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Songs of the Vaiṣṇava Ācāryas

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Translated by His Divine Grace
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and
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Dedicated to
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
who loved to sing the songs of the Vaiṣṇava ācāryas

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 an expert 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
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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 cassette recordings are available 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 *mahā-mantra*. Thus, because they are expansions of the *mahāmantra*, 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 *Bhajahū Re Mana*, *Śrī Rūpa Mañjarī Pada*, *Ohe Vaiṣṇava Ṭhākura*, or the *Śrī Manaḥ-sikṣā*, 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, no separate translations have been given, 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 effected such immense good in the world that his work is only to be compared with the unbounded works of Śrī 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 September 2, 1838), Ṭhākura Bhaktivinoda, who was given the name Kedāranātha Datta, had to meet many difficulties in his early life. His childhood was spent at his maternal grandfather's house at Bīrnagar (Ulāgrām), 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 ancestors' property. "I have a small village Choṭimaṅgalpur 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 historic 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 Champāran. In this town there was a *brahma-daitya* living in a great banyan tree, and he was being worshiped 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 worshipping 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 Biṣikiṣeṇa, 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. Biṣikiṣeṇa 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 impostor. With the fall of Biṣikiṣeṇa there rose an impostor 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 1877 he left Purī on government service, and in 1881 he 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 Narāil, he visited Vṛndāvana. There he had to encounter a band of dacoits known as Kañjharas. 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 Bārāsāt, Ṭhākura Bhaktivinoda met the famous Bengali writer Baṅkīmacandra. 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 Baṅkīmacandra to accommodate the pure supramundane precepts of Lord Caitanya. During his last year at Bārāsāt, 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 Baṅkīmacandra, 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-sikṣāmṛta* ("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 *Śrī Viśva-vaiṣṇava-rāja-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 Krishnanagar, 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 a town of only a hundred 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, and 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 Muhammadans. Local inquiry and corroborative evidence from ancient maps of the latter part of the eighteenth 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 1895 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 officially memorialized the birthsite of Śrī Caitanya and brought its true identity and importance before the public eye. Thousands of visitors were present at a function held at the spot.

Just after retiring 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 December 6, 1894, the following article appeared: "Bābū Kedāranātha Datta, the distinguished Deputy Magistrate who has just retired from the service, is one of the most active members. Indeed, Bābū 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 honored by the presence of such a devout *bhakta* as Bābū 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 Brahmā-saṁhitā* and *Śrī Kṛṣṇa-karṇāmṛta* and gave to the world his immortal and precious works *Śrī Harināma-cintāmaṇi* and *Bhajana-rahasya*. He also edited, with commentary, *Śrīmad-bhāgavatārka-marīci-mālā*, which contains all the most prominent *śloka*s 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. He was equally engaged in writing and in preaching the holy name in many districts of Bengal. His personal appearances at villages had marvelous effects on the people. To maintain the center at Nadia he built a house at Śrī Godrumadvīpa 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 twentieth century that he chose to live at Purī and build a house on the beachfront there. Many honest souls sought his blessings and readily obtained them when he accepted the renounced order of life by taking *bābājī* initiation from Śrīla Gaurakiśora 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 about the *samādhi* of Haridāsa Ṭhākura 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

Sevā-kuñja, Vṛndāvana

Standard Prayers

Śrī Guru Praṇāma

*om 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 spiritual knowledge; *śalākayā*—by a medical instrument called a *śalākā*, which is used to apply medical ointment to eyes afflicted with cataracts; *cakṣuḥ*—eyes; *unmīlitam*—were 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 Rūpa Praṇāma

*śrī-caitanya-mano-'bhīṣṭam sthāpitam yena bhū-tale
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam*

śrī-caitya—(of) Lord Caitanya; *manaḥ*—(within) the mind; *abhīṣṭam*—what is desired; *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 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurun vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitam tam sa jīvam
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā- śrī-viśākhānvitāṁś ca*

vande—offer my respectful obeisances; *aham*—I; *śrī-guroḥ*—of my initiating spiritual master or instructing spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters in the *paramparā* system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; *ca*—and; *śrī-rūpaṁ*—unto Śrīla Rūpa Gosvāmī; *sāgrajātam*—with his elder brother, Śrī Sanātana Gosvāmī; *sahagaṇa-raghunāthānvitam*—with Raghunātha dāsa Gosvāmī and his associates; *tam*—unto him; *sajīvam*—with Jīva Gosvāmī; *sādvaitam*—with Advaita Ācārya; *sāvadhūtam*—with Nityānanda Prabhu; *parijana-sahitam*—and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-*

pādān—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārānī; *saha-gaṇa*—with associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalita and Śrī Visakhā; *ca*—also.

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārānī, and all the *gopīs*, headed by Lalitā and Viśākhā.

Śrīla Prabhupāda Praṇati

*nama om 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. Bhaktivedānta Swami; *iti*—thus; *nāmine*—who is named.

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

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

namaḥ—obeisances; *te*—unto you; *sārasvate deve*—servant of Bhaktisiddhānta Sarasvatī Gosvāmī; *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 Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

Śrīla Bhaktisiddhānta Sarasvatī Praṇati

*nama om 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 prabhava namaḥ*

śrī-vārṣabhānavī-devī-dayitāya—unto Śrī Vārṣabhānavī-devī-dayita dāsa, the servant of the lover 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; *prabhava*—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.

*mādhuryojjala-premādhya-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

mādhurya—conjugal; *ujjala*—brilliant; *prema*—love; *ādhya* enriched with; *śrī-rūpānuga*—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, the personified energy of Śrī Caitanya's mercy, who deliver 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; *rūpānuga*—the philosophy which follows the teachings 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 Gaurakīśora Praṇaṭi

*namo gaura-kiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhode pādāmbujāya te namaḥ*

namaḥ—obeisances; *gaura-kiśorāya*—unto Gaurakisora dāsa Babājī sākṣāt—directly; *vairāgya*—renunciation; *mūrtaye*—unto the personified; *vipralambha*—(of) separation (from Kṛṣṇa); *rasa*— (of) the mellow; *ambhodhe*—O ocean; *pāda-ambujāya*—unto the lotus feet; *te*—your; *namaḥ*—obeisances.

I offer my respectful obeisances unto Gaura-kiśora dāsa Bābājī Mahārāja [the spiritual master of Śrīla 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; *svarūpāya*—unto the personified; *rūpa-anuga-varāya*—who is a revered 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 tvam 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*—the indicator; *sat-jana*—(to) all saintly persons; *priyaḥ*—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 respected by the entire Vaiṣṇava community and who discovered the place where Lord Caitanya appeared.

Śrī Vaiṣṇava Praṇāma

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām 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 is most munificent and charitably disposed; *kṛṣṇa-prema*—love of Kṛṣṇa; *pradāya*—who can give; *te*—unto You; *kṛṣṇāya*—the original Personality of Godhead; *kṛṣṇa-caitanya-nāmne*—under the name Kṛṣṇa Caitanya; *gaura-tviṣe*—whose complexion is the golden complexion of Śrīmatī Rādhārāṇī; *namaḥ*—obeisances.

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

Śrī Pañca-tattva Praṇāma

*pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam*

pañca-tattva-ātmakam—comprehending the five transcendental subject matters; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—in the form of a devotee; *sva-rūpakam*—in the expansion of a devotee; *bhakta-avatāram*—in the incarnation of a devotee; *bhaktā-ākhyam*—known as a devotee; *namāmi*—I offer my obeisances; *bhakta-śaktikam*—the

energy of the Supreme Personality of Godhead, who supplies energy to the devotee.

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

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—O ocean of mercy; dīna—(of) the distressed; bandho—O friend; jagat—(of) the universe; pate—O Lord; gopa-īśa—O master of the cowherdmen, gopikā-kānta—O lover of the gopīs; rādhā-kānta—O lover of Rādhārāṇī; namaḥ—obeisances; astu—let there be; te—unto You.

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

Sambandhādhideva Praṇāma

*jayatām suratau paṅgor mama manda-mateḥ gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau*

jayatām—all glory to; su-ratau—most merciful, or attached in conjugal love; paṅgoḥ—of one who is lame; mama—of me; manda-mateḥ—foolish; gatī—refuge; mat—my; sarva-sva—everything; pada-ambhojau—whose lotus feet; rādhā-madana-mohanau—Rādhārāṇī and Madana-mohana.

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

Abhidheyādhideva Praṇāma

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ

śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

dīvyat—shining; *vṛndā-araṇya*—(in) the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—(in) a temple of jewels; *simha-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhārāṇī; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālībhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my most humble obeisances unto Them.

Prayojanādhideva Praṇāma

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

śrīmān—most beautiful; *rāsa*—(of) the *rāsa* dance; *rasa*—(of) the mellow; *ārambhī*—the initiator; *vaṁśī-vaṭa*—(of) the name Vaṁśīvata; *taṭa*—on the shore; *sthitaḥ*—standing; *karṣan*—attracting; *veṇu*—(of) the flute; *svanaiḥ*—by the sounds; *gopīḥ*—the cowherd girls; *gopī-nāthaḥ*—Śrī Gopīnātha; *śriye*—benediction; *astu*—let there be; *naḥ*—our.

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vaṁśīvata and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

Śrī Rādhā Praṇāma

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

tapta—molten; *kāñcana*—(like) gold; *gaura*—fair complexion; *aṅgi*—O one whose body; *rādhe*—O Rādhārāṇī; *vṛndāvana-īśvari*—O Queen of Vṛndāvana; *vṛṣabhānu-sute*—O daughter of King Vṛṣabhānu; *devī*—O goddess; *praṇamāmi*—I offer my respects; *hari-priye*—O one who is 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.

Pañca-tattva Mahā-mantra

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

PURPORT

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya Mahāprabhu is always accompanied by His plenary expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu, His internal potency Śrī Gadādhara Prabhu, and His marginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other *tattvas*. Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say, *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva *mantra*; then we say, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa *mahā-mantra*, but these are not considered in the chanting of the Pañca-tattva *mantra*, namely, *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. Śrī Caitanya Mahāprabhu is known as *mahā-vadānyāvatāra*, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva *mantra*, and then chant the Hare Kṛṣṇa *mahā-mantra*. That will be very effective.

Hare Kṛṣṇa Mahā-mantra

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

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the sublime method of reviving our Kṛṣṇa consciousness. As living spiritual souls we are all originally Kṛṣṇa conscious entities, but due to our association with matter from time immemorial, our consciousness is now polluted by the material atmosphere. The material atmosphere, in which we are now living, is called *māyā*, or illusion. *Māyā* means "that which is not." And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all-powerful master, this is called illusion. In this polluted concept of life, we are all trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our Kṛṣṇa consciousness.

Kṛṣṇa consciousness is not an artificial imposition on the mind; this consciousness is the original energy of the living entity. When we hear the transcendental vibration, this consciousness is revived. And this process is recommended for this age by authorities. By practical experience also, one can perceive that by chanting this *mahā-mantra*, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. And when one is factually on the plane of spiritual understanding—surpassing the stages of senses, mind, and intelligence—one is situated on the transcendental plane. This chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is directly enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness—namely sensual, mental, and intellectual. There is no need, therefore, to understand the language of the *mantra*, nor is there any need for mental speculation or any intellectual adjustment for chanting this *mahā-mantra*. It springs automatically from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification, and dance in ecstasy.

We have seen this practically. Even a child can take part in the chanting, or even a dog can take part in it. Of course, for one who is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly. When the *mantra* is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on the hearers, and as such, this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved. As far as possible, chanting from the lips of nondevotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.

The word *Harā* is the form of addressing the energy of the Lord, and the words *Kṛṣṇa* and *Rāma* are forms of addressing the Lord Himself. Both *Kṛṣṇa* and *Rāma* mean "the

supreme pleasure," and Harā is the supreme pleasure energy of the Lord, changed to *Hare* in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called *māyā*, is also one of the multienergies of the Lord. And we, the living entities, are also the energy—marginal energy—of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called Harā, the living entity is established in his happy, normal condition.

These three words, namely *Hare*, *Kṛṣṇa*, and *Rāma*, are the transcendental seeds of the *mahā-mantra*. The chanting is a spiritual call for the Lord and His internal energy, Harā, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother. Mother Harā helps the devotee achieve the grace of the supreme father, Hari, or Kṛṣṇa, and the Lord reveals Himself to the devotee who chants this *mantra* sincerely.

No other means of spiritual realization, therefore, is as effective in this age as chanting the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrī Śrī Gurv-aṣṭaka Eight Prayers to the Guru by Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura, who appeared in the middle of the seventeenth century, is a great spiritual master in the Kṛṣṇa conscious chain of *gurus* and disciples. He says, "One who, with great care and attention, loudly recites this beautiful prayer to the spiritual master during the *brāhma-muhūrta* obtains direct service to Kṛṣṇa, the Lord of Vṛndāvana, at the time of his death."

(1)

*saṁsāra-dāvānala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam*

saṁsāra—(of) material existence; *dāvā-anala*—(by) the forest fire; *līḍha*—afflicted; *loka*—the people; *trāṇāya*—to deliver; *kārūṇya*—of mercy; *ghanāghana-tvam*—the quality of a cloud; *prāptasya*—who has obtained; *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*—due to the mellows of pure devotion; *roma-añca*—standing of the hair; *kampā*—quivering of the body, *aśru-taraṅga*—torrents of tears; *bhājaḥ*—who feels; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *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-vidyāhārādhana-nitya-nānā-
śṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam*

śrī-vidyā—(of) the *arcā-vidyā* (Deities), *hārādhana*—the worship; *nitya*—daily; *nānā*—(with) various; *śṅgāra*—clothing and ornaments; *tan*—of the Lord; *mandira*—(of) the temple; *mārjana-ādau*—in the cleaning, etc.; *yuktasya*—who is engaged; *bhaktān*—his disciples; *ca*—and; *niyuñjataḥ*—who engages; *api*—also; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *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-tr̥ptān hari-bhakta-saṅghān
kṛtvaiiva tr̥ptim 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; *tr̥ptān*—spiritually satisfied; *hari*—(of) Kṛṣṇa; *bhakta-saṅghān*—the devotees; *kṛtvā*—having made; *eva*—thus; *tr̥ptim*—satisfaction; *bhajataḥ*—who feels; *sada*—always; *eva*—certainly; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *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
prati-kṣaṇāsvādana-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 the holy names; *prati-kṣaṇa*—at every moment; *āsvādana*—relishing; *lolupasya*—who aspires after; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *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
tatratī-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*—auspicious; *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*—to the Lord; *yaḥ*—who; *priyaḥ*—dear; *eva*—certainly; *tasya*—of him (the *guru*); *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *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
dhyāyan stuvāms tasya yaśas tri-sandhyam
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*—from anywhere; *dhyāyan*—meditating upon; *stuvan*—praising; *tasya*—of him (the spiritual master); *yaśaḥ*—the glory; *tri-sandhyam*—three times a day (sunrise, noon, and sunset); *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *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.

Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka
Eight Prayers to the Six Gosvamis
by Śrīnivāsa Ācārya

(1)

*kṛṣṇotkīrtana-gāna-nartana-paraṁ premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitaṁ
śrī-caitanya-kṛpā-bharau bhuvī bhuvo bhārāvahantāarakau
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-niṣṇau sad-dharma-saṁsthāpakau
lokānām 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-saṁṛddhy-anvitaṁ

*pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-niṣṇau 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-ṣreṇīm sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā kauṣīna-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 loin cloths, 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 mayūrākule
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārthadāu 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 kālāvasānī-kṛtau
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 vaṁśivaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇa-varam 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-kunda lake or the shores of the Yamuna and sometimes at Vaṁśivaṭa. 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-devīke ca lalite he nanda-sūno kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
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 chanting very loudly everywhere in Vṛndāvana, shouting, "Queen of Vṛndāvana, Rādhārāṇī! O Lalita! 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.

Eight Instructions Lord Śrī Caitanya Mahāprabhu

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.

(1)

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-saṅgamanam param 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 bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smarāṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam idṛśam 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 respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

(4)

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki 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 kinikaram
patitam mam visame bhavambudhau
kṛpayā tava pāda-ṣaṅkaja-
sthita-dhūlī-saḍṣam 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)

*nayanam galad-asru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam 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)

yugāyitam nimeṣeṇa

*cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ
govinda-virahaṇa 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-ratām pinaṣtu mām
adarśanān marma-hatām-hatām 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.

