Songs of the Vaiṣṇava Ācāryas

Hymns and mantras
composed for the glorification
of the Supreme Lord,
Śrī Kṛṣṇa.

Songs of the Vaiṣṇava Ācāryas

BOOKS by
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

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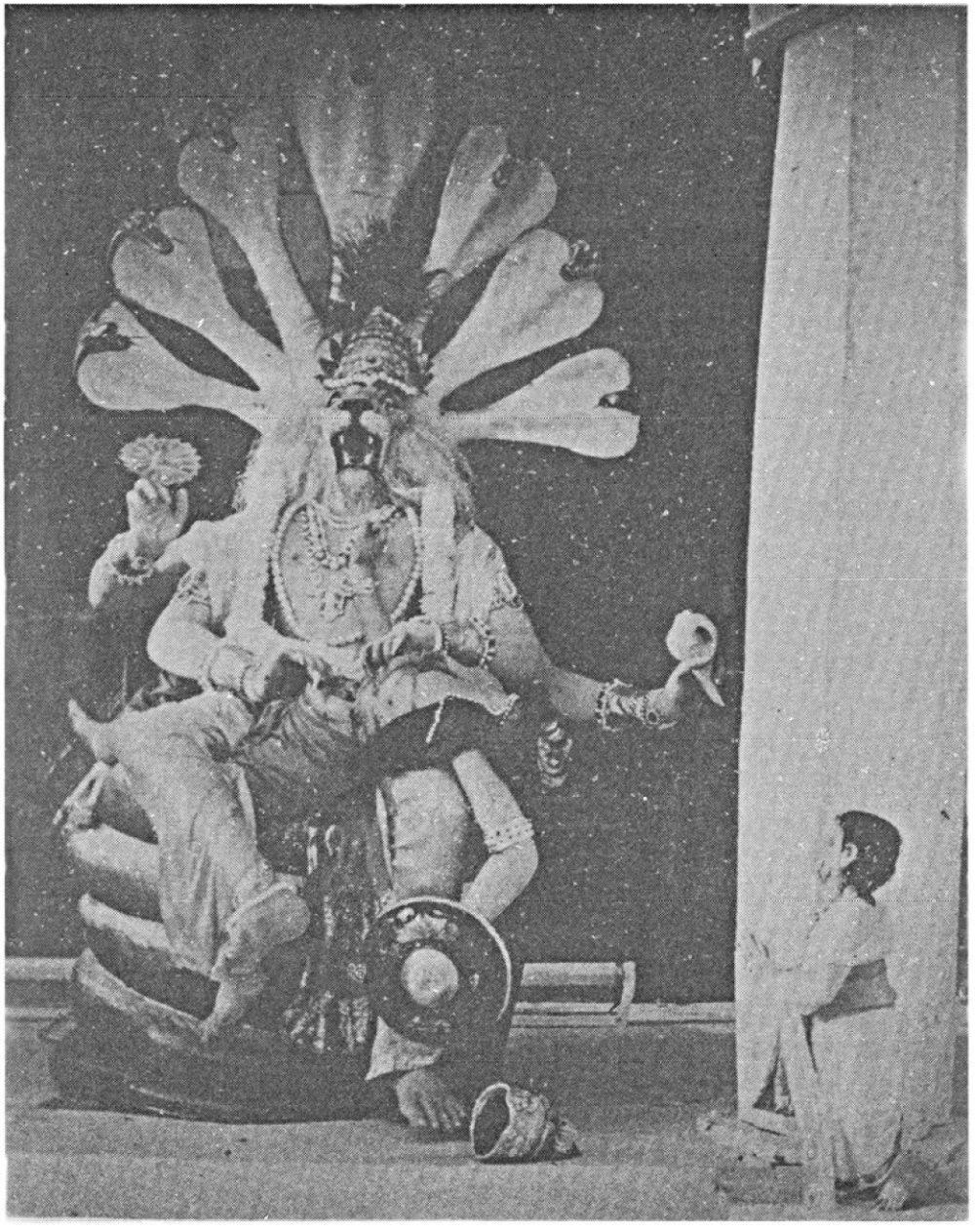


FOREWORD

The International Society for Krishna Consciousness was established in New York in the year 1966. After my arrival in the United States in September of 1965, I personally underwent a difficult struggle, and in 1966 I rented a storefront and apartment at 26 Second Avenue. When ISKCON was incorporated, a boy named Chuck Barnett joined me, along with a few others, to form the nucleus for the institution's future development. At this time I used to chant the Hare Kṛṣṇa *mahā-mantra* underneath a tree in Tompkin's Square Park in New York. Śrīmān Barnett and another boy, Bruce, were the first to begin dancing in front of me, and others in the audience joined them. *The New York Times* published a report of this, with our picture and a headline declaring that I was attracting the younger generation to the Hare Kṛṣṇa movement.

Later both Chuck and Bruce, along with others, became my initiated disciples, and still later, in 1970, both took *sannyāsa*, receiving the names Acyutānanda Svāmī and Brahmānanda Svāmī. Now Brahmānanda is preaching in Africa, and Acyutānanda is preaching in India.

When I became sick in 1967, I left the United States and returned to India. Śrīmān Acyutānanda could not remain separated from me, and therefore he joined me in Vṛndāvana when I was staying there. Since then, Acyutānanda Svāmī has worked very hard in India. He has preached extensively in Calcutta and other parts of Bengal, he has learned how to sing in Bengali and play *mṛdaṅga* like a professional, and now he has compiled this book of Bengali songs with English explanations.

I am greatly pleased to see this collection of songs composed by Ṭhākura Bhaktivinoda, Narottama dāsa and other great *ācāryas* of the Gauḍīya Vaiṣṇava community (*sampradāya*). Songs composed by the *ācāryas* are not ordinary songs. When chanted by pure Vaiṣṇavas who follow the rules and regulations of Vaiṣṇava character, they are actually effective in awakening the Kṛṣṇa consciousness dormant in every living entity. I have advised Śrīmān Acyutānanda Svāmī to sing more songs of the Vaiṣṇava *padāvalī* and record them in books so that my disciples and others in the Western countries may take advantage of this chanting and thus advance in Kṛṣṇa consciousness more and more.

I confer all my blessings upon Acyutānanda Svāmī for his genuine attempt to advance in Kṛṣṇa consciousness. I hope he will thus advance more and more and never be hampered by *māyā*. We should always remember the danger of *māyā's* influence and endeavor to save ourselves from her great power. We must therefore always merge in the transcendental mellow of *kīrtana-rasa*, for *kīrtana-rasa* is the safest situation within this material world. Hare Kṛṣṇa.

A.C. Bhaktivedanta Swami

INTRODUCTION

It was my good fortune to be in the service of Śrīla Prabhupāda at Śrī Māyāpur, the birthplace of Lord Caitanya, in setting up the groundwork of our Society's international center there. That year (1971), there was a terrible flood, but although for many days the water was rising, it was diverted from flooding the society's property solely due to the embankment created by a road constructed by Śrīla Bhaktisiddhānta Sarasvatī, our Parama Guru Mahārāja. I wrote a letter to His Divine Grace explaining the situation, and I mentioned, "The water has not entered our property. Śrīla Bhaktisiddhānta's road has saved us." Śrīla Prabhupāda, however, wrote back in answer in a different tone: "Yes, we are always saved by Śrīla Bhaktisiddhānta's road, so go on glorifying the disciplic succession, and your life will be a great success." Later on, when I suggested writing down the songs of Śrīla Bhaktivinoda Ṭhākura and Narottama dāsa Ṭhākura in English translations, His Divine Grace said, "Yes, we must push on this mission of Bhaktivinoda." So here in this book, which is the first of a series of translations of the complete works of the Vaiṣṇava *ācāryas* in the line of succession coming after Śrī Caitanya Mahāprabhu, I have also included a short life sketch of Ṭhākura Bhaktivinoda. In the following volumes, the lives of Śrīla Narottama dāsa Ṭhākura, Śrīnivāsa Ācārya and other Vaiṣṇava *ācāryas* will appear.

The songs in this book are mostly by Ṭhākura Bhaktivinoda and Narottama dāsa Ṭhākura. While they may sometimes make awkward English poetry, the translations are accurate renderings of the originals. All these songs have exquisite melodies,and we are hopeful that a record may be cut to accompany the book. It should be noted that these songs and verses are all explanations of pure devotional service and that devotional service to Śrī Kṛṣṇa is obtained only by the mercy of the spiritual master, which can be obtained by serving his desires perfectly. These songs are not substitutes for the main and prime benediction of the age of Kali, the congregational chanting of *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare,* which is of the utmost importance. They are verses which have expanded from the *mahā-mantra* and they are explanations of the *mantra.* Thus, because they are expansions of the *mahā-mantra*, they are nondifferent from it.

The songs of Śrīla Narottama dāsa and Bhaktivinoda Ṭhākura are nondifferent from the Vedic *mantras*. But, as stated by Śrīla Prabhupāda in *The Nectar of Devotion,* even if someone does not have initiation into the Gāyatrī *mantra,* the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma,

Hare Hare is sufficient to enable one to attain the highest perfection of spiritual life.

The verses of these songs are wonderful sources of knowledge for preachers of Kṛṣṇa consciousness. In each and every line there is so much philosophy that one can preach from one line for hours. They are all so pregnant with meaning and they lead to such succinct spiritual conclusions that a preacher need only recall the simple lines of songs like "*Bhaja Huṅ re Mana,*" "*Śrī Rūpa-mañjarī-pada,*" "*Ohe Vaiṣṇava Ṭhākura,*" or the "*Śrī Manaḥ Śikṣā,*" and every point of Kṛṣṇa consciousness will be covered in detail. Śrīla Prabhupāda is constantly quoting from these lines in his lectures and books, and here also in this book his commentaries are given. Wherever Śrīla Prabhupāda has translated a song, I have not given any of my own translations, for his are complete in themselves.

This is the first time that these transcendental vibrations have appeared in the English language, and to introduce them I am including herewith a life sketch of Śrīla Bhaktivinoda Ṭhākura.

A GLIMPSE INTO THE LIFE OF ṬHĀKURA BHAKTIVINODA

Ṭhākura Bhaktivinoda led a life of incessant labor and activity for Śrī Kṛṣṇa, the Supreme Personality of Godhead. He produced such immense good to the world that his work is only to be compared with the unbounded works of Śri Caitanya Himself and the Gosvāmīs. It was the spiritual attempts and divine writings of this individual that turned the scale and led the intelligent and educated community to believe in the noble precepts and teachings of Lord Caitanya.

If we look back one century, we cannot but be astonished to find how degraded was the condition of the Vaiṣṇava faith which had its pure origin in the deep and majestic spiritual philosophy of Caitanya Mahāprabhu. Even vastly learned *paṇḍitas* could not fathom the superexcellent precepts of Lord Caitanya's philosophy, yet due to incredulity born of the ignorance of uncultured men, the Vaiṣṇava faith had been degraded and was considered a beggar's excuse for living at the expense of society. It was by sheer love for the Godhead that Ṭhākura Bhaktivinoda expounded the deep philosophy which had remained concealed in the pages of the *Vedas,* the *Upaniṣads,* the *Purāṇas* and the *Bhāgavatam.* By his action toward divine service and also by his words, set in simple language to be easily understood by readers in general, he has given this philosophy to the world. It is his writings and his divine unparalleled character that have helped to produce a class of educated and enlightened men who are now proud of their Vaiṣṇava faith and of their acquisition of the spiritual knowledge of the pure and sublime philosophy of Kṛṣṇa on which the stern teachings of Śrī Caitanya are based.

Though born in opulent circumstances (on the 2nd of September, 1838), Ṭhākura Bhaktivinoda, who was given the name of Kedāranātha Datta, had to meet many difficulties in his early life. His childhood was spent at his maternal grandfather's house at Birnagar (Ulagram), from where he came to Calcutta at the age of thirteen, after the death of his father. After he completed his education, he was requested to be present at the time of his paternal grandfather's death. His grandfather, Rājavallabha Datta, had been a famous personality of Calcutta and had retired to a lonely place in Orissa to spend his last days as an ascetic. He could predict the future and knew when he would die, since he could commune with supernatural beings. Ṭhākura Bhaktivinoda was present at the eventful time when that great soul passed away, and after receiving his grandfather's instructions, he visited all of the major temples and *āśramas* of the state of Orissa.

Bhaktivinoda Ṭhākura then entered the educational service and introduced English education into the state of Orissa for the first time. He wrote a small book about all the *āśramas* of the state and mentioned an *āśrama* which was on his ancestor's property. "I have a small village Chotimangalpur in the country of Orissa of which I am the proprietor," he wrote. "In that village is a religious house which was granted by my predecessors to the holy men as a holding of rent-free land. The head of the institution entirely gave up entertaining such men as chanced to seek shelter on a rainy night. This came to my notice, and I administered a severe threat that his lands would be cruelly resumed if in the future complaints of inhospitality were brought to my knowledge." Bhaktivinoda Ṭhākura later took to the government service and was transferred to Bengal. In one town he gave a historical speech on the *Śrīmad-Bhāgavatam* which attracted the attention of thousands. He made the world know what hidden treasures pervade every page of the *Bhāgavatam,* which should be read by all persons having a philosophical turn of mind. He was transferred some years later to a town called Champaran. In this town there was a *brahma-daitya* living in a great banyan tree, and he was being worshipped by many degraded people. (A *brahma-daitya* is a type of ghost.) One day the father of a famous girl scholar came to Bhaktivinoda for alms, and Bhaktivinoda Ṭhākura at once employed him in reading the *Bhāgavatam* under the shade of the banyan tree which was the abode of the ghost. After one month, the *Bhāgavatam* was completed, and then and there the tree crashed to the ground, and the ghost was gone for good. Everyone was thankful for this act except the few dishonest persons who were worshiping the ghost.

Bhaktivinoda's next move was to Purī. The government commissioner was much pleased to get him in his division, and he asked him to watch the affairs of the temple of Jagannātha on behalf of the government. It was through Bhaktivinoda's exertions that many

malpractices were checked and the time for the offering of foods before the Deity was regulated to its extreme punctuality. Ṭhākura Bhaktivinoda was especially entrusted to quell the rise against the government of one Bişikişena, who declared himself to be an incarnation of Mahā-Viṣṇu. During the course of his investigation, Ṭhākura Bhaktivinoda found him to be a hoax and a culprit and charged him with transgressing government injunctions. After his trial the fellow was sentenced to imprisonment for a year and a half, but he died shortly after in jail. This man was really possessed of unnatural powers, but as they were the outcome of nonspiritual practices, he had to submit to the Ṭhākura when the latter wanted him to do so. Bişikişena was held in dread by the common people, and everyone warned Śrīla Bhaktivinoda not to admonish him, even for the sake of justice, in view of the serious consequences that the *yogī* would inflict. But although the Ṭhākura was not a man of ostentation and did not allow people to know his true qualities and spiritual strength, he easily cut down the demoniac power of the imposter. With the fall of Bişikişena there rose an imposter Balarāma at another village, and there were also other so-called incarnations of God, but their plans were similarly frustrated.

During his stay at Jagannātha Purī, Ṭhākura Bhaktivinoda devoted much of his time to the discussion of spiritual works and prepared notes on the *Vedānta-sūtras* which were published with the commentaries of Baladeva Vidyābhūṣaṇa. He also composed the *"Kalyāṇa-kalpataru"* (from which *"Vibhāvarī Śeṣa,"* one selection, appears in this book). This may very truly be termed an immortal work, and it stands on the same level as the divine writings of Narottama dāsa Ṭhākura. In 1857 He left Purī on government service and started a well-known spiritual journal called the *Sajjana-toṣaṇī* ("The Satisfaction of Pure Devotees"). He also published the *Śrī Kṛṣṇa-saṁhitā,* which revealed to the world the underlying philosophy explaining the spiritual existence of Kṛṣṇa. This book opened the eyes of educated people to teach them their true relationship with God. It also attracted the admiration of many German scholars, for although the public regarded Kṛṣṇa as a poetic creation of erotic nature, Śrīla Bhaktivinoda revealed Kṛṣṇa as Parabrahman, the Supreme Transcendental Person, the Absolute Being, on the basis of Vedic evidence.

At the close of his stay at the village of Narail, he visited Vṛndāvana. There he had to encounter a band of dacoits known as Kanjharas. These powerful bandits spread all over the roads surrounding the holy place and used to attack innocent pilgrims. Bhaktivinoda Ṭhākura brought this news to the government and after many months of struggle extirpated the bandits from Vṛndāvana forever. From this time on Ṭhākura Bhaktivinoda preached extensively in large gatherings, explaining all of the precepts of the *saṅkīrtana* of the holy names, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

While staying at Barasat, Ṭhākura Bhaktivinoda met the famous Bengali writer Baṅkimacandra . This

novelist and playwright had just finished writing a book on Kṛṣṇa, and knowing Śrīla Bhaktivinoda to be an authority on topics of Kṛṣṇa, he gave the manuscript to Bhaktivinoda Ṭhākura to see. It was full of mundane Western stylized speculations and ideas, but after four days of discussion, Bhaktivinoda had the whole text revised by Baṅkimacandra to accommodate the pure supra-mundane precepts of Lord Caitanya. During his last year at Barasat, Bhaktivinoda was requested by a noted high court judge to publish an authoritative edition of the *Śrīmad Bhagavad-gītā* with the commentaries of Śrī Viśvanātha Cakravartī Ṭhākura as well as his own (Bhaktivinoda's) translation. The preface, written by Baṅkimacandra , expressed his gratitude to the Ṭhākura for his endeavor, and when it was published, the copies were soon exhausted. Then Ṭhākura Bhaktivinoda published a unique work entitled *Śrī Caitanya-śikṣāmṛta, (The Nectarean Teachings of Lord Caitanya)* which dealt with Lord Caitanya's theistic philosophy and the philosophies of the Western speculators. This book defeats every other philosophy point for point and establishes the philosophy of Lord Caitanya as supreme. In 1885 he started a society named *Śri-Viśva-Vaiṣṇava-Sabhā* for the propagation of pure *hari-bhakti*. Many eminent citizens of Calcutta joined the society, and several committees were organized with assigned duties.

Bhaktivinoda Ṭhākura was so anxious to see the land of Lord Caitanya that he applied many times for a transfer to any town nearby. Upon not receiving the desired transfer, he formally submitted a resignation from public service, but it was refused. Then, to his great rejoicing, he obtained a transfer to Kṛṣṇa-nāgara, twenty-five miles from Navadvīpa, Māyāpur. Once stationed at a place near Navadvīpa, he did not let a single free moment pass without visiting the land of Navadvīpa. He at once made inquiries about the exact whereabouts of the different places of Lord Caitanya's pastimes. He soon discovered that the then city of Navadvīpa was only a town of 100 years' standing, so he was curious to locate the actual birthplace of Lord Caitanya. He was convinced that the town of Navadvīpa was not the authentic location. He at once commenced a vigorous inquiry to find the truth of the matter, but he could not easily escape from the people who tried to make him believe that the birthplace of Caitanya was at that town. Then, after careful inquiry, he was told that the site was lost under the shifting course of the Ganges. Not satisfied with this explanation, he himself set out to discover the *yoga-pīṭha* (birthplace). After great difficulties, he came to know of a place which was being adored by many realized souls as the true birthplace of Śrī Caitanya Mahāprabhu and which was then in the possession of the Mohammedans. Local inquiry and corroborative evidence from ancient maps of the latter part of the 18th Century which showed the name "Śrī Māyāpur" at last helped him to discover the real site of the birthplace. The discovery led to the publishing of a valuable work called *Navadvīpa-*

dhāma-māhātmya. (Chapter Five of this book has appeared in ISKCON's Bengali *Back to Godhead* Magazine.)

The year 1887 was the most eventful year in the history of the Vaiṣṇava world, and Bhaktivinoda Ṭhākura was the prime mover of the events. It was in this year that he discovered the actual place of Lord Caitanya's birth, which was given up for lost. Thousands of visitors were present at a function held at the spot. Just after retirement from government service, Ṭhākura Bhaktivinoda himself, in a spirit of perfect humility and with a view to giving a firm standing to the discovery, went from door to door to raise funds for a temple. In the *Amrita Bazar Patrika* newspaper, on the 6th of December, 1894, the following article appeared: "Bābu Kedāranātha Datta, the distinguished Deputy Magistrate who has just retired from the service, is one of the most active members. Indeed, Bābu Kedāranātha Datta has been deputed by his committee to raise subscriptions in Calcutta and elsewhere and is determined to go from house to house if necessary and beg a rupee from each Hindu gentleman for the noble purpose. If Bābu Kedāranātha Datta sticks to his resolution of going around with a bag in hand, we hope that no Hindu gentleman whose house may be honoured by the presence of such a devout *bhakta* as Bābu Kedāranātha will send him away without contributing his mite, however humble it may be, to the Gaura-Viṣṇupriyā Temple fund." Truly, Ṭhākura Bhaktivinoda honored the houses of many persons for the fulfillment of the noble object he had undertaken. He went to persons to whom he would not have gone for any purpose but for this mission of Lord Caitanya, and his efforts were not fruitless, since the sum collected contributed to the construction of a building on the holy site of Lord Caitanya's appearance.

The work of preaching the holy name was also in full swing, and it spread fast into the distant corners of the globe. The *Gaurāṅga-smaraṇa-maṅgala-stotra,* with a preface in English containing the life and precepts of Śrī Caitanya, came out from Bhaktivinoda's pen soon after the discovery of Lord Caitanya's birthplace and found its place in all the learned institutions of both hemispheres.

The more the names of Lord Caitanya and Lord Kṛṣṇa were preached, the merrier was Ṭhākura Bhaktivinoda. He thereafter made annotations of *Śrī Brahma-saṁhitā* and *Śrī Kṛṣṇa-karṇāmṛta* and gave to the world his immortal and precious works *Śrī Hari-nāma-cintāmaṇi* and *Bhajana-rahasya.* He also edited, with commentary, *Śrīmad Bhāgavatārka-marīci-mālā,* which contains all the most prominent *ślokas* of the *Śrīmad-Bhāgavatam* pertaining to the Vaiṣṇava philosophy. His pen never tired, and it produced many other Vaiṣṇava philosophical works. He would begin his writings very late at night, after completing his government work, and stay up until one or two o'clock in the morning composing songs and literatures. Most of his works appeared in the *Sajjana-toṣaṇī* magazine (which will be translated shortly). He was equally engaged in writing and in preaching the holy name in

many districts of Bengal. His personal appearances at villages had marvellous effects on the people. To maintain the center at Nadia he built a house at Śrī Godruma-dvīpa which is called Śrī-Svānanda-Sukhada-Kuñja. Here in this abode the preaching of *hari-nāma* continued in full swing.

It was at the beginning of the 20th Century that he chose to live at Purī and build a house on the beach-front there. Many honest souls sought his blessings and readily obtained them when he retired to the fourth order of life by taking *sannyāsa* from Śrī Jagannātha dāsa Bābājī in 1908. Though he was leading the life of a renounced soul, he could not avoid the men of all description who constantly visited him. All of them received oceans of spiritual training, instructions and blessings. In 1910 he shut himself up and remained in a perfect state of *samādhi,* or full concentration on the eternal pastimes of the Lord. In 1914 he passed on to the blissful realm of Goloka on the day which is observed as the disappearance day of Śrī Gadādhara. Here we quote a stanza written on the *samādhi* of Haridāsa Thākura which Śrīla Bhaktivinoda wrote sometime in 1871 to explain what influence a Vaiṣṇava carries in this world even after his departure:

> He reasons ill who tells that Vaiṣṇavas die
> When thou art living still in sound!
> The Vaiṣṇavas die to live, and living try
> To spread the holy name around!

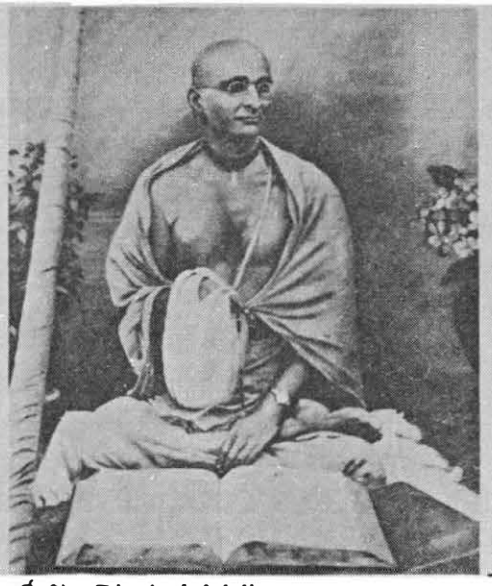
Śrīla Bhaktivinoda predicted, "Soon there will appear a personality who will preach the holy name of Hari all over the world." It is clearly understood that His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda is that personality. I offer my prostrated obeisances first unto all the devotees that have surrendered unto his divine lotus feet and next unto the devotees who will in the future take shelter of his lotus feet, and I then offer my humble obeisances unto his lotus feet again and again. May he bless this first translation attempt so that it may be accepted by the Lord Śrī Kṛṣṇa, and may he engage me in the service of the six Gosvāmīs of Vṛndāvana, Lord Caitanya and Rādhārāṇī.

Acyutānanda Svāmī

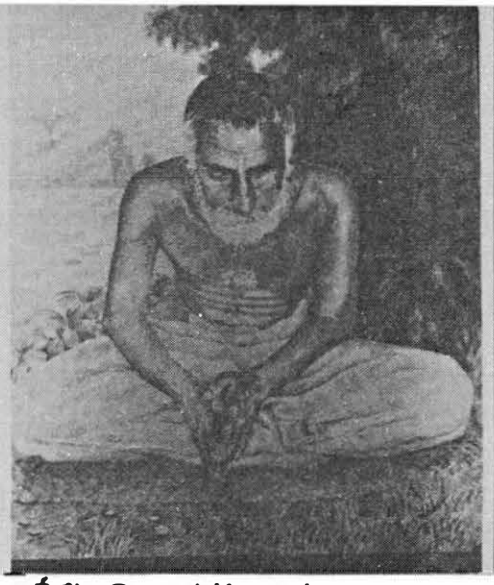
August 20, 1972
Disappearance Day of Śrīla Rūpa Gosvāmī
Rādhā-Dāmodara Temple
Seva Kuñj, Vrndāvana

THE DISCIPLIC SUCCESSION

His Divine Grace
A.C. Bhaktivedanta
Swami Prabhupāda—
the Founder-Ācārya of
ISKCON
and greatest exponent of
Kṛṣṇa consciousness
in the western world.



Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī Mahārāja—
the spiritual master of
His Divine Grace
A.C. Bhaktivedanta
Swami Prabhupāda
and foremost scholar
and devotee in the recent age.



Śrīla Gaurakiśora dāsa
Bābājī Mahārāja—
the spiritual master of
Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī
and intimate student of
Śrīla Ṭhākura Bhaktivinoda.

Śrīla Ṭhākura Bhaktivinoda—
the pioneer of the program
to benedict the entire world
with Kṛṣṇa consciousness.

ŚRĪ-GURU-PRAṆĀMA (obeisances)

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

om–address; *ajñāna*–of ignorance; *timira*–by the darkness; *andhasya*–of one who was blinded; *jñāna-añjana*–by the ointment of knowledge; *śalākayā*– by a surgical instrument; *cakṣuḥ*–eyes; *unmīlitam*–opened; *yena*–by whom; *tasmai*–unto him; *śrī-gurave*–unto my spiritual master; *namaḥ*–obeisances.

"I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge."

śrī-caitanya-mano 'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

śrī-caitanya–of Lord Caitanya; *manaḥ*–mind; *abhīṣṭam*–and desire (mission); *sthāpitam*–established; *yena*–by whom; *bhū-tale*–on the surface of the globe; *svayam*–himself; *rūpaḥ*–Śrīla Rūpa Gosvāmī; *kadā*–when; *mahyam*–unto me; *dadāti*–will give; *sva*–his own; *pada*–lotus feet; *antikam*–proximity to.

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?"

MAṄGALĀCARAṆA

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

vande—offer obeisances; *aham*—I; *śrī-guroḥ*—of my spiritual master; *śrī-yuta*—auspicious; *pada-kamalam*—unto the lotus feet; *śrī-gurūn*—unto the spiritual masters; *vaiṣṇavān*—unto all Vaiṣṇavas; *ca*—and; *śrī-rūpam*—unto Śrīla Rūpa Gosvāmī; *sa-agrajātam*— with his elder brother (Sanātana Gosvāmī); *saha-gaṇa*—with associates; *raghunātha*—Raghunātha dāsa Gosvāmī; *anvitam*—accompanied by; *tam*—unto him; *sa-jīvam*—with Śrīla Jīva Gosvāmī; *sa-advaitam*—along with Advaita Ācārya; *sa-avadhūtam*—along with Lord Nityānanda; *parijana*—and other associates; *sahitam*—with; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān*—unto the lotus feet of Rādhā and Kṛṣṇa; *saha-gaṇa*—along with associates; *lalitā*—Śrī Lalitā; *śrī-viśākhā*—Śrī Viśākhā; *anvitān*—accompanied by; *ca*—also.

"I am offering my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates Śrī Lalitā and Viśākhā."

ŚRĪLA-PRABHUPĀDA-PRAṆATI

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

namaḥ—obeisances; *om*—address; *viṣṇu-pādāya*—unto him who is at the feet of Lord Viṣṇu; *kṛṣṇa-preṣṭhāya*—who is very dear to Lord Kṛṣṇa; *bhū-tale*—on the earth; *śrīmate*—all beautiful; *bhaktivedānta-svāmin*—A.C. Bhaktivedanta Swami; *iti*—thus; *nāmine*—who is named.

"I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet."

namas te sārasvate devaṁ gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

namaḥ—obeisances; *te*—unto you; *sārasvate*—servant of Bhaktisiddhānta Sarasvatī Gosvāmī; *devam*—spiritual master; *gaura-vāṇī*—the message of Lord Caitanya; *pracāriṇe*—who are preaching; *nirviśeṣa*—from impersonalism; *śūnya-vādi*—from voidism; *pāścātya*—western; *deśa*—countries; *tāriṇe*—who are delivering.

"Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism."

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine

"I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet."

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ

śrī-vārṣabhānavī-devī-dayitāya—unto Śrī Vārṣabhānavī-devī-dayita dāsa, the servant of the husband of Śrīmatī Rādhārāṇī; *kṛpā-abdhaye*—who is an ocean of mercy; *kṛṣṇa-sambandha*—of the relationship with Kṛṣṇa; *vijñāna*—of the science; *dāyine*—who is the deliverer; *prabhave*—unto the master; *namaḥ*—obeisances.

"I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dayita dāsa [another name of Śrīla Bhaktisiddhānta Sarasvatī], who is favored by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa."

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida-
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te

mādhurya—conjugal; *ujjvala*—glorious; *prema*—love; *āḍhya*—enriched with; *śrī-rūpa-anuga*—following Śrīla Rūpa Gosvāmī; *bhakti-da*—delivering devotional service; *śrī-gaura*—of Lord Caitanya Mahāprabhu; *karuṇā*—of the mercy; *śakti*—energy; *vigrahāya*—unto the personified; *namaḥ*—obeisances; *astu*—let there be; *te*—unto you.

"I offer my respectful obeisances unto you, who delivers devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī."

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

namaḥ—obeisances; *te*—unto you; *gaura-vāṇī*—teachings of Lord Caitanya; *śrī-mūrtaye*—unto the personified; *dīna*—of the fallen; *tāriṇe*—unto the deliverer; *rūpa-anuga*—the principles of Śrīla Rūpa Gosvāmī; *viruddha*—against; *apasiddhānta*—of unauthorized statements; *dhvānta*—the darkness; *hāriṇe*—unto you who are removing.

"I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī."

ŚRĪLA-GAURAKIŚORA-PRAṆATI

namo gaura-kiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhodhe pādāmbujāya te namaḥ

namaḥ—obeisances; *gaura-kiśorāya*—unto Gaurakiśora; *sākṣāt*—exactly; *vairāgya*—renunciation; *mūrtaye*—unto the personified; *vipralambha*—of separation; *rasa*—of the mellow; *ambhodhe*—O ocean; *pāda-ambujāya*—unto the lotus feet; *te*—unto you; *namaḥ*—obeisances.

"I offer my respectful obeisances unto Gaurakiśora dāsa Bābājī Mahārāja [the spiritual master of Bhaktisiddhānta Sarasvatī], who is renunciation personified. He is always merged in a feeling of separation and intense love of Kṛṣṇa."

ŚRĪLA-BHAKTIVINODA-PRAṆATI

namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te

namaḥ—obeisances; *bhaktivinodāya*—unto Śrīla Bhaktivinoda Ṭhākura; *sat-cit-ānanda-nāmine*—known as Saccidānanda; *gaura*—of Lord Caitanya; *śakti*—energy; *sva-rūpāya*—whose own nature; *rūpa-anuga-varāya*—who is the foremost follower of Śrīla Rūpa Gosvāmī; *te*—unto you.

"I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is transcendental energy of Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa."

ŚRĪLA-JAGANNĀTHA-PRAṆATI

gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā saj-jana-priyaḥ
vaiṣṇava-sārvabhaumaḥ śrī-jagannāthāya te namaḥ

gaura—of Lord Caitanya; *āvirbhāva*—of the appearance; *bhūmeḥ*—of the place; *tvam*—you; *nirdeṣṭā*—indicator; *sat-jana*—to all respectable persons; *priyaḥ*—respectful, dear; *vaiṣṇava*—of the Vaiṣṇavas; *sārvabhaumaḥ*—chief; *śrī-jagannāthāya*—unto Jagannātha dāsa Bābājī; *te*—unto you; *namaḥ*—obeisances.

"I offer my respectful obeisances to Jagannātha dāsa Bābājī, who is respectful to the entire Vaiṣṇava community and who discovered the place where Lord Caitanya appeared."

ŚRĪ-VAIṢṆAVA-PRAṆĀMA

vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

vāñchā-kalpa-tarubhyaḥ—who are desire trees; *ca*—and; *kṛpā*—of mercy; *sindhubhyaḥ*—who are oceans; *eva*—certainly; *ca*—and; *patitānām*—of the fallen souls; *pāvanebhyaḥ*—who are the purifiers; *vaiṣṇavebhyaḥ*—unto the Vaiṣṇavas; *namaḥ namaḥ*—repeated obeisances.

"I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls."

ŚRĪ-GAURĀṄGA-PRAṆĀMA

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

namaḥ—obeisances; *mahā-vadānyāya*—who are the most magnanimous; *kṛṣṇa-prema*—of love of Kṛṣṇa; *pradāya*—who are the bestower; *te*—unto You; *kṛṣṇāya*—Lord Kṛṣṇa; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya Mahāprabhu; *nāmne*—who are named; *gaura-tviṣe*—whose color is golden; *namaḥ*—obeisances.

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other *avatāra,* even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa."

ŚRĪ-PAÑCA-TATTVA-PRAṆĀMA

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam

pañca-tattva—five features; *ātmakam*—consisting of; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—form as a devotee; *sva-rūpakam*—personal form; *bhakta-avatāram*—the form of incarnation; *bhakta-ākhyam*—celebrated as a devotee; *namāmi*—I bow down; *bhakta-śaktikam*—the giver of the energy of a devotee.

"I bow down to Lord Kṛṣṇa, who appears as a devotee [Lord Caitanya Himself], as His personal expansion [Śrī Nityānanda], His incarnation [Śrī Advaita], His devotee [Śrī Śrīvāsa], and His energy [Śrī Gadādhara], and who is the source of all strength for the devotees."

ŚRĪ-KṚṢṆA-PRAṆĀMA

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

he—O; *kṛṣṇa*—Kṛṣṇa; *karuṇā-sindho*—ocean of mercy; *dīna*—of the distressed; *bandho*—friend; *jagat*—of the universe; *pate*—the Lord; *gopa-īśa*—master of the cowherdsmen; *gopikā-kānta*—very dear to the *gopīs; rādhā-kānta*—lover of Rādhārāṇī; *namaḥ*—obeisances; *astu*—let there be; *te*—unto You.

"O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the cowherdsmen and the lover of the *gopīs,* especially Rādhārāṇī. I offer my respectful obeisances unto You."

SAMBANDHA-ADHIDEVA-PRAṆĀMA

jayatāṁ suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

jayatām—all glories; *suratau*—who are engaged in amorous pastimes; *paṅgoḥ*—who am lame; *mama*—of myself; *manda-mateḥ*—having depraved intelligence; *gatī*—the shelter; *mat*—my; *sarva-sva*—be all and end all; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—to Śrī Rādhā and Madana-mohana.

"Glory to the all-merciful Śrī Rādhā and Madana-mohana, who are always engaged in amorous pastimes. They are the only shelter of my depraved and crippled self. Their lotus feet are the be-all and end-all of my life."

ABHIDHEYA-ADHIDEVA-PRAṆĀMA

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-siṁhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

dīvyat—shining; *vṛndāraṇya*—in Vṛndāvana; *kalpa-druma*—the desire trees; *adhaḥ*—under; *śrīmat*—opulent; *ratna*—bedecked with gems; *āgāra*—in a mansion; *siṁha-āsana*—on a throne; *sthau*—who are seated; *śrī-śrī-rādhā*—Śrī Rādhā; *śrīla-govinda-devau*—and Govinda; *preṣṭha*—most loving; *ālībhiḥ*—by female attendants; *sevyamānau*—being served; *smarāmi*—I meditate upon.

"I meditate on Śrī Rādhā and Govinda. They are seated on a throne in a mansion bedecked with gems under the desire trees in Vṛndāvana, being served by Their loving female attendants."

PRAYOJANA-ADHIDEVA-PRAṆĀMA

śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

śrīmān—worshipable Lord; *rāsa-rasa*—of the *rāsa-līlā; ārambhī*—the inaugurator; *vaṁśīvaṭa*—of the *vaṁśīvaṭa* tree; *taṭa*—at the base; *sthitaḥ*—seated; *karṣan*—attracting; *veṇu*—of the flute; *svanaiḥ*—with the sounds; *gopīḥ*—the *gopīs; gopī-nāthaḥ*—Master of the *gopīs; śriye astu*—may He be auspicious; *naḥ*—unto us.

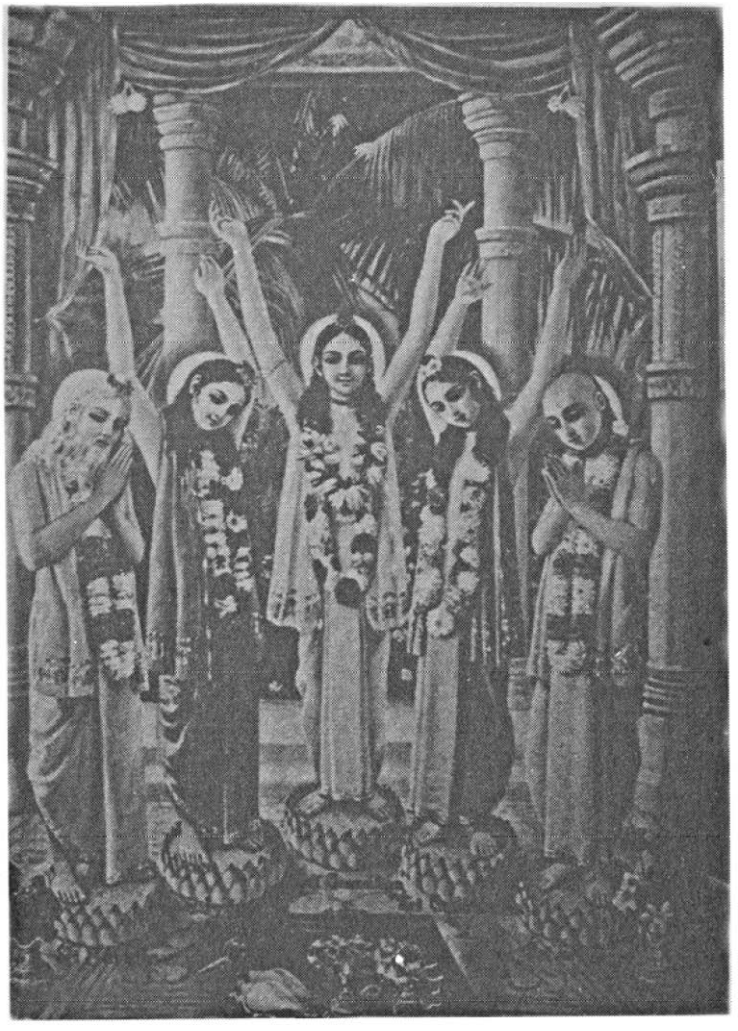
"May Lord Gopīnātha confer on us His grace. He inaugurated the *rāsa-līlā* by attracting the spiritual milkmaids of Vraja with the enchanting tune of His flute, and He is seated at the base of the *vaṁśīvaṭa* tree."

ŚRĪ-RĀDHĀ-PRAṆĀMA

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

tapta—molten; *kāñcana*—like gold; *gaura*—fair complexion; *aṅgi*—whose body; *rādhe*—O Rādhārāṇī; *vṛndāvana-īśvari*—the Queen of Vṛndāvana; *vṛṣabhānu-sute*—the daughter of King Vṛṣabhānu; *devi*—O goddess; *praṇamāmi*—I offer my respects; *hari-priye*—very dear to Lord Kṛṣṇa.

"I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa."



(bhaja) śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

THE HARE KṚṢṆA MAHĀ-MANTRA

HARE KṚṢṆA
HARE KṚṢṆA
KṚṢṆA KṚṢṆA
HARE HARE
HARE RĀMA
HARE RĀMA
RĀMA RĀMA
HARE HARE

ŚRĪ-ŚRĪ-GURV-AṢṬAKA

(Eight Prayers Glorifying the Spiritual Master)

by Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura, who appeared in the latter half of the 17th Century, is a great spiritual master in the Kṛṣṇa conscious chain of *gurus* and disciples. He says that one should loudly chant the following eight prayers, with care and attention, during *brāhma-muhūrta*, the auspicious time an hour and a half before sunrise when devotional practices are especially potent. Anyone who thus chants these eight beautiful prayers glorifying the spiritual master will certainly get a chance to render direct service to Kṛṣṇa, the Lord of Vṛndāvana, after the demise of his body.

1) saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

saṁsāra—of material existence; *dāva-anala*—by the forest fire; *līḍha*—afflicted; *loka*—the people; *trāṇāya*—to deliver; *kāruṇya*—of mercy; *ghanāghana-tvam*—the quality of a cloud; *prāptasya*—who is the receiver of; *kalyāṇa*—auspicious; *guṇa*—of qualities; *arṇavasya*—who is an ocean; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

"The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities."

2) mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam

mahāprabhoḥ—of Lord Caitanya Mahāprabhu; *kīrtana*—by chanting; *nṛtya*—dancing; *gīta*—singing; *vāditra*—playing musical instruments; *mādyat*—gladdened; *manasaḥ*—whose mind; *rasena*—by the mellow; *roma-añca*—standing of the hair; *kampa*—quivering of the body; *aśru-taraṅga*—torrents of tears; *bhājaḥ*—who feels; *vande*—I offer my obeisances; *guroḥ*—of my spiritual master; *śrī-caraṇa-aravindam*—unto the lotus feet.

"Chanting the Holy Name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the *saṅkīrtana* movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

3) śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam

śrī-vigraha—the *arcā-vigraha,* (Deities); *ārādhana*—worshiping; *nitya*—always; *nānā*—with various; *śṛṅgāra*—clothing and ornaments; *tat*—Their; *mandira*—temple; *mārjana*—cleaning; *ādau*—beginning with; *yuktasya*—who is engaged; *bhaktān*—his disciples; *ca*—and; *niyuñjataḥ*—who engages; *api*—also; *vande*—I offer my obeisances; *guroḥ*—of my spiritual master; *śrī-caraṇa-aravindam*—unto the lotus feet.

"The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

4) catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam

catuḥ—four; *vidha*—kinds; *śrī*—holy; *bhagavat-prasāda*—which have been offered to Kṛṣṇa; *svādu*—palatable; *anna*—by foods; *tṛptān*—spiritually satisfied; *hari*—of Kṛṣṇa; *bhakta-saṅghān*—the association of devotees; *kṛtvā*—having made; *eva*—thus; *tṛptim*—satisfaction; *bhajataḥ*—who feels; *sadā*—always; *eva*—certainly; *vande*—I offer my obeisances; *guroḥ*—of my spiritual master; *śrī-caraṇa-aravindam*—unto the lotus feet.

"The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk, and sucked]. When the spiritual master sees that the devotees are satisfied by eating *bhagavat-prasāda,* he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

5) śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
pratikṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam

śrī-rādhikā–of Śrīmatī Rādhārāṇī; *mādhavayoḥ*–of Lord Mādhava (Kṛṣṇa); *apāra*–unlimited; *mādhurya*–conjugal; *līlā*–pastimes; *guṇa*–qualities; *rūpa*–forms; *nāmnām*–of Their holy names; *pratikṣaṇa*–at every moment; *āsvādana*–relishing; *lolupasya*–who aspires after; *vande*–I offer obeisances; *guroḥ*–of my spiritual master; *śrī-caraṇa-aravindam*–unto the lotus feet.

"The spiritual master is always eager to hear and chant about the unlimited, conjugal pastimes of Rādhikā and Mādhava, and Their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

6) nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam

nikuñja-yūnaḥ—of Rādhā and Kṛṣṇa; *rati*—of conjugal love; *keli*—of pastimes; *siddhyai*—for the perfection; *yā yā*—whatever; *ālibhiḥ*—by the *gopīs; yuktiḥ*—arrangements; *apekṣaṇīyā*—desirable; *tatra*—in that connection; *ati-dākṣyāt*—because of being very expert; *ati-vallabhasya*—who is very dear; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī-caraṇa-aravindam*—unto the lotus feet.

"The spiritual master is very dear because he is expert in assisting the *gopīs,* who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

7) sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

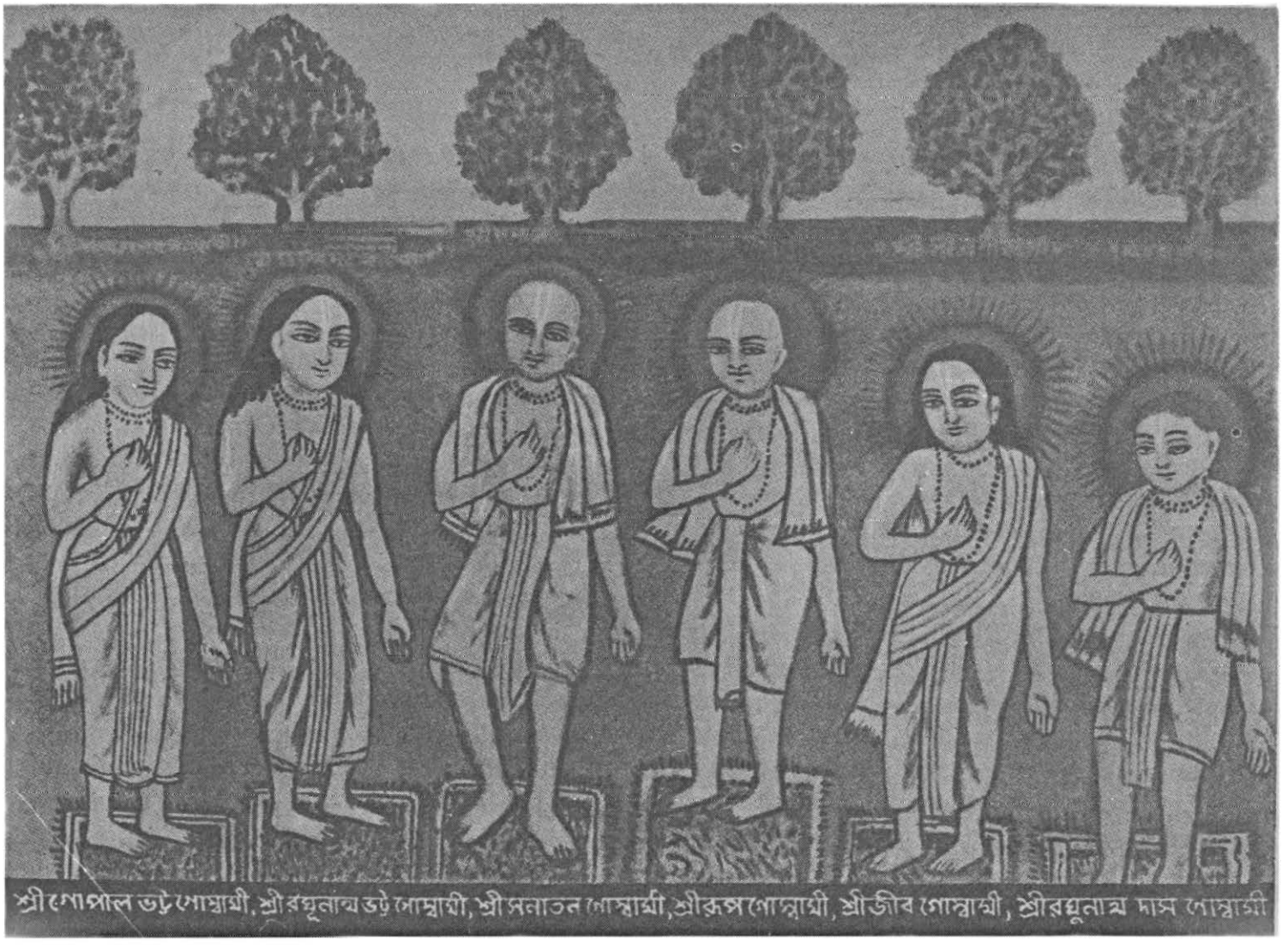
sākṣāt–directly; *hari-tvena*–with the quality of Hari; *samasta*–all; *śāstraiḥ*–by scriptures; *uktaḥ*—acknowledged; *tathā*—thus; *bhāvyate*—is considered; *eva*—also; *sadbhiḥ*–by great saintly persons; *kintu*–however; *prabhoḥ*– of the Lord; *yaḥ*–who; *priyaḥ*– dear friend; *eva*–certainly; *tasya*–of him (the *guru*); *vande*–I offer obeisances; *guroḥ*–of my spiritual master; *śrī-caraṇa-aravindam*–unto the lotus feet.

"The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari [Kṛṣṇa]."

8) yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyaṁ stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam

yasya—of whom (the spiritual master); *prasādāt*—by the grace; *bhagavat*—of Kṛṣṇa; *prasādaḥ*—the mercy; *yasya*—of whom; *aprasādāt*—without the grace; *na*—not; *gatiḥ*—means of advancement; *kutaḥ api*—anywhere; *dhyāyan*—meditating upon; *stuvan*—glorifying; *tasya*—of him (the spiritual master); *yaśaḥ*—the glory; *tri-sandhyam*—three times a day; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī-caraṇa-aravindam*—unto the lotus feet.

"By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."



জয় রূপসনাতন ভট্ট রঘুনাথ জয় শ্রীজীব গোপাল ভট্ট দাস রঘুনাথ
এই ছয় গোঁসাঞির করি চরণ বন্দন। যাহা হইতে বিঘ্ননাশ অভীষ্ট পুরণ॥

ŚRĪ-ŚRĪ-ṢAḌ-GOSVĀMY-AṢṬAKA

by Śrīnivāsa Ācārya

1) kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priyakarau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are always engaged in chanting the holy name of Kṛṣṇa and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

2) nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.

3) śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtāṁ govinda-gānāmṛtaiḥ
ānandāmbudhi-vardhanaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviors of the living entities from the devouring mouth of liberation.

4) tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they are always merged in the ecstatic ocean of the *gopīs'* love for Kṛṣṇa and bathe always and repeatedly in the waves of that ocean.

5) kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrā-kule
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśaṁ prabhajatau jīvārthadau yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who were always engaged in worshiping Rādhā-Kṛṣṇa in the transcendental land of Vṛndāvana, where there are beautiful trees full of fruits and flowers which have under their roots all valuable jewels. The Gosvāmīs are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.

6) saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānīkṛtau
nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilized their valuable lives, and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble, enchanted by remembering the transcendental qualities of the Lord.

7) rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre ca vaṁśīvaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇa-varaṁ bhāvābhibhūtau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

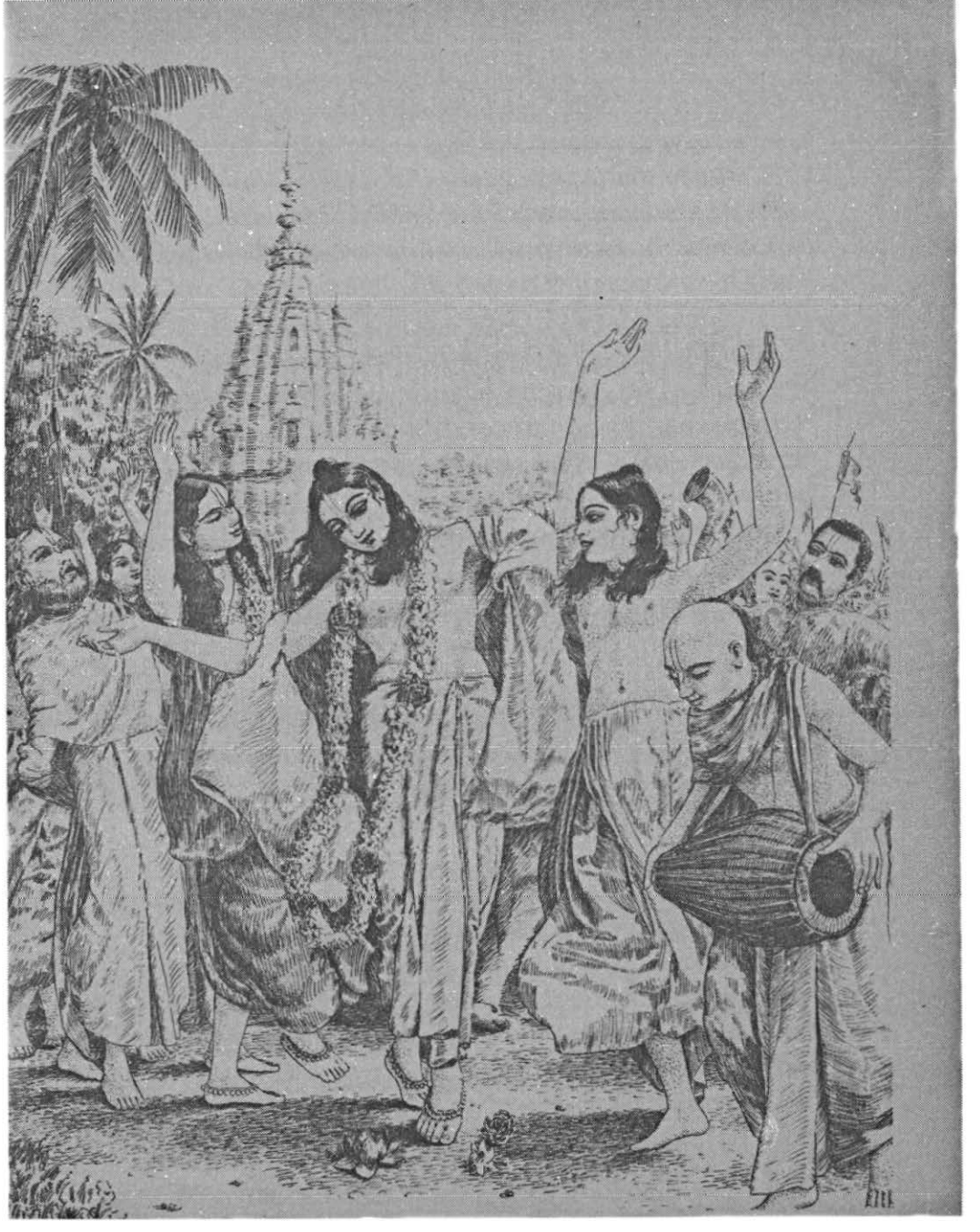
I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who were sometimes on the bank of the Rādhā-kuṇḍa lake on the shores of the Yamunā and sometimes in Vaṁśīvaṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa consciousness.

8) he rādhe! vraja-devike! ca lalite! he nanda-sūno! kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I offer my respectful obeisances to the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who were chanting very loudly everywhere in Vṛndāvana, shouting, "Queen of Vṛndāvana, Rādhārāṇī! O Lalitā! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?" These were their moods in executing Kṛṣṇa consciousness.

LORD CAITANYA'S MISSION

Lord Caitanya Mahāprabhu instructed His disciples to write books on the science of Kṛṣṇa, a task which His followers have continued to carry out down to the present day. The elaborations and expositions on the philosophy taught by Lord Caitanya are, in fact, the most voluminous, exacting, and consistent, due to the system of disciplic succession. Although Lord Caitanya was widely renowned as a scholar in His youth, He left only eight verses, called *Śikṣāṣṭaka.* These eight verses clearly reveal His mission and precepts. These supremely valuable prayers are translated herein.



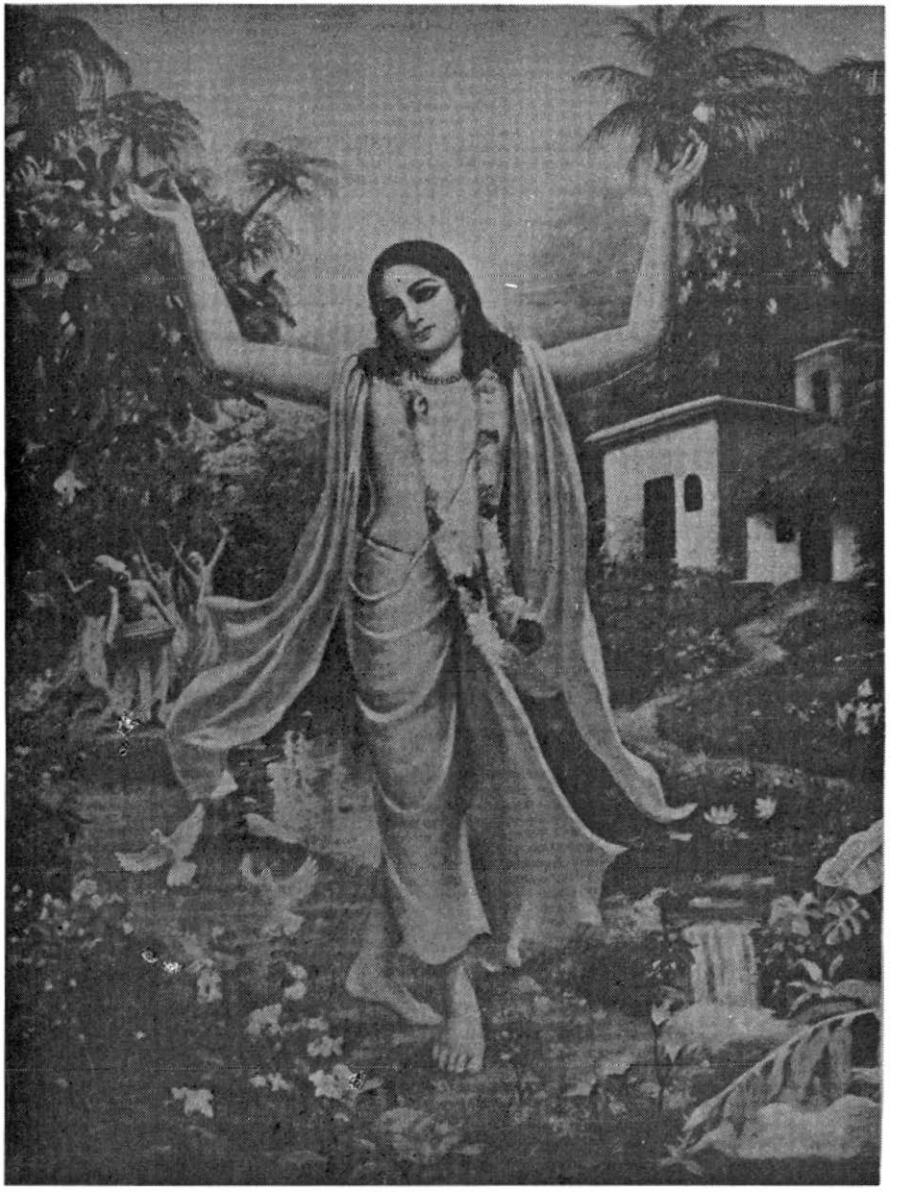
ŚRĪ-ŚRĪ-ŚIKṢĀṢṬAKA

1) ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikāvitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ pratipadaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

Glory to the Śrī Kṛṣṇa *saṅkīrtana*, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This *saṅkīrtana* movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

2) nāmnām akāri bahu-dhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.



3) tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.

4) na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth.

5) ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

O son of Mahārāja Nanda (Kṛṣṇa), I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

6) nayanaṁ galad-aśru-dhārayā
vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

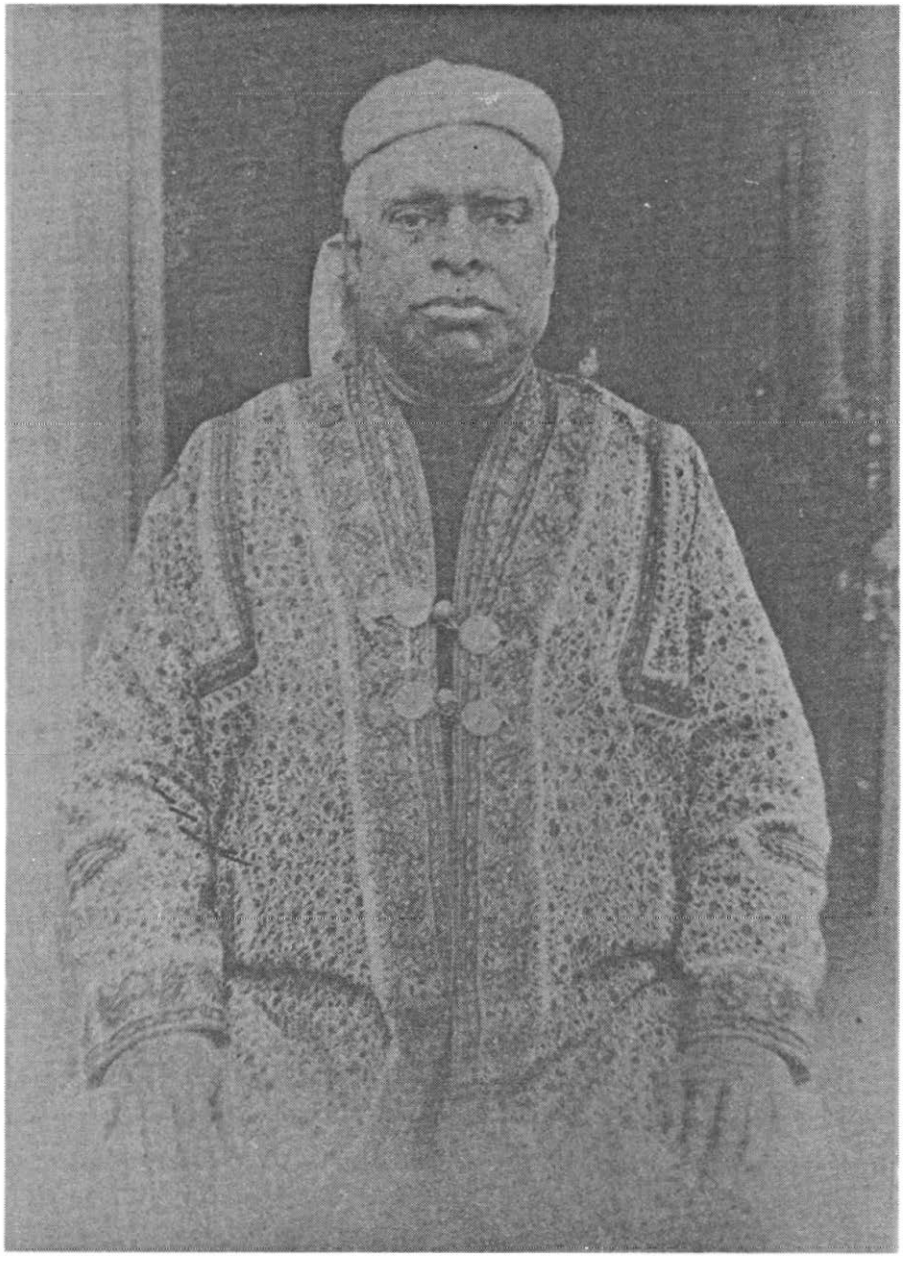
O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

7) yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

8) āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally.



ŚRĪLA BHAKTIVINODA ṬHĀKURA

ARUṆODAYA-KĪRTANA

by Śrīla Bhaktivinoda Ṭhākura

1) udilo aruṇa pūraba bhāge,
dvija-maṇi gorā amani jāge,
bhakata-samūha loiyā sāthe,
gelā nagara vrāje

2) 'tāthai tāthai' bājalo khol,
ghana ghana tāhe jhāṅjera rol,
preme ḍhala ḍhala soṇāra aṅga,
caraṇe nūpura bāje

3) mukunda mādhava yādava hari,
bolena bolo re vadana bhori',
miche nida-vaśe gelore rāti,
divasa śarīra-sāje

4) emana durlabha mānava-deha,
pāiyā ki koro bhāva nā keha,
ebe nā bhajile yaśodā-suta,
carame poḍibe lāje

5) udita tapana hoile asta,
dina gelo boli' hoibe byasta,
tabe keno ebe alasa hoy,
nā bhaja hṛdoya-rāje

6) jīvana anitya jānaha sār,
tāhe nānāvidha vipada-bhār,
nāmāśraya kori' yatane tumi,
thākaha āpana kāje

7) jīvera kalyāṇa-sādhana-kām,
jagate āsi' e madhura nām,
avidyā-timira-tapana-rūpe,
hṛdgagaṇe virāje

8) kṛṣṇa-nāma-sudhā koriyā pān,
juḍāo bhakativinoda-prāṇ,
nāma vinā kichu nāhiko āra,
caudda bhuvana-mājhe

1) When the rising sun appeared in the East, the jewel of the twice-born, Lord Gaurasundara, awakened, and, taking His devotees with Him, He went all over the countryside towns and villages 2) and played the *mṛdaṅga*, and the cymbals chimed in time. Lord Gaurāṅga's shimmering golden features danced, and His footbells jingled. 3) All the devotees chanted the names Mukunda, Mādhava, Yādava and Hari, their mouths being filled with the vibrations. They would announce to the still sleeping people, "You spend your nights uselessly sleeping and your days decorating your bodies! 4) You have achieved such a rare human body, but you do not care for this gift. You remain not serving the darling of Yaśodā and slowly fall through your last moments to death. 5) With every rising and setting of the sun, a day passes and is lost. Then, why do you remain idle and not serve the Lord of the heart? 6) This temporary life is full of various miseries. Take shelter of the holy name as your only business. 7) To penetrate the darkness of ignorance and bless everyone's heart, the holy name has risen like the shining sun. 8) Drink the pure nectar of the holy name." There is nothing but the name to be had in the fourteen worlds. It has filled the soul of Śrī Bhaktivinoda Ṭhākura.

ARUṆODAYA-KĪRTANA (part 2)

1) jīv jāgo, jīv jāgo, gauracānda bole
kota nidrā yāo māyā-pīśācira kole

2) bhajibo boliyā ese saṁsāra-bhitore
bhuliyā rohile tumi avidyāra bhore

3) tomāre loite āmi hoinu avatāra
āmi vinā bandhu āra ke āche tomāra

4) enechi auṣadhi māyā nāśibāro lāgi'
hari-nāma mahā-mantra lao tumi māgi'

5) bhakativinoda prabhu-caraṇe poḍiyā
sei hari-nāma-mantra loilo māgiyā

1) Lord Gaurāṅga is calling, "Wake up, sleeping souls! Wake up, sleeping souls! How long will you sleep in the lap of the witch called Māyā? 2) You have forgotten the way of devotional service and are lost in the world of birth and death. 3) I have descended just to save you; other than Myself you have no friend in this world. 4) I have brought the medicine that will wipe out the disease of illusion from which you are suffering. Take this *mahā-mantra—hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare/ hare rāma, hare rāma rāma rāma, hare hare.*" 5) Śrīla Bhaktivinoda Ṭhākura says: "I fall at the Lord's feet, having taken this *mahā-mantra.*"

GĀY GORĀ MADHUR SVARE
by Śrīla Bhaktivinoda Ṭhākura

gāy gorā madhur svare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
gāy gorā madhur svare

refrain:
Sing the nectarean names of Gauraṅga!
O my Lord, please engage me in Your loving service.
Sing the nectarean names of Gauraṅga!

gṛhe thāko, vane thāko, sadā 'hari' bole ḍāko,
sukhe dukhe bhulo nāko
vadane hari-nām koro re

Whether you are a householder or a *sannyāsī,* constantly chant Hari, Hari! Forget about happiness and sorrow and fill your lips with *hari-nāma.*

māyājāle baddha ho'ye ācha miche kāj lo'ye,
ekhono cetana peye,
'rādhā-mādhava' nām bolo re

You are bound up in the ocean of *māyā* and are forced to toil fruitlessly. But as soon as you come to your senses, immediately shout out the names of Rādhā-Mādhava.

jīvana hoilo śeṣ, nā bhajile hṛṣīkeś,
bhaktivinodopadeś,
ekbār nām-rase māta re

Without serving the Lord of the senses [Hṛṣīkeśa] you are as good as a dead man. Take the advice of Bhaktivinoda Ṭhākura: just *once* relish the nectar of the holy name.

GOPĪNĀTHA!

by Śrīla Bhaktivinoda Ṭhākura

part 1

gopīnātha, mama nivedana śuno
viṣayī durjana, sadā kāma-rata,
kichu nāhi mora guṇa

O Gopīnātha, Lord of the *gopīs,* please hear my prayer. I am a materialistic rascal, always full of lust. I have no good qualifications.

gopīnātha, āmāra bharasā tumi
tomāra caraṇe, loinu śaraṇa,
tomāra kiṅkoro āmi

O Gopīnātha! You are my only resort. As Your eternal servant, I take shelter of Your lotus feet.

gopīnātha, kemone śodhibe more
nā jāni bhakati, karme jaḍamati,
poḍechi soṁsāra-ghore

O Gopīnātha! How can I uplift myself? I don't know anything regarding devotional service. I am weakminded and have fallen into a pit of illusion.

gopīnātha, sakali tomāra māyā
nāhi mama bolo, jñāna sunirmalo,
svādhīna nahe e kāyā

O Gopīnātha! Everything here is but Your illusory energy. I have no power or pure knowledge, and I am bound by a material body.

gopīnātha, niyata caraṇe sthāna
māge e pāmara, kāṅdiyā kāṅdiyā,
korohe karuṇā dāna

O Gopīnātha! I desire to remain always at Your lotus feet. Please take this sinner, weeping and weeping, and show me Your mercy.

gopīnātha, tumi to' sakali pāra
durjane tārite, tomāra śakati,
ke āche pāpīra āra

O Gopīnātha! You can do anything. You have purified the most wicked by Your power, but who is more wicked than me?

gopīnātha, tumi kṛpā pārābāra
jīvera kāraṇe, āsiyā prapañce,
līlā koile suvistāra

O Gopīnātha! You are the vessel of kindness. You enter into this mundane world and display Your sublime pastimes for the sake of the fallen souls.

gopīnātha, āmi ki doṣe doṣī
asura sakala, pāilo caraṇa,
vinoda thākilo bosi'

O Gopīnātha! I am the sinner of sinners. Yet I sit waiting for You to take me, for many demons have attained Your lotus feet.

part 2

gopīnātha, ghucāo saṁsāra-jvālā
avidyā-yātanā, āro nāhi sohe,
janama-maraṇa-mālā

O Gopīnātha! Destroy the miseries of this world! I am strung on a necklace of births and deaths and cannot bear the kicking of *māyā.*

gopīnātha, āmi to' kāmera dāsa
viṣaya-vāsanā, jāgiche hṛdoye,
phāṅdiche karama phāṅsa

O Gopīnatha! I am a servant of lust, entangled in the net of material desire which has sprung up in my heart.

gopīnātha, kabe vā jāgiba āmi
kāma-rūpa ari, dūre teyagibo,
hṛdoye sphuribe tumi

O Gopīnātha! When will I wake up and cast this enemy of lust far from me? Then only will You be revealed to me in my heart.

gopīnātha, āmi to' tomāra jana
tomāre chāḍiyā, saṁsāra bhajinu,
bhuliyā āpana-dhana

O Gopīnātha! I am Your own. By leaving Your lotus feet, forgetting Your treasures, I have served only *māyā.*

gopīnātha, tumi to' sakali jāna
āpanāra jane, daṇḍiyā ekhona,
śrī-caraṇe deho sthāna

O Gopīnātha! You know everything. Take me to Your lotus feet and punish Your servant.

gopīnātha, ei ki vicāra tava
vimukha dekhiyā, chāḍa nija-jane,
nā koro'karuṇā-lava

O Gopīnātha! Is it to Your liking to reject me and not show me Your kindness?

gopīnātha, āmi to' murakha ati
kise bhālo hoy, kabhu nā bujhinu,
tāi heno mama gati

O Gopīnātha! I am the greatest fool. I don't at all know what is good for me. I cannot understand anything. This is my fate.

gopīnātha, tumi to' paṇḍita-boro
mūḍhera maṅgala, tumi anveṣibe,
e dāse nā bhāva paro

O Gopīnātha! You are the greatest intellect. Not considering that I am Your servant, judge me without bias.

part 3

gopīnātha, āmāra upāya nāi
tumi kṛpā kori' āmāre loile,
saṁsāre uddhāra pāi

O Gopīnātha! I have no means of benefiting myself. By Your mercy and kindness, please pick me up from this miserable world and take me to You.

gopīnātha, poḍechi māyāra phere
dhana dārā suta, ghireche āmāre,
kāmete rekheche jere

O Gopīnātha! I have fallen into this dark world. Bound by wealth, wife and sons, I am feeling the pain of lust.

gopīnātha, mana ye pāgala mor
nā māne śāsana, sadā acetana,
viṣaye ro yeche ghora

gopīnātha, hāra ye menechi āmi
aneka yatana, hoilo biphala,
ekhona bharasā tumi

gopīnātha, kemone hoibe gati
prabala indriya, vaśībhūta mana,
nā chāḍe viṣaya-rati

gopīnātha, hṛdoye bosiyā mora
manake śamiyā, loha nija pāne,
ghucibe vipada ghora

gopīnātha, anātha dekhiyā more
tumi hṛṣīkeśa, hṛṣīka damiyā,
tār'he saṁsṛti-ghore

gopīnātha, golāya legeche phāṁsa
kṛpā-asi dhori', bandhana chediyā,
vinode koroha dāsa

O Gopīnātha! I am going mad! Never caring for spiritual practices, I am always unconscious and deeply sunk in the muck of sense gratification.

O Gopīnātha! I surrender unto You. All my endeavors are a useless waste of time. Now I surrender unto You.

O Gopīnātha! How shall I reach the goal? My mind is overwhelmed by the powerful senses. I cannot shake off attachment to worldly pleasures.

O Gopīnātha! Please reside in my heart. Destroy these dangerous obstacles, correct my mind and guide me to Your own true path.

O Gopīnātha! Please let Your glance fall on me. I am helpless, but You are Hṛṣīkeśa, the Lord of the senses. Please control my senses and pull me out of this world of dangers.

Bhaktivinoda Ṭhākura prays:
O Gopīnātha! My voice is faltering. I must throw off these shackles and catch hold of Your mercy.

GURUDEVA! KṚPĀ-BINDU-DIYĀ

by Śrīla Bhaktivinoda Ṭhākura

gurudeva!
kṛpā-bindu diyā, koro' ei dāse,
tṛṇāpekhā ati hīna
sakala-sahane, bolo diyā koro',
nija-māne spṛhāhīna

Gurudeva, give to this servant just one drop of mercy. I am lower than a blade of grass. Give me all help. Give me strength. Let me be as you are, without desires or aspirations.

sakale sammān, korite śakati,
deho' nātha! yathā yatha
tabe to' gāibo, harināma-sukhe,
aparādha ha'be hata

I offer you all respects, for thus I may have the energy to know you correctly. Then, by chanting the holy name in great ecstasy, all my offenses will cease.

kabe heno kṛpā, lobhiyā e jana,
kṛtārtha hoibe, nātha!
śakti-buddhi-hīn, āmi ati dīn,
koro' more ātma-sātha

When will such mercy fall to this one who is weak and devoid of intelligence? Allow me to be with you.

yogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā hoile, kāṅdiyā kāṅdiyā,
prāṇa nā rākhibo āra

If you examine me, you will find no qualities. Your mercy is all that I am made of. If you are not merciful unto me, I can only weep, and I will not be able to maintain my life.

MĀNASA DEHA GEHA

by Śrīla Bhaktivinoda Ṭhākura

1) mānasa, deho, geho, yo kichu mora
arpiluṅ tuyā pade, nanda-kiśora

2) sampade-vipade, jīvane-maraṇe
dāya mama gelā, tuyā o-pada varaṇe

3) mārobi rākhobi—yo icchā tohārā
nitya-dāsa-prati tuyā adhikārā

4) janmāobi moy icchā yadi tor
bhakta-gṛhe jani janma hao mor

5) kīṭa-janma hao yathā tuyā dāsa
bahir-mukha brahma-janme nāhi āśa

6) bhukti-mukti-spṛhā vihīna ye bhakta
lobhoite tāṅko saṅga anurakta

7) janaka, jananī, doyita, tonaya
prabhu, guru, pati—tuhuṅ sarva-moya

8) bhaktivinod kohe, śuno kāna!
rādhānātha! tuhuṅ hāmāra parāṇa

1) My mind, my body, my home, or whatever I have in my possession I surrender unto Your lotus feet, O my dear Lord, son of Nanda Mahārāja.
2) In good or bad fortune, in life or at death, there is no other duty than taking shelter of Your lotus feet. 3)Now if You like You can kill me, or if You like You can give me protection. Whatever You like You can do. I am Your eternal servitor. You have every right to deal with me in any way You please.
4) If I must be reborn, let that birth, by Your desire, be in the home of a devotee. Let that birth be mine.
5) Even a worm's life I'll live as Your servant, but a nondevotee Brahmā's lifetime I'll never accept.
6) If one has no aspiration for enjoyment or liberation, I simply hanker for his association. 7) Fathers, mothers, daughters, sons—all there may be—master, preceptor, husband, You are all in all to me.
8) Śrīla Bhaktivinoda says: "O Kṛṣṇa, do hear. Lord of Śrīmatī Rādhārāṇī, You are my life dear."

