

Śrīla Prabhupāda's Vāṇī

Translation from Bengali into German, comments and

Sadananda's handwritten text in Bengali.

Recording of Sadananda's reading of the Bengali text at

www.sadananda.com

Svāmī Sadānanda Dāsa

Prabhupāda's final instructions, given on 23 December, 1936,
nine days before his tirobhāva [disappearance; becoming invisible]

1 January, 1937 at 5:30 a.m.,

when he entered Śrī Śrī Rādhā-Govinda's niśānta-līlā,
the pastimes ending the night.

into English, text within square brackets and

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Śrīla Prabhupāda's¹⁾ vāñī²⁾

1) = Śrīla Bhakti-Siddhānta Sarasvatī Ṭhākura.

2) = Voice, melody, words; also "sarasvatī", the power to express Bhagavān's wisdom in words.

"I have given many people udvega¹⁾, because I was obliged to proclaim akaitava²⁾ satya-kathā³⁾."

1) Literally: alarm, agitation; be frightened, take offence at something. Udvega = sañcāri-bhāva 9a, which also necessarily appears where sañcāri-bhāva 9, i.e. trāsa, dismay, appears.

2) Akaitava: kaitavam is the conduct of a kitava, i.e. a dishonest person, a deceiver. Akaitavam is the opposite of kaitavam. In this context, the word akaitava is used as an adjective. In Śrīmad Bhāgavatam I.1.2 it is said that the highest dharma is completely free from every form of kaitavam. In his commentary on this verse, Śrīdhara Svāmī explains that kaitavam consists in kapaṭam, i.e. deceiving conduct, and phala-abhisandhi, i.e. speculation or interest in the result of one's own dharma. Under kapaṭam Śrīdhara Svāmī includes the endeavour to attain mokṣa, i.e. liberation of the ātmā. In other words akaitavam means to be free from any selfish interest in the result of one's own actions whatsoever.

3) Satya = true; satyam is truth. Kathā = report, account, description of, etc. Akaitava satya-kathā thus means a description of reality, which truly corresponds to reality as it factually is, without any selfish motive, including mokṣa.

"Many people have considered me their enemy, for the reason that I have told them to do Hari's bhajanam without any form of kapaṭam. I have given many people many forms of udvega, to make them unmukha¹⁾ to Kṛṣṇa-sevā, without any form of kapaṭam, and abandon anyābhilāṣa²⁾ and kapaṭatā³⁾."

1) Unmukha: facing, with one's face towards, is the opposite of parāṇmukha or bahirmukha, not facing, with one's face turned away, facing outwards.

2) Anyābhilāṣa: abhilāṣa = the desire for, to strive, endeavour, to long for; anyā = something else, the other thing etc. ...

The meaning is that someone who is unmukha to Kṛṣṇa-sevā cannot feel any anyābhilāṣa, i.e. through his Kṛṣṇa-sevā he does not aim at anything else than solely Kṛṣṇa's sevā.

3) Kapaṭatā = insincerity, hypocrisy.

“What I say today, perhaps you¹⁾ will be able to understand this one day in the future.”

1) Here Prabhupāda has those in mind, who take offence when they are told to do Kṛṣṇa-sevā, abandoning all desire for everything else than Kṛṣṇa-sevā.

“With the greatest sacrifice and dedication all of you shall proclaim the kathā of Rūpa and Raghunātha everywhere. This is the highest aim we strive for: to be pollen at the lotusfeet¹⁾ of those who are anuga-s²⁾ of Śrī Rūpa.”

1) Prabhupāda used to explain: “By the lotus feet of my master, I mean anyone who continually thinks of Kṛṣṇa, sings His name etc., for the sake of Kṛṣṇa’s sevā, without aparādha, i.e. without revolting against Kṛṣṇa’s accounts of Himself.”

The image of the lotus is used in a double sense:

a) The feet of Bhagavān and His co-players are called lotuses because of their beauty, coolness, tenderness, their enchanting fragrance etc. All these are qualities of the cit-lotuses of Vaikuṅṭha. Thus, in this image of the lotus, there is no comparison whatsoever with a mundane a-cit-lotus.

b) The coolness of such a cit-lotus soothes and mitigates the heat of pain in the separation from Kṛṣṇa, His sevā and the sevā of His pariṣat-s.