Songs of Śrīla Bhaktivinoda Ṭhākura

Aruṇodaya-kīrtana Kīrtana songs to be sung at dawn (from Gītāvalī)

Part One

(1)

*udilo aruṇa pūraba-bhāge,
dwija-maṇi gorā amani jāge,
bhakata-samūha loiyā sāthe,
gelā nagara-brāje*

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)

‘tāthāi tāthāi bājalo khol,

*ghana ghana tāhe jhājera rol,
preme ḍhala ḍhala soṇāra aṅga,
caraṇe nūṇpura bāje*

2) and played the *mṛdaṅga*, and the cymbals chimed in time. Lord Gaurāṅga's shimmering golden features danced, and His footbells jingled.

(3)

*mukunda mādharma yādava hari,
bolena bolo re vadana bhoṛi',
miche nida-baṣe gelo re rāti,
divasa śarīra-sāje*

3) All the devotees chanted the names Mukunda, Mādharma, Yadava 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)

*emana durlabha mānava-deho,
pāiyā ki koro bhāva nā keho,
ebe nā bhajile yaśodā-suta,
carame poribe lāje*

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)

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

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)

*jīvana anitya jānaha sār,
tāhe nānā-vidha vipada-bhār,
nāmāśraya kori' jatane tumi,*

thākaha āpana kāje

6) This temporary life is full of various miseries. Take shelter of the holy name as your only business.

(7)

*jīvera kalyāna-sādhana-kām,
jagate āsi' e madhura nām,
avidyā-timira-tapana-rūpe,
hṛd-gagane birāje*

7) To penetrate the darkness of ignorance and bless everyone's heart, the holy name has risen like the shining sun.

(8)

*kṛṣṇa-nāma-sudhā koriyā pān,
jurāo bhaktivinoda-prāṇ,
nāma binā kichu nāhiko āro,
caudda-bhuvana-mājhe*

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.

Part Two

(1)

*jīv jāgo, jīv jāgo, gauracānda bole
kota nidrā jāo māyā-ṭisācīra kole*

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)

*bhajibo boliyā ese saṁsāra-bhitare
bhuliyā rohile tumi avidyāra bhare*

2) You have forgotten the way of devotional service and are lost in the world of birth and death.

(3)

tomāre loite āmi hoinu avatāra

āmi binā bandhu āra ke āche tomāra

3) I have descended just to save you; other than Myself you have no friend in this world.

(4)

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

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)

*bhaktivinoda prabhu-caraṇe pariyā
sei hari-nāma-mantra loilo māgiyā*

5) Śrīla Bhaktivinoda Ṭhākura says: "I fall at the Lord's feet, having taken this *mahā-mantra*. "

Śrī Nāma (from Gītāvalī)

(1)

*gāy gorā madhur sware
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

(1) Lord Gaurasundara sings in a very sweet voice, *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.*

(2)

*gṛhe thāko, vane thāko, sadā 'hari' bole' ḍāko,
sukhe duḥkhe bhulo nā'ko, vadane hari-nām koro re*

(2) Whether you are a householder or a *sannyāsī*, constantly chant "Hari! Hari!" Do not forget this chanting, whether you are in a happy condition or a distressful one. Just fill your lips with the *hari-nāma*.

(3)

*māyā-jāle baddha ho 'ye, ācho miche kāja lo 'ye,
ekhona cetana pe'ye, 'rādhā-mādhav' nām bolo re*

(3) You are bound up in the network of *māyā* and are forced to toil fruitlessly. Now you have obtained full consciousness in the human form of life, so chant the names of Rādhā-Mādhava.

(4)

*jīvana hoilo śeṣa, nā bhajile hṛṣīkeśa
bhaktivinodopadeśa, ekbār nām-rase mātō re*

(4) Your life may end at any moment, and you have not served the Lord of the senses, Hṛṣīkeśa. Take this advice of Bhaktivinoda Ṭhākura: "Just once, relish the nectar of the holy name!"

Gopīnātha (from Kalyāṇa-kalpataru)

Part One

(1)

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

(1) O Gopīnātha, Lord of the *gopīs*, please hear my request. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I possess.

(2)

*gopīnāth, āmāra bharasā tumi
tomāra caraṇe, loinu śaraṇa,
tomāra kiṅkora āmi*

(2) O Gopīnātha, You are my only hope, and therefore I have taken shelter at Your lotus feet. I am now Your eternal servant.

(3)

gopīnāth, kemone śodhibe more

*nā jāni bhakati, karme jaḍa-mati,
porechi soṁsāra-ghore*

(3) 0 Gopīnātha, how will You purify me? I do not know what devotion is, and my materialistic mind is absorbed in fruitive work. I have fallen into this dark and perilous worldly existence.

(4)

*gopīnāth, sakali tomāra māyā
nāhi mama bala, jñāna sunirmala,
swādīna nahe e kāyā*

(4) 0 Gopīnātha, everything here is Your illusory energy. I have no strength or transcendental knowledge, and this body of mine is not independent and free from the control of material nature.

(5)

*gopīnāth, niyata caraṇe sthāna
māge e pāmara, kāndiyā kāndiyā,
korohe karuṇā dāna*

(5) 0 Gopīnātha, this sinner, who is weeping and weeping, begs for an eternal place at Your divine feet. Please give him Your mercy.

(6)

*gopīnāth, tumi to' sakali pāro
durjane tārite, tomāra śakati,
ke āche pāpīra āro*

(6) 0 Gopīnātha, You are able to do anything, and therefore You have the power to deliver all sinners. Who is there that is more of a sinner than myself?

(7)

*gopīnāth, tumi kṛpā-pārābāra
jīvera kāraṇe, āsiyā prapañce,
līlā koile subistāra*

(7) 0 Gopīnātha, You are the ocean of mercy. Having come into this phenomenal world, You expand Your divine pastimes for the sake of the fallen souls.

(8)

*gopīnāth, āmi ki doṣe doṣī
asura sakala, pāilo caraṇa,
vinoda thākilo bosī'*

(8) 0 Gopīnātha, I am so sinful that although all the demons attained Your lotus feet, Bhaktivinoda has remained in worldly existence.

Part Two

(1)

*gopīnāth, ghucāo saṁsāra jwālā
avidyā-jātanā, āro nāhi sahe,
janama-maraṇa-mālā*

(1) 0 Gopīnātha, please remove the torment of worldly existence. I can no longer tolerate the pain of ignorance and the repeated succession of births and deaths.

(2)

*gopīnāth, āmi to' kāmera dāsa
viṣaya-bāsanā, jāgiche hṛdoye,
phādiche karama phāsa*

(2) 0 Gopīnātha, indeed I am a servant of lust. Worldly desires are awakening in my heart, and thus the noose of fruitive work is beginning to tighten.

(3)

*gopīnāth, kabe vā jāgibo āmi
kāma-rūpa ari, dūre teyāgibo,
hṛdoye sphuribe tumi*

(3) 0 Gopīnātha, when will I wake up and abandon afar this enemy of lust, and when will You manifest Yourself in my heart?

(4)

*gopīnāth, āmi to' tomāra jana
tomāre chāriyā, saṁsāra bhajinu,
bhuliyā āṇana-dhana*

(4) 0 Gopīnātha, I am Your devotee, but having abandoned You and thus having

forgotten my real treasure, I have worshiped this mundane world.

(5)

*gopīnāth, tumi to' sakali jāno
āpanāra jane, daṇḍiyā ekhano,
śrī-carāṇe aeho sthāno*

(5) O Gopīnātha, You know everything. Now, having punished Your servant, please give him a place at Your lotus feet.

(6)

*gopīnāth, ei ki vicāra taba
bimukha dekhīyā, chāro nija-jane,
na koro' karuṇā-laba*

(6) O Gopīnātha, is this Your judgment, that seeing me averse to You, You abandon Your servant and don't bestow even a particle of mercy upon him?

(7)

*gopīnāth, āmi to mūrakha ati
kise bhālo hoyā, kabhu nā bujhinu,
tāi heno mama gati*

(7) O Gopīnātha, I am certainly very foolish, and I have never known what is good for me. Therefore such is my condition.

(8)

*gopīnāth, tumi to' paṇḍita-bara
mūḍhera maṅgala, tumi anveṣibe,
e dāse nā bhāvo' para*

(8) O Gopīnātha, You are indeed the wisest person. Please look for a way to bring about auspiciousness for this fool, and please do not consider this servant as an outsider.

Part Three

(1)

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

(1) 0 Gopīnātha, I have no means of success, but if You take me, having bestowed Your mercy upon me, then I will obtain deliverance from this world.

(2)

*gopīnāth, porechi māyāra phere
dhana, dāra, suta, ghireche āmāre,
kāmete rekheche jere*

(2) 0 Gopīnātha, I have fallen into the perils of material illusion. Wealth, wife, and sons have surrounded me, and lust has wasted me away.

(3)

*gopīnāth, mana je pāgala mora
nā māne śāsana, sadā acetana,
viṣaye ro 'yeche ghora*

(3) 0 Gopīnātha, my mind is crazy and does not care for any authority. It is always senseless and has remained in the dark pit of worldly affairs.

(4)

*gopīnāth, hāra je menechi āmi
aneka jatana, hoilo bifala,
ekhano bharasā tumi*

(4) 0 Gopīnātha, I have accepted my defeat. All of my various endeavors were useless. Now You are the only hope.

(5)

*gopīnāth, kemone hoibe gati
prabala indriya, boṣī-bhūta mana,
nā chāre viṣaya-rati*

(5) 0 Gopīnātha, how shall I make any advancement when my mind has come under the control of the powerful senses and does not abandon its attachment to materialism?

(6)

*gopīnāth, hṛdoye bosiyā mora
manake śamiyā, laho nija pāne,
ghucibe viṣada ghora*

(6) 0 Gopīnātha, after sitting down in the core of my heart and subduing my mind, please take me to You. In this way the horrible dangers of this world will disappear.

(7)

*gopīnāth, anātha dekhiyā more
tumi hṛṣīkeśa, hṛṣīka damiyā,
tāro 'he saṁsṛti-ghore*

(7) 0 Gopīnātha, You are Hṛṣīkeśa, the Lord of the senses. Seeing me so helpless, please control these senses of mine and deliver me from this dark and perilous worldly existence.

(8)

*gopīnāth, galāya legeche phāsa
kṛpā-asi dhori', bandhana chediyā,
vinode koroho dāsa*

(8) 0 Gopīnātha, the noose of materialism has become fixed around my neck. Taking up the sword of Your mercy and cutting this bondage, make this Bhaktivinoda Your humble servant.

Gurudeva (from Śaraṇāgati)

(1)

*gurudev!
kṛpā-bindu diyā, koro' ei dāse,
tṛṇāpekḥā ati hīna
sakala sahane, bala diyā koro',
nija-māne spṛhā-hīna*

1) 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.

(2)

*sakale sammāna korite śakati,
deho' nātha! jathājatha*

*tabe to' gāibo, hari-nāma-sukhe,
aparādha ha 'be hata*

2) 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.

(3)

*kabe heno kṛpā, labhiyā e jana,
kṛtārtha hoibe, nātha!
śakti-buddhi-hīna, āmi ati dīna,
koro' more ātma-sātha*

3) O Lord and Master! When will such mercy fall to this one who is weak and devoid of intelligence? Allow me to be with you.

(4)

*jogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā—sāra
karuṇā nā hoile, kāndiyā kāndiyā,
prāṇa nā rākhibo āra*

4) 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 **Mind, Body, and Home** **(from Śaraṇāgati)**

(1)

*mānasa, deho, geho, jo kichu mor
arpilū tuwā pade, nanda-kiśor!*

(1) Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful son of Nanda!

(2)

sampade vipade, jīvane-maraṇe

dāy mama gelā, tuwā o-ṣada baraṇe

(2) In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.

(3)

*mārobi rākhobi—jo icchā tohārā
nitya-dāsa prati tuwā adhikārā*

(3) Slay me or protect me as You wish, for You are the master of Your eternal servant.

(4)

*janmāobi moe icchā jadi tor
bhakta-gṛhe jani janma hau mor*

(4) If it is Your will that I be born again, then may it be in the home of Your devotee.

(5)

*kīṭa-janma hau jathā tuwā dās
bahir-mukha brahma janme nāhi āś*

(5) May I be born again even as a worm, so long as I may remain Your devotee. I have no desire to be born as a Brahmā averse to You.

(6)

*bhukti-mukti-sṛhā vihīna je bhakta
labhaite tāko saṅga anurakta*

(6) I yearn for the company of that devotee who is completely devoid of all desire for worldly enjoyment or liberation.

(7)

*janaka, jananī, dayita, tanay
prabhu, guru, pati—tuhū sarva-moy*

(7) Father, mother, lover, son, Lord, preceptor, and husband; You are everything to me.

(8)

bhaktivinoda kohe, śuno kāna!

rādhā-nātha! tuhū hāmāra parāṇa

(8) Ṭhākura Bhaktivinoda says, "O Kāna, please hear me! O Lord of Rādhā, You are my life and soul!"

Prasāda-sevāya
Songs for the Honoring of Spiritual Food
(from Gītāvalī)

Part One

(this first song should be sung before honoring the Lord's *prasāda*)

(1)

bhāi-re!
śarīra abidyā-jāl, joḍendriya tāhe kāl,
jīve phele viṣaya-sāgore
tā'ra madhye jihwā ati, lobhamoy sudurmati,
tā'ke jetā kaṭhina saṁsāre

(2)

kṛṣṇa baro doyāmoy, koribāre jihwā jay,
swa-prasād-anna dilo bhāi
sei annāmṛta pāo, 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.

Kabe Ha'be Bolo
(from Śaraṇāgati)

(1)

kabe ha'be bolo se-dina āmār
(āmār) *aparādha ghuci', śuddha nāme ruci,*
kṛpā-bale ha'be hṛdoye sañcār

1) 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 hīna, kabe nije māni',
sahiṣṇutā-guṇa hṛdoyete āni'
sakale mānada, āpani amānī,
ho'ye āswādibo nāma-rasa-sār

2) 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 jana āra, kobitā-sundarī,
bolibo nā cāhi deho-sukha-karī
janme-janme dāo, ohe gaurahari!
ahaitukī bhakti caraṇe tomār

3) 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,
ṣulakita deho gadgada bacana
baibarṇya-bepathu ha'be saṅghaṭana,
nirantara netre ba'be aśru-dhār

4) 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 navadwīpe, suradhunī-taṭe,

*gaura-nityānanda boli' niṣkaṭe
nāciyā gāiyā, berāibo chuṭe,
bātulera prāya chāriyā bicār*

5) When in Navadvipa along the 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,
chārāibe mora viṣayera māyā
diyā more nija-caraṇera chāyā,
nāmera hāṭete dibe adhikār*

6) 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 bibaśa
rasera rasika-caraṇa paraśa,
koriyā mojibo rase anibār*

7) 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 jibe doyā, hoibe udoya,
nija-sukha bhuli' sudīna-hṛdoya
bhaktivinoda, koriyā binoya,
śrī-ājñā-ṭahala koribe pracār*

8) 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?

(from Gītāvalī)
(at Ṭhākura Bhaktivinoda's home at Surabhi-kuñja in Godruṇa-
dvīpa)

(1)

*bhaja bhakata-vatsala śrī-gaurahari
śrī-gaurahari sohi goṣṭha-bihārī
nanda-jaśomatī-citta-hari*

(1) Just worship Śrī Gaurahari, who is always affectionate toward His devotees. He is the same Supreme Godhead, Kṛṣṇa, who sported in the cowherd pastures of Vraja and stole the hearts of Nanda and Yaśodā.

(2)

*belā ho'lo dāmodara āisa ekhano
bhoga-mandire bosī' koraho bhojana*

(2) Mother Yaśodā calls to Kṛṣṇa, "My dear Dāmodara, it is very late. Please come right now, sit down in the dining hall, and take Your lunch."

(3)

*nandera nideśe baise giri-bara-dhārī
baladeva-saha sakhā baise sārī sārī*

(3) On the direction of Nanda Mahārāja, Kṛṣṇa, the holder of Govardhana Hill, sits down, and then all the cowherd boys, along with Kṛṣṇa's elder brother, Śrī Baladeva, sit down in rows to take their lunch.

(4)

*śuktā-śākādi bhāji nālitā kuṣmāṇḍa
dāli dālnā dugdha-tumbī dadhi mocā-khaṇḍa*

(4) They are then served a feast of *śuktā* and various kinds of green leafy vegetables, then nice fried things, and a salad made of the green leaves of the jute plant. They are also served pumpkin, baskets of fruit, small square cakes made of lentils and cooked-down milk, then thick yogurt, squash cooked in milk, and vegetable preparations made from the flower of the banana tree.

(5)

mudga-borā māṣa-borā roṭikā ghṛtānna
śaṣkulī piṣṭaka khīr puli pāyasānna

(5) Then they receive fried squares of mung dahl patties, and urad dahl patties, *capātīs*, and rice with ghee. Next, sweets made with milk, sugar, and sesamum; rice flour cakes; thick cooked-down milk; cakes floating in milk; and sweet rice.