PRASĀDA-SEVĀYA
by Śrīla Bhaktivinoda Ṭhākura

part 1

śarīra avidyā-jāl, joḍendriya tāhe kāl,
jīve phele viṣaya-sāgore
tār madhye jihvā ati, lobhamoy sudurmati,
tā'ke jetā koṭhina saṁsāre

kṛṣṇa boḍa doyāmoy, kori bāre jihvā joy,
svaprasād-anna dilā bhāi
sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko caitanya-nitāi

O Lord, this material body is a place of ignorance, and the senses are a network of paths to death. Somehow, we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is most voracious and uncontrollable; it is very difficult to conquer the tongue in this world. But You, dear Kṛṣṇa, are very kind to us and have given us such nice *prasāda,* just to control the tongue. Now we take this *prasāda* to our full satisfaction and glorify You Lord–Rādhā and Kṛṣṇa–and in love call for the help of Lord Caitanya and Nityānanda.

part 2

ek-dina śāntipure, prabhu advaitera ghare,
dui prabhu bhojane bosilo
śāk kori' āsvādana, prabhu bole bhaktagaṇa,
ei śāk kṛṣṇa āsvādilo

haeno śāk āsvādane, kṛṣṇa-prema āise mane,
sei preme koro āsvādana
jaḍa-buddhi pari-hari', prasāda bhojana kori,'
'hari hari' bolo sarva-jan

One day at Śāntipura in Śrī Advaita's house, Lord Caitanya and Nityānanda were seated at *prasāda.* When Lord Caitanya tasted the green vegetables, He said, "My devotees, this *śāk* is so delicious! Lord Kṛṣṇa has definitely tasted it. Such *śāk* as this, when tasted, will give you a taste of *kṛṣṇa-prema.*" The devotees forgot their materialistic conceptions and took *prasāda* shouting, "Hari boll Hari boll Hari boll"

RĀDHĀ-KṚṢṆA BOL

by Śrīla Bhaktivinoda Ṭhākura

'rādhā-kṛṣṇa' bol bol bolo re sobāi

1) *(ei) śikhā diyā, sab nadīyā,*
phirche nece gaur-nitāi
hari-bol bolo re ei śikhā diyā
'rādhā-kṛṣṇa' bol bol bolo re sobāi

2) *(miche) māyār bośe, yāccho bhese',*
khāccha hābuḍubu, bhāi
hari-bol bolo re bhāi māyār bośe
'rādhā-kṛṣṇa' bol bol bolo re sobāi

3) *(jīv) kṛṣṇa-dās, ei viśvās,*
korle to' ār dukha nāi
hari-bol bolo re jīv kṛṣṇa dās
'rādhā-kṛṣṇa' bol bol bolo re sobāi

4) *(kṛṣṇa) bolbe yabe, pulak ha'be,*
jhorbe āṅkhi, boli tāi
hari-bol bolo kṛṣṇa bolbe jabe
'rādhā-kṛṣṇa' bol bol bolo re sobāi

5) *(rādhā) kṛṣṇa bolo, saṅge calo,*
ei-mātra bhikhā cāi
hari-bol bolo rādhā kṛṣṇa bolo
'rādhā-kṛṣṇa' bol bol bolo re sobāi

6) *(yāy) sakal vipod, bhaktivinod,*
bolen, yakhon o-nām gāi
hari-bol bolo re yāy sakal vipod
'rādhā-kṛṣṇa' bol bol bolo re sobāi

Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! 1) When Lord Caitanya and Lord Nityānanda came dancing through Nadia, They gave these teachings: Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! 2) You are caught up in a whirlpool of senseless action and are sinking lower and lower. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! 3) If you just understand that the spirit soul is the eternal servant of Kṛṣṇa, you will never have any more sorrows. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! 4) Chant Hare Kṛṣṇa and your eyes will fill with tears and your body will feel transcendental shivering. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! 5) Simply chant "Rādhā-Kṛṣṇa" and join with us. Those are the only alms we beg. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! 6) "All dangers will be gone when that Name is chanted," says Bhaktivinoda Ṭhākura. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant!

RĀDHĀ-MĀDHAVA

by Śrīla Bhaktivinoda Ṭhākura

rādhā-mādhava kuñja-bihārī
gopī-jana-vallabha giri-vara-dhārī
yaśodā-nandana braja-jana-rañjana
yāmuna-tīra-vana-cārī

Śrī Rādhā-Mādhava have their loving pastimes in the groves *(kuñja)* of Vṛndāvana. Gopī-jana-vallabha means "one who attracts and reciprocates loving pastimes with the *gopīs*. Giri-vara-dhārī is Kṛṣṇa's name in the pastime of lifting Govardhana Hill. Yaśodā-nandana is the son of Yaśodā (*"nanda"* means son and is also the name of Kṛṣṇa's father, so Kṛṣṇa is also Nanda-nandana). Braja-jana-rañjana means the attractive darling of the inhabitants of Vṛndāvana. He is always playing in the groves *(vana)* of the bank *(tīra)* of the Yamunā River. Therefore Kṛṣṇa is also known as Yāmuna-tīra-vana-cārī.

(Śrīla Prabhupāda is very fond of this song and sings it just before his lectures. In Allahabad and Gorakhpur Śrīla Prabhupāda fell into a trance after singing the first two lines, and after some time he came back into external consciousness and said, "Now just chant Hare Kṛṣṇa." Śrīla Prabhupāda says that this song is "a picture of Vṛndāvana. Everything is there—Śrīmatī Rādhārāṇī, Vṛndāvana, Govardhana, Yaśodā and all the cowherd boys.")

(Note—These next two songs of Śrīla Bhaktivinoda Ṭhākura are written under the heading of *Siddhi-lālasā*. *Lālasā* means "to hanker in great expectation," and *siddhi* means "perfection." Hankering in great expectation to achieve a perfectional stage is called *Siddhi-lālasā* A devotee never has any desire for material enjoyment, heavenly birth, mystical powers, liberation or even the four superior stages of liberation such as attaining equal opulence to the Lord, having the same form as Lord Viṣṇu, always being in the presence of the Lord, or living on the same planet as the Lord in the spiritual sky. The hankering of the pure devotee is simply that he will become the servant of the Lord unconditionally. That perfectional stage is the stage to be desired).

SIDDHI-LĀLASĀ

by Śrīla Bhaktivinoda Ṭhākura

kabe gauravane, suradhunī-taṭe,
'hā rādhe hā kṛṣṇa' bole'
kāṅdiyā veḍābo, deha-sukha chāḍi,
nānā latā-taru-tale

śvapaca-gṛhete, māgiyā khāibo,
pibo sarasvatī-jalo
puline-puline, gaḍāgaḍi dibo,
kori', kṛṣṇa kolāhalo

dhāma-vāsi-jane, praṇati koriyā,
māgibo kṛpāra leśa
vaiṣṇava-caraṇa-reṇu, gāya mākhi',
dhari' avadhūta-veśa

gauḍa-vraja-vane, bheda nā dekhibo,
hoibo varaja-vāsī
dhāmera svarūpa, sphuribe nayane,
hoibo rādhāra dāsī

When, oh when, will I chant on the bank of the Ganges in the land of Navadvīpa? O Rādhā, O Kṛṣṇa, when will I wander among the creepers and trees with tears in my eyes and forget my bodily comforts? When will I be satisfied by taking some food from the untouchable men who live here and there and by drinking the water of the Sarasvatī? When will I roll to and fro on the banks of the river, raising an uproar of "Kṛṣṇa! Kṛṣṇa!" When will I bow down to the inhabitants of the holy place of Navadvīpa and obtain a bit of their mercy? When will I wear the dress of the *paramahaṁsas* and wear the dust of the feet of the Vaiṣṇavas on my body? When will I see the inhabitants of Navadvīpa as nondifferent from the inhabitants of Vṛndāvana, and when shall I become a Vrajavāsī, too? When will I see the true form of the transcendental realm opening before my eyes, and when will I attain the service of Śrī Rādhārāṇī?

KABE HA'BE BOLO

(Invocation of the Holy Name)
by Śrīla Bhaktivinoda Ṭhākura

1) kabe ha'be bolo se-din āmār
(āmār) aparādha ghuci', śuddha nāme ruci,
kṛpā-bole ha'be hṛdoye sañcār
kabe ha'be bolo se-din āmār

When, oh when will that day be mine?
When my offenses ceasing, taste for the name increasing,
when in my heart will your mercy shine,
when, oh when will that day be mine?

2) tṛṇādhika hīn, kabe nije māni',
sahiṣṇutā-guṇa hṛdoyete āni'
sakale mānada, āpani amānī,
ho'ye āsvādibo nāma-rasa-sār
kabe ha'be bolo se-din āmār

Lower than a blade of grass, more tolerant than a tree.
When will my mind attain this quality?
Respectful to all, not expecting their honour,
then shall I taste the name's nectar sublime.
When, oh when will that day be mine?

3) dhana jano ār, kavitā sundarī,
bolibo nā cāhi deho sukhakorī
janme-janme dāo, ohe gaurahari!
ahoitukī bhakti caraṇe tomār
kabe ha'be bolo se-din āmār

Great wealth or followers, feminine beauty,
I won't care for them or the comforts of my body.
Birth after birth give me, Oh Lord Caitanya,
causeless devotion to Your feet divine,
when, oh when will that day be mine?

4) (kabe) korite śrī-kṛṣṇa-, nāma uccāraṇa,
pulakito deho gadgada vacana
vaivarṇya-vepathu, ha'be saṁghaṭana,
nirantara netre va'be aśru-dhār
kabe ha'be bolo se-din āmār

When will I utter Kṛṣṇa, Kṛṣṇa, Kṛṣṇa,
with words choked up and shivering body?
When will I be trembling all over,
lose bodily color, tears pouring from my eyes,
When, oh when will that day be mine?

5) kabe navadvīpe, suradhunī-taṭe,
gaura-nityānanda boli' niṣkapaṭe
nāciyā gāiyā, veḍāibo chuṭe,
bātulera prāy chāḍiyā vicār
kabe ha'be bolo se-din āmār

When in Navadvīpa along with Ganges bank,
shouting 'Gaura-Nityānanda' as a surrendered soul,
dancing, chanting, running everywhere,
when will I become half mad of mind?
When, oh when will that day be mine?

6) kabe nityānanda, more kori' doyā,
chāḍāibe mora viṣayera māyā
diyā more nija-, caraṇera chāyā,
nāmera hāṭete dibe adhikār
kabe ha'be bolo se-din āmār

When will Lord Nityānanda show mercy upon me,
when will I reject the world of *māyā*?
Bestow unto me the shade of Your lotus feet,
let the right to preach the name be mine.
When, oh when will that day be mine?

7) kinibo, luṭibo, hari-nāma-rasa,
nāma-rase māti' hoibo vivaśa
rasera rasika-, caraṇa paraśa,
koriyā majibo rase anibār
kabe ha'be bolo se-din āmār

I will beg, borrow, or steal the nectar of the name.
By the name's effect I will feel paralyzed.
Oh! Enjoyer of the nectar of the name,
When will I touch your lotus feet till the end of time?
When, oh when will that day be mine?

8) kabe jīve doyā, hoibe udoya,
nija-sukha bhuli' sudīna-hṛdoya
bhakativinod, koriyā vinoya,
śrī-ājñā-ṭahala koribe pracār
kabe ha'be bolo se-din āmār

When kindness to all beings will be appearing,
with free heart forget myself comforting,
Bhaktivinoda in all humility prays,
"Now I will set out to preach Your order sublime."
When, oh when will that day be mine?

ŚUDDHA-BHAKATA

by Śrīla Bhaktivinoda Ṭhākura

1) śuddha-bhakata-, caraṇa-reṇu,
bhajana-anukūla
bhakata-sevā, parama-siddhi,
prema-lati-kāra mūla

2) mādhava-tithi, bhakti-jananī,
yatane pālana kori
kṛṣṇa-bosati, bosati boli',
parama ādare bori

3) gaur āmāra, ye saba sthāne,
korola bhramaṇa raṅge
se-saba sthāna, heribo āmi,
praṇayi-bhakata-saṅge

4) mṛdaṅga-vādya, śunite mana,
avasara sadā yāce
gaura-vihita, kīrtana śuni',
ānande hṛdoy nāce

1) The dust of the lotus feet of pure devotees, enthusiastic devotional service, and service to the pure devotees of the highest order are the roots of the creeper of devotion. 2) The holy days like Ekādaśī and Janmāṣṭamī are the mother of devotion for those devotees who respect them. Let the holy places of Kṛṣṇa's pastimes be my places of worship, and bless me. 3) May I always visit all the holy places associated with the *līlā* of Lord Caitanya and His devotees. 4) When I hear the sound of the *mṛdaṅga* in my heart I always desire to join in *kīrtana;* and when I hear the bonafide songs describing Lord Caitanya's pastimes, my heart dances in ecstasy.

5) yugala-mūrti, dekhiyā mora,
parama-ānanda hoya
prasāda sevā, korite hoya,
sakala prapañca joya

6) ye dina gṛhe, bhajana dekhi,
gṛhete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā,
sukha nā sīmā pāya

7) tulasī dekhi', juḍāya prāṇa,
mādhava- toṣaṇī jāni'
gaura-priya, śāka-sevane,
jīvana sārthaka māni

8) bhakativinoda, kṛṣṇa-bhajane,
anukūla pāya yāhā
prati-divase, parama-sukhe,
svīkāra koroye tāhā

5) Whenever I see the transcendental *śrī-vigrahas* of Rādhā-Kṛṣṇa I am in bliss, for by taking Their Lordships' *prasāda* we can conquer over the material elements. 6) One day while performing devotional practices, I saw my house transformed into Goloka Vṛndāvana. When I take the *caraṇāmṛta* of the Deity, I see the holy Ganges waters that come from the feet of Lord Viṣṇu, and my bliss knows no bounds. 7) By seeing the *tulasī* tree my heart feels joy, and Lord Mādhava (Kṛṣṇa) is also satisfied. When I eat the *prasāda* favored by Lord Caitanya it is a new life's experience. (Lord Caitanya was very fond of a green vegetable preparation called *śāk*, and there is another song in this book that tells of the amazing effects of this type of *prasāda*.) 8) Bhaktivinoda concludes by saying: "Whosoever attains the stage of enthusiasm for these devotional practices will be supremely blissful wherever he may be."

ŚRĪ-BHOGA-ĀRATI

by Śrīla Bhaktivinoda Ṭhākura

1) bhaja bhakata-vatsala śrī gaurahari
śrī gaurahari sohi goṣṭha-bihārî,
nanda-yaśomatī-citta-hārī

2) belā ho'lo, dāmodara, āisa ekhona
bhoga-mandire bosi' koroha bhojana

3) nandera nideśe boise giri-vara-dhārī
baladeva-saha sakhā boise sāri sāri

4) śuktā-śākādi bhāji nālitā kuṣmāṇḍa
ḍāli ḍālnā dugdhatumbī dadhi mocā-khaṇḍa

5) mudga-boḍā māṣa-boḍā roṭikā ghṛtānna
śaṣkulī piṣṭaka khīr puli pāyasānna

6) karpūra amṛta-kelī rambhā khīra-sāra
amṛta rasālā, amla dvādaśa prakāra

7) luci cini sarpurī lāḍḍu rasābalī
bhojana korena kṛṣṇa ho'ye kutuholī

1) Worship Śrī Gaurahari, who is always very affectionate to His devotees. Lord Caitanya, who is always having pastimes with many devotees, is Kṛṣṇa Himself, the same personality who has stolen the heart of Yaśodā-Nanda. 2) Mother Yaśodā calls Kṛṣṇa: "Come on, the time has come for Your meal. Now come down to the hall." 3) The holder of Govardhana Hill sits down next to Śrī Baladeva and all His friends, 4) and they are served with a feast of *śuktā* (a bitter tasting wet vegetable which increases the appetite), then nice fried things, then squash and white squash with *ḍāla (dahl)* and thick yogurt, and vegetables made from the flower of the banana tree. 5) Then there are fried squares of mung *ḍāla* paddy and urad *ḍāla* paddies *(baḍā)*, capatis and rice with ghee. Then there are sweets, cakes, thick creams, cakes floating in milk, sweet rice, 6) bananas, cheese and cream boiled together, twelve different kinds of chutneys, 7) *purīs* made with white flour and sugar, thick cream (skin of milk) *lāḍḍus*, and *ḍāla* paddies boiled in sugar rice.

8) rādhikāra pakka anna vividha byañjana
parama ānande kṛṣṇa korena bhojana

9) chole-bole lāḍḍu khāy śrī-madhu-maṅgalo
bagala bājāy, āra deya hari-bolo

10) rādhikādi gaṇe heri' nayanera koṇe
tṛpta ho'ye khāy kṛṣṇa yaśodā-bhavane

11) bhojanānte piye kṛṣṇa subāsita bāri
sabe mukha prakhāloy ho'ye sāri sāri

12) hasta-mukha prakhāliyā yata sakhā-gaṇe
ānande viśrāma kore baladeva sane

13) jambula rasāla āne tāmbula mosālā
tāhā kheye kṛṣṇa-candra sukhe nidrā gelā

14) viśālākha, śikhi-puccha cāmara ḍhulāya
apūrva śayyāya kṛṣṇa sukhe nidrā yāya

15) yaśomatī-ājñā peye dhaniṣṭhā-ānīto
śrī-kṛṣṇa-prasāda rādhā bhuñje ho'ye prīto

16) lalitādi sakhī-gaṇa avaśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya

17) hari-līlā ekmātra yāhāra pramoda
bhogāroti gāy ṭhākur bhakati-vinoda

bhaja govinda govinda gopāla
giri-dhārī gopī-nātha nanda-ḍulāla
nanda-ḍulālal yāy gaur gopāla
bhaja bhakata vatsala śrī gaurahari

8) Eating these nice foodstuffs, Kṛṣṇa feels great joy and ecstasy. Rādhārāṇī Herself cooks various kinds of vegetables. 9) Kṛṣṇa's *brāhmaṇa* friend Madhumaṅgala is very fond of *lāḍḍus*, and when he eats them he shouts, "Hari bol! Hari bol!" and makes a funny sound by slapping his sides under his armpits with his hands. 10) Rādhārāṇī and Her *gopī* friends greatly delight at how Kṛṣṇa takes *prasāda* at Yasodā's house.

11-14) After taking sweets, Kṛṣṇa is served with sweet drinks scented with rose water. Then all the friends of Kṛṣṇa line up to wash their hands and mouths, and Kṛṣṇa and Balarāma go to take rest. They take pan with fancy spices and catechu and very happily take Their rest and are fanned with a tail fan by His servant Viśālākṣa. 15) Śrī Dhaniṣṭhā is one of Kṛṣṇa's servants, and by Mother Yaśodā's orders he brings the *prasāda* that is left on Kṛṣṇa's plate, and Rādhārāṇī eats it. 16) Lalitā-sakhī and all the other *gopīs* also receive His *prasāda* and in their hearts also sing the glories of Rādhā-Kṛṣṇa. 17) Bhaktivinoda Ṭhākura says: "There is no other happiness than that which is found in the pastimes of Śrī Hari."

ŚRĪ-GAURA-ĀRATI

by Śrīla Bhaktivinoda Ṭhākura

1) kibā jaya jaya gorācāṅdera ārotiko śobhā
jāhnavī-taṭavane jaga-mano-lobhā

2) dakhiṇe nitāi-cāṅd, bāme gadādhara
nikaṭe advaita, śrī-nivāsa chatra-dhara

3) vasiyāche gorā-cāṅd ratna-siṁhāsane
āroti korena brahmā-ādi deva-gaṇe

4) narahari-ādi kori' cāmara ḍhulāya
sañjaya-mukunda-vāsughoṣ-ādi gāya

5) śaṅkha bāje,ghaṇṭā bāje, bāje karatāla
madhura mṛdaṅga bāje parama rasāla

6) bahu-koṭi candra jini'vadana ujjvala
gala-deśe vana-mālā kore jhalamala

7) śiva-śuka-nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada

1) All glories, all glories to the beautiful *ārati* ceremony of Lord Caitanya. Lord Caitanya's beautiful form on the bank of the Jāhnavī (Ganges) attracts all the living entities of the universe.

2) On His right side is Lord Nityānanda, and on His left side is Śrī Gadādhara. On either side stand Lord Śrī Advaita and Śrīnivāsa who holds an umbrella over Lord Caitanya's head.

3) Lord Caitanya is seated on a golden throne. The *ārati* ceremony is performed by Lord Brahmā, and all the other demigods are present.

4) Lord Caitanya's associates like Narahari and others fan Him with a whisk, and Mukunda and Vāsu Ghosh are the expert singers that lead everyone in *kīrtana.*

5) The sounds of the conchshell, cymbals, and sweet *mṛdaṅga* are very relishable to hear.

6) Lord Caitanya's face shines like many, many millions of moons, and His garland of forest flowers also shines.

7) Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni are there, and their voices are choked with transcendental loving symptoms. Bhaktivinoda Ṭhākura says: "Just see the opulence of Lord Caitanya!"

ŚRĪ-NĀMA-KĪRTANA

by Śrīla Bhaktivinoda Ṭhākura

(Kṛṣṇa is very pleased when we call on Him by His Names which are associated with His devotees, qualities and pastimes. This song by Bhaktivinoda Ṭhākura is composed of the Names of Kṛṣṇa in different aspects.)

1) yaśomatī-nandana, 2) braja-baro-nāgara,
3) gokulo-rañjana kāna
4) gopī-parāṇa-dhana, 5) madana-manohara,
6) kāliya-damona-vidhāna
7) amala harinām amiya-vilāsā
8) vipina-purandara, 9) navīna nāgara-bora,
10) vaṁśī-vadana 11) suvāsā

12) braja-jana-pālana, 13) asura-kula-nāśana,
14) nanda-godhana-rākhaoyālā
15) govinda mādhava, 16) navanīta-taskara,
17) sundara nanda-gopālā

18) yāmuna-taṭa-cara, 19) gopī-vasana-hara,
20) rāsa-rasika, 21) kṛpāmoya
22) śrī-rādhā-vallabha, 23) vṛndāvana-naṭabara,
24) bhakativinod-āśraya

1) The son of Mother Yaśodā, 2) The greatest of all the inhabitants of Vraja, 3) The attractor of the people of Gokula, 4) The heart of the *gopīs,* 5) The One Who can even attract the mind of Cupid, 6) The destroyer of the Kāliya serpent demon, 7) Chanting the Lord's Name is my pastime. 8) He Who plays in the garden groves, 9) The ever new beauty of Vṛndāvana, 10) He Who is always seen with His flute, 11) He Who lives in beautiful artistic craftsmanship, 12) The protector of the inhabitants of Vraja, 13) The destroyer of the descendants of the *asuras,* 14) He Who keeps and tends Mahārāja Nanda's cows, 15) Govinda Mādhava, 16) The butter thief, 17) The beautiful cowherd boy of Nanda Mahārāja, 18) He Who on the banks of the Yamunā 19) Stole the garments of the *gopīs*, 20) He Who relishes the loving exchange of mellows, 21) He Who is full of mercy, 22) The attractor of Rādhārāṇī, 23) The best dancer of Vṛndāvana, 24) The shelter of Bhaktivinoda.

TUMI SARVEŚVAREŚVARA
by Śrīla Bhaktivinoda Ṭhākura

1) tumi sarveśvareśvara, brajendra-kumāra!
tomāra icchāya viśve sṛjana saṁhāra

2) tava icchāmata brahmā korena sṛjana
tava icchāmata viṣṇu korena pālana

3) tava icchāmate śiva korena saṁhāra
tava icchāmate māyā sṛje kārāgāra

4) tava icchāmate jīver janama-maraṇa
samṛddhi-nipāta dukha sukha-saṅghaṭana

5) miche māyā-baddha jīva āśā-pāśe phire'
tava icchā vinā kichu korite nā pāre

6) tumi to' rakhako ār pālako āmāra
tomāra caraṇa vinā āśā nāhi āra

7) nija-bolo-ceṣṭā-prati bharasā chāḍiyā
tomāra icchāya āchi nirbhara koriyā

8) bhakativinoda ati dīna akiñcana
tomāra icchāya tā'ra jīvana maraṇa

1) O youthful prince of Vraja, You are the controller of all controllers. By Your whims the universe is created and destroyed. 2) By Your wish Lord Brahmā creates, by Your whims Lord Viṣṇu maintains, 3) by Your wish Lord Śiva destroys, and by Your wish *māyā* creates the prison of the world. 4) By Your wish the living entities are born and are killed. They develop and they are degraded in different stages of happiness and pain all by Your sanction. 6) You are my protector and maintainer. I have no other wish but to attain Your feet. 7) By my own endeavor I have no hope. I am completely dependent on Your desires. 8) Śrīla Bhaktivinoda says: "I am a very small devotee with only You to depend on. By Your wish I have my life or death."

OHE! VAIṢṆAVA ṬHĀKURA
by Śrīla Bhaktivinoda Ṭhākura

1) ohe! vaiṣṇava ṭhākura, doyāra sāgara,
e dāse karuṇā kori'
diyā pada-chāyā, śodha he āmāya,
tomāra caraṇa dhori

2) chaya bega dami', chaya doṣa śodhi',
chaya guṇa deha' dāse
chaya sat-saṅga, deha' he āmāre
bosechi saṅgera āśe

3) ekākī āmāra, nāhi pāy bolo,
harināma-saṅkīrtane
tumi kṛpā kori', śraddhā-bindu diyā,
deha' kṛṣṇa-nāma-dhane

4) kṛṣṇa se tomāra, kṛṣṇa dite pāra,
tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche

1) O venerable Vaiṣṇava, O ocean of mercy, be merciful unto your servant. Give me the shade of your lotus feet and purify me. I hold on to your lotus feet.
2) Teach me to control my six passions; rectify my six faults, bestow upon me the six qualities, and offer unto me the six kinds of holy association.* 3) I do not find the strength to carry on alone the *saṅkīrtana* of the holy name of Hari. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the holy name of Kṛṣṇa. 4) Kṛṣṇa is yours; you have the power to give Him to me. I am simply running behind you shouting, "Kṛṣṇa! Kṛṣṇa!"

*The six passions are those pertaining to words, the mind, anger, the tongue, the stomach and the genitals. The six faults are overeating, attachment to material things, inability to follow regulative principles, sense gratification, useless idle talk, and impure habits. The six positive qualities are enthusiasm in practicing devotional service, firm faith in devotional processes, a strong desire to attain *prema-bhakti,* a favorable service attitude, avoidance of non-devotees, and appreciation of the company of devotees. The six methods of association are to go to an assembly of devotees, to invite devotees into one's home, to discuss and hear devotional topics, to take the *mahā-prasāda* of devotees and to offer *mahā-prasāda* to devotees.

