṣṭhā bāghinī

sadā yena rahe dūre

śrī-rūpa śikṣāra yukata vairāgya

statata hṛdaye sphure

kanaka kāmīnī—the desire for sense enjoyment through women and wealth; *pratiṣṭhā bāghinī*—the tigress of name, fame, and position; *sadā*—always; *yena*— so that; *rahe*—stays; *dūre*— far away; *śrī-rūpa śikṣāra*— of the teachings of Sri Rupa Goswami; *yukata vairāgya*—real appropriate renunciation; *statata*—constantly; *hṛdaye*—in my heart; *sphure*—be manifest

Translation

Let the tigress of name, fame, and position as well as the desire for sense enjoyment through women and wealth stay far away. Let the teachings of Sri Rupa Goswami in

regards to renouncing that which is in opposition to the pleasure of Krishna and accepting that which is favorable for the pleasure of Krishna constantly manifest in my heart.

-55-

lokare dekhāna' markāṭa vairāgye

ruci yena nāhi haya

parāpekṣā sūnya ha'ye yena mana

tomāte majiyā raya

lokare— to the public; *dekhāna'*— to show off; *markāṭa*— monkey like; *vairāgye*— in false renunciation; *ruci*— taste; *yena*—so that; *nāhi*— not; *haya*— develop; *parāpekṣā*— depending on others; *sūnya*— free from; *ha'ye*—being; *yena*—so that; *mana*—my mind; *tomāte*—in You; *majiyā*—be absorbed; *raya*— let me be

Translation

Let me never develop a taste for monkey-like false renunciation to just show off to the public. Let my mind be free from depending on others and let me be absorbed in You.

-56-

jaḍa sukha-duḥkha ghāta pratighāte

asthira haile mana

kemane bhajiba bala gopinātha

tomāra caraṇa-dhana

jaḍa— material; *sukha-duḥkha*—happiness and distress; *ghāta-pratighāte*—due to constant attacks; *asthira*—unstable; *haile*—has become; *mana*— my mind; *kemane*— how; *bhajiba*— will I serve; *bala*—tell me; *gopinātha*—O Gopinatha! *tomāra*—Your; *caraṇa-dhana*—the treasure of your divine feet

Translation

My mind has become unstable due to the constant attacks of material happiness and sadness. Gopinatha, tell me how I will serve the treasure of your divine feet.

-57-

śata jhañjhā-vāte viśama sañkate

padiyā-o yena kabhu

tomāra rātula caraṇa nā bhuli

ei kṛpā kara prabhu

śata—hundreds of; *jhañjhā-vāte*— stormy situation; *viśama*— severe; *sañkaṭe*— dangerous; *padiyā-o*—even if I fall; *yena*— so that; *kabhu*— never; *tomāra*—Your; *rātula*— reddish; *caraṇa*—lotus feet; *nābhuli*— do not forget; *ei*— this; *kṛpākara*—have mercy; *prabhu*— O Gopinatha!

Translation

Even if I fall into hundreds of problems and dangerous situations, O Gopinatha! Be merciful and please let me never forget Your beautiful rich lotus feet.

-58-

tumi ta' viśaya āśraya vighraha

śrī-gurucaraṇa mora

tañhāra āśraye thāki yena sadā

śrī-caraṇa sevi tora

tumi ta'—You are; *viśaya*—the object of my worship; *āśraya vighraha*—*śrī-guru caraṇa*—the divine lotus feet of my spiritual master; *mora*—my; *tañhāra āśraye*—in his shelter; *thāki*— remain; *yena*— so that; *sadā*—always; *śrī-caraṇa*—divine lotus feet; *sevi*— I serve; *tora*— Your

Translation

You are the object of my worship and my shelter is the divine lotus feet of my spiritual master. Let me remain under my spiritual master's shelter and serve Your divine lotus feet.

-59-

satīrthera sañge yena mile miśe

tomāra kīrtana kari

rūpa-raghunātha- pada-dhūli yena

āmāra svarūpa smari

satīrthera—my god-brothers; *saṅge*—along with; *yena*— so that; *mīle mīse*—in a cooperative spirit; *tomāra*—Your; *kīrtana kari*— I sing Your names and glories; *rūpa-raghunātha*— of Srila Rupa Goswami and Srila Raghunatha Das Goswami; *pada-dhūli*—the dust of the lotus feet; *yena*—so that; *āmāra*—my; *svarūpa*—eternal constitutional position; *smari*— I remember

Translation

Let me sing Your names and glories along with my god-brothers in a cooperative spirit. Let me remember my eternal constitutional position by the mercy of the dust of the lotus feet of Srila Rupa Goswami and Srila Raghunatha Das Goswami.