The image of the pollen is used because the pollen sticks closely to the flower.

2) Ga = someone who walks; anuga = someone who walks anu, i.e. in accordance with. Someone is called anuga when he walks, i.e. behaves, as he was taught. The correct behaviour of an anuga is called anugati. The abstract noun of anugati is ānugatyam. Anugati does not mean imitation, succession, emulation – by no means – or to tread in someone’s footsteps, i.e. to behave as the one who walked ahead, but to follow the idea of perfect sevā that the latter is expressing in his sevā, that is, to serve the one who walked ahead in subordination, and through this sevā please Bhagavān.

“Together, You shall all remain in ānugatyam of the āśraya-vigraha¹⁾, with the only aim: tṛpti²⁾ of the aprākṛta³⁾ indriyam-s⁴⁾ of the One, Who solely is advaya-jñānam⁵⁾.”

1) Vigraha = form, figure; āśraya = seat, source, origin, abode of prema, *gram*. the subject, i.e. the one who serves the viṣaya = aim, goal of prema, *gram*. the object, in love, prema. The āśraya-vigraha, the person and figure who is the loving abode of prema corresponds to the viṣaya-vigraha, the person and

figure of the beloved goal of prema.

In this context, āśraya-vigraha is Śrī Rādhā.

2) Tr̥pti = contentment, satisfaction.

3) A-prākṛta = that which has not evolved from the three guṇa-s of prakṛti, i.e. that which consists of sat-cit-ānanda.

4) In this case, indriyam-s means the senses, including Bhagavān's antaḥkaraṇam.

5) Jñānam = cit, pure knowledge – not in the sense of [the result of] methods of learning, but pure knowledge (cit) itself.

A-dvaya = a, i.e. without, + dvaya, i.e. a second. “The one who solely is advaya-jñānam”, means Bhagavān Śrī Kṛṣṇa, who is the viṣaya-vigraha, the only one whose sattā, i.e. being, is independent of any other being beyond Himself. Not only all the other forms of Bhagavān's being, like Kṛṣṇa's prakāśa-s, vilāsa-s, svāmśa-s and āveśa-avatāra-s, but also the innumerable ātmā-s and naturally prakṛti with all her extensions, owe their sattā to the sattā of Kṛṣṇa, who alone is advaya. Sattā, i.e. being, existence (sat + tā = state of being).

In Bhā. X.14.18 Brahmā calls Kṛṣṇa “Brahma-advaya”, i.e. “The one without a second” – the one who is not dependent on any second one or any second thing beyond Himself – “Brahma” – i.e. endless-great-absolute.

“May you all, in some way, in this anitya¹⁾ saṁsāra²⁾, which in any case will only last for one or two days, do what is absolutely essential to sustain life solely for the sake of Hari's bhajanam.”

1) A-nitya = not eternal

2) Saṁsāra = the directly perceived mundane reality, to which the ātmā, through avidyā, i.e. ahaṁ-tā, = I-consciousness, and mamatā, = my- and mine-consciousness, considers himself bound, and for that reason, over and over again, receives new physical coverings, i.e. births. The meaning is: to maintain and continue the individual existence as a human being can only be truly meaningful when Hari's bhajanam is the only motive.

“Do not ever give up Hari-bhajanam – not in the event of hundreds of vipat-s¹⁾, hundreds of gañjanā-s²⁾ and hundreds of lañjanā-s³⁾.”

1) Vipat-s means accidents, obstacles, illnesses etc., everything that threatens to make Hari-bhajanam impossible.

2) Gañjanā = contempt.

3) Lañjanā = abuse.

“Do not become discouraged when you notice that the majority of people in the world are not prepared to listen to the kathā of akaitava Kṛṣṇa-sevā. Do not give up your own bhajanam¹⁾, your own sarvasvam²⁾, the śravaṇam and kīrtanam of Kṛṣṇā-kathā.”

1) Bhajanam = individual method of sevā.

2) Sarvasvam = the be-all and end-all.

“Always do Hari-kīrtanam, knowing yourself to be lower than a blade of grass¹⁾, and enduring everything like a tree²⁾.”

