

Sacred Song Symphony

108 Songs & Prayers
by Vaiṣṇava Ācāryas and other Mahājanas

Bhakti Gauravani Goswami



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Dedication

*This songbook is dedicated to my eternal spiritual master,
His Divine Grace A. C. Bhaktivedanta Swami Prabhupada,
who was very fond of singing Vaisnava songs
and who taught us by his personal example
how to immerse the mind in the nectar ocean
of the hymns and prayers of great devotees.*

*May the pure sound
of his prema-filled voice
vibrate forever in our hearts.*

Acknowledgements

A project of this scale is not the work of a single person. I was fortunate enough to have the cooperation of many wonderful devotees from different parts of the world to whom I will be ever grateful. During a period of two years I recorded 108 songs which all needed a choir. This was to be the special feature of this song collection. I wanted to present all songs in the familiar call-and-response fashion, so that listeners could easily participate in the chanting by joining the choir, and thus learn to sing even the less known *bhajan*s included in *Sacred Song Symphony*.

The members of the different choirs, some of who also played *mrdāṅga*, are these devotees:

Argentina: Anantarupa d, Anuradha dd, Gaurananda d, Lalita,
Madhavendra Puri d, Natarani dd, Natavara Nityananda d,
Noelia, Phanindra d, Vidyananda d and Visnurata d.

Bulgaria: Gauranga-karunasindhu d, Gopitamrta dd,
Pandava-bhandana d and Tulsi d.

Chile: Devarsi Narada d, Gauranga-prema d, Indurekha dd,
Nanda-nandana d and Violeta

Germany: Ananteshvar d, Anish, Indulekha-priya dd,
Irina and Kamalatika dd. Krishna-lila (mrdāṅga)

India: Devadharmā d, Hirin and Rohit.

Spain: Caitanyacandra d, Devarsi d, Gauranga-lila dd, Godruma-pati d,
Puspa-gopala dd, Vasudeva d and Visakha dd.

Parama Karuna d, Jayasri dd and Maha Bahu Govinda d helped with compiling quotes by Śrīla Prabhupāda and edited the graphics of the music scores. Puspa Gopala dd gave suggestions for improving the English text. Sucandra d, an old friend and collaborator, provided the music scores for 65 songs. The other 43 melodies were transcribed by Indurekha dd and Devarsi Narada d who also played the violin on some songs. Devakinandana d, a native of West Bengal, recorded an *a capella* rendition of over 40 songs, giving us a glimpse of how authentic Bengali pronunciation sounds like. Jambula d designed the logo, and Ajita Govinda d was my liaison in New Delhi where Nandagopal Jivan d and his team designed the cover and oversaw the printing. Last, but not least, my gratitude goes to Hladini dd who provided the finances for the printing.

Contents

Every Word is a Song	1
Structure	11
Songs	
1 Maṅgalācaraṇa (Auspicious Invocation)	15
Maṅgalācaraṇa	16
Guru-paramparā	20
2 Akṣepa & Dainya (Remorse & Humility)	23
Hari hari! biphale	24
Gorā pahū	25
Gopīnātha	26
Durlabha mānava-janma	30
Kena hare kṛṣṇa nāma	32
Anādi' karama-phale	34
Tātala saikate	35
3 Śaraṇāgati (Taking Shelter & Surrender)	37
Śrī-kṛṣṇa-caitanya prabhu jīve dayā kari'	38
Vidyāra vilāse	39
Bhuliyā tomāre	40
Āmāra jīvana	42
Emana durmati	44
Manasa, deha, geḥa	45
Ātma-nivedana	46
Sarvasva tomāra	47
Tumi sarveśvareśvara	48
Ekhana bujhinu	49
Tuwā-bhakti-pratikūla	50
Śuddha-bhakata	51
4 Lālasā (Aspiration & Longing)	53
Ohe! vaiṣṇava ṭhākura	54
Gurudeva!	55

Kabe gaura-vane	56
Śrī-rūpa-mañjari-pada	57
'Gaurāṅga' balite habe	58
Mama mana mandire	59
Kṛṣṇa deva! bhavantam vande	60
5 Vijñapti (Confessions & Pleading)	61
Kṛṣṇa tava puṇya	62
Markine bhagavata-dharma	64
Ṭhākura vaiṣṇava-gaṇa	67
Ei-bāra karuṇā kara	68
Kṛpa kara' vaiṣṇava ṭhākura	69
Gaurāṅga karuṇā kara	70
Jadi gaura nā haita	71
Kabe habe bala	72
Prabhu tava pada-yuge	74
Kṛṣṇa! he	75
E duṣṭa hṛdaye kāma	76
Oṃ namo bhagavate narasimhāya	77
Rādhā-Kṛṣṇa prāṇa mora	78
Je ānila prema-dhana	79
6 Upadeśa (Advice & Instructions)	81
Udila aruna	82
Jīva jaga	84
'Rādhā-kṛṣṇa' bal	85
Bhajahū re mana	86
Dhana, jana, deha	87
Duṣṭa mana!	88
Godruma-candra-bhajana	92
Āra kena māyā-jāle	96
Śarīra avidyā-jāla	96
Kṛṣṇa-bhakti vinā	97
Bhaja bhaja hari	98
Avatara-sāra	99
Ami yamunā puline	100
7 Mahimā & Niṣṭha (Praise & Dedication)	101
Guru-vandana	102
Jaya jaya advaita-ācārya	103

Nitāi guṇa-maṇi	104
Akrodha paramānanda	105
Dalalera-gīta	106
Dhana mora nityānanda	108
Nitāi-pada-kamala	109
Gaurāṅgera duṭi pada	110
Śrī-kṛṣṇa-caitanya prabhu	111
Parama karuṇa	112
Vṛndāvana ramya-sthāna	113
Jaya rādhe, jaya kṛṣṇa	114
Śrī Rādhikā-stava	116
Kṛṣṇa-candra guṇera sāgara	117
8 Aṣṭakas (Poems)	119
Gurvaṣṭaka	120
Śrī śrī ṣaḍ-gosvāmy-aṣṭaka	122
Advaitāṣṭaka	126
Nityānandāṣṭaka	128
Caitanyāṣṭaka	130
Śacī-sutāṣṭaka	132
Śacī-tanayāṣṭaka	134
Vṛndāvanāṣṭaka	136
Govardhanāṣṭaka	138
Rādhikāṣṭaka	140
Madhurāṣṭaka	142
Corāṣṭaka	144
Dāmodarāṣṭaka	146
Jagannāthāṣṭaka	148
Śikṣāṣṭaka	150
9 Stotras (Prayers)	153
Daśāvatāra-stotra	154
Mukunda-māla-stotra	156
Kuntī-stotra	158
Śukadeva-stotra	164
Prahlāda-stotra	166
Brahmā-stotra	168
Brahma-saṁhitā	170

10 Nāma-kīrtanas & Ārati Songs	177
Śrīman-mahāprabhura-śata-nāma	179
Kali-kukkura-kadana	182
Kali-yuga-pāvana	183
Vibhāvarī śeṣa	184
Yaśomatī-nandana	186
Nadīyā-godrume	187
(Hari) haraye namaḥ	188
Gāya gorā madhura svare	189
Nārada Muni	190
Jaya Rādhā-Mādhava	191
Nitāi ki nāma eneche re	192
Lakṣmī-nṛsimha-nāmāṣṭottara-śata-stotra	194
Nṛsimha Prayers	197
Vande kṛṣṇa nanda-kumāra	198
Tulasī Prayers	199
Bhoga-ārati (Bhaja bhakata-vatsala)	200
Govinda jaya jaya	202
Gaura-ārati (Kibā jaya)	203

Translations & Commentaries

11 Maṅgalācaraṇa	207
Maṅgalācaraṇa	208
Guru-paramparā	216
12 Akṣepa & Dainya	225
Hari hari! biphale	227
Gorā pahū	233
Anādi' karama-phale	238
Gopīnātha	243
Durlabha mānava-janma	250
Kena hare kṛṣṇa nāma	253
Tātala saikate	256
13 Śaraṇāgati	261
Śrī-kṛṣṇa-caitanya prabhu jīve dayā kari'	263
Bhuliyā tomāre	265
Vidyāra vilāse	268
Āmāra jīvana	272
Emana durmati	276

Manasa, deha, geḥa	279
Ātma-nivedana	284
Sarvasva tomāra	286
Tumi sarveśvareśvara	289
Ekhana bujhinu	292
Tuwā-bhakti-pratikūla	295
Śuddha-bhakata	298
14 Lālasā	303
Ohe! vaiṣṇava ṭhākura	304
Gurudeva!	306
Kabe gaura-vane	307
Śrī-rūpa-mañjarī-pada	309
'Gaurāṅga' balite habe	312
Mama mana mandire	316
Kṛṣṇa deva! bhavantam vande	318
15 Vijñapti	321
Kṛṣṇa tava puṅya habe bhāi	322
Markine bhagavata-dharma	326
Ṭhākura vaiṣṇava-gaṇa	333
Ei-bāra karuṇā kara	337
Kṛpa kara' vaiṣṇava ṭhākura	338
Gaurāṅga karuṇā kara	341
Jadi gaura nā haita	343
Prabhu tava pada-yuge	345
Kṛṣṇa! he	347
Kabe habe bala	349
E duṣṭa hṛdaye kāma	353
Oṃ namo bhagavate narasimhāya	355
Rādhā-kṛṣṇa prāṇa mora	357
Je anila prema-dhana	359
16 Upadeśa	363
Udila aruna	364
Jīva jaga	368
'Rādhā-kṛṣṇa' bal	371
Bhajahū re mana	374
Dhana, jana, deha	378
Kṛṣṇa-bhakti vinā kabhu	381

Āra kena māyā-jāle	383
Duṣṭa mana!	385
Godruma-candra-bhajana	395
Bhaja bhaja hari	402
Avatara-sāra	405
Śarīra avidyā-jāla	407
Ami yamunā-puline	409
17 Mahimā & Niṣṭha	413
Guru-vandana	414
Jaya jaya advaita-ācārya	418
Nitāi guṇa-maṇi	419
Akrodha paramānanda	422
Dalalera-gīta	423
Dhana mora nityānanda	428
Nitāi-pada-kamala	430
Gaurāṅgera duṭi pada	434
Śrī-kṛṣṇa-caitanya prabhu	439
Parama karuṇa	443
Jaya rādhe, jaya kṛṣṇa	446
Vṛndāvana ramya-sthāna	450
Śrī Rādhikā-stava	452
Kṛṣṇa-candra guṇera sāgara	456
18 Aṣṭakas	459
Gurvaṣṭaka	460
Śrī śrī ṣaḍ-gosvāmy-aṣṭaka	466
Advaitaṣṭaka	473
Nityānandāṣṭaka	479
Caitanyāṣṭaka	483
Śacī-sutāṣṭaka	488
Śacī-tanayāṣṭaka	491
Vṛndāvanāṣṭaka	494
Govardhanāṣṭaka	499
Rādhikāṣṭaka	502
Madhurāṣṭaka	508
Corāṣṭaka	511
Dāmodarāṣṭaka	515
Jagannāthāṣṭaka	520
Śikṣāṣṭaka	524

19 Stotras	533
Daśāvatāra-stotra	534
Mukunda-māla-stotra	539
Kuntī-stotra	546
Śukadeva-stotra	556
Prahāda-stotra	561
Brahmā-stotra	571
Brahma-saṁhitā	579
20 Nāma-kīrtana & Ārati Songs	595
Mahāprabhura-śata-nāma	597
Kali-yuga-pāvana	602
Kali-kukkura-kadana	602
Vibhāvarī śeṣa	604
Yaśomatī-nandana	608
Nadīyā-godrume	610
(Hari) haraye namaḥ	613
Govinda jaya jaya	617
Nārada Muni	618
Gāya gorā madhura svare	621
Jaya Rādhā-Mādhava	623
Nitāi ki nāma eneche re	624
Lakṣmī-nṛsimha-nāmāṣṭottara-śata-stotra	627
Bhoga-ārati (Bhaja bhakata-vatsala)	631
Gaura-ārati (Kibā jaya)	636
Tulasī Prayers	639
Nṛsimha Prayers	642
21 Music Scores (A→Z)	645
22 Pronunciation Guide to Bengali & Sanskrit	715
23 Common errors in pronunciation	719
The Founder-Ācārya	723
The Author	725
The Project	726
Index of the first line of each song (A→Z)	727



Every Word is a Song...

Songs & Hymns in the Vaiṣṇava Tradition

Kathā gānaṁ nāṭyaṁ gamanam, “in Govinda’s spiritual abode every word is a song and every step is a dance.” With these words, Brahma concludes his hymn in praise of the original person, Govinda. In the Third Canto of *Śrīmad-Bhāgavatam* (3.23.33), Prabhupāda writes: “In every house, in addition to the singing program, there is an arrangement for *Bhāgavatam* lectures in the evening; family members sit down, hold Hare Kṛṣṇa *kīrtana*, hear narrations from *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* and enjoy music before going to bed. The atmosphere created by this *saṅkīrtana* movement lives in their hearts, and while sleeping they also dream of the singing and glorification of the Lord.”

Music, expressed through the voice and instruments, lies at the heart of every culture. It is a powerful way to express thoughts, emotions, and desires. Devotional songs form an essential aspect of any spiritual culture, especially the Vaiṣṇava tradition of Bengal. Consequently, we find that most of the devotional songs are written in Bengali. Self-realized souls like Bhaktivinoda Ṭhākura, Narottama dāsa Ṭhākura and Locana dāsa Ṭhākura wrote their songs in simple Bengali language and were thus able to convey complex philosophical truths to the common people who otherwise had no access to the spiritual knowledge contained in the Sanskrit texts of the *Vedas*. Most of the Vaisnava songs are short, comprised of four to six verses, and some even less, like *Jaya Radha-Madhava*, by Bhaktivinoda Ṭhākura which consists of only one four-line stanza. Nevertheless, even short songs like this one are perfect and complete. Śrīla Prabhupāda remarked that *Jaya Radha-Madhava* is “a picture of Vṛndāvana. Everything is there: Śrīmatī Rādhārāṇī, Vṛndāvana, Govardhana, Yaśodā, and all the cowherd boys.” He was so fond of this song that he used to sing it before every lecture.

Once, while staying in Vṛndāvana, he quoted the last two verses from the song *Gaurāṅga bolite habe* by Narottama dāsa Ṭhākura and then added: “*Prārthana karaye sadā narottama dāsa*. Narottama dāsa’s songs, although written in Bengali, are considered *śruti*, Vedic. Śrīnivāsa Ācārya has eulogized Narottama dāsa Ṭhākura: ‘Your songs are Vedic evidences.’ Whatever Narottama dāsa Ṭhākura has said in his simple Bengali songs, is

Vedic injunction. Therefore Narottama dāsa Ṭhākura's *Prārthanā* is very popular and famous amongst the Vaiṣṇavas.”

Prabhupāda introduced the songs of the Vaiṣṇava *ācāryas* early on in ISKCON. In fact, the earliest recording and purport we have is of *Bhajahu*



re mana, dated March 30, 1966, before ISKCON was founded and before the first devotees were initiated. *Bhajahu re mana* is an instructive poem by Govinda dāsa Kavirāja who reminds us of the futility of material life and encourages us to take shelter of the lotus feet of Kṛṣṇa and thus become free from anxiety. All the *ācāryas* have composed similar songs, and Prabhupāda used to sing them regularly and quote from them in his lectures.

Spiritual songs, like the Vedic Hymns, are written for the purpose of praise, adoration, enlightenment and prayer, and address the Supreme Lord, His associates and devotees. And there are many *mantras* meant for meditation and to elevate the reciter to a higher state of consciousness. First and foremost among all kinds of songs, hymns and *mantras* is, of course, *kṛṣṇa-kīrtana*, the chanting of Kṛṣṇa's name: *kṛṣṇot-kīrtana-gāna-nartana-parau*.

Śrīnivāsa Ācārya begins his *Prayer to the Six Gosvamis* praising them for always being engaged in chanting the holy name of the Lord and dancing. In this way, he says, they dipped into the ocean of love of Kṛṣṇa: *premāmṛtāmbho-nidhi*. Nonetheless, although the chanting of Kṛṣṇa's name is the most important practice for the followers of Śrī Caitanya Mahāprabhu, many *ācāryas* wrote poems and songs in support of the Hare Kṛṣṇa *mahā-mantra*. Śrīla Prabhupāda introduced the songs of the Vaiṣṇava *ācāryas* to his disciples by frequently singing *bhajanas* accompanying himself with *karatālas*, *mṛdāṅga*, or playing the harmonium or the *tambura*.

In the early 1970s, one of his disciples, Acyutānanda Swami, became one of the first devotee to stay in India. While residing in Mayapur, he learned to play the traditional instruments, like the clay drum (*mṛdāṅga*), and he learned to sing the songs of the Vaiṣṇava *ācāryas*. In 1974, he released audio recordings of the most popular songs, along with a songbook entitled *Songs of the Vaiṣṇava Ācāryas*. In the *Preface* of this compilation of songs, which has remained standard in most ISKCON temples until today, Śrīla Prabhupāda writes:

“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 Swami to sing more songs of the Vaiṣṇava Padāvalī (collection of verses) 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. ... 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.”

Here we find several valuable instructions. Singing songs is an appealing method to transmit spiritual knowledge, and when chanted purely can create a shield of transcendental sound that will protect both chanters and listeners from the influence of the illusory energy.

Śrīla Bhaktisiddhānta Sarasvatī said about the literary works by Bhaktivinoda Ṭhākura: “His works belong to the class of the eternal

revealed literature of the world.” (The Harmonist, December 1931, vol. XXIX No.6’)

As far as the tunes for many of his songs go, Bhaktivinoda Ṭhākura mentions in his autobiography that his disciples put music to his songs. Indian music, both classical and folk, is based on *rāgas*, musical scales that express different moods according to the time of the day. Thus many times the melody for a particular song is composed with the appropriate *rāga* in mind. For example, early morning songs like *Vibhāvarī-śeṣa* or *Aruṇodaya-kīrtana* are generally sung with what we know as the “morning melody”, which is based on the *rāga* Bhairavi, and is being used in ISKCON during *mangala-arati*. Another popular *rāga* is Dhanaśrī which is based on an uplifting and joyful pentatonic scale.

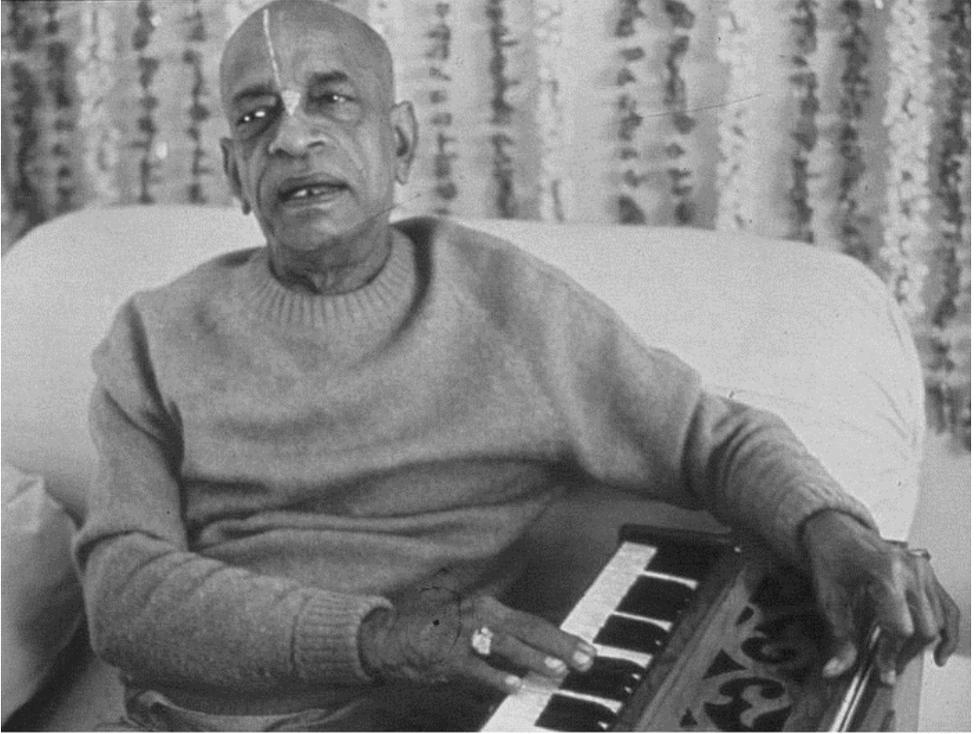
When Bhaktivinoda Ṭhākura went to Orissa, the devotees there informed him that many of the local people found it difficult to sing in Bengali. As a solution, he told them that they could translate his songs into their own language and accompany them with local instruments.

As a general rule, instruments should be used for accompaniment, especially in the temple room. At times, a short instrumental part may serve as an introduction, a bridge, or an expression to underline the message conveyed by the song. Devotees are not interested in solo performances which are generally meant to show off the skills of the musician. On another note, unlike Western music, Indian music is more fluid and open to individual improvisation. Although a song may be based on a specific *rāga*, providing the basic scale, the melody, phrasing and instrumentation may vary according to the singer.

During the time of Śrī Caitanya Mahāprabhu, *kīrtanas* were usually accompanied by *mṛdaṅgas* and *kāratālas* (drums and hand cymbals), and bugles, all instruments that are monophonic and can be played while walking in procession. In his magazine *Sajjana Toṣaṇī* (6/2), Bhaktivinoda Ṭhākura explains how the use of other musical instruments was introduced by the previous *ācāryas*:

“Singing with musical instrument began during the time of Śrinivāsa Ācārya. Śrinivāsa Ācārya, Narottama dāsa Thākura, and Śyāmānanda Prabhu were close friends and studied for some time under Jīva Gosvāmī in Vṛndāvana. By the approval of Jīva Gosvāmī these three, who were also proficient in the classical music of North India, started the process of performing *kīrtana* accompanied by musical instruments.”

Prabhupāda introduced the use of the harmonium and *tambura*, in addition to *mṛdaṅga* and *kāratālas*. In all the songs we recorded for *Sacred Song Symphony*, these four instruments form the musical foundation.



Because we also want to attract those who are not yet devotees, we have used here and there other timbres as a sweetener.

Prabhupāda was not only fond of singing *bhajan*s himself, but he also had plans to use devotional songs for propagating Kṛṣṇa consciousness. Govinda Dasi writes in one of her Vyāsa-puja offerings:

“I remember how in 1968 you told me of your plans for a World Sankirtana Party—at a time when we had no money even for renting our small flat in Montreal. You wanted to build an auditorium for *bhajan*s and cultural events at a time when there was no money, no manpower, nor prospects of such things. [...] You would often say, ‘So, we shall make our plans, and then we shall see what Kṛṣṇa desires.’ Your attitude was always one of humility. You would say, ‘We are simply trying and if Kṛṣṇa wants it, it will be successful, and otherwise, whatever Kṛṣṇa desires.’”

In the beginning of 1968, Śrīla Prabhupāda had written to Hansadutta about his plans for a World Sankirtana Party:

“I want to form a sankirtana party in which two members will play mrdanga, eight will play the cymbals, two will play on tampura, and one harmonium, besides that there will be the leader of the party. This party will be so trained that exhibitions of our chanting and dancing along with distribution of prasadam will be performed on a stage and for this performance we will sell tickets to the public. It will be known as a spiritual movement.”

A few months later, in March of 1968, he wrote to his disciple again:

“We shall have varieties of show along with the kirtana, and all the varieties will be picked up from *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. We have to teach the Brahmacarīs and the Brahmacarīnīs to speak in Sanskrit some of the verses in this connection, and we explain the verses by singing, chanting, and speaking also. Sometimes in the middle of chanting and singing, we shall speak also. So, all these varieties show will be so attractive with melodious musical sounds, and above all our good behavior and advanced Krishna Consciousness, will make this show very successful. In the meantime, you train the Kirtana party as you are doing, and the responsive method is all perfect. I have already written you in my last letter in this connection, and again I say that the responsive method should be practiced. There may be more than one singer, just like you may take the leader's seat, sometimes Jaya Govinda may take the leader's seat, sometimes others may take the leader's seat, but the method of chanting and responding, then chanting, should always be followed.”

Although Prabhupāda wanted devotees to practice and be trained how to perform *kīrtana* perfectly, his main concern was the spiritual purity of the singers, not their musical ability. In the summer of 1968, three married couples (Mukunda & Janakī, Syāmasundara & Malatī and Gurudasa & Yamunā) came to stay with Prabhupāda in Montreal before their departure to Europe. He wanted them to open a temple in London, and for two weeks he trained them personally on the finer points of *kīrtana* and *bhajana*. But his idea was not merely musical proficiency. In a letter to Mukunda Prabhupāda made it clear that he did not envision “a concert party or musical party that may go to a city, have some performances and collect some money without any permanent effect.” Rather, the *kīrtana* party

“should consist of members who can impress spiritual ecstasy in the hearts of the people so that some of them may come forward and agree to establish a center where the Sankirtana party may go on continually.” As he would point out in the Preface to the first ISKCON songbook: “When these songs are 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.

Many years later, in 1977, only months before leaving this world, Prabhupāda emphasized again the importance of spiritual substance vs. material expertise. The following is a conversation that took place in February of 1977, in Mayapur, India:

Rāmeśvara: What about the idea that "You do not have to move into a temple, give up your family and everything, but you can actually chant Hare Kṛṣṇa in your own home, the idea that "It is available to you..."

Prabhupāda: No. Chanting of Hare Kṛṣṇa does not mean whimsical. Offenseless! You must be properly initiated. It does not mean that you should not be initiated and chant. That is not the idea. You must be initiated, either you are a *grhastha* or *sannyāsī* or *brahmacārī*. Not that without being initiated you'll whimsically chant and the effect will be the same. No. You must be initiated. *Ādau gurvāśrayam*. You must accept a *guru*.

Rāmeśvara: If you want to sell some product, you may make so many claims, and then the public will buy. So sometimes we quote these psychologists who have done studies that "If you chant Hare Kṛṣṇa, there are some good effects."

Prabhupāda: Good there is undoubtedly. If you eat something, there will be some effect of eating. But if it is properly eaten, properly made, it will have better effect. That is the idea.

Rāmeśvara: We were thinking that something is better than nothing.

Prabhupāda: No.

Hari-śauri: If you advertise the *mahā-mantra* gives some material benefit, isn't that an offense?

Prabhupāda: Then that is *aparādha*.

Hari-śauri: Yes.

Prabhupāda: That is *aparādha*.

Hari-śauri: One of the ten offenses.

Rāmeśvara: 'Cause sometimes when we interview these people who are chanting, they speak from their own realization, and it is not exactly the version of Śukadeva Gosvāmī, but it is their own realization, whatever little bit they have realized.

Prabhupāda: No, no. They may chant, but they must understand that there is a chanting process, that will be more effective. That they must know. Chanting is open. Anyone can chant, but they must know it, that "If I chant in the proper process, then it will be effective."

Rāmeśvara: It must be clear to them that the goal is love of God, not something material.

Prabhupāda: Yes. *Premā pum-artho mahān*. That is wanted. There is one word by Bhaktivinoda Ṭhākura, *nāmākṣara bahir haya nāma nāhi haya*: "Simply the letters of the alphabet are coming, but that is not *nāma*." *Nāmākṣara*, Hare Kṛṣṇa, the letters of the alphabet are coming out, but it is not the holy name. [...]

Prabhupāda: Another thing is that it is *aparādha*. *Nāmno balād yasya hi pāpa-buddhiḥ*. Unless you follow the process, you may think, "I am chanting Hare Kṛṣṇa mantra, so whatever sinful activities I commit, it will be controlled."

Brahmānanda: That's the worst offense.

Prabhupāda: Yes. That is very bad offense.

Hari-śauri: So we're actually advertising the process of devotional service, not just simply haphazard chanting.

Prabhupāda: First of all we are chanting just to make a person little attracted. *Ādau śraddhā*.

Rāmeśvara: Just to popularize it.

Prabhupāda: Yes, that's it. Then, if the heart is little cleansed, then people will understand. It will be effective, but when it is properly it will give real effect. Outsiders who are chanting, we don't discourage them.

Rāmeśvara: We want them to chant more.

Prabhupāda: Yes. But they must know the science also.

Rāmeśvara: Just like Alice Coltrane. She has done her small part. She made this record album with *Govinda jaya jaya* and Hare Kṛṣṇa.

Prabhupāda: That will be a good thing. But when she does it properly, it will be more effective. If one does not chant in the process, then gradually it degrades. The offense will increase. There is chance.

Rāmeśvara: So in the past, in the magazine, we have only shown people chanting if they were initiated devotees, shaven-headed, living in temple. And recently they have adopted to show people who have jobs outside the movement, and they are not *brahmacārī* or *sannyāsī*. They're also chanting, to give the public the idea that...

Prabhupāda: So, we are giving the facility to chant and take *prasādam*, but at the same time, gradually, if chanting is effective, then next we have to make it in the process. [...] In the beginning you may be very liberal: "All

right, chant." We do like that, and I have done it. There is no regulation. But that does not mean that the process should be neglected. The person should be given clear explanation: "By simply, whimsically chanting this..." No, that is not.

Hari-śauri: *Niyamāgraha*.

Prabhupāda: Yes. Don't make it cheap. It has got a science. It has got a form.

One month before his first visit to England in September of 1969, Prabhupāda wrote to Śyāmasundara, who had been instrumental in arranging for the release of the Radha Krishna Temple record produced by George Harrison:

"Now when I shall go to London I shall carry with me various other recordings sung by me, and if these recordings can be attuned in the same technical perfection, then under my direction we can produce at least one dozen Hare Krishna recordings in varieties of tunes. I am sure people will like them very much when they are presented through Mr. George Harrison and his company. I am very glad to learn that Mr. George Harrison was playing on harmonium and guitar; Digvijaya and Gurudasa were playing *karatalas*; Yamuna and Malati were singing; and you were playing *dilruba*. Kulasekhara is so nice *khole* player. (Letter to Śyāmasundara Aug 13, 1969)

It appears that Śrīla Prabhupāda was not per se against including other instruments if they served to enhance the attractive quality of the presentation without compromising the spiritual substance.

During his visit to the Los Angeles temple from Dec. 21 1968 to Jan. 31 1969, he had recorded 18 songs and given their purports. In those days, there were no songbooks with the transliterated Bengali and thus no devotees participated. Personal, meditative singing without a responding choir is one way of chanting *bhajanās*, but any of the songs can be sung also with others responding. Over the years, some of the Vaiṣṇava songs have become popular, such as *Yasomati-nandana*, *Vibhavari-sesa* and *Je anilo prema dhana*, and many devotees have become familiar with them. Hopefully, the *Sacred Song Symphony* project will help to popularize less known song and encourage devotees to sing them together.

To facilitate congregational singing, we have recorded each of the 108 songs presented in this songbook with a choir. For those songs that are well-known to most devotees, we have used the same melody, for the songs that Prabhupāda recorded we used his tunes, some songs were

constructed around a traditional Bengali melody and for all others we relied on inspiration.

It was important that all recordings feature a clear song structure, a steady rhythm section, and a melody that is easy to follow, supported by a choir who shows an example of responsive singing. For those who know how to read sheet music we have provided music scores for all of the songs.