(6)

karpūra amṛta—keli rambhā khīra-sāra
amṛta rasālā, amla dwādaśa prakāra

(6) There is also sweet rice that tastes just like nectar due to its being mixed with camphor. There are bananas, and cheese which is nectarean and delicious. They are also served twelve kinds of sour preparations made with tamarinds, limes, lemons, oranges, and pomegranates.

(7)

luci cini sarpurī lāḍḍu rasābalī
bhojana korena kṛṣṇa ho'ye kutūhalī

(7) There are *purīs* made with white flour and sugar; *purīs* filled with cream; *lāḍḍus*; and dahl patties boiled in sugared rice. Kṛṣṇa eagerly eats all of the food.

(8)

rādhikāra pakka anna vividha byañjana
parama ānande kṛṣṇa korena bhojana

(8) In great ecstasy and joy Kṛṣṇa eats the rice, curried vegetables, sweets, and pastries cooked by Śrīmatī Rādhārāṇī.

(9)

chale-bale lāḍḍu khāy śrī-madhumaṅgala
bagala bājāy āra drya hari-bolo

(9) Kṛṣṇa's funny *brāhmaṇa* friend Madhumaṅgala, who is very fond of *lāḍḍus*, gets them by hook or by crook. Eating the *lāḍḍus*, he shouts, "Haribol! Haribol!" and makes a funny sound by slapping his sides under his armpits with his hands.

(10)

rādhikādi gaṇe heri' nayanera koṇe

ṭṛpta ho'ye khāy kṛṣṇa jaśodā-bhavane

(10) Beholding Rādhārāṇī and Her *gopī* friends out of the corners of His eyes, Kṛṣṇa eats at the house of mother Yaśodā with great satisfaction.

(11)

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

(11) After lunch, Kṛṣṇa drinks rose-scented water. Then all of the boys, standing in lines, wash their mouths.

(12)

*hasta-mukha prakhāliyā jata sakhā-gaṇe
ānande biśrāma kore baladeva-sane*

(12) After all the cowherd boys wash their hands and mouths, in great bliss they take rest with Lord Balarāma.

(13)

*jambula rasāla āne tāmbūla-masālā
tāhā kheyē kṛṣṇa-candra sukhe nidrā gelā*

(13) The two cowherd boys Jambula and Rasāla then bring Kṛṣṇa *pān* made with betel nuts, fancy spices, and catechu. After eating that *pān*, Śrī Kṛṣṇacandra then happily goes to sleep.

(14)

*biśālākha śikhi-puccha-cāmara dhulāya
apūrba śayyāya kṛṣṇa sukhe nidrā jāya.*

(14) While Kṛṣṇa happily takes His rest on an excellent bedstead, His servant Viśālākṣa cools Him with a fan of peacock feathers.

(15)

*jaśomatī-ājñā pe'ye dhaniṣṭhā-ānīto
śrī-kṛṣṇa-prasāda rādhā bhujñje ho'ye pṛīto*

(15) At mother Yaśodā's request the *gopī* Dhaniṣṭhā brings remnants of food left on Kṛṣṇa's plate to Śrīmatī Rādhārāṇī, who eats them with great delight.

(16)

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

(16) Lalitā-devī and the other *gopīs* then receive the remnants, and within their hearts they sing the glories of Rādhārāṇī and Kṛṣṇa with great joy.

(17)

*hari-līlā ek-mātra jāhāra pramoda
bhogārati gāy ṭhākura bhaktivinoda*

(17) Ṭhākura Bhaktivinoda, whose one and only joy is the pastimes of Lord Hari, sings this *Bhoga-ārati* song.

Jaya Rādhā-Mādhava (from Gītāvalī)

*(jaya) rādhā-mādhava (jaya) kuñja-bihārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) jaśodā-nandana, (jaya) braja-jana-rañjana,
(jaya) jāmuna-tīra-vana-cārī*

Kṛṣṇa is the lover of Rādhā. He displays many amorous pastimes in the groves of Vṛndāvana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yaśodā, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamunā. (Śrīla Prabhupāda was very fond of this song and sang 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 said that this song is "a picture of Vṛndāvana. Everything is there—Śrīmatī Rādhārāṇī, Vṛndāvana, Govardhana, Yaśodā, and all the cowherd boys.")

Rādhā-Kṛṣṇa Bol (from Gītāvalī)

(1)

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

1) Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! When Lord Caitanya and Lord Nityānanda came dancing through Nadia, They gave these teachings: Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant!

(2)

*(miche) māyār boṣe, jāccho bhese',
khāccho hābuḍubu, bhāi*

2) You are caught up in a whirlpool of senseless action and are sinking lower and lower. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant!

(3)

*(jīv) kṛṣṇa-dās, e biśwās,
korle to' ār duḥkho nāi*

3) If you just understand that the spirit soul is the eternal servant of Kṛṣṇa, you will never have any more sorrows.

(4)

*(kṛṣṇa) bolbe jabe, pulak ha'be
jhorbe āñkhi, boli tāi*

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)

*('rādhā) kṛṣṇa' bolo, saṅge calo,
ei-mātra bhikhā cāi*

5) Simply chant "Rādhā-Kṛṣṇa" and join with us. Those are the only alms we beg. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant!

(6)

*(jāy) sakal' bipod bhaktivinod
bole, jakhon o-nām gāi*

6) "All dangers will be gone when that Name is chanted," says Bhaktivinoda Ṭhākura. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant!

Śuddha-bhakata (from Śaraṇāgati)

(1)

*śuddha-bhakata-caraṇa-reṇu,
bhajana-anukūla
bhakata-sevā, parama-siddhi,
prema-latikāra mūla*

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)

*mādhava-tithi, bhakti-jananī,
jetane pālana kori
kṛṣṇa-basati, basati boli',
parama ādare bori*

2) The holy days like Ekādaśī and Janmāṣṭami 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)

*gaur āmāra, je-saba sthāne,
koralo bhramaṇa raṅge
se-saba sthāna, heribo āmi,
praṇayi-bhakata-saṅge*

3) May I always visit all the holy places associated with the *līlā* of Lord Caitanya and His devotees.

(4)

*mṛdaṅga-bādyā, śunite mana,
abasara sadā jāce
gaura-bihita, kīrtana śuni',*

ānande hṛdoya nāce

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)

*jugala-mūrti, dekhiyā mora,
parama-ānanda hoyā
prasāda-sebā korite hoyā,
sakala prapañca jayā*

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)

*je-dina gṛhe, bhajana dekhi,
gṛhete goloka bhāyā
caraṇa-sīdhu, dekhiyā gaṅgā,
sukha sā sīmā pāyā*

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)

*tulasī dekhi', jurāyā prāṇa,
mādhava-toṣaṇī jāni'
gaura-priya, śāka-sevane,
jīvana sārthaka māni*

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 *sak*, and there is another song in this book that tells of the amazing effects of this type of *prasāda*.)

(8)

*bhakativinoda, kṛṣṇa-bhajane,
anakūla pāyā jāhā
prati-dibase, parama-sukhe,*

swīkāra koroye tāhā

8) Bhaktivinoda concludes by saying: "Whosoever attains the stage of enthusiasm for these devotional practices will be supremely blissful wherever he may be."

Gaura-ārati (from *Gītāvalī*)

(1)

*(kiba) jaya jaya gorācānder āratiko śobhā
jāhnavī-taṭa-vane jaga-mana-lobhā
jaga-jana-mana-lobhā*

(First Refrain)

*gaurāṅger ārotik śobhā
jaga-jana-mana-lobhā*

(1) All glories, all glories to the beautiful *ārati* ceremony of Lord Caitanya. This Gaura-*ārati* is taking place in a grove on the banks of the Jāhnavī [Ganges] and is attracting the minds of all living entities in the universe.

(2)

*dakṣiṇe nitāicānd, bāme gadādhara
nikaṭe advaita, śrīnivāsa chatra-dhara*

(2) On Lord Caitanya's right side is Lord Nityānanda, and on His left is Śrī Gadādhara. Nearby stands Śrī Advaita, and Śrīvāsa Ṭhākura is holding an umbrella over Lord Caitanya's head.

(3)

*bosiyāche gorācānd ratna-simhāsane
ārati koren brahmā-ādi deva-gaṇe*

(3) Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahmā, perform the *ārati* ceremony.

(4)

*narahari-ādi kori' cāmara dhulāya
sañjaya-mukunda-bāsu-ghoṣ-ādi gāya*

(4) Narahari Sarakāra and other associates of Lord Caitanya fan Him with *cāmaras*, and devotees headed by Sañjaya Paṇḍita, Mukunda Datta, and Vāsu Ghoṣa sing sweet *kīrtana*.

(5)

*śaṅkha bāje ghaṅṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla*

(Second Refrain)

*śaṅkha bāje ghaṅṭā bāje
madhur madhur madhur bāje*

(5) Conchshells, bells, and *karatālas* resound, and the *mṛdaṅgas* play very sweetly. This *kīrtana* music is supremely sweet and relishable to hear.

(6)

*bahu-koṭi candra jini' vadana ujjvala
gala-deśe bana-mālā kore jhalamala*

(6) The brilliance of Lord Caitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines.

(7)

*śiva-śuka-nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada*

(7) Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Ṭhākura Bhaktivinoda envisions the glory of Lord Śrī Caitanya.

Śrī Nāma-kīrtana
Chanting of the Holy Names
(from Gītāvalī)

(1)

*yaśomatī-nandana, braja-baro-nāgara,
gokula-rañjana kāna
gopī-ṣarāṅga-dhana, madana-manohara,*

kāliya-damana-vidhāna

1) Lord Kṛṣṇa is the beloved son of mother Yaśodā; the transcendental lover in the land of Vraja; the delight of Gokula; Kāna [a nickname of Kṛṣṇa]; the wealth of the lives of the *gopīs*. He steals the mind of even Cupid and punishes the Kāliya serpent.

(2)

*amala harinām amiya-vilāsā
vipina-ṭurandara, navīna nāgara-bora,
baṁśī-badana suvāsā*

(2) These pure, holy names of Lord Hari are full of sweet, nectarean pastimes. Kṛṣṇa is the Lord of the twelve forests of Vraja, He is ever-youthful and is the best of lovers. He is always playing on a flute, and He is an excellent dresser.

(3)

*braja-jana-ṭālana, asura-kula-nāśana
nanda-godhana-rākhawālā
govinda mādharma, navanīta-taskara,
sundara nanda-gopālā*

(3) Kṛṣṇa is the protector of the inhabitants of Vraja; the destroyer of various demoniac dynasties; the keeper and tender of Nanda Mahārāja's cows; the giver of pleasure to the cows, land, and spiritual senses; the husband of the goddess of fortune; the butter thief; and the beautiful cowherd boy of Nanda Mahārāja.

(4)

*yāmuna-taṭa-cara, gopī-basana-hara,
rāsa-rasika, kṛṭāmoṃya
śrī-rādhā-vallabha, bṛndābana-naṭabara,
bhaktivinod-āśraya*

(4) Kṛṣṇa wanders along the banks of the River Yamunā. He stole the garments of the young damsels of Vraja who were bathing there. He delights in the mellows of the *rāsa* dance; He is very merciful; the lover and beloved of Śrīmatī Rādhārāṇī; the great dancer of Vṛndāvana; and the shelter and only refuge of Ṭhākura Bhaktivinoda.

Ohe! Vaiṣṇava Ṭhākura
(from Śaraṇāgati)

(1)

ohe!

*vaiṣṇaba ṭhākura, doyāra sāgara,
e dāse koruṇā kori'
diyā pada-chāyā, śodho he āmāya,
tomāra caraṇa dhorī*

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)

*chaya bega domi', chaya doṣa śodhi',
chaya guṇa deho' dāse
chaya sat-saṅga, deho' he āmāre,
boshechi saṅgera āśe*

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)

*ekākī āmāra, nāhi pāya bala,
hari-nāma-saṅkīrtane
tumi kṛpā kori', śraddhā-bindu diyā,
deho' kṛṣṇa-nāma-dhane*

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 se tomāra, kṛṣṇa dite pāro,
tomāra śakati āche
āmi to' kāṅgala, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche*

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 (from Kalyāṇa-kalpataru)

(1)

*vibhāvarī śeṣa, āloka-praveśa,
nidrā chāri' uṭho jīva
bolo hari hari, mukunda murāri,
rāma kṛṣṇa hayagrīva*

(1) The night has come to an end and the light of dawn is entering. O *jīva* soul, arise and give up your sleep. Chant the holy names of Lord Hari, who is the giver of liberation; the enemy of the Mura demon; the supreme enjoyer; the all-attractive one; and the horse-headed incarnation, Hayagrīva.

(2)

*nṛsimha vāmana, śrī-madhusūdana,
brajendra-nandana śyāma
pūtanā-ghātana, kaiṭabha-śātana,
jaya dāśarathi-rāma*

(2) Lord Hari [Kṛṣṇa] incarnated as the half-man, half-lion, Nṛsimha. He appeared as a dwarf-*brāhmaṇa* named Upendra and is the killer of the Madhu demon. He is the beloved son of the King of Vraja, Nanda Mahārāja, and is blackish in complexion. He is the slayer of the Pūtanā witch and the destroyer of the demon Kaiṭabha. All glories to Lord Hari, who appeared as Lord Rāma, the son of King Daśaratha.

(3)

*yaśodā dulāla, govinda-gopāla,
vṛndāvana purandara
gopī-priya-jana, rādhikā-ramaṇa,*

bhuvana -sundara-bara

(3) He is the darling of mother Yaśodā; the giver of pleasure to the cows, land, and spiritual senses; and the protector of the cows. He is the Lord of the Vṛndāvana forest; the *gopīs'* beloved; the lover of Rādhikā; and the most beautiful personality in all the worlds.

(4)

*rāvāṇāntakara, mākhana-taskara,
gopī-jana-vastra-hārī
brajera rākhāla, goṣa-vṛnda-pāla,
citta-hārī baṁśī-dhārī*

(4) As Rāmacandra He brought about the end of the demoniac King Rāvaṇa; as Kṛṣṇa He stole the older *gopīs'* butter; He stole the younger *gopīs'* clothes while they were bathing in the Yamunā. He is a cowherd boy of Vraja and the protector of the cowherd boys. He steals the hearts of all and always holds a flute.

(5)

*yogīndra-bandana, śrī-nanda-nandana,
braja-jana-bhaya-hārī
navīna nīrada, rūpa manohara,
mohana-baṁśī-bihārī*

(5) Lord Kṛṣṇa is worshiped by the best of yogis and is the son of Nanda. He removes all the fears of the inhabitants of Vraja. He is the color of a fresh rain cloud, and His form is enchanting. When He wanders about, playing His flute, He looks very charming.

(6)

*yaśodā-nandana, kaṁsa-nisūdana,
nikuñja-rāsa-vilāsī
kadamba-kānana, rāsa-ṣarāyaṇa,
bṛnda-vīpina-nivāsī*

(6) He is the son of Yaśodā and the killer of King Kaṁsa, and He sports in the *rāsa* dance among the groves of Vraja. Kṛṣṇa engages in this *rāsa* dance underneath the *kadamba* trees, and He resides in the forest of Vṛndāvana.

(7)

ānanda-varadhana, prema-niketana,

*phula-śara-jojaka kāma
gopāṅganā-gaṇa, citta-vinodana,
samasta-guṇa-gaṇa-dhāma*

(7) He increases the ecstasy of His devotees. He is the reservoir of all love and is the transcendental Cupid who uses His flowered arrows to increase the loving desires of the *gopīs*. He is the pleasure of the *gopīs*' hearts and the abode of all wonderful qualities.

(8)

*jāmuna-jīvana, keli-ṣarāyaṇa,
mānasa-candra-cakora
nāma-sudhā-rasa, gāo kṛṣṇa-jaśa
rākho vacana mana mora*

(8) Lord Kṛṣṇa is the life of the River Yamunā. He is always absorbed in amorous pastimes, and He is the moon of the *gopīs*' minds, which are like the *cakora* birds that subsist only upon moonlight. O mind, obey these words of mine and sing the glories of Śrī Kṛṣṇa in the form of these holy names, which are full of nectarean mellows.

Āmār Jīvan My Life (from Śaraṇāgati)

(1)

*āmāra jīvana, sadā pāṣe rata,
nāhiko puṇyera leṣa
ṣarere udvega, diyāchi ye koto,
diyāchi jīvere kleśa*

1) I am an impious sinner and have caused others great anxiety and trouble.

(2)

*nija sukha lāgi', pāṣe nāhi ḍori,
dayā-hīna svārtha-ṣaro
ṣara-sukhe duḥkhī, sadā mithya-bhāṣī,
ṣara-duḥkha sukha-karo*

2) I have never hesitated to perform sinful acts for my own enjoyment. Devoid of all

compassion, concerned only with my own selfish interests, I am remorseful seeing others happy. I am a perpetual liar, and the misery of others is a source of great pleasure for me.