1 & 2 cp. with verse 3 of the Śikṣāṣṭakam:

1) “Though being the greatest (regarding property, standing, respect in society, vidyā and bhakti), you shall consider yourself more wretched than a blade of grass.” (To fulfil its nature even a wretched blade of grass can let itself be used in the sevā for a cow, can contribute to the construction of a house, as a thatched roof; can directly or indirectly be anukūla, i.e favourable or contributing to Bhagavān’s sevā. But no one can be served through me, by no means, and I am not, in any way, anukūla to Bhagavān’s sevā.)

2) “In a twofold way one shall be like a tree, in terms of endurance: A tree does not complain when it is cut down; a tree does not beg for water even when it dries up; instead it gives others everything they ask for; it endures heat and rain, and protects others from it.

Although he is the greatest, a vaiṣṇava shall be without all abhimāna (pride, awareness that he is the greatest). He should pay respect to every jīva, because he knows the jīva to be Kṛṣṇa’s adhiṣṭhānam.” (Adhiṣṭhānam = the abode of the adhiṣṭhātā.)

“We cherish the great hope that we will be allowed to offer this deha, resembling a donkey, as āhūti¹⁾ in the yajña²⁾ of Śrī Kṛṣṇa Caitanya’s and His pariṣat-s’ saṁkīrtanam.”

1) Āhūti means the presentation of an offering as the Deity concerned is being invoked by mantra-s.

2) Yajña here refers to the yajña in which Agni, the deva of fire, is the medium, presenting the offering to the Deity.

The meaning is: to let one’s own body be burned up in the sacrificial fire of saṁkīrtanam.

“We¹⁾ do not desire any kind of karma-vīratvam²⁾ or dharma-vīratvam³⁾, but our svarūpam⁴⁾, our sarvasvam is: in birth after birth, to be a particle of dust on the

lotus feet of Śrī Rūpa Prabhu.”

- 1) In refutation of any possible objection being put forward, Prabhupāda here retorts: In other words, do you intend to become a vīra, i.e. a hero who devotes himself to the sacrificial fire of saṅkīrtana?
- 2) Vīratvam = heroic sacrifice. Karma-vīratvam is fulfilment of one’s own karma to the last extreme.
- 3) Dharma-vīratvam is heroic fulfilment of one’s own dharma, even by sacrificing one’s own life.
- 4) Svarūpam = original, innermost nature of one’s own person.

“You should keep the vow of preaching Bhakti-Vinoda’s³⁾ mano’bhīṣṭham²⁾ with even greater enthusiasm, so that the currents of bhakti-vinoda (Bhakti Vinoda)¹⁾ will never be blocked.”

- 1) Bhakti-vinoda here means vinoda, i.e. joy of bhakti or the joy-giving bhakti. Prabhupāda probably also has Ṭhākura Bhakti-Vinoda, his father, in mind, who in the second half of the 19:th century proclaimed anew the nature of bhakti the way Śrī Kṛṣṇa-Caitanya taught it.
- 2) Mano’bhīṣṭham: That which someone considers to be the most important desire in his manaḥ or heart. (manaḥ + abhīṣṭha)
- 3) Here, Bhakti-Vinoda is the name of Śrīla Prabhupāda’s father.

“There are many of you who are worthy and capable. We do not know any other desire – the only thing we say, over and over again, is (in saṁskṛtam): ‘Taking a blade of grass between my teeth, over and over again, I pray for this: from birth to birth, may I be a pollen at the lotus feet of Śrīmadrūpa’.

As long as we are in saṁsāra, there are many kinds of difficulties, but it is not our prayojanam¹⁾ to be diverted from our goal by these difficulties, and be overcome by them, nor it is our goal to make special efforts to remove these difficulties.”

- 1) Prayojanam = “that, for which one exerts oneself”; the goal.
There are three tattvam-s or principles:
 - a) The sambandha, the principle, through which samyak, in the right and proper way, (something) is badhyate, being kept together. The sambandha between Bhagavān and world, ātmā and world, Bhagavān and ātmā is Kṛṣṇa. Every form of sādhanam presupposes perfectly clear sambandha-jñānam.
 - b) The abhideyam, i.e. the method which leads to the goal.
 - c) The prayojanam, i.e. the pra = prakṛṣṭa, i.e. excellent, noble, yojanam, i.e. bringing together, which takes place when one has reached the goal.In the case of bhakti-yoga bhakti is the abhideyam and prema the prayojanam.

