PRABHA'TA SAM'GIITA COLLECTION

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1

bandhu he niye calo
álor oi jhárn'ádhárár páne

áñdhárer vyathá ár
say ná prán'e

ghumer ghor bháuñgánor
gáne gáne

Oh Paramapurusa, lead me on
towards the fountain of effulgence

Oh Paramapurusa, lead me on
I can no longer bear the pain
of darkness in my heart

Oh Paramapurusa, lead me on.
With your songs break my deep slumber

bandhu / he / niye / calo
eternal friend / oh! / bring / along

álor / oi / jhárn'á / dhárár / páne
of light / this / fountain / flow / towards

áñdhárer / vyathá / ár / say / ná / prán'e
of darkness / pain / anymore / tolerate /
not / in heart

ghumer / ghor / bháuñgánor / gáne gáne
of sleep / dark / breaking / in songs

bandhu eternal friend
he oh!
niye calo bring along
álor of light
oi this
jhárn'ádhárár flow of fountain
páne towards

áñdhárer of darkness
vyathá pain
ár anymore
say tolerate
ná not
prán'e in heart

ghumer of sleep
ghor dark
bháuñgánor breaking
gáne gáne in songs

2

e gán ámár
álor jharn'ádhárá
upala pathe dine ráte
bahe yái bahe yái
báñdhana hárá

e path ámár bandhura
kan't'aka bhará
utsa hate prán'era srote
bheuñge yái bheuñge yái
pás'án'a kárá

This song of mine
is like a flow of light.
In the rugged rocky terrain,
day and night, I flow along,
I flow along unhindered.

This path of mine is uneven,
full of thorns.
With a forceful flow of life,
I flow along, breaking asunder,
I move along breaking the prison walls.

e this
gán song
ámár my
álor of light
jharn'ádhárá flow of fountain
upala rocky
pathe on the path
dine ráte day at night
bahe yái I keep on flowing
báñdhana bondage
hárá disappear

e this
path path, journey
ámár my
bandhura uneven
kan't'aka thorn
bhará full
utsa source
hate from
prán'era of life
srote in the flow
bheuñge breaking
yái I go on

bheuñge breaking
yái I go on
pás'án'a kárá prison walls

3

áñdhára shes'e álora deshe
arun' bhorer kathá
shonávo saváy d'eke d'eke bhái
shonávo saváy d'eke d'eke

táráy bhará oi ye ákásh
gandha madir ei ye vátás
savár májhe ámi áchi
phuler parág máne mekhe

caran' tale ei ye mát'i
nikhád sonár ceyeo kháñt'i
savuj cháyáy mrger máyáy
nácche nútan abhis'eke

Calling to all, I will sing the glories
of the crimson dawn in the kingdom
of divine light, beyond the threshold
of darkness

The sky is studded stars

The air is sweetly scented
In all entities, I exist,
anointing my mind with the pollen
of flowers

This earth on which I walk is purer than
the purest gold, in its green shade,
all the creatures are cherished
It dances, blessed with new life

áñdhára of darkness
shes'e at the end
álora of light
deshe in the country
arun' sun
bhorer of dawn
kathá word, idea
shonávo I will make others hear
saváy all
d'eke calling
d'eke calling
bhái brother

táráy stars
bhará full
oi ye that
ákásh sky
gandha fragrance; scent
madir intoxicated

ei ye this
vátás air, wind
savár of all
májhe in the midst
ámi I
áchi am
phuler of flowers
parág pollen
máne in mind
mekhe anointing

caran' feet
tale under the feet
ei ye this
mát'i earth
nikhád pure
sonár golden
ceyeo more
kháñt'i pure
savuj green
cháyáy in the shade
mrger deer
máyáy affection
nácche it dances
nútan new
abhis'eke blessed

sakal manera viin'á ek sure váje áj
sakal hrdaye saorabh

nandana madhu sáje
ele tumi dharámájhe
dile save ek anubhav

chiñr'o ná chiñr'o ná
e kusuma málákháni
mamatár sárá vaebhav

eso tumi áro káche
áro káche áro káche
niye yáo yáhá kichu sav

The violin of all human minds
is playing playing with one harmony today,
and so is the scent of every heart

With your sweet appearance,
you have descended on the earth
giving the same realization

Do not break this garland of flowers,
which is my entire wealth of my love

Come closer and still closer and closer
and take away my everything

sakal all
manera of mind
viin'á musical instrument, lute, lyre
ek one
sure in the tune
váje plays
áj today, now
sakal all
hrdaye in the heart
saorabh fragrance

nandana blissfull, delighting
madhu sweet
sáje in dress; with decoration
ele came
tumi you, thou
dharámájhe in the world
dile you gave
save all
ek one
anubhav feeling, realization

chiñr'o ná do not tear
e this
kusuma flower
málákháni garlands

mamatár of affection, of love
sárá all, whole
vaebhav wealth

eso come
tumi you, thou
áro more
káche near
niye yáo bringing, taking along
yáhá what; that
kichu any, anything
sav all

5

elo anek yuger sei ajáná pathik
cetanár madhura táne
tái jiivan ámár bhare gela gáne

sav háránor vedanáte
sakal bholár riktatáte
sav peyechir chande gáne
sundarera áváhane
áváhane áváhane áváhane

The unknown traveller has come,

after so many ages,
with the sweet call of the Consciousness
and so my entire life is filled with songs

In the pangs of losing everything,
in the the emptiness of complete oblivion,
in in the rhythm and song of surpreme
fulfullment,
in the invocation of the eternally beatiful,
my entire life became filled with songs

elo came
anek many
yuger of era
sei that
ajáná unknown
pathik traveller
cetanár of consciousness
madhura sweet
táne in the tune
tái so, that is why
jiivan life
ámár my
bhare filled
gela went
gáne in song

sav all

háránor of being lost
vedanáte in the pain
sakal all
bholár forgetting
riktatáte in emptiness
sav all
peyechir I have got
chande in rhythm
gáne in song
sundarera of beauty
áváhane in clarion call

6

bandhu ámár bandhu ámár
sonár áloy d'háká
bandhu ámár

bhorer pákhii ut'hlo d'áki
prán'er parag mákhá
bandhu ámár

kiser tare kiser d'áke
dine ráte khuñji táke
notun áloy jhalkáni dey
doláy notun pákhá

O my eternal companion,

Thou are covered with golden light,
O my companion.

The bird of the morning arose and chirped,
besmearing the pollen of the heart,
O my companion.

Whom do you call and whom do search
all the day and night.
The new light sends forth a blaze of effulgence
and beats its new wings of joy.
O Paramapurus'a, o my companion.

bandhu eternal friend
ámár my
sonár of gold
áloy in light
d'háká cover, covered

bhorer of dawn
pákhii bird
ut'hlo arose
d'áki call
prán'er of life
parag pollen of a flower
mákhá to cover

kiser of what

tare for
kiser of what
d'áke calls, calling
dine during the day
ráte at night
khuñji I search
táke him
notun new
áloy in light
jhalkáni flashing
dey gives
doláy swings
notun new
pákhá wings

7

niiravatá májhe ke go tumi ele
ghanaghor ghum bháuñgáte
ghum bháuñgále

jhat'ikár gháte neváno diipete
jiñána shalákát'i jválále

sájáno vágáne chot'a khelághare
yárá áse tárá cale yáy dúre
táder pather nisháná ájike
diip jvele diye jánále

In the midst of complete calmness,
who is that one who has come
and broken my sound sleep?