Bhakti Gauravani Goswami in Mar del Plata, Argentina

The Structure

Sacred Song Symphony is divided into 20 sections. The first ten are comprised of the 108 songs in transliterated Bengali or Sanskrit. The font we used is clear-cut Helvetica in regular type and large enough to facilitate easy reading even from a distance. In the second ten sections we give the translations, word-for-word meanings and commentaries.

There are altogether 108 songs divided into ten categories. To the best of our knowledge, all of the songs Prabhupāda used to sing are included, as are those found in the original songbook and many that have been made popular by different devotees over the past 50 years. We have also included all those songs and prayers that Prabhupāda refers to in his books and lectures, although he may not have recorded them, and then there are some more that we found of particular interest. We have excluded songs that he explicitly told us not to sing, like *Śrīta-kamala*.

The songs of our Vaiṣṇava *ācāryas* can be divided into different themes. One prominent and easily identifiable category is glorification, containing songs like *Jaya rādhe jaya kṛṣṇa*. Others like *Yaśomati-nandana* and *Vibhāvārī-śeṣa* fall into the category of *nāma-kīrtana* and consist primarily of different names of the Lord. Then there are songs that praise the Lord and His pastimes and associates, and there are many *aṣṭakas*, hymns composed in eight verses, that describe the transcendental qualities of a specific personality or holy place. There are prayers for mercy, songs that express a longing or aspiration, and songs that offer advice and instructions. Many songs combine different elements such as lamentation, remorse, longing and begging for mercy.

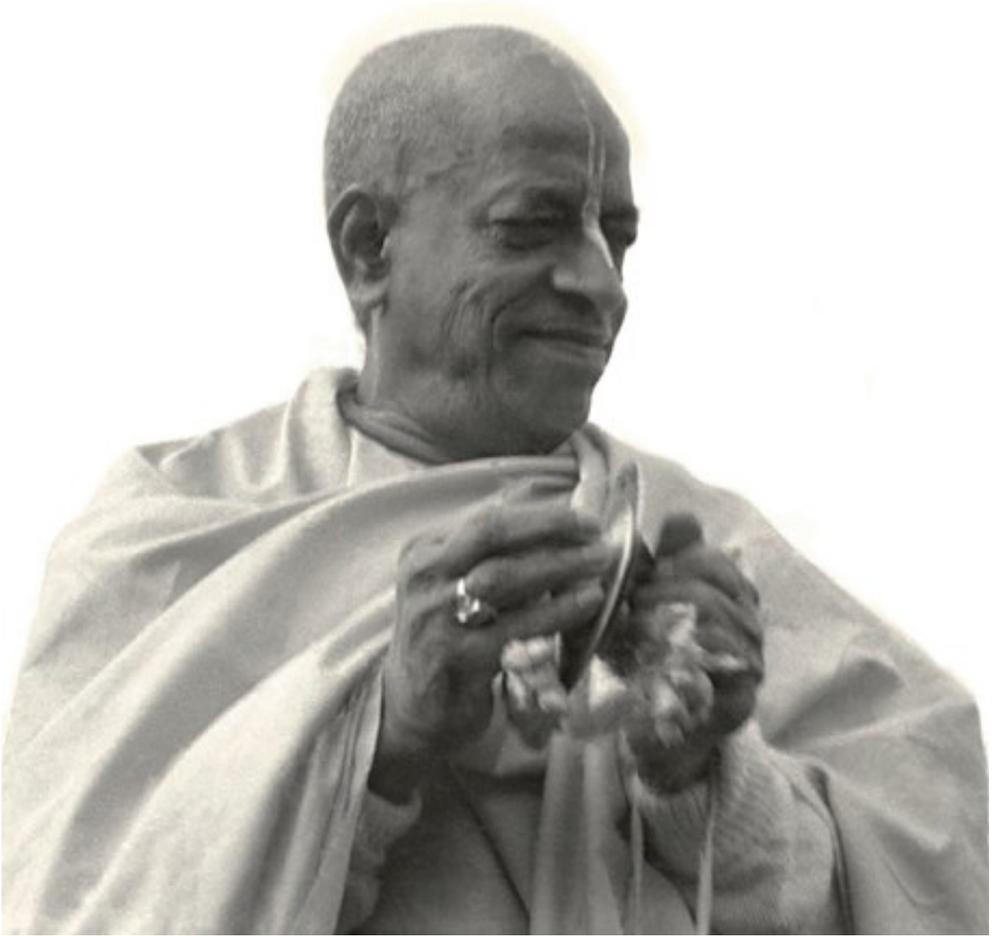
Spiritual life begins with thoughtful inquiry, just like Sanātana Gosvāmī did before Śrī Caitanya Mahāprabhu: '*Ke āmi*', '*kene āmāya jāre tāpa-traya*'. "Who am I? Why do the threefold miseries always give me trouble?" There are a number of songs where the *ācāryas* take the position of a conditioned soul and show us how we should reflect on our lives, become aware of undesirable character traits and regret our entanglement in material existence, expressing the hope to receive the shelter and mercy of the Lord. In the early days of ISKCON, it was a common practice to sit down in the evening and sing the songs of the Vaiṣṇava *ācāryas* in a call-and-response fashion. Today this is no longer the case, exceptions being the *Damodarāṣṭaka* prayer and those songs that are sung in front of the Deities, like *ārati* songs and *Yaśomati-nandana* or *Vibhāvārī-śeṣa*, the latter having

become popular because it is sung each morning during *maṅgala-ārati* in the Krishna-Balaram Mandir in Vṛndāvana.

After the introductory prayers follows a selection of songs that remind us of the bleak nature of material existence and our fallen condition governed by forgetfulness and ignorance. The third section features songs from Bhaktivinoda Ṭhākura's songbook *Śaranāgati* where he elaborates on the six stages of surrender, as explained by Śrī Caitanya Mahāprabhu to Sanātana Gosvāmī in the *Śrī Caitanya-caritāmṛta* (*Madhya* 22.100). The next section, *Lālasā* (Longing), is comprised of songs that express a yearning for purification and spiritual perfection. Under the heading *Vijñāpati* (Prayer), we find in Section 5 songs that address the Lord and His devotees begging for their mercy, and in the next section (6), *Upadeśa*, the songs are instructive, directly addressing and teaching the mind as the reservoir of all thoughts, emotions and desires.

The songs in Section 7 are meant for praising the Lord and His associates (*mahimā*) and express dedication to their worship (*niṣṭha*). The *aṣṭakas* in Section 8 are all Sanskrit poems consisting of eight verses, describing the wonderful qualities and activities of the Lord, His abode and His devotees. The last one, Śrī Caitanya Mahāprabhu's *Śikṣāṣṭaka*, is unique in that it contains all the different elements found in the other songs: glorification, remorse, humility, longing, instruction and lamentation. The *stotras* (prayers) featured in Section 9 are also all composed of Sanskrit verses and are much older than all the other songs and hymns, some dating back millions of years. Most of them are from *Śrīmad-Bhāgavatam*. The last section consists of *nāma-kīrtanas*, songs that are composed of different holy names of the Lord, and *āratis*, songs that are meant to be sung in the temple at the time of different ceremonies of worship.

The second part of *Sacred Song Symphony* consists primarily of the translation of each song and commentaries based, whenever available, on quotes by Śrīla Prabhupāda. In Section 21, music scores are provided for those who can read notation so that even when there is no audio recording for reference, it will be possible to reproduce the melody of each song. The last part consists of a pronunciation guide for Bengali and Sanskrit, common errors made while chanting, an alphabetical index of the first line of each song and biographies of Śrīla Prabhupāda and the author. We conclude with a brief history of the project and a link to the web site where you can find more information, news, updates, an e-book version and download links for the audio files.



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

nama om̐ viṣṇu-pādāya
kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-
svāmin īti nāmine

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

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

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare

1

Maṅgalācaraṇa

Auspicious Invocation

Maṅgalācaraṇa	16
Śrī Guru-paramparā	20

Maṅgalācaraṇa

Auspicious Invocation

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave-namaḥ

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

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

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin īti nāmine

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

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

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

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

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

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

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

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

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ
namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

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

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

jayatām suratau paṅgor mama manda-mater gati
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

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

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

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

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

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare



Śrī Guru-paramparā

Bhaktisiddhānta Sarasvatī Ṭhākura

1

kṛṣṇa haite catur-mukha, haya kṛṣṇa-sevonmukha,
brahmā haite nāradera mati
nārada haite vyāsa, madhva kahe vyāsa-dāsa,
pūrṇaprajña padmanābha gati

2

nṛhari mādharma-varṣe, akṣobhya paramahaṁse,
śiṣya bali' aṅgikāra kare
akṣobhyera śiṣya jaya-tīrtha nāme paricaya,
tāra dāsye jñānasindhu tore

3

tāhā haite dayānidhi, tāra dāsa vidyānidhi,
rājendra haila tāhā ha' te
tāhāra kiṅkara jaya-dharma nāme paricaya,
paramparā jāna bhāla mate

4

jayadharmā-dāsye khyāti, śrī puruṣottama-jati,
tā ha' te brahmaṇya-tīrtha sūri
vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa,
tāhā ha' te mādhavendra purī

5

mādhavendra purī-vara, śiṣya-vara śrī-īśvara,
nityānanda, śrī-advaita vibhu
īśvara-purīke dhanya, karilen śrī-caitanya,
jagad-guru gaura mahāprabhu

6

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

7

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

8

viśvanātha-bhakta-sātha, baladeva jagannātha,
tāra priya śrī-bhaktivinoda
mahā-bhāgavata-vara, śrī-gaurakiśora-vara,
hari-bhajanete yā' ra moda

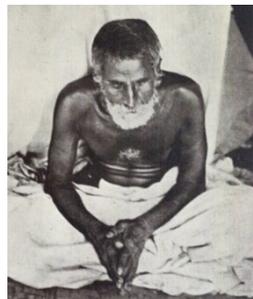
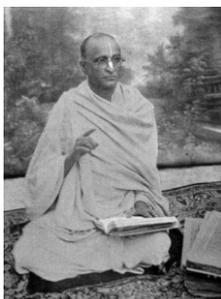
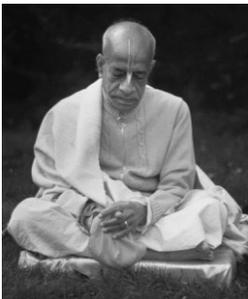
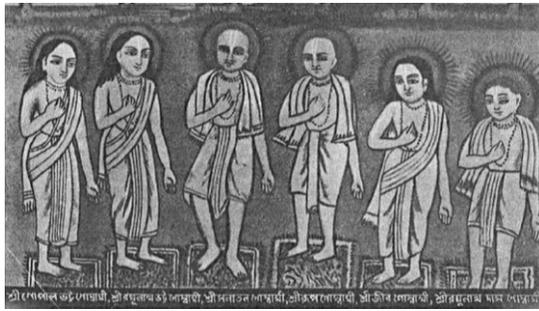
9

ihārā paramahaṁsa, gaurāṅgera nija-vaṁśa
tādera caraṇe mama gati
āmi sevā-udāsīna, nāmete tridaṇḍī dīna
śrī-bhaktisiddhānta sarasvatī

10

śrī-vārṣabhānavī-varā, sadā sevya-sevā-parā,
tāhāra dayita-dāsa-nāma
tāra pradhāna pracāraka, śrī-bhaktivedānta nāma,
patita-janete dayā-dhāma

21



2

Akṣepa & Dainya

Remorse & Humility

Hari hari! biphale	24
Gorā pahū	25
Gopīnātha	26
Durlabha mānava-janma	30
Kena hare kṛṣṇa nāma	32
Anādi' karama-phale	34
Tātala saikate	35

Hari hari! biphale

(Iṣṭa-deve Vijñapti)

Narottama dāsa Ṭhākura

hari hari! biphale janama goñāinu
manuṣya-janama pāiya rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā biṣa khāinu

golokera prema-dhana hari-nāma-saṅkīrtana
rati nā janmila kena tāya
saṁsāra-biṣānāle dibā-niśi hiyā jvale
jurāite nā kainu upāya

vrajendra-nandana yei, śacī-suta haila sei,
balarāma haila nitāi
dīna-hīna yata chila, hari-nāme uddhārila,
tāra śākṣī jagāi mādhai

hā hā prabhu nanda-suta vṛṣabhanū-sutā-yuta
karunā karaha ei-bāra
narottama-dāsa kaya nā ṭheliha rāṅgā pāya
tomā bine ke āche āmāra

Gorā pahū

(Akṣepa)

Narottama dāsa Ṭhākura

gorā pahū nā bhajiyā goinu
prema-ratana-dhana helāye hārāinu

adhane yatana kari dhana teyāginu
āpana karama-doṣe āpani dubinū

sat-saṅga chāri kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha phāṅsa

viṣaya biṣama biṣa satata khāinu
gaura-kīrtana-rasa magana nā hainu

kena vā āchaye prāṇa ki sukha lāgiyā
narottama dāsa kena nā gela mariyā

Gopīnātha

Bhaktivinoda Ṭhākura

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

gopīnātha, āmāra bharasā tumi
tomāra caraṇe, lainu śaraṇa,
tomāra kiṅkara āmi

gopīnātha, kemane śodhibe more
nā jāni bhakati, karme jaḍa-mati,
parechi saṁsāra-ghore

gopīnātha, sakali tomāra māyā
nāhi mama bala, jñāna sunirmala,
svādīna nahe e kāyā

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

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

gopīnātha, tumi kṛpā-pārābāra
jīvera kāraṇe, āsiyā prapañce,
līlā kaile subistāra

gopīnātha, āmi ki doṣe doṣī
asura sakala, pāila caraṇa,
vinoda thākila basi'

gopinātha, ghucāo saṁsāra jvālā
avidyā-jātanā, āra nāhi sahe,
janama-maraṇa-mālā

gopīnātha, āmi ta' kāmera dāsa
viṣaya-vāsanā, jāgiche hṛdaye,
phādiche karama phāṅsa

gopinātha, kabe vā jāgiba āmi
kāma-rūpa ari, dūre teyāgiba,
hṛdaye sphuribe tumi

gopīnātha, āmi ta' tomāra jana
tomāre chāriyā, saṁsāra bhajinu,
bhuliyā āpana-dhana

gopinātha, tumi ta' sakali jāna
āpanāra jane, daṇḍiyā ekhana,
śrī-caraṇe aeho sthāna

gopīnātha, ei ki vicāra taba
vimukha dekhiyā, chāra nija-jane,
na kara' karuṇā-laba

gopīnātha, āmi ta mūrakha ati
kise bhāla haya, kabhu nā bujhinu,
tāi hena mama gati

gopīnātha, tumi ta' paṇḍita-bara
mūḍhera maṅgala, tumi anveṣibe,
e dāse nā bhāva' para

gopīnātha, āmāra upāya nāi
tumi kṛpā kari', āmāre laile,
saṁsāre uddhāra pāi

gopīnātha, parechi māyāra phere
dhana, dāra, suta, ghireche āmāre,
kāmete rekheche jere

gopīnātha, mana ye pāgala mora
nā māne śāsana, sadā acetana,
viṣaye ra 'yeche ghora

gopīnātha, hāra ye menechi āmi
aneka yatana, haila biphala,
ekhana bharasā tumi

gopīnātha, kemane haibe gati
prabala indriya, baśī-bhūta mana,
nā chāre viṣaya-rati

gopīnātha, hṛdaye basiyā mora
manake śamiyā, laha nija pāne,
ghucibe vipada ghora

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

gopīnātha, galāya legeche phāṁsa
kṛpā-asi dhari', bandhana chediya,
vinode karaha dāsa

Durlabha mānava-janma

Bhaktivinoda Ṭhākura

durlabha mānava-janma labhiyā saṁsāre
kṛṣṇa nā bhajinu-duḥkha kahiba kāhāre?

'saṁsāra' 'saṁsāra', ka're miche gela kāla
lābha nā kaila kichu, ghaṭila jañjāla

kisera saṁsāra ei chāyābāji prāya
ihāte mamatā kari' bṛthā dina jāya

e deha patana ha'le ki ra'be āmāra?
keha sukha nāhi dibe putra-parivāra

gardabhera mata āmi kari pariśrama
kā'ra lāgi' eta kari, nā ghucila bhrama

dina jāya michā kāje, niśā nidrā-baśe
nāhi bhāvi-maraṇa nikaṭe āche ba'se

bhāla manda khāi, heri, pari, cintā-hīna
nāhi bhāvi, e deha chāriba kona dina

deha-geha-kalatrādi-cintā avirata
jāgiche hṛdaye mora buddhi kari' hata

hāya, hāya! nāhi bhāvi-anitya e saba
jīvana vigate kothā rahibe vaibhava?

śmaśāne śarīra mama pariyā rahibe
bihaṅga-pataṅga tāya vihāra karibe

kukkura sṛgāla saba ānandita ha'ye
mahotsava karibe āmāra deha la'ye

ye dehera ei gati, tā'ra anugata
saṁsāra-vaibhava āra bandhu-jana yata

ataeva māyā-moha chāri' buddhimāna
nitya-tattva kṛṣṇa-bhakti karuna sandhāna

Kena hare kṛṣṇa nāma

Bhaktivinoda Ṭhākura

kena hare-kṛṣṇa-nāma hari bale
mana prāṇa kāṅde nā

pakṣi nā jāni kona aparādhe
mukhe hare-kṛṣṇa-nāma bala nā
kena hare-kṛṣṇa-nāma hari bale
mana prāṇa kāṅde nā

vanera pakṣi re dhare
rāklām hṛdaya mandire
madhu mākhā ei hari-nāma
pakṣi re śikṣaile śikṣe

kena hare-kṛṣṇa-nāma hari bale
mana prāṇa kāṅde nā

pakṣi sakala nāma balte para
kena hare-kṛṣṇa-nāma bala na

kena hare-kṛṣṇa-nāma hari bale
mana prāṇa kāṅde nā

cala pakṣi rūpera deśe jāi
ye deśete manera mānuśa
āsā jāoyā nāi

kena hare-kṛṣṇa-nāma hari bale
mana prāṇa kāṇde nā

ye pakṣi re tora maraṇa kālete
carabi vāter dolāte
ore cāri janete kandhe kare
laye yābe śmaśāna ghāṭete

kena hare-kṛṣṇa-nāma hari bale
mana prāṇa kāṇde nā

ore o tora mukhe āgūna jihve tule
ki karabi tāi bala nā

kena hare-kṛṣṇa-nāma hari bale
mana prāṇa kāṇde nā

Anādi' karama-phale

Bhaktivinoda Ṭhākura

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

āśā-pāśa-śata-śata, kleśa deya abirata,
pravṛtti-ūrmira tāhe khelā
kāma-krodha-ādi chaya, bāṭapāde deya bhaya
avasāna haila āsi' belā

jnāna-karma-ṭhaga dui, more pratāriya loi,
avaśeṣe phele sindhu-jale
e hena samaye, bandhu, tumi kṛṣṇa kṛpā-sindhu,
kṛpā kari' tolo more bale

patita-kiṅkare dhari', pāda-padma-dhuli kari',
deha bhaktivinoda āśraya
āmi tava nitya-dāsa, bhuliyā māyāra pāśa,
baddha ha'ye āchi dayāmaya

Tātala saikate

Vidyāpati Ṭhākura

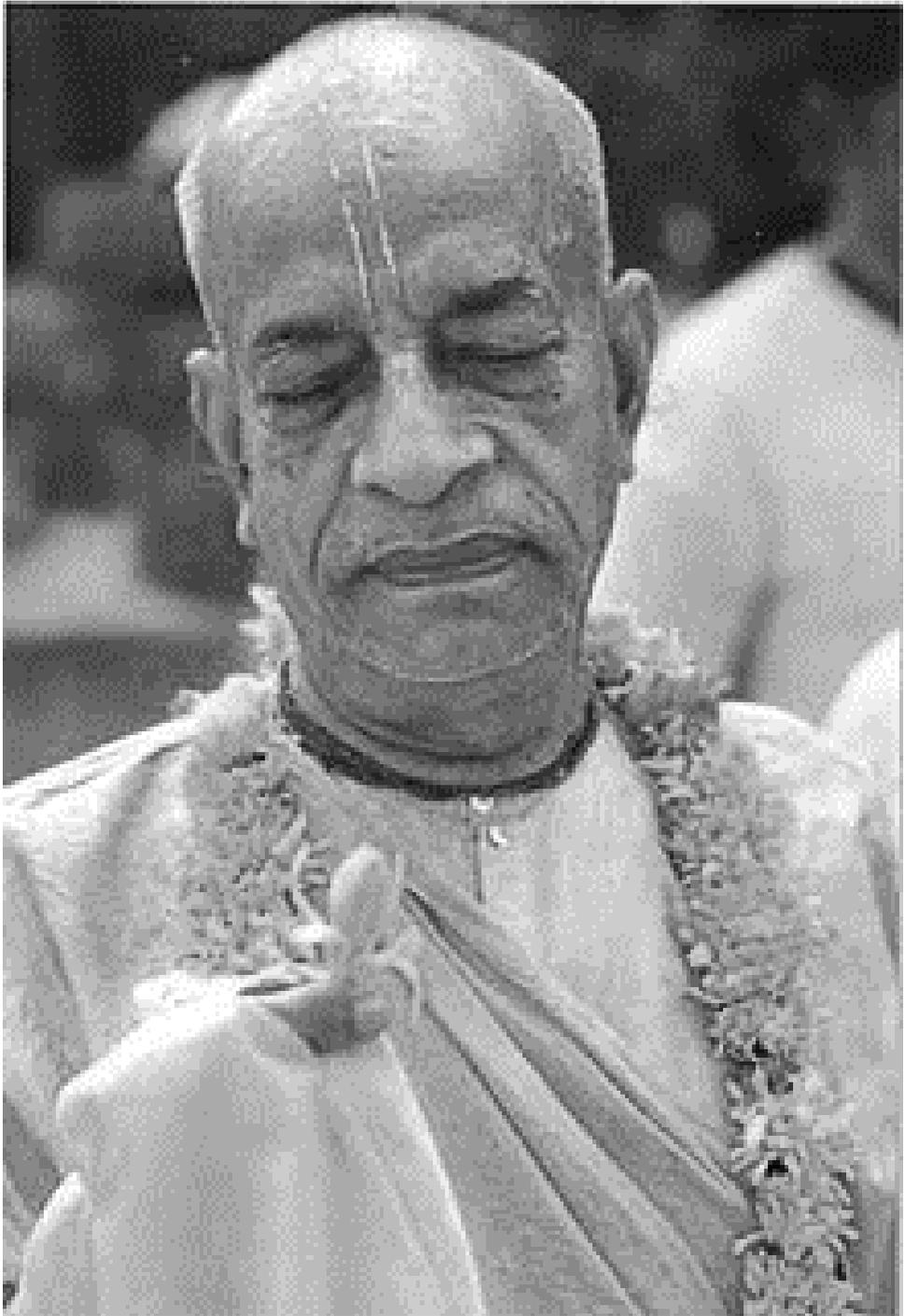
tātala saikate, vāri-bindu-sama,
suta-mita-ramaṇī-samāje
tohe visari mana, tāhe samarpala,
aba majhu habo kona kāje

mādhava he! hāma pariṇām nirāśā
tuhuṅ jaga-tāraṇa, dīna doyā-maya,
ataye tohāri viśoyāsā

ādha janama hāma, ninde goṇāyaluṅ,
jarā śīśu koto-dina gelā
nidhuvane ramaṇī, rasa-raṅge mātala,
tohe bhajabo kona belā

koto caturānana, mari mari jāota,
na tuyā ādi avasānā
tohe janami puna, tohe samāota,
sāgara-laharī samānā

bhaṇaye vidyāpati, śeṣa śamana-bhaya,
tuyā vinā gati nāhi ārā
ādi-anādika, nātha kahāyasi,
bhava-tāraṇa bhāra tohārā



3

Śaraṇāgati

Taking Shelter of the Lord
The Process of Surrender

Śrī-kṛṣṇa-caitanya prabhu jīve	38
Vidyāra vilāse	39
Bhuliyā tomāre	40
Āmāra jīvana	42
Emana durmati	44
Manasa, deha, geha	45
Ātma-nivedana	46
Sarvasva tomāra	47
Tumi sarveśvareśvara	48
Ekhana bujhinu	49
Tuwā-bhakti-pratikūla	50
Śuddha-bhakata	51

Śrī-kṛṣṇa-caitanya prabhu jīve dayā kari'

Bhaktivinoda Ṭhākura

śrī-kṛṣṇa-caitanya prabhu jīve dayā kari'
sva-pārṣada swīya dhāma saha avatari'

atyanta durlabha prema karibāre dāna
śikṣāya śaraṇāgati bhakatera prāna

dainya, ātma-nivedana, goptṛtve varaṇa
'avaśya rakṣībe kṛṣṇa'-viśvāsa, pālana

bhakti-anukūla-mātra kāryera svīkara
bhakti-pratikūla-bhāva varjanāṅgikāra

ṣaḍ-aṅga śaraṇāgati hoibe jānhāra
tāhāra prārthanā śune śrī-nanda-kumāra

rūpa-sanātana-pade dante tṛṇa kari'
bhaktivinoda pare duhū pada dhorī'

kāndiyā kāndiyā bale āmi to' adhama
śikṣāye śaraṇāgati kara he uttama

Vidyāra vilāse

Bhaktivinoda Ṭhākura

vidyāra vilāse, kāṭāinu kāla,
parama sāhase āmi
tomāra caraṇa, nā bhajinu kabhu,
ekhana śaraṇa tumi

parite parite, bharasā bārila,
jñāne gati habe māni'
se āśā biphala, se jñāna durbala,
se jñāna ajñāna jāni

jaḍa-vidyā yata, māyāra vaibhava,
tomāra bhajane bādḥā
moha janamiyā, anitya saṁsāre,
jīvake karaye gādhā

sei gādhā ha' ye, saṁsārera bojḥā,
bahinu aneka kāla
bārdhakey ekhana, śaktira abhāve,
kichu nāhi lāge bhāla

jīvana jātanā, hoila ekhana,
se vidyā avidyā bhela
avidyāra jvālā, ghaṭila biṣama,
se vidyā hoila śela

tomāra caraṇa, vinā kichu dhana,
saṁsāre nā āche āra
bhaktivinoda, jaḍa-vidyā chāri,'
tuvā pada kare sāra

Bhuliyā tomāre

Bhaktivinoda Ṭhākura

bhuliyā tomāre, saṁsāre āsiyā,
peye nānā-vidha byathā
tomāra caraṇe, āsiyāchi āmi,
baliba duḥkhera kathā

jananī-jaṭhare, chilāma yakhana,
viṣama bandhana-pāśe
eka-bāra prabhu! dekhā diyā more,
vañcile e dīna dāse

takhana bhāvinu, janama pāiyā,
kariba bhajana tava
janama hoila, pari' māyā-jāle,
nā hoila jñāna-lava

ādarera chele, sva-janera kole,
hāsiyā kāṭānu kāla
janaka-jananī- snehete bhuliyā,
saṁsāra lāgila bhāla

krame dina dina, bālaka hoiyā,
bhelinu bālaka-saha
āra kichu dine, jñāna upajila,
pāṭha pari aharaḥ

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

bārdhakeyē ekhana, bhaktivinoda,
kāṅdiyā kātara ati
nā bhajiyā tore, dina bṛthā gela,
ekhana ki habe gati?

