

Śaraṇāgati

by Śrīla Bhaktivinoda Ṭhākura

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

Song 1

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

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

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

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

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

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

*vaimukha-vañcane, bhāṭa so-sabu,
niramilo vividha pasār
daṅḍavat dūrato, bhakativinoda bhelo,
bhakata-carāṇa kori' sār*

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

Song 2

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

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

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

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

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

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

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

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

*gaurāṅga-varjita sthāna tīrtha nāhi māni
bhaktira bādhaka jñāna-karma tuccha jāni*

I will never regard as sacred any place where Lord Gaurāṅga is rejected. All knowledge or action hindering pure devotional service I consider worthless.

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

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

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

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

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

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

*bhaktivinoda poḍi' prabhura caraṇe
māgaye śakati pratikūlyera varjane*

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

Song 3

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

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

*ei dui-saṅga nātha! nā hoy āmār
prārthanā koriye āmi caraṇe tomār*

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

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

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

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

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

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

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

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

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

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

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

*māyāvāda sama bhakti-pratikūla nāi
ataeva māyāvādī-saṅga nāhi cāi*

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

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

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

Song 4

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

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

*duñhāra milane ānanda kori
duñhāra viyoge duḥkhetē mari*

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

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

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

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

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

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

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

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

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

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

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

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

Bhaktivinoda has entrusted his soul with great care unto the lotus feet of Śrīmatī Rādhārāṇī.