“The following is absolutely indispensable: At this very moment, in the present circumstances, we have to make clear what it is we would like to achieve if all these difficulties were removed; in other words: what is the substance of our nitya-jīvanam¹⁾?”

1) Nitya-jīvanam is the kind of jīvanam or manner of living that is nitya, i.e. eternal, and thus remains the same for every form of existence and for the ātmā, whether be it in an acit-covering or not.

“Above all, it is most essential that we reach a clear, twofold decision: What we are hankering for, and what we are not hankering for, of all the different kinds of things from which ākarṣaṇam¹⁾ and vikarṣaṇam²⁾ are emanating.”

1) ākarṣaṇam = attraction.

2) vikarṣaṇam = repulsion.

“To the extent that we withdraw even the slightest from the lotus feet of Kṛṣṇa, we will be attracted by the prevailing ākarṣaṇam and vikarṣaṇam. The kathā of the rasa of Kṛṣṇa-sevā will only be known to those who have completely overcome the ākarṣaṇam and vikarṣaṇam of this world and who are ākrṣṭa²⁾ to the aprākṛta nāma¹⁾.”

1) The nāma = that name of Bhagavān, which is completely identical with Bhagavān Himself.

2) ākrṣṭa = ā + krṣṭa, i.e. intensely, powerfully attracted.

“At first, Kṛṣṇa-kathā is startling and perplexing. Everything that carries the name ”human being” is fighting, more or less, consciously or unconsciously, to eliminate everything – among the things that may approach us – that forms an obstacle²⁾ to anubhūti¹⁾ of our nitya-prayojanam [eternal aim of life].³⁾”

1) Anubhūti = true, living realisation.

2) Bādhā = obstacle. The following is to be noted: Wherever Kṛṣṇa stands in the centre of one’s consciousness, everything, as it were, becomes Rādhā, i.e. the saṁvit- and hlādinī-śakti, whose highest fulfilment is in Rādhā, makes the world transparent. Whenever, instead of Kṛṣṇa, one’s own empirical ego stands in the centre, the whole world, including one’s own ego, becomes bādhā, i.e. obstacle.

3) The purport is: The real nature of the ātmā, corresponding to his cit-nature,

is to know himself, in sevā, to be an infinitesimal (aṇu) spark of Bhagavān, belonging to Him. This awareness and this sevā are ānanda = joy. The ātmā who is turned away from God, and not interested in Bhagavān's sevā, but in bhoga, i.e. experiencing the māyā-world, gets a mortal covering consisting of the guṇa-s of māyā, with which he identifies himself. Even then his striving for ānanda continues, but he looks for this ānanda where it can never be found. Completely in vain, he endeavours to obtain happiness in the world through elimination of the difficulties standing in the way of his bhoga, and does not know that what he really strives for is the bliss of sevā. The ātmā, turned away from God, in spite of all his striving for safety of existence and happiness in this life, and undertaking immense efforts to overcome all difficulties, is actually striving for the ānanda of Bhagavān's sevā. However, the natural tendency of the ātmā towards Bhagavān's sevā will not begin to develop until the moment, when – through saṅga, i.e. deeply intimate association with bhakta-s – vāsanā-s for sevā have arisen. Then he will no longer strive for the elimination of the difficulties standing in the way of his bhoga, but only for the best possible elimination of the obstacles standing in the way of his sevā.

“Our one and only prayojanam consists in the fact that – after crossing the dvandvam¹⁾ – we will come to the realm of exactly this nitya-prayojanam.”

1) Dvandvam = pair of opposites, namely ākarṣaṇam and vikarṣaṇam.

“We neither have anurāga¹⁾ nor virāga²⁾ for anyone in this world.”

1) Anurāga = love, affection, sympathy.

2) Virāga = antipathy, absence of affection and sympathy.

“All things and all connections of this world are exclusively transitory. For everyone exists the unavoidable prayojanīyatā¹⁾ of this highest prayojanam²⁾.”

1) Prayojanīyatā = necessity.

2) Namely the goal, which consists in the realization of the sevā-connection to Bhagavān.