Āmāra jīvana

Bhaktivinoda Ṭhākura

āmāra jīvana, sadā pāpe rata,
nāhika punyera leśa
parere udvega, diyāchi ye kata,
diyāchi jīvere kleśa

nija sukha lāgi', pāpe nāhi ḍari,
dayā-hīna svārtha-para
para-sukhe duḥkhī, sadā mithya-bhāṣī,
para-duḥkha sukha-kara

aśeṣa kāmanā, hṛdi mājhe mora,
krodhī, dambha-parāyana
mada-matta sadā, viṣaye mohita,
himsā-garva vibhūṣana

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

e hena durjana, saj-jana-varjita,
aparādhi nirantara
śubha-kārja-śūnya, sadānārtha-manā,
nānā duḥkhe jara jara

bārdhake ekhana, upāya-vihīna,
tā' te dīna akiñcana
bhaktivinoda, prabhura caraṇe,
kare duḥkha nivedana

Emana durmati

Bhaktivinoda Ṭhākura

emana durmati, saṁsāra bhitare,
pariyā āchinu āmi
tava nija-jana, kana mahājane,
pāṭhāiyā dile tumi

dayā kari' more, patita dekhiyā,
kahila āmāre giyā
ohe dīna-jana, śuna bhāla kathā,
ullasita ha' be hiyā

tomāre tārīte, śrī-kṛṣṇa-caitanya,
navadvīpe avatāra
tomā hena kata, dīna hīna jane,
karilena bhava-pāra

vedera pratijñā, rākhibāra tare,
rukma-varna vipra-suta
mahāprabhu nāme, nadīyā mātāya,
saṅge bhāi avadhūta

nanda-suta jini, caitanya gosāi,
nija-nāma kari' dāna
tārila jagat, tumi-o yāiyā,
laha nija-paritrāna

se kathā śuniyā, āsiyāchi, nātha!
tomāra caraṇa-tale
bhaktivinoda, kāndiyā kāndiyā,
āpana-kāhinī bale

Manasa, deha, geḥa

Bhaktivinoda Ṭhākura

mānasa, deha, geḥa, yo kichu mora
arpilūñ tuwā pade, nanda-kiśora!

sampade vipade, jīvane-maraṇe
dāya mama gelā, tuwā o-pada varaṇe

mārabi rākhabi-yo icchā tohārā
nitya-dāsa prati tuwā adhikārā

janmāobi more icchā yadi tora
bhakta-gr̥he jani janma hau mora

kīṭa-janma hau yathā tuwā dāsa
bahira-mukha brahma janme nāhi āśa

bhukti-mukti-spṛhā vihīna ye bhakta
labhaite tāka saṅga anurakta

janaka, janani, dayita, tanaya
prabhu, guru, pati—tuhūñ sarvamaya

bhaktivinoda kahe, śuno kāna!
rādhānātha! tuhūñ hāmāra parāna

Atma-nivedana

Bhaktivinoda Ṭhākura

ātma-nivedana, tuwā pade kari',
hoinu parama sukhi
duḥkha dūre gela, cintā nā rahilā,
caudike ānanda dekhi
aśoka-abhaya, amṛta-ādhāra,
tomāra caraṇa-dvaya
tāhāte ekhana, viśrāma labhiyā
chārinu bhavera bhaya
tomāra saṁsāre, kariba sevana,
nāhiba phalera bhāgī
tava sukha jāhe, kariba yatana,
ha' ye pade anurāgī
tomāra sevāya, duḥkha haya yata,
se-o to' parama sukha
sevā-sukha-duḥkha, parama sampada,
nāśaye avidyā-duḥkha
pūrva itihāsa, bhulinu sakala,
sevā-sukha pe' ye mane
āmi to' tomāra, tumi to' āmāra,
ki kāja apara dhane
bhaktivinoda, ānande ḍubiyā,
tomāra sevāra tare
saba ceṣṭā kare, tava icchā-mata,
thākiyā tomāra ghare

Sarvasva tomāra

Bhaktivinoda Ṭhākura

sarvasva tomāra, caraṇe saṅpiyā,
parechi tomāra ghare
tumi to' ṭhākura, tomāra kukkura,
baliyā jānaha more

bāṅdhiyā nikaṭe, āmāre pālibe,
rahiba tomāra dvāre
pratīpa-janere, āsite nā diba,
rākhiba garera pāre

tava nija-jana, prasāda seviyā,
ucchiṣṭa rākhibe yāhā
āmāra bhojana, parama-ānande,
prati-dina ha' be tāhā

basiyā śuiyā, tomāra caraṇa,
cintiba satata āmi
nācite nācite, nikaṭe yāiba,
yakhana rākibe tumi

nijera poṣana, kabhu nā bhāviba,
rahiba bhāvera bhare
bhaktivinoda, tomāre pālaka,
baliyā baraṇa kare

Tumi sarveśvareśvara

Bhaktivinoda Ṭhākura

tumi sarveśvareśvara, vrajendra-kumāra!
tomāra icchāya viśve sṛjana saṁhāra

tava icchā-mata brahmā kareṇa sṛjana
tava icchā-mata viṣṇu kareṇa pālana

tava icchā-mate śiva kareṇa saṁhāra
tava icchā-mate māyā sṛje kārāgāra

tava icchā-mate jīvera janama-maraṇa
samṛddhi-nipāte duḥkha sukha-saṁghaṭana

miche māyā-baddha jīva āśā-pāśe phire'
tava icchā binā kichu karite nā pāre

tumi to' rākhaka āra pālaka āmāra
tomāra caraṇa binā āśā nāhi āra

nija-bala-ceṣṭā-prati bharasā chāriyā
tomāra icchāya āchi nirbhara kariyā

bhaktivinoda ati dīna akiñcana
tomāra icchāya tā' ra jīvana maraṇa

Ekhana bujhinu

Bhaktivinoda Ṭhākura

ekhana bujhinu prabhu! tomāra caraṇa
aśokābhoyāmṛta- pūrna sarva-khana

sakala chāriyā tuwā caraṇa-kamale
pariyāchi āmi nātha! tava pada-tale

tava pāda-padma nātha! rakṣibe āmāre
āra rakṣā-kartā nāhi e bhava-saṁsāre

āmi tava nitya-dāsa- jāninu e-bāra
āmāra pālana-bhāra ekhana tomāra

bara duḥkha pāiyāchi svatantra jīvane
duḥkha dūre gela o pada-varaṇe

ye-pada lāgiyā ramā tapasya karilā
ye-pada pāiyā śiva śivatva labhilā

ye-pada labhiyā brahmā kṛtārtha hoilā
ye-pada nārada muni hṛdaye dharilā

sei se abhaya pada śirete dhariyā
parama-ānande nāci pada-guna gāiyā

saṁsāra-vipada ha'te avaśya uddhāra
bhaktivinoda, o-pada karibe tomāra

Tuwā-bhakti-pratikūla

Bhaktivinoda Ṭhākura

tuwā bhakti-pratikūla dharma yā' te raya
parama yatane tāhā tyajiba niścaya

tuwā bhakti-bahir-mukha saṅga nā kariba
gaurāṅga-virodhi-jana- mukha nā heriba

bhakti-pratikūla sthāne nā kari vasati
bhaktira apriya kārye nāhi kari rati

bhaktira virodhī grantha pāṭha nā kariba
bhaktira virodhī vyākhyā kabhu nā śuniba

gaurāṅga-varjita sthāna tīrtha nāhi māni
bhaktira bādhaka jñāna- karma tuccha jāni

bhaktira bādhaka kāle nā kari ādara
bhakti bahir-mukha nija- jane jāni para

bhaktira bādhikā sprhā kariba varjana
abhakta-pradatta anna nā kari grahana

yāhā kichu bhakti- pratikūla bali' jāni
tyajiba yatane tāhā, e niścaya vānī

bhaktivinoda pari' prabhura caraṇe
māgaye śakati pratikūlyera varjane

Śuddha-bhakata

Bhaktivinoda Ṭhākura

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

mādhava-tithi, bhakti-janani, yetane pālana kari
kṛṣṇa-basati, basati bali', parama ādare bari

gaura āmāra, ye-saba sthāne, karala bhramaṇa raṅge
se-saba sthāna, heriba āmi, praṇayi-bhakata-saṅge

mṛdaṅga-bādyā, śunite mana, abasara sadā yāce
gaura-bihita, kīrtana śuni', ānande hṛdaya nāce

yugala-mūrti, dekhiyā mora, parama-ānanda haya
prasāda-sevā karite haya, sakala prapañca jaya

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

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

bhaktivinoda, kṛṣṇa-bhajane, anakūla pāya yāhā
prati-dibase, parama-sukhe, svīkāra karaye tāhā



4

Lālasā

Prayers that express longing
for perfection, purification, service and mercy

Ohe! vaiṣṇava ṭhākura	54
Gurudeva!	55
Kabe gaura-vane	56
Śrī-rūpa-mañjarī-pada	57
'Gaurāṅga' balite habe	58
Mama mana mandire	59
Kṛṣṇa deva bhavantam vande	60

Ohe! vaiṣṇava ṭhākura

Bhaktivinoda Ṭhākura

ohe! vaiṣṇava ṭhākura, dayāra sāgara,
e dāse karuṇā kari'
diyā pada-chāyā, śodho he āmāya,
tomāra caraṇa dhari

chaya vega dami', chaya doṣa śodhi',
chaya guṇa deha' dāse
chaya sat-saṅga, deha' he āmāre,
baśechi saṅgera āśe

ekākī āmāra, nāhi pāya bala,
hari-nāma-saṅkīrtane
tumi kṛpā kari', śraddhā-bindu diyā,
deha' kṛṣṇa-nāma-dhane

kṛṣṇa se tomāra, kṛṣṇa dite pāra,
tomāra śakati āche
āmi ta' kāṅgala, 'kṛṣṇa' 'kṛṣṇa' bali',
dhāi tava pāche pāche

Gurudeva!

Bhaktivinoda Ṭhākura

gurudeva!

kṛpā-bindu diyā, kara' ei dāse,
tṛṇāpekṣā ati hīna
sakala sahane, bala diyā kara',
nija-māne sprhā-hīna

sakale sammāna karite śakati,
deha' nātha! yathāyatha
tabe ta' gāiba, hari-nāma-sukhe,
aparādha ha' be hata

kabe hena kṛpā, labhiyā e jana,
kṛtārtha haibe, nātha!
śakti-buddhi-hīna, āmi ati dīna,
kara' more ātma-sātha

jogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā haile, kāndiyā kāndiyā,
prāṇa nā rākhiba āra

Kabe gaura-vane

(Siddhi-lālasā)

Bhaktivinoda Ṭhākura

kabe gaura-vane, suradhunī-taṭe,
'hā rādhe hā kṛṣṇa' bale'
kāṅdiyā berā'ba, deha-sukha chāri',
nānā latā-taru-tale

śva-paca-gṛhete, māgiyā khāibo,
pibo sarasvatī-jala
puline puline, garā-gari diba,
kari' kṛṣṇa-kolāhala

dhāma-vāsī jane, pranati kariyā,
māgibo kṛpāra leśa
vaiṣṇava-caraṇa- reṇu gāya mākhi',
dhari' avadhūta-veśa

gaura-vraja-jane, bheda nā dekhiba,
haiba varaja-vāsī
dhāmera svarūpa, sphuribe nayane,
haiba rādhāra dāsī

Śrī-rūpa-mañjarī-pada

Narottama Dāsa Ṭhākura

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

sei mora rasa-nidhi, sei mora vāñchā-siddhi,
sei mora vedera dharama
sei vrata, sei tapa, sei mora mantra-japa,
sei mora dharama-karama

anukūla habe vidhi, se-ade haibe siddhi,
nirakhiba e dui nayane
se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śaśi,
praphullita habe niśi-dine

tuwā adarśana-ahi, garale jārāla dehī,
ciro-dina tāpita jīvana
hā hā rūpa kara dayā, deha more pada-chāyā,
narottama laila śaraṇa

Mama mana mandire

Bhaktivinoda Ṭhākura

mama mana mandire raha niśi-dina
kṛṣṇa murāri śrī kṛṣṇa murāri

bhakti prīti mālā candana
tumi nio he nio cita-nandana

jīvana maraṇa tava pūjā nivedana
sundara he mana-hārī

esa nanda-kumāra āra nanda-kumāra
habe prema-pradīpe ārati tomāra

nayana yamunā jhare anibāra
tomāra virahe giridhārī

vandana gāne tava bajuka jīvana
kṛṣṇa murāri śrī kṛṣṇa murāri

Kṛṣṇa deva! bhavantam vande

Rūpa Gosvāmī

kṛṣṇa deva! bhavantam vande
man-mānasa-madhukaram arpayā
nija-pada-paṅkaja-makarande

yad api samādhiṣu vidhir api paśyati
na tava nakhāgra-marīcim
idam icchāmi niśamyā tavācyuta
tad api kṛpādbhuta-vīcim

bhaktir udañcati yady api mādharma
na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika
durghaṭa-ghaṭana-vidhātrī

ayam avilolatayādyā sanātana
kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta nindati
vindan madhurima-sāram

5

Vijñapti

Revealing one's mind
Praying for service and mercy

Kṛṣṇa tava puṇya	62
Markine bhagavata-dharma	64
Ṭhākura vaiṣṇava-gaṇa	67
Ei-bāra karuṇā kara	68
Kṛpa kara' vaiṣṇava ṭhākura	69
Gaurāṅga karuṇā kara	70
Jadi gaura nā haita	71
Kabe habe bala	72
Prabhu tava pada-yuge	73
Kṛṣṇa! he	75
E duṣṭa hṛdaye kāma	76
Om namo bhagavate narasiṁhāya	77
Rādhā-kṛṣṇa prāṇa mora	78
Je ānila prema-dhana	79

Kṛṣṇa tava puṇya

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

(Refrain)

kṛṣṇa tava puṇya habe bhāi
e-puṇya karibe jabe rādhārāṇī khusī habe
dhruva ati bali tomā tāi

śrī-siddhānta sarasvatī śacī-suta priya ati
kṛṣṇa-sevāya yāra tula nāi
sei se mahānta-guru jagatera madhe uru
kṛṣṇa-bhakti deya ṭhāi ṭhāi

tāra icchā balavāna pāścātyete ṭhāna ṭhāna
haya jāte gaurāṅgera nāma
pṛthivīte nagarādi āsamudra nada nadī
sakalei bale kṛṣṇa nāma

tāhale ānanda haya tabe haya digvijaya
caitanyera kṛpā atīśaya
māyā duṣṭa jata duḥkhī jagate sabāi sukhī
vaiṣṇavera icchā pūrṇa haya

se kārya je karibāre ājñā yadi dila more
yogya nahi ati dīna hīna
tāi se tomāra kṛpā māgitechī anurūpā
āji tumi sabāra pravīṇa

tomāra se śakti pele guru-sevāya vastu mile
jīvana sārthaka jadi haya
sei se sevā pāile tāhale sukhī hale
tava saṅga bhāgyate milaya

evaṃ janam nīpatitam prabhavāhikūpe
kāmbhikāmam anu yaḥ prapatan prasaṅgāt
kṛtvātmasāt surarṣiṇā bhagavan grhītaḥ
so 'ham katham nu viśrje tava bhṛtya-sevām

tumi mora cira sāthī bhuliyā māyāra lāthi
khāiyāchi janma-janmāntare
āji punaḥ e su-joga yadi haya jogāyoga
tabe pāri tuhe milibāre

tomāra milane bhāi ābāra se sukha pāi
go-cārane ghuri dina bhara
kata vane chuṭāchuṭi vane khāi luṭāluṭi
sei dina kabe habe mora

āji se su-vidhāne hala tomāra smaraṇa bhela
bara āśā ḍākilāma tāi
āmi tomāra nitya-dāsa tāi kari eta āśa
tumi vinā anya gati nāi

Markine bhagavata-dharma

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

bara-kṛpā kaile kṛṣṇa adhamera prati
ki lāgi ānile hethā kara ebe gati

āche kichu kārya tava ei anumāne
nahe kena y ānibena ei y ugra-sthāne

rajas tamo guṇe erā sabāi ācchanna
vāsudeva-kathā ruci nahe se prasanna

tabe yadi tava kṛpā haya ahaitukī
sakal-i sambhava haya tumi se kautukī

ki bhāve bujhāle tārā bujhe sei rasa
eta kṛpā kara prabhu kari nija-vaśa

tomāra icchāya saba haya māyā-vaśa
tomāra icchāya nāśa māyāra paraśa

tava icchā haya yadi tādera uddhāra
bujhibe niścaya-i tabe kathā se tomāra

bhāgavatera kathā se tava avatāra
dhīra haiyā śune yadi kāne bāra bāra

śrīvatām sva-kathāḥ kṛṣṇaḥ punya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadraṇi vidhunoti suhṛt satām
naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā
bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī
tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye
ceta etair anāviddham sthitam sattve prasīdati
evam prasanna-manaso bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam mukta-saṅgasya jāyate
bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi dṛṣṭa evātmaniśvare

rajas tamo ha' te tabe pāibe nistāra
hṛdayera abhadra sate ghucibe tāhāra

ki ka' re bujhāba kathā vara sei cāhi
kṣudra āmi dīna hīna kono śakti nāhi

athaca enecha prabhu kathā balibāre
ye tomāra icchā prabhu kara ei bāre

akhila jagata-guru! vacana se āmāra
alaṅkṛta karibāra kṣamatā tomāra

tava kṛpā ha' le mora kathā śuddha habe
śuniyā sabāra śoka duḥkha ye ghucibe
āniyācha yadi prabhu āmāre nācāte

nācāo nācāo prabhu nācāo se-mate
kāṣṭhera puttali yathā nācāo se-mate

bhakti nāi veda nāi nāme khuba dara
"bhaktivedānta" nāma ebe sārthaka kara



Śrīla Prabhupāda in New York
after his arrival in the autumn of 1965

Ṭhākura vaiṣṇava-gaṇa

Narottama dāsa Ṭhākura

ṭhākura vaiṣṇava-gaṇa kari ei nivedana
mo bara adhama durācāra
dārūṇa-saṁsāra-nidhi tāte ḍubāila vidhi
keśe dhari more kara pāra

vidhi bara balavān nā śune dharama-jñāna
sadāi karama-pāśe bāndhe
nā dekhi tāraṇa leśa yata dekhi saba kleśa
anātha kātare tewi kānde

kāma krodha lobha moha mada abhimāna saha
āpana āpana sthāne ṭāne
aichana āmāra mana phire yena andha jana
supatha vipatha nāhi jāne

nā lainu sat mata asate majila citta
tuyā pāye nā karinu āśa
narottama dāse kaya dekhi śuni lāge bhaya
tarāiyā laha nija pāśa

Ei-bāra karuṇā kara

(Vaiṣṇave Vijñapti)

Narottama dāsa Ṭhākura

ei-bāra karuṇā kara vaiṣṇava gosāi
patita-pāvana tomā bine keha nāi

jāhāra nikaṭe gele pāpa dūre jāya
emana dayāla prabhu kebā kothā pāya

gaṅgāra paraśa haile paścate pāvana
darśane pavitra kara-ei tomāra guṇa

hari-sthāne aparādhe tāre hari-nāma
tomā sthāne aparādhe nāhi paritrāṇa

tomāra hṛdaye sadā govinda-viśrāma
govinda kahena-mora vaiṣṇava parāṇa

prati-janme kari āśā caraṇera dhūli
narottame kara dayā āpanāra bali

Kṛpa kara' vaiṣṇava ṭhākura

Bhaktivinoda Ṭhākura

kṛpā kara' vaiṣṇava ṭhākura
sambandha jāniyā, bhajite bhajite,
abhimāna hau dura

āmi ta' vaiṣṇava, e-buddhi ha-ile,
amānī nā haba āmi
pratiṣṭhāsā āsi', hṛdaya dūṣibe,
ha-iba niraya-gāmī

tomāra kiṅkara, āpane jāniba,
'guru'-abhimāna tyaji'
tomāra ucchiṣṭha, pada-jala-reṇu,
sadā niṣkapaṭe bhaji

nije śreṣṭha jāni', ucchiṣṭādi-dāne,
habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā,
nā la-iba pūjā kāra

amānī mānada, hoile kīrtane,
adhikāra dibe tumi
tomāra caraṇe, niṣkapaṭe āmi,
kāndiyā luṭiba bhumi

Gaurāᅅga karuᅅā kara

Narottama dāsa ᅒhākura

gaurāᅅga karuᅅā kara, dīna hīna jane
mo-sama patita prabhu, nāhi tri-bhuvane

dante tᅒᅅa dhari' gaura, ᅅāki he tomāra
kᅒpā kari' esa āmāra, hᅒdaya mandire

patita-pāvana nāma, kiserā lāgiyā
jadi dayā nā karibe, patita dekhiyā

pareci bhava tuphāne, nāhika nistāra
śrī caraᅅa taraᅅī dāne, dāse kara pāra

śrī kᅒᅅᅅa caitanya prabhu, dāser anudāsa
prārthanā karaye sadā, narottama dāsa

Jadi gaura nā haita

Vāsu Ghoṣa

jadi gaura nā haita, tabe ki haita,
kemane dharitām de
rādhāra mahimā, prema-rasa-sīmā,
jagate jānāta ke

madhura vṛndā, vipina-mādhurī,
praveśa cāturī sāra
baraja-yuvati, bhāvera bhakati,
śakati haita kāra

gāo gāo punaḥ, gaurāṅgera guṇa,
sarala kariyā mana
e bhava-sāgare, emana dayāla,
nā dekhiye eka-jana

gaurāṅga baliyā, nā genu galiyā,
kemane dharinu de
vāsura hiyā, pāṣāṅga diyā,
kemane gariyāche

Kabe habe bala

Bhaktivinoda Ṭhākura

kabe ha'be bala se-dina āmāra
aparādha ghuci', śuddha nāme ruci,
kṛpā-bale ha'be hṛdaye sañcāra

trṇādhika hīna, kabe nije māni',
sahiṣṇutā-guṇa hṛdayete āni'
sakale mānada, āpani amānī,
ha'ye āsvādibo nāma-rasa-sāra

dhana jana āra, kabitā-sundarī,
baliba nā cāhi deha-sukha-karī
janme-janme dāo, ohe gaurahari!
ahaitukī bhakti caraṇe tomāra

karite śrī-kṛṣṇa-nāma uccāraṇa,
pulkita deha gadgada vacana
vaivarṇya-vepathu ha'be saṅghaṭana,
nirantara netre ba'be aśru-dhāra

kabe navadvīpe, suradhunī-taṭe,
gaura-nityānanda bali' niṣkapaṭe
nāciyā gāiyā, berāiba chuṭe,
bātulera prāya chāriyā bicāra

kabe nityānanda, more kari 'dayā,
chārāibe mora viṣayera māyā
diyā more nija-caraṇera chāyā,
nāmera hāṭete dibe adhikāra

kiniba, luṭiba, hari-nāma-rasa,
nāma-rase māti' hoiba vivaśa
rasera rasika-caraṇa paraśa,
kariyā majiba rase anibāra

kabe jīve dayā, hoibe udaya,
nija-sukha bhuli' sudīna-hṛdaya
bhakativinoda, kariyā vinaya,
śrī-ājñā-ṭahala karibe pracāra

Prabhu tava pada-yuge

Bhaktivinoda Ṭhākura

prabhu tava pada-yuge mora nivedana
nāhi māgi deha-sukha, vidyā, dhana, jana

nāhi māgi svarga, āra mokṣa nāhi māgi
nā kari prārthanā kona vibhūtira lāgi'

nija-karma-guna-doṣe je je janma pāi
janme janme jena tava nāma-guna gāi

ei mātra āśā mama tomāra caraṇe
ahaitukī bhakti hṛde jāge anukṣane

viṣaye je prīti ebe āchaye āmāra
sei-mata prīti hauka caraṇe tomāra

vipade sampade tāhā thākuka sama-bhāve
dine dine vṛddhi hauka nāmera prabhāve

paśu-pakṣi ha'ye thāki svarge vā niraye
tava bhakti rahu bhaktivinoda-hṛdaye

Kṛṣṇa! he

Śrī Caitanya Mahāprabhu

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
kṛṣṇa! kṛṣṇa! kṛṣṇa! he

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
kṛṣṇa! kṛṣṇa! rakṣa mām
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
kṛṣṇa! kṛṣṇa! pāhi mām

rāma! rāghava! rāma! rāghava!
rāma! rāghava! rakṣa mām
kṛṣṇa! keśava! kṛṣṇa! keśava!
kṛṣṇa! keśava! pāhi mām



‘haraye namaḥ, kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana’

E duṣṭa hṛdaye kāma

Bhaktivinoda Ṭhākura

e duṣṭa hṛdaye kāma , ādi ripu chaya
kuṭināṭī pratiṣṭhāsā, śāṭhya sadā rahi'
hṛdaya-śodhana āra, kṛṣṇera vāsanā
nṛsimha-caraṇe mora, ei ta' kāmanā

e kāṅdiyā nṛsimha-pade, māgiba kakhana
nirāpade navadvīpe, yugala-bhajana
bhaya bhaya pāya yā'ra, daraśane se hari
prasanna hoiba kabe, more dayā kari

yadyapi bhīṣaṇa mūrti duṣṭa-jīva-prati
prahlādādi kṛṣṇa-bhakta-jane bhadra ati
kabe vā prasanna ha'ye sva kṛpā-vacane
nirbhaya karibe ei mūḍha akiñcane

svacchande baisa he vatsa, śrī gaurāṅga-dhāme
yugala-bhajana hau, rati hau nāme
mama bhakta-kṛpā-bale, vighna jābe dūra
śuddha citte bhaja, rādhā-kṛṣṇa-rasa-pūra

ei bali' kabe mora, mastaka-upara
svīya śrī-caraṇe harṣe, dharibe īśvara
amani yugala-preme, sāttvika-vikāre
dharāya luṭiba āmi, śrī-nṛsimha-dvāre

Om namo bhagavate narasimhāya

Prahāda Mahārāja

om namo bhagavate narasimhāya
namas tejas-tejase āvir-āvirbhava
vajra-nakha vajra-damṣṭra karmāśayān
randhaya randhaya tamo grasa grasa om svāhā
abhayam abhayam ātmani bhūyiṣṭhā om kṣraum



Rādhā-kṛṣṇa prāṇa mora

(Sakhī-vṛnde-vijñapti)

Narottama dāsa Ṭhākura

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

kālındīra kūle keli-kadambēra vana
ratana-vedīra upara vasāba du'jana

śyāma-gaurī-aṅge diba (cuwā) candanera gandha
cāmara ḍhulāba kabe heriba mukha-candra

gānṭhiyā mālatīra mālā diba doṅhāra gale
adhare tuliyā diba karpūra-tāmbūle

lalitā viśākhā ādi jata sakhī-vṛnda
ājñāya kariba sevā caraṇāravinda

śrī-kṛṣṇa-caitanya-prabhura dāsera anudāsa
sevā abhilāṣa kare narottama-dāsa

Je ānīla prema-dhana

Narottama dāsa Ṭhākura

je ānīla prema-dhana karuṇā pracura
hena prabhu kothā gelā ācārya-ṭhākura

kāhā mora svarūpa rūpa kāhā sanātana
kāhā dāsa raghunātha patita-pāvana

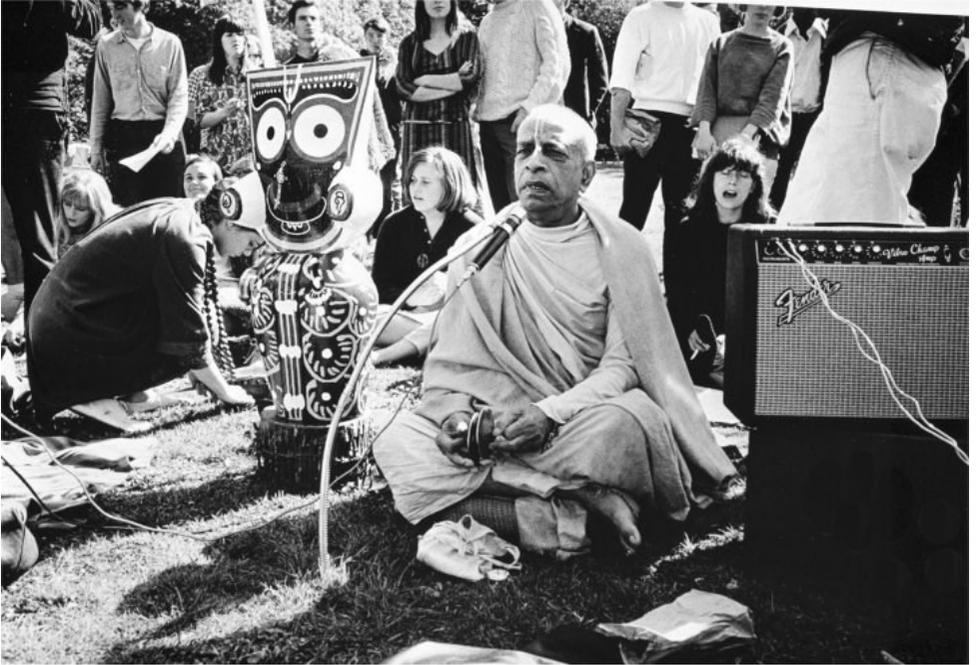
kāhā mora bhaṭṭa-yuga kāhā kavirāja
eka-kāle kathā gelā gaurā naṭa-rāja

pāṣāṇe kuṭiba māthā anale paśiba
gaurāṅga guṇera nidhi kathā gele pāba

se-saba saṅgīra saṅge ye kaila vilāsa
se-saṅga nā pāiyā kānde narottama dāsa



Narottama dāsa Ṭhākura



Prabhupāda in Golden Gate Park, San Francisco, 1967

6

Upadeśa

Instructions & Advice

Udila aruṇa	82
Jīva jaga	84
'Rādhā-kṛṣṇa' bal	85
Bhajahū re mana	86
Dhana, jana, deha	87
Duṣṭa mana!	88
Godruma-candra-bhajana	92
Āra kena māyā-jāle	96
Śarīra avidyā-jāla	96
Kṛṣṇa-bhakti vinā	97
Bhaja bhaja hari	98
Avatāra-sāra	99
Āmi yamunā puline	100

Udila aruṇa

(Aruṇodaya Kīrtana I)

Bhaktivinoda Ṭhākura

udila aruṇa pūraba-bhāge,
dvija-maṇi gaurā amani jāge,
bhakata-samūha laiyā sāthe,
gelā nagara-vrāje

'tāthaī tāthaī bājala khol,
ghana ghana tāhe jhājera rola,
preme ḍhala ḍhala soṇāra aṅga,
caraṇe nūpura bāje

mukunda mādharma yādava hari,
bala re bala re vadana bhari',
miche nida-baśe gela re rāti,
divasa śarīra-sāje

emana durlabha mānava-deha,
pāiyā ki kara bhāva nā keha,
ebe nā bhajile yaśodā-suta,
carama paribe lāje

udita tapana haile asta,
dina gela bali' haibe byasta,
tabe kena ebe alasa hai',
nā bhaja hṛdaya-rāje

jīvana anitya jānaha sāra,
tāhe nānā-vidha vipada-bhāra,
nāmāśraya kari' jatane tumi,
thākaha āpana kāje

jīvera kalyāṇa-sādhana-kāma,
jagate āsi' e madhura nāma,
avidyā-timira-tapana-rūpe,
hṛd-gagane virāje

kṛṣṇa-nāma-sudhā kariyā pāna,
jurāo bhaktivinoda-prāṇa,
nāma vinā kichu nāhika āra,
caudda-bhuvana-mājhe

Jīva jāga

(Aruṇodaya Kīrtana II)
Bhaktivinoda Ṭhākura

jīva jāga, jīv jāga, gauracānda bale
kata nidrā jāo māyā-piśācīra kole

bhajiba baliyā ese saṁsāra-bhitare
bhuliyā rahile tumi avidyāra bhare

tomāre laite āmi hainu avatāra
āmi vinā bandhu āra ke āche tomāra

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

bhaktivinoda prabhu-caraṇe pariyā
sei hari-nāma-mantra laila māgiyā

'Rādhā-kṛṣṇa' bal

Bhaktivinoda Ṭhākura

'rādhā-kṛṣṇa' bal bal bala re sobāi
haribal ...

(ei) śikṣā diyā, saba nadiyā
phirche nece gaura-nitāi
(miche) māyāra baśe, jāccho bhese',
khāccha hābuḍubu, bhāi

(jīva) kṛṣṇa-dāsa, e viśvāsa,
karle ta' āra duḥkha nāi
(kṛṣṇa) balbe yabe, pulaka ha' be
jharbe āṁkhi, bali tāi

('rādhā-) kṛṣṇa' bala, saṅge cala,
ei-mātra bhikṣā cāi
(jāya) sakala vipada bhaktivinoda
balena, yakhana o-nāma gāi

Bhajahū re mana

Govinda dāsa Kavirāja

bhajahū re mana śrī-nanda-nandana-
abhaya-caranāravinda re
durlabha mānava-janama sat-saṅge
taraha e bhava-sindhu re

śīta ātapa bāta bariśaṅa
e dina yāmini jāgi re
biphale sevinu kṛpaṅa durajana
capala sukha-lava lāgi' re

e dhana, yauvana, putra, parijana
ithe ki āche paratīti re
kamala-dala-jala, jīvana talamala
bhajahū hari-pada nīti re

śravaṅa, kīrtana, smaraṅa, vandana,
pāda-sevana, dāsya re
pūjana, sakhī-jana, ātma-nivedana
govinda-dāsa-abhilāṣa re

Dhana, jana, deha, geha

Bhaktivinoda Ṭhākura

dhana, jana, deha, geha kṛṣṇe samarpaṇa
kariyācha, śuddha-citte karaha smaraṇa

tabe kena 'mama suta' bali' kara duḥkha
kṛṣṇa nila nija-jana tāhe tā' ra sukha

kṛṣṇa-icchā-mate saba ghaṭaya ghaṭanā
tāhe sukha-duḥkha-jñāna avidyā-kalpanā

yāhā icchā kare kṛṣṇa tāi jāna bhāla
tyajiyā āpana icchā ghucāo jañjāla

deya kṛṣṇa, neya kṛṣṇa, pāle kṛṣṇa sabe
rākhe kṛṣṇa, māre kṛṣṇa, icchā kare yabe

kṛṣṇa-icchā viparīta ye kare bāsanā
tāra icchā nāhi phale se pāya yātanā

tyajiyā sakala śoka śuno kṛṣṇa-nāma
parama ānanda pā' be, purna ha' be kāma

bhaktivinoda māge śrīvāsa-caraṇe
ātma-nivedana-śakti jīvane maraṇe

Duṣṭa mana!