VIBHĀVARĪ ŚEṢA

by Śrīla Bhaktivinoda Ṭhākura

vibhāvarī śeṣa, āloka-praveśa,
nidrā chāḍi' uṭha jīva
bolo' hari hari, [1]mukunda [2]murāri,
[3]rāma [4]kṛṣṇa [5]hayagrīva.

[6]nṛsiṁha [7]vāmana, [8]śrī-madhusūdana,
[9]brajendra-nandana [10]śyāma
[11]pūtanā-ghātana, [12]koiṭabha-śātana,
[13]jaya dāśarathi-rāma

[14]yaśodā ḍulāla, [15]govinda-gopāla,
[16]vṛndāvana purandara
[17]gopī-priya-jana, [18]rādhikā-ramaṇa,
[19]bhuvana-sundara-bora

[20]rāvāṇāntakora, [21]mākhana-taskora,
[22]gopījana-vastrahārī
[23]brajera rākhālo, [24]gopa-vṛnda-pālo,
[25]cittahārī vaṁśī-dhārī

Now night is over. The light of dawn is entering. Wake up, sleeping souls! Chant the names of Kṛṣṇa. He is 1) the bestower of liberation, 2) the killer of the Mura demon, 3) Lord Rāmacandra, 4) all-attractive, 5) the horse incarnation whose breathing created the *Vedas,* 6) the half-man, half-lion incarnation, 7) the one who appeared as the dwarf, 8) the killer of the Madhu demon, 9,10) the blackish prince of Vṛndāvana, 11, 12) the destroyer of the Pūtanā and Kaiṭabha witches, 13) the son of Daśaratha, 14) the darling of Mother Yaśodā, 15) the attractor of the senses, the cows and the land, 16) the cowherd boy of Vṛndāvana, 17) the dearmost beloved of the *gopīs,* 18) the consort of Rādhārāṇī, 19) the most beautiful personality in the universe, 20) the bringer of the end to Rāvaṇa, 21) the butter thief, 22) the thief of the garments of the *gopīs,* 23) the tender of the calves of Vraja, 24) the friend of the cowherd boys 25) He who can steal one's mind with His flute playing.

[26] *yogīndra-vandana,* [27] *śrī-nanda-nandana,*
[28] *brajajana-bhayahārī*
[29] *navīna nīrada,* [30] *rūpa manohara,*
[31] *mohana-vaṁśī-vihārī*

[32] *yaśodā-nandana,* [33] *kaṁsa-nisūdana,*
[34] *nikuñja-rāsa-vilāsī*
[35] *kadamba-kānana,* [36] *rāsa-parāyaṇa,*
[37] *vṛndā-vipina-nivāsī*

[38] *ānanda-vardhana,* [39] *prema-niketana,*
[40] *phula-śara-yojaka kāma*
[41] *gopāṅga-nāgaṇa,* [42] *citta-vinodana,*
[43] *samasta-guṇagaṇa-dhāma*

[44] *yāmuna-jīvana,* [45] *keli-parāyaṇa,*
[46] *mānasa-candra-cakora*
nāma-sudhārasa, gāo kṛṣṇa-yaśa,
rākho vacana mana mora

26) the Lord and master of mystical perfections, 27) the son of Mahārāja Nanda, 28) He who removes all fear of the inhabitants of Vraja, 29) He who is the color of a new monsoon cloud, 30) He whose form is all-enchanting, 31) the enchanting flutist, 32) the son of Yaśodā, 33) the killer of Kaṁsa, 34) He who enjoys the *rāsa-līlā* in the groves of Vṛndāvana, 35) and plays in the grove where the *kadamba* flowers grow, 36) who is controlled by loving mellows, 37) who lives in the groves of Vṛndāvana, 38) who is always increasing in ecstasy, 39) the reservoir of love, 40) who is decorated with flowers, 41) who jokes with the cowherd boys, 42) who is the pleasure of our consciousness, 43) the abode of all qualities, 44) the life of the Yamunā, 45) who is always playful, 46) and is the moonlight of our mind, which is like the *cakora* bird that exists upon moonlight.

Chant these pure vibrations of the Lord's glories. Take these words of mine (Śrīla Bhaktivinoda Ṭhākura) and keep them with you always.

VIDYĀRA VILĀSE

by Śrīla Bhaktivinoda Ṭhākura

1) vidyāra vilāse, kāṭāinu kāla,
parama sāhase āmi
tomāra caraṇa, nā bhajinu kabhu,
ekhona śaraṇa tumi

2) paḍite paḍite, bharasā bāḍilo,
jñāne gati habe māni'
se āśā viphalo, se jñāna durbalo,
se jñāna ajñāna jāni

3) jaḍavidyā yata, māyāra vaibhava,
tomāra bhajane bādhā
moha janamiyā, anitya saṁsāre,
jīvake koroye gādhā

4) sei gādhā ho'ye, saṁsārera bojhā,
bahinu aneka kālo
vārdhakye ekhona, śaktira abhāve,
kichu nāhi lāge bhālo

5) jīvana yātanā, hoilo ekhona,
se vidyā avidyā bhelo
avidyāra jvālā, ghaṭilo viṣama,
se vidyā hoilo śela

6) tomāra caraṇa, vinā kichu dhana,
saṁsāre nā āche āra
bhakativinod, jaḍavidyā chāḍi',
tuyā pada kore sāra

1) Once I spent long, long hours in the pastimes of scholarship. I never took to service of Your lotus feet as I do now. 2) Reading on and on, never finding satiation, I felt that knowledge would be the highest goal. That hope was false and fruitless—that knowledge was ignorance. 3) Materialistic studies are the glare of *māyā* only, for they are an obstacle to spiritual progress. The infatuated person is trapped in the nonpermanant world and falsely trying to enjoy it, and such studies make him as foolish as an ass. 4) When they are stretched out over a long period of time, one loses all energy and is sapped of all power to enjoy. By the time old age comes, nothing in the world is tasteful for such an ass. 5) Now at the end of life I realize that all my academic study is ignorance. Realization of this fact is burning like a piercing dart. 6) Śrīla Bhaktivinoda Ṭhākura says: "Without Your lotus feet there is no value in the world. Reflecting upon my material studies, I take to Your lotus feet and superexcellence."

ŚRĪLA
NAROTTAMA DĀSA
ṬHĀKURA

EI-BĀRA KARUṆĀ

by Narottama dāsa Ṭhākura

1) ei-bāro koruṇā koro vaiṣṇava-gosāi
patita-pāvana tomā vine keho nāi

2) yāhāra nikaṭe gele pāpo dūre yāy
emona doyāla prabhu kebā kothā pāy

3) gaṅgāra paraśa hoile paścāte pāvan
darśane pavitra koro–ei tomāra guṇ

4) hari-sthāne aparādhe tāre harinām
tomā-sthāne aparādhe nāhi paritrāṇ

5) tomāra hṛdoye sadā govinda-viśrām
govinda kohena–'mora vaiṣṇava parāṇ'

6) prati janme kori āśā caraṇera dhūli
narottame koro doyā āpnāra boli'

1) O Vaiṣṇava Gosvāmī, please be merciful to me this one time. You are the savior of the fallen; without you there is no one. 2) Just by being in your presence, sins go far away. Where can anyone find such kindness? 3) Merely by the touch of the waters of the sacred Ganges one becomes liberated, even if he is the lowest of mankind; but just by seeing you, the same effect is achieved. Such is your quality. 4) If one commits an offense at the feet of Lord Hari, he can be forgiven if he chants the holy name. But if one offends you, there is no salvation for him. 5) In your heart Lord Govinda is always resting. Śrī Govinda Himself says, "I am the living force of My devotees." 6) I hope that in every birth I will obtain the dust of your lotus feet. Śrī Narottama prays, "Please, O Vaiṣṇava Gosvāmī, be kind unto me."

HARI HARI! VIPHALE

by Narottama dāsa Ṭhākura

hari hari! viphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu

golokero prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmilo kene tāya
soṁsāra-biṣānale, dibāniśi hiyā jvale,
juḍāite nā kainu upāya

vrajendra-nandana yei, śacī-suta hoilo sei,
balarāma hoilo nitāi
dīna-hīna yata chilo, hari-nāme uddhārilo,
tā'ra sākṣī jagāi-mādhāi

hā hā prabhu nanda-suta,vṛṣabhānu-sutā-yuta,
karuṇā koroha ei-bāro
narottama-dāsa koy, nā ṭheliho rāṅgā-pāy,
tomā vine ke āche āmāra

O Lord Hari, my life I've simply spoiled.
Although I've taken this rare human birth,
lika a miser, I've not served my Lord.
I've no love for You, Rādhā and Kṛṣṇa,
and so quite purposefully I've drunk poison.

From Goloka Vṛndāvana comes the chant of Hare Kṛṣṇa—
such spiritual sounds vibrate only from the planets of God.
How unlucky that I've no taste for nectar such as this,
no love for transcendental bliss.

All matter is on blazing fire, and it is always burning my heart.
Though ablaze, I've no desire to escape.
Though my mind and body burn,
I remain bound, trying to enjoy this holocaust.

Lord Caitanya, son of Mother Śacī,
formerly son of Nanda Mahārāja,
has now appeared with Lord Nityānanda, formerly Balarāma.
They come chanting the holy names—Hari, Rāma, Kṛṣṇa.

Chanting Kṛṣṇa's names,They extricate all kinds of fallen,
sinful entities from the blaze of this dark age of iron.
Even two drunkards, Jagāi and Mādhāi,
are delivered, purified by Their songs.

My Lord Kṛṣṇa, son of Nanda Mahārāja,
now You are before me with Rādhārāṇī,
daughter of King Vṛṣabhānu. O Lord!
Please cast your glance of mercy upon me.
I Narottama dāsa, now plead to You, Lord.

Now I surrender to You fully.
Please don't kick Narottama dāsa away,
for he has no shelter but Your lotus feet.
Glance mercifully, O Lord, glance mercifully on
Narottama dāsa, who is pleading at Your feet.

HARI HE DAYĀLA

by Narottama dāsa Ṭhākura

1) hari he dayālo mora jaya rādhā-nātha
bāro bāro ei-bāro laho nija-sātha

2) bahu yoni bhrami' nātha! loinu śaraṇa
nija-guṇe kṛpā koro' adhama-tāraṇa

3) jagata-kāraṇa tumi jagata-jīvana
tomā chāḍā kāra nahi he rādhā-ramaṇa

4) bhuvana-maṅgala tumi bhuvanera pati
tumi upekhile nātha ki hoibe gati

5) bhāviyā dekhinu ei jagata-mājhāre
tomā vinā keho nāhi e dāse uddhāre

1) O Śrī Hari! O Lord of Rādhā! Be kind unto me again and again. Please, this time, take me to Your lotus feet. 2) Through many wombs have I traveled before surrendering to You. Please pick me up—I, who am unqualified. 3) You are the cause and divine force of the universe, and there is no other controller than You. O Supreme Lord, O bliss of Rādhā, 4) You are the only source of good fortune in this world, and You are its master. Please instruct me as to my true goal and resting place. 5) I have seen and considered this whole world, and without You, Kṛṣṇa, there is nothing that can save me.

LĀLASĀMAYĪ

by Narottama dāsa Ṭhākura

'gaurāṅga' bolite ha'be pulaka śarīra
'hari hari' bolite nayane ba'be nīra

āra kabe nitāi-cāṅdera karuṇā hoibe
saṁsāra-vāsanā mora kabe tuccha ha'be

viṣaya chāḍiyā kabe śuddha ha'be mana
kabe hāma herabo śrī-vṛndāvana

rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se yugala-pīriti

rūpa-raghunātha-pade rahu mora āśa
prārthanā koroye sadā narottamo dāsa

PURPORT

by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

This song was sung by Narottama dāsa Ṭhākura, a great devotee and *ācārya* in the Gauḍīya Vaiṣṇava-sampradāya, the disciplic succession coming down from Lord Caitanya. Narottama dāsa Ṭhākura has written many songs which are recognized as authority by all Vaiṣṇavas. He has sung these songs in simple Bengali language, but the purport—the deep meaning of his songs—is very significant.

In this song he says, *'gaurāṅga' bolite ha'be pulaka śarīra.* One has attained the perfection of chanting when as soon as he chants the name of Lord Gauraṅga, who initiated this *saṅkīrtana* movement, at once there is shivering in his body. This is not to be imitated, but Narottama dāsa Ṭhākura is asking, "When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gauraṅga's name?" After the shivering: *'hari hari' bolite nayane ba'be nīra*: "while chanting Hare Kṛṣṇa, there will be tears in the eyes."

Then he says, *āra kabe nitāi-cāṅdera karuṇā hoibe.* We are all asking about the mercy of Lord Nityānanda. Nityānanda is supposed to be the original spiritual master, so we have to approach Gauraṅga, Lord Caitanya, through the mercy of Lord Nityānanda. What is the symptom of a person who has achieved the causeless mercy of Lord Nityānanda? Narottama dāsa Thākura says that the symptom of one who has actually received the causeless mercy of Lord Nityānanda is that he has no more material desire. *Āra kabe nitāi-cāṅdera karuṇā hoibe soṁsāra-vāsanā mora kabe tuccha ha'be. Soṁsāra-vāsanā* means desire for material enjoyment, and Narottama dāsa wonders when it will become very insignificant. Of course, as long as we have bodies we have to accept so many material things, but not in the spirit of enjoyment, but only to keep body and soul together.

Narottama dāsa says further, *rūpa-raghunātha-pade hoibe ākuti*: "When shall I be very much eager to study the books left by the six Gosvāmīs?" *Ākuti* means eagerness. Because Rūpa Gosvāmī is the father of devotional service, he has written a book called *Bhakti-rasāmṛta-sindhu* in which there are nice directions on devotional service. These topics are also dealt with in *Caitanya-caritāmṛta* and other books, and we have given the summary of those directions in our book, *Teachings of Lord Caitanya.* One has to learn of the conjugal loving affairs of Rādhā-Kṛṣṇa through the teachings of these six Gosvāmīs. Narottama dāsa Ṭhākura directs us not to try to understand the conjugal love of Rādhā-Kṛṣṇa by our own endeavor. We should try to understand this *yugala-pīriti*, conjugal love, under the direction of the Gosvāmīs.

As long as the mind is too much absorbed in the materialistic thought, one cannot enter into the kingdom of Vṛndāvana. But Narottama dāsa Ṭhākura says, *viṣaya chāḍiyā kabe śuddha habe mana kabe hāma herabo śrī-vṛndāvana:* "When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vṛndāvana and the conjugal love of Rādhā and Kṛṣṇa, and then my spiritual life will be successful."

(hari) haraye namaḥ, kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ

gopāla govinda rām śrī-madhusūdan
giri-dhārī gopī-nātha madana-mohan

śrī-caitanya nityānanda śrī-advaita sītā
hari, guru, vaiṣṇava, bhāgavata, gītā

śrī-rūpa, śrī-sanātana, bhaṭṭa-raghunāth
śrī-jīva gopāla-bhaṭṭa, dāsa-raghunāth

ei chay gosāi kori caraṇa-vandan
yāhā hoite vighnanāś abhīṣṭa-pūraṇ

ei chay gosāi yār, mui tāro dās
tāṅ' sabāra pada-reṇu mora pañca-grās

tāṅdera caraṇa sevi bhakta-sane vās
janame janame hoy, ei abhilāṣ

ei chay gosāi yabe braje koilā vās
rādhā-kṛṣṇa-nitya-līlā korilā prokāś

ānande bolo hari, bhaja vṛndāvan
śrī-guru-vaiṣṇava-pade majāiyā man

śrī-guru-vaiṣṇava-pād-padma kori āś
nāma-saṅkīrtana kohe narottama-dās

PURPORT
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

This song of Śrīla Narottama dāsa Ṭhākura is very famous among devotees in Bengal and Orissa. When Lord Caitanya returned from Gayā, where He was initiated by Śrī Īśvara Purī, He was completely transformed into a God-intoxicated personality whom His students of grammar had never known before. Instead of teaching ordinary grammar studies, Lord Caitanya explained every sentence in such a way that every Sanskrit word and every letter was understood to indicate Kṛṣṇa, the Supreme Personality of Godhead. This form of grammar was later on developed by Śrīla Jīva Gosvāmī in a book called *Hari-nāmāmṛta-vyākaraṇa, The Grammar of the Nectar and Name of Śrī Hari.* But Lord Caitanya's students thought that their teacher had become mad, and they rubbed His head with Viṣṇu oil, an oil that cools the brain. Finally they asked Him, "You say that everything means Kṛṣṇa and we should ultimately always be chanting the names of Kṛṣṇa. Just how should we do this?" Then Lord Caitanya began to sing the names of Kṛṣṇa and clap His hands, and He began His *nāma-saṅkīrtana* movement. The names He sang are the first two lines of this song, and Narottama dāsa Ṭhākura and others have placed these names in the beginning of their writings to immortalize these events in the memory of everyone.

Narottama dāsa Ṭhākura chants the names of Lord Caitanya, Nityānanda, Śrī Advaita and Sītā (Lord Advaita's consort). Since Lord Hari, the spiritual master and the *Śrīmad Bhagavad-gītā* are all on the transcendental platform, they are given the same respect. Then Śrīla Narottama dāsa chants the names of the six Gosvāmīs. "I offer my obeisances at their feet," he sings, "which destroy sufferings accumulated over many long years. I am the servant of these six Gosvāmīs, and the dust of their lotus feet is my five kinds of foodstuffs. To serve their lotus feet and keep the association of devotees is my only business, birth after birth." When the six Gosvāmīs were staying at Vṛndāvana, they revealed the eternal transcendental pastimes of Śrī Śrī Rādhā-Kṛṣṇa. Before Lord Caitanya the exact location of the places of Lord Kṛṣṇa's pastimes were not known, and therefore Lord Caitanya instructed the Gosvāmīs to uncover the holy places and construct temples. The temple of Śrī Rādhā-Dāmodara is situated near the location of the *rāsa* dance, and Śrīla Rūpa Gosvāmī and the other Gosvāmīs used to gather there and discuss the topics of their literatures, which scientifically explained the super-excellent pastimes of Śrī Śrī Rādhā-Kṛṣṇa. By revelation of the places of Rādhā-Kṛṣṇa's pastimes, by excavation and by authoritative books, they revealed the pastimes of Śrī Śrī Rādhā-Kṛṣṇa. Narottama dāsa Ṭhākura says, "In great ecstasy shout the name of Hari and serve the real transcendental master and devotees." He concludes by saying, "With all hopes in the lotus feet of my *guru* and the holy Vaiṣṇavas, Narottama dāsa sings the *saṅkīrtana* of Lord Hari– Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare."

SAKHĪVṚNDE VIJÑAPTI

by Narottama dāsa Ṭhākura

1) rādhā-kṛṣṇa prāṇa mora, yugala-kiśora
jīvane maraṇe gati, āra nāhi mora

2) kālindīra kule keli,-kadambera vana
ratana vedīra uparo, bosābo dujana

3) śyāma-gaurī aṅge dibo, candanera gandha
cāmara ḍhulābo kabe, heribo mukha-candra

4) gānthiyā mālatīra mālā, dibo doṅhāra gale
adhare tuliyā dibo, karpūra tāmbūle

5) lalitā-viśākhā-ādi, yata sakhīvṛnda
ājñāya karibo sevā, caraṇāravinda

6) śrī-kṛṣṇa-caitanya-prabhura, dāsera anudāsa
sevā abhilāṣa kore, narottama-dāsa

1) O Rādhā-Kṛṣṇa, Rādhā-Kṛṣṇa! Rādhā-Kṛṣṇa, my living force! O youthful couple, in life or death I have nothing more than You. 2) On the banks of the Yamunā in a grove of flowering *kadamba* trees, I will prepare a golden throne and seat You there. 3) I will anoint Your dark and fair forms with sandal-wood pulp scented with *aguru.* I will fan You with a peacock tail fan and see Your two moonlike faces. 4) I will string garlands of *mālatī* flowers and place them around Your Lordships' necks, and for Your lotus lips I will offer betel leaves scented with camphor. 5) By the side of Lalitā and Viśākhā I will stand, ready to fulfill any order of service at their lotus feet. 6) Narottama dāsa, the servant of the servant of the servant of Lord Caitanya, says: "Allow me to engage in these pastimes of devotional service."

SAPĀRṢADA–GAURA-VIRAHA–VILĀPA

by Narottama dāsa Ṭhākura

1) ye ānilo prema-dhana karuṇā pracur
heno prabhu kothā gelā ācārya ṭhākur

2) kāhā mora svarūpa-rūpa, kāhā sonātan
kāhā dāsa-raghunātha patita-pāvan

3) kāhā mora bhaṭṭa-yuga, kāhā kavirāj
eka-kāle kothā gelā gaurā naṭa-rāj

4) pāṣāṇe kuṭibo māthā, anale paśibo
gaurāṅga guṇera nidhi kothā gele pābo

5) se saba saṅgīra saṅge ye koilo vilās
se saṅga nā pāiyā kānde narottamo dās

1) That personality who delivered the treasure of *prema-bhakti,* who was so intense with compassion–where is such a personality to be found as Śrī Ācārya Ṭhākura (Śrīnivāsa Ācārya)? 2) Where are the saviors of the fallen souls? Where is my Svarūpa Dāmodara, and where are Rūpa Gosvāmī and Sanātana Gosvāmī? Where is Raghunātha dāsa to be found? 3) Where are my Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa Gosvāmīs? Where am I to find Śrī Kṛṣṇadāsa Kavirāja now? All at once they have gone to join Lord Gaurāṅga, the great dancer. 4) To reach such a perfect personality as Lord Caitanya, I can only break my head against the stone in the anguish of separation. 5) They have all gone off together in their own *līlā* (pastimes). Narottama dāsa Ṭhākura says: "Unable to obtain their association, I must simply weep."

SĀVARAṆA-GAURA-MAHIMĀ

by Narottama dāsa Ṭhākura

gaurāṅgera duṭi pada, yāra dhana-sampada,
se jāne bhakati-rasa-sāra
gaurāṅgera madhura-līlā, yāra karṇe praveśilā,
hṛdoy nirmala bhelo tāra

ye gaurāṅgera nāma loya, tāra hoy premodoya,
tāre muñi yāi balihāri
gaurāṅga-guṇete jhure, nitya-līlā tāre sphure,
se jana bhakati-adhikārī

gaurāṅgera saṅgi-gaṇe, nitya siddha kori māne,
se yāya vrajendra-suta-pāśa
śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi,
tāra hoy vrajabhūme vāsa

gaura-prema-rasārṇave, se taraṅge yebā ḍube
se rādhā-mādhava-antaraṅga
gṛhe vā vanete thāke, 'hā gaurāṅga' bole ḍāke,
narottamo māge tāra saṅga

PURPORT
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

This is a song by Narottama dāsa Ṭhākura in praise of the glories of Lord Caitanya. *Gaurāṅga* refers to Lord Caitanya, who has a fair complexion. One who has a fair complexion is called *gaura,* and since Lord Caitanya was very fair, just like molten gold, He was also named Gaurasundara. Narottama dāsa Ṭhākura says, *gaurāṅgera duṭi pada, yāra dhana-sampada, se jāne bhakati-rasa-sāra.* Anyone who has accepted the two lotus feet of Lord Caitanya can understand the true essence of devotional service. Devotional service is very difficult. It cannot be understood by any ordinary man. As it is stated in the *Bhagavad-gītā,* out of many thousands of persons who are trying to achieve the perfection of human life, only some actually become perfect and realize the self. And out of many thousands of such self-realized persons, only one can understand Kṛṣṇa. Without understanding Kṛṣṇa, how can one engage himself in the service of Kṛṣṇa? Therefore, the devotional service of Kṛṣṇa is not an ordinary thing. But, fortunately, if one follows in the footsteps of Lord Caitanya *(gaurāṅgera duṭi pada)* by following the path shown by Lord Caitanya—the process of simply chanting Hare Kṛṣṇa—he can very easily understand what devotional service is. Therefore, Narottama dāsa Ṭhākura prays that one take shelter of Lord Caitanya and follow in His footsteps, for then one can understand the essence of devotional service.

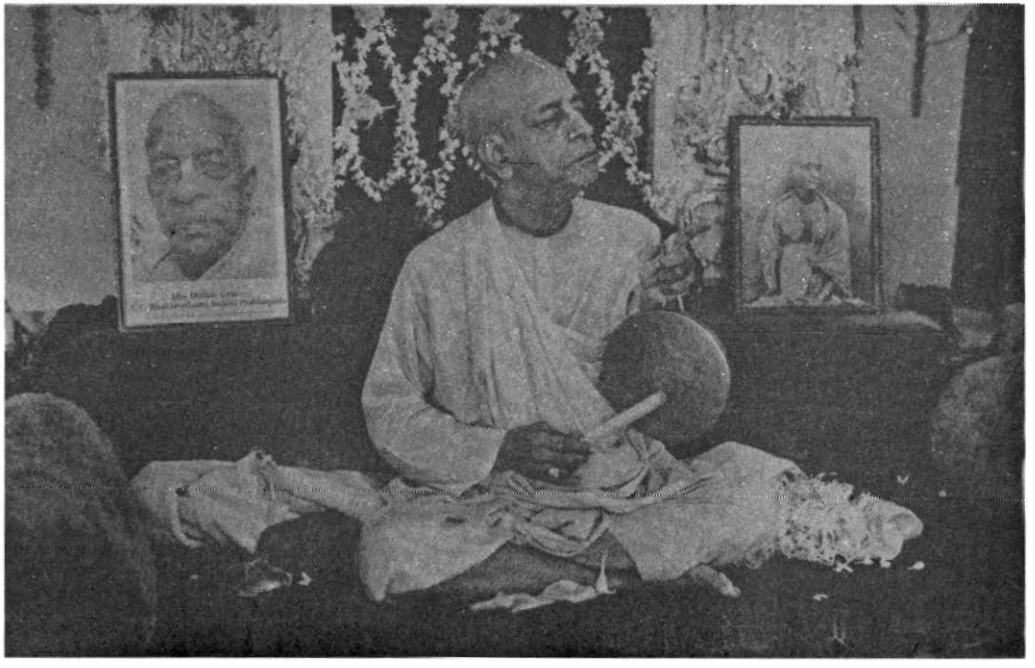
Lord Caitanya's pastimes are very pleasing because the basic principles of Lord Caitanya Mahāprabhu's movement are chanting, dancing and eating Kṛṣṇa *prasāda.* He made His headquarters in Jagannātha Purī and would dance, chant and then immediately call for *prasāda* to be distributed to the devotees. They were so pleased that every day hundreds of men would come

to chant and dance with Lord Caitanya. The temple proprietor, the King of Orissa, Mahārāja Pratāparudra, had an open order to the workers in the temple to supply as much *prasāda* to Lord Caitanya's devotees as they wanted. Therefore, His pastimes are very pleasant: chant, dance and take *prasāda.* If one is captivated by the pastimes of Lord Caitanya, simply by chanting and dancing and eating *prasāda* the dirty things in his heart will all become cleansed. The heart of anyone who takes to this movement of chanting, dancing and eating Kṛṣṇa *prasāda* will surely be cleansed of all dirty material contamination. Narottama dāsa Ṭhākura says very rightly, *gaurāṅgera madhura-līlā, yāra karṇe praveśilā, hṛdoy nirmala bhelo tāra:* If one wants to cleanse his heart, he must take to the movement of Lord Caitanya, Kṛṣṇa consciousness.