(3)

*āśeṣa kāmanā, hṛdi mājhe mora,
krodhī, dambha-ṭarāyaṇa
mada-matta sadā, viṣaye mohita,
himsā-garva vibhūṣaṇa*

3) The material desires within the core of my heart are unlimited. I am wrathful, devoted to false pride and arrogance, intoxicated by vanity, and bewildered by worldly affairs. Envy and egotism are the ornaments I wear.

(4)

*nidrālasya hata, sukārye virata,
akārye udyogī āmi
pratiṣṭha lāgiyā, śāṭhya-ācaraṇa,
lobha-hata sadā kāmī*

4) Ruined by laziness and sleep, I resist all pious deeds; yet I am very active and enthusiastic to perform wicked acts. For worldly fame and reputation I engage in the practice of deceitfulness. Thus I am destroyed by my own greed and am always lustful.

(5)

*e heno durjana, saj-jana-varjita,
aparādhi nirantara
śubha-kārya-śūnya, sadānartha-manāḥ,
nānā duḥkhe jara jara*

5) A vile, wicked man such as this, rejected by godly people, is a constant offender. I am such a person, devoid of all good works, forever inclined toward evil, worn out and wasted by various miseries.

(6)

*bārdhakyē ekhona, upāya-vihīna,
tā'te dīna akiñcana
bhaktivinoda, ṭrabhura caraṇe,
kore duḥkha nivedana*

6) Now in old age, deprived of all means of success, humbled and poor, Bhaktivinoda

submits his tale of grief at the feet of the Supreme Lord.

PURPORT

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Āmāra jīvana sadā pāpe rata nāhiko puṇyera leṣa. This is a song sung by Bhaktivinoda Ṭhākura in Vaiṣṇava humbleness. A Vaiṣṇava is always meek and humble. So he is describing the life of the people in general, taking himself to be one of them. He says that “My life is always engaged in sinful activities, and if you try to find out, you will not find even a trace of pious activities—only sinful activities.” And *parere udvega, diyāchi ye koto, diyāchi jīvere kleṣa*: “I am always inclined to give trouble to other living entities. That is my business. I want to see that others are suffering, and then I enjoy.” *Nija sukha lāgi, pāpe nāhi ḍori*: “For my personal sense gratification, I accept any kind of sinful activity.” *Dayā-hīna svārtha-para*: “I am not at all merciful, and I see only to my personal interest.” *Para-sukhe duḥkhī, sadā mithya-bhāṣī*: “As such, when others are suffering I become very happy, and I am always speaking lies. Even for ordinary things I am accustomed to speaking lies.” *Para-duḥkha sukha-karo*: “And if someone is suffering, that is very pleasant to me.” *Aśeṣa kāmanā, hṛdi mājhe mora*: “I have got lots of desires within my heart, and I am always angry and falsely prestigious, always puffed up with false pride.” *Mada-matta sadā viṣaye mohita*: “I am captivated by subject matters of sense gratification, and I am almost crazy.” *Himsā-garva vibhūṣaṇa*: “My ornaments are enviousness and false pride.” *Nidrālasya hata, sukārye virata*: “I am conquered by sleep and laziness, and I am always averse to pious activities.” *Akārye udyogī āmi*: “And I am very enthusiastic to perform impious activities.” *Pratiṣṭha lāgiyā sāṭhya-ācaraṇa*: “I always cheat others for my prestige.” *Lobha-hata sadā kāmī*: “I am conquered by greediness and always lusty.” *E heno durjana saj-jana-varjita*: “I am so fallen, and I have no association with devotees.” *Aparādhi nirantara*: “I am an offender always.” *Śubha-kārya-śūnya*: “In my life there is not a bit of auspicious activity”; *sadānartha manāḥ*: “and my mind is always attracted by something mischievous.” *Nānā duḥkhe jara jara*: “Therefore, at the fag end of my life I am almost invalid by all such sufferings.” *Bārdhakyē ekhona upāya-vihīna*: “Now in my old age I have no alternative”; *tā'te dīna akiñcana*: “therefore by force I have now become very humble and meek.” *Bhaktivinoda prabhura caraṇe, kore duḥkha nivedana*: “Thus Bhaktivinoda Ṭhākura is offering his sad statement of his life’s activities at the lotus feet of the Supreme Lord.”

Anādi Karama Phale

“The Reactions of Beginningless Karma”

(from Gītāvalī)

(1)

*anādi' karama-phale, paḍi' bhavārṇara jale,
taribāre nā dekhi upāya
ei viṣaya-halāhale, divā-niśi hiyā jvale,
mana kabhu sukha nāhi pāya*

1) I have fallen into the ocean of material existence as a result of my selfish activities, which are without beginning, and I see no means of deliverance from this great ocean of nescience. Day and night my heart burns from the poison of these worldly activities, and on account of this my mind never finds any satisfaction or happiness.

(2)

*āśā-pāśa-śata-śata, kleśa deya avirata,
pravṛtti-ūrmira tāhe khelā
kāma-krodha-ādi chaya, bāṭapāḍe deya bhaya,
avasāna hoilo āsi' belā*

2) Hundreds and thousands of desires, like nooses around my neck, constantly give me misery and trouble. In that great ocean of nescience play the waves of materialistic tendency. In this world there are many thieves and rogues, of whom six are prominent; lust, anger, greed, illusion, and madness. They are causing me great fear, and in this way my life is coming to an end.

(3)

*jnāna-karma-ṭhaga dui, more pratārīya loi,
avaśeṣe phele sindhu-jale
e heno samaye, bandhu, tumi kṛṣṇa kṛpā-sindhu,
kṛpā kori' tolo more bale*

3) The two highway robbers, mental speculation and fruitive activity, have cheated me and misled me, and finally they are throwing me into the ocean of misery. At such a time as this, my dear Kṛṣṇa, You are the only friend, and You are the ocean of mercy and compassion. I have no strength to get out of this ocean of nescience, so I pray to Your lotus feet that You will be kind and by Your strength uplift me from this ocean of suffering.

(4)

*patita-kiṅkare dhari', pāda-padma-dhuli kari',
deho bhaktivinoda āśraya
āmi tava nitya-dāsa, bhuliyā māyāra pāśa,*

4) Accept this fallen servant and fix me as a particle of dust on Your lotus feet. Kindly give me shelter to this Bhaktivinoda. O most merciful Lord, actually I am Your eternal servant, but having forgotten this I have become bound up in the network of māyā.

PURPORT

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Anādi karama-phale paḍi' bhavārṇava-jale taribāre nā dekhi upāya. This is a song sung by Bhaktivinoda Ṭhākura depicting the conditioned soul. Bhaktivinoda Ṭhākura is presenting himself as one of the ordinary human beings, saying “Due to my past fruitive activities, I have now fallen into this ocean of nescience, and I do not find any means of coming out of this great ocean.” *Ei viṣaya-halāhale*: “It is just like an ocean of poison.” If one takes some pungent food, it burns the heart. Similarly, although we are trying to be happy by sense enjoyment, actually our situation is becoming just the opposite, and the effort is causing our hearts to burn. And *divā-niśi hiyā jvale*: “That burning sensation is going on day and night, twenty-four hours a day.” *Mana kabhu sukha nāhi pāya*: “And on account of this my mind is not at all satisfied.” *Āśā-pāśa-śata-śata kleśa deya avirata*: “I am always making hundreds and thousands of plans to become happy, but actually all of these plans give me pain, twenty-four hours a day.” *Pravṛtti-ūrmira tāhe khela*: “My position is exactly like one who is being dashed again and again by the waves of the ocean.” *Kāma-krodha-ādi chaya, bāṭapāḍe deya bhaya*: “Besides that, there are so many thieves and rogues. Especially they are six in number—namely lust, anger, greed, envy, illusion, and madness. They are always present, and I am afraid of them.” *Avasāna hoilo āsi' belā*: “In this way my life is becoming advanced, or in other words I am coming to the point of the end of my life.” *Jñāna-karma-ṭhaga dui, more pratāriya loi*: “Although this is my position, still, two kinds of activities are cheating me, namely mental speculation and fruitive activities.” (*Ṭhaga* means “cheater.”) And *avaśeṣe phele sindhu-jale*: “After misleading me, they bring me to the seashore and push me down within the sea.” *E heno samaye bandhu, tumi kṛṣṇa kṛpā-sindhu*: “Under the circumstances, my dear Kṛṣṇa, you are my only friend, and You are an ocean of mercy.” *Kṛpā kori' tolo more bale*: “I have no strength to get out of this ocean of nescience, so I pray unto Your lotus feet that by Your strength You kindly pick me up.” *Patita-kiṅkare dhari' pāda-padma-dhuli kari'*: “After all, I am Your eternal servant. Somehow or other I have fallen into this ocean, so kindly pick me up and fix me as one of the particles of dust at Your lotus feet.” *Deho bhaktivinoda āśraya*: Bhaktivinoda Ṭhākura entreats, “Kindly give me shelter at Your lotus feet.” *Āmi tava nitya-dāsa*: “I am Your eternal servant.” *Bhuliyā māyāra pāśa*: “Somehow or other I forgot You, and I have now fallen into the network of māyā.” *Baddha ho'ye āchi dayāmaya*: “My dear Lord, I have become entangled in this

way. Kindly save me.”

Bhuliyā Tomāre Forgetting You (from Śaraṇāgati)

(1)

*bhuliyā tomāre, saṁsāre āsiyā,
peye nānā-vidha byathā
tomāra caraṇe, āsiyāchi āmi,
bolibo duḥkehera kathā*

(1) O Lord, forgetting You and coming to this material world, I have experienced a host of sins and sorrows. Now I approach Your lotus feet and submit my tale of woe.

(2)

*jananī jaṭhare, chilāma jakhona,
biṣama bandhana-pāśe
eka-bāra prabhu! dekhā diyā more,
vañcile e dīna dāse*

(2) While I was bound up tightly in the unbearable confines of my mother’s womb, O Lord, You once revealed Yourself before me. After appearing briefly, You abandoned this poor servant of Yours.

(3)

*takhona bhāvinu, janama pāiyā,
koribo bhajana tava
janama hoilo, paḍi’ māyā-jāle,
nā hoilo jñāna-lava*

(3) At that moment I thought, “After my birth this time, I will surely worship You with undivided attention.” But alas, after taking birth I fell into the entangling network of worldly illusions; thus I possessed not even a drop of true knowledge.

(4)

*ādarera chele, sva-janera kole,
hāsiyā kātānu kāla*

*janaka jananī-snehete bhuliyā,
samsāra lāgilo bhālo*

(4) As a dear son fondled in the laps of attentive relatives, I passed my time smiling and laughing. The affection of my father and mother helped me forget You still more, and I began to think that the material world was a very nice place.

(5)

*krame dina dina, bālaka hoiyā,
bhelinu bālaka-saha
āra kichu dine, jnāna upajilo,
pāṭha poḍi ahar-ahaḥ*

(5) Day by day I gradually grew into a young boy and began playing with other boys. Soon my powers of understanding emerged, so I diligently studied my school lessons every day.

(6)

*vidyāra gaurave, bhrami' deśe deśe,
dhana uparjana kori
sva-jana pālana, kori eka-mane,
bhulinu tomāre, hari!*

(6) Proud of my accomplished education, I later traveled from place to place and earned much wealth. Thereby maintaining my family with undivided attention, I forgot You, O Lord Hari!

(7)

*bārdhakyē ekhona, bhaktivinoda,
kāṇḍiyā kātara ati
nā bhajiyā tore, dina bṛthā gelo,
ekhona ki have gati?*

(7) Now in old age, this Bhaktivinoda very sadly weeps as death approaches. I failed to worship You, O Lord, and instead passed my days in vain. What will be my fate now?

Nārada Muni Bājāy Vīṇā
“Nārada Muni Plays His Vīṇā”
(from Gītāvalī)

(1)

*nārada muni, bājāy vīṇā
‘rādhikā-ramaṇa’-nāme
nāma amani, uḍita haya,
bhakata-gītā-sāme*

(1) When the great soul Nārada Muni plays his stringed vīṇā, the holy name of Rādhikā-ramaṇa descends and immediately appears amidst the *kīrtana* of the Lord’s devotees.

(2)

*amiya-dhārā, bariṣe ghana,
śravaṇa-yugale giyā
bhakata jana, saghane nāce,
bhoriyā āpana hiyā*

(2) Like a monsoon cloud, the holy name showers pure nectar into their ears. Due to great ecstasy, all the devotees enthusiastically dance to their heart’s content.

(3)

*mādhurī-pūra, āsava paśi’,
mātāya jagata-jane
keho vā kānde, keho vā nāce,
keho māte mane mane*

(3) All the inhabitants of the universe become maddened upon entering these intoxicating showers of divine sweetness. Some people cry, some dance, and others become fully intoxicated within their minds.

(4)

*pañca-vadana, nārade dhori’,
premera saghana rol
kamalāsana, nāciyā bole,
‘bolo bolo hari bolo’*

(4) Five-faced Lord Śiva embraces Nārada Muni and repeatedly shouts in ecstasy, while Lord Brahmā dances very ecstatically and exclaims, “All of you chant ‘Haribol! Haribol!’”

(5)

*sahasrānana, parama-sukhe,
'hari hari' boli' gāya
nāma-prabhāve, mātilo viśva,
nāma-rasa sabe pāya*

(5) In supreme happiness, thousand-faced Ananta Śeṣa sings and calls out, “Hari! Hari!” By the influence of the transcendental vibration of the holy name, the whole universe becomes mad with ecstasy as everyone relishes the mellows of the holy name.

(6)

*śrī-kṛṣṇa-nāma, rasane sphuri',
pūrā'lo āmār āśa
śrī-rūpa-ṣade, yācaye ihā,
bhaktivinoda-dāsa*

(6) The holy name of Śrī Krishna has fulfilled all my desires by thus manifesting on everyone's tongue. Bhaktivinoda, the humble servant of the Lord, therefore prays at the feet of Śrī Rūpa Goswāmī that the chanting of *harināma* may always continue in this way.

PURPORT

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

This is a song sung by Bhaktivinoda Ṭhākura. The purport of this song is that the great soul Nārada Muni is playing on his stringed instrument, called the *vīṇā*, and vibrating Rādhikā-ramaṇa, one of Kṛṣṇa's names. So, as soon as he plucks the strings and chants, all the devotees immediately respond to him, and it becomes a very beautiful vibration. *Amiya-dhārā, bariṣe ghana*. As the singing goes on with the stringed instrument, it appears that there is a shower of nectar, and all the devotees then dance in ecstasy to the fullest extent of their satisfaction. Then, as they dance, it appears that they become intoxicated by drinking the beverage called *mādhurī pūra*. And as one becomes almost mad by drinking, similarly, all the devotees became mad in ecstasy. And some of them are crying, and some of them are dancing, and some of them, although they cannot dance publicly, are dancing within their hearts. Then Lord Śiva embraces Nārada Muni and begins to dance and cry out in ecstasy, and when Lord Brahmā sees Lord Śiva dancing with Nārada Muni, he joins in and says, “All of you kindly chant ‘Haribol! Haribol!’” Then gradually the king of heaven, Indra, also joins in with great satisfaction and begins to dance and to chant “Hari hari bol!”

In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic, and Bhaktivinoda Ṭhākura says, “When the whole universe becomes ecstatic in this way, my desires are satisfied, and I therefore pray unto

the lotus feet of Rūpa Gosvāmī that the chanting of *harināma* may go on nicely like this.”

Songs of Śrīla Narottama dāsa Ṭhākura

Iṣṭa-deve Vijñapti Prayer to One's Beloved Lord (from Prārthanā)

(1)

*hari hari! bifale janama goñāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu*

(1) O Lord Hari, I have spent my life uselessly. Having obtained a human birth and having not worshiped Rādhā and Kṛṣṇa, I have knowingly drunk poison.

(2)

*golokera prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmilo kene tāy
saṁsāra-biṣānale, dibā-niśi hiyā jwale,
jurāite nā koinu upāy*

(2) The treasure of divine love in Goloka Vṛndāvana has descended as the congregational chanting of Lord Hari's holy names. Why did my attraction for that chanting never come about? Day and night my heart burns from the fire of the poison of worldliness, and I have not taken the means to relieve it.

(3)

*brajendra-nandana jei, śacī-suta hoilo sei,
balarāma hoilo nitāi
dīna-hīna jata chilo, hari-nāme uddhārilo,
tāra śākṣī jagāi mādhai*

(3) Lord Kṛṣṇa, who is the son of the King of Vraja, became the son of Śacī (Lord Caitanya), and Balarāma became Nitāi. The holy name delivered all those souls who were lowly and wretched. The two sinners Jagāi and Mādhai are evidence of this.

