

# **The Devotional Lyrics of Sankaradeva and Madhavadeva**

## **Part - I**

### **(15 Bōrgīts of Sankaradeva in English Translation)**

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[www.tributetosankaradeva.org](http://www.tributetosankaradeva.org) presents a selection of some of the finest translations of the *Bōrgīts* of Sankaradeva and Madhavadeva which “are an exquisitely chiselled set of compositions and a rare contribution to Assamese literature and music. Set in a distinct pattern of melody (*rāga*), it is sung in individual as well as congregational prayers”. For more on the topic, see: -

- <http://www.tributetosankaradeva.org/bargit.htm>
- [http://www.tributetosankaradeva.org/Madhava\\_borgit.htm](http://www.tributetosankaradeva.org/Madhava_borgit.htm)

Sankaradeva’s *Bōrgīts* are some of the most sublime devotional songs of India. Composed in different places and periods, they enshrine his most cherished emotions and here, “we find the Saint in his most exalted moments”.

*Editing note(s):-* Diacritics has been used sparingly; generally only the long diacritic (macron) pertaining to a/A has been highlighted.

*www.tributetosankaradeva.org* encourages the making of copies (printing/reproduction in any medium esp. in the form of booklets, etc) of this document for the wide propagation of the Works of Sankaradeva.

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॥ gita - 18 ॥

॥ *mana meri Rama caranahi lāgu*<sup>1</sup> ॥

॥ *rāga : dhanasri* ॥

*dhrum* ॥ *mana meri Rama caranahi lāgu* |  
*tai dekha nā antaka āgu* ॥

*pada* ॥ *mana āyu khene khene tute* |  
*dekho prāna kona dine chute* ॥  
*mana kāla ajagare gile* |  
*jāna tileke marana mile* ॥  
*mana nischaya patana kāyā* |  
*tai Rama bhaja teji māyā* ॥  
*re mana isava bisaya dhāndhā* |  
*kene dekhi nedekhasa āndhā* ॥  
*mana sukhe pāra koiche ninda* |  
*tai cetiyā cinta Govinda* ॥  
*mana jāniyā Sankare kahe* |  
*dekho Rama bine gati nahe* ॥

Refrain: Rest my mind, rest at the Feet of Rama;  
Seest thou not the great end approaching?

Verses: My mind! Every moment, life is shortening  
Look, any moment it might flit off.  
My mind! The serpent of time is gobbling up everything  
Know'st thou not that the death is creeping on stealthily?  
My mind! Surely, this body will drop down,  
So, break through illusion and resort to Rama.  
O mind! Thou art blind:  
Thou seest the vanity of things,

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<sup>1</sup> The first Borgit of the Saint, composed during 1481-93 A.D, at Badarikasrama. Also, the first lyric to be written in Brajabuli in Assam, Bengal, and Orissa. See Neog, [The Bhakti Cycle of Assamese Lyrics](#)

Yet thou seest not.  
Why art thou, O mind, slumbering at ease?  
Awake and think of Govinda.  
O mind! Sankara knows it and says  
Except through Rama, there is no hope.<sup>2</sup>

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<sup>2</sup> Translated by B. Kakati, *Sankara Deva*, 1921, p. 10. This is also the first translation of a Borgit of Sankaradeva.

॥ gita - 29 ॥

॥ *Rama meri hrdaya pankaje roiche* ॥

॥ *rāga : dhanasri* ॥

*dhrum* ॥ *Rama meri hrdaya pankaje roiche* ।  
*bhāi citta nā cintasa koiche* ॥

*pada* ॥ *jagata tāraaka yākeri nāma* ।  
*dekho so punu āpuna thāma* ॥  
*Rama suhrda sodara mātā* ।  
*jāna Rāmese abhaya dātā* ॥  
*Rama bhakata parama nidhi* ।  
*Rama bine nāhi eko siddhi* ॥  
*Rama iha paraloka gati* ।  
*tāhe dekho nāhi mandamati* ॥  
*Krsna kinkara Sankara bhāna* ।  
*Rama bine nāhi gati āna* ॥

Refrain: Rama stayeth in the lotus of my heart, O brother!  
How is it that thou dost not contemplate Him in thy mind?