Bhaktisiddhanta Sarasvatī Ṭhākura

1

duṣṭa man! tumi kiserā vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava 'hari nām' kevala 'kaitava'

2

jaḍera pratiṣṭhā, śukarera viṣṭhā,
jāna nā ki tāhā 'māyāra vaibhava'
kanaka kāmīnī, divasa-yāmīnī,
bhāviyā ki kāja, anitya se saba

3

tomāra kanaka, bhogera janaka,
kanakera dvāre sevaha 'mādhava'
kāmīnīra kāma, nahe tava dhāma,
tāhāra-mālika kevala 'yādava'

4

pratiṣṭhāsā-taru, jaḍa-māyā-maru,
nā pela 'rāvaṇa' yujhiyā 'rāghava'
vaiṣṇavī pratiṣṭhā, tā' te kara niṣṭhā,
tāhā nā bhajile labhibe raurava

5

harijana-dveṣa, pratiṣṭhāsā-kleśa,
kara kena tabe tāhāra gaurava
vaiṣṇavera pāche, pratiṣṭhāsā āche,
tā' te kabhu nāhe 'anitya-vaibhava'

6

se hari-sambandha, śūnya-māyā-gandha,
tāhā kabhu naya 'jaḍera kaitava'
pratiṣṭhā-caṇḍālī, nirjanatā-jāli,
ubhaye jāniha māyika raurava

7

kīrtana chāriiba, pratiṣṭhā mākhiba,
ki kāja ḍhuriyā tāḍṛsa gaurava
mādhavendra purī, bhāva-ghare curi,
nā karila kabhu sadāi jānava

8

tomāra pratiṣṭhā, -'śukarera viṣṭhā',
tāra-saha sama kabhu nā mānava
matsaratā-vaśe, tumi jaḍa-rase,
majecho chāriyā kīrtana-sauṣṭava

9

tāi duṣṭa mana, 'nirjana bhajana',
pracāricha chale 'kuyogī-vaibhava'
prabhu sanātane, parama yatane,
śikṣā dila yāhā, cinta sei saba

10

sei du'ti kathā, bhula' nā sarvathā,
uccaiḥ-svare kara 'hari-nāma-rava'
'phalgu' āra 'yukta,' 'baddha' āra 'mukta,'
kabhu nā bhāviha, ekākāra saba

11

'kanaka-kāminī,' 'pratiṣṭhā-bāghinī,'
chāriyāche yāre, sei ta' vaiṣṇava
sei 'anāsakta,' sei 'śuddha-bhakta,'
saṁsāra tathā pāya parābhava

12

yathā-yogya bhoga, nāhi tathā roga,
'anāsakta' sei, ki āra kahaba
'āsakti-rahita,' 'sambandha-sahita,'
viṣaya-samuha sakali 'mādhava'

13

se 'yukta-vairāgya,' tāhā ta' saubhāgya,
tāhā-i jarete harir vaibhava
kīrtane yāhāra, 'pratiṣṭhā-sambhāra,'
tāhāra sampatti kevala 'kaitava'

14

'viṣaya-mumukṣu,' 'bhogera bubhukṣu,'
du'ye tyajo mana, dui 'avaiṣṇava'
'kṛṣṇera sambandha,' aprākṛta-skandha,
kabhu nāhe tāhā jarera sambhava

90

15

'māyāvādī jana,' kṛṣṇetara mana,
mukta abhimāne se ninde vaiṣṇava
vaiṣṇavera dāsa, tava bhakti-āśa,
kena vā ḍākicha nirjana-āhava

16

ye 'phalgu-vairāgī,' kahe nije 'tyāgī,'
se nā pāre kabhu haite 'vaiṣṇava'
hari-pada chāri', 'nirjanatā bāri,'
labhiyā ki phala, 'phalgu' se vaibhava

17

rādhā-dāsyē rahi', chāri 'bhoga-ahi,'
'pratiṣṭhāsā' nahe 'kīrtana-gaurava'
'rādhā-nitya-jana,' tāhā chāri' mana,
kena vā nirjana-bhajana-kaitava

18

vraja-vāsī-gaṇa, pracāraka-dhana,
pratiṣṭhā-bhikṣuka tā' rā nahe 'śava'
prāṇa āche tā' ra, se-hetu pracāra,
pratiṣṭhāsā-hīna-'kṛṣṇa-gāthā' saba

19

śrī-dayita-dāsa, kīrtanete āśa,
kara uccaiḥ-svare 'hari-nāma-rava'
kīrtana-prabhāve, smaraṇa svabhāve,
se kāle bhajana-nirjana sambhava

Godruma-candra-bhajana-upadeśa

Bhaktivinoda Ṭhākura

(Sanskrit)

1

yadi te hari-pāda-saroja-sudhā-
rasa-pāna-paramṁ hṛdayam satatam
parihṛtya gṛham kali-bhāva-mayam
bhaja godruma-kānana-kuñja-vidhum

2

dhana-yauvana-jīvana-rājya-sukham
na hi nityam anukṣaṇa-nāśa-param
tyaja grāmya-kathā-sakalam viphalam
bhaja godruma-kānana-kuñja-vidhum

3

ramaṇī-jana-saṅga-sukham ca sakhe
carama bhayadam puruṣārtha-haram
hari-nāma-sudhā-rasa-matta-matir
bhaja godruma-kānana-kuñja-vidhum

4

jaḍa-kāvya-raso na hi kāvya-rasaḥ
kali-pāvana-gaura-raso hi rasaḥ
alam anya-kathādy anuśīlanayā
bhaja godruma-kānana-kuñja-vidhum

5

vṛṣabhānu-sutānvita-vāma-tanum
yamunā-taṭa-nāgara-nanda-sutam
muralī-kala-gīta-vinoda-param
bhaja godruma-kānana-kuñja-vidhum

6

hari-kīrtana-madhya-gataṁ sva-janaīḥ
pariveṣṭita-jāmbunadābha-harim
nija-gauḍa-janaika-kṛpā-jaladhīm
bhaja godruma-kānana-kuñja-vidhum

7

girirāja-sutā-parivīta-gṛhaṁ
nava-khaṇḍa-patiṁ yati-citta-haram
sura-saṅgha-nutaṁ priyayā sahitaṁ
bhaja godruma-kānana-kuñja-vidhum

8

kali-kukkura-mudgara-bhāva-dharaṁ
hari-nāma-mahauṣadha-dāna-param
patitārta-dayārdra-su-mūrti-dharaṁ
bhaja godruma-kānana-kuñja-vidhum

9

ripu-bāndhava-bheda-vihīna-dayā
yad-abhīkṣṇam udeti mukhābja-tatau
tam akṛṣṇam iha vraja-rāja-sutaṁ
bhaja godruma-kānana-kuñja-vidhum

10

iha copaniṣat-parigīta-vibhur
dvija-rāja-sutaḥ puraṭābha-hariḥ
nija-dhāmani khelati bandhu-yuto
bhaja godruma-kānana-kuñja-vidhum

11

avatāra-varam̐ paripūrṇa-kalam̐
para-tattvam ihātma-vilāsa-mayam
vraja-dhāma-rasāmbudhi-gupta-rasam̐
bhaja godruma-kānana-kuñja-vidhum

12

śruti-varṇa-dhanādi na yasya kṛpā-
janane balavad-bhajanena vinā
tam ahaituka-bhāva-pathā hi sakhe
bhaja godruma-kānana-kuñja-vidhum

13

api nakra-gatau hrada-madhya-gatam̐
kam amocayad-ārta-janam̐ tam ajam
avicintya-balam̐ śiva-kalpa-tarum̐
bhaja godruma-kānana-kuñja-vidhum

14

surabhīndra-tapaḥ-parituṣṭa-manā
vara-varṇa-dharo harir āvirabhūt
tam ajasra-sukham̐ muni-dhairya-haram̐
bhaja godruma-kānana-kuñja-vidhum

15

abhilāṣa-cayam̐ tad-abheda-dhiyam
aśubham̐ ca śubham̐ tyaja sarvam idam
anukūlatayā priya-sevanayā
bhaja godruma-kānana-kuñja-vidhum

94

16

hari-sevaka-sevana-dharma-paro
hari-nāma-rasāmṛta-pāna-rataḥ
nati-dainya-dayā-para-māna-yuto
bhaja godruma-kānana-kuñja-vidhum

17

vada yādava mādhave kṛṣṇa hare
vada rāma janārdana keśava he
vṛṣabhānu-sutā-priya-nātha sadā
bhaja godruma-kānana-kuñja-vidhum

18

vada yāmuna-tīra-vanādri-pate
vada gokula-kānana-puñja-rave
vada rāsa-rasāyana gaura-hare
bhaja godruma-kānana-kuñja-vidhum

19

cala gaura-vanam nava-khaṇḍa-mayaṁ
paṭha gaura-hareś caritāni mudā
luṭha gaura-padāṅkita-gāṅga-taṭam
bhaja godruma-kānana-kuñja-vidhum

20

smara gaura-gadādhara-keli-kalām
bhava gaura-gadādhara-pakṣa-caraḥ
śṛṇu gaura-gadādhara-cāru-kathām
bhaja godruma-kānana-kuñja-vidhum

95

Āra kena māyā-jāle

Bhaktivinoda Ṭhākura

āra kena māyā-jāle paritecha, jīva-mīna
nāhi jāna baddha ha'ye ra'be tumi cirā-dina

ati tuccha bhoga-āśe, bandī ha'ye māyā-pāśe
rahile vikṛta-bhāve daṇḍya yathā parādhīna

ekhana bhakati-bale, kṛṣṇa-prema-sindhu-jale
krīrā kari' anāyāse thāka tumi kṛṣṇādhīna

Śarīra avidyā-jāla

Bhaktivinoda Ṭhākura

śarīra avidyā-jāla, jarendriya tāhe kāla
jīve phele viṣaya-sāgare
tā'ra madhye jihvā ati-, lobhamaya sudurmati,
tā'ke jetā kaṭhina saṁsāre
kṛṣṇa bara dayāmaya, karibāre jihvā jaya,
sva-prasādāna dila bhāi
sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko caitanya-nitāi

Kṛṣṇa-bhakti vina

Bhaktivinoda Ṭhākura

kṛṣṇa-bhakti vinā
kabhu nāhi phaladaya
miche saba dharmādharma
jīvera upādhimaya

yoga-yāga-tapo-dhyāna,
sannyāsādi brahma-jñāna,
nānā-kāṇḍa-rūpe jīvera
bandhana-kāraṇa haya

vinodera vākya dhara,
nānā kāṇḍa tyāga kara,
nirupādhi kṛṣṇa-preme
hṛdaye deha āśraya

Bhaja bhaja hari

Locana dāsa Ṭhākura

bhaja bhaja hari, mana dṛḍha kari',
mukhe bala tā'ra nāma
vrajendra-nandana gopī-prāṇa-dhana,
bhuvana mohana śyāma

kakhana maribe, kemane taribe,
viṣama śamana ḍāke
jāhāra pratāpe, bhuvana kāpaye,
nā jāni mara vipāke

kula-dhana pāiyā, unmatta haiyā,
āpanāke jāna bara
śamanera dūte, dhari', pāye hāte,
bādhiyā karibe jara

kibā yati satī, kibā nīca jāti,
jei hari nāhi bhaje
tabe janamiyā, bhramiyā bhramiyā,
raurava-narake maje

e dāsa locana, bhāve anukṣaṇa,
michāi janama gela
hari nā bhajinu, viṣaye majinu,
hṛdaye rahala śela

Avatāra-sāra

Locana dāsa Ṭhākura

avatāra-sāra, gaura-avatāra
kena nā bhajili tāñre
kari' nīre bāsa, gela nā piyāsa
āpana karama phere

kaṅṭakera taru, sadāi sevili mana,
amṛta pāibāra āśe
prema-kalpataru, śrī gaurāṅga āmāra,
tāñhāre bhāvili viṣe

saurabhera āśe, palāśa śuñkili mana,
nāśāte paśila kīṭa
ikṣudaṅḍa bhāvi', kāṭha cuṣili mana,
kemanē pāibi miṭha

hāra baliyā, galāya parili,
śamana kiñkara-sāpa
śītala baliyā, āguna pohāli mana,
pāili vajara tāpa

saṁsāra bhajili, śrī gaurāṅga bhulili,
nā sunili sādihura kathā
iha parakāla, du'kāla khāoyāli mana,
khāili āpana māthā

Āmi yamunā-puline

Bhaktivinoda Ṭhākura

(āmi) yamunā-puline, kadamba-kānane,
ki herinu sakhī! āja
(āmār) śyāma vaṁśī-dhari, maṇi-mañcopari,
kare' līlā rasa-rāja

kṛṣṇa-keli sudhā-prasravana
(tāra) aṣṭa-dalopari, śrī-rādhā śrī-hari,
aṣṭa-sakhī parijana

(tāra) sugīta nartane, saba sakhī-gaṇe,
tuṣiche yugala-dhane
(takhan) kṛṣṇa-līlā heri', prakṛti-sundarī,
bistāriche śobhā vane

(āmi) ghare nā yāiba, vane praveśiba,
o līlā-raser tare
(āmi) tyaji' kula-lāja, bhaja vraja-rāja,
vinoda minati kare'

Mahimā & Niṣṭha

Praise of the Lord and His devotees
Dedication to worshipable objects

Śrī-guru-vandana	102
Jaya jaya advaita-ācārya	103
Nitāi guṇa-maṇi	104
Akrodha paramānanda	105
Dalalera-gīta	106
Dhana mora nityānanda	108
Nitāi-pada-kamala	109
Gaurāṅgera duṭi pada	110
Śrī-kṛṣṇa-caitanya prabhu	111
Parama karuṇa	112
Vṛndāvana ramya-sthāna	113
Jaya rādhe, jaya kṛṣṇa	114
Śrī Rādhikā-stava	116
Kṛṣṇa-candra guṇera sāgara	117

Śrī-guru-vandana

Narottama dāsa Ṭhākura

śrī-guru-carana-padma, kevala bhakati-sadma,
vando mui sāvadhāna mate
yāñhāra prasāde bhāi, e bhava toriyā yāi,
krṣṇa-prāpti haya yāñhā ha'te

guru-mukha-padma-vākya, cittete kariyā aikya,
āra nā kariha mane āśā
śrī-guru-caraṇe rati, ei se uttama gati,
ye prasāde pure sarva āśā

cakṣu-dāna dila yei, janme janme prabhu sei,
divya jñāna hṛde prakāśita
prema-bhakti yāñhā haite, avidyā vināśa yāte,
vede gāya yāñhāra carita

śrī-guru karuṇā-sindhu, adhama janāra bandhu,
lokanātha lokera jīvana
hā hā prabhu kara dayā, deha more pada-chāyā,
ebe yaśa ghuṣuka tribhuvana

Jaya jaya advaita-ācārya

Locana dāsa Ṭhākura

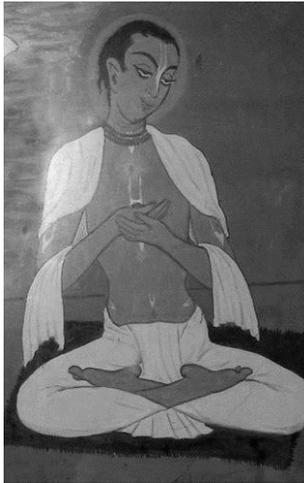
jaya jaya advaita-ācārya dayāmaya
yān' ra huhuṅkāre gaura-avatāra haya

premadātā sītānātha karunā-sāgara
yān' ra prema-rase āilā vrajera nāgara

yāhāre karunā kari' kṛpādite cāya
premā-veśe se-jana caitanya guna gāya

tānhāra carane yebā lailā śarana
se-jana pāila gaura-prema-mahādhana

emana dayāra nidhi kene nā bhajiluṅ
locana bale nija mātthe vajara pāriluṅ



Locana dāsa Ṭhākura

Nitāi guṇa-maṇi

Locana dāsa Ṭhākura

nitāi guṇa-maṇi āmāra
nitāi guṇa-maṇi
āniyā premera vanyā
bhāsāila avanī

premera vanyā lai yā nitāi
āila gaura-deśe
ḍubila bhakata-gaṇa
dīna hīna bhāse

dīna hīna patita
pāmara nāhi bāche
brahmāra durlabha prema
sabākāre yāce

ābaddha karuṇā-sindhu
nitāi kāṭiyā muhāna
ghare ghare bule prema-
amiyāra bāna

locana bale mora nitāi
yebā nā bhajila
jāniyā śuniyā sei
ātma-ghātī hoila

Akrodha paramānanda

Locana dāsa Ṭhākura

akrodha paramānanda
nityānanda rāya
abhimāna śūnya nitāi
nagare berāya

adhama patita jivera
dvāre dvāre giyā
hari-nāma mahā-mantra
dena bilāiyā

yā' re dekhe tā' re kahe
dante ṭṛṇa dhari'
āmāre kiniyā laha
bhaja gaura-hari

eta bali' nityānanda
bhūme gari' yāya
sonāra parvata yena
dhūlāte loṭāya

hena avatāre yā' ra
rati nā janmila
locana bale sei pāpī
ela āra gela

Dalalera-gīta

Bhaktivinoda Ṭhākura

(Refrain)

khoda nitāi, khoda nitāi

bara sukher khabor gai
surabhi-kunjete namera hāṭa khuleche

bara mojāra kathā tāya
śraddhā-mūlye śuddha-nāma sei hāṭete bikāya

yata bhakta-bṛnda basi'
adhikārī dekhe' nāma becche dara kasi'

yadi nāma kinbe, bhāi
āmāra sange cala, mahājanera kache yāi

tumi kinbe kṛṣṇa-nāma
dasturi laiba āmi, pūrna ha' be kāma

bara dayāla nityānanda
śrāddha-mātra la' ye dena parama-ānanda

eka-bara dekhle cakṣe jala
'gaura' bale' nitāi dena sakala sambāla

dena śuddha kṛṣṇa-sikṣa
jāti, dhāna, vidyā, bala na kare apekṣa

amani chare māyā-jāla
gṛhe thāka, vane thāka, na thāke janjāla

āra naika kalir bhaya
ācandale dena nāma, nitāi dayamaya

bhaktivinoda daki' kaya
nitāi-caṁdera caraṇa vinā āra nahi aśraya

Dhana mora nityānanda

Narottama dāsa Ṭhākura

dhana mora nityānanda,
pati mora gauracandra
prāṇa mora yugala-kiśora

advaita ācārya bala
gadādhara mora kula
narahari vilasai mora

vaiṣṇavera pada-dhūli
tāhe mora snāna-keli
tarpaṇa mora vaiṣṇavera nāma

vicāra kariyā mane
bhakti-rasa āsvādane
madhyastha śrī-bhāgavata purāṇa

vaiṣṇavera ucchiṣṭa tāhe
mora mana-niṣṭha
vaiṣṇavera nāmete ullāsa

vṛndāvane cautārā tāhe
mora mana-gherā
kahe dīna narottama dāsa

Nitāi-pada-kamala

(Manah-śikṣā)

Narottama dāsa Ṭhākura

nitāi-pada-kamala, koṭi-candra-suśītala
ye chāyāya jagata jurāya
hena nitāi vine bhāi, rādhā-kṛṣṇa pāite nāi
dṛḍha kari' dhara nitāiyera pāya

se sambandha nāhi yā' ra, bṛthā janma gela tā' ra
sei paśu bara durācāra

nitāi nā balila mukhe, majila saṁsāra-sukhe
vidyā-kule ki karibe tāra

ahaṅkāre matta hoiyā, nitāi-pada pāsariyā
asatyere satya kari māni
nitaiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe
dhara nitāi-caraṇa du'khāni

nitāiyera caraṇa satya, tāhāra sevaka nitya
nitāi-pada sadā kara āśa
narottama bara dukhī, nitāi more kara sukhī
rākha rāṅgā-caraṇera pāśa

Gaurāᅅgera duᅇi pada

(Sāvaraᅅa-śrī-gaura-mahimā)

Narottama dāsa ᅇhākura

gaurāᅅgera duᅇi pada, yāra dhana sampada,
se jāne bhakati-rasa-sāra
gaurāᅅgera madhura-lilā, yāra karᅇe praveśilā,
hᅇdaya nirmala bhela tāra

ye gaurāᅅgera nāma laya, tāra haya premadaya,
tāre mui jāi balihāri
gaurāᅅga-guᅇete jhure, nitya-lilā tāre sphure,
se jana bhakati-adhikārī

gaurāᅅgera saᅅgi-gaᅇe, nitya-siddha kari' māne,
se jāya vrajendra-suta-pāśa
śrī-gauᅇa-maᅇᅇala-bhūmi, jebā jāne cintāmaᅇi,
tāra haya vraja-bhūme vāsa

gaura-prema-rasārᅇave, śe taraᅅge jebā ᅇube,
se rādhā-mādhava-antaraᅅga
gᅇhe vā vanete thāke, 'hā gaurāᅅga' ba'le ᅇāke,
narottama māge tāra saᅅga

Śrī-kṛṣṇa-caitanya prabhu

(Sāvaraṇa-śrī-gaura-pāda-padme)

Narottama dāsa Ṭhākura

śrī-kṛṣṇa-caitanya prabhu dayā kara more
tomā vinā ke dayālu jagata-saṁsāre

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

hā hā prabhu nityānanda, premānanda sukhi
kṛpābalokana kara āmi bara duḥkhi

dayā kara sītā-pati advaita gosāi
tava kṛpā-bale pāi caitanya-nitāi

hā hā svarūpa, sanātana, rūpa, raghunātha
bhaṭṭa-yuga, śrī-jīva hā prabhu lokanātha

dayā kara śrī-ācārya prabhu śrīnivāsa
rāmacandra-saṅga māge narottama-dāsa

Parama karuṇa

(Śrī Śrī Gaura-Nityānander Dayā)
Locana dāsa Ṭhākura

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

bhaja bhaja bhāi, caitanya nitāi
sudṛḍha viśvāsa kari
viṣaya chāriyā, se rase majiyā,
mukhe bala hari hari

dekha ore bhāi, tri-bhuvane nāi,
emana dayāla dātā
paśu pākhī jhure, pāṣāṇa vidare,
śuni' yāmra guṇa-gāthā

saṁsāre majiyā, rohili poriyā,
se pade nahila āśa
āpana karama, bhuñjāye śamana,
kahaye locana-dāsa

Vṛndāvana ramya-sthāna

(Vāsantī-rāsa)

Narottama dāsa Ṭhākura

vṛndāvana ramya-sthāna divya-ciñtāmaṇi-dhāma
ratana-mandira manohara

avṛta kālindī-nīre rāja-haṁsa keli kare
tāhe śobhe kanaka-kamala

tāra madhye hema-pīṭha aṣṭa-dale veṣṭita
aṣṭa-dale pradhānā nāyikā

tāra madhye ratnāsane va'si āchen dui-jane
śyāma-saṅge sundarī rādhikā

o-rūpa-lāvaṅya-rāśi amiya pariche khasi
hāsya-parihāsa-sambhāṣaṇe

narottama-dāsa kaya nitya-lilā sukha-maya
sadāi sphurūka mora mane

Jaya rādhe, jaya kṛṣṇa

(Vraja-dhāma-mahimāmṛta)

Kṛṣṇadāsa Kavirāja Gosvāmī

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

śyama-kunḍa, rādhā-kunḍa, giri-govardhana
kālindi yamunā jaya, jaya mahāvana

keśī-ghāṭa, varṁśi-vaṭa, dvādaśa-kānana
yāhā saba lilā kaila śrī-nanda-nandana

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

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

jaya jaya gopīśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja

jaya rāma-ghāta, jaya rohiṇī-nandana
jaya jaya vṛndāvana-vāsī yata jana

jaya dvija-patnī, jaya nāga-kanyā-gaṇa
bhaktite yāhārā pāila govinda-caraṇa

śrī-rasa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rasa-līlā sarva-manorama

jaya jayojjala-rasa sarva-rasa-sāra
parakiyā-bhāve yāhā vrajete pracāra

śrī-jāhnavā-pāda-padma kariyā smaraṇa
dīna kṛṣṇa-dāsa kahe nāma-saṅkīrtana



Śrī Rādhikā-stava

Rupa Gosvāmī
(Sanskrit)

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

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

vṛṣabhānūdadhī-nava-śaśī-lekhe
lalitā-sakhī guṇa-ramita-viśākhe

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



Kṛṣṇa-candra guṇera sāgara

Bhaktivinoda Ṭhākura

(Refrain)

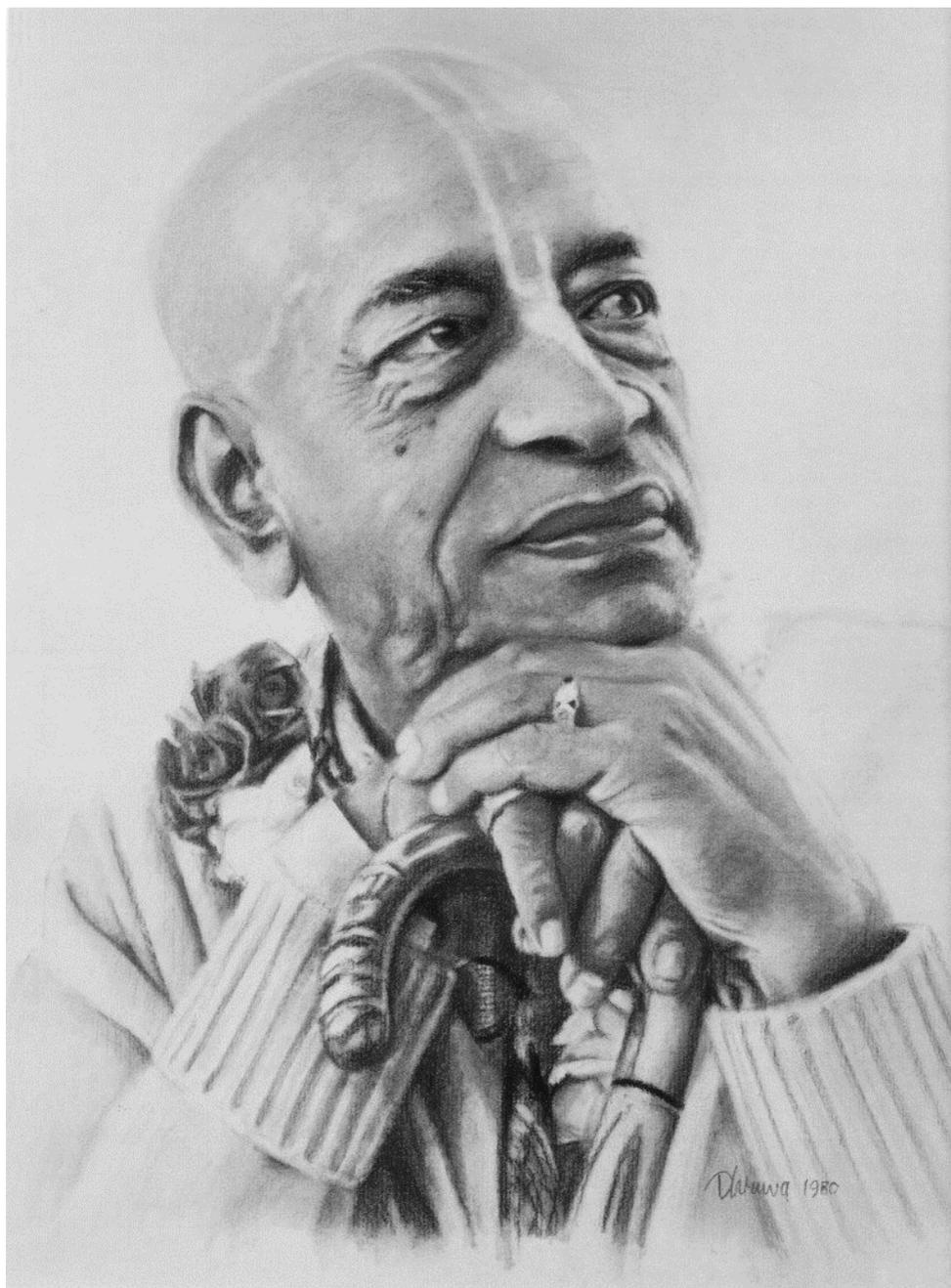
kṛṣṇa-candra guṇera sāgara
aparādhī jane, kṛpā vitarāṇe,
śodhite nahe kātara

bahirmukha ha' ye, māyāre bhajiye,
saṁsāre hainu rāgi
kṛṣṇa dayāmaya, prapañce udaya,
hailā āmāra lāgi

(sakhī he) kṛṣṇa-candra guṇera sāgara
aparādhī jane, kṛpā vitarāṇe,
śodhite nahe kātara

saṁsāre āsiyā, prakṛti bhajiyā,
'puruṣa' abhimāne mari
kṛṣṇa dayā kari', nije avatari',
vaṁśi-rave nilā hari'

emana ratane, viśeṣa yatane,
bhaja sakhī avirata
vinoda ekhāne, śrī-kṛṣṇa-caraṇe,
guṇe bandha, sadā nata



8

Aṣṭakas

Poems for glorification
Songs of praise

Gurvaṣṭaka	120
Śrī śrī ṣaḍ-gosvāmy-aṣṭaka	122
Advaitāṣṭaka	126
Nityānandāṣṭaka	128
Caitanyāṣṭaka	130
Śacī-sutāṣṭaka	132
Śacī-tanayāṣṭaka	134
Vṛndāvanāṣṭaka	136
Govardhanāṣṭaka	138
Rādhikāṣṭaka	140
Madhurāṣṭaka	142
Corāṣṭaka	144
Dāmodarāṣṭaka	146
Jagannāthāṣṭaka	148
Śikṣāṣṭaka	150

Gurvaṣṭaka

Viśvanātha Cakravartī Ṭhākura

saṁsāra-dāvānala-liḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

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

śrī-vigrahārādhana-nitya-nānā-
śṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāmś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam

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

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam

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

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

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvamś tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam

Śrī śrī ṣaḍ-gosvāmy-aṣṭaka

Śrīnivāsa Ācārya

kṛṣṇotkīrtana-gāna-nartana-parau
premāmṛtāmbho-nidhī
dhīrādhirā-jana-priyau priya-karau
nirmatsarau pūjītau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo
bhārāvahantāarakau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau

nānā-śāstra-vicāraṇaika-nipuṇau
sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane
mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanā
nandena mattālikau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau

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

tyakvā tūrṇam aśeṣa-maṇḍala-pati-
śreṇīm sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā
kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-
kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau

kūjat-kokila-haṁsa-sārasa-gaṇā
kīrṇe 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

saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ
kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijitau
cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimā
nandena sammohitau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau

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

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

Advaitāṣṭaka

Sārvabhauma Bhaṭṭācārya

huhuṅkāra-garjanādi ahorātra-sad-guṇaṁ
hā kṛṣṇa rādhikā-nātha prārthanādi-bhāvanam
dhūpa-dīpa-kasturī ca candanādi-lepanaṁ
sītā-nāthādvaita-caraṇa_aravinda-bhāvanam

gaṅgā vāri mano hāri tulasyādi mañjarī
kṛṣṇa-jñāna sadā dhyāna prema-vāri jharjharī
kṛpābdhiḥ karuṇā-nātha bhaviṣyati prārthanam
sītā-nāthādvaita-caraṇa_aravinda-bhāvanam

muhur muhuḥ kṛṣṇa kṛṣṇa uccaiḥ svare gāyataṁ
ahe nātha jaga trātaḥ mama dṛṣṭi-gocaram
dvibhuja karuṇā-nātha dīyatāṁ sudarśanaṁ
sītā-nāthādvaita-caraṇa_aravinda-bhāvanam

śrī advaita prārthanārtha jagannātha-ālayaṁ
śacī mātur garbha-jāta caitanya karuṇā-mayam
śrī advaita-saṅga-raṅga- kīrtana-vilāsanam
sītā-nāthādvaita-caraṇa_aravinda-bhāvanam

advaita-caraṇāravinda-jñāna-dhyāna-bhāvanam
sadādvaita-pāda-padma- reṇu-rāśi-dhāraṇam
dehi bhaktim jagannātha rakṣa mām abhajanam
sītā-nāthādvaita-caraṇa_aravinda-bhāvanam

sarva dātaḥ sītā-nātha prāṇeśvara sad-guṇam
ye japanti sītā-nātha- pāda-padma kevalam
dīyatām karuṇā-nātha bhakti-yogaḥ tat kṣaṇam
sītā-nāthādvaita-caraṇa_aravinda-bhāvanam