(4)

*hā hā prabhu nanda-suta, vṛṣabhānu-sutā-juta,
koruṇā karoḥo ei-bāro
narottama-dāsa koy, nā ṭheliho rāṅgā pāy,
tomā bine ke āche āmāra*

(4) O Lord Kṛṣṇa, son of Nanda, accompanied by the daughter of Vṛṣabhānu, please be merciful to me now. Narottama dāsa says, "O Lord, please do not push me away from Your reddish lotus feet, for who is my beloved except for You?"

Lālasāmayī Prārthanā (from Prārthanā)

(1)

*'gaurāṅga' bolite habe pulaka-śarīra
'hari hari' bolite nayane ba' be nīra*

(1) When will that opportune moment come to me when there will be shivering of the body as soon as I chant Lord Gaurāṅga's name? And after the shivering, while chanting Hare Kṛṣṇa, when will there be tears pouring down from my eyes?

(2)

*āra kabe nitāi-cānder koruṇā hoibe
saṁsāra-bāsanā mora kabe tuccha ha'be*

(2) When will that day come when Lord Nityānanda's causeless mercy is bestowed upon me so that my desire for material enjoyment becomes very insignificant?

(3)

*viśaya chāriyā kabe śuddha ha 'be mana
kabe hāma herabo śrī-bṛndābana*

(3) When my mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Bṛndāvana and the conjugal love of Rādhā and Kṛṣṇa, and then my spiritual life will be successful.

(4)

rūpa-raghunātha-pade hoibe ākuti

kabe hāma bujhabo se jugala-pīriti

(4) When shall I be very much eager to study the books left by the six Gosvāmīs? One has to learn of the conjugal loving affairs of Rādhā-Kṛṣṇa through the teachings of these six Gosvāmīs.

(5)

*rūpa-raghunātha-pade rahu mora āśa
prārthanā koroye sadā narottama-dāsa*

(5) Narottama dāsa always wishes to understand this conjugal love under the direction of the six Gosvāmīs.

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 authoritative 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 habe pulaka śarīra*. One has attained the perfection of chanting when as soon as he chants the name of Lord Gaurāṅga, 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 Gaurāṅga's name?" And 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-cānder koruṅā 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 Gaurāṅga, 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 Ṭhākura 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-cānder koruṅā hoibe saṁsāra-bāsanā mora kabe tuccha ha'be*. *Saṁsāra-bāsanā* 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 materialistic thought, one cannot enter into the kingdom of Vṛndāvana. But Narottama dāsa Ṭhākura says, *viṣaya chāriyā kabe śuddha ha'be mana kabe hāma herabo śrī-bṛndāvana*: "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."

Nāma-saṅkīrtana

(1)

*hari haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ*

(1) O Lord Hari, O Lord Kṛṣṇa, I offer my obeisances to You, who are known as Hari, Yādava, Mādhava, and Keśava.

(2)

*gopāla govinda rāma śrī-madhusūdana
giridhārī goṣīnātha madana-mohana*

(2) O Gopāla, Govinda, Rāma, Śrī Madhusūdana, Giridhārī Gopīnātha, and Madana-mohana!

(3)

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

(3) All glories to Śrī Caitanya and Nityānanda! All glories to Śrī Advaita Ācārya and His consort, Śrī Sītā Ṭhākuraṇī. All glories to Lord Hari, to the spiritual master, the Vaiṣṇavas, Śrīmad-Bhāgavatam, and Śrīmad Bhagavad-Gītā.

(4)

*śrī-rūpa sanātana bhaṭṭa-raghunātha
śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha*

(4) All glories to Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, and Raghunātha dāsa Gosvāmī.

(5)

*ei chay gosāir kori caraṇa vandan
jāhā hoite bighna-nāś abhīṣṭa-pūraṇ*

(5) I offer my obeisances to the feet of these six Gosvāmīs. By bowing to them, all obstacles to devotion are destroyed and all spiritual desires are fulfilled.

(6)

*ei chay gosāi jār—mui tār dās
tā-sabāra pada-reṇu mora pañca-grās*

(6) I am the servant of that person who is a servant of these six Gosvāmīs. The dust of their lotus feet is my five kinds of foodstuffs.

(7)

*tādera caraṇa-sebi-bhakta-sane bās
janame janame hoy ei abhilāṣ*

(7) This is my desire: that birth after birth I may live with those devotees who serve the lotus feet of these six Gosvāmīs.

(8)

*ei chay gosāi jabe braje koilā bās
rādhā-kṛṣṇa-nitya-lilā korilā prakāś*

(8) When these six Gosvāmīs lived in Vraja they revealed the lost holy places and explained the eternal pastimes of Rādhā and Kṛṣṇa.

(9)

*ānande bolo hari bhaja bṛndāban
śrī-guru-vaiṣṇava-pade majāiyā man*

(9) Just shout the names of Lord Hari in great ecstasy and worship the transcendental realm of Vṛndāvana while absorbing your mind in meditation upon the divine feet of the spiritual master and the Vaiṣṇavas.

(10)

*śrī-guru-vaiṣṇava-pada-padma kori āś
narottama dāsa kohe nāma-saṅkīrtana*

(10) Desiring to serve the lotus feet of Śrī Guru and the Vaiṣṇavas, Narottama dāsa sings this saṅkīrtana of the holy names of Lord Hari.

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 Gaya, 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 *rasa* 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. 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.”

Sakhī-vṛnde Vijñapti Prayer to the Sakhīs (from Prārthanā)

(1)

*rādhā-kṛṣṇa prāṇa mora jugala-kiśora
jīvane maraṇe gati āro nāhi mora*

(1) The divine couple, Śrī Śrī Rādhā and Kṛṣṇa, are my life and soul. In life or death I have no other refuge but Them.

(2)

*kāḷindīra kūle keli-kadambēra vana
ratana-bedīra upara bosābo du'jana*

(2) In a forest of small *kadamba* trees on the bank of the Yamunā, I will seat the divine couple on a throne made of brilliant jewels.

(3)

*śyāma-gaurī-aṅge dibo (cūwā) candanera gandha
cāmara ḍhulābo kabe heri mukha-candra*

(3) I will anoint Their dark and fair forms with sandalwood paste scented with *cūyā*, and I will fan Them with a *cāmara* whisk. Oh, when will I behold Their moonlike faces?

(4)

*gāthiyā mālatīr mālā dibo dohāra gale
adhare tuliyā dibo karpūra-tāmbūle*

(4) After stringing together garlands of *mālatī* flowers I will place them around Their necks, and I will offer *tāmbūla* scented with camphor to Their lotus mouths.

(5)

lalitā viśākhā-ādi jata sakhī-bṛnda
ājñāya koribo sebā caraṇāravinda

(5) With the permission of all the *sakhīs*, headed by *Lalitā* and *Viśākhā*, I will serve the lotus feet of *Rādhā* and *Kṛṣṇa*.

(6)

śrī-kṛṣṇa-caitanya-prabhur dāser anudāsa
sevā abhilāṣa kore narottama-dāsa

(6) *Narottama dāsa*, the servant of the servant of *Śrī Kṛṣṇa Caitanya Prabhu*, longs for this service to the divine couple.

Sapārṣada-bhagavad-viraha-janita-vilāpa **Lamentation Due to Separation from the Lord and His Associates** **(from Prārthanā)**

(1)

je ānilo prema-dhana koruṇā pracur
heno prabhu kothā gelā ācārya-ṭhākur

(1) He who brought the treasure of divine love and who was filled with compassion and mercy—where has such a personality as *Śrīnivāsa Ācārya* gone?

(2)

kāhā mora svarūp rūpa kāhā sanātan
kāhā dāsa raghunātha patita-pāvan

(2) Where are my *Svarūpa Dāmodara* and *Rūpa Gosvāmī*? Where is *Sanātana*? Where is *Raghunātha dāsa*, the savior of the fallen?

(3)

kāhā mora bhaṭṭa-juga kāhā kavirāj

eka-kāle kothā gelā gorā naṭa-rāj

(3) Where are my Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa, and where is Kṛṣṇadāsa Kavirāja? Where did Lord Gaurāṅga, the great dancer, suddenly go?

(4)

*pāṣāṇe kuṭibo māthā anale paśibo
gaurāṅga guṇera nidhi kothā gele pābo*

(4) I will smash my head against the rock and enter into the fire. Where will I find Lord Gaurāṅga, the reservoir of all wonderful qualities?

(5)

*se-saba saṅgīra saṅge je koilo bilās
se-saṅga nā pāiyā kānde narottama dās*

(5) Being unable to obtain the association of Lord Gaurāṅga accompanied by all of these devotees in whose association He performed His pastimes, Narottama dāsa simply weeps.

Sāvaraṇa-śrī-gaura-mahimā
The Glories of Śrī Gaurāṅga
(from Prārthanā)

(1)

*gaurāṅgera duṭi pada, jār dhana sampada,
se jāne bhakati-rasa-sār
gaurāṅgera madhura-līlā, jār karṇe praveśilā,
hṛdoya nirmala bhelo tār*

(1) Anyone who has accepted the two lotus feet of Lord Caitanya as their only asset knows the true essence of devotional service. If anyone gives submissive aural reception to the pleasing and sweet pastimes of Lord Caitanya, then immediately his heart becomes cleansed of all material contamination.

(2)

*je gaurāṅgera nāma loy, tāra hoy premodoy,
tāre mui jāi bolihāri*

*gaurāṅga-guṇete jhure, nitya-līlā tāre sphure,
se jana bhakati-adhikārī*

(2) Anyone who simply chants the name of Śrī Kṛṣṇa Caitanya will immediately develop love of Godhead. I offer him all congratulations by saying, 'Bravo!' If anyone feels ecstasy and cries by simply hearing the transcendental qualities of Caitanya Mahāprabhu, he at once understands the eternal loving affairs between Radha and Kṛṣṇa.

(3)

*gaurāṅgera saṅgi-gaṇe, nitya-siddha kori' māne,
se jāy brajendra-suta-pās
śrī-gauḍa-maṇḍala-bhūmi, jebā jāne cintāmaṇi,
tāra hoy braja-bhūme bās*

(3) Anyone who has understood that the associates of Lord Caitanya are eternally liberated souls immediately becomes eligible to enter into the abode of Kṛṣṇa, the son of Nanda Mahārāja in Vṛndāvana, in his next birth. If anyone understands that there is no difference between Gauḍa-maṇḍala, the place in West Bengal wherein Lord Caitanya had His pastimes, and the transcendental abode of Śrī Vṛndāvana-dhāma, then he actually lives in Vṛndāvana.

(4)

*gaura-prema-rasārṇave, śe taraṅge jebā ḍube,
se rādhā-mādhava-antaraṅga
gṛhe bā vanete thāke, 'hā gaurāṅga' bo'le ḍāke,
narottama māge tāra saṅga*

(4) Anyone who takes pleasure sporting within the waves of the ocean of Lord Caitanya's distribution of love of God immediately becomes a confidential devotee of Śrī Śrī Rādhā-Mādhava. It doesn't matter whether such a devotee is in the renounced order of life or whether he is a householder. If he is actually taking part in Lord Caitanya's saṅkīrtana activities and actually understanding what it is, then such a person is always liberated. Narottama dāsa aspires for his association.

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, jār dhana-sampada, se jāne bhakati-rasa-sār*. 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 pleasing: 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, jār karṇe praveśilā, hṛḍoya nirmala bhelo tār*: 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. *Tār* 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, *jāi bolihāri*: "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 kind of devotee, who is called *kṛpā-siddha*. He may not have executed the regulative principles very rigidly, but by his service mood he is specifically blessed 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 jāy brajendra-suta-pāś*. *Brajendra-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 nondifferent 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, jebā jāne cintāmaṇi*. *Cintāmaṇi* means the transcendental abode. *Tāra hoy braja-*

bhūme bās. 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 the 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 *rasarṇava*. In this 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 bā vanete thāke, 'hā gaurāṅga' bo 'le 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-vandanā
The Worship of Śrī Guru
(from Prema-bhakti-candrikā)

*śrī-guru-caraṇa-padma, kevala-bhakati-sadma,
bando mui sāvadhāna mate
jāhāra prasāde bhāi, e bhava toriyā jāi,
kṛṣṇa-prāpti hoy jāhā ha'te*

1) 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 se uttama-gati,
je prasāde pūre sarva āśā*

2) 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)

*cakhu-dān dilo jei, janme janme prabhu sei,
divya jñān hṛde prokāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte,
vede gāy jāhāra carito*

3) 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 jivana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe jaśa ghuṣuk tribhuvana*

4) 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.

A Prayer to the Lotus Feet of Śrī Gaurāṅga (from Prārthanā)

(1)

*śrī-kṛṣṇa-caitanya prabhu doyā koro more
tomā binā ke doyālu jagat-saṁsāre*

(1) My dear Lord Caitanya, please be merciful to me, because who can be more merciful than Your Lordship within these three worlds?

(2)

*patita-pāvana-hetu tava avatāra
mo sama patita prabhu nā pāibe āra*

(2) 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.

(3)

*hā hā prabhu nityānanda, premānanda sukhī
kṛpābalokana koro āmi boro duḥkhī*

(3) 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, then I may also become happy.

(4)

*doyā koro sītā-pati advaita gosāi
tava kṛpā-bale pāi caitanya-nitāi*

(4) My dear Advaita Prabhu, husband of Sītā, You are so kind. Please be merciful to me. If You are kind to me, naturally Lord Caitanya and Nityānanda will also be kind to me.

(5)

*hā hā svarūp, sanātana, rūpa, raghunātha
bhaṭṭa-juga, śrī-jīva hā prabhu lokanātha*

(5) O Svarūpa Dāmodara, personal secretary of Lord Caitanya, O six Gosvāmīs ó Śrī Rupa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Raghunātha dāsa Gosvāmī! O Lokanātha

Gosvāmī, my beloved spiritual master! Narottama dāsa also prays for your mercy.

(6)

*doyā koro śrī-ācārya prabhu śrīnivāsa
rāmacandra-saṅga māge narottama-dāsa*

(6) O Śrīnivāsa Ācārya, successor to the six Gosvāmīs! Please be merciful to me. Narottama dāsa always desires the company of Rāmacandra Cakravartī.

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 Prayāga (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. *Doyā 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 swarūp, sanātana, rūpa, raghunātha. Swarūp* refers to Svarūpa Dāmodara, the personal secretary of Lord Caitanya. He was always with Caitanya Mahāprabhu and immediately arranged for whatever Caitanya Mahāprabhu 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 Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī 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 Ṭhākura was in the disciplic succession after Śrīnivāsa Ācārya and was almost his contemporary, and Narottama dāsa's 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.

Manah-śikṣā Teachings to the Mind (from Prārthanā)

(1)

*nitāi-pada-kamala, koṭi-candra-suśītala
je chāyāy jagata jurāy
heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi
dṛḍha kori' dharo nitāir pāy*

(1) The lotus feet of Lord Nityānanda are a shelter where one will get the soothing moonlight not only of one, but of millions of moons. If the world wants to have real peace, it should take shelter of Lord Nityānanda. Unless one takes shelter under the shade of the lotus feet of Lord Nityānanda, it will be very difficult for him to approach Rādhā-Kṛṣṇa. If one actually wants to enter into the dancing party of Rādhā-Kṛṣṇa, he must firmly catch hold of the lotus feet of Lord Nityānanda.

(2)

*se sambandha nāhi jā'r, bṛthā janma gelo tā'r
sei paśu boro durācār
nitāi nā bolilo mukhe, majilo saṁsāra-sukhe
vidyā-kule ki koribe tār*

(2) Anyone who has not established his relationship with Nityānanda Prabhu is understood to have spoiled his valuable human birth. Such a human being is actually an uncontrollable animal. Because he never uttered the holy name of Nityānanda, he has become merged into so-called material happiness. What can his useless education and family tradition do to help him?

(3)

*ahaṅkāre matta hoiyā, nitāi-pada pāsariyā
asatyere satya kori māni
nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe
dharo nitāi-caraṇa du'khāni*

(3) Being maddened after false prestige and identification with the body, one is thinking, "Oh, what is Nityānanda? What can He do for me? I don't care." The result is that he is accepting something false to be truth. If you actually want to approach the association of Rādhā-Kṛṣṇa, you must first achieve the mercy of Lord Nityānanda. When He is merciful toward you, then you will be able to approach Rādhā-Kṛṣṇa. Therefore you should firmly grasp the lotus feet of Lord Nityānanda.