Verses: He Whose name is *jagata-taaraka* or savior of the world  
O look! He is in thy place  
Rama is friend, brother and mother  
Know it that Rama alone can save us from fear  
Nothing can be accomplished without Rama  
Rama is the ultimate resort, here in this world or the next  
Why dost not realize this truth, O dullard?  
Sankara, the kinkara (servant) of Krsna says:  
There is no other refuge but Rama.<sup>3</sup>

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<sup>3</sup> Translated by Upendranath Sarma, *The Poetry of Sankaradeva*, 2000. “The Borgit enshrines the kernel of Sankara’s mysticism”.

|| gita - 19 ||

|| *pāmaru mana : Rama carane citta dehu* ||

|| *rāga : dhanasri* ||

*dhrum* || *pāmaru mana : Rama carane citta dehu* |  
*athira jivana Rama : mādhavakeri nāma :*  
*maranaka sambala lehu* ||

*pada* || *rayani divase dura āvi yāvata*  
*āvata antaka garaji* |  
*kati tanu-pāta milata mati māni*  
*Rama bhajahu sava baraji* ||  
*āsā pāsa parasi mānasa pasu*  
*padali bandi beri beri* |  
*bhava kārāgāra tāraka nāhi āra*  
*bine bhakati rati teri* ||  
*avanisi sevahu Rama parama pahu*  
*rahu hrđi- pankaja morā* |  
*Krsna kinkara bhāna Rama parama dhana*  
*maranahi sanga nāchorā* ||

Refrain: O sinful mind, keep thyself at the Feet of Rama.  
Life is unstable.  
As weapon against death,  
Take the Name of Rama-Madhava.

Verses: Days, nights and life pass away,  
And death approaches with thundering noise.  
Thinkest thou of the decay of the body;  
Forsake everything and take shelter under Rama.  
O animal in man's dress!  
Entering the snare of cravings,  
You now become a prisoner.  
From this prison world none can rescue you  
Save your own devotion to the Lord.  
Devoutly I serve the great Lord Rama;

Let Him reside in my heart.  
Rama is the greatest treasure.  
O Lord, leave me not in the grip of death.  
Prays the servant of Krsna.<sup>4</sup>

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<sup>4</sup> Reproduced from H. V. Sreenivasa Murthy, *Vaisnavism of Samkaradeva and Ramanuja*, 1973





the sleeper on the Sesa (Naga), the good, the killer of (the demon) Kesi, the wearer of yellow apparel, the eternal; the friend of the universe, the container of the universe, the son of Madhu (of the Yadu family), the killer of (the demon) Madhu, the handsome-bodied, the destroyer of (the demon) Mura.

Sankara, the servant of the Lotus-Feet of Kesava, says this in expectation of it (the Lotus-Feet of Kesava).<sup>5</sup>

### *Alternative Translation*

Refrain: Glory to **Krsna** of the Yadu line. Glory to Laksmi's master who maintains this world and is the deliverer of all the Vedas (in the first incarnation), and Who is the sea of mercy, as it were, to the poor, and Who is the giver of the best salvation to His devotees and Whose remembrance alone may be the cause of accomplishments of all efforts.