śrī caitanya jayādvaita nityānanda karuṇa-mayaṁ
eka aṅga tridhāmūrti kaiśorādi sadā varam
jīva-trāṇa bhakti-jñāna huṅkārādi garjanam
sītā-nāthādvaita-caraṇa_aravinda-bhāvanam

dīna-hīna-nindakādi prema-bhakti-dāyakam
sarva dātaḥ sītā-nātha śāntipura nāyakam
rāga-raṅga saṅga-doṣa karma-yoga mokṣanam
sītā-nāthādvaita-caraṇa_aravinda-bhāvanam

Nityānandāṣṭaka

Vṛndāvana dāsa Ṭhākura

sarac-candra-bhrāntim sphurad- amala-kāntim gaja-gatim
hari-premonmattam dhṛta-parama-sattvam smita-mukham
sadāghūrṇan-netram kara- kalita-vetram kali-bhidam
bhaje nityānandam bhajana- taru-kandam niravadhi

rasānām āgāram svajana- gaṇa-sarvasvam atulam
tadīyaika-prāṇa-pramita- vasudhā-jāhnavā-patim
sadā-premonmādam param aviditam manda-manasām
bhaje nityānandam bhajana- taru-kandam niravadhi

śacī-sūnu-preṣṭham nikhila-jagad-iṣṭam sukha-mayam
kalau majjaj-jivoddharaṇa- karaṇoddāma-karuṇam
harer ākhyānād vā bhava- jaladhi-garvonnati-haram
bhaje nityānandam bhajana- taru-kandam niravadhi

aye bhrātar nīṇām kali- kaluṣiṇām kim nu bhavitā
tathā prāyaścittam racaya yad-anāyāsata ime
vrajanti tvām ittham saha bhagavatā mantrayati yo
bhaje nityānandam bhajana- taru-kandam niravadhi

yatheṣṭham re bhrātaḥ kuru hari-hari-dhvānam anisam
tato vaḥ saṁsārāmbudhi- taraṇa-dāyo mayi laget
idam bāhu-sphoṭair aṭati raṭayan yaḥ pratigrham
bhaje nityānandam bhajana- taru-kandam niravadhi

balāt saṁsārāmbhonidhi-harana-kumbhodbhavam aho
satām śreyaḥ-sindhūnnati-kumuda-bandhum samuditam
khala-śreṇī-sphūrjit-timira- hara-sūrya-prabham aham
bhaje nityānandam bhajana- taru-kandam niravadhi

ṇātantaṁ gāyantaṁ harim anuvadantaṁ pathi pathi
vrajantaṁ paśyantaṁ svam api na dayantaṁ jana-gaṇam
prakurvantaṁ santaṁ sa-karuṇa-dṛg-antaṁ prakalanād
bhaje nityānandam bhajana- taru-kandam niravadhi

su-bibhrāṇam bhrātuḥ kara- sarasijam kamalataram
mitho vaktrālokocchalita- paramānanda-hṛdayam
bhramantaṁ mādhyair ahaha madayantaṁ pura-janān
bhaje nityānandam bhajana- taru-kandam niravadhi

rasānām ādhāram rasika- vara-sad-vaiṣṇava-dhanam
rasāgāram sāram patita- tati-tāram smaraṇataḥ
param nityānandāṣṭakam idam apūrvam pathati yaḥ
tad-aṅghri-dvandvābjam sphuratu nitarām tasya hṛdaye

vande śrī-kṛṣṇa-caitanya-nityānandau sahoditau
gaurodaye puṣpavantau citrau śan-dau tamo-nudau

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

Caitanyāṣṭaka

Vṛndāvana dāsa Ṭhākura

sadopāsyah śrīmān dhṛta-manuja-kāyair praṇayitām
vahadbhir girbāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyah śuddhaṁ nija-bhajana-mudrām upadiśan
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

sureśānām durgam gatir atīsayenopanīśadām
munīnām sarvasvaṁ praṇata-paṭalinām madhurimā
viniryāsaḥ preṁṇo nikhila-paśu-pālarṁbhujā-dṛśām
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

svarūpaṁ bibhrāṇo jagad-atulam advaita-dayitah
prapanna-śrīvāso janita-paramānanda-garimā
harir dīnoddhārī gajapati-kṛpotseka-taralah
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

rasoddāmā kāmārbuda-madhura-dhāmojjvala-tanur
yatīnām uttamsas taraṇikara-vidyoti-vasanaḥ
hiraṇyāṇām lakṣmī-bharam abhibhavann āṅgika-rucā
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

hare kṛṣṇety-uccaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ
viśālākṣo dīrghārgala-yugala-khelāñcita-bhujah
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

payorāśes tīre sphurad-yupavanāli-kalanayā
muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśah
kvacit kṛṣṇāvr̥tti-pracala-rasano bhakti-rasikaḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

rathārūḍhasyārād adhipadavī-nīlācala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśah
sa-harṣam gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

bhuvaṁ siñcan aśru-śrutibhir abhitaḥ sāndra-pulakaiḥ
paritāṅgo nīpa-stabaka-nava-kiñjalka-jayibhiḥ
ghana-sveda-stoma-stimita-tanur utkīrtana-sukhī
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

Śacī-sutāṣṭaka

Sārvabhauma Bhaṭṭācārya

nava gaura-varaṁ nava-puṣpa-śaraṁ
nava-bhāva-dharaṁ nava-lāsyā-param
nava-hāsyā-karaṁ nava-hema-varaṁ
praṇamāmi śacī-suta-gaura-varam

nava-prema-yutaṁ nava-nīta-śucaṁ
nava-veśa-kṛtaṁ nava-prema-rasam
navadhā vilasat śubha-prema-mayaṁ
praṇamāmi śacī-suta-gaura-varam

hari-bhakti-paramṁ hari-nāma-dharaṁ
kara-japya-karaṁ hari-nāma-param
nayane satataṁ praṇayāśru-dharaṁ
praṇamāmi śacī-suta-gaura-varam

satataṁ janatā-bhava-tāpa-haraṁ
paramārtha-parāyaṇa-loka-gatim
nava-leha-karaṁ jagat-tāpa-haraṁ
praṇamāmi śacī-suta-gaura-varam

nija-bhakti-karam priya-cārutaram
naṭa-nartana-nāgara-rāja-kulam
kula-kāmini-mānasa-lāśya-karam
praṇamāmi śacī-suta-gaura-varam

karatāla-valam kala-kaṇṭha-ravam
mṛdu-vādyā-suvīṇikayā madhuram
nija-bhakti-guṇāvṛta-nātya-karam
praṇamāmi śacī-suta-gaura-varam

yuga-dharma-yutam punar nanda-sutam
dharaṇī-sucitram bhava-bhāvocitam
tanu-dhyāna-citam nija-vāsa-yutam
praṇamāmi śacī-suta-gaura-varam

aruṇam nayanam caraṇam vasanam
vadane skhalitam svaka-nāma-dharam
kurute su-rasam jagataḥ jīvanam
praṇamāmi śacī-suta-gaura-varam

Śacī-tanayāṣṭaka

Sārvabhauma Bhaṭṭācārya

ujjala-varaṇa-gaura-vara-dehaṁ
vilasita-niravadhi-bhāva-vidham
tri-bhuvana-pāvana-kṛpāyāḥ leśaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

gadgadāntara-bhāva-vikāraṁ
durjana-tarjana-nāda-viśālam
bhava-bhaya-bhañjana-kāraṇa-karuṇaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

aruṇāmbara-dhara cāru-kapolaṁ
indu-vinindita-nakha-caya-ruciram
jalpita-nija-guṇa-nāma-vinodaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

vigalita-nayana-kamala-jala-dhāraṁ
bhūṣaṇa-nava-rasa-bhāva-vikāraṁ
gati-atimanthara-nṛtya-vilāsaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

cañcala-cāru-caraṇa-gati-ruciram
mañjira-rañjita-pada-yuga-madhuram
candra-vinindita-śītala-vadanam
tam praṇamāmi ca śrī-śacī-tanayam

dhṛta-kaṭi-ḍora-kamaṇḍalu-daṇḍam
divya-kalevara-muṇḍita-muṇḍam
durjana-kalmaṣa-khaṇḍana-daṇḍam
tam praṇamāmi ca śrī-śacī-tanayam

bhūṣaṇa-bhū-raja-alakā-valitam
kampita-bimbādhara-vara-ruciram
malayaja-viracita-ujjvala-tilakam
tam praṇamāmi ca śrī-śacī-tanayam

nindita-aruṇa-kamala-dala-nayanam
ājānu-lambita-śrī-bhuja-yugalam
kalevara-kaiśora-nartaka-veśam
tam praṇamāmi ca śrī-śacī-tanayam

Vṛndāvanāṣṭaka

Rūpa Gosvāmī

mukunda-muralī-rava-śravaṇa- phulla-hṛd-ballavī-
kadambaka-karambita-prati- kadamba-kuñjāntarā
kalinda-giri-nandinī- kamala-kandalāndolinā
su-gandhir anilena me śaraṇam astu vṛndāṭavī

vikunṭha-pura-saṁśrayād vipinato 'pi niḥśreyasāt
sahasra-guṇitām śriyam praduhatī rasa-śreyasīm
caturmukha-mukhair api spṛhita-tārṇa-dehodbhavā
jagad-gurubhir agrimaiḥ śaraṇam astu vṛndāṭavī

anārata-vikasvara-vratati- puñja-puṣpāvalī-
visāri-vara-saurabhodgama- ramā-camatkāriṇī
amanda-makaranda-bhṛd- viṭapi-vṛnda-vandī-kṛta-
dvirepha-kula-vanditā śaraṇam astu vṛndāṭavī

kṣaṇadyuti-ghana-śriyor vraja-navīna-yūnoḥ padaiḥ
su-valgubhir alaṅkṛtā lalita-lakṣma-lakṣmī-bharaiḥ
tayor nakhara-maṇḍalī- śikhara-keli-caryocitair
vṛtā kiśalayāṅkuraiḥ śaraṇam astu vṛndāṭavī

vrajendra-sakha-nandinī- śubhatarādhikāra-kriyā-
prabhāvaja-sukhotsava-sphurita-jaṅgama-sthāvarā
pralamba-damanānuja- dhvanita-vaṁśikā-kākalī-
rasajña-mṛga-maṇḍalā śaraṇam astu vṛndāṭavī

amanda-mudirāmbudābhyadhika-mādhurī-medura
vrajendra-suta-vīkṣaṇonnaṭita- nīla-kaṇṭhotkarā
dineśa-suhṛd-ātmajā-kṛta- nijābhīmānollasal-
latā-khaga-mṛgāṅganā śaraṇam astu vṛndāṭavī

agaṇya-guṇa-nāgarī-gaṇa- gariṣṭha-gāndharvikā-
manoja-raṇa-cāturī- piśuna-kuñja-puñjōjvalā
jagat-traya-kalā-guror lalita-lāśya-valgat-pada-
prayoga-vidhi-sākṣiṇī śaraṇam astu vṛndāṭavī

variṣṭha-hari-dāsatā- pada-samṛddha-govardhanā
madhūdvaḥa-vadhū-camatkṛti- nivāsa-rāsa-sthalā
agūḍha-gahana-śriyo madhurima-vrajenojvalā
vrajasya sahajena me śaraṇam astu vṛndāṭavī

idaṁ nikhila-niṣkuṭāvali- variṣṭha-vṛndāṭavī-
guṇa-smaraṇa-kāri yaḥ paṭhati suṣṭhu padyāṣṭakam
vasan vyaśana-mukta-dhīr aniśam atra sad-vāśanaḥ
sa pīta-vasane vaśī ratim avāpya vikṛḍati

Govardhanāṣṭaka

Viśvanātha Cakravartī Ṭhākura

kṛṣṇa-prasādena samasta-śaila-
sāmrajyam āpnoti ca vairiṇo 'pi
śakrasya yaḥ prāpa balim sa sākṣād
govardhano me dīśatam abhīṣṭam

sva-preṣṭha-hastāmbuja-saukumārya-
sukhānubhūter ati-bhūmi-vṛtteḥ
mahendra-vajrahatim apy ajñānam
govardhano me dīśatam abhīṣṭam

yatraiva kṛṣṇo vṛṣabhānu-putryā
dānam gr̥hītam kalāham vitene
śruteḥ spr̥hā yatra mahaty ataḥ śrī-
govardhano me dīśatam abhīṣṭam

snātvā saraḥ svasu samīra-hasti
yatraiva nīpādi-parāga-dhūliḥ
ālolāyan khelati cāru sa śrī-
govardhano me dīśatam abhīṣṭam

kastūrikābhiḥ śāyitām kim atreti
uham prabhoḥ svasya muhur vitanvan
naisargika-svīya-śilā-sugandhair
govardhano me dīśatam abhīṣṭam

vaṁśī-pratidhvāny-anusara-vartma
didṛkṣavo yatra hariṁ hariṇyaḥ
yantyo labhante na hi vismitāḥ sa
govardhano me dīśatam abhīṣṭam

yatraiva gaṅgām anu nāvi rādhām
āroha madhye tu nimagna-naukāḥ
kṛṣṇo hi rādhānugalo babhau sa
govardhano me dīśatam abhīṣṭam

vinā bhavet kiṁ hari-dāsa-varya-
padāśrayaṁ bhaktir ataḥ śrayāmi
yam eva saprema nijeśayoḥ sri-
govardhano me dīśatam abhīṣṭam

etat paṭhed yo hari-dāsa-varya-
mahānubhāvāṣṭakam ārdra-cetaḥ
śrī-rādhikā-mādhavayoḥ pādābja-
dāsyam sa vinded acireṇa sākṣāt

Rādhikāṣṭaka

Kṛṣṇadāsa Kavirāja Gosvāmī

kuṅkumākta-kāñcanābja-garva-hāri-gaurabhā
pītanāñcitābja-gandha-kīrti-nindi-saurabhā
ballaveśa-sūnu-sarva-vāñcitārtha-sādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimarśa-ballavīśa-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-saṁpadā na yat-samā
śīla-hārda-līlayā ca sā yato 'sti nādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

rāsa-lāsyā-gīta-narma-sat-kalāli-panḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yoṣid-ālito 'pi yādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

sveda-kampa-kaṇṭakāśru-gadgadādi-sañcitā
marṣa-harṣa-vāmatādi-bhāva-bhuṣaṇāñcitā
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-
neka-dainya-cāpalādi-bhāva-vṛnda-moditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākḥilādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

Madhurāṣṭaka

Vallabhācārya

adharaṁ madhuraṁ vadaṇaṁ madhuraṁ
nayaṇaṁ madhuraṁ hasitaṁ madhuraṁ
hṛdayaṁ madhuraṁ gamaṇaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

vacanaṁ madhuraṁ caritaṁ madhuraṁ
vasanaṁ madhuraṁ valitaṁ madhuraṁ
calitaṁ madhuraṁ bhramitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

veṇur madhuro reṇur madhuraḥ
pāṇir madhuraḥ pāḍau madhuraḥ
nṛtyaṁ madhuraṁ sakhyaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

gītaṁ madhuraṁ pītaṁ madhuraṁ
bhuktaṁ madhuraṁ suptaṁ madhuraṁ
rūpaṁ madhuraṁ tilakaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

karaṇam madhuram taraṇam madhuram
haraṇam madhuram ramaṇam madhuram
vamitam madhuram śamitam madhuram
madhurādhi-pater akhilaṁ madhuram

guñjā madhurā mālā madhurā
yamunā madhurā vīcī madhurā
salilaṁ madhuram kamalaṁ madhuram
madhurādhi-pater akhilaṁ madhuram

gopī madhurā lilā madhurā
yuktaṁ madhuram bhuktaṁ madhuram
hṛṣṭam madhuram śiṣṭam madhuram
madhurādhi-pater akhilaṁ madhuram

gopā madhurā gāvo madhurā
yaṣṭir madhurā sṛṣṭir madhurā
dalitaṁ madhuram phalitaṁ madhuram
madhurādhi-pater akhilaṁ madhuram

Corāṣṭaka

Bilvamangala Ṭhākura

vraje prasiddham navanīta-cauram
gopāṅganānām ca dukūla-cauram
aneka-janmārjita-pāpa-cauram
caurāgragaṇyam puruṣam namāmī

śrī-rādhikāyā hṛdayasya cauram
navāmbuda-śyāmala-kānti-cauram
padāśritānām ca samasta-cauram
caurāgragaṇyam puruṣam namāmī

akiñcanī-kṛtya padāśritam yaḥ
karoti bhikṣum pathi geḥa-hīnam
kenāpy aho bhīṣaṇa-caura īdṛg
dṛṣṭaḥ śruto vā nā jagat-traye 'pi

yadiya nāmāpi haraty aśeṣam
giri-prasārān-api pāpa-rāśin
āścarya-rūpo nanu caura īdṛg
dṛṣṭaḥ śruto vā na mayā kadāpi

dhanam ca mānam ca tathendriyāṇi
prāṇāś ca hṛtvā mama sarvam eva
palāyase kutra dhṛto 'dya caura
tvam bhakti-dāmnāsi mayā niruddhaḥ

chinatsi ghoram yama-pāśa-bandham
bhinatsi bhīmam bhava-pāśa-bandham
chinatsi sarvasya samasta-bandham
naivātmano bhakta-kṛtam tu bandham

man-mānase tāmāsa-rāśi-ghore
kārā-grhe duḥkha-maye nibaddhaḥ
labhasva he caura! hare! cirāya
sva-caurya-doṣocitam eva daṇḍam

kārā-grhe vasa sadā hṛdaye madīye
mad-bhakti-pāśa-dṛḍha-bandhana-niścalaḥ san
tvam kṛṣṇa he! pralaya-koṭi-śātāntare 'pi
sarvasva caura hṛdayān-nahi mocayāmi

Dāmodarāṣṭaka

Vyāsadeva (Satyavrata Muni)

namāmīśvaram sac-cid-ānanda-rūpam
lasat-kuṇḍalam gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānam
parāmṛṣṭam atyantato drutya gopyā

rudantam muhur netra-yugmam mṛjantam
karāmbhoja-yugmena sātaṅka-netram
muhuḥ śvāsa-kampa-trirekhāṅka-kaṅṭha-
sthita-graiva-dāmodaram bhakti-baddham

itīdrk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣam nimajjantam ākhyāpayantam
tadīyeṣita-jñeṣu bhaktair jitatvam
punaḥ prematas tam śatāvṛtti vande

varam deva mokṣam na mokṣāvadhim vā
na cānyam vṛṇe 'ham vareṣād apīha
idam te vapur nātha gopāla-bālam
sadā me manasy āvirāstām kim anyaiḥ

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

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

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

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

Jagannāthāṣṭaka

Śaṅkarācārya

kadācit kālindī-taṭa-vipina-saṅgītaka-ravo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara-pati-gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

bhuje savye veṇuṃ śīrasi śikhi-puccham kaṭi-taṭe
dukūlaṃ netrānte saḥacara-kaṭākṣaṃ vidadhate
sadā śrīmad-vṛndāvana-vasati-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

mahāmbhodhes tīre kanaka-rucire nīla-śikhare
vasan prāsādāntaḥ sahaja-balabhadreṇa balinā
subhadrā-madhyasthaḥ sakala-sura-sevāvasara-do
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

rathārūḍho gacchan pathi milita-bhūdeva-paṭalaiḥ
stuti-prādurbhāvam prati-padam upākaraṇya sadayaḥ
dayā-sindhur bandhuḥ sakala jagatām sindhu-sutayā
jagannāthah svāmī nayana-patha-gāmī bhavatu me

krpā-pārāvāraḥ sajala-jalada-śreṇi-ruciro
ramā-vāṇi-rāmaḥ sphurad-amala-paṅkeruha-mukhaḥ
surendrair ārādhyaḥ śruti-gaṇa-śikhā-gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

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

na vai yāce rājyaṁ na ca kanaka-māṇikya-vibhavaṁ
na yāce 'haṁ ramyaṁ sakala jana-kāmyaṁ vara-vadhūm
sadā kāle kāle pramatha-patinā gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

hara tvaṁ saṁsāraṁ druta-taram asāraṁ sura-pate
hara tvaṁ pāpānāṁ vitatiṁ aparāṁ yādava-pate
aho dīne 'nāthe nihita-caraṇo niścitam idarṁ
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

jagannāthāṣṭakaṁ punyaṁ yaḥ paṭhet prayataḥ śuciḥ
sarva-pāpa-viśuddhātmā viṣṇu-lokaṁ sa gacchati

Śikṣāṣṭaka

Śrī Caitanya Mahāprabhu

ceto-darpaṇa-mārjanam
bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitarāṇam
vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam prati-padam
pūrṇāmṛtāsvādanam
sarvātma-snapanam
param vijayate śrī-kṛṣṇa-saṅkīrtanam

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

tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtaniyaḥ sadā hariḥ

na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaye
mama janmani janmaniśvare
bhavatād bhaktir ahaitukī tvayi

ayi nanda-tanuja kiñkaram
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-pañkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava-nāma-grahaṇe bhaviṣyati

yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ
govinda-virahaṇa me

āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto
mat-prāṇa-nāthas tu sa eva nāparaḥ



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



Nārada Muni hearing from his father,
Lord Brahmā, about the glories
of the Supreme Personality of Godhead.

9

Stotras

Prayers

Daśāvatāra-stotra	154
Mukunda-māla-stotra	156
Kuntī-stotra	158
Śukadeva-stotra	164
Prahlāda-stotra	166
Brahmā-stotra	168
Brahma-saṁhitā	170

Daśāvatāra-stotra

Jayadeva Gosvāmī

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

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

vasati daśana-śikhare dharāṇi tava lagnā
śāśini kalaṅka-kaleva nimagnā
keśava dhṛta-sūkara-rūpa jaya jagadīśa hare

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

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

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

vitarsi dikṣu raṇe dik-pati-kamaṇīyaṃ
daśa-mukha-mauli-balim ramaṇīyam
keśava dhṛta-rāma-śarīra jaya jagadīśa hare

vahasi vapuṣi viśade vasaṇaṃ jaladābhaṃ
hala-hati-bhīti-milita-yamunābhaṃ
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare

nindāsī yajña-vidher ahaha śruti-jātaṃ
sadaya-hṛdaya darśita-paśu-ghātaṃ
keśava dhṛta-buddha-śarīra jaya jagadīśa hare

mleccha-nivaha-nidhane kalayasi karavālaṃ
dhūmaketum iva kim api karālaṃ
keśava dhṛta-kalki-śarīra jaya jagadīśa hare

śrī-jayedeva-kaver idam uditam udāraṃ
śṛṇu sukha-daṃ śubha-daṃ bhava-sāraṃ
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare

Mukunda-māla-stotra

King Kulaśekhara

33

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva viśatu me mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṅṭhāvarodhana-vidhau smaraṇam kutas te

1

śrī-vallabheti vara-deti dayā-pareti
bhakta-priyete bhava-luṅṭhana-kovideti
nātheti nāga-śayaneti jagan-nivāseti
ālāpinam prati-dinam kuru mām mukunda

2

jayatu jayatu devo devakī-nandano 'yam
jayatu jayatu kṛṣṇo vṛṣṇi-vaṁśa-pradīpaḥ
jayatu jayatu megha-śyāmalah komalāṅgo
jayatu jayatu pṛthvī-bhāra-nāśo mukundaḥ

3

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam

4

nāham vande tava caraṇayor dvandvam advandva-hetoḥ
kumbhī-pākaṁ gurum api hare nāraḥ nāpanetum
ramyā-rāmā-mṛdu-tanu-latā-nandane nābhirantum
bhāve bhāve hṛdaya-bhavane bhāvayeyaṁ bhavantam

5

nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu

6

divi vā bhuvī vā mamāstu vāso
narake vā narakāntaka prakāmam
avadhīrita-śāradāravindau
caraṇau te maraṇe 'pi cintayāmi

49

tat tvam prasīda bhagavan kuru mayy anāthe
viṣṇo kṛpāṁ parama-kāruṇikaḥ khalu tvam
saṁsāra-sāgara-nimagnam ananta dīnam
uddhartum arhasi hare puruṣottamo 'si

Kuntī-stotra

SB 14. 8. 18–43

18

namasye puruṣaṁ tvādyam
īśvaraṁ prakṛteḥ param
alakṣyaṁ sarva-bhūtānām
antar bahir avasthitam

19

māyā-javanikācchannam
ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā
naṭo nāṭyadharo yathā

20

tathā paramahaṁsānām
munīnām amalātmanām
bhakti-yoga-vidhānārthaṁ
kathaṁ paśyema hi striyaḥ

21

kṛṣṇāya vāsudevāya
devakī-nandanāya ca
nanda-gopa-kumārāya
govindāya namo namaḥ

22

namaḥ paṅkaja-nābhāya
namaḥ paṅkaja-māline
namaḥ paṅkaja-netrāya
namas te paṅkajāṅghraye

23

yathā hṛṣīkeśa khalena devakī
kaṁsena ruddhāti_ciraṁ śucārpitā
vimo_citāhaṁ ca sahātmajā vibho
tvayaiva nāthena muhur vipad-gaṇāt

24

viṣān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana- vāsa-kṛcchrataḥ
mṛdhe mṛdhe 'neka- mahārathāstrato
drauṇy-astrataś cāsma hare 'bhirakṣitāḥ

25

vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanaṁ yat syād
apunar bhava-darśanam

26

janmaśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram

27

namo 'kiñcana-vittāya
nivṛtta-guṇa-vṛttaye
ātmārāmāya śāntāya
kaivalya-pataye namaḥ

28

manye tvām kālam īśānam
anādi-nidhanaṁ vibhum
samaṁ carantaṁ sarvatra
bhūtānāṁ yan mithaḥ kaliḥ

29

na veda kaścid bhagavaṁś cikīrṣitaṁ
tavehamānasya nṛṇāṁ viḍambanam
na yasya kaścid dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇām

30

janma karma ca viśvātmann
ajasyākartur ātmanaḥ
tiryakñ-nṛṣiṣu yādaḥsu
tad atyanta-vidāmbanam

31

gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñ_jana-sambhramākṣam
vaktraṁ ninīya bhaya- bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti

32

kecid āhur ajam jātam
puṇya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam

33

apare vasudevasya
devakyām yācito 'bhyagāt
ajas tvam asya kṣemāya
vadhāya ca sura-dviṣām

34

bhārāvātāraṇāyānye
bhuvo nāva ivodadhau
sīdantyā bhūri-bhāreṇa
jāto hy ātma-bhuvārthitaḥ

35

bhave 'smin kliśyamānānām
avidyā-kāma-karmabhiḥ
śravaṇa-smaraṇārhanī
kariṣyann iti kecana

36

śṛṅvanti gāyanti grṇanty abhīkṣṇaśaḥ
smaranti nandanti tavehitam janāḥ
ta eva paśyanty acireṇa tāvakam
bhava-pravāho_paramam padāmbujam

37

apy adya nas tvam sva-kṛteḥita prabho
jihāsasi svit suhrdo 'nujīvinaḥ
yeṣām na cānyad bhavataḥ padāmbujāt
parāyaṇam rājasu yojitāmhasām

38

ke vyaṁ nāma-rūpābhyām
yadubhiḥ saha pāṇḍavāḥ
bhavato 'darśanam yarhi
hṛṣīkāṇām iveśituḥ

39

neyaṁ śobhiṣyate tatra
yathedānīm gadādhara
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ

40

ime jana-padāḥ svrddhāḥ
supakvauṣadhi-vīrudhaḥ
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ

41

atha viśveśa viśvātman
viśva-mūrte svakeṣu me
sneha-pāśam imaṁ chindhi
dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu

42

tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvahatād addhā
gaṅgevaugham udanvat

43

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug
rājanya-vaṁśa-daha_nānapavarga-vīrya
govinda go-dvija- surārṭi-harāvātāra
yogeśvarākhila-guro bhagavan namas te

Śukadeva-stotra

SB 2.4.12–18

12

śrī-śuka uvāca

namaḥ parasmai puruṣāya bhūyase
sad-udbhava-sthāna-nirodha-līlayā
gṛhīta-śakti-tritayāya dehinām
antarbhavāyānupalakṣya-vartmane

3

bhūyo namaḥ sad-vṛjina-cchide 'satām
asambhavāyākhila-sattva-mūrtaye
puṁsām punaḥ pāramahaṁsya āśrame
vyavasthitānām anumṛgya-dāśuṣe

14

namo namas te 'stv ṛṣabhāya sātvatām
vidūra-kāṣṭhāya muhuḥ kuyoginām
nirasta-sāmyātiśayena rādhasā
sva-dhāmani brahmaṇi raṁsyate nama

15

yat-kīrtanam yat-smaraṇam yad-īkṣaṇam
yad-vandanam yac-chravaṇam yad-arhaṇam
lokasya sadyo vidhunoti kalmaṣam
tasmai subhadra-śravase namo namaḥ

16

vicakṣaṇā yac-caraṇopasādanāt
saṅgam vyudasyobhayato 'ntar-ātmanaḥ
vindanti hi brahma-gatiṁ gata-klamās
tasmai subhadra-śravase namo namaḥ

17

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumanḡalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇam
tasmai subhadra-śravase namo namaḥ

18

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti prabhaviṣṇave namaḥ

Prahlāda-śikṣa

SB 7.5.5, 30-32

tat sādhu manye 'sura-varya dehinām
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ grham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta grha-vratānām
adānta-gobhir viśatām tamisraṁ
punaḥ punaś carvita-carvaṇānām

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upaniyamānās
te 'pīśa-tantryām uru-dāmnī baddhāḥ

naiṣām matis tāvad urukramāṅghriṁ
sprṣaty anarthāpagamo yad-arthaḥ
mahīyasām pāda-rajo 'bhiṣekaṁ
niṣkiñcanānām na vṛṇīta yāvat

& stotra

SB 7.9.42-45

ko nv atra te 'khila-guro bhagavan prayāsa
uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ
mūḍheṣu vai mahad-anugraha āṛta-bandho
kiṁ tena te priya-janān anusevatām naḥ

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṁ caranti vijane na parārtha-niṣṭhāḥ
naitān vihāya kṛpaṇān vimumukṣa eko
nānyam tvad asya śaraṇam bhramato 'nupaśye

yan maithunādi-grhamedhi-sukham hi tuccham
kaṇḍūyanena karayor iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ

Brahmā-stotra

SB 10.14.1-40

3

jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

4

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

7

guṇātmanas te 'pi guṇān vimātuṁ
hitāvatīṛnasya ka īśire 'sya
kālena yair vā vimitāḥ su-kalpair
bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ

8

tat te 'nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

14

nārāyaṇas tvam̐ na hi sarva-dehinām
ātmāsy adhīśākḥila-loka-sākṣī
nārāyaṇo 'ṅgam̐ nara-bhū-jalāyanāt
tac cāpi satyam̐ na tavaiva māyā

29

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugrḥita eva hi
jānāti tattvam̐ bhagavan-mahimno
na cānya eko 'pi ciram̐ vicinvan

30

tad astu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam

40

śrī-kṛṣṇa vṛṣṇi-kula-puṣkara-joṣa-dāyin
kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin
uddharma-śārvara-hara kṣiti-rākṣasa-dhruḡ
ā-kalpam ārkam arhan bhagavan namas te