With the blowing of the wind
that extinguished the lamp,
who has lit the light of knowledge
and broken my sound sleep?

In the decorated garden in a small hut,
one who comes and goes away far away.
The light is the sign of their target on their path.
Who has broken my sound sleep?

niiravatá complete calmness
májhe in the midst
ke go who
tumi you, thou
ele has come; you came
ghanaghor deep
ghum sleep
bháuñgáte breaking
ghum sleep
bháuñgále breaking

jhat'ikár storm
gháte blowing

neváno extinguishing
diipete lamp
jiñána knowledge
shalákát'i flame
jválále lighting up

sájáno decorated
vágáne in the garden
chot'a small
khelághare in the hut
yárá those who
áse come
tárá they
cale yáy go
dúre far away
táder their
pather of the path
nisháná night
ájike today
diip lamp
jvele diye lighting up
jánále

9

áñdhárer sei hatáshá
ket'e geche áj
áloker parasha peye
kotháy háráye geche marura trs'á

madhurer mohana cháye

mor gán se to nay cáoyá
mor hási se ki shudhu páoyá
ámár sakal calá sav dyotanáy
sus'amár saritá veye
cale áloker nisháná ceye

The pathos of darkness
has been shattered into pieces by the touch
of the divine effulgence today.
The thirst of the desert has been forgotten
in that sweet and charming shade.

In my song there is no demand,
in my smile there is no attainment.
All my movements, all my expressions
move in the flow of exquisite beauty
towards that beacon of infinite light.

áñdhárer of darkness
sei that
hatáshá frustration, pathos
ket'e geche is removed
áj today, now
áloker of light
parasha touch
peye getting

kotháy where
háráye geche losing
marura of the desert
trs'á thirst
madhurer sweet
mohana attractive, charming
cháye in the shade

mor my
gán song
se to nay there is no
cáoyá demand
mor my
hási smile, laughter
se ki shudhu [there is no]
páoyá attainment
ámár my
sakal all
calá movement
sav all
dyotanáy in the expression
sus'amár attractive, graceful
saritá river, flow
veye along
cale moves
áloker of light
nisháná night
ceye more

10

máyá mukure
ke kii bháve kii kare
savi jána ogo devatá
prán'era spandan yuga vivarttan
savi shona gopana kathá

tomáre lukáye kii karite pári
tomáre bhuláye kii bhávite pári
sakal vikásh májhe
tumi ácha sav káje
niirava madhuratá

In the midst fo maya what one thinks
and what one does, oh God, you know it all.
The beating of the heart and change of eras,
oh Lord, You heart everything secretly

What can I do hiding from You,
what can I think forgetting You.
In the midst of all expressions
and in all the activities,
Thou art silent sweetness.

máyá illusion
mukure in the mirror

ke who
kii what
bháve one thinks
kii what
kare one does
savi all
jána you know
ogo oh
devatá God

prán'era of life
spandan pulsation, vibration
yuga age, era
vivarttan evolution
savi all
shona listen
gopana secret
kathá word, thing, idea

tomáre you, thee
lukáye hiding
kii what
karite do, in doing
pári I am able, I can
tomáre you, thee
bhuláye forgetting
kii what
bhávite thinking
pári I am able, I can

sakal all
vikásh development, expansion
májhe in the midst
tumi you, thou
ácha you are
sav all
káje in work
niirava silent
madhuratá sweetness

12

nayane mamatá bhará
hásite mukutá jhará
ajáná pathik ek elo

hiyá káñpe tharo tharo
e kii bháva manohara
e ánanda ke vá se ye dilo

mana cáhe sadá dekhi
láje bhaye náhi táki
e madhur madhu kothá chilo

With eyes full of affection,
with flow of precious jewels from His smile,
the unknown traveller has come.

My heart trembles,
what is this experience, oh attractive One.
Who has given this experience of bliss.

My mind wants to always see,
but with shame and fear I do not see.
Where was the sweetness of this honey before

nayane in the eye
mamatá affection
bhará full
hásite in smile
mukutá pearl
jhará to flow
ajáná unknown
pathik traveller
ek one
elo has come

hiyá heart
káñpe shivers
tharo shivering
e this
kii what
bháva ideation
manohara attractive
e this

ánanda bliss, joy, happiness
ke vá who
se ye who, that
dilo has given

mana mind
cáhe wants
sadá always
dekhi I see
láje in shame, shyness
bhaye in fear
náhi not
táki I see
e this
madhur sweetness
madhu honey
kothá where
chilo was

26

bandhu gáo gáo gáo madhugiiti
tandra bheuñge dio
bandhu cáo cáo cáo niravadhi
ogo priya ati priya

áj prán'er jar'imá ket'e geche
maner sus'amá bhare geche
áj tomár chande madhunis'yande

ámáke nútan kare dio

áj alakár srote áloka-nipáte
lokátiita bháre bhare dio

bandhu eternal friend
gáo you sing
gáo,
gáo you sing
madhugiiti
tandra drowsiness, sleepiness
bheuñge breaking
dio give!, you give
bandhu eternal friend
cáo you want
cáo,
cáo you want
niravadhi always, incessantly
ogo oh
priya,
ati beyond; very much
priya beloved, dear; love
áj today, now
prán'er of life
jar'imá lethargy
ket'e removed, passed

geche has gone
maner of mind
sus'amá attractive, graceful
bhare filled
geche has gone
áj today, now
tomár your
chande in rhythm
madhunis'yande
ámáke me, to me
nútan new
kare doing, making; does
dio give!, you give
áj today, now
alakár divine
srote in the flow
áloka-nipáte
lokátiita
bháre filled
bhare filled
dio give!, you give

50

raktim kishalay ámi raktim kishalay
sojá pathe cali ámi
váñká pathe kabhu kabhu nay

ámár sumukhe áche shyámala shobhá

ámár d'úpáshe áche arun' ábhá
uñcu shire cali ámi
niicu shire kabhu kabhu nay

ámár váhute áche vajrera bal
ámár áñkhite áche drs't'i vimal
sojá kathá bhávi ámi
váñká kathá kabhu kabhu nay

A reddish leaf, I an a reddish leaf.Only on a straight path do I walk,

never in a crooked way.

Before me stretches verdant beauty. To either side the radiant glow of

the dawn. With head held hight I walk, never with head bending low.

In my arms is the strength of thunder, my eyes gaze with pure and

unclouded sight. Only simple and clear thought do I think, never in a

crooked way.

raktim red; redness
kishalay young shoot, sprout
ámi I
raktim red; redness
kishalay young shoot, sprout
sojá straight, right
pathe on the path, on the way
cali I go
ámi I
váñká bent
pathe on the path, on the way
kabhu ever, never
nay no

ámár my
sumukhe in front
áche is, has, have
shyámala verdant
shobhá beauty; luster
ámár my
d'úpáshe on both sides
áche is, has, have
arun' sun
ábhá glow
uñcu high, elevated
shire head
cali I go
ámi I

niicu low
shire head
kabhu ever, never
kabhu ever, never
nay no

ámár my
váhute in my arms
áche is, has, have
vajrera of thunder
bal energy
ámár my
áñkhite in the eyes
áche is, has, have
drs't'i sight
vimal pure
sojá straight, right
kathá word, thing, idea
bhávi I thing
ámi I
váñká bent
kathá word, thing, idea
kabhu ever, never
kabhu ever, never
nay no

53
ogo prabhu tomáke ámi

bhálobási bhálobási
satata manera májhe jágiyá tháke
tomári hási madhura hási

áñdhár nisháy tumi dhruvatárá
marutrs'áy tumi niiradhárá
sampade vipade sange ácho
káchákáchi páshápáshi

kono gun' náhi tavu káche t'ene náo
pásete vasáo ks'udhá mit'áo
divánishi divánishi

Oh Lord, I love you, I love you.
Your smile is always awake in my mind,
Your sweet smile.
Oh Lord I love you, I love you.