Verses: (Thou art) the life of all the people of the world, and Thou of no woman born, Thou the controller of all demons and the destroyer of sorrows. (Thou art) the joy of the great and the spring of Infinite Bliss, and Thou (appearing as) the son of Nanda and Thou well-versed in various divine sports, and the luster of Whose body holds the glitter of the moon of the autumn in contempt; and Thou Who hast rested on the great Serpent, promoting welfare of all, Who didst kill such demons as Kesi, Thou Who wearest the yellow robe and Who alone art imperishable. (Thou art) the friend of the world but the enemy of the demons, Thou the master of Laksmi and the foe of the demon named Madhu, Thou of such a fine appearance, but the killer of the demon Mura: Thy slave Sankara aspires alone after the Lotus Feet of Krsna.<sup>6</sup>

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<sup>5</sup> Translated by Maheswar Neog, [\*The Bhakti Cycle of Assamese Lyrics\*](#)

<sup>6</sup> Translated by Dimbeswar Neog, *New Light on History of Assamese Literature*

|| gita - 33 ||

|| *ki kahabo Uddhava ki kahabo prāna*<sup>7</sup> ||

|| *rāga : dhanasri || tāla - ekatāli*<sup>8</sup>

*dhrum* || *ki kahabo Uddhava ki kahabo prāna |*  
*Govinda bine bhayo gokula uchāna ||*

*pada* || *sunya bhela anginā birindā bipina |*  
*nā sohe rajani yoice cāndabihina ||*  
*nāhi cāraba dhenu kālindi kula |*  
*āra nā sunabo benu kadambaka mula ||*  
*mathurā rahala sava gopinika piu |*  
*Kesava bine koiche dharabaho jiu ||*

|| *rāga : dhanasri || tāla - paritāla*

*dhrum* || *re soi Gopala piyāru :*  
*meri prāna ādhāru |*  
*madhupuri rahe dahe jiu hāmāru ||*

*pada* || *gokulaka mānika Kānu nava nidhi |*  
*hāte harala nikaruna banka bidhi ||*  
*cānda bine rayani sohani kicho nohe |*  
*Hari bine birindā bipina nāhi sohe ||*

|| *rāga : dhanasri || tāla - ekatāli*

*dhrum* || *māi Madhava-birahe haraya cetana tanu*  
*jivana nā rahe |*

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<sup>7</sup> The gopis (milk-maids) of Brndabana give vent to their pangs of separation from Krsna before his messenger Uddhava in these words.

<sup>8</sup> These are ‘*sad-chandara gita*’; here the *tāla* is indicated, unlike in the others.

*pada* ||      *cānda candana manda malaya samire* |  
*Kesava bine bisa barise sarire* ||  
*ghana ghana hānaya madana pānchabāna* |  
*kokila kuhu kuhu lehu meri prāna* ||  
*pankaja pāta ahita hima bāri* |  
*madhukara nikara karaya mahāmāri* ||  
*aicana samaye madhupuri piu prāna* |  
*Krsna kinkara rasa Sankara bhāna* ||

Refrain:      O Uddhava, what shall we say? How shall we express our hearts? Without Govinda, Gokula has gone into complete ruins.

Verses:      Our huts and the forest of Brnda have become a great void: a moon-less night does not look bright. He will no longer tend cows beside the black river (Yamuna); nor will He play on flute below the *kadamba* tree. The beloved of all gopis will be in Mathura; how will our life hold without Kesava? [...] With separation from Madhava our senses are getting numb and life is not keeping within the body. Without Kesava the moon, sandal-paste and the soft Malaya breeze rain poison on our bodies; Madana is shooting his five arrows at us time and again; the cuckoo is simply taking our life with its cooings; lotus-leaves and cool water have also become harmful to us; and clusters of bees are bringing veritable death upon us. At such moments our beloved, our very life stays away at Madhupuri. Such is the *rasa* Sankara, the servant of Krsna, sings.<sup>9</sup>

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<sup>9</sup> Translated by Maheswar Neog, [The Bhakti Cycle of Assamese Lyrics](#).