Brahma-saṁhitā

Brahmā

29

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

30

veṇuṁ kvaṇantam aravinda-dalāyatākṣam-
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

31

ālola-candraka-lasad-vanamālya-vaṁśī-
ratnāṅgadaṁ praṇaya-keli-kalā-vilāsam
śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

32

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciram jaganti
ānanda-cinmaya-sad-ujjala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

33

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi

34

panthās tu koṭi-śata-vatsara-sampragamyō
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣam tam aham bhajāmi

35

eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-stham-
govindam ādi-puruṣam tam aham bhajāmi

36

yad-bhāva-bhāvita-dhiyo manujās tathaiva
samprāpya rūpa-mahimāsana-yāna-bhūṣaḥ
sūktair yam eva nigama-prathitaiḥ stuvanti
govindam ādi-puruṣam tam aham bhajāmi

37

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

38

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

39

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

40

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

41

māyā hi yasya jagad-aṇḍa-śatāni sūte
traiguṇya-tad-viṣaya-veda-vitāyamānā
sattvāvalambi-para-sattvaṁ viśuddha-sattvam-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

42

ānanda-cinmaya-rasātmatayā manaḥsu
yaḥ prāṇināṁ pratiphalan smaratām upetya
līlāyitena bhuvanāni jayaty ajasram-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

43

goloka-nāmni nija-dhāmni tale ca tasya
devi maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

44

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

45

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

46

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

47

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
ādhāra-śaktim avalambya parām sva-mūrtiṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

48

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

49

bhāsvān yathāśma-śakaleṣu niṣeṣu tejaḥ
svīyam kiyat prakāṣayaty api tadvad atra
brahmā ya eṣa jagad-aṅḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

50

yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihantum alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

51

agnir mahi gaganam ambu marud diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

52

yac-cakṣur eṣa savitā sakala-grahāṅgāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

53

dharmo 'tha pāpa-nicayaḥ śrutayas tapāmsi
brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ
yad-datta-mātra-vibhava-prakaṭa-prabhāvā
govindam ādi-puruṣam tam aham bhajāmi

54

yas tv indragopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājām
govindam ādi-puruṣam tam aham bhajāmi

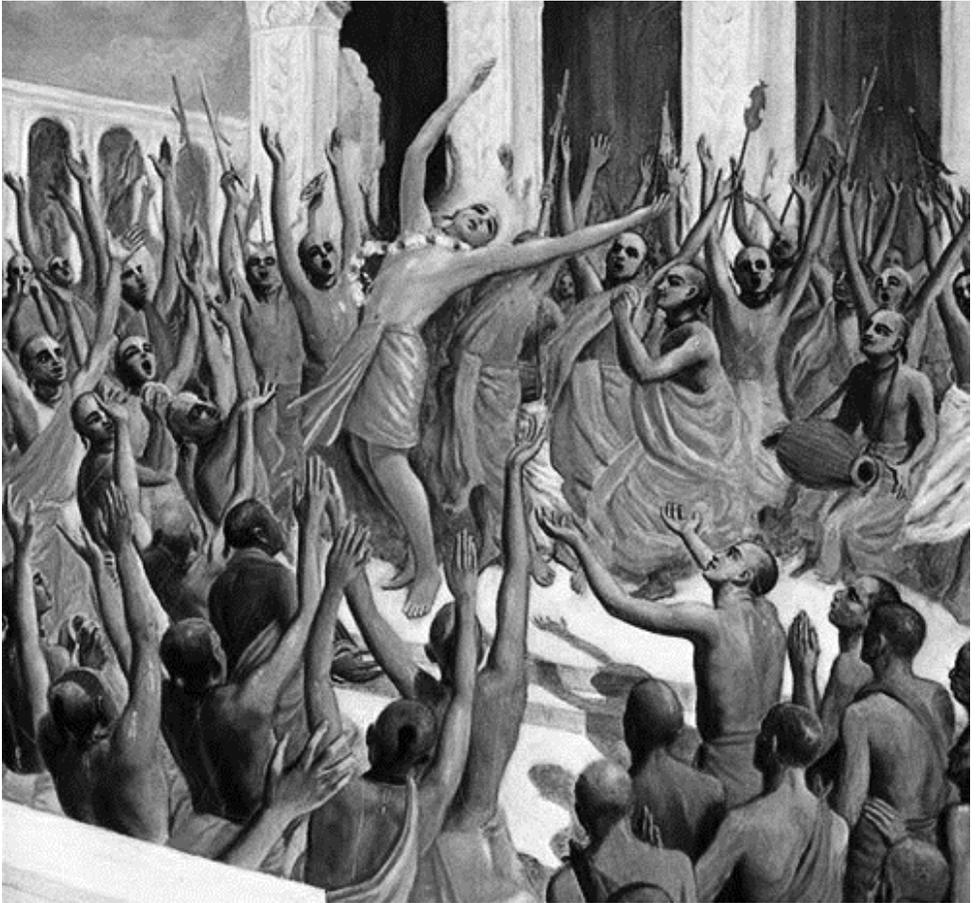
55

yam krodha-kāma-sahaja-praṇayādi-bhīti-
vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ
sañcintya tasya sadṛśīm tanum āpur ete
govindam ādi-puruṣam tam aham bhajāmi

10

Nāma-kīrtanas & Āratīs

Śrīman-mahāprabhura-śata-nāma	179
Kali-kukkura-kadana	182
Kali-yuga-pāvana	183
Vibhāvarī śeṣa	184
Yaśomatī-nandana	186
Nadīyā-godrume	187
Haraye namaḥ	188
Gāya gorā madhura svare	189
Nārada Muni	190
Jaya Rādhā-Mādhava	191
Nitāi ki nāma eneche re	192



Lakṣmī-nṛsimha-nāmāṣṭottara-śata-stotra	194
Nṛsimha Prayers	197
Vande kṛṣṇa-nanda-kumāra	198
Tulasī Prayers	200
Bhoga-ārati (Bhaja bhakata-vatsala)	201
Govinda jaya jaya	203
Gaura-ārati (Kibā jaya)	204

Śrīman- mahāprabhura-śata-nāma

Bhaktivinoda Ṭhākura

(Refrain)

nadiyā-nagare nitāi nece' nece' gāya re

1 - jagannātha-suta mahāprabhu viśvambhara
māyāpura-śaśī navadvīpa-sudhākara

2 - śacī-suta gaurahari nimāi-sundara
rādhā-bhāva-kānti-ācchādita naṭabara

3 - nāmānanda capala bālaka māṭṭṛ-bhakta
brahmāṇḍa-vadana tarkī kautukānurakta

4 - vidyārthi-uḍupa caura-dvayera mohana
tairthika-sarvasva grāmya-bālikā-kriḍana

5 - lakṣmī-prati vara-dātā uddhata bālaka
śrī-śacīra pati-putra-śoka-nibāraka

6 - lakṣmī-pati pūrva-deśa-sarva-kleśa-hara
digvijayi-darpa-hārī viṣṇu-priyeśvara

7 - ārya-dharma-pāla piṭṭṛ-gayā pinḍa-dātā
purī-śiṣya madhvācārya-sampradāya-pātā

8 - kṛṣṇa-nāmonmatta kṛṣṇa-tattva-adhyāpaka
nāma-saṅkīrtana-yuga-dharma-pravartaka

9 - advaita-bāndhava śrīnivāsa-grha-dhana
nityānanda-prāna gadādhara jīvana

10 - antardvīpa-śaśadhara sīmanta-vijaya
godruma-vihārī madhyadvīpa-lilāśraya

11 - koladvīpa-pati ṛtudvīpa-maheśvara
jahnu-modadruma-rudradvīpera īśvara

12 - nava-khaṇḍa-raṅganātha jāhnavī-jīvana
jagāi-mādhāi-ādi durvṛtta-tāraṇa

13 - nagara-kīrtana-simha kājī-uddhāraṇa
śuddha-nāma-pracāraka bhaktārti-haraṇa

14 - nārāyanī-kṛpā-sindhu jīvera niyantā
adhama-paḍuyā-dandī bhakta-doṣa-hantā

15 - śrī-kṛṣṇa-caitanya-candra bhāratī-tāraṇa
parivraja-śiromaṇi utkala-pāvana

16 - ambu-liṅga-bhuvaneśa-kapoteśa-pati
khīra-cora-gopāla-darśana-sukhī yati

17 - nirdandī-sannyāsī sārvabhauma-kṛpāmoya
svānanda-āsvādānandī sarva-sukhāśraya

18 - puraṭa-sundara vāsudeva-trāna-kartā
rāmānanda-sakhā bhaṭṭa-kula-kleśa-hartā

19 - bauddha-jaina-māyāvādi-kutarka-khaṇḍana
dakṣina-pāvana bhakti-grantha-uddhāraṇa

20 - ālāla-darśanānandī rathāgra-nartaka
gajapati-trāna devānanda-uddhāraka

21 - kuliyā-prakāśe duṣṭa paḍuyāra trāna
rūpa-sanāntana-bandhu sarva-jīva-prāna

22 - vṛndāvanānanda-mūrti balabhadra-saṅgī
yavana-uddhārī bhaṭṭa-vallabhera raṅgī

23 - kāśivāsi-sannyāsī-uddhārī prema-dātā
markaṭa-vairāgī-dandī ā-candāla-trātā

24 - bhaktera gaurava-kārī bhakta-prāna-dhana
haridāsa-raghunātha-svarūpa-jīvana

25 - godruma-pati gaura nitāi-jīvana
vṛndāvana-bhāva-vibhora advaitera dhana

26 - gadādhara-prāṇa, srīvāsa-śaraṇa,
kṛṣṇa-bhakta-mānasa-cora kali-yuga-pāvana

27 - nadīyā-nagare nitāi nece' nece' gāya re
bhakativinoda tān'ra pore raṅga-pāya re

Kali-kukkura-kadana

Bhaktivinoda Ṭhākura

kali-kukkura-kadana jadi cā'o (he)
kali-yuga-pāvana, kali-bhaya-nāśana,
śrī-śacī-nandana gā'o (he)
gadādhara-madana, nitāiyer prāṇa-dhana,
advaitera prapūjita gaura
nimāñi viśvambhara, śrīnivāsa-īśvara,
bhakta-samūha-cita-cora
nadiyā-śaśadhara, māyāpura-īśvara,
nāma-pravartana sura
grhī-jana-śikṣaka, nyāsi-kula-nāyaka,
mādhava rādhā-bhāva-pūra
sārvabhauma-śodhana, gajapati-tāraṇa,
ramānanda-poṣaṇa vīra
rūpānanda-varadhana, sanātana-pālana,
haridāsa-madana dhīra
vraja-rasa bhāvana, duṣṭa-mata-śātana,
kapati bighātana kāma
śuddha-bhakta-pālana, śuṣka-jñāna tādaṇa,
chala-bhakti-dūṣaṇa rāma

Kali-yuga-pāvana

Bhaktivinoda Ṭhākura

kali-yuga-pāvana viśvambhara
gauḍa-citta-gagaṇa-śaśadhara
kīrtana-vidhātā, para-prema-dātā,
śacī-suta puraṭa-sundara



Śrī Caitanya Mahāprabhu,
the Savior of Kali-yuga

Vibhāvarī śeṣa

Bhaktivinoda Ṭhākura

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

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

yaśodā dulāla, govinda-gopāla,
vṛndāvana purandara
gopī-priya-jana, rādhikā-ramaṇa,
bhuvana -sundara-bara

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

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

yaśodā-nandana, kaṁsa-nisūdana,
nikuñja-rāsa-vilāsī
kadamba-kānana, rāsa-parāyaṇa,
bṛnda-vipina-nivāsī

ānanda-varadhana, prema-niketana,
phula-śara-jojaka kāma
gopāṅganā-gaṇa, citta-vinodana,
samasta-guṇa-gaṇa-dhāma

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



Bhaktivinoda Ṭhākura

Yaśomatī-nandana

Bhaktivinoda Ṭhākura

yaśomatī-nandana, vraja-bara-nāgara,
gokula-rañjana kāna
gopī-parāṇa-dhana, madana-manohara,
kāliya-damana-vidhāna

amala harināma amiya-vilāsā
vipina-purandara,
navīna nāgara-bara,
vaṁśī-vadana suvāsā

vraja-jana-pālana, asura-kula-nāśana
nanda-godhana-rākhavālā
govinda mādharma, navanīta-taskara,
sundara nanda-gopālā

yāmuna-taṭa-cara, gopī-vasana-hara,
rāsa-rasika, kṛpāmaya
śrī-rādhā-vallabha, vṛndāvana-naṭabara,
bhaktivinoda-āśraya

Nadīyā-godrume

Bhaktivinoda Ṭhākura

nadīyā-godrume nityānanda mahājana
patiyāche nāma-haṭṭa jīvera kāraṇa

(śraddhāvāna jana he, śraddhāvāna jana he)

prabhura ājñāya, bhāi, māgi ei bhikṣā
bala 'kṛṣṇa,' bhaja kṛṣṇa, kara kṛṣṇa-śikṣā

aparādha-śūnya ha' ye laho kṛṣṇa-nāma
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prāṇa

kṛṣṇera saṁsāra kara chāri' anācāra
jīve dayā, kṛṣṇa-nāma-sarva-dharma-sāra

(Hari) haraye namaḥ

Narottama dāsa Ṭhākura

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

gopāla govinda rāma śrī-madhusūdana
giridhārī gopīnātha madana-mohana

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

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

ei chaya gosāir kari caraṇa vandana
yāhā hoite vighna-nāśa abhīṣṭa-pūraṇa

ei chaya gosāi yāñra-mui tāñra dāsa
tāñ-sabāra pada-reṇu mora pañca-grāsa

tāñdera caraṇa-sevi-bhakta-sane vāsa
janame janame haya ei abhilāṣa

ei chaya gosāi jabe vraje koilā vāsa
rādhā-kṛṣṇa-nitya-līlā karilā prakāśa

ānande bala hari bhaja vṛndāvana
śrī-guru-vaiṣṇava-pade majāiyā mana

śrī-guru-vaiṣṇava-pada-padma kari āśa
nāma-saṅkīrtana kahe narottama dāsa

Gāya gorā madhura svare

Bhaktivinoda Ṭhākura

gāya gorā madhura svare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

gr̥he thāka, vane thāka,
sadā 'hari' bale' ḍāka,
sukhe duḥkhe bhula nā' ko,
vadane hari-nāma kara re

māyā-jāle baddha ha' ye,
ācho miche kāja la' ye,
ekhana cetana pe' ye,
'rādhā-mādhava' nāma bala re

jīvana hoila śeṣa,
nā bhajile hṛṣīkeśa
bhaktivinodopadeśa,
ekabāra nāma-rase māta re

Nārada Muni

Bhaktivinoda Ṭhākura

nārada muni, bājāya viṇā 'rādhikā-ramaṇa'-nāme
nāma amani, udita hayā, bhakata-gītā-sāme

amiya-dhārā, variṣe ghana,
śravaṇa-yugale giyā
bhakata jana, saghane nāce,
bhariyā āpana hiyā

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

pañca-vadana, nārade dhari',
premera saghana rola
kamaśana, nāciyā bale,
'bala bala hari bala'

sahasrānana, parama-sukhe,
'hari hari' bali' gāya
nāma-prabhāve, mātila viśva,
nāma-rasa sabe pāya

śrī-kṛṣṇa-nāma, rasane sphuri',
pūrā'la āmāra āśa

śrī-rūpa-pade, yācaye ihā, bhaktivinoda-dāsa

Jaya Rādhā-Mādhava

Bhaktivinoda Ṭhākura

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



Nitāi ki nāma eneche re

Bhaktivinoda Ṭhākura

nitāi ki nāma eneche re
(nitāi) nāma eneche, nāmer hāṭe,
śraddhā-mūlye nāma diteche re

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare re
hare rāma hare rāma rāma rāma hare hare re

(nitāi) jīvera daśā, malina dekhe',
nām eneche braja theke re

e nāma śiva jape pañca-mukhe re
(madhur e harinām)

e nāma brahmā jape catur-mukhe re
(madhur e harinām)

e nāma nārada jape vīnā-yantre re
(madhur e harinām)

e nāmābase ajāmila vaikuṅṭhe gela re
e nāma bolte bolte braje cala re
(bhaktivinoda bole)



Lakṣmī-nṛsimha- nāmāṣṭottara-śata-stotra

om nṛsimhāya namaḥ
om mahāsimhāya namaḥ
om divyasimhāya namaḥ
om mahābalāya namaḥ
om ugrasimhāya namaḥ
om mahadevāya namaḥ

(Refrain)

śrī nṛsimha jaya nṛsimha jaya jaya nṛsimha
prahlādeśa jaya padma mukha padma bhṛṅga

(1)

nārasimho mahāsimho divyasimho mahābalaḥ
ugrasimho mahādevaḥ stambha-jaś cogra-locanaḥ

(2)

raudraḥ sarvādbhutaḥ śrīmān yogānandas trivikramaḥ
hariḥ kolāhalaś cakrī vijayo jaya-varohanaḥ

(3)

pañcānanaḥ para-brahma caghero ghora-vikramaḥ
jvālān-mukho jvālamālī mahājvālo mahāprabhuḥ

(4)

nitilākṣaḥ sahasrākṣo durnirikṣyaḥ pratāpanaḥ
mahādarṣṭrā yudhaḥ-prājñāś caṇḍa-kopī sadāśivaḥ

(5)

hiraṇyakaśipu-dhvaṁsī daitya-dānava-bhañjanaḥ
guṇa-bhadro mahābhadro bala-bhadro subhadraḥ

(6)

karālo vikarāś ca vikartā sarva-kartṛkaḥ
śimśumāras trilokātmā īśaḥ sarveśvaro vibhuḥ

(7)

bhairavāḍambaro divyaś cācyutaḥ kavi mādhaveḥ
adhokṣajo'kṣaraḥ śarvo vanamālī varapradaḥ

(8)

viśvambharo'dbhuto bhavyo viṣṇuśca puruṣottamaḥ
amoghāstro nakhāstraś ca sūryajyotiḥ sureśvaraḥ

(9)

sahasrabāhuḥ sarvajñaḥ sarva-siddhi-pradāyakaḥ
vajra-damṣṭro vajra-nakho mahānādaḥ parantapaḥ

(10)

sarva-mantraika-rūpaś ca sarva-yantra-vidāraṇaḥ
sarva-tantrātmako'vyaktaḥ suvyakto bhakta vatsalaḥ

(11)

vaiśākha-śuklasam-bhūtaḥ śaraṇāgata-vatsalaḥ
udāra-kīrtiḥ puṇyātmā mahātmā caṇḍa-vikramaḥ

(12)

vedatraya prapūjyaś ca bhagavān parameśvaraḥ
śrīvatsāṅkaḥ śrīnivāso jagad-vyāpī jagan-mayaḥ

(13)

jagat-pālo jagannātho mahākāyo dvi-rūpabhṛt
paramātmā paraśjyotir nirguṇas ca ṅkesarī

(14)

para-tattvaṁ paran-dhāma sac-cid-ānanda vigrahaḥ
lakṣmī-nṛsimhaḥ sarvātmā dhīraḥ prahlāda-pālakaḥ

(15)

idaṁ lakṣmī-nṛsimhasya nāmāṣṭottaramī śatam
tri-sandhyaṁ yaḥ pathed bhaktyā
sarvābhīṣṭamavāpnuyāt



Nṛsimha Prayers

Nṛsimha Purāṇa
& Jayadeva Gosvāmī
(Sanskrit)

namas te nara-simhāya
prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

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



tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśīpu-tanu-bhṛṅgaṁ
keśava dhṛta-narahari-rūpa jaya jagadīśa hare

Vande kṛṣṇa nanda-kumāra

Traditional

vande kṛṣṇa nanda-kumāra
nanda-kumāra madana-gopāla
madana-gopāla mohana-rūpa
mohana-rūpa nanda-kumāra
jaya jaya deva hari (*repeat*)

govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari (*repeat*)

jaya prabhu dīna-dayāla hari

govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari (*repeat*)

jaya rāma hari jaya kṛṣṇa hari
jaya jaya-śacī-nandana gaura-hari

govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari (*repeat*)

Tulasī-praṇāma

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

Tulasī-kīrtana

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

ye tomāra śaraṇa laya, tāra vāñchā pūrṇa haya
kṛpā kari' kara tāre vṛndāvana-vāsī

mora ei abhilāṣa, vilāsa kuñje dio vāsa
nayana heriba sadā yugala-rūpa-rāśī

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

dīna kṛṣṇa-dāse kaya, ei yena mora haya
śrī-rādhā-govinda-preme sadā yena bhāsi

Tulasī-pradakṣiṇa-mantra

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

Bhoga-ārati

Bhaktivinoda Ṭhākura

bhaja-bhakata-vatsala śrī-gaurahari
śrī-gaurahari sahi goṣṭha-bihārī
nanda-yaśomatī-citta-hari

belā ha'la dāmodara āisa ekhana
bhoga-mandire basi' karaha bhojana

nandera nideśe baise giri-vara-dhārī
baladeva-saha sakhā baise sārī sārī

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

mudga-barā māṣa-barā roṭikā ghṛtānna
śaṣkulī piṣṭaka khīra puli pāyasānna

karpūra amṛta-keli rambhā khīra-sāra
amṛta rasālā, amla dvādaśa prakāra

luci cini sarpurī lāḍḍu rasābalī
bhojana karena kṛṣṇa ha'ye kutūhalī

rādhikāra pakka anna vividha byañjana
parama ānande kṛṣṇa karena bhojana

chale-bale lāḍḍu khāya śrī-madhumaṅgala
bagala bājāya āra deya hari-bala

rādhikādi gaṇe heri' nayanera koṇe
tṛpta ha'ye khāya kṛṣṇa yaśodā-bhavane

bhojanānte piye kṛṣṇa subāsita vāri
sabe mukha prakhālaya ha'ye sāri sāri

hasta-mukha prakhāliyā yata sakhā-gaṇe
ānande viśrāma kare baladeva-sane

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

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

yaśomatī-ājñā pe'ye dhaniṣṭhā-ānīta
śrī-kṛṣṇa-prasāda rādhā bhuñje ha'ye pṛīta

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

hari-lilā eka-mātra yāhāra pramoda
bhogārati gāya ṭhākura bhakativinoda

•

bhaja govinda govinda gopāla
bhaja govinda govinda gopāla

giridhāri gopīnātha nanda-dulāla
govinda govinda gopāla

bhaja bhakata-vatsala śrī-gaurahari
śrī-gaurahari sahi goṣṭha-bihārī
nanda-yaśomatī-citta-hari

Govinda jaya jaya

Traditional

govinda jaya jaya, gopāla jaya jaya
rādhā-ramaṇa hari, govinda jaya jaya

Gaura-ārati

Bhaktivinoda Ṭhākura

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

dakhiṇe nitāicānd, bāme gadādhara
nikaṭe advaita, śrīnivāsa chatra-dhara

basiyāche gorācānd, ratna-simhāsane
ārati karen brahmā-ādi deva-gaṇe

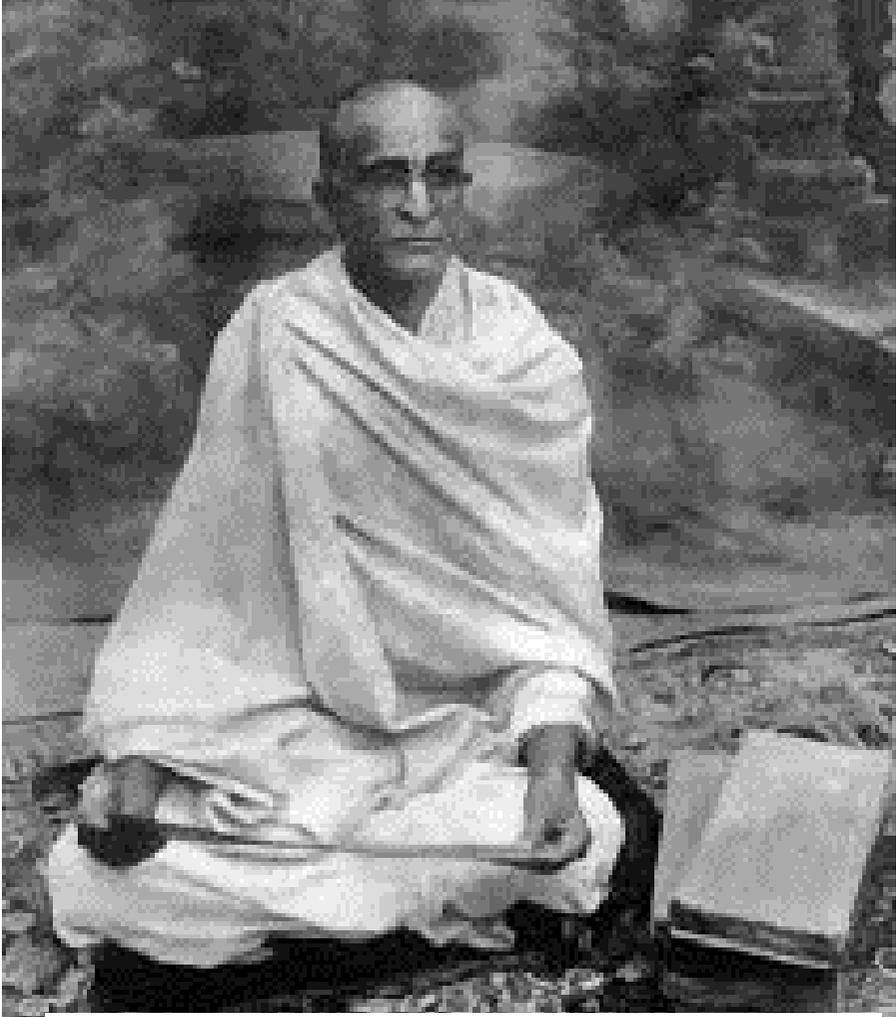
narahari-ādi kari' cāmara dhulāya
sañjaya-mukunda-bāsu-ghoṣa-ādi gāya

śaṅkha bāje ghaṅṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

bahu-koṭi candra jini' vadana ujjvala
gala-deśe vana-mālā kare jhalamala

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

Translations
&
Commentaries



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura,
author of *Śrī Guru-paramparā*
and *Duṣṭa mana!*

11

Maṅgalācaraṇa

Auspicious Invocation

Maṅgalācaraṇa	208
Śrī Guru-paramparā	216

Maṅgalācaraṇa

Maṅgalācaraṇa

*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; *unmīlitaṁ*—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 with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.

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

śrī-caitanya—(of) Lord Caitanya; *manaḥ*—(within) the mind; *abhīṣṭam*—what is desired; *sthāpitaṁ*—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?

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭaṁś 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 beginning of the creation; *ca*—and; *śrī-*

rūpam—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam*—with his elder brother, Śrī Sanātana Gosvāmī; *sahagaṇa-raghunātha-anvitam*—with Raghunātha dāsa Gosvāmī and his associates; *tam*—unto him; *sa-jīvam*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—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 Rādhārāṇī; *saha-gaṇa*—with associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalita and Śrī Viśākhā; *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 Śrī 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 Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

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

namaḥ—obeisances; *orṁ*—address; *viṣṇu-pādāya*—unto him who is at the feet of Lord Viṣṇu; *kṛṣṇa-preṣṭhāya*—who is very dear to Lord Kṛṣṇa; *bhu-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 Prabhu-pāda, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet.

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirvīṣeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

namaḥ—obeisances; *te*—unto you; *sārāsvate deve*—servant of Bhaktisiddhānta Sarasvatī Gosvāmī; *gaura-vāṇī*—the message of Lord Caitanya; *pracāriṇe*—who are preaching, *nirvīṣeṣa*—(from) impersonalism; *sūnyavādi*—(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.

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

namaḥ—obeisances; *orṅ*—address; *viṣṇu-pādāya*—unto him who is at the feet of Lord Viṣṇu; *kṛṣṇa-preṣṭhāya*—who is very dear to Lord Kṛṣṇa; *bhu-tale*—on the earth; *śrimate*—all-beautiful; *bhaktisiddhānta-sarasvatī*—Bhaktisiddhānta Sarasvatī; *iti*—thus; *nāmine*—who is named.

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.

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

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

I offer my respectful obeisances unto you, 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; *rūpa-anuga*—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.

*namo gaura-kīśorāya sāksād-vairāgya-mūrtaye
vipralambha-rasāmbhode pādāmbujāya te namaḥ*

namaḥ—obeisances; *gaura-kīśorāya*—unto Gaurakisora dāsa Babāji; *sāksāt*—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-kīśora dāsa Bābāji 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.

*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.

*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 Bābāji; *te*—unto you; *namaḥ*—obeisances.

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

*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.

*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.

*pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ 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; *bhaktāvatāram*—in the incarnation of a devotee; *bhaktā-ākhyam*—known as a devotee; *namāmi*—I offer my obeisances; *bhaktā-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.

*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.

*jayatām suratau paṅgor mama manda-mater 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.

dīvyad-vṛndāraṅya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālibhiḥ sevyamānau smarāmi

dīvyat—shining; *vṛndā-araṅya*—(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-ālibhiḥ*—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.

śrīmān rāsa-rasārambhī varṁsī-vaṭa-taṭa-sthitaḥ
karṣan veṅu-svanair gopīr gopīnāthaḥ śrīye 'stu naḥ

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

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

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.

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

jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Caitanya; *nityānanda*—to Lord Nityānanda; *śrī advaita*—to Advaita Prabhu; *gadādhara*—to Gadādhara; *śrīvāsādi*—to all the devotees, headed by Śrīvāsa Ṭhākura; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurasundara.

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.

Commentary

Following in the footsteps of our previous *ācāryas*, this work begins with what is called a *maṅgala-ācaraṇa*, an “Auspicious Invocation”. As Kṛṣṇadāsa Kavirāja dāsa Gosvāmī explains in the beginning of *Śrī Caitanya-caritāmṛta* (*Ādi-līlā* 1.20-23):

*granthera ārambhe kari ‘maṅgalācaraṇa’
guru, vaiṣṇava, bhagavān,—tinera smaraṇa*

In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions.

*tinera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchita-pūraṇa*

Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.

*se maṅgalācaraṇa haya tri-vidha prakāra
vastu-nirdeśa, āśīrvāda, namaskāra*

The invocation involves three processes: defining the objective, offering benedictions and offering obeisances.

Śrīla Prabhupāda gave a purport to these prayers in 1969 in Los Angeles. Here is an excerpt:

Vande means “offering my respectful obeisances”, *aham* means “I”, and *śrī-gurūn* means “to all the *gurus*, or spiritual masters”. The offering of respect direct to the

spiritual master means offering respects to all the previous *ācāryas*. *Gurūn* means plural number. All the *ācāryas*. They are not different from one another. Because they are coming in the disciplic succession from the original spiritual master and they have no different views, therefore, although they are many, they are one.

Vande 'ham śrī-gurūn śrī-yuta-pada-kamalam. Śrī-yuta means “with all glories, with all opulence”. *Pada-kamala*: “lotus feet”. Offering of respect to the superior begins from the feet, and blessing begins from the head. That is the system. The disciple offers his respect by touching the lotus feet of the spiritual master, and the spiritual master blesses the disciple by touching his head. Therefore it is said, “I offer my respectful obeisances unto the lotus feet of all the *ācāryas*.” *Śrī-yuga-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca. Gurūn* means “spiritual masters”, and *vaiṣṇavāṁś ca* means all their followers, devotees of the Lord.