(4)

*nitāiyer caraṇa satya, tāhāra sevaka nitya
nitāi-pada sadā koro āśa
narottama boro dukhī, nitāi more koro sukhī
rākho rāṅgā-caraṇera pāśa*

(4) The lotus feet of Nityānanda are not illusion; they are a fact. One who engages in the transcendental loving service of Nityānanda is also transcendental. Always try to catch the lotus feet of Lord Nityānanda. This Narottama dāsa is very unhappy, therefore I am praying to Lord Nityānanda to make me happy. My dear Lord, please keep me close to Your lotus feet.

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. *Jurāya* 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, *heno nitāi bine 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 understood to have spoiled his human birth. In another song also, Narottama dāsa says, *hari hari bifale janama goñāinu*: anyone who does not approach Rādhā-Kṛṣṇa through a relationship with Nityānanda has uselessly spoiled his life. *Bṛthā* means "useless," *janma* means "life," *tā'r* 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 boro durācār*. *Sei* means "that," *paśu* means "animal," and *durācār* means "misbehaved" or "the most misbehaved." Without elevation to Kṛṣṇa consciousness through the mercy of Lord Caitanya and Nityānanda, life is simply spoiled in 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 saṁsāra-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 tār*: 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 *kula*, 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 hoiyā, 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, *nitāiyer koruṅā 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.

Narottama boro 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." *Rākho rāṅgā-caraṇera pāśa*: "Please keep me in a corner of Your lotus feet."

Śrī Rūpa Mañjarī Pada
The Feet of Śrī Rūpa Mañjarī
(from Prārthanā)

*śrī-rūpa-mañjarī-pada, sei mora sampada,
sei mor bhajana-pūjana*

1) The lotus feet of Śrī Rūpa Mañjarī are my treasure, my devotional service, and my object of worship.

(2)

*sei mora prāṇa-dhana, sei mora ābharāṇa,
sei mor jīvanera jīvana*

2) They give my life meaning, and they are the life of my life.

(3)

*sei mora rasa-nidhi, sei mora vāñchā-siddhi,
sei mor vedera dharama*

3) They are the perfection of *rasa*, and they are perfection worthy of attainment. They are the very law of the Vedlc scriptures for me.

(4)

*sei brata, sei tapa, sei mora mantra-japa,
sei mor dharama-karama*

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)

*anukūla habe vidhi, se-pade hoibe siddhi,
nirakhibo e dui nayane*

5) By the purifying process of favorable devotional service one will attain perfection and with these two eyes be able to see.

(6)

*se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śaśi,
praphullita habe niśi-dīne*

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)

*tuwā adarśana-ahi, garale jārālo dehī,
cīro-dina tāpita jīvana*

7) Your absence from my vision is like a dose of strong poison, and I will suffer till the end of my life.

(8)

*hā hā rūpa koro doyā, deho more pada-chāyā,
narottama loilo śaraṇa*

8) Narottama dāsa Ṭhākura says: "Please give me your mercy and the shade of your lotus feet."

Vaiṣṇave Vijñapti Prayer to the Vaiṣṇava (from Prārthanā)

(1)

*ei-bāro karuṇā koro vaiṣṇava gosāi
patita-pāvana tomā bine keho nāi*

(1) O Vaiṣṇava Gosvāmī, please be merciful to me now. There is no one except you who can purify the fallen souls.

(2)

*jāhāra nikaṭe gele pāpa dūre jāy
emona doyāla prabhu kebā kothā pāy*

(2) Where does anyone find such a merciful personality by whose mere audience all sins go far away?

(3)

gaṅgāra paraśa hoile paścate pāvan

darśane pavitra koro—ei tomāra guṇ

(3) After bathing in the waters of the sacred Ganges many times, one becomes purified, but just by the sight of you, the fallen souls are purified. This is your great power.

(4)

*hari-sthāne aparādhe tāre hari-nām
tomā sthāne aparādhe nāhi paritrāṇ*

(4) The holy name delivers one who has committed an offense to Lord Hari, but if one commits an offense to you, there is no means of deliverance.

(5)

*tomāra hṛdoye sadā govinda-viśrām
govinda kohena—mora vaiṣṇava parāṇ*

(5) Your heart is always the resting place of Lord Govinda, and Lord Govinda says, "The Vaiṣṇavas are in My heart."

(6)

*prati-janme kori āśā caraṇera dhūli
narottame koro doyā āpanāra boli'*

(6) I desire the dust of your holy feet in every birth I may take. Please consider Narottama yours, and be kind upon him.

Gaurā Pahu (from Prārthanā)

(1)

*gaurā pahu nā bhajiyā goinu
prema-ratana-dhana helāya hārāinu*

1) I did not consider worshiping Lord Gaurāṅga, but instead brought about my spiritual ruin by neglecting that treasure trove of pure of God.

(2)

adhane yatana kari dhana teyāginu

āpana karama-doṣe āpani ḍubinu

2) I gave up the association of the saintly devotees to enjoy myself in the company of the ungodly. Therefore I am bound up by the snare of karma.

(3)

*sat-saṅga chāḍi' kainu asate vilāsa
te-kāraṇe lāgilo ye karma-bandha-ṣhāṅsa*

3) I am always drinking the dangerous poison of sense gratification, thus I can never absorb myself in the blissful nectar of chanting the glories of Lord Caitanya.

(4)

*viṣaya-viṣama-viṣa satata khāinu
gaura-kīrtana-rase maghana nā hainu*

4) Why am I still living and what happiness do I have? Narottama dāsa says, "Why have I not died long ago?"

(5)

*keno vā āchaye prāṇa ki sukha pāiyā
narottam dās keno nā gelo mariyā*

This is not only Narottama dāsa Ṭhākura's lamentation. If I cannot come in touch with Lord Caitanya and His associates, it would be better for me to die.

PURPORT

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

This is a song by Narottama dāsa Ṭhākura. He says, *gaura pahu nā bhajiyā goinu*: "I have invited my spiritual death by not worshiping Lord Caitanya." *Gaura pahu* means "Lord Caitanya," and *nā bhajiyā*, "without worshiping." *Goinu*: "I have invited spiritual death." And why have I invited spiritual death? *Adhane yatane kari dhana teyāginu*: "Because I am engaged in something which is useless and have rejected the real purpose of my life. *Adhane* means "valueless things," and *dhana* means "valuables." So actually every one of us is neglecting our spiritual emancipation: we are engaged in material sense gratification, and therefore we are losing the opportunity of this human form of body to elevate ourselves to the spiritual platform. This human body is especially provided to the conditioned soul to give him a chance for spiritual emancipation. So anyone who does not care for spiritual emancipation is inviting spiritual death.

Spiritual death means to forget oneself—to forget that one is spirit. That is spiritual death, like animal life. Animal life is full forgetfulness. The animals cannot be reminded under any circumstances that they are not this body. It is only in this human form of life that one can understand that he is not this body, that he is spirit soul. By chanting Hare Kṛṣṇa one can easily understand this fact. In other words, by worshiping Lord Caitanya, following His principles and ways, and chanting Hare Kṛṣṇa one can very easily come to the platform of spiritual understanding.

But Narottama dāsa Ṭhākura says on our behalf that we are neglecting this. Therefore we are inviting spiritual death. Then he says, *prema-ratana-dhana helāya hārāinu*. Spiritual life means to develop real love. Everyone says “love.” There are so many signboards, so many books: “Love, love.” But there is no love. This is illusion. It is all lust. “Love” for intoxication, “love” for sex, “love” for this and that. This is going on. Actually, the word *love* is applicable only with Kṛṣṇa, with God: To love means to love Kṛṣṇa. That is spiritual love. And we are created for that purpose. So, that is wanted. Narottama dāsa says, “I could have achieved that transcendental treasure of love, but I was robbed of it because of neglecting to worship Lord Caitanya.” And why has this happened? *Āpana karama-doṣe āpani ḍubinu*: “Due to my past misdeeds.” Due to our past misdeeds, we get a certain type of body. Everyone who has got a material body has received it due to his past misdeeds, and even his past pious deeds. Actually, as long as one gets a material body, there are no pious deeds. “Pious deeds” means no more material body. Otherwise, it is to be taken as a fact that even Brahmā, who is the chief living entity within this universe and has a long, long duration of life and so much power—still, he is considered to have performed misdeeds because he has a material body. So, by our misdeeds we go down and down, getting one body after another. In *Śrīmad-Bhāgavatam* it is stated that people do not know that by engaging in sense gratification they are assuring that they will have another body. And the body is the cause of material pangs. It is only because I have this body that I feel a headache, a stomachache, etc. But as soon as we are out of this material body, there are no more material pangs. It is simply joyful life. *Brahma-bhūtaḥ prasannātmā*. *Prasannātmā* means “joyful.” But due to our past misdeeds we are missing this opportunity.

And why is it happening? *Sat-saṅga chāḍi' kainu asate vilāsa*: “I have given up the association of devotees and am associating with common nonsense men for sense gratification.” *Sat* means “spirit,” and *asat* means “matter.” Association with nondevotees produces material attachment, and that means implication in material, conditioned life. So, one has to associate with devotees. *Satām prasāṅgān mama vīrya-saṁvido*. One can learn about God only in the association of devotees. Therefore we are pushing this Kṛṣṇa consciousness society. You'll find that one who comes to this society and associates with us for a few days or a few weeks becomes Kṛṣṇa conscious, and soon he comes forward for initiation and further advancement. So, association with devotees is very important. But here Narottama dāsa Ṭhākura laments, *sat-saṅga chāḍi kainu asatyē vilāsa te-kāraṇe lāgilo ye karma-bandha-phāṅsa*: “I have given up the association of devotees and tried to enjoy among nondevotees, and immediately *māyā* has caught

me and mangled me in the web of fruitive activities.” *Māyā* is just by our side. As soon as we give up the company of devotees, *māyā* says, “Yes, come to my company.” Nobody can remain without any company; that is not possible. One must associate with either *māyā* or Kṛṣṇa. And when we speak of Kṛṣṇa, we mean Kṛṣṇa and His devotees. Kṛṣṇa is never alone. He is always with Rādhārāṇī, with the other *gopīs*, with the cowherd boys. So to be Kṛṣṇa conscious means to keep association with the devotees of Kṛṣṇa.

Next Narottama dāsa Ṭhākura says, *visaya-viṣama-viṣa satata khāinu*: “I have always drunk the most dangerous poison of sense gratification.” *Viṣaya* means “sense gratification.” Eating, sleeping, mating, and defending—these four principles are called *viṣaya*. And *viṣama* means “dangerous.” And *viṣa* means “poison.” If one is simply engaged with these four activities, just like the animals, then one is simply drinking poison. That’s all. “I know this is poison, but I am so much intoxicated that I am drinking this poison at every moment.” Then, *gaura-kīrtana-rase maghana nā hainu*: “Therefore I could not merge myself into the *saṅkīrtana* movement of Lord Caitanya.” That is actually the fact. Those who are too much attached to the materialistic way of life, who are always drinking the poison of sense gratification, are not attracted by the *saṅkīrtana* movement.

Finally Narottama dāsa Ṭhākura, representing ourselves, laments, *keno vā āchaye prāṇa ki sukha pāiyā*: “Why am I living? I have not associated with the devotees, I have not taken part in the *saṅkīrtana* movement, I do not understand what is Kṛṣṇa, I do not understand what is Lord Caitanya. Then why am I living? What is my happiness? Why did I not die long, long ago?” So, this is not only Narottama dāsa Ṭhākura’s lamentation. Every one of us should think like that: “If I cannot associate with devotees, if I cannot understand the Kṛṣṇa consciousness movement, if I cannot come in touch with Lord Caitanya and His associates, it would be better for me to die.” This is the substance of this song.

Songs of Other Vaiṣṇava Ācāryas

Śrī Rādhikā-stava
(from Stava-mālā)
Śrīla Rūpa Gosvāmī

(refrain)

*rādhe jaya jaya mādharma-dayite
gokula-taruṇī-maṇḍala-mahite*

(refrain) O Rādhā! O beloved of Mādhava! O You who are worshiped by all the young girls of Gokula! All glories unto You! All glories unto You!

(1)

*dāmodara-rati-vardhana-veśe
hari-niṣkuṭa-vṛndā-viṇeśe*

(2)

*vṛṣabhānūdadhi-nava-śaśi-lekhe
lalitā-sakhi guṇa-ramita-viśākhē*

(3)

*karuṇām kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-carite*

(1-3) O You who dress Yourself in such a way as to increase Lord Dāmodara's love and attachment for You! O Queen of Vṛndāvana, which is the pleasure grove of Lord Hari! O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O You who make Viśākhā loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Kṛṣṇa! O You who are filled with compassion! O You whose divine characteristics are described by the great sages Sanaka and Sanātana! O Rādhā, please be merciful to me!

Śrī Daśavatāra-stotra
(from Gītā-govinda)
by Jayadeva Gosvāmī

(1)

*pralaya-payodhi-jāle dhṛtavān asi vedam
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare*

(1) O Keśava! 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)

*kṣitir iha vipulatāre tiṣṭhati tava pṛṣṭhe
dharaṇi-dhāraṇa-kiṇa-cakra-gariṣṭhe
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare*

(2) O Keśava! 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)

*vasati daśana-śikhare dharaṇī tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhṛta-śūkara-rūpa jaya jagadīśa hare*

(3) O Keśava! 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)

*tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

(4) O Keśava! 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 Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

(5)

*chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare*

(5) O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a dwarf-*brāhmaṇa*! 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)

*kṣatriya-rudhira-maye jagad-apagata-pāpam
snapayasi payasi śamita-bhava-tāpam
keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare*

(6) O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhṛgupati [Paraśurāma]! All glories to You! At Kurukṣetra You bathe the earth in the rivers of blood from the bodies of the demoniac *kṣatriyas* that You have 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)

*vitarsi dikṣu raṇe dik-ṭati-kamanīyam
daśa-mukha-mauli-balim ramaṇīyam
keśava dhṛta-rāma-śarīra jaya jagadīśa hare*

(7) O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Rāmacandra! All glories to You! In the battle of Laṅkā You destroy the ten-headed demon Rāvaṇa 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)

*vahasi vapuṣi viśade vasaṇam jaladābham
hala-hati-bhīti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare*

(8) O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Balarāma, 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 Yamunā, who feels great fear due to the striking of Your plowshare.

(9)

*nindasi yajña-vidher ahaha śruti-jātam
sadaya-hṛdaya darśita-ṭaśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare*

(9) O Keśava! 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)

*mleccha-nivaha-nidhane kalayasi karavālam
dhūmaketum iva kim api karālam*

keśava dhṛta-kalki-śarīra jaya jagadīśa hare

(10) O Keśava! 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)

*śrī-jayedeva-kaver idam uditam udāraṁ
śṛṇu sukha-daṁ śubha-daṁ bhava-sāram
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare*

(11) O Keśava! 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)

*vedān uddharate jaganti vahate bhū-golam udbibhrate
daityaṁ dārayate balim chalayate kṣatra-kṣayaṁ kurvate
paulastyam jayate halaṁ kalayate kāruṇyam ātanvate
mlecchān mūrchayate daśakṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ*

(12) O Lord Kṛṣṇa, 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 Kūrma You bear the Mandara Mountain on Your back. As Varāha You lift the earth with Your tusk, and in the form of Narasiṁha You tear open the chest of the *daitya* Hiraṇyakaśipu. In the form of Vāmana 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 Paraśurāma You slay all of the wicked *kṣatriyas*, and as Rāmacandra You conquer the *rākṣasa* king Rāvaṇa. In the form of Balarāma You carry a plow with which You subdue the wicked and draw toward You the River Yamunā. 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].

Śrī Guru-paramparā
by Śrīla Bhaktisiddhanta Sarasvatī Gosvāmī Prabhupāda

(1)

*kṛṣṇa hoite catur-mukha, hoy kṛṣṇa-sevonmukha,
brahmā hoite nāradera mati
nārada hoite vyāsa, madhwa kohe vyāsa-dāsa,
pūrṇaprajña padmanābha gati*

(1) In the beginning of creation the science of devotional service was received by the four-headed Brahmā from the Supreme Lord Śrī Kṛṣṇa. Devarṣi Nārada's understanding of this divine science was obtained from Brahmā. The great sage Kṛṣṇa Dvaipāyana Vyāsa who was empowered to compile the Vedic literatures, became a disciple of Devarṣi Nārada. Śrīpāda Madhvācārya, the founder of the *śuddha-dvaita* school of Vedānta-philosophy, who visited Vyāsadeva at Badarikāśrama in the thirteenth century to learn from him Vedānta philosophy, calls himself a servant of Kṛṣṇa Dvaipāyana Vyāsa. Pūrṇaprajña Tīrtha [Madhva] is the guru and sole refuge of Padmanābha Tīrtha.

