

Deenan Dukh Haran Song

The song is taken from Soor-Sagar written by Saint SoorDas ji around 15th century. It is written in Brij Bhasha which is more prevalent in Mathura, Gokul, Vrindavan and certain other parts of eastern UP areas.

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दीनन दुःख हरन नाथ, संतन हितकारी

(प्रभु दीन-दुःखियों का दर्द हरने वाले हैं और संतो का हित करने वाले हैं ।)

Lord removes afflictions of dismals (poor, suffering beings) and is a benefactor (well-wisher) of saints.

अजामील गीध ब्याध, इनमे कहो कौन साध

(अजामील, गीध {जटायू}, ब्याध {शिकारी जिसने कृष्ण को मारा था}, इनमे कहो कौन साधु था)

Ajamila (story attached), Geedh (Jatayu), Byadh (Jara, the hunter, who killed Lord Krishna), who was the saint (what saintliness they had) amongst them?

पक्षी हू पद पढात, गणिका सी तारी

(इस पक्षी {जटायू} ने कौन से पद्य/गद्य {वेदों का ज्ञान} पढ़े थे, और गणिका { वेदिया जो अपने तोते को भगवान का नाम सिखाती थी } जैसी भी तर गई)

What Vedas did this Bird (Jatayu) study and even a woman like Ganika (Teaching a parrot to speak the Lord's Name, Ganika, the prostitute, was liberated) swam across Bhava-Sagar.

Note: Meditating on Him in remembrance and uttering His name, specially in the last moments of their lives, all aforesaid mentioned individuals were liberated by Lord.

दीनन दुःख हरन ...

तंदुल देत रीझ जात, साग-पात सो अथात

(प्रभु इतने सरल हैं कि वे {सुदामा के} चावलो से प्रसन्न हो जाते हैं और {निर्धन के} साग-पात से भी तृप्त हो जाते हैं।)

He (Lord) becomes very happy even to receive simple rice (from Sudama) and gets contented with an offering of mere potherbs (green vegetables) or some edible leaves (from a poor devotee).

गिनत नाहिं जूठे फल, खट्टे-मीठे खारी

(प्रभु ना तो {शबरी के} जूठे फलो का हिसाब रखते हैं और ना कौन से खट्टे-मीठे और बेस्वाद {खारी} हैं)

He (Lord) neither counts (take a note of) the already tasted (and then offered to Him) fruits (of Shabri) nor which ones are sweet or sour or tasteless.

दीनन दुःख हरन ...

ध्रुव के सिर क्षत्र देत, प्रह्लाद को उभार लेत

(प्रभु ने ध्रुव के शीश पर क्षत्र विराजा {और उन्हें राजा बना दिया} और प्रह्लाद को {हिरण्याकश्यप के अत्याचारों से} मुक्त किया।)

Lord crowned Druva a king and lifted Prahlad out (of the atrocities of Hiranyakashipu).

सब भजै राम राम, हम भजै सैयां सैयां

(सभी जन प्रभु को राम राम भज कर याद करते हैं और मैं उन्हें सैयां सैयां {प्रितम} कह कर याद करता हूँ।)

Every one remembers Him (Lord) chanting Ram Ram whereas I remember Him as my true Be-Loved.

Note: Rev. Master Sri Ramchandra Maharaj of Shajahanpur points out a Lover and Be-loved relationship to be more closer to Lord than a devotee and Lord relationship.

दीनन दुःख हरन ...

The Story of Ajamila

(Taken from *Srimad-Bhagavatam* Canto 6)

Ajamila was raised according to the Vedic regulations. He was a perfectly trained *brahmana* and had a chaste and beautiful wife.

But one day, while he was out in the fields collecting flowers for worshipping the Lord, he happened to see a drunken *sudra* and a prostitute engaged in sexual embrace. Ajamila became bewildered and attracted; his mind becoming more and more attached to the prostitute. In *Bhagavad-gita* it says that if one contemplates sense objects, he becomes attached to them. Although Ajamila was a strict *Brahmana* he became helplessly entangled by seeing a man and woman engaged in sexual activity. Consequently he took this prostitute into his home as a maidservant. Inevitably, he became so entangled that he abandoned his family, wife and children and went off with the prostitute. Due to his illicit connection with the prostitute, he lost all his good qualities. He became a thief, a liar, a drunkard, even a murderer. He completely forgot about his original training as a *brahmana*, and his whole life was ruined.

Engaging in sinful activities, Ajamila fell down from his position, and he begot many children through the womb of the prostitute. Even towards the end of his life, around the age of eighty, he was still begetting children. It is explained that while he was dying, which is a very fearful time, he began to call out his pet child, whose name was Narayana. At that time, Yamadutas, the messengers of death, were coming. They were tying up the subtle body of Ajamila and preparing to take him to be punished by Yamaraja, the lord of death. At the same time, because he happened to be speaking the holy name of the Lord Narayana, the beautiful Visnudutas, the messengers of Vishnu, also arrived there. They checked the activities of the Yamadutas, refusing to allow them to take Ajamila for punishment.

The Yamadutas were bewildered. “Why are those effulgent and beautiful personalities checking our action? It’s our duty to take sinful men to Yamaraja for punishment; then they are awarded another material body for the next life so that they can the result of their sinful activity.” There was a discussion between the Yamadutas and the Visnudutas. The conclusion was that although Ajamila was sinful through out his life and gave up his religious life, his wife and children and begot children through a prostitute, he nevertheless was purified from all the sins because at the last moment he chanted the holy name of Vishnu, Narayana.

Although Ajamila had committed so many sinful deeds, because he chanted the name of Narayana, he was relieved of all sinful activities.