Verses: The crowd of crores of monkeys, capable of accomplishing arduous tasks, rolls the hills with the stroke of their feet. And crossing the sea-shore they rush to war with mighty hills in their hands. They surround Lanka on all sides, extending along many a market-place and river-bank. Huge shouts (- constant war cries -) and rumbling roars strike terror to the hearers. Calm and unruffled, the supreme warrior, Raghava, the crest of the gods, pounces on thee, O Ravana! Gods, men, *kinnaras* and the slithering snakes (*nagas*) are trembling and the earth shakes in fear. O Blind, deluded, ten-headed sinner! Place Janaki on thy head and catch hold of the elevated Feet of Rama. Sankara advises this as the only means of escape.<sup>11</sup>

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<sup>11</sup> Primarily based on the rendering by Upendranath Sarma, *The Poetry of Sankaradeva*; slightly edited with the help of Amaresh Datta's (*Poetry, Religion and Culture: The Indian Perspective and Sankaradeva*) rendering.



I cannot stand any more.

Verses: Wealth and family are illusory,  
so are life, youth, and this our world.  
Wife and children are all insubstantial,  
Whom shall I rely upon?  
This my soul is as fickle  
as the water on floating lotus leaves,  
and never at rest for a moment.  
Immersed in the enjoyment of worldly pleasures,  
I feel no direct touch of Thy Supreme Feet.  
Sankara prays: O Hrsikesa!  
Steer me safe across this world-ocean,  
O Sripati! Thou art my goal and mind;  
give me the doctrine and the way,  
in the path of spiritual progress.<sup>13</sup>

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<sup>13</sup> Translated by BK Barua, *Aspects of Early Assamese Literature*, 1953

॥ gita - 16 ॥

॥ *Gopāle ki gati koile* ॥

॥ *rāga : sri* ॥

*dhrum* ॥

*Gopāle ki gati koile :*

*Govinde ki mati dile :  
nātha! biphale bayasa sava gela re ॥*

*pada* ॥

*e bhava gahana bana āti moha pāsa channa*

*tāhe hāmo harinā bedāi |*

*phandilo māyāra pāse kāla byādhe dhāyā āse*

*kāma krodha kuttā khedi khāi ॥*

*harāila cetana Hari najāno kimate tari*

*gunite dagadha bhela jiva |*

*lobha-moha duho bāgha satate nachāre lāga*

*rākhu rākhu e sadāsiva ॥*

*palāite nedekho sandhi dine dine dridha bandi*

*bhoilo manda manara yuguti |*

*tuvā Hari lāgo goda mora māyā pāsa choda*

*Sankara karaya kākuti ॥*

Refrain:

What have You done, O Gopala!  
What have You done to my mind, O Lord!  
All my days pass only in vain.

Verses:

In the midst of this dense forest  
we move about as deer  
chased by Time's hunter,  
and mauled by dogs of passion and anger.  
Helpless without the Lord's kindness,  
how will we get out of this maze



with hearts laden with fear?  
Two tigers - one of greed and the other of desire  
follow wherever we go.  
And encircled as we are  
and minds enfeebled,  
we find no freedom from the shackles of gloom.  
O Lord! I pray to Your Feet, get us out of this mesh,  
Sankara prays for Your Grace.<sup>14</sup>

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<sup>14</sup> Translated by Amaresh Datta, *Poetry, Religion and Culture: The Indian Perspective and Sankaradeva*

॥ gita - 10 ॥

॥ *soi soi : thākura moi* ॥

॥ *rāga : gauri* ॥

*dhrum* ॥ *soi soi : thākura moi :*  
*yo Hari parakāsā |*  
*Nāma smarata : rupa dharata :*  
*tākeri hāmu dāsā ॥*

*pada* ॥ *pandite padhe : sāstra mātra :*  
*sāra bhakate lije |*  
*antara jala : phutaya kamala :*  
*madhu madhukara piye ॥*  
*yāhe bhakati : tāhe mukuti :*  
*bhakate o tattva jānā |*  
*yoise banika : cintāmanika :*  
*jāniyā guna bakhānā ॥*  
*Krsna kinkara : Sankara kaha :*  
*bhaja Govindaka pāy |*  
*sohi pandita : sohi mandita :*  
*yo Hari guna gāy ॥*