-60-

rūpa-raghunātha vāṇī yena mora

satata hṛdaye jāge

tāhā pracārite, koṭi kaṇṭha yena

āmāra mānasa māge

rūpa-raghunātha—of Srila Rupa Goswami and Srila Raghunatha Das Goswami; *vāṇī*— the words; *yena*—so that; *mora*— my; *satata*—constantly; *hṛdaye*— in my heart; *jāge*—awakens; *tāhā*—their message; *pracārite*— to preach; *koṭi*— thousands; *kaṇṭha*—voices; *yena*—to be able to; *āmāra*— my; *mānasa*— mind; *māge*— begs

Translation

Let the words of Srila Rupa Goswami and Srila Raghunatha Das Goswami constantly awaken in my heart. My mind begs to be able to preach their message with thousands of voices.

-61-

hā hā gopīnātha kṛpā kari kabe

dibe dīne vraja-vāsā

tava līlā sthāne tava jana saṅge

rahite manera āśā

hā hā gopīnātha—O, Gopinatha! *kṛpā kari*—being merciful; *kabe*—when; *dibe*— will you give; *dīne*—this poor soul; *vraja-vāsā*—residence in Vraja; *tava līlā sthāne*—in the places of

Your pastimes; *tava*— Your; *jana*—intimate associates; *saṅge*—with; *rahite*—to stay; *manera*—my mind's; *āśā*—desire

Translation

O, Gopinatha! When will You have mercy on this poor soul and give me residence in Vraja? My mind's desire is to stay in the places of Your pastimes with Your intimate associates.

-62-

divya cintāmaṇi dhāma vṛndāvana

āhā kabe sphūrti pābe

tava guṇa-gāne sadā matta raba

nava nava anurāge

divya—divine; *cintāmaṇi*—made of wish-fulfilling gemstone; *dhāma*— abode; *vṛndāvana*— Vrindavan; *āhā*— O; *kabe*— when; *sphūrti pābe*— will manifest; *tava*— Your; *guṇa-gāne*—in singing Your glories; *sadā*—constantly; *matta*—intoxicated *raba*— will remain; *nava nava*— ever new; *anurāge*—moods of love

Translation

When, O when will the divine holy land of Vrindavan which is filled with thought-fulfilling gems manifest to me? I will constantly remain intoxicated in singing Your glories in ever new moods of love.

-63-

ati dīna-hīna patita kāṅgāla,

āmi ta' bhajana-hīna

e saba prārthanā mora pakṣa ha'te

jāni nahe samīcīna

ati—extremely; *dīna-hīna*— low and poor; *patita*— fallen; *kāṅgāla*—destitute; *āmi ta'*— I am; *bhajana-hīna*—bereft of spiritual practice; *e saba*—such; *prārthanā*—prayers; *mora*— my; *pakṣa*— side; *ha'te*— from; *jāni*—I know; *nahe*— not; *samīcīna*— proper

Translation

I am extremely poor, lowly, fallen and bereft of any spiritual remembrance and practice. I know that it is not proper for me to make such prayers to You.

-64-

tathāpi tomāra dayāra svabhāva

smariyā bharasā kari

unmādera nyāya kahinu pralāpa

dhṛṣṭatā kṣama he hari

tathāpi—in spite of everything; *tomāra*—Your; *dayāra*—compassionate disposition; *svabhāva*—nature; *smariyā*—remembering; *bharasā*—hope; *kari*—I keep; *unmāderanyāya*—like a mad man; *kahinu*—for having spoken; *pralāpa*—delirious words; *dhṛṣṭatā*—audacity; *kṣama*—please forgive; *he hari*—O Hari!

Translation

Nevertheless, I remember Your natural compassionate disposition and I keep hope in that. O Hari! Please forgive my audacity for having spoken such delirious words like an insane person.

-65-

sabāra āśiṣa yācitechi āja

sabe hao parasanna

‘kṛṣṇe matirastu’ āśīrvāda diyā

kara more sabe dhanya

sabāra—everyone’s; *āśiṣa*—blessings; *yācitechi*—I beg for; *āja*—today; *sabe*—everybody; *hao*—become; *parasanna*—pleased; *‘kṛṣṇe matir astu’*—may you become Krishna conscious; *āśīrvāda*—the blessing; *diyā*—giving; *kara more*—make me; *sabe*—all of you; *dhanya*—fortunate

Translation

I beg for everyone’s blessings today. Everybody, kindly become pleased with me. Giving me the blessing to have my mind constantly absorbed in Krishna, all of you, please make me fortunate.