(2)

*nṛhari mādharma-baṁśe, akṣobhya paramahaṁse,
śiṣya boli' aṅgikāra kore
akṣobhyera śiṣya jaya-tīrtha nāme paricaya,
tāra dāsye jñānasindhu tore*

(2) The two other principal disciples of Madhva are Nṛhari Tīrtha and Mādharma Tīrtha. Mādharma Tīrtha accepted the great *paramahaṁsa* Akṣobhya Tīrtha as a disciple. The principal disciple of Akṣobhya Tīrtha was known as Jayatīrtha. Jayatīrtha's service was for his disciple Jñānasindhu.

(3)

*tāhā hoite dayānidhi, tāra dāsa vidyānidhi,
rājendra hoilo tāhā ha'te
tāhāra kiṅkora jaya-dharma nāme paricaya,
paramparā jāno bhālo mate*

(3) Dayānidhi received the science of devotional service from Jñānasindhu, and the servant of Dayānidhi was Vidyānidhi [Vidyādhirāja Tīrtha]. Rājendra Tīrtha became a disciple of Vidyādhirāja Tīrtha. Rājendra Tīrtha's servant was known as Jayadhama or Vijayadhva Tīrtha. In this way you should properly understand this disciplic succession.

(4)

*jayadhama-dāsye khyāti, śrī puruṣottama-jati,
tā ha'te brahmaṇya-tīrtha sūri
vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa,*

tāhā ha'te mādhavendra purī

(4) The great *sannyāsī Śrī* Puruṣottama Tīrtha received his knowledge in the service of his guru, Vijayadhvaja Tīrtha [Jayadharmā]. The principal disciple of Puruṣottama Tīrtha was Subrahmaṇya Tīrtha. His servant was the great Vyāsātīrtha [Vyāsa Rāya]. Vyāsātīrtha's servant was Lakṣmīpati Tīrtha whose disciple was Madhavendra Purī Gosvāmī.

(5)

*mādhavendra purī-bara, śiṣya-bara śrī-īśvara,
nityānanda, śrī-advaita vibhu
īśvara-purīke dhanya, korilen śrī-caitanya,
jagad-guru gaura mahāprabhu*

(5) The chief disciple of Mādhavendra Purī was Īśvara Purī, and two of his other disciples were the renowned incarnations of Godhead Śrī Nityānanda and Advaita Ācārya. Śrī Caitanya Mahāprabhu, the spiritual preceptor of all the worlds, made Īśvara Purī greatly fortunate by accepting him as His spiritual master.

(6)

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya,
rūpānuga janera jīvana
viśvambhara priyaṅkara, śrī-svarūpa dāmodara,
śrī-gosvāmī rūpa-sanātana*

(6) Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Gosvāmī. Śrī Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, and Sanātana Gosvāmī were the givers of great happiness to Viśvambhara [Śrī Caitanya].

(7)

*rūpa-priya mahājana, jīva, raghunātha hana,
tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama sevā-para,
jāra pada viśwanātha-āśa*

(7) The great souls Jīva Gosvāmī and Raghunātha dāsa Gosvāmī became very dear to Rūpa Gosvāmī. Jīva Gosvāmī was a disciple of Rūpa Gosvāmī, and Raghunātha dāsa Gosvāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Gosvāmī's beloved student was Kṛṣṇadāsa Kavirāja Gosvāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of

Lokanātha Gosvāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Gosvāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa. Narottama dāsa was always engaged in the service of his *guru*, and he also engaged himself in the service of his *guru*'s intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Gosvāmī. To serve the feet of Narottama dāsa Ṭhākura was the only desire of Viśvanātha Cakravartī Ṭhākura, who was the fourth *ācārya* in disciplic succession from Narottama dāsa.

(8)

*viśwanātha-bhakta-sātha, baladeva jagannātha,
tāra priya śrī-bhaktivinoda
mahā-bhāgavata-bara, śrī-gaurakiśora-bara,
hari-bhajanete jā'ra moda*

(8) Viśvanātha Cakravartī Ṭhākura was the *śikṣā-guru* [instructing spiritual master of Baladeva Vidyābhūṣaṇa, to whom he taught the precepts of *Śrīmad-Bhāgavatam*. Jagannātha dāsa Bābājī was a very prominent *ācārya* after Śrī Baladeva Vidyābhūṣaṇa and was the beloved *śikṣā-guru* of Śrī Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent *mahā-bhāgavata* Śrī Gaurakiśora dāsa Bābājī, whose sole joy was found in *hari-bhajana*.

(9)

^{vi}[vi]* *ihārā paramahaṁsa, gaurāṅgera nija-baṁśa
tādera caraṇe mama gati
āmi sebā-udāsīna, nāmete tridaṇḍī dīna
śrī-bhaktisiddhānta sarasvatī*

(9) These great saintly Vaiṣṇavas are all *paramahaṁsas*, or devotees of the highest order, and they are all part of Lord Gaurāṅga's own spiritual family. Their holy feet are my refuge. I have no real interest in devotional service, and I am a poor and lowly *tridaṇḍī sannyāsī* named Śrī Bhaktisiddhānta Sarasvatī.

*śrī-vārṣabhānavī-barā, sadā sevya-sevā-ṣarā,
tāhāra dayita-dāsa-nāma
tāra pradhān pracārako, śrī-bhaktivedānta nāmo,
ṣatita-janete doyā-dhāma*

The renowned Śrī Vārṣabhanavī-dayita dāsa [the initiated name of Bhaktisiddhānta Sarasvatī] is always engaged in the service of his spiritual master, Śrīla Gaurakiśora dāsa Bābājī. His foremost disciple-preacher is Śrī A. C. Bhaktivedānta Swami Prabhupāda, who has spread the message of Lord Caitanya throughout the world and is thus a reservoir of mercy and compassion for all fallen souls.

Śrī Śrī Gaura-Nityānander Dayā
The Mercy of Śrī Gaura and Nityānanda
(from Dhāmāli)
by Locana Dāsa Ṭhākura

(1)

*parama koruṇa, pahū dui jana
nitāi gauracandra
saba avatāra-sāra śiromaṇi
kevala ānanda-kanda*

(1) The two Lords, Nitāi-Gauracandra, are very merciful. They are the essence of all incarnations. The specific significance of these incarnations is that They introduced a process of chanting and dancing that is simply joyful.

(2)

*bhajo bhajo bhāi, caitanya nitāi
sudṛḍha biśwāsa kori
viṣaya chāḍiyā, se rase majiyā,
mukhe bolo hari hari*

(2) My dear brother, I request that you just worship Lord Caitanya and Nityānanda with firm conviction and faith. If one wants to be Kṛṣṇa conscious by this process, one has to give up his engagement in sense gratification. One simply has to chant, "Hare Kṛṣṇa! Hari Hari!" without any motive.

(3)

*dekho ore bhāi, tri-bhuvane nāi,
emona doyāla dātā
paśu pākhī jhure, pāṣāṇa vidare,
śuni' jānra guṇa-gāthā*

(3) My dear brother, just try and examine this. Within the three worlds there is no one like Lord Caitanya or Lord Nityānanda. Their merciful qualities are so great that upon hearing them even birds and beasts cry and stones melt.

(4)

saṁsāre majiyā, rohili poriyā,

*se pade nahilo āśa
āpana karama, bhuñjāye śamana,
kahoye locana-dāsa*

(4) But Locana dāsa regrets that I am entrapped by sense gratification. Since I have no attraction for the lotus feet of Lord Caitanya and Lord Nityānanda, then Yamarāja, the superintendent of death, is punishing me by not allowing me to be attracted by this movement.

PURPORT

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

This is a song by Locana dāsa Ṭhākura. *Pahū* 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 koruṇa*). *Saba avatāra-sāra śīromaṇi*. *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—simply chant and dance. Therefore, Locana dāsa requests everyone, *bhajo bhajo 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 (*biśwāsa kori'*).

But what is the process? The process is *viśaya chāriyā, se rase majiyā*. 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.

Dekho 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, what 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, what 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."

Bhajahū Re Mana Śrī Nanda-nandana **by Govinda Dāsa Kavirāja**

(1)

*bhajahū re mana śrī-nanda-nandana
abhaya-caraṇāravinda re
durlabha mānava-janama sat-saṅge
tarohe e bhava-sindhu re*

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

(2)

*śīta ātapa bāta bariṣaṇa
e dina jāminī jāgi re
biphale sevinu kṛpāṇa durajana
capala sukha-laba lāgi' re*

(2) My dear brother, I request that you just worship Lord Caitanya and Nityānanda with firm conviction and faith. If one wants to be Kṛṣṇa conscious by this process, one has to give up his engagement in sense gratification. One simply has to chant, "Hare Kṛṣṇa! Hari Hari!" without any motive.

(3)

*e dhana, yaubana, putra, parijana
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala
bhajahū hari-pada nīti re*

(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)

*śravaṇa, kīrtana, smaraṇa, vandana,
pāda-sevana, dāsya re
pūjana, sakhī-jana, ātma-nivedana
govinda-dāsa-abhilāṣa re*

(4) It is the desire and great longing of Govinda Dāsa 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.

Śrī Dāmodarāṣṭaka

(found in the Padma Purāṇa of Kṛṣṇa Dvaipāyana Vyāsa,
spoken by Satyavrata Muni in a conversation with Nārada Muni
and Śaunaka Ṛṣi)

"In the month of Kārtika one should worship Lord Dāmodara and daily recite the prayer known as *Dāmodarāṣṭaka*, which has been spoken by the sage Satyavrata and which attracts Lord Dāmodara. "

(Śrī Hari-bhakti-vilāsa 2.16.198)

(1)

*namāmiśvaraṁ sac-cid-ānanda-rūpaṁ
lasat-kunḍalaṁ gokule bhrājamanam
yaśodā-bhiyolūkhalād dhāvamānaṁ
parāmṛṣṭam atyantato drutya gopyā*

(1) To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm of Gokula, who [due to the offense of breaking the pot of yogurt that His mother was churning into butter and then stealing the butter that was kept hanging from a swing] is quickly running from the wooden grinding mortar in fear of mother Yaśodā, but who has been caught from behind by her who ran after Him with greater speed—to that Supreme Lord, Śrī Dāmodara, I offer my humble

obeisances.

(2)

*rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbhoja-yugmena sātāṅka-netraṁ
muhuh śvāsa-kamṣa-trirekhāṅka-kaṇṭha-
sthita-graivaṁ dāmodaraṁ bhakti-baddham*

(2) [Seeing the whipping stick in His mother's hand,] He is crying and rubbing His eyes again and again with His two lotus hands. His eyes are filled with fear, and the necklace of pearls around His neck, which is marked with three lines like a conchshell, is shaking because of His quick breathing due to crying. To this Supreme Lord, Śrī Dāmodara, whose belly is bound not with ropes but with His mother's pure love, I offer my humble obeisances.

(3)

*itīḍṛk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantaṁ ākhyāpayantaṁ
tadīyeṣita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande*

(3) By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe and reverence. With great love I again offer my obeisances to Lord Dāmodara hundreds and hundreds of times.

(4)

*varam deva mokṣaṁ na mokṣāvadhiṁ vā
na canyaṁ vṛṇe 'haṁ vareṣād apīha
idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ*

(4) O Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in Vaikuṇṭha, nor any other boon [which may be obtained by executing the nine processes of *bhakti*]. O Lord, I simply wish that this form of Yours as Bāla Gopāla in Vṛndāvana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

(5)

*idaṁ te mukhāmbhojam atyanta-nīlair
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca goṇyā
muḥuś cumbitaṁ bimba-raktādharaṁ me
manasy āvirāstāṁ alaṁ lakṣa-lābhaiḥ*

(5) O Lord, Your lotus face, which is encircled by locks of soft black hair tinged with red, is kissed again and again by mother Yaśodā, and Your lips are reddish like the *bimba* fruit. May this beautiful vision of Your lotus face be ever manifest in my heart. Thousands and thousands of other benedictions are of no use to me.

(6)

*namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jālābdhi-magnam
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānu
gṛhāṇeṣa mām ajñam edhy akṣi-dṛśyaḥ*

(6) O Supreme Godhead, I offer my obeisances unto You. O Dāmodara! O Ananta! O Viṣṇu! O master! O my Lord, be pleased upon me. By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

(7)

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

(7) O Lord Dāmodara, just as the two sons of Kuvera—Manigrīva and Nalakūvara—were delivered from the curse of Nārada and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own *prema-bhakti*. I only long for this and have no desire for any kind of liberation.

(8)

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

(8) O Lord Dāmodara, I first of all offer my obeisances to the brilliantly effulgent rope which binds Your belly. I then offer my obeisances to Your belly, which is the abode of the entire universe. I humbly bow down to Your most beloved Śrīmatī Rādhārāṇī, and I offer all obeisances to You, the Supreme Lord, who displays unlimited pastimes.

Śrī Jagannāthāṣṭaka

(1)

*kadācit kālindī-taṭa-vipina-saṅgītaka-ravo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara-ṭati-gaṇeśārcita-ṭado
jagannāthaḥ svāmī nayana-ṭatha-gāmī bhavatu me*

(1) Sometimes in great happiness Lord Jagannātha makes a loud concert with His flute in the groves on the banks of the Yamunā. He is like a bumblebee tasting the beautiful lotuslike faces of the cowherd damsels of Vraja, and great personalities such as Lakṣmī, Śiva, Brahmā, Indra, and Gaṇeśa worship His lotus feet. May that Jagannātha Svāmī be the object of my vision.

(2)

*bhuje savye veṇuṃ śīrasi śīkhi-ṭuccham kaṭi-taṭe
dukūlaṃ netrānte saḥacara-kaṭākṣaṃ vidadhate
sadā śrīmad-vṛndāvana-vasati-līlā-ṭaricayo
jagannāthaḥ svāmī nayana-ṭatha-gāmī bhavatu me*

(2) In His left hand Lord Jagannātha holds a flute, on His head He wears peacock feathers, and on His hips He wears fine yellow silken cloth. From the corners of His eyes He bestows sidelong glances upon His loving devotees, and He always reveals Himself through His pastimes in His divine abode of Vṛndāvana. May that Jagannātha Svāmī be the object of my vision.

(3)

*mahāmbhodhes tīre kanaka-rucire nīla-śikhare
vasan prāsādāntaḥ sahaja-balabhadreṇa balinā
subhadrā-madhya-sthaḥ sakala-sura-sevāvasara-do
jagannāthaḥ svāmī nayana-ṭatha-gāmī bhavatu me*

(3) On the shore of the great ocean, within a large palace atop the brilliant, golden Nilācala Hill, Lord Jagannātha resides with His powerful brother Balabhadra and His

sister Subhadrā, who sits between Them. May that Jagannātha Svāmī, who bestows the opportunity for devotional service upon all godly souls, be the object of my vision.

(4)

*kṛpā-pārāvāraḥ sajala-jalada-śreṇi-ruciro
ramā-vāṇī-rāmaḥ sphurad-amala-pañkeruha-mukhaḥ
surendrair ārādhyaḥ śruti-gaṇa-śikhā-gīta-carito
jagannāthaḥ svāmī nayana-ṭha-gāmī bhavatu me*

(4) Lord Jagannātha is an ocean of mercy and as beautiful as a row of blackish rain clouds. He is the storehouse of bliss for Lakṣmī and Sarasvatī, and His face resembles a spotless fullblown lotus. The best of demigods and sages worship Him, and the *Upaniṣads* sing His glories. May that Jagannātha Svāmī be the object of my vision.

(5)

*rathārūḍho gacchan ṭhi milita-bhūdeva-ṭṭalaiḥ
stuti-prādurbhāvam ṭṭi-ṭadam upākarṇya sadayaḥ
dayā-sindhur bandhuḥ sakala jagatām sindhu-sutayā
jagannāthah svāmī nayana-ṭha-gāmī bhavatu me*

(5) When Lord Jagannātha moves along the road on His Rathayātrā car, at every step large assemblies of *brāhmaṇas* loudly chant prayers and sing songs for His pleasure. Hearing their hymns, Lord Jagannātha becomes very favorably disposed toward them. He is the ocean of mercy and the true friend of all the worlds. May that Jagannātha Svāmī, along with His consort Lakṣmī, who was born from the ocean of nectar, be the object of my vision.

(6)

*para-brahmāpīḍaḥ kuvalaya-dalotphulla-nayano
nivāsī nīlādrau nihita-caraṇo 'nanta-śirasi
rasānando rādhā-sarasa-vapur-āliṅgana-sukho
jagannāthaḥ svāmī nayana-ṭha-gāmī bhavatu me*

(6) Lord Jagannātha, whose eyes resemble full-blown lotus petals, is the ornament on Lord Brahmā's head. He resides on Nīlācala Hill with His lotus feet placed on the heads of Anantadeva. Overwhelmed by the mellows of love, He joyfully embraces Śrīmatī Rādhārāṇī's body, which is like a cool pond. May that Jagannātha Svāmī be the object of my vision.