You are the polestar in the deep, dark night.
You are the fountain of fresh water
in the thirst of the desert.
In prosperity and adversity,You are with all
side by side, the nearest of near.

I have no special merit,
yet You draw me close to You.
Seat me by Your side and relieve my hunger,
day and night, day and night.

ogo oh
prabhu Lord
tomáke to you
ámi I
bhálobási I love
bhálobási I love
satata always, constantly
manera of mind
májhe in the midst
jágiyá waking up
tháke he or she remains, lives
tomári your
hási smile, laughter
madhura sweet
hási smile, laughter

áñdhár dark, darkness
nisháy in the night
tumi you, thou
dhruvatárá polestar
marutrs'áy in the thirst of desert
tumi you, thou
niiradhárá fountain of water
sampade in prosperity
vipade in danger, in adversity
sange with, together

ácho you are
káchákáchi nearest of the near
páshápáshi side by side

kono any, some
gun' quality
náhi not
tavu yet, still; nevertheless
káche near
t'ene pulling; to pull
náo not
pásete by (your) side
vasáo seat me
ks'udhá hunger, desire
mit'áo relieve
divánishi day and night
divánishi day and night

63

diipávalii sájáyechi prabhu
tomáre karite varan'

eso tumi hrdi májhe
niti niti nava sáje
dhiire dhiire pheliyá caran'

eso tumi mana májhe
áro gáne áro náce

mrdu hási kari vikiiran'

eso tumi bháva loke
chande o naváloke
jágáye mohana spandan

I have arranged the lights to welcome You,
Lord.
Now come and take your seat in my heart,
with slow steps, in garments ever-new.

Come in my mind with more songs and more
dance,
radiating your tender smile.

Come in my mind with rhythm and new
delight,
exuding your charming vibration.

diipávalii illumination, lights
sájáyechi I have dressed
prabhu Lord
tomáre you, thee
karite doing
varan' devotional reception

eso come!

tumi you, thou
hrdi heart
májhe in the midst
niti ever
niti ever
nava new
sáje with decoration
dhiire softly, slowly
dhiire softly, slowly
pheliyá steps
caran' feet

eso come!
tumi you, thou
mana mind
májhe in the midst
áro also, more
gáne in song
áro also, more
náce dances
mrdu soft, mild
hási smile, laughter
kari I do
vikiiran' radiate
eso come!
tumi you, thou
bháva ideation; to think
loke layer of cosmic mind
chande in rhythm

o and
naváloke in the new land
jágáye awakening, by awakening
mohana attracting
spandan vibration

80

svapane esecha
ánandaghana tumi
savár tumi ánanda

maiñjula mahákáshe
maháprán'e ácha mishe
rúpátiita aparúpa chanda
tumi rúpátiita aparúpa chanda

cokhe anurakti caran'e vimukti
bhávátiita sudhá nisyanda
tumi bhávátiita sudhá nisyanda

jene vá ná jene
bhálabási eki jane
se bhálabásar náhi anta

In dream You have come,
the embodiment of joy.
You are the bliss of all

In the clear sky You are merged
in infinite life. You are the formless,
matchless rhythm.

In your eyes there is love.
At your feet, salvation.
You are the source from which
the nectar flows.

Knowingly or unknowingly,
I love only one entity,
and that love has no end.

svapane in dream
esecha you have come
ánandaghana embodiment of joy
tumi you, thou
savár of all
tumi you, thou
ánanda bliss, joy, happiness

maiñjula lovely
mahákáshe in the vast sky
maháprán'e in the great life
ácha you are
mishe merged
rúpátiita beyond form
aparúpa wonderful

chanda rhythm
tumi you, thou
rúpátiita beyond form
aparúpa wonderful
chanda rhythm

cokhe in the eyes
anurakti love, affection
caran'e on foot
vimukti liberation
bhávátiita beyond thought or ideation
sudhá nectar
nisyanda flow
tumi you, thou
bhávátiita beyond thought or ideation
sudhá nectar
nisyanda flow

jene knowing
vá or
ná no, not
jene knowing
bhálabási I love
eki jane the one entity
se he or she; it
bhálabásar of love
náhi not
anta end

152

campaka vane madhura svapane
táháke dekhechi máyámukure
shánta vátáse madira suváse
mugdha nayane saritá tiire

sethá kusuma parág alakhe ásiyá
alakhe bhásiyá yáy
sethá manera mayúr niilákáshe cáhi
kalápa meliyá dey

jyotsná nishiithe vijana viithite
bhálabásá náce táke ghire ghire
táháke peyechi máyámukure

campaka campaka flower
vane in the forest
madhura sweet
svapane in dream
táháke to that
dekhechi I have seen
máyámukure in the mirror of Maya
shánta calm, tranquil
vátáse in the air
madira
suváse in the fragrance

mugdha fascinated
nayane in the eye
saritá river, flow
tiire on shore, on the bank
sethá there
kusuma flower
parág pollen of a flower
alakhe in the unseen world
ásiyá coming
alakhe in the unseen world
bhásiyá floating
yáy goes
sethá there
manera of mind
mayúr peacock
niilákáshe in the blue sky
cáhi I want
kalápa
meliyá
dey gives
jyotsná strar
nishiithe at night
vijana
viithite on the path
bhálabásá love
náce dances, in dance
táke him; looks
ghire surrounding
ghire surrounding

táháke to that
peyechi I have got
máyámukure in the mirror of Maya

154

eso eso prabhu eso eso ámár hrdaye
rátul caran'' mohana ánan
mis't'i madhur hási niye

tava náme prán'e shiharan' jáge
raiñjita hai tomári ráge
yáy tava gáne tava náce
sav kichu mor miliye

prán'e prán'e dhyáne dhyáne
yái ye ámi háriye
eso eso tumi eso eso

Oh Lord, come, come into my heart. With your rosy feet and charming

face, with your sweet and loving smile

Your sweet name thrills my heart, I am coloured with your colour. In

your song, in your dance, everything of mine dissolves.

In deeper and deeper meditation, my life loses itself in you.

prabhu Lord
eso come!
eso come!
ámár my
hrdaye in the heart
rátul red; crimson
caran''
mohana attracting
ánan face
mis't'i sweet
madhur sweetness
hási smile, laughter
niye bringing, taking along, with
tava your
náme in the name
prán'e in heart; in life
shiharan'
jáge waking up
raiñjita coloured; delighted
hai
tomári your
ráge in melody, in tune

yáy goes
tava your
gáne in song
tava your
náce dances, in dance
sav all
kichu something, any
mor my
miliye mingling
prán'e in heart; in life
prán'e in heart; in life
dhyáne in meditation
dhyáne in meditation
yái I go
ye who, that, those
ámi I
háriye disappearing
eso come!
eso come!
tumi you, thou
eso come!
eso come!