“May all of you attain the adhikāra¹⁾ to the sevā of the mūla²⁾-aśraya-vigraha, in that you all have this one and only motive³⁾ and all strive in the same direction!”

1) Adhikāra = inner capability and eligibility.

- 2) Mūla = ādi, i.e. root, basis, foundation. Rādhā is the mūla-āśraya-vigraha. Rukmiṇī, Lakṣmī, Sītā etc. are also āśraya-vigraha-s, but not mūlā, as they are Rādhā's vilāsa-s, aṁśa-s etc.
- 3) I.e. the attainment of this highest prayojanam.

“May the stream of thoughts of Śrī Rūpa's anuga-s powerfully flow into the world! Oh, may we never at any moment and under any circumstances show antipathy or lack of interest in the seven-tongued¹⁾ Śrī-Kṛṣṇa-saṁkīrtana-yajña.”

- 1) The proper offer has seven tongues of flame.

“When we will have one-pointed²⁾, ever increasing anurāga for this¹⁾, then the siddhi³⁾ of all artha-s⁴⁾ will be bestowed on us.”

- 1) For this yajña.
- 2) Ekānta, literally eka + anta, i.e. one + end, point, that in which something will find its exclusive, final completion.
- 3) Siddhi = attainment, fulfilment.
- 4) Artha = that, for which you strive; goal.

“In ekānta-ānugatyam of Śrī-Rūpa's anuga-s, and with greatest enthusiasm and fearless voice, preach the kathā of Śrī-Rūpa-Raghunātha!”

শ্রীলি ঐতুপাদের বাণী

২৩.১২.১৯৩৬.

আমি বহু লোককে উদ্ধেশ দিয়াছি,
হৃদয়ের মতকথা বলতে বাধ্য হইয়াছি
বলে। নিষ্কপটে হরি ভজন করতে
বলেছি বলে অনেক লোক হুত'
আমাকে শ্রুত যনে করেছেন।

অন্যান্তিলাষ ও কমটতা ছেড়ে
নিষ্কপটে কৃষ্ণসেবায় উন্মুখ হইবার জন্যই
আমি অনেক লোককে নানা প্রকার উদ্ধেশ
দিয়াছি। এ কথা তাঁরা কোনও না
কোনও দিন বুঝতে পারবেন।

মকলে কম-র ধুনাথের কথা পরযোৎ-
সাহের সাহিত্য এচায় করুন. শ্রীকৃষ্ণাচরণ-
এনের মাদমদ্বধালি হওয়াই আমাদের
চরম আকাঙ্ক্ষার বিষয়. আমনারা মকলে

এক অদ্বয়জ্ঞানের অস্বাকৃত ইন্দ্রিয়ত্বিগুণ
 উদ্দেশ্যে, স্বাদয়-বিভ্রের স্বাক্ষরগণ্যে মিলে-
 মিশে থাকবেন। সর্বশেষেই এক হরিভক্তের
 উদ্দেশ্যে এই দু'দিনের আনিত্য সংসারে
 কোনরকম জীবননির্বাহ করে চলেবেন।
 শত বিপদ, শত প্রজনা, ও শত নাথুনায়েও
 হরিভজন ছাড়বেন না। সপ্তমের স্বর্ধিকায়
 শ লোক স্বর্ধিকায় কৃষ্ণমেবার কথা
 গ্রহণ করছে না দেখে নিরুৎসাহিত
 হবেন না। নিম্ন-ভজন, নিম্ন সর্বস্ব,
 কৃষ্ণকথা-গ্রহণ-কিষ্টন ছাড়বেন না।
 শূণ্যদণ্ডি ছনীচ উ ও তরুর গায়
 সাহিত্য হইবে সর্বদক্ষ হরিকীর্তন করবেন।
 স্বাদয়ের এই সেরদণ্ড-তুল্য দেহদৈকে
 স্বাদয়ের সশাস্ত্র শ্রীকৃষ্ণচৈতন্যের সঙ্গীতিন-