(7)

*na vai yāce rājyaṃ na ca kanaka-māṇikya-vibhavaṃ
na yāce 'haṃ ramyaṃ sakala jana-kāmyāṃ vara-vadhūṃ
sadā kāle kāle pramatha-patinā gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

(7) I do not pray for a kingdom? nor for gold, rubies, or wealth. I do not ask for a beautiful wife. as desired by all men. I simply pray that Jagannātha Svāmī, whose glories Lord Śiva always sings, may be the constant object of my vision.

(8)

*hara tvaṃ saṃsāraṃ druta-taram asāraṃ sura-pate
hara tvaṃ pāpānāṃ vitatiṃ aparāṃ yādava-pate
aho dīne 'nāthe nihita-caraṇo niścitam idarṇi
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

(8) O Lord of the demigods, please quickly remove this useless material existence I am undergoing. O Lord of the Yadus, please destroy this vast, shoreless ocean of sins. Alas, this is certain: Lord Jagannātha bestows His lotus feet upon those who feel themselves fallen and have no shelter in this world but Him. May that Jagannātha Svāmī be the object of my vision.

(9)

*jagannāthāṣṭakam puṇyam yaḥ paṭhet prayataḥ śuciḥ
sarva-pāpa-viśuddhātmā viṣṇu-lokaṃ sa gacchati*

(9) The self-retrained, virtuous soul who recites these eight verses glorifying Lord Jagannātha becomes cleansed of all sins and duly proceeds to Lord Viṣṇu's abode.

Śrī Vraja-dhāma-mahimāmṛta **The Nectarean Glories of Vraja-dhāma**

(1)

*jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan
śrī govinda, gopīnātha, madana-mohan*

(1) All glories to Rādhā and Kṛṣṇa and the divine forest of Vṛndāvana. All glories to the three presiding Deities of Vṛndāvana—Śrī Govinda, Gopīnātha, and Madana-mohana.

(2)

*śyama-kunḍa, rādhā-kunḍa, giri-govardhan
kālindi jamunā jaya, jaya mahāvan*

(2) All glories to Śyāma-kunḍa, Rādhā-kunḍa, Govardhana Hill, and the Yamunā River (Kālindī). All glories to the great forest known as Mahāvana, where Kṛṣṇa and Balarāma displayed all of Their childhood pastimes.

(3)

*keśī-ghāṭa, baṁśī-baṭa, dwādaśa-kānan
jāhā saba līlā koilo śrī-nanda-nandan*

(3) All glories to Keśī-ghāṭa, where Kṛṣṇa killed the Keśī demon. All glories to the Vaṁśī-vata tree, where Kṛṣṇa attracted all the *gopīs* to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Śrī Kṛṣṇa, performed all of His pastimes.

(4)

*śrī-nanda-jaśodā jaya, jaya goṇa-gaṇ
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ*

(4) All glories to Kṛṣṇa's divine father and mother, Nanda and Yaśodā. All glories to the cowherd boys, headed by Śrīdāmā, the older brother of Śrīmatī Rādhārāṇī and Anaṅga Mañjarī. All glories to the cows and calves of Vraja.

(5)

*jaya bṛṣabhānu, jaya kīrtidā sundarī
jaya paurṇamāsī, jaya ābhīra-nāgarī*

(5) All glories to Rādhā's divine father and mother, Vṛṣabhānu and the beautiful Kīrtidā. All glories to Paurṇamāsī, the mother of Sāndīpani Muni, grandmother of Madhumaṅgala and Nāndīmukhī, and beloved disciple of Devarṣi Nārada. All glories to the young cowherd maidens of Vraja.

(6)

*jaya jaya goṇīśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dwija-rāj*

(6) All glories, all glories to Gopīśvara Śiva, who resides in Vṛndāvana in order to protect the holy *dhāma*. All glories, all glories to Kṛṣṇa's funny *brahmaṇa* friend, Madhumaṅgala.

(7)

*jaya rāma-ghāṭa, jaya rohiṇī-nandan
jaya jaya vṛndāvana-bāsī jata jan*

(7) All glories to Rāma-ghāṭa, where Lord Balarāma performed His *rasa* dance. All glories to Lord Balarāma, the son of Rohiṇī. All glories, all glories to all of the residents of Vṛndāvana.

(8)

*jaya dwija-patnī, jaya nāga-kanyā-gaṇ
bhaktite jāhārā pāilo govinda-caraṇ*

(8) All glories to the wives of the proud Vedic *brāhmaṇas*. All glories to the wives of the Kāliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.

(9)

*śrī-rasa-maṇḍala jaya, jaya rādhā-śyām
jaya jaya rasa-līlā sarva-manoram*

(9) All glories to the place where the *rasa* dance of Śrī Kṛṣṇa was performed. All glories to Rādhā and Śyāma. All glories, all glories to the divine *rasa* dance, which is the most beautiful of all Lord Kṛṣṇa's pastimes.

(10)

*jaya jayojjwala-rasa sarva-rasa-sār
parakīyā-bhāve jāhā brajete pracār*

(10) All glories, all glories to the mellow of conjugal love, which is the most excellent of all *rasas* and is propagated in Vraja by Śrī Kṛṣṇa in the form of the divine *parakīyā-bhāva* [paramour love].

(11)

*śrī-jāhnavā-pāda-padma koriyā smaraṇ
dīna kṛṣṇa-dāsa kohe nāma-saṅkīrtan*

(11) Remembering the lotus feet of Lord Nityānanda's consort, Śrī Jāhnavā Devī, this very fallen and lowly servant of Kṛṣṇa sings the *saṅkīrtana* of the holy name.

Jaya Rādhā-Kṛṣṇa Gīti

(1)

jaya rādhā-mādhava rādhā-mādhava rādhe
(*jayadever prāṇa-dhana he*)

(1) All glories to Rādhā and Mādhava, the treasure of Jayadeva Gosvāmī's heart!

(2)

jaya rādhā-madana-gopāl rādhā-madana-gopāl rādhe
(*sītā-nāther prāṇa-dhana he*)

(2) All glories to Rādhā and Madana-gopāla, the treasure of Śrī Advaita Ācārya's heart!

(3)

jaya rādhā-govinda rādhā-govinda rādhe
(*rūpa goswāmīr prāṇa-dhana he*)

(3) All glories to Rādhā and Govinda, the treasure of Rūpa Gosvāmī's heart!

(4)

jaya rādhā-madana-mohan rādhā-madana-mohan rādhe
(*sanātaner prāṇa-dhana he*)

(4) All glories to Rādhā and Madana-mohana, the treasure of Sanātana Gosvāmī's heart!

(5)

jaya rādhā-gopīnātha rādhā-gopīnātha rādhe
(*madhu paṇḍiter prāṇa-dhana he*)

(5) All glories to Rādhā and Gopīnātha, the treasure of Maḍhu Paṇḍita's heart!

(6)

jaya rādhā-dāmodara rādhā-dāmodara rādhe
(*jīva goswāmīr prāṇa-dhana he*)

(6) All glories to Rādhā and Dāmodara, the treasure of Jīva Gosvāmī's heart!

(7)

jaya rādhā-ramaṇa rādhā-ramaṇa rādhe
(*gopāl bhaṭṭer prāṇa-dhana he*)

(7) All glories to Rādhā-ramaṇa, the treasure of Gopāla Bhaṭṭa Gosvāmī's heart!

(8)

jaya rādhā-vinoda rādhā-vinoda rādhe
(*lokanāther prāṇa-dhana he*)

(8) All glories to Rādhā-vinoda, the treasure of Lokanātha Gosvāmī's heart!

(9)

jaya rādhā-gokulānanda rādhā-gokulānanda rādhe
(*viśwanāther prāṇa-dhana he*)

(9) All glories to Rādhā and Gokulānanda, the treasure of Viśvanātha Cakravartī Ṭhākura's heart!

(10)

jaya rādhā-giridhārī rādhā-giridhārī rādhe
(*dās goswāmīr prāṇa-dhana he*)

(10) All glories to Rādhā and Giridhārī, the treasure of Raghunātha dāsa Gosvāmī's heart!

(11)

jaya rādhā-śyāmasundar rādhā-śyāmasundar rādhe
(*śyāmānander prāṇa-dhana he*)

(11) All glories to Rādhā and Śyāmasundara, the treasure of Śyāmānanda Gosvāmī's heart!

(12)

jaya rādhā-baṅka-bihārī rādhā-baṅka-bihārī rādhe
(*haridāser prāṇa-dhana he*)

(12) All glories to Rādhā and Baṅka-vihārī, the treasure of Haridāsa Svāmī's heart!

(13)

jaya rādhā-kānta rādhā-kānta rādhe
(vakreśwarer prāṇa-dhana he)

(13) All glories to Rādhā-kānta, the treasure of Vakreśvara Paṇḍita's heart!

(14)

jaya gāndharvikā-giridhārī gāndharvikā-giridhārī rādhe
(saraswatīr prāṇa-dhana he)

(14) All glories to Gāndharvikā and Giridhārī, the treasure of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's heart!

Nitāi Guṇa Maṇi **Nityānanda, the Jewel of Virtues**

(from the Caitanya-maṅgala, by Locana dāsa Ṭhākura)

(1)

nitāi guṇa-maṇi āmār nitāi guṇa-maṇi
āniyā premer vanyā bhāsāilo avanī

(1) My Lord Nityānanda, the jewel of all virtues, my Lord Nityānanda, the jewel of all virtues, has brought the flood of ecstatic love of God that has drowned the entire world.

(2)

premer vanyā loiyā nitāi āilā gauḍa-deśe
ḍubilo bhakata-gaṇa dīna hīna bhāse

(2) Bringing this overwhelming deluge of *prema* when He returned to Bengal from Jagannātha Purī on Lord Caitanya's order, Nitāi has inundated the assembly of devotees. The fallen nondevotees did not drown, however, but remained floating on that ecstatic ocean.

(3)

dīna hīna patita pāmara nāhi bāche
brahmār durlabha prema sabākāre jāce

(3) Lord Nityānanda freely offered this exalted *prema*, which is difficult for Lord Brahmā to attain, even to the fallen and wretched souls who did not desire it.

(4)

*ābaddha karuṇā-sindhu nitāi kāṭiyā muhān
ghare ghare bule prema-amiyār bān*

(4) The ocean of mercy had formerly been sealed tight, but Nitāi cut a channel in its boundary to allow the great flooding waves of nectarean *prema* to splash from house to house.

(5)

*locan bole mor nitāi jebā nā bhajilo
jāniyā śuniyā sei ātma-ghātī hoilo*

(5) Locana dāsa says, “Whoever has not worshiped my Nitāi or taken advantage of this excellent opportunity offered by Him knowingly commits suicide.”

Śrī Tulasī-ārati by Candrasekhara Kavi

(1)

*namo namaḥ tulasī mahārāṇī,
vṛnde mahārāṇī namo namaḥ
namo re namo re meiyā namo nārāyaṇi*

(1) O Tulasī Mahārāṇī! O Vṛndā! O mother of devotion! O Nārāyaṇi, I offer my obeisances to you again and again.

(2)

*jāko daraśe, paraśe agha-nāśa-i
mahimā beda-purāṇe bākhāni*

(2) By seeing you or even by touching you, all sins are destroyed. Your glories are described in the *Vedas* and *Purāṇas*.

(3)

jāko patra, mañjarī komala

śrī-ṣālagrāma-mahā-pāṭarāṇī
śrī-ṣālagrāma-mahā-pāṭarāṇī
dhanya tulasī meiyā, purāṇa tapa kiye,
śrī-śālagrāma-mahā-pāṭarāṇī

(3) Your leaves and soft *mañjarīs* are entwined at the lotus feet of Nārāyaṇa, the Lord of Lakṣmī. O blessed mother Tulasī, you performed successful austerities and have thus become the chief consort and queen of Śrī Śālagrāma-śilā.

(4)

dhūpa, dīpa, naivedya, ārati,
phulanā kiye varakhā varakhāni
chāppānna bhoga, chatrīśa byañjana,
binā tulasī prabhu eka nāhi māni

(4) You engadden and shower your rain of mercy upon one who offers you some incense, a ghee lamp, *naivedya*, and *ārati*. The Lord does not care for even one of fifty-six varieties of cooked food or thirty-six different curries offered without *tulasī* leaves.

(5)

śiva-śuka-nārada, āur brahmādiko,
dhūrata phirata mahā-muni jñānī
candrasekhara meiyā, terā jaśa gāowe
bhakati-dāna dījiye mahārāṇī

(5) Lord Śiva, Śukadeva Gosvāmī, Devarṣi Nārada, and all the *jñānīs* and great *munis*, headed by Lord Brahmā, are circumambulating you. O mother! O Mahārāṇī, Candrasekhara thus sings your glories. Please bestow upon him the gift of pure devotion.

Śrī Tulasī-kīrtana

(1)

namo namaḥ tulasī kṛṣṇa-preyasi namo namaḥ
rādhā-kṛṣṇa-sevā pābo ei abilāṣī

(1) O Tulasī, beloved of Kṛṣṇa, I bow before you again and again. My desire is to obtain the service of Śrī Śrī Rādhā and Kṛṣṇa.

(2)

*ye tomāra śaraṇa loy, tara vāñchā pūrṇa hoy
kṛpā kori' koro tāre vṛndāvana-vāsi*

(2) Whoever takes shelter of you has his wishes fulfilled. Bestowing your mercy on him, you make him a resident of Vṛndāvana.

(3)

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

(3) My desire is that you will also give me a residence in the pleasure groves of Śrī Vṛndāvana-dhāma. Thus within my vision I will always behold the beautiful pastimes of Rādhā and Kṛṣṇa.

(4)

*ei nivedana dhara, sakhīra anugata koro
sevā-adhikāra diyē koro nīja dāsī*

(4) I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.

(5)

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

(5) This very fallen and lowly servant of Kṛṣṇa prays, “May I always swim in the love of Śrī Śrī Rādhā and Govinda.”

Śrī Tulasī Praṇāma

*vṛndāyai tulasī-devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-ṭrade devī
satya vatyai 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; ṭrade—who bestows; devī—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 you possess the highest truth.

Śrī Tulasī Pradakṣiṇa Mantra

*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*—(by) the circumambulation (of Tulasī Devī); *pade pade*—at every step.

By the circumambulation of Śrīmatī Tulasī Devī all the sins that one may have committed are destroyed at every step, even the sin of killing a *brāhmaṇa*.

Śrī Nṛsimha Praṇāma

*namas te narasimhāya
prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ-
śilā-ṭaṅka-nakhālaye*

namaḥ—obeisances; *te*—unto You; *nara-simhāya*—unto Lord Narasimha; *prahlāda*—(to) Prahlāda Mahārāja; *āhlāda*—(of) joy; *dāyine*—the giver; *hiraṇyakaśīpoḥ*—of Hiraṇyakaśīpu; *vakṣaḥ*—chest; *śilā*—(on) the stonelike; *ṭaṅka*—chisels; *nakha-ālaye*—whose nails.

I offer my obeisances to Lord Narasimha who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśīpu.

*ito nṛsimhaḥ parato nṛsimho
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho
nṛsimham ādim śaraṇam prapadye*

itaḥ—here; *nṛsimhaḥ*—Lord Nṛsimha; *parataḥ*—there; *nṛsimhaḥ*—Lord Nṛsimha; *yataḥ yataḥ*—wherever; *yāmi*—I go; *tataḥ*—there; *nṛsimhaḥ*—Lord Nṛsimha; *bahih*—externally; *nṛsimhaḥ*—Lord Nṛsimha; *hṛdaye*—in the heart; *nṛsimhaḥ*—Lord Nṛsimha;

nṛsimham—to Lord Nṛsimha; *ādim*—the origin; *śaraṇam*—the supreme refuge; *prapadye*—I surrender.

Lord Nṛsimha is here and also there. Wherever I go Lord Nṛsimha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsimha, the origin of all things and the supreme refuge.

Prayer to Lord Nṛsimha
by Jayadeva Gosvāmī
(from Śrī Daśāvatāra-stotra)

tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare

O Keśava! 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 Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.



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4: Śrī Nṛsimha Praṇāma
4: Prayer to Lord Nṛsimha

^{vi}^{vi}Because this song has been composed by Śrī Bhaktisiddhānta Sarasvatī Ṭhākura, he has placed his name at the end of the song, as is customarily done by Vaiṣṇava poets. In order to glorify Śrī Bhaktisiddhānta Sarasvatī Ṭhākura and his beloved disciple Śrī A. C. Bhaktivedanta Swami Prabhupāda as spiritual teachers in the preceptorial succession from Śrī Caitanyadeva, the following verse has been added and may be optionally sung instead of the song's ninth verse.