158

tumi savár mane ácha
savái tomár mane áche
duhkhe sukhe ná jene tái
savái tava krpá yáce

eso káche eso áro káche

tumi savár vyathár byathii
nityakáler tumi sáthii
tava mohana váñshii ár madhur hási
báñdh bháuñá sukha dey upce

áñdhár ságar páre tumi álo
savár ceye báso veshii bhálo
svapanghore ánmane taí
tomár chande save náce

You are in the minds of all, and all are in Your mind.
In pain and pleasure, unknowingly,
all long for Your Grace.
Come closer to me, come still closer,
all long for Your Grace

You sympathize with the sorrows of all,
You are the eternal companion.
Your enchanting flute and sweet smile,
breaking all barriers,
flood my heart with joy.

Beyond the ocean of darkness,
You are the effulgent light.
Of all loves, Yours is the greatest.

In Your rhythm all are dancing,
as if caught in the spell of a dream.

tumi you, thou
savár of all
mane in mind
ácha you are
savái all, every
tomár your
mane in mind
áche is, has, have
duhkhe in sorrow or pain
sukhe in happiness
ná no, not
jene knowing
tái so, for that
savái all, every
tava your
krpá grace
yáce begs
eso come!
káche near
eso come!
áro also, more
káche near
tumi you, thou
savár of all
vyathár of pain

byathii
nityakáler all the time
tumi you, thou
sáthii friend
tava your
mohana attracting
váñshii flute
ár and
madhur sweetness
hási smile, laughter
báñdh
bháuñá
sukha joy, happiness
dey gives
upce overflowing
áñdhár dark, darkness
ságar ocean
páre beyond
tumi you, thou
álo light
savár of all
ceye wanting
báso sit! you sit
veshii more; high
bhálo good, welfare
svapanghore
ánmane absent-mindedly
taí so, for that
tomár your

chande in rhythm
save all
náce dances, in dance

159

prabhu ámi bhálabási tomáy bhálabási
tava nayan bhuláno madhur hási

vratatii tar'ute kusumaren'ute
nabha niilimáy saritár srote
char'áye diyecha madhura hásiti
sakal tamisrá náshi

giri kandare mahodadhitale
an'ute an'ute bháver atale
rahiyácha tumi cir'a jágrata
manera madhukorake bhási

I love you, Lord, I love you. Your sweet smile
delights my eyes.

In creepers and plants, in the pollen of flowers,
in the blue of the sky, in

the flow of the streams, you have spread your
sweet smile, destroying

the blinding darkness.

In the mountain caves, in the bottom of the sea,
in every atom, in the

depth of ideas, you remain ever-wakeful,
floating in the sweet blossom

of mind.

prabhu Lord
ámi I
bhálabási I love
tomáy (to) you, thee
bhálabási I love
tava your
nayan eye
bhuláno to make someone forget
madhur sweetness
hási smile, laughter
vratatii
tar'ute
kusumaren'ute
nabha sky
niilimáy in the blue sky
saritár of river
srote in the flow

char'áye spreading
diyecha you give
madhura sweet
hásiti
sakal all
tamisrá
náshi
giri hill, mountain
kandare in a cave
mahodadhitale
an'ute in the molecules
an'ute in the molecules
bháver of spiritual ideation
atale
rahiyácha you remain
tumi you, thou
cir'a
jágrata
manera of mind
madhukorake
bhási I float

162

kichu kaye yáo kichu shune yáo
ata tár'átár'i yeo ná
mahánabhaniile tomári nikhile
ámáre muchiyá phelo ná

miláiyá dáo tomáte ámáre
shatapath beye shatadhárá dhare
manera kusum koraker madhu
shukáiyá yete dio ná

bhálobásiyáchi tomárei ámi
duhkhe sukhete divasa yáminii
panke kamal phot'áye rekhechi
dalguli tár chiñr'o ná

Please say something, please hear something,
do not go away so soon
From your limitless blue void,
do not remove me

Let me merge myself in you
On countless paths, flowing in countless
streams, let not the nectar of

the blossom of my mind dry up, do not go
away so soon

Only you I have loved, in pain and pleasure,
day and night. I have kept

the lotus of my mind blossoming in the mud,
do not tear its petals

kichu something, any
kaye having told, telling
yáo you go
kichu something, any
shune hearing
yáo you go
ata so much
tár'átár'i
yeo go!
ná no, not
mahánabhaniile
tomári your
nikhile
ámáre to me
muchiyá
phelo
ná no, not
miláiyá
dáo you give, please give
tomáte in you
ámáre to me
shatapath
beye climbing
shatadhárá countless flows
dhare side, bank
manera of mind
kusum

koraker
madhu honey
shukáiyá drying
yete to go
dio give!, you give
ná no, not
bhálobásiyáchi I have loved
tomárei verily you
ámi I
duhkhe in sorrow or pain
sukhete in happiness
divasa
yáminii night
panke
kamal
phot'áye
rekhechi I have kept, I kept
dalguli
tár his
chiñr'o you separate
ná no, not

163

manke kona chot'a kájei nábte doba ná
ná ná ná nábte doba ná
dhyáner áloy vasiye doba
karba notun dhará racaná

bhúlok dyulok ámári áshe
ceye áche ruddha ábeshe
táder áshá púrn'a kare
vahávo prán'er jharn'a

ashru muche ánába hási
kánná sare vájbe go váñshii
mát'ir pare ásbe sudin
klesh yátaná káro rabe ná

In any lowly though
I will not allow my mind to fall,
I will not allow, no no no, I will not allow

I will seat my mind in the effulgence of
meditation, I will create an new

world.
This world and the celestial realms are waiting
for me in breathless

expectation
I will fulfill all their hopes
I will cause the stream of life to flow

Removing all tears, I will bring smiles
Crying will cease and flutes will play

On this very earth will descend auspicious days. Sorrows and pains will

torment no more

manke mind
kona any, some
chot'a small
kájei
nábte
doba
ná no, not
ná no, not
ná no, not
ná no, not
nábte
doba
ná no, not
dhyáner of meditation
áloy in light
vasiye
doba
karba
notun new
dhará flow; world; to catch
racaná to create; composition
bhúlok the earth

dyulok heaven
ámári my
áshe in the hope
ceye wanting
áche is, has, have
ruddha bolted
ábeshe in illusion, in absorbtion
táder their; them
áshá hope
púrn'a full
kare doing, making; does
vahávo
prán'er of life
jharn'a fountain
ashru tears
muche wiping out
ánába
hási smile, laughter
kánná
sare away
vájbe
go oh
váñshii flute
mát'ir of the earth
pare beyond
ásbe will come
sudin
klesh trouble, difficulty
yátaná

káro you do
rabe
ná no, not

280

prabhu esa tumi rupera chatáy
jyotir jhaloke
anubhutiir purn'atáke rángi áloke
vishvátiita vishvamaya tumi

bháva bhávanára ádhára bhumi
tomár káj kare yái dhyán dhore
yái nitya navaloke

kabhu ámáy rekho ná dúre
cetana dáo chandamaya sure
yeno háriye yáoyár duhkha páoyár
tali náshoke

prabhu Lord
esa come
tumi you, thou
rupera form
chatáy
jyotir of effulgence
jhaloke

anubhutiir
purn'atáke
rángi
áloke in light
vishvátiita controller of the universe
vishvamaya
tumi you, thou
bháva ideation; to think
bhávanára
ádhára
bhumi land
tomár your
káj work, action
kare doing, making; does
yái I go
dhyán meditation
dhore calling
yái I go
nitya always, daily; eternal
navaloke in the new land
kabhu ever, never
ámáy me, to me
rekho you keep
ná no, not
dúre far away
cetana consciousness
dáo you give, please give
chandamaya
sure in the tune

yeno so that
háriye disappearing
yáoyár
duhkha suffering, pain, sorrow
páoyár to get
tali
náshoke