ষষ্ঠে আত্মি দিবার স্বাক্ষরগণ্যে
 কৃষ্ণি। স্বাদয় কোনরকম স্বর্ধিকায়
 বা স্বর্ধিকায়ের স্বর্ধিকায়ী নাই।
 কিন্তু সপ্তম-সপ্তম সর্ধিকায়-সপ্তম সাদসদেব
 গুণিই স্বাদয়ের স্বর্ধিকায়-স্বাদয়ের সর্বদক্ষ
 উক্তিবিবোধ স্বাদয় কখনও সর্ধিকায়
 না, স্বাদয় স্বাদয় স্বর্ধিকায় স্বর্ধিকায়
 সাহিত্য উক্তিবিবোধ-স্বাদয় স্বর্ধিকায়-স্বাদয়
 স্ত্রী হবেন। স্বাদয় স্বাদয় স্বর্ধিকায়
 স্বর্ধিকায় ও স্বর্ধিকায় স্বর্ধিকায়
 স্বাদয়ের স্বাদয় কোন স্বর্ধিকায় নাই -
 স্বাদয়ের একস্বাদয় কথা এই -
 আত্মনস্ত্রীয়াং হনৈবিত্তি যান পুনঃ পুনঃ
 স্রীমৎস্বর্ধিকায়-স্বাদয় স্বর্ধিকায়: স্ত্রীয়াং স্ত্রীয়াং

সংসারে থাকা-কালে নানারকম
 স্বর্ধিকায় স্বর্ধিকায়, কিন্তু সেই স্বর্ধিকায়
 মুখ্যমান হওয়া বা স্বর্ধিকায় হুর করবার
 চেষ্টা করাই স্বাদয়ের স্রোতস্রোত নয়।
 এই সকল স্বর্ধিকায় বিদ্বারিত হবার
 পর স্বাদয় কি স্বর্ধিকায় রাখিব,
 স্বাদয়ের নিঃস্রোত কি হইবে, এখানে
 থাকা-কালেই তার স্বর্ধিকায় রাখিব
 স্বর্ধিকায়। এখানে স্বর্ধিকায় স্বর্ধিকায়
 স্বর্ধিকায় ও স্বর্ধিকায় স্বর্ধিকায়
 স্বর্ধিকায় স্বর্ধিকায় ও স্বর্ধিকায় না, এই উভয়
 স্বর্ধিকায়ই স্বর্ধিকায় হওয়া স্বর্ধিকায়।
 কৃষ্ণদক্ষ হইতে স্বাদয় স্বর্ধিকায়
 হইবে, স্বর্ধিকায় এখানে স্বর্ধিকায় ও স্বর্ধিকায়
 স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায়
 স্বর্ধিকায় ও স্বর্ধিকায় স্বর্ধিকায় হইবে

স্বর্ধিকায় স্বর্ধিকায় হইবেই কৃষ্ণমেবারের
 কথা স্বর্ধিকায় স্বর্ধিকায়। কৃষ্ণের কথা
 স্বর্ধিকায় স্বর্ধিকায় *stunning and perplexing*.
 স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায়-স্বর্ধিকায় স্বর্ধিকায়
 নিঃস্রোতস্রোতের স্বর্ধিকায় স্বর্ধিকায়
 স্বর্ধিকায়, স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায়
 স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায়
 স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায়
 স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায়
 স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায়
 স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায় স্বর্ধিকায়

একই উদ্দেশ্যে একতলে অবস্থিত হইবে
যুল - আশ্রয়বিহীনদের মেসারি/কার
লাভ করলে । যেহেতু স্বীকৃতিস্বত্ব-
চিহ্নাদ্বারা স্বাধীন হইবে । সমুদ্রের
স্বীকৃতি - সংকীর্ণ - স্বতন্ত্র স্বীতি যেন
কখনও আশ্রয় কোন অবস্থায় বিয়োগ
স্বদর্শন না করি । তাহে একান্ত বন্ধন
স্বত্বাণ থাকলেই স্বকীয়মিহ্নি হইবে ।
আশ্রয় স্বীকৃতিস্বত্বের একান্ত স্বত্বস্বত্বে
স্বীকৃতি-বন্ধনাত্মক কথা গরখোঁসাহে ও
নির্ভীক কর্তে এচাণ করুন ।

৪ নারায়ণ, গোবিন্দ ৪৫০

১৭ শোষণ, বদ্বাদ ৩৩৫৩

১ না দোহুয়া রী, ৩১৩৭, শুক্রবার

16. Pansa 1343, Panchaspati's, mis'anta.