Refrain: He is my Master  
through whom the light of the Lord manifests  
itself,  
I am his servant  
who recites His Name and cherishes His image in  
heart.



|| gita - 5 ||

|| *Narayana carane karoho gohāri* ||

|| *rāga : āsovāri* ||

*dhrum* || *Narayana carane karoho gohāri*  
*bisaya bilāsa pāsa chāndi indriya mohi*  
*ohi lute bātovāri* ||

*pada* || *nāsā gandhā madhura rasa rasanā*  
*sravane bividha dhvani dhāi* |  
*nayanā rupa parasa tvacha cāhe*  
*kāhe bhajoho pahu pāi* ||  
*kāma krodha mada māna moha meri*  
*aisava boiri bisāla* |  
*Sankara kaha pahu tuhu bine nāhi āra*  
*sevaka pāla Gopala* ||

Refrain: O Narayana, this prayer do I make at Thy Feet,  
Free from the shackles of earthly pleasures,  
and break asunder my senses.

Verses: My nostrils crave for smell,  
and the tongue pines for delicious taste,  
The eyes look for forms and the touch for flesh.  
As such, how can I worship the Feet of the Lord?  
Lust, anger, vanity, pride and passion -  
They are mighty foes.  
Sankara says: O Lord, except Gopala  
There is none to protect Thy servant.<sup>16</sup>

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<sup>16</sup> Translated by BK Barua, *Aspects of Early Assamese Literature*, 1953

॥ gita - 15 ॥

॥ *koiche Narahari tarana upāya* ॥

॥ *rāga : basanta* ॥

*dhrum* ॥ *koiche Narahari tarana upāya* ।  
*nāsa sakale koilo bisaya lobhāi* ॥

*pada* ॥ *athira jivana dhana yauvana deha* ।  
*suhrda sodara suta kichu nohe keha* ॥  
*pekhite amiyā rasa bisa parināma* ।  
*tathiye majāilo mana meri Rama* ॥  
*niramila bisa bimba kāmīni loha* ।  
*tāsu parala meri emana moha* ॥  
*tākara chodāite sakha nāhi thika* ।  
*guruvā manoratha bādhalī dhika* ॥  
*janame janame hāmo dāsaku dāsā* ।  
*Kesava avahu chodahu moha pāsā* ॥  
*samanaka lāi jiva bada dora* ।  
*Sankara kaha Hari sevaka tora* ॥

Refrain: O Lord Narahari, what is the way to salvation?  
All is destroyed by the greed of the earthly gain

Verses: Brittle are life, youth and wealth  
In look nectar, poison in effect  
I got infatuated by the seeming lure  
Created by the Lord, the crimson-lipped woman's charm  
And fell headlong into the dark abyss  
And more I tried to escape  
The more entangled I got in the trap.  
But Lord, I have been Your servant life after life  
I shall now break out of the fetters of passion.

Sankara says, I have been Your eternal slave.<sup>17</sup>

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<sup>17</sup> Translated by Amaresh Datta, *Poetry, Religion and Culture: The Indian Perspective and Sankaradeva*; slightly edited.

|| gita - 4 ||

|| *Narayana kāhe bhakati karo terā* ||

|| *rāga : dhanasri* ||

*dhrum* || *Narayana kāhe bhakati karo terā* |  
*meri pāmaru mana Madhava ghanaghana*  
*ghātuka pāpa nachodā* ||

*pada* || *yata jiva jangama kita patangama*  
*aga naga jaga teri kāyā* |  
*sabakahu māri purata ohi udara*  
*nāhi karatu bhuta dāyā* ||  
*isa svarupe Hari sava ghate boithaha*  
*yoicana gagana biyapi<sup>18</sup>* |  
*nindābāda poisunya himsā Hari*  
*teri karo ho hāmu pāpi* ||  
*kāku Sankara kaya karahu karunā nātha*  
*yo no chārohu Rama bāni* |  
*sava aparādhaka bādhaka tuvā Nāma*  
*tāhe sarana lehu jāni* ||

Refrain: Oh Narayana, how can I offer devotion to Thee!  
Oh Madhava, my vile mind doth turn murderous again  
and again,  
and doth not forsake its wickedness.