342

sumukher páne cale yáva ámi
tomári námt'i sáthe niye
caran''a t'alive nágo ámár
hiyá káñpivená káro bhaye

bhudare ságare ei carácare
keha ná párive bádhá dite more
ye káj karite esechi kariva
sudrrah átma pratyaye

ye din caliyá giyáche ámár
táhá niye kariva ná háhákár
ye den áshiche táhára lágiya
bhugiva ná kona sam'shaye

I will go forward,
taking your name.
My feet will not stagger,

my heart will not tremble with fear

In the mountains, in the ocean 3/4 in the whole
universe 3/4 nothing

can hinder me.
I will accomplish the work I have come to do
with self confidence and

firm determi
nation

I will not mourn the days
that have passed;
I will not doubt the days
that are still to come

sumukher of the front
páne towards
cale moves; going
yáva
ámi I
tomári your
námt'i (your) name
sáthe with
niye bringing, taking along, with
caran''a

t'alive
nágo
ámár my
hiyá heart
káñpivená
káro you do
bhaye in fear
bhudare
ságare in the ocean
ei this
carácare
keha someone
ná no, not
párive he or she can
bádhá obstruction
dite to give
more me
ye who, that, those
káj work, action
karite doing
esechi I have come
kariva I will do
sudrrah
átma
pratyaye
ye who, that, those
din day
caliyá going
giyáche has given

ámár my
táhá that
niye bringing, taking along, with
kariva I will do
ná no, not
háhákár wailing, lamentation
ye who, that, those
den
áshiche
táhára
lágiya
bhugiva
ná no, not
kona any, some
sam'shaye

419

keñde keñde kata d'áki
tumi ki shunite páo ná
káñdáte ki bhálobáso
tái vujhi sár'á dáo ná

shrávan'eri dhárá jhare
divánishi aniváre
dekhe dekhe mrdu háso
e kii kat'hin prán' valo ná

málá geñthe mana phule

bhijáiva ashrujale
se málá tomáke dova
dekhi para ki para ná

keñde weeping
keñde weeping
kata how many
d'áki I call
tumi you, thou
ki what
shunite to listen, listening
páo you want
ná no, not
káñdáte to make me cry
ki what
bhálobáso you love
tái so, for that
vujhi I understand
sár'á reply; sound
dáo you give, please give
ná no, not
shrávan'eri
dhárá flow; world; to catch
jhare falls down
divánishi day and night
aniváre
dekhe sees
dekhe sees

mrdu soft, mild
háso you smile
e this
kii what
kat'hin
prán' life, heart
valo say!
ná no, not
málá garland
geñthe threading
mana mind
phule blooming, flowering
bhijáiva
ashrujale in tears
se he or she; it
málá garland
tomáke to you
dova
dekhi I see
para you can
ki what
para you can
ná no, not

750
esechi ámi esechi
kan't'aka saran'i veye
diyechi sav kichu ámár

d'háliyá tomári páye

ye path hayeche sárá
ye gán hayeche hárá
dhúli tár sura tár esechi niye

ye parág chilo madhumákhá
ye rág hiyáy chilo d'háká
táháder madiratá
yáy ni ájo phuriye

I have come, I have come
treading a path of thorns.
I have surrendered everything
at your feet.

The path has ended, the song was lost...
but I have brought the dust from the path and
the melody of your song.

The pollen that was mixed with honey
and the tune that was hidden in my heart...
their charm is still around.

esechi I have come
ámi I

esechi I have come
kan't'aka thorn
saran'i path, way, road; row
veye move along
diyechi I have given
sav all
kichu something, any
ámár my
d'háliyá pouring
tomári your
páye at (your) feet
ye who, that, those
path path, journey
hayeche has happened
sárá all, whole, end, whole, complete
ye who, that, those
gán song
hayeche has happened
hárá disappear, lost, to be defeated
dhúli dust
tár his
sura
tár his
esechi I have come
niye bringing, taking along, with
ye who, that, those
parág pollen of a flower
chilo was
madhumákhá coated with honey

ye who, that, those
rág melody, musical mode
hiyáy by the heart
chilo was
d'háká cover, covered
táháder their, of them
madiratá intoxication
yáy goes
ni not
ájo today, now
phuriye

809

hiyára viináy nava dyotanáy
e kon rágini valo áji bájále
ghana barasáy kon bharasáy
ghar chárite more kena valile

phulguli jhare geche káñt'á gulo pare áche
phuler kánan mor saorabh háráyeche
man yamunáy morá yamunáy
ujáne banyá valo kena bahále

áloker samárohe dúre sariyá geche
ándhárer ástaran ye nebe eseche
hrta jiivane rikta prán'e
nutaner álo valo kena d'hálile

On the vina of my heart, with new charm
what a wonderful ragini you halve played!
In the showering rain, in what hopes you have
called me out of my
home why?

The flower petals have fallen off only thorns
are left, my flower

garden has lost its fragrance. Yet in the river of
my mind, which was

flowless, why have you flooded an upstream
current!

The celebrations of light have spread far and
wide. The layers of

darkness have vanished.
In the robbed life, in the empty heart,
why have you showered the brightness of the
novel

hiyára
viináy
nava new

dyotanáy in the expression
e this
kon which
rágini
valo say!
áji today, now
bájále playing
ghana cloud; dense, deep
barasáy
kon which
bharasáy in hope
ghar house
chárite
more me
kena why
valile
phulguli the flowers
jhare falls down
geche has gone
káñt'á thorn
gulo
pare beyond
áche is, has, have
phuler of flowers
kánan garden
mor my
saorabh fragrance
háráyeche
man mind

yamunáy in river Yamuna
morá us
yamunáy in river Yamuna
ujáne upstream
banyá
valo say!
kena why
bahále flows
áloker of light
samárohe in grandeur
dúre far away
sariyá
geche has gone
ándhárer of darkness
ástaran
ye who, that, those
nebe in the sky
eseche has come
hrta
jiivane in life
rikta
prán'e in heart; in life
nutaner of new
álo light
valo say!
kena why
d'hálile

828

jale bhará ei varasáy
pathe ke go yáy
dekhe yeno mane hay
cene ámáy se ye cene ámáy

mis't'i madhur hásite
máyá madir áñkhite
álo jharáy se ye álo jharáy

hási khusi bhará juyáre
bhuvana bhuláno rúpa samáháre
egiye yáy se ye egiye yáy

In this rain, full of water,
who is walking on the path
Seeing this in my mind,
I feel He knows me,
certainly He knows me