Lord Caitanya is so nice that one who simply takes the holy name of Gaurasundara, Śrī Kṛṣṇa Caitanya, will immediately develop love of God. Generally, devotees first chant *śrī kṛṣṇa-caitanya prabhu nityānanda,* for the preliminary process of cleansing the heart is to invoke the mercy of Lord Caitanya, Lord Nityānanda and Their associates. *Līlā* means "pastimes." Without associates there cannot be pastimes, so Caitanya Mahāprabhu is always accompanied by associates—Nityānanda, Advaita, Gadādhara, Śrīvāsa and many other devotees. *Tāra* means "his," *hoy* means "it is effected," and *premodoy* refers to development of love of God. Simply by chanting *śrī kṛṣṇa-caitanya prabhu nityānanda* one immediately develops love of God. To such a person Narottama dāsa Ṭhākura says, "Bravo!" to encourage him in chanting Lord Caitanya's name and dancing: just as we clap and say, "Bravo!" similarly, he says, *yāi balihāri:* "Very nice. Excellent!"

Then he says, *gaurāṅga-guṇete jhure, nitya-līlā tāre sphure:* if one appreciates the merciful pastimes of Lord Caitanya and feels ecstasy and sometimes cries, this process will immediately help him to understand the pastimes of Rādhā-Kṛṣṇa, which are called *nitya-līlā.* The loving affairs between Rādhā-Kṛṣṇa are not a temporary thing. Here in this material world we can see loving affairs between boys and girls, but that is temporary. That is simply for a few months, a few years, or maybe a little more. But then all that so-called love will go to hell. They are not permanent affairs. But if one really wants permanent love affairs, he must enter into the pastimes of Rādhā-Kṛṣṇa. Simply by appreciating Lord Caitanya's movement, one can immediately enter into or understand Rādhā-Kṛṣṇa's eternal pastimes. One who can understand the transcendental eternal pastimes of Rādhā-Kṛṣṇa reaches the highest perfectional stage of devotional service.

The next line is *gaurāṅgera saṅgi-gaṇe. Saṅgi-gaṇe* means "associates." Lord Caitanya is always associated: He is not alone. We never see a picture of Lord Caitanya alone. At least there must be Lord Nityānanda or Gadādhara Paṇḍita. Actually, wherever Lord Caitanya was present, many thousands of devotees would assemble. Such devotees, especially those who were His nearest intimate associates, were *nitya-siddha.* In the devotional line there are three kinds of perfect devotees. One is called *sādhana-siddha.* This refers to a



person who has very rigidly performed the regulative prescriptions and thereby reached the perfectional stage. Reaching the perfectional stage by executing the regulative principles is called *sādhana-siddha.* There is another devotee who is called *kṛpā-siddha.* He may not have executed the regulative principles very rigidly, but by his service mood he is specifically benedicted by the spiritual master or Kṛṣṇa. He is immediately promoted to the perfectional stage. This is called *kṛpā-siddha. Nitya-siddha* is one who was never contaminated by the material nature. The *sādhana-siddhas* and the *kṛpā-siddhas* were supposed to have once been in the contamination of material nature, but *nitya-siddhas* never came into contact with the material nature. All the associates of Caitanya Mahāprabhu are *nitya-siddhas,* or eternally perfect. Nityānanda Prabhu is Balarāma, the immediate expansion of Kṛṣṇa. Advaita Prabhu is Mahā-Viṣṇu. He is also *viṣṇu-tattva.* Gadādhara Prabhu is an expansion of Rādhārāṇī, and Śrīvāsa is an incarnation of Nārada. They are *nitya-siddha,* or eternally perfect. They were never imperfect. They were never in contact with material contamination. We should understand that as Lord Caitanya Mahāprabhu, Kṛṣṇa Himself, is transcendental, similarly, His personal associates are also *nitya-siddha,* or eternally transcendental. *Se yāya vrajendra-suta-pāśa. Vrajendra-suta* means Kṛṣṇa. Simply by accepting that the associates of Lord Caitanya are eternally free, one can immediately be promoted to the transcendental abode of Lord Kṛṣṇa.

Śrī-gauḍa-maṇḍala-bhūmi. Gauḍa means West Bengal. Lord Caitanya appeared in West Bengal, Navadvīpa, and He especially flooded that part of the country with the *saṅkīrtana* movement. That part of the country has special significance, for it is non-different from Vṛndāvana. It is as good as Vṛndāvana. Living in Vṛndāvana and living in Navadvīpa are the same. Narottama dāsa Ṭhākura says, *śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi. Cintāmaṇi* means the transcendental abode. *Tāra hoy vrajabhūme vāsa.* If one simply understands that this land of Navadvīpa is not different from Vṛndāvana, then he actually lives in Vṛndāvana. One should not think that he is living in Bengal or any material country; the places where Lord Caitanya had His pastimes are as good as Vṛndāvana.

Lord Caitanya's distribution of this love of God is compared with an ocean *(rasa-arṇava).* What kind of ocean? Not this salty ocean that one cannot taste. The water of this ocean is so nice that if one drinks even one drop, he will like it more and more. It is not ordinary ocean water, of which one cannot taste even a drop. Therefore it is called *rasārṇava.* In that ocean there are different waves; an ocean does not stand still, for it is not impersonal or void. And as the ocean is always dancing with waves, similarly the ocean of transcendental love of Kṛṣṇa as introduced by Lord Caitanya has constant waves, constant sound. One has to dive deep into that ocean. If one knows the secret and says, "Let me dive deep into the ocean of the transcendental loving movement introduced by Lord Caitanya," he immediately becomes one of the confidential devotees of Rādhā and Kṛṣṇa.

Therefore Narottama dāsa Ṭhākura concludes this song by saying, *gṛhe vā vanete thāke, 'hā gaurāṅga' bole ḍāke.* It is not necessary that one become a mendicant or give up his family life and society. One can remain wherever he finds it suitable, whether as a householder, as a *brahmacārī,* as a *vānaprastha* or as a *sannyāsī. Vānaprasthas* and *sannyāsīs* are supposed to live outside of the city. *Vanete* means forest. Formerly, those who were in spiritual consciousness used to live in the forest to become free of the turmoil of city life. But that is not possible now. In this age, no one can go into the forest. That requires practice, and no one is practiced to that line. Therefore generally one is recommended to live with his friends, wife and children; that doesn't matter. But he must take to the process of Kṛṣṇa consciousness as introduced by Lord Caitanya. It is not difficult. The real thing is that one has to accept the movement of Lord Caitanya: chanting, dancing and eating *Kṛṣṇa-prasāda.* Even if one is in family life, there is no difficulty. He can just sit down, chant Hare Kṛṣṇa, dance nicely, and then take *Kṛṣṇa-prasāda.* Everyone can do this. Those who have renounced this world, *sannyāsīs,* also can do it; there is no difficulty. Therefore Narottama dāsa Ṭhākura says that it doesn't matter whether one is a *brahmacārī, gṛhastha* or *sannyāsī.* He says, "If you have taken to these principles of life, I desire your company because you are a devotee of Lord Caitanya." In this way, Narottama dāsa Ṭhākura finishes the song.

ŚRĪ-GURU-CARAṆA-PADMA

by Narottama dāsa Ṭhākura

1) śrī-guru-caraṇa-padma, kevala bhakati-sadma,
bando mui sāvadhāna mate
yāhāra prasāde bhāi, e bhava toriyā yāi,
kṛṣṇa-prāpti hoy yāhā hoite

The lotus feet of our spiritual master are the only way by which we can attain pure devotional service. I bow to his lotus feet with great awe and reverence. By his grace one can cross the ocean of material suffering and obtain the mercy of Kṛṣṇa.

2) guru-mukha-padma-vākya, cittete koriyā aikya
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei sei uttama-gati,
ye prasāde pūre sarva āśā

My only wish is to have my consciousness purified by the words emanating from his lotus mouth. Attachment to his lotus feet is the perfection that fulfills all desires.

3) *cakhudāna dilo yei, janme janme prabhu sei,*
dibya-jñān hṛde prokāśito
prema-bhakti yāhā hoite, avidyā vināśa yāte,
vede gāy yāhāra carito

He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth. From him ecstatic *prema* emanates; by him ignorance is destroyed. The Vedic scriptures sing of his character.

4) śrī-guru karuṇā-sindhu, adhama janāra bandhu,
lokanāth lokera jīvana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe yaśa ghuṣuk tribhuvana

Our spiritual master is the ocean of mercy, the friend of the poor, and the lord and master of the devotees. O master! Be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds.

ŚRĪ-KṚṢṆA-CAITANYA-PRABHU

by Narottama dāsa Ṭhākura

śrī-kṛṣṇa-caitanya-prabhu dayā koro more
tomā vinā ke dayālu jagat saṁsāre

patita-pāvana-hetu tava avatāra
mo-samo patita prabhu nā pāibe āra

hā hā prabhu nityānanda premānanda-sukhī
kṛpābalokana koro āmi baḍo dukhī

dayā koro sītā-pati advaita gosāi
tava kṛpābole pāi caitanya-nitāi

hā hā svarūpa, sanātana, rūpa, raghunāth
bhaṭṭa-yuga, śrī-jīva, hā prabhu lokanāth

dayā koro śrī-ācārya prabhu śrīnivās
rāmacandra-saṅga māge narottamo dās

PURPORT
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

This is a song composed by Narottama dāsa Ṭhākura. He prays to Lord Caitanya, "My dear Lord, please be merciful to me, because who can be more merciful than Your Lordship within these three worlds?" Actually, this is a fact. Not only Narottama dāsa Ṭhākura but Rūpa Gosvāmī also prayed to Lord Caitanya in this way. At the time of the first meeting of Lord Caitanya and Rūpa Gosvāmī at Prayāg (Allahabad), Śrīla Rūpa Gosvāmī said, "My dear Lord, You are the most munificent of all incarnations because You are distributing love of Kṛṣṇa, Kṛṣṇa consciousness." When Kṛṣṇa was personally present He simply asked us to surrender, but He did not distribute Himself so easily. He made conditions– "First of all you surrender." But this incarnation, Lord Caitanya, although Kṛṣṇa Himself, makes no such condition. He simply distributes: "Take love of Kṛṣṇa." Therefore Lord Caitanya is approved as the most munificent incarnation. Narottama dāsa Ṭhākura says, "Please be merciful to me. You are so magnanimous because You have seen the fallen souls of this age, and You are very much compassionate to them, but You should know also that I am the most fallen. No one is more greatly fallen than me." *Patita-pāvana-hetu tava avatāra:* "Your incarnation is just to reclaim the conditioned, fallen souls, but I assure You that You will not find a greater fallen soul than me. Therefore, my claim is first."

Then he prays to Lord Nityānanda. He says, *hā hā prabhu nityānanda premānanda-sukhī.* "My dear Lord Nityānanda, You are always joyful in spiritual bliss. Since You always appear very happy, I have come to You because I am most unhappy. If You kindly put Your glance over me, I may also become

happy." Then he prays to Advaita Prabhu. *Dayā koro sītā-pati advaita gosāi.* Advaita Prabhu's wife's name was Sītā. Therefore he is sometimes addressed as *sītā-pati* Thus Narottama dāsa Ṭhākura prays, "My dear Advaita Prabhu, husband of Sītā, you are so kind. Please be kind to me. If you are kind to me, naturally Lord Caitanya and Nityānanda will also be kind to me." Actually, Advaita Prabhu invited Lord Caitanya to come down. When Advaita Prabhu saw that the fallen souls were all engaged simply in sense gratificatory processes, not understanding Kṛṣṇa consciousness, he felt very much compassionate toward the fallen souls, and he also felt himself incapable of claiming them all. He therefore prayed to Lord Kṛṣṇa, "Please come Yourself. Without Your personal presence, it is not possible to deliver these fallen souls." Thus by his invitation Lord Caitanya appeared. Naturally, Narottama dāsa Ṭhākura prays to Advaita Prabhu, "If you will be kind to me, naturally Lord Caitanya and Nityānanda also will be kind to me."

Then he prays to the Gosvāmīs. *Hā hā svarūpa, sanātana, rūpa, raghunātha. Svarūpa* refers to Svarūpa Dāmodara, the personal secretary of Lord Caitanya. He was always with Caitanya Mahāprabhu, and he immediately arranged for whatever He wanted. Two personal attendants, Svarūpa Dāmodara and Govinda, were always constantly with Lord Caitanya. Therefore Narottama dāsa Ṭhākura also prays to Svarūpa Dāmodara and then to the six Gosvāmīs, the next disciples of Lord Caitanya–Śrī Rūpa, Śrī Sanātana, Śrī Bhaṭṭa Raghunātha, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī and Raghunātha dāsa Gosvāmī. These six Gosvāmīs were directly instructed by Lord Caitanya to spread this movement of Kṛṣṇa consciousness. Narottama dāsa Ṭhākura also prays for their mercy.

After the six Gosvāmīs, the next *ācārya* was Śrīnivāsa Ācārya. Actually, Narottama dāsa Thākura was in the disciplic succession after Śrīnivāsa Ācārya and was almost his contemporary, and his personal friend was Rāmacandra Cakravartī. Therefore he prays, "I always desire the company of Rāmacandra." He desires a devotee's company. The whole process is that we should always pray for the mercy of the superior *ācāryas* and keep company with pure devotees. Then it will be easier for us to advance in Kṛṣṇa consciousness and receive the mercy of Lord Caitanya and Lord Kṛṣṇa. This is the sum and substance of this song sung by Narottama dāsa Ṭhākura.

ŚRĪ-NITYĀNANDA-NIṢṬHĀ
by Narottama dāsa Ṭhākura

nitāi-pada-kamala, koṭi candra-suśītala,
ye chāyāya jagat juḍāya
hena nitāi vine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kori dharo nitāi pāy

se sambandha nāhi yāra, bṛthā janma gela tāra,
sei paśu baḍo durācāra
nitāi nā bolilo mukhe, majilo soṁsāra-sukhe,
vidyā-kule ki koribe tāra

ahaṅkāre matta hoiñā, nitāi-pada pāsariyā,
asatyere satya kori māni
nitāira karuṇā habe, braje rādhā-kṛṣṇa pābe,
dharo nitāi-caraṇa du'khāni

nitāi-caraṇa satya, tāhāra sevaka nitya,
nitāi-pada sadā koro āśa
narottamo baḍo dukhī, nitāi more koro sukhī,
rākha rāṅgā-caraṇera pāśa

PURPORT
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

This is a very nice song sung by Narottama dāsa Ṭhākura. He advises that *nitāi-pada,* the lotus feet of Lord Nityānanda (*kamala* means lotus, and *pada* means feet), are a shelter where one will get the soothing moonlight not only of one but of millions of moons. We can just imagine the aggregate total value of the soothing shine of millions of moons. In this material world (*jagat*), which is progressing toward hell, there is always a blazing fire, and everyone is struggling hard without finding peace; therefore, if the world wants to have real peace, it should take shelter under the lotus feet of Lord Nityānanda, which are cooling like the shining of a million moons. *Juḍāya* means relief. If one actually wants relief from the struggle of existence and actually wants to extinguish the blazing fire of material pangs, Narottama dāsa Ṭhākura advises, "Please take shelter of Lord Nityānanda."

What will be the result of accepting the shelter of the lotus feet of Lord Nityānanda? He says, *hena nitāi vine bhāi:* unless one takes shelter under the shade of the lotus feet of Lord Nityānanda, *rādhā-kṛṣṇa pāite nāi*—it will be very difficult for him to approach Rādhā-Kṛṣṇa. The aim of this Kṛṣṇa consciousness movement is to enable us to approach Rādhā-Kṛṣṇa and associate with the Supreme Lord in His sublime pleasure dance. Narottama dāsa Ṭhākura advises that if one actually wants to enter into the dancing party of Rādhā-Kṛṣṇa, he must accept the shelter of the lotus feet of Lord Nityānanda.

Then he says, *se sambandha nāhi. Sambandha* means "connection" or "contact." Anyone who has not contacted a relationship with Nityānanda is under-

stood to have spoiled his human birth. In another song also Narottama dāsa says, *hari hari viphale janama goṅāinu:* anyone who does not approach Rādhā-Kṛṣṇa through a relationship with Nityānanda has uselessly spoiled his life. *Bṛthā* means "useless." *Janma* means "life." *Tāra* means "his," and *sambandha* means "relationship." Anyone who does not make a relationship with Nityānanda is simply spoiling the boon of his human form of life. Why is he spoiling it? *Sei paśu baḍo durācāra. Sei* means "that," *paśu* means "animal," and *durācāra* means "misbehaved" or "the most misbehaved." Without elevation to Kṛṣṇa consciousness through the mercy of Lord Caitanya and Nityānanda, life is simply spoiled for the animal propensities of sense gratification. Narottama dāsa says that ordinary animals can be tamed, but when a human being is animalistic, having only animal propensities, he is most horrible, for he cannot be tamed. Ordinary cats and dogs or even a tiger can be tamed, but when a human being goes out of his way and neglects to take to the human activity of Kṛṣṇa consciousness, his higher intelligence will simply be misused for animal propensities, and it is very difficult to tame him. The enactment of state laws cannot make a thief an honest man; because his heart is polluted, he cannot be tamed. Every man sees that a person who commits criminal offenses is punished by the government, and also in scriptural injunctions punishment in hell is mentioned. But despite hearing from scripture and seeing the action of the state laws, the demoniac cannot be tamed.

What are they doing? *Nitāi nā bolilo mukhe.* Since they do not know who Nityānanda is, they never say the names of Lord Nityānanda and Lord Caitanya. *Majilo soṁsāra-sukhe. Majilo* means "becomes absorbed."

They become absorbed in so-called material enjoyment. They don't care who Lord Caitanya and Nityānanda are, and therefore they go deep down into material existence. *Vidyā-kule ki koribe tāra:* if one has no connection with Nityānanda, and if he does not come to Kṛṣṇa consciousness, his *vidyā,* or his so-called academic education, and *kule,* birth in a high family or great nation, will not protect him. Regardless of whether one is born in a very big family or nation or has a very advanced academic education, at the time of death nature's law will act, his work will be finished, and he will get another body according to that work.

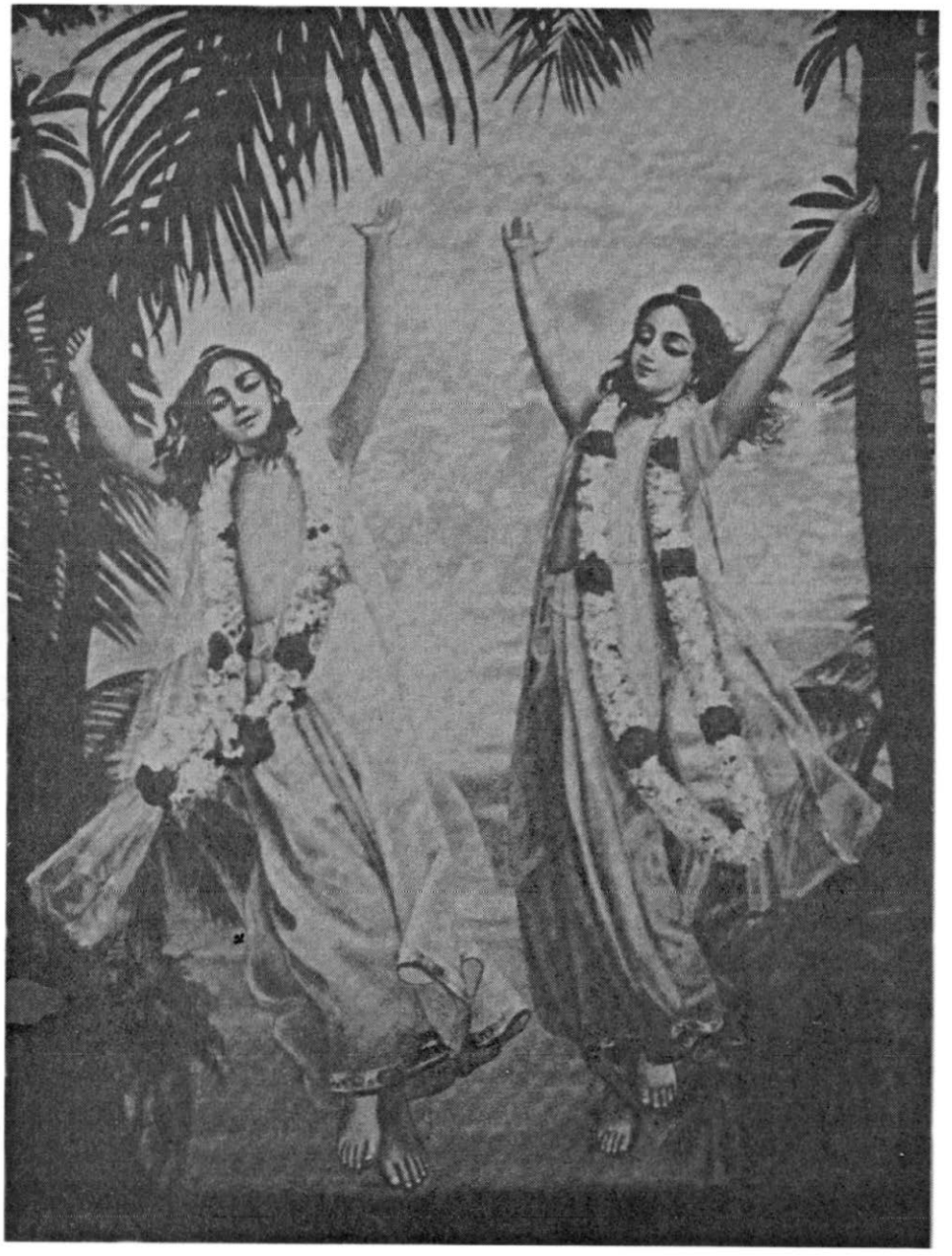
Why are these human animals acting in this way? *Ahaṅkāre matta hoiñā, nitāi-pada pāsariyā.* They have become maddened by a false concept of bodily life, and thus they have forgotten their eternal relationship with Nityānanda. *Asatyere satya kori māni:* such forgetful persons accept the illusory energy as factual. *Asatyere* refers to that which is not a fact, or, in other words, *māyā. Māyā* means that which has no existence but is a temporary illusion only. Persons who have no contact with Nityānanda accept this illusory body as factual.

Narottama dāsa Ṭhākura then says, *nitāira karuṇā habe, braje rādhā-kṛṣṇa pābe:* "If you actually want to approach the association of Rādhā-Kṛṣṇa, you must

achieve the mercy of Lord Nityānanda first. When He is merciful toward you, then you will be able to approach Rādhā-Kṛṣṇa." *Dharo nitāi-caraṇa du'khāni.* Narottama dāsa advises that one firmly catch the lotus feet of Lord Nityānanda.

Then again he says, *nitāi-caraṇa satya.* One should not misunderstand and think that as he has caught hold of *māyā,* similarly the lotus feet of Nityānanda may also be something like that *māyā* or illusion. Therefore Narottama dāsa confirms, *nitāi-caraṇa satya:* The lotus feet of Nityānanda are not illusion; they are a fact. *Tāhāra sevaka nitya:* and one who engages in the transcendental loving service of Nityānanda is also transcendental. If one engages in the transcendental loving service of Nityānanda in Kṛṣṇa consciousness, he immediately achieves his transcendental position on the spiritual platform, which is eternal and blissful. Therefore he advises, *nitāi-pada sadā koro āśa:* always try to catch the lotus feet of Lord Nityānanda.

Narottamo baḍo dukhī. Narottama dāsa Ṭhākura, the *ācārya,* is taking the position that he is very unhappy. Actually, he is representing ourselves. He says, "My dear Lord, I am very unhappy." *Nitāi more koro sukhī:* "Therefore I am praying to Lord Nityānanda to make me happy." *Rākha rāṅgā-caraṇera pāśa.* "Please keep me in a corner of Your lotus feet."



ŚRĪ-RŪPA-MAÑJARĪ-PADA

by Narottama dāsa Ṭhākura

1) śrī-rūpa-mañjarī-pada, sei mora sampada,
sei mor bhajana-pūjana
2) sei mora prāṇa-dhana, sei mor ābharaṇa,
sei mor jīvanera jīvana

3) sei mora rasa-nidhi, sei mora vāñchā-siddhi
sei mor vedera dharama
4) sei vrata, sei tapaḥ, sei mora mantra-japa,
sei mor dharama-karama

5) anukūla ha'be vidhi, se pade hoibe siddhi,
nirakhibo e-dui nayane
6) se-rūpa mādhurī-rāśi, prāṇa-kuvalaya śaśī,
praphullito habe niśi-dine

7) tuyā adarśana ahi, garale jārala dehī,
cirodin tāpita jīvana
8) hā hā prabhu koro doyā, deho more pada-chāyā,
narottama loilo śaraṇa

1) The lotus feet of Śrī Rūpa Mañjarī are my treasure, my devotional service, and my object of worship. 2) They They give my life meaning, and they are the life of my life. 3) They are the perfection of *rasa*, and they are perfection worthy of attainment. They are the very law of the Vedic scriptures for me. 4) They are the meaning of all my fasts and penances and my silent utterings of my *mantras*. They are the basis of religion and activities. 5) By the purifying process of favorable devotional service one will attain perfection and with these two eyes be able to see. 6) His transcendental form is shining like moonlight in my heart, and my heart therefore shines and reciprocates. In other words, the ordinary moon lights up the night, and its shine illuminates other objects; but the moon of the effulgence of the form of Śrī Rūpa Mañjarī shines into the heart and makes the heart also shine back to the spiritual sky. This moon shines not only in the nighttime, but day and night. 7) Your absence from my vision is like a dose of strong poison, and I will suffer till the end of my life. 8) Narottama dāsa Ṭhākura says: "Please give me your mercy and the shade of your lotus feet."