Verses: All *jivas* that move about, all insects,  
all immovable plants and mountains, and  
the world as a whole are Thy body,  
but I devour all creatures and stuff my belly  
and do no compassion to them.  
As *Isvara* dost thou reside in every pot  
as Thou dost in universal shape.

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<sup>18</sup> “Here, *atman* or Supreme Self is compared to universal space (mahakasa), and the *jiva* or individual self to the same enclosed in a jar (ghatakasa)”.

Oh Hari, a sinner I do blaspheme and malign Thee.  
This doth Sankara entreat Thee:  
    O Lord of Compassion,  
    may not I forsake  
    the hallowed Name of Rama,  
and it is for this that  
    I take **sarana** (refuge) in Thee.<sup>19</sup>

*Alternative Translation*

Oh Lord Narayana! How can my obeisance be unto You?  
Oh Lord Madhava, my villainous mind often stoops to  
atrocious sins. The whole universe including all moving  
beings, worms, insects, birds, trees and mountains is in  
You; yet all these are killed and devoured having no  
mercy to your created beings. As the sky pervades all  
over, so You prevail in every being in the form of spirit or  
soul; yet I, the sinful, indulge in sarcasm, malignity and  
envy. Hence Sankara implored, “Oh Lord! Be merciful  
that I never forsake the **Name of Rama**. Realizing that  
Nama is the antidote against all evils, I surrender to  
Thee.”<sup>20</sup>

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<sup>19</sup> Translated by Maheswar Neog, *Sankaradeva*, 1967

<sup>20</sup> Translated by Haramohan Das, *Sankaradeva: A Study*, 1945



|| gita - 13 ||

|| *ojhā sojā pantha nāheri* ||

|| *rāga : dhanasri* ||

*dhrum* ||

*ojhā sojā pantha nāheri |*  
*koti karama kāya Hariko nāhi pāya*  
*parala bhava beri beri ||*

*pada* ||

*japa-tapa-tiritha karasi gayā kāsī-*  
*bāsi bayasa govāi |*  
*jāni yoga-yuguti mati mohita*  
*bine bhakati gati nāi ||*  
*Rama Nāma maha nikhila punya raha*  
*ohi nīgama tattvabāni |*  
*kaliko parama dharama Hari Nāma*  
*padhi punu marama nājāni ||*  
*Krsna kinkara kaha khanika deha raha*  
*naratanu punuhu nāpāi |*  
*karama garava sava dura kari Hari*  
*Carana cinta citta lāi ||*

Refrain:

O scholar, why does not thou  
perceive the straight path!  
A crore of rituals have been performed,  
Hari hath not been attained to,  
and thou hast time and again been falling  
upon the cycle of rebirth!

Verses:

Thou hast muttered spells, undergone austerities  
and visited holy places too,  
and hast spent thy years in Gaya and Kasi.  
Yoga and logic have been mastered by thee,  
yet clouded is thy mind,  
for without devotion there can be no salvation.  
All piety resideth in the **Name of Rama**;

this is the essential message of all holy books.  
Hari-Nāma is the Supreme Religion of the Kali Age:  
thou hast read of this,  
yet hast thou not grasped its meaning.  
This servant of Krishna sayeth:  
The body tarrieth but a moment,  
human life then cannot be had once again,  
setting aside the vanity about rituals  
do thou apply all thy faculties  
to meditate on the Feet of Hari.<sup>21</sup>