In His sweet smiles, in His beautifully
charming eyes, He radiates His

effulgence,
indeed He radiates effulgence

Through flooding tides of joy and laughter,
charming the world with

summation of beatitude, He is advancing,
indeed, He is advancing in

this rain, full of water

jale in water
bhará fill; full
ei this
varasáy
pathe on the path, on the way
ke who
go oh
yáy goes
dekhe sees
yeno so that
mane in mind
hay be
cene
ámáy me, to me
se he or she; it
ye who, that, those
cene
ámáy me, to me
mis't'i sweet

madhur sweetness
hásite in smile
máyá illusion
madir intoxicated
áñkhite in the eyes
álo light
jharáy
se he or she; it
ye who, that, those
álo light
jharáy
hási smile, laughter
khusi
bhará fill; full
juyáre
bhuvana world
bhuláno to make someone forget
rúpa
samáháre
egiye advancing; proceeding
yáy goes
se he or she; it
ye who, that, those
egiye advancing; proceeding
yáy goes

911
ámár gráme yáio re bandhu

suvarn'á rekhá pár
re bandhu
suvarn'á rekhá pár

váliyár'ir pathat'i veye samudra kinár
setháy yakhan surya ot'he
ákásh ságar rauñe phot'e
manera májhe se rauñ
jágáy ánanda apár

káju vádám vaner májhe
rauñin pákhii sadái náce
gauñ citera dúr videshe
kare párápár

naoko khule dúrer gáne
navike dháy sroter t'áne
chot'e se jaladhir páne
bhinna cintá tar

Oh my dearest friend, come to my village on the banks of the river

Suvarnarekha, come to the river.

The leads across the dunes by the sea. When the sun rises there the sky

and the sea bloom with colour. That colour
awakens my mind and gives

me infinite pleasure.

In the cashew nut orchard the coloured birds
always dance. The hawks

fly over to unknown places.

The sailor starts his journey hearing the far
song of the rivers current.

He moves towards the sea without other
thoughts.

ámár my
gráme in the village
yáio
re affectionate interjection, oh
bandhu eternal friend
suvarn'á gold; brilliant
rekhá to keep
pár other; after
re affectionate interjection, oh
bandhu eternal friend
suvarn'á gold; brilliant

rekhá to keep
pár other; after
váliyár'ir
pathat'i
veye move along
samudra
kinár
setháy
yakhan when; while
surya sun
ot'he rises up
ákásh sky
ságar ocean
rauñe with colour
phot'e
manera of mind
májhe in the midst
se he or she; it
rauñ
jágáy wakes up
ánanda bliss, joy, happiness
apár vast, endless
káju
vádám
vaner of forest
májhe in the midst
rauñin
pákhii bird
sadái always

náce dances, in dance
gauñ
citera
dúr distant, far
videshe abroad
kare doing, making; does
párápár
naoko not
khule open, after opening
dúrer of distance
gáne in song
navike
dháy
sroter
t'áne inclines; attraction
chot'e
se he or she; it
jaladhir
páne towards
bhinna
cintá
tar his

960

tumi dhará dile ámár e hrdaye
áshá bhare dile niráshár e nilaye

yá chilo áñdháre d'háká

se halo álote mákhá
tave ekhano beñdhecho kena
sasiimeri paricaye

yá chilo pápri d'háká
se madhu priitite mákhá
tave ekhano kiisera vákii
cetanári vinimaye

You came in my heart and filled it with hope,
in the house of hopelessness.

That which was covered by darkness,
became mixed with effulgence.
Why then have you bound me
in the periphery of the finite?

That which was covered by petals,
that honey was full of love.
Then what else still remains
in the exchange of consciousness?

tumi you, thou
dhará flow; world; to catch
dile has given; you gave
ámár my

e this
hrdaye in the heart
áshá hope
bhare filled
dile has given; you gave
niráshár of hopelessness
e this
nilaye
yá what; that; which
chilo was
áñdháre in the darkness
d'háká cover, covered
se he or she; it
halo was
álote in light
mákhá to cover
tave then
ekhano yet
beñdhecho
kena why
sasiimeri
paricaye
yá what; that; which
chilo was
pápri
d'háká cover, covered
se he or she; it
madhu honey
priitite by love

mákhá to cover
tave then
ekhano yet
kiisera
vákii remainder; left
cetanári
vinimaye in exchange

1017

tumi ámár dhyánera dhyeya
tumi ámár prán'era priya
tomár lágiyá janame janame
ásá yáoyá he varan'iiya

satata tomáre káche cái ámi
tomári pathe cáli náhi thámi
tomárei sár valiyái jáni
sav ceye ádaran'iiya

kena dúre tháko valo kii vá cáo
liilá chale kena ámáre káñdáo
káñdáiyá yadi ánanda páo
tomá tare káñdite dio

You are the object of my meditation, you are the dearest of my life.

Lifetime after lifetime I have been coming and
to this earth,
just for you, oh my beloved.

I want you ever beside me. I move along your
path without breath or

pause. I know you are the essence of my life
and that You are the

dearest and the most Adorable One.

Why do you remain far from me. Please tell me
what do you expect

from me. Why do you make me cry in the
games of you Liila? If my

weeping gives you joy, then let me weep for
you.

tumi you, thou
ámár my
dhyánera
dhyeya object of worship
tumi you, thou

ámár my
prán'era of life
priya beloved, dear; love
tomár your
lágiyá
janame in life
janame in life
ásá to come
yáoyá to go
he oh!
varan'iiya the Adorable One
satata always, constantly
tomáre you, thee
káche near
cái I want
ámi I
tomári your
pathe on the path, on the way
cáli I go
náhi not
thámi I stop
tomárei verily you
sár essence, most important or valuable
valiyái I say
jáni I know
sav all
ceye wanting
ádaran'iiya affectionate, respectable
kena why

dúre far away
tháko you remain
valo say!
kii what
vá or
cáo you want
liilá Lord's play
chale pretention, play
kena why
ámáre to me
káñdáo you make cry
káñdáiyá
yadi if
ánanda bliss, joy, happiness
páo you want
tomá your
tare for
káñdite
dio give!, you give

1030
tumi ke go ele ke go ele
diirghakáler nidrá bháuñgále
áñdhár hrday áloy bharále

shulko shákháy mukul jágále
mará gáuñe joyár vahále

sonár rauñe jiivan ráuñále

tomáy peye sakal peyechi
tomár ásháy ásha mit'iyechi
diirghakáler klánti bhulále
man mátáno sure tále

Who are you who came and
awakened my long sleep.
You filled my heart with light

You enlivened dry branches with new buds.
You brought the current

of water in the dry river and painted my life in
golden colour

Finding you I found everything.
All my aspirations got their fulfillment in you.
You removed my long

tiredness with your charming tunes

tumi you, thou
ke who

go oh
ele has come; you came
ke who
go oh
ele has come; you came
diirghakáler
nidrá slumber
bháuñgále breaking
áñdhár dark, darkness
hrday heart
áloy in light
bharále filling
shulko
shákháy in the branches
mukul bud
jágále waking up
mará death
gáuñe in the lake
joyár flood tide, flow
vahále flows
sonár of gold
rauñe with colour
jiivan life
ráuñále colouring
tomáy (to) you, thee
peye getting
sakal all
peyechi I have got
tomár your

ásháy in the hope
ásha hope
mit'iyechi
diirghakáler
klánti tiredness
bhulále making (me) forget
man mind
mátáno
sure in the tune
tále in the rhythm

1041

anek shuniyá anek bháviyá
tomákei bhála besechi
ákásh pátál giri kandare ghure
ratna eki peyechi

jáni bhálabásá náhi máne yukti
bhálabási ámi náhi cáhi mukti
ámi bhálabási ánanda pávára lági
e kathái sár jenechi

tava káj kare yávo yatháshakti
mane rekhe sav sera parábhakti
ámi bhálabási ánanda devára lági
e kathái shes' vujhechi

I heard much about You and I thought much,
and then learned to love

you. I searched for you in the sky, on the earth,
in mountain caves.
And finally I found a unique jewel in my life.