Spiritual master means they must have many followers. They are all *Vaiṣṇavas*. They are called *prabhus*, and the spiritual master is called *prabhupāda*, because on his lotus feet there are many *prabhus*. *Pada* means lotus foot. So all these *Vaiṣṇavas*, they are all *prabhus*. So they are also offered respect. Not that the spiritual master alone, but along with his associates. And these associates are all *Vaiṣṇavas*, his disciples. They are also devotees of the Lord; therefore they should also be offered respectful obeisances. This is the process.

Then *śrī-rūpam*. The spiritual master is descending from the six *Gosvāmīs*. Out of the six *Gosvāmīs*, Śrī Rūpa Gosvāmī and his elder brother Sanātana Gosvāmī are heading the list. *Śrī-rūpaṁ sāgrajātam. Agrajātam* means his elder brother. *Śrī-rupaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitam*. They are also associated with other *Gosvāmīs*, two Raghunāthas, *raghunāthān*, plural number. There were Raghunātha dāsa Gosvāmī and Raghunātha Bhaṭṭa Gosvāmī. Then Śrī Jīva Gosvāmī.

So, all are offered respected obeisances, one after another. And after finishing respectful obeisances to the spiritual master and the *Gosvāmīs*, then we approach Lord Caitanya. Lord Caitanya is also approached with His associates. *Sāvadhūtam, sādvaītam. Sa* means “with”. Advaita, Advaita Gosāi. And *avadhūta* means Nityānanda. So with Advaita and with Nityānanda, the offering goes to the Lord, Śrī Caitanya Mahāprabhu.

So after finishing all these obeisances one after another, according to the system, then *śrī-rādhā-kṛṣṇa-pādān*, then we approach Rādhā and Kṛṣṇa. Rādhā-Kṛṣṇa is also associate. Kṛṣṇa is associated with Rādhārāṇī, and He is associated with Her immediate companions like Lalitā, Viśākhā and others.

So this is the process of offering respectful obeisances to the Deity. We cannot approach Rādhā-Kṛṣṇa directly. We have to approach through the spiritual master, through the *Gosvāmīs*, through the associates of Lord Caitanya. Then we approach Rādhā, then Kṛṣṇa. If one approaches Kṛṣṇa through this channel of disciplic succession, his efforts becomes successful. Otherwise, if he wants to approach Kṛṣṇa directly, it will be futile endeavor.

Lecture on Śrīmad-Bhāgavatam 1.2.2, London 1971

So offering respect to the spiritual master means to remember some of his activities. Some of his activities. Just like you offer respect to your spiritual master: *namas te sārasvate deve gaura-vāṇī-pracāriṇe*. This is the activity of your spiritual master, that he is preaching the message of Lord Caitanya Mahāprabhu and he's a disciple of Sarasvatī Ṭhākura. *Namas te sārasvate*. You should pronounce it *sārasvate*, not *sarasvatī*. Sarasvatī is my spiritual master. So his disciple is *sārasvate*. *Sārasvate deve gaura-vāṇī-pracāriṇe*. These are the activities. What is the activities of your spiritual master? He's simply preaching the message of Lord Caitanya. That is his business. What is the message of Lord Caitanya? Lord Caitanya's message is that you go and speak to everyone about Kṛṣṇa and Kṛṣṇa's message. This is called *paramparā* system.

Śrī Guru-paramparā

Bhaktisiddhanta Sarasvatī Thakura

1

*kṛṣṇa haite catur-mukha, haya kṛṣṇa-sevonmukha,
brahmā haite nāradera mati
nārada haite vyāsa, madhva kahe vyāsa-dāsa,
pūrṇaprajña padmanābha gati*

kṛṣṇa haite—from the Supreme Lord Śrī Kṛṣṇa; *catur-mukha*—the four-headed Brahmā; *haya kṛṣṇa-sevonmukha*—became fixed in devotional service to Kṛṣṇa; *brahmā haite*—from Brahmā; *nāradera mati*—Devarṣi Nārada's understanding (of this divine science was obtained); *nārada haite*—from Nārada; *vyāsa*—Kṛṣṇa Dvaipāyana Vyāsadeva became a disciple; *madhva*—Śrīpāda Madhvācārya; *kahe*—calls himself; *vyāsa-dāsa*—a servant of Vyāsa; *pūrṇaprajña*—Pūrṇaprajña Tīrtha (Madhva); *padmanābha gati*—is the guru and sole refuge of Padmanābha Tīrtha.

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.

*nṛhari mādharma-varṁśe, akṣobhya paramaharṁse,
śiṣya bali' aṅgikāra kare
akṣobhyera śiṣya jaya-tīrtha nāme paricaya,
tāra dāsye jñānasindhu tore*

nṛhari mādharma-varṁśe—two other principal disciples of Madhva, Nṛhari Tīrtha and Mādharma Tīrtha; *akṣobhya paramaharṁse*—the great *paramaharṁsa* Akṣobhya Tīrtha; *śiṣya bali'*—was called a disciple of Mādharma Tīrtha; *aṅgikāra kare*—accepting him; *akṣobhyera śiṣya*—the principal disciple of Akṣobhya Tīrtha; *jaya-tīrtha nāme*—by the name of Jayatīrtha; *paricaya*—was known; *tāra dāsye*—in Jayatīrtha's service; *jñānasindhu tore*—his disciple Jñānasindhu was meant for.

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

*tāhā haite dayānidhi, tāra dāsa vidyānidhi,
rājendra haila tāhā ha' te
tāhāra kiṅkara jaya-dharma nāme paricaya,
paramparā jāna bhāla mate*

tāhā haite—from Jñānasindhu; *dayānidhi*—Dayānidhi received the science of devotional service; *tāra dāsa*—the servant of Dayānidhi; *vidyānidhi*—was Vidyānidhi (Vidyādhiraṅga Tīrtha); *rājendra haila*—Rājendra Tīrtha became; *tāhā ha' te*—a disciple of Vidyādhiraṅga Tīrtha; *tāhāra kiṅkara*—Rājendra Tīrtha's servant; *jaya-dharma nāme*—by the name of Jayadharmā or Vijayadhvaṅga Tīrtha; *paricaya*—was known; *paramparā*—this disciplic succession; *jāna bhāla mate*—you should properly understand.

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

*jayadharmā-dāsye khyāti, śrī puruṣottama-jāti,
tā ha' te brahmaṅga-tīrtha sūri
vyāsātīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa,
tāhā ha' te mādharma-vendra puri*

jayadharmā-dāsye—in the service of his guru, Vijayadhvaṅga Tīrtha (Jayadharmā); *khyāti*—known as; *śrī puruṣottama-jāti*—the great sannyāsī Śrī Puruṣottama Tīrtha; *tā ha' te*—the principal disciple of Puruṣottama Tīrtha; *brahmaṅga-tīrtha*—

was Subrahmaṇya Tīrtha; *sūri*—the great saint; *vyāsātīrtha*—Vyāsātīrtha (Vyāsa Rāya); *tāra dāsa*—Subrahmaṇya's servant; *lakṣmīpati*—Lakṣmīpati Tīrtha; *vyāsa-dāsa*—was Vyāsātīrtha's servant; *tāhā ha' te*—whose disciple was; *mādhavendra purī*—Mādhavendra Purī Gosvāmī.

The great sannyāsī Śrī Puruṣottama Tīrtha received his knowledge in the service of his guru, Vijayadhvaṇya 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 Mādhavendra Purī Gosvāmī.

5

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

mādhavendra purī-vara—of the eminent Mādhavendra Purī; *śiṣya-vara*—the chief disciple; *śrī-īśvara*—was Īśvara Purī; *nityānanda śrī-advaita*—and also Śrī Nityānanda and Advaita Ācārya; *vibhu*—the renowned incarnations of Godhead; *īśvara-purīke dhanya karilen*—who made Īśvara Purī greatly fortunate (by acting as his disciple); *śrī-caitanya*—Śrī Caitanya; *jagad-guru*—the spiritual preceptor of all the worlds; *gaura mahāprabhu*—Gaurāṅga Mahāprabhu.

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 jivana
viśvambhara priyaṅkara, śrī-svarūpa dāmodara,
śrī-gosvāmī rūpa-sanātana*

mahāprabhu śrī-caitanya—Śrī Caitanya Mahāprabhu; *rādhā-kṛṣṇa nahe anya*—is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa; *rūpānuga janera*—of those *Vaiṣṇavas* who follow Śrī Rūpa Gosvāmī; *jivana*—the very life; *viśvambhara priyaṅkara*—the givers of great happiness to Viśvambhara (Śrī Caitanya); *śrī-svarūpa dāmodara*—Śrī Svarūpa Dāmodara Gosvāmī; *śrī-gosvāmī rūpa-sanātana*—Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

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.

*rūpa-priya mahājana, jīva, raghunātha hana,
tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-vara, narottama sevā-para,
yāra pada viśvanātha-āśa*

rūpa-priya—very dear to Rūpa Gosvāmī; *mahājana*—the great souls; *jīva raghunātha*—Jīva Gosvāmī and Raghunātha dāsa Gosvāmī; *hana*—became; *tāra priya*—Raghunātha dāsa Gosvāmī's beloved student; *kavi kṛṣṇadāsa*—was Kṛṣṇadāsa Kavirāja Gosvāmī; *kṛṣṇadāsa-priya-vara*—very dear to Kṛṣṇadāsa Kavirāja; *narottama*—was Narottama dāsa; *sevā-para*—always engaged in the service of his *guru*, Lokanātha Gosvāmī (Kṛṣṇadāsa's intimate friend); *yāra pada*—for whose feet (Narottama's); *viśvanātha-āśa*—the only aspiration of Viśvanātha Cakravartī Ṭhākura.

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.

*viśvanātha-bhakta-sātha, baladeva jagannātha,
tāra priya śrī-bhaktivinoda
mahā-bhāgavata-vara, śrī-gaurakiśora-vara,
hari-bhajanete yā' ra moda*

viśvanātha-bhakta-sātha—Viśvanātha Cakravartī, along with the assembled devotees; *baladeva*—Śrī Baladeva Vidyābhūṣaṇa; *jagannātha*—then Jagannātha dāsa Bābāji; *tāra priya*—his dear student; *śrī-bhaktivinoda*—Śrī Bhaktivinoda Ṭhākura; *mahā-bhāgavata-vara*—the topmost among great devotees; *śrī-gaurakiśora-vara*—the eminent Śrī Gaurakiśora dāsa Bābāji; *hari-bhajanete*—in unalloyed worship of Lord Hari; *yā' ra moda*—whose sole joy was found.

Viśvanātha Cakravartī Ṭhākura was the śikṣā-guru 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 Śrīla Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent mahā-bhāgavata Śrīla Gaurakīśora dāsa Bābājī, whose sole joy was found in hari-bhajana.

9

ihārā paramahaṁsa, gaurāṅgera nija-varṁśa
tāṅdera caraṇe mama gati
āmi sevā-udāsīna, nāmete tridaṅḍī dīna
śrī-bhaktisiddhānta sarasvatī

ihārā—all these great saintly *Vaiṣṇavas*, *paramahaṁsa*—are devotees of the highest order; *gaurāṅgera nija-varṁśa*—members of Gaurāṅga's own spiritual family; *tāṅdera caraṇe*—for their holy feet; *mama gati*—are my refuge; *āmi sevā-udāsīna*—I have no real interest in devotional service; *nāmete*—named; *tridaṅḍī*—a *tridaṅḍī sannyāsī*, *dīna*—poor and lowly; *śrī-bhaktisiddhānta sarasvatī*—Śrī Bhaktisiddhānta Sarasvatī.

These great saintly Vaiṣṇavas are all paramahaṁsas, or devotees of the highest order, and they are all part of 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 tridaṅḍī sannyāsī named Śrī Bhaktisiddhānta Sarasvatī.

10

śrī-varṣabhānavī-varā, sadā sevya-sevā-parā,
tāhāra dayita-dāsa-nāma
tāra pradhāna pracāraka, śrī-bhaktivedānta nāma,
patita-janete dayā-dhāma

śrī-varṣabhānavī-varā—the beloved devotee of Śrī Varṣabhānavī (Śrī Rādhikā, daughter of King Vṛṣabhānu); *sadā sevya-sevā-parā*—always engaged in the service of his worshipable spiritual master; *tāhāra*—his; *dayita-dāsa-nāma*—of he named Śrī Vārṣabhānavī-dayita dāsa (the initiated name of Bhaktisiddhānta Sarasvatī); *tāra pradhāna pracāraka*—his foremost disciple-preacher; *śrī-bhaktivedānta nāma*—named Śrī Bhaktivedānta; *patita-janete*—for all fallen souls; *dayā-dhāma*—a reservoir of mercy and compassion.

The renowned Śrī Vārṣabhānavī-dayita dāsa [the initiated name of Bhaktisiddhānta Sarasvatī] is always engaged in the service of his spiritual master, Śrīla Gaurakīśora dāsa Bābājī. His foremost disciple-preacher is Śrī Bhaktivedānta Swami, who has spread the message of Lord Caitanya

throughout the world and is thus a reservoir of mercy and compassion for all fallen souls.

Commentary

In this song, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura lists the prominent members of our disciplic succession, the Brahma-Madhva-Gauḍīya-sampradāya. Śrīla Prabhupāda has included the same list at the end of his Introduction to the *Bhagavad-gītā As It Is*. At different times, disciples asked Prabhupāda about this *paramaparā* list, specifically about the position of Arjuna who is not listed but to whom Kṛṣṇa spoke *Bhagavad-gītā* to re-establish the broken disciplic succession.

In a letter to Dayananda, dated April 12, 1968, Prabhupāda writes:

“Regarding parampara system: there is nothing to wonder for big gaps. Just like we belong to the Brahma Sampradaya, so we accept it from Krishna to Brahma, Brahma to Narada, Narada to Vyasadeva, Vyasadeva to Madhva, and between Vyasadeva and Madhva there is a big gap. But it is sometimes said that Vyasadeva is still living, and Madhva was fortunate enough to meet him directly. In a similar way, we find in the Bhagavad-gita that the Gita was taught to the sungod, some millions of years ago, but Krishna has mentioned only three names in this parampara system—namely, Vivasvan, Manu, and Ikṣvaku; and so these gaps do not hamper from understanding the parampara system. We have to pick up the prominent acaryas, and follow from him. There are many branches also from the parampara system, and it is not possible to record all the branches and sub-branches in the disciplic succession. We have to pick up from the authority of the acharya in whatever sampradaya we belong to.”

In a letter to Kirtanananda, dated January 25, 1969, Prabhupāda writes:

“Regarding your question about the disciplic succession coming down from Arjuna, it is just like I have got my disciples, so in the future these many disciples may have many branches of disciplic succession. So in one line of disciples we may not see another name coming from a different line. But this does not mean that person whose name does not appear was not in the disciplic succession. Narada was the Spiritual Master of Vyasadeva, and Arjuna was Vyasadeva's disciple, not as initiated disciple but there was some blood relation between them. So there is connection in this way, and it is not possible to list all such relationships in the short description given in Bhagavad-gita As It Is. Another point is that disciplic succession does not mean one has to be directly a disciple of a particular person. The conclusions which we have tried to explain in our Bhagavad-gita As It Is is the same as those conclusions of Arjuna. Arjuna accepted Krishna as the Supreme Personality of Godhead, and we also accept the same truth under the disciplic succession of Caitanya Mahaprabhu. Things equal to the same thing are equal to

one another. This is an axiomatic truth. So there is no difference of opinion of understanding Krishna between ourselves and Arjuna. Another example is that a tree has many branches, and you will find one leaf here and another leaf there. But if you take this leaf and the other leaf and you press them both, you will see that the taste is the same. The taste is the conclusion, and from the taste you can understand that both leaves are from the same tree.”

In a letter to Dinesh, dated October 31, 1969, Prabhupāda writes:

“Regarding the disciplic succession coming from Arjuna, disciplic succession does not always mean that one has to be initiated officially. Disciplic succession means to accept the disciplic conclusion. Arjuna was a disciple of Krishna and Brahma was also a disciple of Krishna. Thus there is no disagreement between the conclusions of Brahma and Arjuna. Vyasadeva is in the disciplic succession of Brahma. The teachings to Arjuna was recorded by Vyasadeva verbatim. So according to the axiomatic truth, things equal to one another are equal to each other. We are not exactly directly from Vyasadeva, but our Gurudeva is a representative of Vyasadeva. Because Vyasadeva and Arjuna are of equal status, being students of Krishna, therefore we are in the disciplic succession of Arjuna. Things equal to the same thing are equal to one another.”

Bearing these broad explanations in mind, it will be easier to understand the disciplic succession displayed on ISKCON altars, because the connection is not always by *dikṣa*, formal initiation, but rather “only” by *sikṣa*, spiritual instruction. In most cases the relationship between spiritual master and disciple will be based on both *sikṣa* and *dikṣa*, as Prabhupāda explains in *Śrī Caitanya-caritāmṛta, Ādi-līlā* (1.35): “Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.”

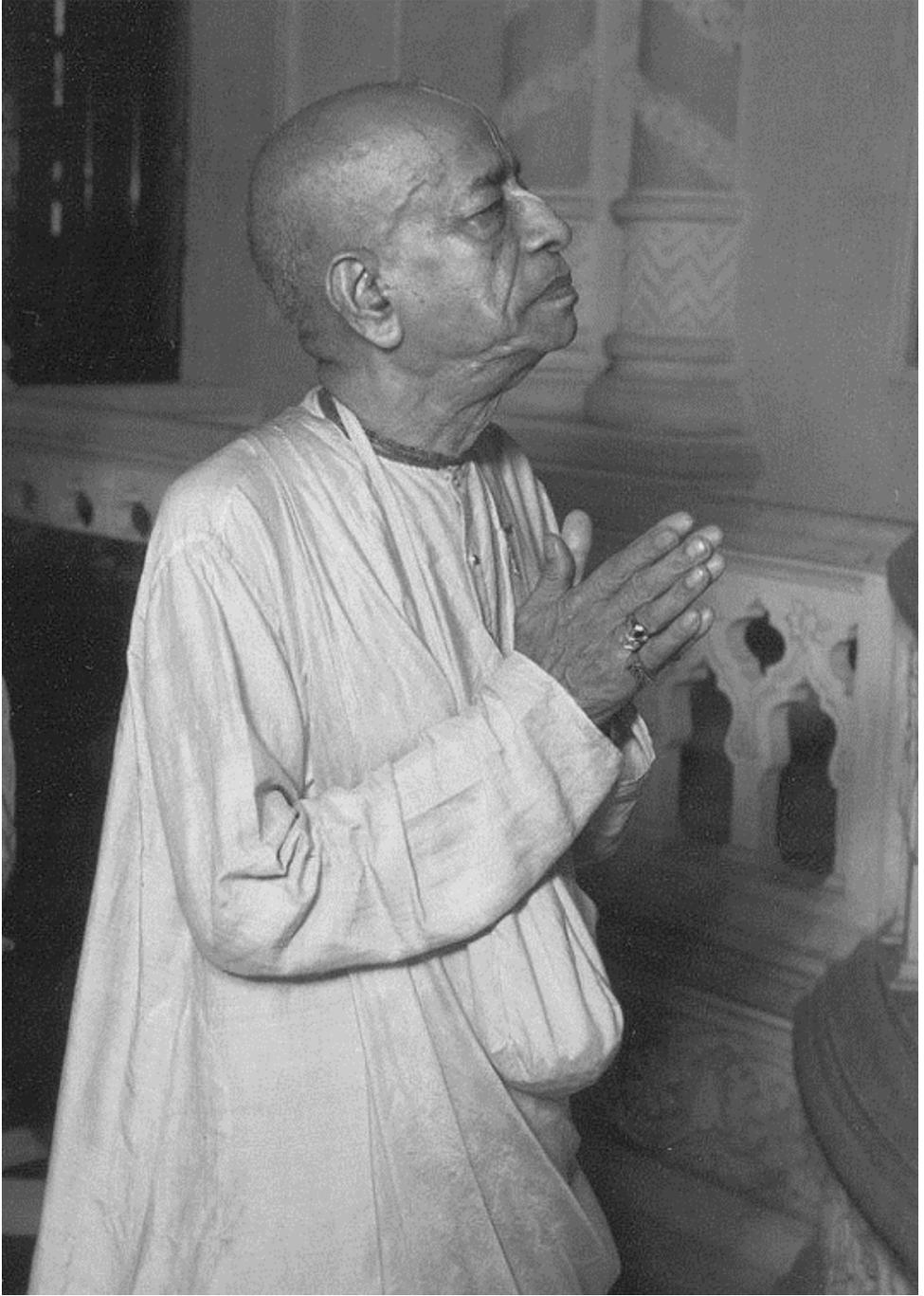
That is the general rule. But there are exceptions, like in the case of Jagannātha dāsa Babāji and Bhaktivinoda Ṭhākura, or Bhaktivinoda Ṭhākura and Gaurakiśora dāsa Babāji, and other previous *ācāryas*. In all these cases, the relationship is based solely on *sikṣa*, not *dikṣa*, which seems to indicate that *sikṣa* is sufficient to establish a full-fledged spiritual relationship between *guru* and *śiṣya*.

Kṛṣṇadāsa Kavirāja Gosvāmī says in the *Śrī Caitanya-caritāmṛta, Ādi-līlā* (1.47): *sikṣā-guruke ta' jāni kṛṣṇera svarūpa*. “One should know the instructing spiritual master to be the Personality of Kṛṣṇa.” Śrīla Prabhupāda explains in the purport:

“Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the instructing spiritual master is a bona fide representative of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramātmā, our constant companion, and from without He teaches from the *Bhagavad-gītā* as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple’s spiritual

consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The *ācārya* in the true sense of the term, who is authorized to deliver Kṛṣṇa, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Viṣṇu, functional devotional service begins. The procedures of this devotional service are known as *abhidheya*, or actions one is duty-bound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.”



Śrīla Prabhupāda praying to
Kṛṣṇa and Balarāma in Vṛndāvana.

12

Akṣepa & Dainya

Remorse & Humility

Hari hari! biphale	227
Gorā pahū	233
Anādi karama-phale	237
Gopīnātha	242
Durlabha mānava-janma	250
Kena hare kṛṣṇa	253
Tātala saikate	256

Akṣepa & Dainya

Remorse & Humility

Realization of one's fallen condition,
confidential confessions, lamentation,
remorse, humility and surrender

As the title of this section indicates, the songs presented here describe the state of the heart of a devotee who has realized his fallen condition. Such an attitude is a prerequisite to developing genuine humility and surrender, a characteristic we find in all advanced Vaiṣṇavas, and certainly in the songs of the previous *ācāryas*. A perfect example is Prahāda Mahārāja when asked by Brahmā to appease Lord Nṛsiṁhadeva. Before offering his prayers, Prahāda presents himself as fallen and not at all qualified. He says: "How is it possible for me, who have been born in a family of *asuras*, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified." In the purport, Śrīla Prabhupāda says: "A Vaiṣṇava who is fully qualified to serve the Lord still thinks himself extremely low while offering prayers to the Lord. [...] A pure Vaiṣṇava actually thinks of himself in this way. Similarly, although Prahāda Mahārāja was a pure, exalted Vaiṣṇava, he thought himself most unqualified to offer prayers to the Supreme Lord. [...] Unless one is meek and humble, to make progress in spiritual life is very difficult."

With this in mind, the second section of this songbook is comprised of prayers where the author takes the position of an ordinary soul and reflects on his fallen condition.

Hari hari! biphale

Narottama dāsa Ṭhākura

1

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

hari hari!—O Lord Hari!; *biphale*—uselessly; *janama goñāinu*—I have spent my life; *manuṣya-janama pāiyā*—having obtained a human birth; *rādhā-kṛṣṇa*—Rādhā and Kṛṣṇa; *nā bhajiyā*—having not worshiped; *jāniyā śuniyā*—even after knowing and hearing about it; *biṣa khāinu*—I have drunk poison.

O Lord Hari, I have wasted my life. Although I have obtained this rare human birth, I have not served Rādhā and Kṛṣṇa, and thus I have knowingly drunk poison.

2

golokera prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmila kene tāya
saṁsāra-viṣānāle, dibā-niśi hiyā jvale,
jurāite nā kainu upāya

golokera—of Goloka Vṛndāvana; *prema-dhana*—the treasure of divine love; *hari-nāma-saṅkīrtana*—the congregational chanting of Lord Hari's holy names; *rati*—my attraction; *nā janmila*—never came about; *kene*—why?; *tāya*—for that; *saṁsāra-viṣānāle*—in the fire of the poison of worldliness; *dibā-niśi*—day and night; *hiyā jvale*—my heart burns; *jurāite*—to relieve it; *nā kainu upāya*—I have not taken the means.

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 in the fire of the poison of worldliness, and I have not accepted the means for relieving it.

3

vrajendra-nandana yei, śacī-suta haila sei,
balarāma haila nitāi
dīna-hīna yata chila, hari-nāme uddhārila,
tāra śākṣī jagāi mādhai

vrajendra-nandana yei—Lord Kṛṣṇa, the son of the King of Vraja; *śacī-suta*—the son of Śacī (Lord Caitanya); *haila*—became; *sei*—He; *balarāma*—Lord Balarāma; *haila*—became; *nitāi*—Lord Nityānanda; *dīna-hīna*—who were lowly and wretched; *yata chila*—all those souls who were; *hari-nāme*—by the holy name; *uddhārila*—

were delivered; *tāra śākṣī*—the evidence of that; *jagāi mādhai*—the two sinners named Jagāi and Mādhai.

Lord Kṛṣṇa, the son of the King of Vraja, became the son of Śacī, 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-yuta,
karuṇā karaha ei-bāra
narottama-dāsa kaya, nā ṭheliha rāṅgā pāya,
tomā vine ke āche āmāra*

hā hā prabhu—alas! alas! O dear Lord!; *nanda-suta*—O son of Nanda!; *vṛṣabhānu-sutā yuta*—accompanied by the daughter of Vṛṣabhānu; *karuṇā karaha*—please be merciful to me; *ei-bāra*—now; *narottama-dāsa kaya*—Narottama dāsa says; *nā ṭheliha*—please do not push me away; *rāṅga pāya*—from Your reddish lotus feet; *tomā vine*—except for You; *ke āche āmāra*—who is my beloved?.

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?”

Commentary

This is Prabhupāda’s favorite song, as has been told by Yamuna Devi Dasi, who heard him sing it while staying at John Lennon’s estate outside London in the fall of 1969. Fact is that he quotes this song more often than any other. On different occasions, he gave a purport to the entire song. During Prabhupāda’s visit to Sweden in 1973, a Sanskrit professor came to see him at the temple and asked during the conversation about Bengali songs, and the first song Prabhupāda quotes is *Hari Hari biphale*.

Professor: Do you sing any hymns, *kīrtanas*, in Bengali also?

Prabhupāda: O yes.

Professor: Or mostly in Sanskrit?

Prabhupāda: No, in Bengali some.

*hari hari biphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu*

(On Prabhupāda’s request the devotees bring a harmonium and he sings the entire song. Afterwards, the professor continues asking questions).

Professor: Who has written this?

Prabhupāda: Narottama dāsa Ṭhākura.

Narottama-dāsa kaya, nā theliha rāṅgā pāya, tomā bine ke āche āmāra. Narottama dāsa Ṭhākura is singing, *hari hari biphale janama goñāinu.* “My dear Lord, I have simply wasted my time – *biphale*, without any profit. Because I got this human form of life, but I missed the opportunity for worshiping Rādhā-Kṛṣṇa.” *Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā.* “And by doing this, I have taken poison knowingly.” *Jāniyā śuniyā biṣa khāinu.* Then: *golokera prema-dhana, hari-nāma-saṅkīrtana.* “This *nāma-saṅkīrtana* is not any material thing. It is the ecstatic love of Kṛṣṇa in Goloka Vṛndāvana.”

Golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmila kene tāya. “But I have no attachment for this *hari-kīrtana.*” *Saṁsāra-biṣānale, dibā-niśi hiyā jvale.* “My heart is always burning in material existence.” *Jurāite nā kainu upāya.* “But I did not make any means by which I can get out of it.” *Vrajendra-nandana yei, śacī-suta haila sei.* “Formerly the same Personality of Godhead, Kṛṣṇa, who appeared as the son of Nanda Mahārāja, He has again appeared as the son of Śacīdevī.” And *balarāma haila nitāi.* “And Balarāma has appeared as Nityānanda *Prabhu.*” So Their business is: *dīna-hīna jata chila, hari-nāme uddhārila,* all sorts of sinful men, and materially suffering men, all of them have been delivered by these two brothers, Gaura-Nitāi, by preaching the *saṅkīrtana* movement. *Tāra śākṣi jagāi mādhāi.* “They have delivered all kinds of sinful men. The evidence is Jagāi and Mādhāi.” *Hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta.* “My Lord Kṛṣṇa, the son of Nanda Mahārāja, You are now standing with Rādhārāṇī, the daughter of King Vṛṣabhānu. So it is my appeal.” *Karuṇā karaḥa ei-bāra.* “Kindly be kind upon me.” *Narottama dāsa kaya, nā theliho rāṅgā pāya, tomā bine ke āche āmāra.* Narottama dāsa Ṭhākura says, ‘Don’t kick me away. I have no other shelter. Please take me.’” There are many very appealing songs in Vaiṣṇava literature.

Professor: How old is this one?

Prabhupāda: It was written about 250 years ago. There are many songs of Narottama Ṭhākura.

gaurāṅga bolite habe pulaka-śarīra, hari hari bolite nayane ba'be nīra
āra kabe nitāi-cānder koruṇā hoibe, saṁsāra-bāsanā mora kabe tuccha ha'be
viṣaya chāriyā kabe śuddha ha'be mana, kabe hāma herabo śrī-vṛndāvana
rūpa-raghunātha-pade hoibe ākūti, kabe hāma bujhabo se yugala-pīriti

There are so many songs.

gaurāṅgera duṭi pada, jār dhana sampada,
se jāne bhakati-rasa-sār

Many songs. Bhaktivinoda Ṭhākura's songs. Then Narottama dāsa Ṭhākura's songs. Locana dāsa, Locana dāsa's songs.

parama karuṇa, pahū dui jana, nitāi gauracandra
saba avatāra-sāra śiromaṇi, kevala ānanda-kanda
bhajo bhajo bhāi, caitanya nitāi, sudṛḍha viśvāsa kori'
viṣaya chāriyā, se rase majiyā, mukhe bolo hari hari

In this way, there are so many songs. Very simple Bengali. Especially Narottama dāsa Ṭhākura's songs, they have been approved by Viśvanātha Cakravartī

Ṭhākura as Vedic evidences. Although written in Bengali, they are full of Vedic authority.

There are so many songs. So you have devotional tendency. Develop it. Make your life successful. That is my humble suggestion. *Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā...* Anyone who has got this human form of life, if he does not engage himself in developing Kṛṣṇa consciousness, then he's drinking poison knowingly. *Jāniyā śuniyā biṣa khāinu.* *Biṣa* means poison. A great opportunity, this human life. That is our mission, that this modern civilization, they have created such entanglement that people are rotting and they are losing the opportunity of this human form of life – only on the basis of this bodily concept of life. ... So by order of our superiors, we are trying to introduce. But we are very unhappy, seeing these people. They are spoiling their life in the bodily concept of life. They do not know what is going to happen next life. But there is a next life. That's a fact. As we had past life as child, as boy, as young man, similarly, we have past life also. This simple truth, they cannot understand.