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<sup>21</sup> Translated by Maheswar Neog, *Sankaradeva*, 1967

|| gita - 9 ||

|| *nāhi nāhi ramayā bine tāpa tāraka koi* ||

|| *rāga : gauri* ||

*dhrum* || *nāhi nāhi ramayā bine tāpa tāraka koi* |  
*paramānanda : pada makaranda : sevu mana moi* ||

*pada* || *tiritha barata : tapa japa : yāga yoga yuguti* |  
*mantra parama : dharama karama : karata nāhi*  
*mukuti* ||  
*mātu pitu : patani tanaya : janaya sava maranā* |  
*chādahu dhāndhā : mānasa andhā : dharatu Hari*  
*caranā*||  
*Krsna kinkara : Sankara kaha : vichuri bisaya kāmā* |  
*Rama Carane : sarana lehu : japa Govindara Nāmā* ||

Refrain: There is no one but Rama to get rid of our sins and  
sorrows!  
My mind worships the Lotus Feet of the blissful Lord!

Verses: Pilgrimage, fasting, meditation, chanting, sacrificial  
ritual, yoga, recitation of *mantras*, righteousness, good  
actions, etc. will not bring salvation!  
Mother, father, wife, children all are destined to die!  
Hence discard all illusions of the blind mind!  
Prostrate at the Feet of the Lord!  
Krishna's servant Sankara says:  
Give up sensual desires!  
Seek sarana (refuge) at the Feet of Rama!  
Chant the Name of Govinda!<sup>22</sup>

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<sup>22</sup> Translated by V. K. Subramanian, *Sacred Songs of India, Volume 9*, 2007. The translator acknowledges the assistance he had received from Prateesha Suresh and Sri Narayan Chandra Goswami, Satradhikar, Natun Kamalabari Satra.

॥ gita - 2 ॥

॥ *madhura muruti murāru* ॥

॥ *rāga : mallāra* ॥

*dhrum* ॥ *madhura muruti murāru :*  
*mana dekho hridaye hāmāru |*  
*rupe ananga sanga tulanā :*  
*tanu koti suruja ujhiyāru ॥*

*pada* ॥ *makara kundala ganda mandita khandita*  
*cānda ruci smita hāsā |*  
*kanaka kirita jadita ratanā nava*  
*ni raja nayana bikāsa ॥*  
*catura ujjvala kara kankana keyura*  
*bhuja maha motima hāru |*  
*lilā binodi kambu kourmudi*  
*cakra kerī kanja dhāru ॥*  
*syāma sarira racita pita ambara*  
*ure banamālā lole |*  
*koustubha sobhita kantha kati kanchi*  
*kinkini kanayā dole ॥*  
*aravinda nindi pāva nava pallava*  
*ratana nupura parakāsā |*  
*bhakata parama dhana tāhe majoka mana*  
*Sankara ehu abhilāsā ॥*

Refrain: O mind! Look at the sweet form of Lord Murari in  
my heart!  
His body bears comparison with that of Cupid, the god  
of love!  
He is as bright as a million suns!

Verses: His dangling ear ornaments adorn his cheeks!  
He has a moonlike smile!  
A new diamond-set crown adorns his head!

His eyes shine like the lotus!  
His four hands are adorned with bangles!  
A necklace of pearls adorns his chest, between the arms!  
The playful One is holding the conch, the mace, the  
discus and the lotus in his hands!  
His blue-hued body is adorned by the yellow garment!  
The garland of flowers is swinging below his knees!  
The Kaustubha gem adorns his neck!  
His waist is adorned by the golden girdle with the  
tinkling bells!  
His Feet shining with the golden anklets put to shame  
the newly blossomed lotus!  
These Feet are the supreme treasure of His devotees.  
To surrender my mind at these Feet  
This is Sankara's desire!<sup>23</sup>

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<sup>23</sup> Translated by V. K. Subramanian, *Sacred Songs of India, Volume 9*, 2007