I know that love does not obey any logic.
By my love I don't want liberation.
I only love you to get your bliss. This is the
essence that I've come to

understand.

I will go on doing your work with sincere
effort, keeping the Supreme

devotion in my mind.
I love you to make you happy. This is the
ultimate thing that I have

realized.

anek many, a lot
shuniyá hearing
anek many, a lot

bháviyá after thinking
tomákei you indeed
bhála good
besechi
ákásh sky
pátál
giri hill, mountain
kandare in a cave
ghure travelling
ratna gem, jewel
eki same
peyechi I have got
jáni I know
bhálabásá love
náhi not
máne in mind
yukti policy; argument, reason
bhálabási I love
ámi I
náhi not
cáhi I want
mukti liberation
ámi I
bhálabási I love
ánanda bliss, joy, happiness
pávára
lági for the sake of
e this
kathái this very thing

sár essence, most important or valuable
jenechi I have known
tava your
káj work, action
kare doing, making; does
yávo
yatháshakti
mane in mind
rekhe keeping
sav all
sera best
parábhakti
ámi I
bhálabási I love
ánanda bliss, joy, happiness
devára
lági for the sake of
e this
kathái this very thing
shes' end
vujhechi I have understood

1103

dharma ámári sáthii dharma ámári prán'
param purus'ke máni ámi ye táhári dán

jiivaner pratham prabháte se chilo ámári sáthe

thákive se sáthe sáthe jiivaner shes' ks'an'ete
calechi táhári pathe bhuli ná tár avadán

triloker ye yethá ácho sakale se náme náco
sakale se bháve tháko geye yáo táhári gán

Dharma is my friend, dharma is my life.
I obey Parampurusa, I am His gift.

Since the first dawn of my life it was with me,
it shall remain with me

until the end of my life. I am moving on His
path, I don't forget His gift.

Whoever, wherever you are in these three
worlds, all should dance in

His name, all should remain in it's ideation
while singing His name.

dharma virtue; property
ámári my
sáthii friend
dharma virtue; property
ámári my

prán' life, heart
param
purus'ke
máni I respect
ámi I
ye who, that, those
táhári of that
dán gift
jiivaner of life
pratham first
prabháte with the dawn
se he or she; it
chilo was
ámári my
sáthe with
thákive will remain
se he or she; it
sáthe with
sáthe with
jiivaner of life
shes' end
ks'an'ete
calechi I keep going
táhári of that
pathe on the path, on the way
bhuli I forget
ná no, not
tár his
avadán

triloker
ye who, that, those
yethá
ácho you are
sakale in all, by all
se he or she; it
náme in the name
náco you dance
sakale in all, by all
se he or she; it
bháve with sentiment or idea, in ideation
tháko you remain
geye singing
yáo you go
táhári of that
gán song

1237
nayaneri tárá tumi
dúre sare yeo ná
prán'ero priya ye tumi
more bhule theko ná

candaneri shiitalatá
keyá gandhe mádakatá
prán'era us'n'atá tumi
priiti ashru bhulo ná

shephálii snigdhatá tumi
madhumáser vanabhúmi
jiivaneri chanda tumi
antavihiin dyotaná

Oh my dearest friend, my life of life,
please do not go far away.
You are dearer than my own life
please don't forget my.

You are as cold as sandalwood,
you are as fragrant as Keya flower.
You are the warmth of my life,
please don't forget my affectionate tears.

You are as smooth as Sephali flower,
you are as beautiful as the forest in spring.
You are the rhythm of my life.
You are the endless expression.

nayaneri
tárá star; they
tumi you, thou
dúre far away
sare away
yeo go!

ná no, not
prán'ero
priya beloved, dear; love
ye who, that, those
tumi you, thou
more me
bhule forgetting
theko you live or remain
ná no, not
candaneri
shiitalatá coldness
keyá
gandhe in the fragrance
mádakatá intoxication
prán'era of life
us'n'atá heat
tumi you, thou
priiti love
ashru tears
bhulo you forget
ná no, not
shephálii night jasmine
snigdhatá coolness
tumi you, thou
madhumáser
vanabhúmi forest land
jiivaneri of my life
chanda rhythm
tumi you, thou

antavihiin endless
dyotaná

1315
tumi nayan májháre rayecha
tái nayan pári ná dekhite
nija rupete perecha lukote

tumi virát purus' an'u ye savái
tava áshray sakale labhi
tava karunáy tava preranáy
tomári pathe pári calite

tumi ácha dev amita káler
saptaloker ameya vale
he priyatama nikat'atama
ghare váhire theko sukhe dukhete

You are in the midst of my eyes.
This is why my eyes cannot see you.
You are hidden in Your own form.

You are the Great Consciousness in every atom.
You are everyone's shelter.
By Your Grace, by Your inspiration,
I proceed forward towards You.

You are forever present Lord.
You are the Master of the seven realms.
Oh, nearest and dearest one,
remain with me always.
Stay with me in pain and in pleasure,
in the inner and in the external worlds.

You are in the midst of my eyes.
That is why my eyes cannot see you. You have
hidden your self in your

own form.

You the great consciousness that is in every
atom, everybody takes

your shelter.
By your grace and by your inspiration
I can proceed on your path

You are always there Lord, for eternity. You
are the all-powerful in the

seven realms. Oh, nearest and dearest one 3/4
always remain with me

in pain and pleasure, inside and outside.

tumi you, thou
nayan eye
májháre in the midst
rayecha
tái so, for that
nayan eye
pári I am able, I can
ná no, not
dekhite
nija own, oneself
rupete
perecha
lukote
tumi you, thou
virát great
purus' human being, person; consciousness
an'u molecule
ye who, that, those
savái all, every
tava your
áshray
sakale in all, by all
labhi I gain
tava your
karunáy
tava your
preranáy
tomári your

pathe on the path, on the way
pári I am able, I can
calite to go
tumi you, thou
ácha you are
dev
amita
káler of time
saptaloker of the seven worlds
ameya infinite
vale says
he oh!
priyatama dearest
nikat'atama the nearest one
ghare in the house
váhire outside
theko you live or remain
sukhe in happiness
dukhete

1550

áñkhi mele ceye dekho
ajáná pathik eseche
bhálobásá pásaráte
mis't'i hási d'heleche

mane ye tamasa chila
kon sudure sare gelo
álo dharáy andhakaráy

rauñin goláp phutieche

savái tár prán'era priya
táre niye ás'mitio
tomár yáoyár ásá tánii
chande nece caleche

Open your eyes and see! The unknown
traveller has come.
To give love he has poured his sweet smile.

The darkness that was in my mind went far, far
away. The flood of light,

even in the dark dungeon, has caused the
blossoming of a colourful

rose.

Everyone is dear to Him. One gets one's
desires fulfilled only with Him

on one's side. Your comings and goings are all
moving in His rhythm.