VṚNDĀVANA

by Narottama dāsa Ṭhākura

vṛndāvana ramyasthāna, divya cintāmaṇi-dhāma,
ratana-mandira manohara
āvṛta kālindī-nīre, rājahaṁsa keli kore,
tāhe śobhe kanaka-kamala

tāra madhye hema-pīṭha, aṣṭa-dale veṣṭita,
aṣṭa-dale pradhānā nāyikā
tāra madhye ratnāsane, bose āchen dui-jane,
śyāma-saṅge sundarī rādhikā

rūpa-lābaṇyarāśi, amiya paḍiche khasi,
hāsya-parihāsa-sambhāṣaṇe
narottama-dāsa koya, nitya-līlā sukha-moya
sadāi sphuruka more mane

Vṛndāvana is a transcendental beautiful place. It is in the spiritual sky, where everything is made of touchstone, which fulfills all desires. All the temples there are bedecked with costly jewels. In that far distant place is the River Yamunā, which is full of lotus flowers. In the midst of that throng of lotus flowers there is a golden boat, appearing like another big lotus flower, with eight petals, who are none but the eight chief *gopīs* who always surround Rādhā and Kṛṣṇa. In the surrounding petals there is a golden throne where the two transcendental lovers, namely Rādhā and Kṛṣṇa, are seated, but of all of them the governing Deity is Śrīmatī Rādhārāṇī. There is no comparison to Rādhārāṇī's beauty and the luster of Her transcendental body. The so-called beauty of the moon has fallen on the ground in the presence of Rādhārāṇī's beauty. In that assembly of Rādhā-Kṛṣṇa and Their principal associates there is a flood of laughing and joking as they address one another. Narottama dāsa says that the eternal pastimes of Rādhā-Kṛṣṇa from day to day are full of transcendental pleasure. Let us all remember them now and then and thus become happy even in this material world.

THE HOLY PLACES OF VṚNDĀVANA
by Kṛṣṇadāsa Kavirāja Gosvāmī

1) jaya rādhe jaya kṛṣṇa jaya vṛndāvana
śrī-govinda, gopīnātha, madana-mohana

2) śyāma-kuṇḍa, rādhā-kuṇḍa, giri-govardhan
kālindī yamunā jaya, jaya mahāvana

3) keśī-ghāṭa, vaṁśī-vaṭa, dvādaśa-kānana
yāhā saba līlā koilo śrī-nanda-nandana

4) śrī-nanda-yaśodā jaya, jaya gopa-gaṇa
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa

5) jaya vṛṣabhānu, jaya kīrtidā-sundarī
jaya paurṇamāsī, jaya ābhīra-nāgarī

6) jaya jaya gopīśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvijarāja

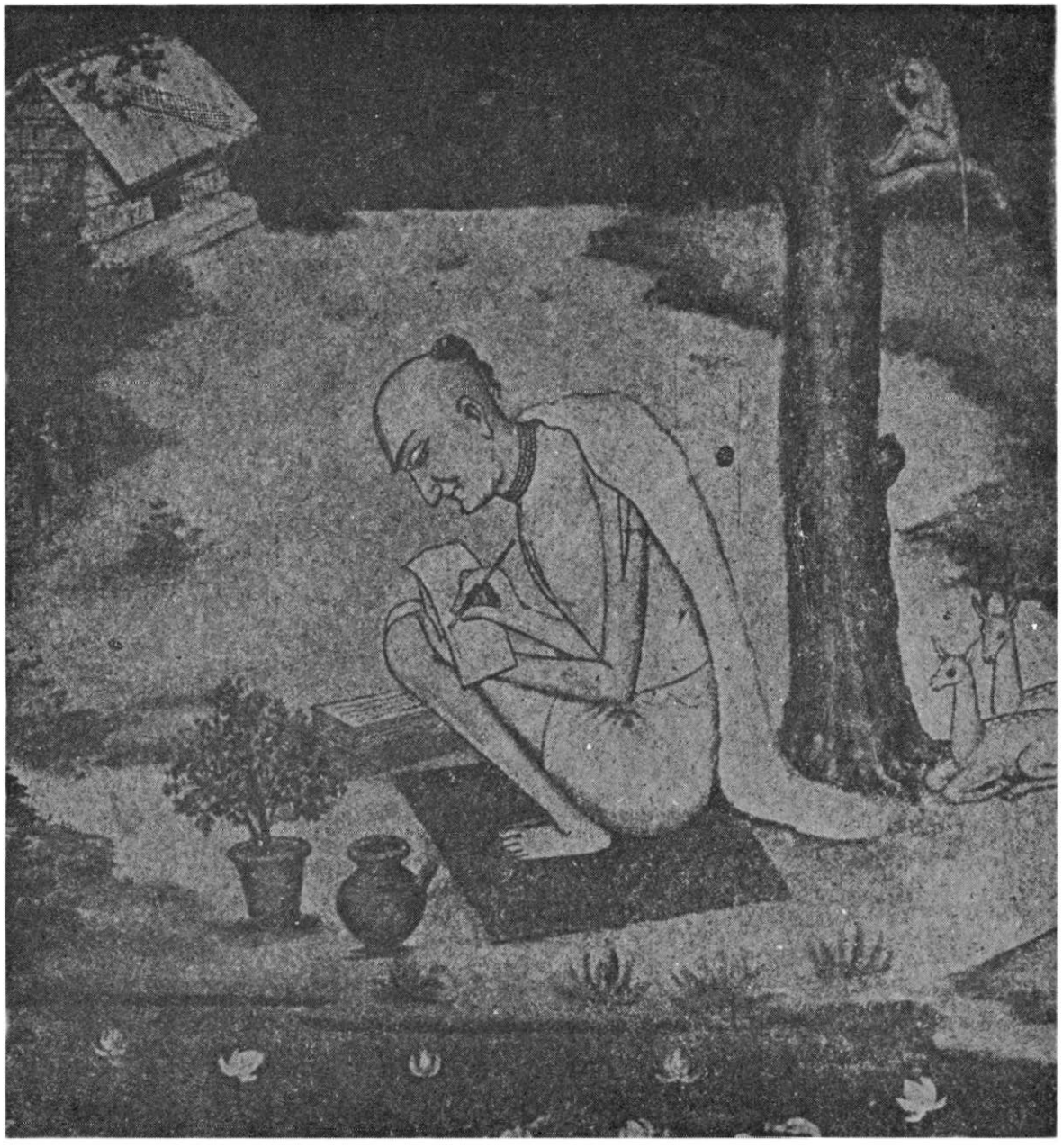
7) jaya rāma-ghāṭa, jaya rohiṇī-nandana
jaya jaya vṛndāvana-vāsī yata jana

8) jaya dvija-patnī jaya, nāgakanyā-gaṇa
bhaktite yāhārā pāilo govinda-caraṇa

9) śrī-rāsa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rāsa-līlā sarva-manorama

10) jaya jayojjvala-rasa sarva-rasa-sāra
parakīyā-bhāve yāhā, brajete procāra

11) śrī-jāhnavā-pāda-padma koriyā smaraṇa
dīna kṛṣṇadāsa kohe nāma-saṅkīrtana



1) All glories to Rādhā and Kṛṣṇa, and to the transcendental realm of Vṛndāvanal All glories to the three presiding Deities of Vṛndāvana—Govinda, Gopīnātha and Madana-mohana. 2) All glories to Syāma-kuṇḍa and Rādhā-kuṇḍa, which are beautiful garden pools belonging to Rādhā and Kṛṣṇa and are the places of the pinnacle of Their *līlās.* Glories to Govardhana Hill and to the Yamunā, or Kālindī, and to the great forest. 3)Glories to Keśī-ghāṭa, where Kṛṣṇa killed the horse demon, and to the *vaṁśī-vaṭa* tree, where Kṛṣṇa used to sit and call the *gopīs* with His flute. Glories to the twelve groves of Vṛndāvana. These places set the background for the son of Nanda Mahārāja to play His pastimes. 4) Glories to Kṛṣṇa's divine mother and father, Nanda-Yaśodā, and to the cowherd men. Glories to Kṛṣṇa's friends the cowherd boys headed by Śrīdāmā. All glories to the cows and calves of Vṛndāvana. 5) All glories to Rādhā's mother and father, Kīrtidā and Vṛṣabhānu, and to Her grandmother, who is the personality of Yogamāyā. 6)All glories to the Lord of the *gopīs* of Vṛndāvana and to Kṛṣṇa's *brāhmaṇa* friends Sudāmā and Madhumaṅgala. 7)Glories to Rāma-ghāṭa. Glories to the son of Rohiṇī (Balarāma), and glories to all the inhabitants of Vṛndāvana. 8) All glories to the Nāgapatnīs. All glories to the wives of the Vedic *brāhmaṇas* who left their husbands and surrendered at the lotus feet of Kṛṣṇa, Govinda, and were bestowed with pure *bhakti.* 9) Glories to the arena of the *rāsa* dance and Rādhā-Syāma. Glories to the *rāsa-līlā* which captures the minds of all. 10) All glories to the ever-shining mellow of *parakīyā-bhāva,* the supreme platform of the unalloyed "lawless love" of the *gopīs.* 11) With memory of the lotus feet of Lord Nityānanda's *śakti,* Śrī Jāhnavā-devī (Yogamāyā), Kṛṣṇadāsa, who describes himself here as very fallen and lowly, sings the names of the Lord.

JAYA RĀDHĀ-GOVINDA

jaya rādhā-govinda rādhā-govinda rādhe *
rūpa-gosvāmīr prāṇa-dhana he

jaya rādhā-madanamohana rādhā-madanamohana rādhe *
sanātaner prāṇa-dhana he

jaya rādhā-dāmodara rādhā-dāmodara rādhe *
jīva-gosvāmīr prāṇa-dhana he

jaya rādhā-ramaṇa rādhā-ramaṇa rādhe *
gopāla-bhaṭṭer prāṇa-dhana he

jaya rādhā-gokulānanda rādhā-gokulānanda rādhe *
lokanāther prāṇa-dhana he

jaya rādhā-gopīnātha rādhā-gopīnātha rādhe *
madhupaṇḍiter prāṇa-dhana he

(repeat) *

jaya rādhā-śyāmasundara rādhā-śyāmasundara rādhe *
śyāmānander prāṇa-dhana he

jaya rādhā-giridhārī rādhā-giridhārī rādhe *
dāsa-gosvāmīr prāṇa-dhana he

These are the names of the famous seven temples of Vṛndāvana and the *ācāryas* who founded them. Śrī Lokanātha, Śrī Madhupaṇḍita and Śyāmānanda Gosvāmī were associates of Śrīnivāsa Ācārya, and their history is in a book called the *Bhakti-ratnākara*. *Prāṇa-dhana* means "the lord of one's life." The Deities of Rādhā-Govinda, Gopīnātha, etc., are the Lords of Their *ācāryas'* lives. The Gosvāmīs and *ācāryas* were all perfectly realized souls, and as such their vision of the Deity was not obstructed by any material conception. Thus they could hear the Deity speaking to them and see the Deity's pastimes.

ŚRĪ-DĀMODARĀṢṬAKA

by Śrī Satyavrata Muni

namāmīśvaraṁ sac-cid-ānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānaṁ
parāmṛṣṭam atyantato drutya gopyā

rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbhoja-yugmena sātaṅka-netram
muhuḥ śvāsa-kampa-trirekhāṅka-kaṇṭha-
sthita-graiva-dāmodaraṁ bhakti-baddham

itīdṛk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam
tadīyeśita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande

varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā
na cānyaṁ vṛṇe 'haṁ vareśād apīha
idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ

This eight *śloka* prayer is sung morning and evening during the month of Dāmodara.

1) To the supreme controller who possesses an eternal form of blissful knowledge, whose glistening earrings swing to and fro, who manifested Himself in Gokula, who stole the butter that the *gopīs* kept hanging from the rafters of their storerooms and who then quickly jumped up and ran in retreat in fear of Mother Yaśodā but was ultimately caught—to that Supreme Lord, Śrī Dāmodara, I offer my humble obeisances.

2) Upon seeing His mother's whipping stick, He cried and rubbed His eyes again and again with His two lotus hands. His eyes were fearful and His breathing quick, and as Mother Yaśodā bound His belly with ropes, He shivered in fright and His pearl necklace shook. To this Supreme Lord, Śrī Dāmodara, who is bound with His devotee's love, I offer my humble obeisances.

3) Those superexcellent pastimes of Lord Kṛṣṇa's babyhood drowned the inhabitants of Gokula in pools of ecstasy. To the devotees who are attracted only to His majestic aspect of Nārāyaṇa in Vaikuṇṭha, the Lord herein reveals: "I am conquered and overwhelmed by pure loving devotion." To the Supreme Lord, Dāmodara, my obeisances hundreds and hundreds of times.

4) O Lord, although You are able to give all kinds of benedictions, I do not pray to You for liberation, nor eternal life in Vaikuṇṭha, nor any other boon. My only prayer is that Your childhood pastimes may constantly appear in my mind. O Lord, I do not even want to know Your feature of Paramātmā. I simply wish that Your childhood pastimes may ever be enacted in my heart.

idaṁ te mukhāmbhojam atyanta-nīlair
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā
muhuś cumbitaṁ bimba-raktā-dharaṁ me
manasy āvirāstām alaṁ lakṣa-lābhaiḥ

namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jālābdhi-magnam
kṛpā-dṛṣṭi-vṛṣṭyātidīnaṁ batānu
gṛhāṇeśa māṁ ajñam edhy akṣi-dṛśyaḥ

5) O Lord, the cheeks of Your blackish lotus face, which is encircled by locks of curling hair, have become reddened like *bimba* fruit due to Mother Yaśodā's kisses. What more can I describe than this? Millions of opulences are of no use to me, but may this vision constantly remain in my mind.

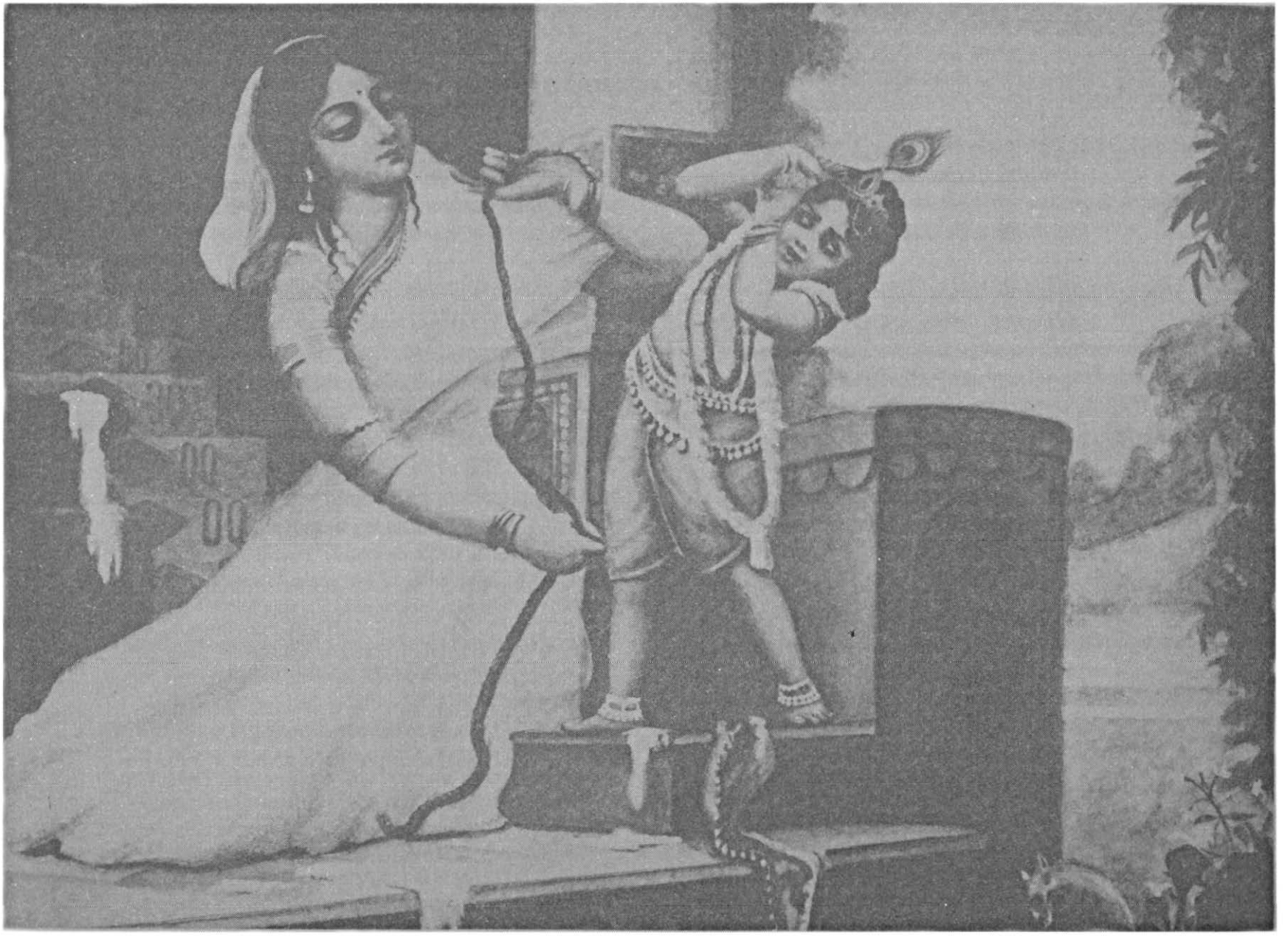
6) O unlimited Viṣṇu! O master! O Lord! Be pleased upon me! I am drowning in an ocean of sorrow and am almost like a dead man. Please shower the rain of mercy on me; uplift me and protect me with Your nectarean vision.

kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktiṁ svakāṁ me prayaccha
na mokṣe graho me 'sti dāmodareha

namas te 'stu dāmne sphurad-dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadīya priyāyai
namo 'nanta-līlāya devāya tubhyam

7) O Lord Dāmodara, in Your form as a baby Mother Yaśodā bound You to a grinding stone with a rope for tying cows. You then freed the sons of Kuvera, Maṇigrīva, and Nalakuvera, who were cursed to stand as trees, and You gave them the chance to become Your devotees. Please bless me in this same way. I have no desire for liberation into Your effulgence.

8) O Lord, the entire universe was created by Lord Brahmā, who was born from Your abdomen, which was bound with a rope by Mother Yaśodā. To this rope I offer my humble obeisances. I offer my obeisances to Your most beloved Śrīmatī Rādhārāṇī and to Your unlimited pastimes.



ŚRĪ-GURU-PARAMPARĀ

kṛṣṇa hoite catur-mukha, hoy kṛṣṇa-sevonmukha,
brahmā hoite nāradera mati
nārada hoite vyāsa, madhva kohe vyāsa dāsa,
pūrṇa-prajña padmanābha gati

nṛhari-mādhava-vaṁśe, akṣobhya-paramahaṁse,
śiṣya boli' aṅgīkāra kore
akṣobhyera śiṣya joy—tīrtha nāme paricoy,
tāra dāsye jñānasindhu tore

tāhā hoite doyānidhi, tāra dāsa vidyānidhi,
rājendra hoilo tāhā ho'te
tāhāra kiṅkora joy—dharma nāme paricoy,
paramparā jāna bhālo mate

jayadharma-dāsye khyāti, śrī-puruṣottama-yati,
tā' ho'te brahmaṇya-tīrtha-sūri
vyāsatīrtha tāra dāsa, lakṣmīpati vyāsadāsa,
tāhā ho'te mādhavendra-purī

mādhavendra-purī-boro, śiṣya-boro śrī-īśvaro,
nityānanda, śrī-advaita vibhu
īśvara-purīke dhanya, korilena śrī-caitanya,
jagad-guru gaura-mahāprabhu

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya,
rupānuga-janera jīvana
viśvambhara-priyaṅkoro, śrī-svarūpa-dāmodaro,
śrī gosvāmī rūpa sonātan

rūpa-priya mahājana, jīva-raghunātha hana,
tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-boro, narottama sevā paro,
yāra pada viśvanātha āśa

viśvanātha bhakta-sāth, baladev jagannāth,
tāra priya śrī-bhaktivinoda
mahābhāgavata-boro, śrī-gaurakiśora-boro,
hari-bhajanete yāra moda

śrī-vārṣabhānavī-borā, sadā sevya-sevā parā,
tāhāra doyita-dāsa-nām
tāra pradhān pracārako, śrī-bhaktivedānta-nāmako,
pṛthivīte gaura-vāṇī bhitore

ei saba hari-jana, gaurāṅgera nija-jana,
tā' der ucchiṣṭe mor kāma

Lord Kṛṣṇa enlightened the four-faced Brahmā with the devotional science, which Brahmā then passed on to Nārada Muni. In the *Śrīmad-Bhāgavatam,* Second Canto, Ninth Chapter, the history of how Lord Brahmā received initiation directly from Kṛṣṇa is explained. Brahmā found himself in the midst of darkness. He tried to explore the dark universe by traveling down the stem of the lotus planet of his birth, but, being only a *jīva* with limited senses, intellect, and power, he failed to find more than darkness. Brahmā then heard the syllables *ta* and *pa* from outside the covering of the universe, and following this instruction, he performed *tapasya*, or penance, by which the spiritual realm was revealed to him. The four seed verses of the *Bhāgavatam* were transmitted by the Lord Himself to Brahmā. The conclusion is that Brahmā could not understand anything by his own attempt; only by Lord Kṛṣṇa's revelation could Brahmā get absolute knowledge.

Lord Brahmā took to the disciplic succession naturally. He initiated Nārada Muni, who in turn initiated Vyāsadeva, the compiler of all Vedic literatures. It is recorded in the *Bhāgavatam,* First Canto, Fifth Chapter, that Vyāsadeva compiled the *Vedas* in four divisions and then wrote the *Mahābhārata, Purāṇas,* and *Upaniṣads,* and revealed the conclusion of knowledge in the *Vedānta-sūtras.* Yet as he meditated he did not feel satisfied, and Nārada Muni explained to him that this was because he had not described the *līlās,* forms, qualities, etc., of Lord Kṛṣṇa. Then Vyāsadeva expanded the four seed verses of the *Śrīmad-Bhāgavatam* into 18,000 verses, and then initiated Madhvācārya. Vyāsadeva is still living in the Himalayas at Badarikāśrama, and, therefore, there is no gap of time between Vyāsa and Madhva; they are contemporaries, just as we are contemporaries of Vyāsa, who is presently in this world. The *ācāryas* coming from Madhva are Padmanābha, Nṛhari, Mādhava, Akṣobhya, Jayatīrtha, Jñānasindhu, Dayānidhi, Vidyānidhi, Rājendra, Jayadharma, Puruṣottama, Brahmaṇya-tīrtha, Vyāsatīrtha, Lakṣmīpati, and Mādhavendra Purī. (Baladeva Vidyābhūṣaṇa, the great *ācārya* who wrote the commentary on *Vedānta-sūtra* after hearing it directly from the Deity Govindajī, has confirmed Mādhavendra Purī's connection with the Madhva-sampradāya.)

Mādhavendra Purī had several disciples who were highly transcendental personalities. Lord Nityānanda, the incarnation of Lord Balarāma, and Śrī Advaita, the incarnation of Mahā-Viṣṇu, accepted initiation from him. However, Śrī Īśvara Purī possessed a very high standard of devotion and would even clean the toilet place for his spiritual master. Thus Īśvara Purī was given the seat of *ācārya*. He in turn initiated Lord Caitanya, Who is none other than Rādhā-Kṛṣṇa Himself and Who is the living force of the followers of Rūpa Gosvāmī. Lord Caitanya is succeeded by Rūpa Gosvāmī along with Svarūpa Dāmodara and Sanātana Gosvāmī, then Raghunātha dāsa and Jīva Gosvāmī, Kṛṣṇadāsa Kavirāja, Narottama dāsa Ṭhākura, and Viśvanātha Cakravartī Ṭhākura. Viśvanātha Cakravartī was the spiritual master of Baladeva Vidyābhūṣaṇa and Jagannātha dāsa Bābājī. Jagannātha dāsa's most beloved disciple is Śrīla Sac-cid-ānanda Bhaktivinoda, who empowered Śrīla Gaurakiśora dāsa Bābājī, an *uttama-adhikārī mahā-bhāgavata* (great devotee of the highest order), to initiate Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who is also spiritually named Śrī Vārṣabhānavī-dayita dāsa. I have added one more line to this song: "His foremost disciple-preacher is Bhaktivedanta Swami Prabhupāda, who has spread the message of Lord Caitanya throughout the entire world."

