Śrīla Prabhupāda Viraha Prārthanā
Tirobhāva tithi 13 November 2026

प्रभुपाद इह बन्ध-मोचन-परं कुर्यात् प्रेमवान्
अनुराग-विहितस्य नाम-रस-हीनस्य स्वीकरम् ।
अयि दीन-पतितस्य सत्यम् अबुधस्यारोपाश्रयं
प्रभुपाद-विरहातुराक्ष-पथि मे ऽन्धस्यादृश्यताम् ॥

prabhupāda iha bandha-mocana-paraṁ kuryāt premavān
anurāga-vihitasya nāma-rasa-hīnasya svīkaram
ayi dīna-patitasya satyam abudhasyāropāśrayaṁ
prabhupāda-virahāturākṣa-pathi me 'ndhasyādṛśyatām

Śrīla Prabhupāda is the perfect devotee with *premā* in his heart [who descended from Goloka Vṛndāvana]. May he accept me as his own and bestow pure *bhakti* upon me, although I am bereft of *anurāga* (attachment to *bhakti*) and completely without any taste for *harināma*. Alas! I am poor, fallen, and ignorant, but on this day of his disappearance I pray that he may fix me up in a position of shelter. Although I am blind, this person afflicted by separation from Śrīla Prabhupāda desires that he should again come in the path of my eyes.

Vyākhyā (explanation)

This prayer is requesting Śrīla Prabhupāda, as a *siddha* (perfect) devotee who is an eternal associate of the Lord, to bestow pure *bhakti*. This is indicated by *bandha-mocana-param*, that which is superior to freedom from bondage (*mukti*). Śrīla Rūpa Gosvāmī has explained six characteristics of pure *bhakti* which apply in different stages (BRS 1.1.17):

1. ***kleśa-ghnī*** (destroying sins which are the cause of suffering), ***śubhadā*** (bestowing auspiciousness): these apply from the beginning stages of practicing *bhakti* under the guidance of the bonafide spiritual master.
2. ***mokṣa-laghutākṛt*** (deriding the concept of *mokṣa* or liberation), ***sudurlabhā*** (exceedingly rare): these apply from the stage of *rati* or *bhāva*).
3. ***sāndrānanda-viśeṣātmā*** (the most concentrated form of ecstasy), ***śrī-kṛṣṇākarṣiṇī*** (attracting even Śrī Kṛṣṇa): these characteristics apply in the ultimate stage of *premā*.

Thus *bandha-mocana-param* is a request for Śrīla Prabhupāda, the eternal associate, to bless us with elevation to the stage of *bhāva-bhakti*.

Premavān means “one who possesses *premā*.” Even the advanced devotee who has come to the stage of *bhāva* or *rati* cannot achieve *premā* without *vastu-siddhi* – the stage where one takes birth in Śrī Kṛṣṇa’s manifest pastimes and attains a fully spiritual body. Thus only an eternal associate of the Lord can come to this world already possessing *premā*.

Anurāga has two meanings, and here the first meaning is used (deep attachment). The second meaning is one of the stages of *premā* (*rāga*, *anurāga*, etc). One may ask, how can we describe a fallen person as *anurāga-vihita* when the past participle form *vihita* implies that one may have previously possessed some degree of *anurāga*? It merely indicates that the person offering this prayer is also plagued by

offenses which continuously interfere with the development of *premā* as described in the two verses beginning *ādau śraddhā tataḥ sādhu-saṅgaḥ* (from Śrī Bhakti Rasāmṛta Sindhu and expanded in Mādhurya Kādambinī). Thus the deeper meaning of *anurāga-vihita* is "I am continuously slipping from the path of pure *bhakti* due to my lack of attachment and constant offenses." This is a call for help.

Nāma-rasa-hīna means one whose practice of *harināma* (japa) is without any taste, and who has not passed through *anartha-nivṛtti* and *niṣṭhā* to come to the stage of *ruci*, *āsakti*, and *rati*. Thus it is a request to "please help me to move forward on the path of *bhakti* and quickly develop taste for *harināma*."

Requesting acceptance (*svīkaram*) means that we are requesting the eternal associate of Śrī Caitanya Mahāprabhu, Rādhā and Kṛṣṇa to give us entrance into eternal service of the Divine Couple in Goloka Vṛndāvana.

Dīna-patita refers to one who is simultaneously poor, weak, and fallen. Without mercy of guru and pure *vaiṣṇavas* it is not possible to make advancement in *bhakti*. *Abudha* means ignorant or foolish, and specifically here it means one who is ignorant of *sambandha-jñāna* (knowledge of our relationship with Kṛṣṇa).
Satyam āśrayam literally means "true shelter" but specifically in relation to *sambandha-jñāna* it means taking shelter of Śrī Kṛṣṇa's *svarūpa-śakti* (internal potency) which is the only permanent shelter for the living entity suffering in the clutches of *māyā*.
Prabhupāda-viraha-ātura means "one who is afflicted by separation from Śrīla Prabhupāda," but also "one who is afflicted by separation from the Lord's lotus feet." *Akṣa-pathi* means "before the path of [my] eyes" and *me* (my) is modified by *andha* (blind). "I want you to become visible to me (*ādṛśyatām*) but first you will have to give me the vision by helping me to move forward in the path of *bhakti*."