

Śaraṇāgati

by Śrīla Bhaktivinoda Ṭhākura

Second Principle of Surrender: Ātma-Nivedana

Song 1

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

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

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

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

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

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

*āna mano-ratha, niḥśeṣa choḍato,
kab hāma haubūṅ tohārā
nitya-sevya tuhuṅ, nitya-sevaka mui,
bhaktivinoda bhāva sārā*

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

Song 2

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

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

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

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

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

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

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

I offer this judicious prayer at Your feet: The pride of my heart has gone far away. O You who are so kind to the meek, Your spotlessly pure mercy has become Bhaktivinoda's only hope.

Song 3

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

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

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

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

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

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

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

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

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

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

*bhukti-mukti-spr̥hā vihīna je bhakta
labhaite tānko saṅga anurakta*

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

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

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

*bhaktivinoda kohe, śuno kāna!
rādhā-nātha! tuhuñ hāmāra parāna*

Bhaktivinoda says, "O Kāna, please hear me! O Lord of Rādhā, You are my life and soul!"

Song 4

*'aham mama'-śabda-arthe jāhā kichu hoy
arpiluñ tomāra pade, ohe doyā-moy!*

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

*'āmāra' āmi to' nātha! nā rohinu ā
ekhona hoinu āmi kevala tomār*

I no longer consider even myself to be "mine", O Lord! Now I have become exclusively Yours.

*'āmi' śabde dehī jīva ahañtā chādilo
twadiyābhimāna āji hr̥doye paśilo*

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

*āmār sarvasva-deho, geho anucar
bhāi, bandhu, dārā, suta, dravya, dwāra, ghar*

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

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

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

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

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

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

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

*tomāra icchāya mora icchā miśāilo
bhaktivinoda āja āpane bhulilo*

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

Song 5

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

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

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

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

*dhana, jana, gr̥ha, dāra 'tomāra' boliyā
rakhā kori āmi māt̥ro sevaka hoiyā*

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

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

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

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

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

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

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

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

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

Song 6

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

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

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

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

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

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

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

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

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

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

*ei māt̥ro bala prabhu! dibe he āmāre
ahaṁtā-mamatā dūre pāri rākhibāre*

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

*ātma-nivedana-bhāva hr̥de dr̥ḍha roy
hasti-snāna sama jeno khanika nā hoy*

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

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

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

Song 7

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

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

*āmā-sama pāpī nāhi jagat-bhitore
mama sama aparādhī nāhiko saṁsāre*

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

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

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

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

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

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

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

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

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

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

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

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

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

Song 8

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

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

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

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

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

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

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

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

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

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

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

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