ŚRĪ-RĀDHIKĀ-STAVAḤ
by Śrīla Rūpa Gosvāmī

rādhe jaya jaya mādhava-dayite
gokula-taruṇī-maṇḍala-mahite

dāmodara-rati-vardhana-veśe
hari-niṣkuṭa-vṛndā-vipineśe

vṛṣabhānūdadhi-nava-śaśi-lekhe
lalitā-sakhi guṇa-ramita-viśākhe

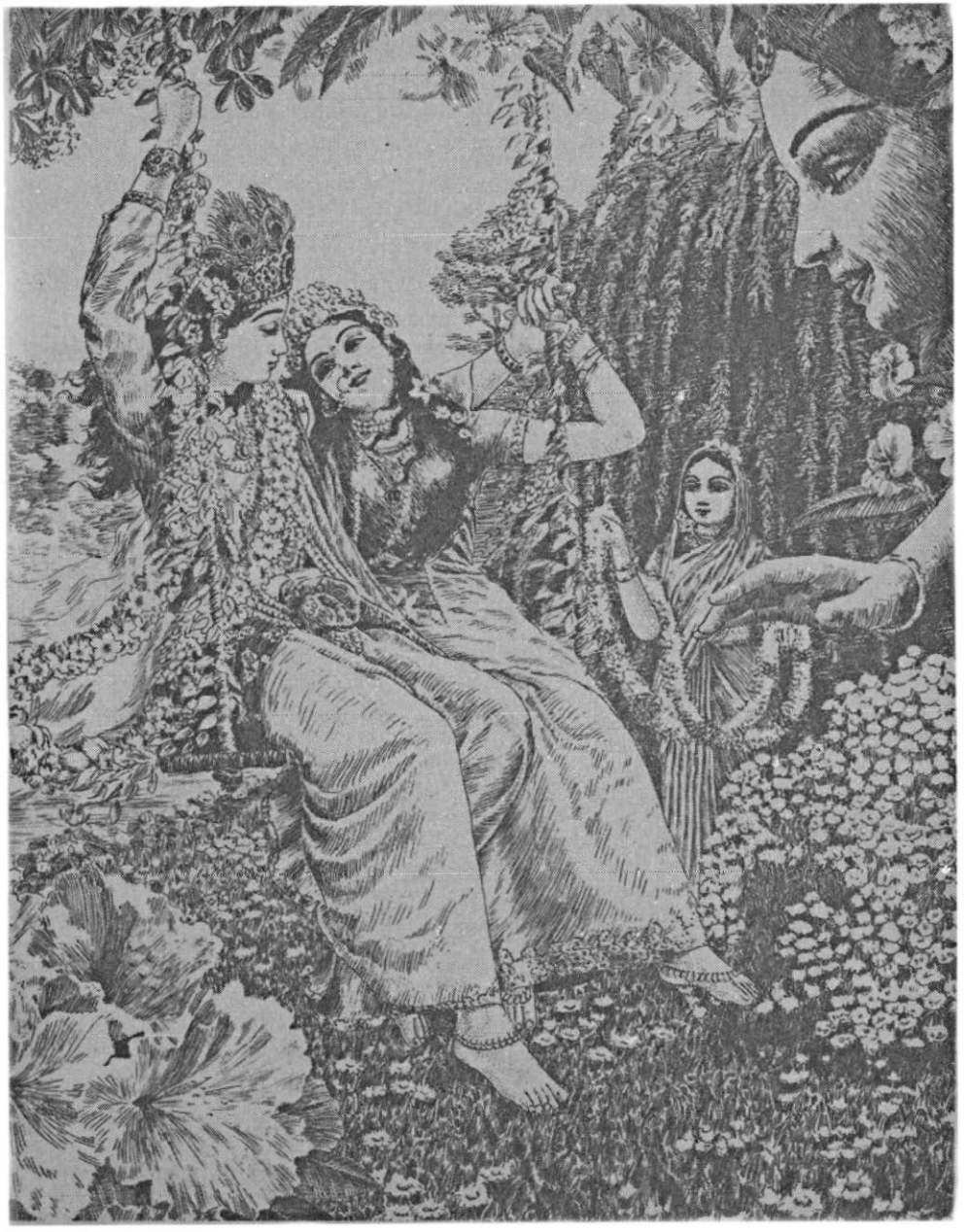
karuṇāṁ kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-carite

Glories, glories to Śrī Rādhārāṇī, the beloved of Mādhava and most worshipable of the cowherd girls of Gokula Maṇḍala!

Decorated by the dress of Lord Dāmodara's increasing ecstasy, You are the lady of the house of Lord Hari and the groves of Vṛndāvana.

From the ocean of Vṛṣabhānu has arisen a new moon which is overwhelming the qualities of Lalitā and Viśākhā.

O Goddess, Your qualities are described by Sanaka and Sanātana Ṛṣis and by Sanātana Gosvāmī. Please bestow Your mercy upon me.



ŚRITA-KAMALA
by Śrī Jayadeva Gosvāmī

1) śrita-kamalākuca-maṇḍala (he)
dhṛta-kuṇḍala (e)
kalita-lalita-vanamāla
jaya jaya deva hare

2) dinamaṇi-maṇḍala-maṇḍana (he)
bhava-khaṇḍana (e)
munijana-mānasa-haṁsa
jaya jaya deva hare

3) kāliya-viṣadhara-gañjana (he)
jana-rañjana (e)
yadu-kula-nalina-dineśa
jaya jaya deva hare

4) madhu-mura-naraka-vināśana (he)
garuḍāsana (e)
sura-kula-keli-nidāna
jaya jaya deva hare

5) amala-kamala-dala-locana (he)
bhava-mocana (e)
tribhuvana-bhuvana-nidhāna
jaya jaya deva hare

6) janaka-sutā-kṛta-bhūṣaṇa (he)
jita-dūṣaṇa (e)
samara-śamita-daśakaṇṭha
jaya jaya deva hare

7) abhinava-jaladhara-sundara (he)
dhṛta-mandara (e)
śrī-mukhacandra-cakora
jaya jaya deva hare

8) tava caraṇaṁ praṇatā vayam (he)
iti bhāvaya (e)
kuru kuśalaṁ praṇateṣu
jaya jaya deva hare

9) śrī-jayadeva-kaver idaṁ (he)
kurute mudam (e)
maṅgalam ujjvala-gītaṁ
jaya jaya deva hare

1) Glories, glories to Lord Hari, the Supreme Personality of Godhead, who is bedecked with jeweled earrings and a garland of forest flowers and whose feet are marked with a lotus!

2) The Lord's face shines like the whorl of the sun. He removes the miseries of His devotees and is the resting place of the minds of the swanlike sages. Glories! Glories to Lord Śrī Hari!

3) O Supreme Personality of Godhead who destroyed the demoniac Kāliya serpent! O Lord, You are the beloved of all living entities and the sun in the galaxy of the Yadu dynasty. Glories! Glories to Lord Śrī Hari!

4) O Lord, destroyer of the demons Madhu, Mura and Naraka! Seated on Garuḍa, You are the source of joy for the demigods. All glories to Hari!

5) O Lord, Your clear eyes are like lotus petals, and You destroy the bondage of the material world. You are the maintainer of the three worlds. Glories to Lord Hari!

6) O Lord, as the gem of the sons of Janaka, You were victorious over all the *asuras,* and You smashed the greatest *asura*, the ten-headed Rāvaṇa. Glories to Lord Hari!

7) O Supreme Personality of Godhead who held the Govardhana Hill! Your complexion is like a fresh monsoon cloud, and Śrī Rādhārāṇī is like a *cakora* bird who is nourished by drinking the light of Your moonlike face. Glories! Glories to Lord Śrī Hari!

8) O Lord, I offer my humble obeisances at Your lotus feet. Please bless me by Your limitless mercy. Glories! Glories to Lord Śrī Hari!

9) The poet Śrī Jayadeva offers this song of devotion and shining good fortune to Thee. All glories! All glories to Lord Śrī Hari!

ŚRĪ-ŚRĪ-GAURA-NITYĀNANDERA DAYĀ

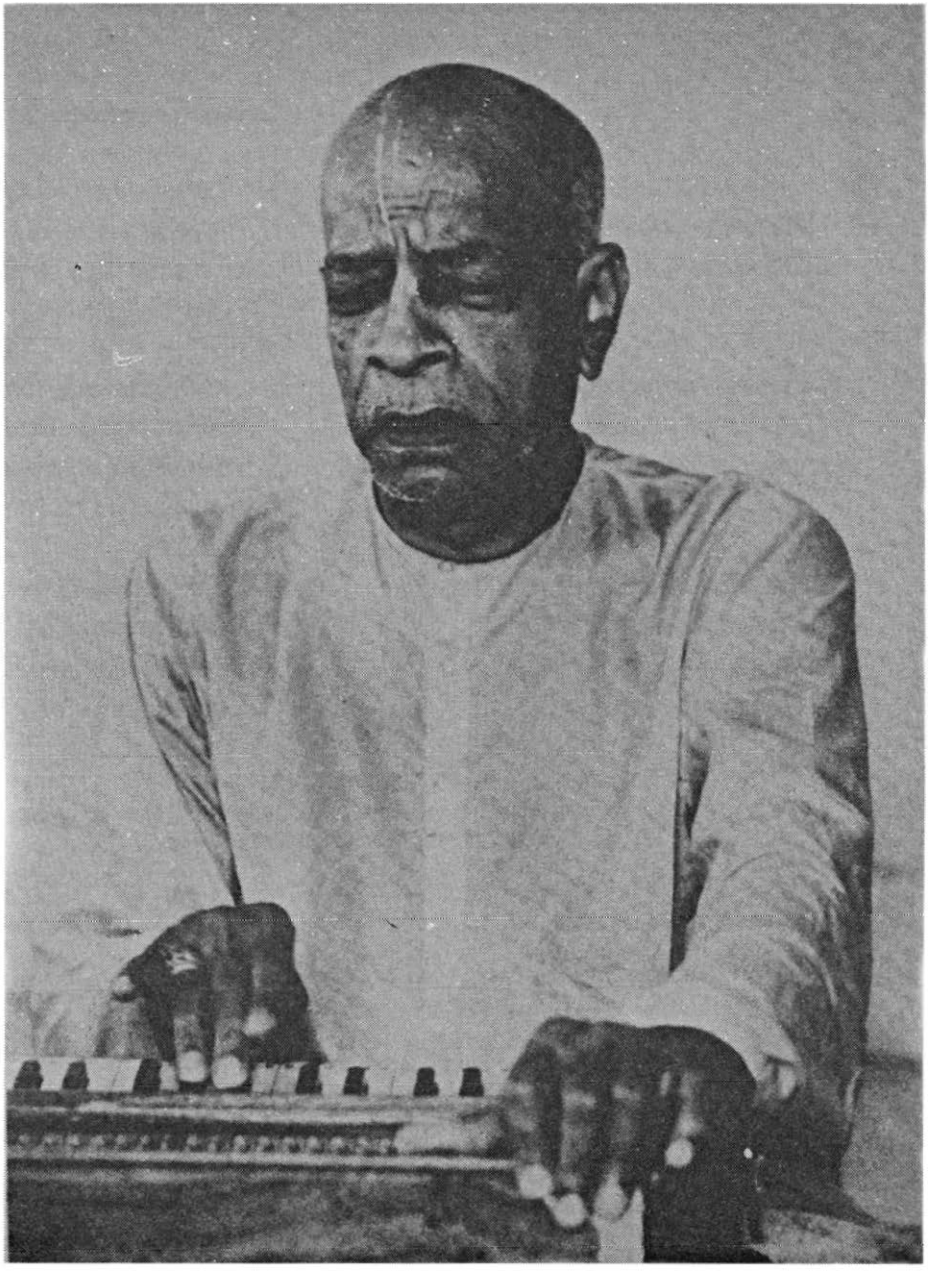
by Locana dāsa Ṭhākura

parama karuṇa, pahuṅ dui jana,
nitāi-gauracandra
saba avatāra—, sāra-śīromaṇi,
kevala-ānanda-kanda

bhaja bhaja bhāi, caitanya-nitāi,
sudṛḍha viśvāsa kori
viṣaya chāḍiyā, se rase majiyā,
mukhe bolo hari hari

dekha ore bhāi, tri-bhuvane nāi,
emona dayāla dātā
paśu-pākhī jhure, pāṣāṇa vidare,
śuni yāra guṇa-gāthā

soṁsāre majiyā, rohili paḍiyā,
se pade nahilo āśa
āpana koroma, bhuñjāye śamana,
kohoye locana-dāsa



PURPORT
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

This is a song by Locana dāsa Ṭhākura. *Pahuṅ* means "Lord", and *dui jana* means "two." Locana dāsa Ṭhākura declares that the two Lords Nitāi-Gauracandra—Lord Nitāi and Lord Caitanya—are very merciful *(parama karuṇa). Saba avatāra-, sāra-śiromaṇi. Avatāra* means "incarnation," and *saba* means "all." They are the essence of all incarnations. The specific significance of these incarnations is that prosecuting Their way of self-realization is simply joyful *(kevala-ānanda-kanda),* for They introduced chanting and dancing. There are many incarnations like Lord Rāma and even Kṛṣṇa, Who taught *Bhagavad-gītā*—which requires knowledge and understanding. But Lord Caitanya and Nityānanda introduced a process that is simply joyful—which is simply to chant and dance. Therefore, Locana dāsa requests everyone: *bhaja bhaja bhāi, caitanya-nitāi.* "My dear brother, I request that you just worship Lord Caitanya and Nityānanda with firm conviction and faith." Don't think that this chanting and dancing will not lead to the desired goal. It will. It is the assurance of Lord Caitanya Mahāprabhu that one will get all perfection by this process. Therefore one must chant with firm faith and conviction *(viśvāsa kori).*

But what is the process? The process is *viṣaya chāḍiyā, se rase maji̇iyā.* If one wants to be Kṛṣṇa conscious by this process, one has to give up his engagement in sense gratification. That is the only restriction. If one gives up sense gratification, it is sure that he will reach the desired goal. *Mukhe bolo hari hari:* one simply has to chant *Hare Kṛṣṇa, Hari Hari,* without any motive of sense gratification.

Dekha ore bhāi, tri-bhuvane nāi. Locana dāsa Ṭhākura says, "My dear brother, you just try and examine this. Within the three worlds there is no one like Lord Caitanya or Lord Nityānanda because Their merciful qualities are so great that They make even birds and beasts cry, not to speak of human beings." Actually, when Lord Caitanya passed through the forest known as Jharikhaṇḍa, the tigers, elephants, snakes, deer, and all other animals joined Him in chanting Hare Kṛṣṇa. It is so nice that anyone can join. Even the animals can join, not to speak of human beings. Of course, it is not possible for ordinary men to induce animals to chant, but if Caitanya Mahāprabhu could inspire animals to chant, at least we can encourage human beings to adopt this path of Hare Kṛṣṇa *mantra* chanting. It is so nice that even the most stonehearted man will be melted. *Pāṣāṇa* means "stone." It is so nice that even stone will melt.

But Locana dāsa Ṭhākura regrets that he is entrapped by sense gratification. He addresses himself, "My dear mind, you are entrapped in this sense gratification process, and you have no attraction for chanting Hare Kṛṣṇa. Since you have no attraction for the lotus feet of Lord Caitanya and Lord Nityānanda, what can I say? I can simply think of my misfortune. Yamarāja, the superintendent of death, is punishing me by not allowing me to be attracted by this movement."

ŚRĪ-TULASĪ-KĪRTANA

by Narottama dāsa Ṭhākura

namo namaḥ tulasī kṛṣṇa-preyasī namo namaḥ
rādhā-kṛṣṇa-sevā pāvo ei abhilāṣī

ye tomāra śaraṇa loy, tāra vāñchā pūrṇa hoy
kṛpā kori' koro tāre vṛndāvana-vāsī

mora ei abhilāṣa, vilāsa kuñje dio vāsa
nayane heribo sadā yugala-rūpa-rāśi

ei nivedana dhara, sakhīra anugata koro
sevā-adhikāra diye koro nija dāsī

dīna kṛṣṇa-dāse koy, ei yena mora hoy
śrī-rādhā-govinda-preme sadā yena bhāsi

O Tulasī, beloved of Kṛṣṇa, I bow before you again and again. The only desire left in me is to serve Rādhā and Kṛṣṇa. O dweller of Vṛndāvana, the wishes of all those who seek your favor are fulfilled. Bestow your kindness upon me. I wish you to live in my small garden and remain green forever. O storehouse of beauty, I am your follower and *sakhī.* Pray that by making me your maidservant, as a servant of Kṛṣṇa, this body will be His—not mine. Bless me, that in this body may dwell only love for Rādhā and Kṛṣṇa.

ŚRĪ-TULASĪ-PRAṆĀMA

vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi satyavatyai namo namaḥ

vṛndāyai—unto Vṛndā; *tulasī-devyai*—unto Tulasī-devī; *priyāyai*—who is dear; *keśavasya*—to Lord Keśava; *ca*—and; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *prade*—who bestows; *devi*—O goddess; *satya-vatyai*—unto Satyavatī; *namaḥ namaḥ*—repeated obeisances.

"I offer my repeated obeisances unto Vṛndā, Śrīmatī Tulasī-devī, who is very dear to Lord Keśava. O goddess, you bestow devotional service to Kṛṣṇa and possess the highest truth."

TULASI PRAYER

yāni kāni ca pāpāni brahma-hatyādikāni ca
tāni tāni praṇaśyanti pradakṣiṇaḥ pade pade

yāni kāni—whatever; *ca*—and; *pāpāni*—sins; *brahma-hatya*—killing of a *brāhmaṇa*; *ādikāni*—and so on; *ca*—also; *tāni tāni*—all of them; *praṇaśyanti*—are destroyed; *pradakṣiṇaḥ*—circumambulating; *pade pade*—step by step.

"Those who circumambulate Śrīmatī Tulasī-devī step by step destroy whatever sins they have committed, even the killing of a *brāhmaṇa*."

ŚRĪ-TULASĪ-ĀRATI

by Candraśekhara Ācārya

namo namaḥ tulasi mahārāṇi,
vṛnde mahārāṇi namo namaḥ
namo re namo re meiyā namo nārāyaṇī
namo namaḥ

yāṅko daraśe, paraśe agha-nāśai
mahimā veda-purāṇe vākhāni
namo namaḥ

yāṅko patra, mañjarī komala
śrī-pati-caraṇa-kamale lapaṭāni
namo namaḥ

dhūpa, dīpa, naivedya, āroti
phulanā kiye varakhā varakhāni
namo namaḥ

dhanya tulasī meiyā, pūraṇa tapa kiye
śrī-śālagrāma-mahā-pāṭarāṇī
namo namaḥ

chāpānna bhoga, chatriśa byañjana
vinā tulasī prabhu eka nāhi māni
namo namaḥ

śiva-śuka-nārada, āur brahmādiko
dhurata phirata mahāmuni jñānī
namo namaḥ

candra-śekhara meiyā, terā yaśo gāoye
bhakati-dāna dijīye mahārāṇi
namo namaḥ

Worshipable Tulasī Devī, O Vṛndā Devī, obeisances unto thee again and again. All praises, O mother of *bhakti.* O Nārāyaṇī [energy of Nārāyaṇa], my humble obeisances to thee again and again. Simply by touching or by even seeing Śrī Tulasī-devī, all sins are destroyed. My obeisances to thee again and again, whose magnificence is described in the *Vedas* and *Purāṇas.* Your *ārati* is performed with offerings of incense and lamps, flowers and praises. My obeisances to thee again and again. You have performed long austerities and have become the offering to the Lord's *śālagrāma* expansion. My obeisances to thee again and again. The Lord does not care for a single one of fifty-six offerings or thirty-six curries offered without a *tulasī* leaf. Lord Śiva, Śukadeva, Nārada Muni, Brahmā and all others are paying their respects unto thee. Candraśekhara (the author), who is singing your glories, prays, "Please bestow *prema-bhakti* unto me. My humble obeisances unto thee again and again."

ŚRĪ-NṚSIṀHA-PRAṆĀMA

namas te nara-siṁhāya prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-śilā-ṭaṅka-nakhālaye
ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

namaḥ—obeisances; *te*—unto You; *nara-siṁhāya*—unto Lord Nṛsiṁha; *prahlāda*—to Prahlāda Mahārāja; *āhlāda*—of pleasure; *dāyine*—the giver; *hiraṇyakaśipoḥ*—of Hiraṇyakaśipu; *vakṣaḥ*—chest; *śilā*—on the stone-like; *ṭaṅka*—chisels; *nakha-ālaye*—whose nails; *itaḥ*—here; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *parataḥ*—there; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *yataḥ yataḥ*—wherever; *yāmi*—I go; *tataḥ*—there; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *bahiḥ*—externally; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *hṛdaye*—internally; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *nṛsiṁham*—Lord Nṛsiṁha; *ādim*—the origin; *śaraṇam*—to the shelter; *prapadye*—I surrender.

"I offer my obeisances to Lord Nṛsiṁha-deva, who is always giving bliss to His devotees like Prahlāda Mahārāja and chiseling at the hearts of demons like Hiraṇyakaśipu. The devotee always sees Lord Nṛsiṁha everywhere. Lord Nṛsiṁha is within and without. Therefore let us all take shelter of Lord Nṛsiṁha."

PRAYER TO LORD NṚSIṀHA FROM *DAŚĀVATĀRA*

by Jayadeva Gosvāmī

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-nara-hari-rūpa jaya jagadīśa hare

tava—Your; *kara*—hands; *kamala*—lotus-like; *vare*—on the beautiful; *nakham*—nails; *adbhuta*—wonderful; *śṛṅgam*—pointed; *dalita*—ripped apart; *hiraṇyakaśipu*—of Hiraṇyakaśipu; *tanu*—the body; *bhṛṅgam*—wasp-like; *keśava*—O Lord Keśava; *dhṛta*—who assumed; *nara*—half man; *hari*—and half lion; *rūpa*—form; *jaya*—all glories; *jagat-īśa*—O Lord of the universe; *hare*—O Lord Hari.

"O my Lord Nṛsiṁha, Your hands are very beautiful, like the lotus flower, but with Your long nails You have ripped apart the wasp Hiraṇyakaśipu. Unto You, Lord of the universe, I offer my humble obeisances."

Sri Dasavatara-stotra
(from Gita-govinda)
by Jayadeva Gosvami

(1)
pralaya-payodhi-jale dhrtavan asi vedam
vihita-vahitra-caritram akhedam
kesava dhrta-mina-sarira jaya jagadisa hare
(2)
ksitir iha vipulatare tishati tava prsthe
dharani-dharana-kina-cakra-garisthe
kesava dhrta-kurma-sarira jaya jagadisa hare
(3)
vasati dasana-sikhare dharani tava lagna
sasini kalanka-kaleva nimagna
kesava dhrta-sukara-rupa jaya jagadisa hare
(4)
tava kara-kamala-vare nakham adbhuta-smgam
dalita-hiranyakasipu-tanu-bhrngam
kesava dhrta-narahari-rupa jaya jagadisa hare
(5)
chalayasi vikramane balim adbhuta-vamana
pada-nakha-nira-janita-jana-pavana
kesava dhrta-vamana-rupa jaya jagadisa hare
(6)
ksatriya-rudhira-maye jagad-apagata-papam
snapayasi payasi samita-bhava-tapam
kesava dhrta-bhrgupati-rupa jaya jagadisa hare
(7)
vitarasi diksu rane dik-pati-kamaniyam
dasa-mukha-mauli-balim ramaniyam
kesava dhrta-rama-sarira jaya jagadisa hare
(8)
vahasi vapusi visade vasanam jaladabham
hala-hati-bhiti-milita-yamunabham
kesava dhrta-haladhara-rupa jaya jagadisa hare
(9)
nindasi yajna-vidher ahaha sruti-jatam
sadaya-hrdaya darsita-pasu-ghatam
kesava dhrta-buddha-sarira jaya jagadisa hare
(10)
mleccha-nivaha-nidhane kalayasi karavalam
dhumaketum iva kim api karalam
kesava dhrta-kalki-sarira jaya jagadisa hare
(11)
sri-jayadeva-kaver idam uditam udaram
srnu sukha-dam subha-dam bhava-saram
kesava dhrta-dasa-vidha-rupa jaya jagadisa hare
(12)
vedan uddharate jaganti vahate bhu-golam udbibhrate
daityam darayate balim chalayate ksatra-ksayam kurvate
paulastyam jayate halam kalayate karunyam atanvate
mlechhan murchayate dasakrti-krte krsnaya tubhyam namah

(1) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a fish! All glories to You! You easily acted as a boat in the form of a giant fish just to give protection to the *Vedas*, which had become immersed in the turbulent sea of devastation.

(2) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a tortoise! All glories to You! In this incarnation as a divine tortoise the great Mandara Mountain rests upon Your gigantic back as a pivot for churning the ocean of milk. From holding up the huge mountain a large scarlike depression is put in Your back, which has become most glorious.

(3) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a boar! All glories to You! The earth, which had become immersed in the Garbhodaka Ocean at the bottom of the universe, sits fixed upon the tip of Your tusk like a spot upon the moon.

(4) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasplike demon Hiranyakasipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

(5) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a dwarf-*brahmana*! All glories to You! O wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that has emanated from the nails of Your lotus feet, You deliver all living beings within this world.

(6) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhrgupati [Parasurama]! All glories to You! At Kurukshetra You bathe the earth in the rivers of blood from the bodies of the demoniac *ksatriyas* that You slain. The sins of the world are washed away by You, and because of You people are relieved from the blazing fire of material existence.

(7) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Ramacandra! All glories to You! In the battle of Lanka You destroy the ten-headed demon Ravana and distribute his heads as a delightful offering to the presiding deities of the ten directions, headed by Indra. This action was long desired by all of them, who were much harassed by this monster.

(8) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Balarama, the wielder of the plow! All glories to You! On Your brilliant white body You wear garments the color of a fresh blue rain cloud. These garments are colored like the beautiful dark hue of the River Yamuna, who feels great fear due to the striking of Your plowshare.

(9) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Buddha! All glories to You! O Buddha of compassionate heart, you decry the slaughtering of poor animals performed according to the rules of Vedic sacrifice.

(10) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Kalki! All glories to You! You appear like a comet and carry a terrifying sword for bringing about the annihilation of the wicked barbarian men at the end of the Kali-yuga.

(11) O Kesava! O Lord of the universe! O Lord Hari, who have assumed these ten different forms of incarnation! All glories to You! O readers, please hear this hymn of the poet Jayadeva, which is most excellent, an awarder of happiness, a bestower of auspiciousness, and is the best thing in this dark world.

(12) O Lord Krsna, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the *Vedas,* and as Kurma You bear the Mandara Mountain on Your back. As Varaha You lift the earth with Your tusk, and in the form of Narasimha You tear open the chest of the *daitya* Hiranyakasipu. In the form of Vamana You trick the *daitya* king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Parasurama You slay all of the wicked *ksatriyas*, and as Ramacandra You conquer the *raksasa* king Ravana. In the form of Balarama You carry a plow with which You subdue the wicked and draw toward You the River Yamuna. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the *mlecchas* [degraded low-class men].

Bhajahu Re Mana Sri Nanda-nandana
by Govinda dasa Kaviraja

(1)
bhajahu re mana sri-nanda-nandana-
abhaya-caranaravinda re
durlabha manava-janama sat-sange
taroho e bhava-sindhu re
(2)
sita atapa bata barisana
e dina jamini jagi re
biphale sevinu krpana durajana
capala sukha-laba lagi' re
(3)
e dhana, yaubana, putra, parijana
ithe ki ache paratiti re
kamala-dala-jala, jivana talamala
bhajahu hari-pada niti re
(4)
sravana, kirtana, smarana, vandana,
pada-sevana, dasya re
pujana, sakhi-jana, atma-nivedan
govinda-dasa-abhilsa re

(1) O mind, just worship the lotus of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons.

(2) Both in the day and at night I remain sleepless, suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men.

(3) What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari.

(4) It is the desire and great longing of Govinda dasa to engage himself in the nine processes of *bhakti*, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshiping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self.