áñkhi eyes
mele opening

ceye wanting
dekho you see
ajáná unknown
pathik traveller
eseche has come
bhálobásá love, to love
pásaráte
mis't'i sweet
hási smile, laughter
d'heleche
mane in mind
ye who, that, those
tamasa staticity
chila was
kon which
sudure very far away
sare away
gelo was
álo light
dharáy
andhakaráy
rauñin
goláp
phutieche
savái all, every
tár his
prán'era of life
priya beloved, dear; love
táre for

niye bringing, taking along, with
ás'mitio
tomár your
yáoyár
ásá to come
tánii
chande in rhythm
nece dancing
caleche goes

1682
basanteri ágamane
dhará nava sájhe sejeche
jiivan jagat rase ráge rúpe bhareche

ogo rúpokár sumukhe ese
nayana mele madhura hese
dáñr'áo tava mohana veshe
dhará dáo dharan'ii májhe

liilá jáno tumi he rájádhiráj
priiti bhará tavu kena káñdáo ye áj
saláj hrdaye eso he niláj
chande náce

On the arrival of spring the earth is harnessed
with new decoration. The

living world is filled with the sweet flow of love and beauty.

Oh Creator, please come in front of me opening my eyes and smiling

sweetly. Appear before us with ever-charming face.

You only know your divine play. Oh Lord of Lords, you are the

embodiment of love and affection. But why do you make my heart cry

out for You? Oh Shameless One, please come into my shy heart.

vasanteri of spring
ágamane in the advent
dhará flow; world; to catch
nava new
sájhe
sejeche has dressed
jiivan life
jagat universe, world

rase in flow
ráge in melody, in tune
rúpe in form; in beauty
bhareche
ogo oh
rúpokár
sumukhe in front
ese coming
nayana
mele opening
madhura sweet
hese laughing, smiling
dáñr'áo stand up!
tava your
mohana attracting
veshe loving
dhará flow; world; to catch
dáo you give, please give
dharan'ii earth
májhe in the midst
liilá Lord's play
jáno you know
tumi you, thou
he oh!
rájádhiráj
priiti love
bhará fill; full
tavu yet, still
kena why

káñdáo you make cry
ye who, that, those
áj today, now
saláj modest, bashful
hrdaye in the heart
eso come!
he oh!
niláj
chande in rhythm
náce dances, in dance

1698

ajáná pathik thámo go khánik
tomáy parávo málá
kusuma paráge smita anuráge
sájáye enechi d'álá

gán geye caliyáchi tomáre tus'ite
sura laye sádhiyáchi tava sam'giite
priiti sambiite madhumákhá cite
mandrita mana mekhalá

chande chande náce tomáre varite
ucchalánande sudhára sarite
cái ná kichu nite cái shudhu dite
bhálabásá parán'a d'hálá

Oh unknown traveller, please wait a minute,
I wish to garland You with the fragrance of
flowers, with smiles and

love,
I have decorated this garland.

I am singing songs for You, I am trying to
understand this rhythm and

melody of your music. My restless, complex
mind mind wants to go to

your loving, sweet vibrations.

I dance in rhythm to attract You. In the
changing world, flowing with

the river of nectar. I don't want to take
anything, I only want to give. I

feel your love in depth of my heart.

ajáná unknown
pathik traveller
thámo you stop; please stop
go oh

khánik
tomáy (to) you, thee
parávo
málá garland
kusuma flower
paráge in the pollen
smita smile
anuráge in His attraction
sájáye dressing
enechi I have brought
d'álá hue
gán song
geye singing
caliyáchi I have gone
tomáre you, thee
tus'ite pleasing
sura
laye
sádhiyáchi
tava your
sam'giite
priiti love
sambiite
madhumákhá coated with honey
cite
mandrita deep
mana mind
mekhalá
chande in rhythm

chande in rhythm
náce dances, in dance
tomáre you, thee
varite
ucchalánande
sudhára
sarite
cái I want
ná no, not
kichu something, any
nite take, to make
cái I want
shudhu only
dite to give
bhálabásá love
parán'a
d'hálá pour out

2649

áloke snata ánande smita
e prabhát yena prabhu sháshvata hay
dúr gagane maneri kon'e
tava dyuti yena udbhásita ray

ásháy chilum vase yuga dhare
icchápúrn'a áji dile kare
ámár es'an'á pelo karun'á
e karun'á dhárá yena yuge yuge vay

jánáchilo tumi tháko maneri májhe
prakáshita hale áji rúperi sáje
tumi ácho ámi áchi mane prán'e veñce áchi
vujhechi liilá e tava shes' kathá nay

The dawn is taking bath with delightful smile.
Oh God, let this dawn be

immortal in the far sky. Let your effulgence
reach and illuminate the

corner of the mind.

I remain in your hope for ages and You have
fulfilled my desire today.

Let the stream of compassion flow for ages.
You may be anywhere but

remain in my heart.

Today You have manifested in the visible form.
As You exist that is

why I exist.
I survive with heart and soul. I realize that
your cosmic play is not the

last word.

áloke in light
snata bathing
ánande in bliss
smita smile
e this
prabhát dawn, morning
yena so that
prabhu Lord
sháshvata
hay be
dúr distant, far
gagane in the sky
maneri of mind
kon'e in the corner
tava your
dyuti ray, sparkling
yena so that
udbhásita illuminated
ray reamains, stays
ásháy in the hope
chilum I was
vase sits
yuga age, era
dhare side, bank
icchápúrn'a

áji today, now
dile has given; you gave
kare doing, making; does
ámár my
es'an'á wish, desire
pelo you got
karun'á mercy, compassion
e this
karun'á mercy, compassion
dhárá flow; world; to catch
yena so that
yuge in the era
yuge in the era
vay blows; flows; wind
jánáchilo
tumi you, thou
tháko you remain
maneri of mind
májhe in the midst
prakáshita
hale
áji today, now
rúperi of form
sáje with decoration
tumi you, thou
ácho you are
ámi I
áchi I am
mane in mind

prán'e in heart; in life
veñce
áchi I am
vujhechi I have understood
liilá Lord's play
e this
tava your
shes' end
kathá word, thing, idea
nay no

3207

tomáy ámi náhi jáni
tavu tomáy bhálabási
tomár náme tomár gáne
chande sure ámi bhási
tavu tomáy bhálabási

anádi ashes' tomár liilá
savár marma chuñye tomár calá
áñdhár pathe jhar'era ráte
bharasá dáo bhaya náshi

tumi vin'á vájite ná pári
tomár viin'ár dhvanite prán' bhari
maner májhe mohana sáje
nece calo divánishi

tomáy (to) you, thee
ámi I
náhi not
jáni I know
tavu yet, still
tomáy (to) you, thee
bhálabási I love
tomár your
náme in the name
tomár your
gáne in song
chande in rhythm
sure in the tune
ámi I
bhási I float
tavu yet, still
tomáy (to) you, thee
bhálabási I love
anádi beginningless
ashes' infinite, endless
tomár your
liilá Lord's play
savár of all
marma core of the mind, heart
chuñye
tomár your
calá let us go

áñdhár dark, darkness
pathe on the path, on the way
jhar'era
ráte at night
bharasá hope
dáo you give, please give
bhaya fear
náshi
tumi you, thou
vin'á
vájite
ná no, not
pári I am able, I can
tomár your
viin'ár of viina
dhvanite
prán' life, heart
bhari filled
maer
májhe in the midst
mohana attracting
sáje with decoration
nece dancing
calo go on
divánishi day and night