Lecture on Śrīmad-Bhāgavatam 3.25.14 – Bombay, November 14, 1974

Narottama dāsa Ṭhākura is singing, *hari hari biphale janama goṛāinu.* "My dear Lord, Kṛṣṇa, I have wasted my time for nothing, uselessly." Why? *Manuṣya janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā viṣa khāinu.* "Because I got this opportunity, the human form of life... It was meant for understanding Kṛṣṇa." Or add Kṛṣṇa with Rādhārāṇi. That is perfect Kṛṣṇa. Kṛṣṇa alone is Vāsudeva, and Rādhā-Kṛṣṇa is perfect, with all potencies. *Parasya śaktir vividhaiva śrūyate.* The Absolute Truth with potencies. Śrīmatī Rādhārāṇi is the source of all potencies. Rādhā *kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir...* Rādhārāṇi is the manifestation of Kṛṣṇa's pleasure potency. Kṛṣṇa, when He wants to enjoy, He does not enjoy anything material. He expands His energy, potency. That is Rādhārāṇi, ... *hlādinī śaktir asmād ekātmānāv api bhuvī purā deha-bhedam gatau tau.* So, human life is meant for that. As Narottama dāsa Ṭhākura says, *manuṣya janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā biṣa khāinu.* "My dear Lord, I have simply wasted my time, although I got the opportunity of this human form of life." Why you have wasted? "Now, I have done everything without worshiping Rādhā-Kṛṣṇa." That's all. ... We got the chance of eternal life, but we are taking poison. *Viṣaya-biṣānale, dibā-niśi hiyā jvale.* This material life is just like a blazing fire of poison. *Viṣaya-biṣānale.* *Viṣaya* means material. *Ahāra-nidra-bhaya-maithuna.* Eating, sleeping and sex life and defense – these are the material activities. So we are engaged with these things. So, *biṣaya-viṣānale, dibā-niśi hiyā jvale.* And if we become engaged with these four things, *viṣaya*, it is like poison. Then our heart will be always burning. Gastric ulcer. So it has to be cured. How it can be cured? Now, *golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmila kene tāya:* "My dear Lord, You have given the medicine, *hari-nāma-saṅkīrtana*, the chanting of Hare

Kṛṣṇa mantra, but I have no attraction for this." So this is the realization of the *Vaiṣṇava*. *Vrajendra-nandana yei, śacī-suta haila sei,*

"Vrajendra-nandana, Kṛṣṇa, He has now come as Caitanya Mahāprabhu, Śacī-suta, the son of mother Śacī." *Balarāma ha-ila nitāi*: "And Balarāma has become Nitāi." So what is their business now? *Pāpi tāpi yata chila, harī-nāme uddhārila*: "All kinds of varieties of sinful men, simply by chanting Hare Kṛṣṇa mantra, they are delivered." Ta'ra sākṣī jagāi-mādhāi. What is the evidence? Evidence is Jagāi-Mādhāi.

So at the present moment, not only one Jagāi-Mādhāi, but thousands of Jagāi-Mādhāis, by the grace of Caitanya Mahāprabhu, are being delivered. It is so active medicine, this Hare Kṛṣṇa *māhā-mantra*.

Lecture on Śrīmad-Bhāgavatam 5.5.3-4 – Bombay, March 29, 1977

So we have got such vast knowledge for achieving the goal of life. It is India. Why should we neglect? Why we should become so foolish that forget our real purpose of life and engage in will-o'-the-wisp struggle for existence, which will never be successful? Why this misconception of life? At least, there must be this institution of Kṛṣṇa consciousness in India so that not only the Indians, but all outside India, they should come and learn what is Kṛṣṇa consciousness. (applause) So it is already explained. We are trying to develop this institution in Bombay. Bombay is the best city in India, and people are also very advanced, enlightened. So let us combine together and develop this institution for the whole human society. That is our ambition. It is not for any sect or any creed or any particular class of men. *Manuṣyāṇāṁ sahasreṣu* [Bg. 7.3]. It is for the human society, and we have got this opportunity of human body. A Bengali poet sings, *hari hari biphale janama goñāinu. Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā biṣa khāinu*. "My Lord, I have wasted my this valuable life, human form of life, because I did not take to Kṛṣṇa consciousness."

So if you do not take Kṛṣṇa consciousness seriously in this human form of life, then you must know that you are drinking poison knowingly. Don't neglect it. Try to understand. It is based on science, philosophy, *śāstra*, knowledge. It is not a blind faith. And we are prepared to answer you in any way. The method is very simple; even a child can take advantage of it. Not that we are manufacturing. It is sanctioned in the *śāstra*. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. This is the statement by Śukadeva Gosvāmī to Mahārāja Parīkṣit. He describes the faults of this Kali-yuga. It is just like the ocean. *Kaler doṣa-nidhe rājann hy asti eka mahān guṇān*. But there is one very great advantage. He said What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. If you chant Hare Kṛṣṇa *māhā-mantra*, then you become free from all contamination and go back to home, back to Godhead.

Lecture on Kṛṣṇadāsa Kavirāja Gosvāmī's Appearance Day – Vṛndāvana, October 19, 1972

Everyone should know, at least, that human life is meant for developing Kṛṣṇa consciousness. We are broadcasting this information all over the world, that everyone should become Kṛṣṇa conscious. If a person does not take advantage of this movement, then it is to be understood that knowingly he's drinking poison: *jāniyā śuniyā biṣa khāinu*. So why it is so important? *Golokera prema dhana*. Because it is coming from Goloka Vṛndāvana. This transcendental sound – Hare Kṛṣṇa *mahā-mantra*, *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* – they are coming from Goloka Vṛndāvana. Just like you receive through radio machine news from distant place, thousands and thousands of miles away. Now the instruments have improved. They are trying to get information from other planets also. That's nice. But there is another machine which can give you information of the Goloka Vṛndāvana. That machine is nothing manufactured by the material scientists. But there is a machine. What is that machine? That machine is this *guru-paramparā*. *Evaṁ paramparā-prāptam imarṁ rājarṣayoḥ viduḥ* [Bg. 4.2]. If you receive the message by the *guru-paramparā*... The first *guru* is Kṛṣṇa, next *guru* is Lord Brahmā, next *guru* is Nārada, next *guru* is Vyāsadeva, next *guru* is Madhvācārya, and so many others. And their branches. In this way, Caitanya Mahāprabhu, then the *Gosvāmīs*, then Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura. In this way, the *paramparā* is coming. So this is the machine. How I can understand this machine is correct? Yes, it is correct. How it is correct? You can corroborate. The *Bhagavad-gītā* says, the original machine, Kṛṣṇa, says: *sarva-dharmān parityaja mām ekaṁ śaraṇam vraja*. So the same message is being broadcast in the Kṛṣṇa consciousness movement. What we are speaking? We are speaking, "Give up everything. Just surrender to Kṛṣṇa." Is not that the same machine? If you keep the words, the vibration of the machine the same, then it is the same machine. You get the correct information. Kṛṣṇa is speaking about Himself, about His abode, about the spiritual world, the activities there. Kṛṣṇa is speaking everything in the *Śrīmad-Bhāgavatam*, in *Bhagavad-gītā*. And we don't require to change unnecessarily. If we present the same thing as it is, as we are presenting *Bhagavad-gītā As It Is*, then the machine is there. You can get all the information. There is no difficulty. Just like you are getting by the present machine, radio machine, the message from far, distant place. Similarly, you can get all the information of the spiritual world by the proper machine: *Bhagavad-gītā* received through the *paramparā*, disciplic succession of bona fide spiritual masters.

Lecture on Śrīmad-Bhāgavatam 1.8.26 – Mayapur, October 6, 1974

Mahārāja Yudhiṣṭhira, by hint, asked Kṛṣṇa that "We are Your friend, and why we are put into such tribulations that we have lost our kingdom? We are now living in the forest. Our wife is insulted. Why?" So the reply was that *yasyāham anugrṇāmi hariṣye tad-dhanam śanaiḥ* [SB 10.88.8]. Kṛṣṇa said that "When I make one especially favored, then I take away all his riches to make him *niṣkiñcana*."

Niṣkiñcana means one becomes almost poverty-stricken. Nobody cares for him. Then he become fully surrendered to Kṛṣṇa. Just like Narottama dāsa Ṭhākura says, *tomā vine ke āche āmāra*. This position is very nice, *niṣkiñcana*. “I have lost everything. I am now not cared by my family, my friends. So everything I have lost. Therefore I am forced to come to You, surrender. So don't kick me, kick me out. Please give me shelter because I have no other shelter.” *Tomā vine ke āche āmāra*: “There is nobody else to take my care except Your Lordship.” This is called *niṣkiñcana*.

So actually that is the position. So long we think that “For my protection, this arrangement is there for my protection. This arrangement is there...,” that is not *niṣkiñcana*. *Niṣkiñcana* means when I think that “I have no other protection except Kṛṣṇa,” and then I fully surrender. That is the best qualification for Kṛṣṇa consciousness.

Gorā pahū (Akṣepa) Narottama dāsa Ṭhākura

1

gorā pahū nā bhajiyā goinu
prema-ratana-dhana helāya hārāinu

gorā pahū—Lord Gaurāṅga; *nā bhajiyā*—not worshiping; *goinu*—I invited spiritual death; *prema*—of love of God; *ratana*—the jewel; *dhana*—transcendental treasure; *helāya*—by neglect; *hārāinu*—I have lost.

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

2

adhane yatana kari dhana teyāginu
āpana karama-doṣe āpani ḍubinu

adhane—for worthless things; *yatana*—striving; *kari*—doing; *dhana*—the treasure of love of God (the real purpose of life); *teyāginu*—I have rejected; *āpana*—my; *karama-doṣe*—in the misdeeds; *āpani*—myself; *ḍubinu*—I have drowned.

I rejected the real purpose of my life and strove for worthless things. I am drowning in the ocean of birth and death because of my own misdeeds.

3

*sat-saṅga chāri' kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāṅsa*

sat—of devotees; *saṅga*—the association; *chāri'*—giving up; *kainu*—I have made; *asate*—with materialists; *vilāsa*—enjoyment; *te-kāraṇe*—for that reason; *lāgila*—began; *ye*—which; *karma*—of fruitive activities; *bandha*—of the entanglement; *phāṅsa*—the web.

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.

4

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

viṣaya—of sense gratification; *viṣama*—most dangerous; *viṣa*—the poison; *satata*—always; *khāinu*—I have drunk; *gaura*—of Lord Caitanya; *kīrtana*—of the congregational chanting of the holy name; *rase*—in the mellows; *maghana*—merged; *nā*—not; *hainu*—I have become.

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.

5

*kena vā āchaye prāṇa ki sukha pāiyā
narottama dāsa kena nā gela mariyā*

kena vā—why; *āchaye*—is there; *prāṇa*—life; *ki*—what; *sukha*—happiness; *pāiyā*—getting; *narottama dāsa*—Narottama dāsa; *kena*—why; *nā*—did not; *gela*—go; *mariyā*—(to) death.

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

Commentary

The original title of this song is *Akṣepa* (remorse). As in the previous song, Narottama dāsa Ṭhākura expresses remorse because he feels that he has not taken advantage of the great opportunity that the human body offers for self-realization. He goes so far as to say at the end of the song, "it would be better for me to die". Prabhupāda has quoted from *Gorā pahū* both in his books and lectures.

Śrīmad-Bhāgavatam 2.26.26 – Purport

In the material world we are producing so many things, and this is called advancement of civilization, but factually the advancement of civilization is a

manifestation of the false ego. By false ego all material things are produced as objects of enjoyment. One has to cease increasing artificial necessities in the form of material objects. One great *ācārya*, Narottama dāsa Ṭhākura, has lamented that when one deviates from pure consciousness of Vāsudeva, or Kṛṣṇa consciousness, he becomes entangled in material activities. The exact words he uses are, *sat-saṅga chāri' kainu asate vilāsa/ te-kāraṇe lāgila ye karma-bandha-phāṅsa*: "I have given up the pure status of consciousness because I wanted to enjoy in the temporary, material manifestation; therefore I have been entangled in the network of actions and reactions."

Śrīmad-Bhāgavatam 10.10.8 – Purport

The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime." (SB 3.25.21) A *sādhu* is *suhṛdah sarva-dehinām*, the friend of everyone. Why then should the rich, instead of associating with *sādhus*, waste their valuable time in association with other rich men who are averse to spiritual life? Both the poor man and the rich man can take advantage of the Kṛṣṇa consciousness movement, and here it is advised that everyone do so. There is no profit in avoiding the association of the members of the Kṛṣṇa consciousness movement. Narottama dāsa Ṭhākura has said:

*sat-saṅga chāri' kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāṅsa*

If we give up the association of *sādhus*, saintly persons engaged in Kṛṣṇa consciousness, and associate with persons seeking sense gratification and accumulating wealth for this purpose, our life is spoiled. The word *asat* refers to an *avaiṣṇava*, one who is not a devotee of Kṛṣṇa, and *sat* refers to a *Vaiṣṇava*, Kṛṣṇa's devotee. One should always seek the association of *Vaiṣṇavas* and not spoil one's life by mixing with *avaiṣṇavas*.

Śrīmad-Bhāgavatam 4.25.5 – Purport

Śrī Narottama dāsa Ṭhākura has sung: *sat-saṅga chāri' kainu asate vilāsa, te-kāraṇe lāgila ye karma-bandha-phāṅsa*. As long as a person is entangled in fruitive activities, he is bound to accept one body after another. This is called *karma-bandha-phāṅsa* – entanglement in fruitive activities. It does not matter whether one is engaged in pious or impious activities, for both are causes for further entanglement in material bodies. By pious activities one can take birth in a rich family and get a good education and a beautiful body, but this does not mean that the distresses of life are ultimately eliminated. In the Western countries it is not unusual for one to take birth in a rich aristocratic family, nor is it unusual for one to have a good education and a very beautiful body, but this does not mean that Westerners are free from the distresses of life. Although at the present moment the younger generation in Western countries has sufficient education, beauty and

wealth, and although there is enough food, clothing, and facilities for sense gratification, they are in distress. Indeed, they are so distressed that they become hippies, and the laws of nature force them to accept a wretched life. Thus they go about unclean and without shelter or food, and they are forced to sleep in the street. It can be concluded that one cannot become happy by simply performing pious activities. It is not a fact that those who are born with a silver spoon in their mouth are free from the material miseries of birth, old age, disease and death. The conclusion is that one cannot be happy by simply executing pious or impious activities. Such activities simply cause entanglement and transmigration from one body to another. Narottama dāsa Ṭhākura calls this *karma-bandha-phāṅsa*.

King Prācīnabarhiṣat admitted this fact and frankly asked Nārada Muni how he could get out of this *karma-bandha-phāṅsa*, entanglement in fruitive activities. This is actually the stage of knowledge indicated in the first verse of Vedānta-sūtra: *athāto brahma jijñāsā*. When one actually reaches the platform of frustration in an attempt to discharge *karma-bandha-phāṅsa*, he inquires about the real value of life, which is called *brahma jijñāsā*. In order to inquire about the ultimate goal of life, the Vedas enjoin, *tad-vijñānārtham sa gurum evābhigacchet*: “In order to understand the transcendental science, one must approach a bona fide spiritual master.”

Lecture on Śrīmad-Bhāgavatam 5.5.2 – London, September 17, 1969

By advancing this materialistic way of life we may feel happy for the time being, but we do not know how much risk we are taking in our life. That science is not yet discussed. That science is described in the *Bhāgavatam* that this life is not meant for simply sense gratification with hard labor. No. This life is meant for restraining. Restraining. *Tapa*. We have to restrain our business of sense gratification. Without restraining our business of sense gratification, it is not possible to make ourselves liberated. That is not possible. This is entanglement. *Sat-saṅga chāri' kainu asate vilāsa*. If people give up the association of this Kṛṣṇa consciousness society and they simply indulge in the sense gratificatory process, then more and more they'll be entangled. *Sat-saṅga chāri' kainu asate vilāsa, te-kāraṇe lāgila ye karma-bandha-phāṅsa*. People are now entangled in hard working. Actually, human life should be very easy, very easy. No hard work. Living very simple life and eating very healthy food, living in open space, no quarrel, no antagonism, everyone is happy, everyone is free. That is human civilization. Not to become entangled. But at the present moment we have become entangled. So Ṛṣabhadeva says that *mahat-sevām dvāram āhur vimukteh*. If we actually want liberation from this entanglement, then we should associate with *mahātmās*, great souls.

Lecture on Śrī Caitanya-caritāmṛta, Madhya-līlā 20.112 – Bombay, November 24, 1975

The materialistic persons, they are working in their own capacity, that “I shall become happy in this way, I shall become happy in this way,” and therefore

entangling, committing so many sinful activities. And he's not becoming happy but more and more unhappy. *Karma-bandha*. Narottama dāsa Ṭhākura says, *sat-saṅga chāri' kainu asate vilāsa, te-kāraṇe lāgila ye karma-bandha-phāṅsa*. So, if we don't take to Kṛṣṇa consciousness, if we act independently, then the result will be that we shall be entangled in the laws of *karma*. Laws of *karma* means *karmana daiva-netrena jantor deha upapatti*. By *karma* we are creating another body, next body. That we do not know. *Karma*, according to my *karma*. *Karmana daiva-netrena*, supervised, decided by the higher authorities: "You have done like this; you must get this body." Automatically. Automatically. *Karanam guṇa-saṅgo 'sya sad-asad-janma-yoniṣu*. Everything is going on. *Prakṛteḥ kriyamanani guṇaiḥ karmani*. If you don't like or like, it doesn't matter. If you have infected some disease which you don't like, that will not save you because you don't like. You must have to suffer from that disease.

Lecture on Śrīmad-Bhāgavatam 3.28.1 – Honolulu, June 1, 1975

So the real purpose is that we should give up this *asat-patha*. *Asat-patha* and *sat-patha*. Here it is said *sat-patham*. *Sat-patham* means our permanent goal of life. We are now interested with nonpermanent goal of life. People are thinking, "If I get a nice car, a nice apartment, a nice wife, a nice bank balance, then I will be happy." But this is *asat*, because none of this will stay. The bank balance also will not stay, the wife also will not stay, and good position, that will not stay. As soon as the body is finished, everything is finished. Therefore they are called *asat*. Narottama dāsa Ṭhākura has sung, *sat-saṅga chāri kainu asate vilāsa, te-kāraṇe lāgila mora karma-bandha-phāṅsa*. *Sat-saṅga*. *Sat-saṅga* means persons who are making progress towards the permanent life. They are called *sat*. Just like this Kṛṣṇa consciousness movement. This movement means we are training our disciples how to make progress towards permanent life. And the material world means they are making progress towards nonpermanent life. So those who are intelligent, they are not interested in nonpermanent life. And those who are foolish, *mūḍha*, they are interested in this temporary life, and they do not know what is there after death, neither they have got any knowledge what is spirit, what is matter. Ignorance. In darkness.

Anādi karama-phale

Bhaktivinoda Ṭhākura

1

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

anādi'—beginningless (from time immemorial); *karama*—activities; *phale*—fruitive; *pari'*—I have fallen into; *bhava*—of birth and death; *aṇṇava*—of the ocean; *jale*—the waters; *taribāre*—of deliverance; *nā*—no; *dekhi*—I see; *upāya*—means; *ei*—of these; *viṣaya*—acts of sense gratification; *halāhale*—the poison; *divā*—day; *nīsi*—night; *hiyā*—my heart; *jvale*—burns; *mana*—my mind; *kabhu*—at any time; *sukha*—happiness; *nāhi*—does not; *pāya*—attain.

Due to my past fruitive activities, I have fallen into this great ocean of nescience, and I do not find any means of getting out. Day and night my heart burns from the poison of acts for sense pleasure, and as a result my mind is not at all happy.

2

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

āsā—plans for happiness; *pāśa*—ropes; *śata-śata*—hundreds and thousands; *kleśa*—pain; *deya*—giving; *avirata*—constantly; *pravṛtti*—materialism; *ūrmira*—the waves; *tāhe*—in that (ocean of nescience); *khelā*—pastimes; *kāma*—lust; *krodha*—anger; *ādi*—and so on; *chaya*—six; *bāṭapāḍe*—thieves and rogues; *deya*—giving; *bhaya*—fear; *avasāna*—the end (of my life); *hoilo*—is; *āsi'*—coming; *belā*—soon.

I am always making hundreds and thousands of plans to become happy, but all these plans give me *pain* twenty-four hours a day. Indeed, I am being tossed again and again by the waves of the ocean of materialism. Furthermore, there are many thieves and rogues, of whom six are prominent: lust, anger, greed, envy, 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 pratāriya laya,
avaśeṣe phele sindhu-jale
e hena samaye, bandhu, tumi kṛṣṇa kṛpā-sindhu,
kṛpā kari' tolo more bale*

jnāna—mental speculation; *karma*—fruitive activity; *thaga*—cheaters or thugs; *dui*—two; *more*—me; *pratāriya*—misleading; *laya*—are taking; *avaśeṣe*—finally; *phele*—throwing; *sindhu-jale*—into *the* ocean of misery; *e*—this; *hena*—such as; *samaye*—time; *bandhu*—friend; *tumi*—You; *kṛṣṇa*—O Kṛṣṇa; *kṛpā*—of mercy; *sindhu*—ocean; *kṛpā*—mercy; *kari'*—having shown; *tolo*—pick up; *more*—me; *bale*—by Your strength.

The two thugs of mental speculation and fruitive activity have cheated me, misled me, and finally thrown me into the ocean of misery. Under the circumstances, my dear Kṛṣṇa, O ocean of mercy, You are my only friend. 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 lift me out of this ocean of suffering.

4

*patita-kinkare dhari', pāda-padma-dhuli kari',
deha bhaktivinoda āśraya
āmi tava nitya-dāsa, bhuliyā māyāra pāśa,
baddha ha'ye āchi dayāmaya*

patita—fallen; *kinkare*—servant; *dhari'*—having held up; *pāda*—feet; *padma*—lotus; *dhuli*—particle of dust; *kari'*—having fixed; *deho*—give; *bhaktivinoda*—Bhaktivinoda; *āśraya*—shelter; *āmi*—I am; *tava*—Your; *nitya*—eternal; *dāsa*—servant; *bhuliyā*—having forgotten; *māyāra*—of *māyā*; *pāśa*—network; *baddha*—bound up; *ho'ye*—being; *āchi*—I am; *dayāmaya*—kindly save me.

Kindly lift up this fallen servant of Yours and fix me as one of the particles of dust at Your lotus feet. Please give Bhaktivinoda shelter at Your lotus feet. I am Your eternal servant, but somehow or other I forgot You and have now fallen into this entangling network of *māyā*. Kindly save me.

Commentary

This song is found in Bhaktivinoda Ṭhākura's songbook *Gītāvalī*. It is Song 5 of eight songs based on Śrī Caitanya Mahāprabhu's *Śikṣāṣṭaka* prayers, corresponding to Verse 5 (*ayi nanda tanuja kinkaram*). Prabhupāda quoted from this song frequently. Here are some examples:

Śrīmad-Bhāgavatam 4.28.27 – Purport

This is a description of material existence. Material existence is experienced when one becomes attached to sense enjoyment and forgets his real identity as the eternal servant of Kṛṣṇa. In this way, in one body after another, the living entity perpetually suffers the threefold miseries of material existence. To save human civilization from the darkness of ignorance, this movement was started. The main purpose of the Kṛṣṇa consciousness movement is to enlighten the forgetful living

entity and remind him of his original Kṛṣṇa consciousness. In this way the living entity can be saved from the catastrophe of ignorance as well as bodily transmigration. As Śrīla Bhaktivinoda Ṭhākura has sung:

*anādi karama-phale, pari' bhavārṇava-jale,
taribāre nā dekhi upāya
ei viṣaya-halāhale, dibā-nīśi hiyā jvale,
mana kabhu sukha nāhi pāya*

"Because of my past fruitive activities, I have now fallen into an ocean of nescience. I cannot find any means to get out of this great ocean, which is indeed like an ocean of poison. We are trying to be happy through sense enjoyment, but actually that so-called enjoyment is like food that is too hot and causes burning in the heart. I feel a burning sensation constantly, day and night, and thus my mind cannot find satisfaction."

Material existence is always full of anxiety. People are always trying to find many ways to mitigate anxiety, but because they are not guided by a real leader, they try to forget material anxiety through drink and sex indulgence. Foolish people do not know that by attempting to escape anxiety by drink and sex, they simply increase their duration of material life. It is not possible to escape material anxiety in this way.

Śrīmad-Bhāgavatam 6.1.50 – Purport

Bewildered by material conditions try to be united, but although they strive for unity among men and nations, all their attempts are futile. Everyone must struggle alone for existence with the many elements of nature. Therefore one's only hope, as Kṛṣṇa advises, is to surrender to Him, for He can help one become free from the ocean of nescience. Śrī Caitanya Mahāprabhu therefore prayed:

*ayi nanda-tanuja patitaṁ kiṅkaraṁ
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja
sthita dhūlī sadṛśaṁ vicintaya*

"O Kṛṣṇa, beloved son of Nanda Mahārāja, I am Your eternal servant, but somehow or other I have fallen into this ocean of nescience, and although I am struggling very hard, there is no way I can save myself. If You kindly pick me up and fix me as one of the particles of dust at Your lotus feet, that will save me."

In a similar way, Bhaktivinoda Ṭhākura sang: *anādi karama-phale, pari' bhavārṇava-jale, taribāre nā dekhi upāya*. "My dear Lord, I cannot remember when I somehow or other fell into this ocean of nescience, and now I can find no way to rescue myself." We should remember that everyone is responsible for his own life. If an individual becomes a pure devotee of Kṛṣṇa, he is then delivered from the ocean of nescience.

Śrīmad-Bhāgavatam 7.13.6 – Purport

The living entities in the material world, not only at the present but also in the past, have been involved in trying to solve the problem of birth and death. Some stress death and point to the illusory existence of everything material, whereas others stress life, trying to preserve it perpetually and enjoy it to the best of their ability. Both of them are fools and rascals. It is advised that one observe the eternal time factor, which is the cause of the material body's appearance and disappearance, and that one observe the living entity's entanglement in this time factor. Śrīla Bhaktivinoda Ṭhākura therefore sings in his *Gītāvalī*:

*anādi karama-phale, pari' bhavārṇava-jale,
taribāre nā dekhi upāya*

One should observe the activities of eternal time, which is the cause of birth and death. Before the creation of the present millennium, the living entities were under the influence of the time factor, and within the time factor the material world comes into existence and is again annihilated. *Bhutva bhutva praliyate* [Bg. 8.19]. Being under the control of the time factor, the living entities appear and die, life after life. This time factor is the impersonal representation of the Supreme Personality of Godhead, who gives the living entities conditioned by material nature a chance to emerge from this nature by surrendering to Him..

Lecture Śrīmad-Bhāgavatam 1.15.24 – Los Angeles, December 3, 1973

In the *Bhagavad-gītā* (8.15) Kṛṣṇa, the supreme authority, says: “This place, this material world, is *duḥkhālayam aśāśvatam*, it is the place for suffering.” That is a fact. One person is trying to accept suffering as enjoying, and another person is trying to end actually suffering. This is the difference between sane and insane person. I'll give you a practical example, that in the prison, government prison house, there are some prisoners who are called first-class prisoners. They are given special favor by the government. And there are third-class prisoners also. But both of them are prisoners. And prison is not meant for comfortable life. It is meant for suffering. Bhaktivinoda Ṭhākura therefore sings, *anādi karama-phale pari' bhavārṇava-jale taribāre nā dekhi upāya*. One who is sane person, he knows that “I may be first-class prisoner, that does not mean I am not prisoner. I am prisoner.” The suffering of the prison house is that I have no independence to do anything. That is prison life.

Lecture Śrīmad-Bhāgavatam 3.26.8 – December 20, 1974, Bombay

Kārya-kāraṇa-kartṛtve bhokṛtve. *Kartṛtve* is material nature, and *bhokṛtve* I am. I am put into that. Therefore Bhaktivinoda Ṭhākura sings, *anādi karama-phale, pari' bhavārṇava-jale*: “Somehow or other, I have fallen in this ocean of birth and death.” *Taribāre nā dekhi upāy*. “I do not find how to get out of it.” But we can get out of it very easily. That is advised by Kṛṣṇa: *mām eva ye prapadyante māyām etāṁ taranti* te. Otherwise you cannot. Here it is a great struggle. *Maṇaḥ*

saṣṭhānindriyāṇi prakṛti-sthāni karṣati. Karṣati, great hard struggle going on. We are trying to be happy, but that is not possible. Just like if you are put into the ocean, you may be very good swimmer, you may struggle very nicely, but you are under the control of the *prakṛti*. You cannot be happy in the water. But if somebody helps you to get out of the water, then you will be happy.

Lecture on Śrīmad-Bhāgavatam 3.26.23-24 – January 1, 1975, Bombay

Originally, we are all Kṛṣṇa conscious, pure, *svaccha. Svacchatvam avikarītvam*. Now *vikurvanat*, now, being transformed or agitated somehow or other... *Anādi karama-phale, pari' bhavarnava-jale*. We cannot ascertain when this transformation took place. There is no necessity of making research how we fell in this material contamination or envelopment. But we should be intelligent enough to understand that we are fallen now. How we fell – you can trace out the history, but it is very difficult because *anādi karama-phale*, nobody can ascertain. Just like when a man is diseased he goes to doctor. So when he goes to the doctor, the doctor gives him medicine according to the symptoms and the diagnosis. There is no necessity of find out the history, how he fell diseased. There is history, but that is not possible to trace out. Therefore it is said, *anādi karama-phale. Anādi. Anādi* means... *Ādi* means the creation. Creation... Before creation, I contaminated this desire, *icchā-dveṣa samutthena*. I became revolting to the desires. Kṛṣṇa says... Every one of us revolting now also. Kṛṣṇa says, *sarva-dharmān parityajya mām ekam śaraṇam vraja*, but we are revolting, “Why? Why shall I surrender to You? This is too much You are demanding.” This is going on. This is the disease. And to cure the disease Kṛṣṇa Himself comes. *Yadā yadā hi dharmasya glānir bhavati, tadātmanām sījāmi*. But we are so stubborn that we won't, do not like to be cured. So what Kṛṣṇa will do? How Kṛṣṇa will help? He is coming. He is sending His devotee. He is leaving behind Him the *śāstras. Ataeva kṛṣṇa veda-purāṇa karīla*. The Vedic literature, *Veda, Purāṇa...*

Lecture on Śrīmad-Bhāgavatam 7.12.2 – April 13, 1976, Bombay

Kṛṣṇa says: “If you prepare yourself to come to Me, back to home, back to God, you can do that.” So what should be our aim of life? We shall go to the higher planetary system or back to home, back to Godhead? “Back,” we say, because we have come from God. Just like one man is put in the prison house. He has come from his free home. By his work he is criminal; therefore he is put into the prison house. Similarly, we are all part and parcel of God. Our real home is Vaikuṅṭha. But we have come here. How we have come, that is a very mysterious thing; but we are part and parcel. Somehow or other... Bhaktivinoda Ṭhākura has sung, *anādi karama-phale, pari' bhavārṇava-jale*. Somehow or other we have fallen. Therefore the real aim of life, how to get out of this *bhavārṇava*, nescience, that is the aim of life. If we remain again like the monkeys and cats and dogs, eating, sleeping, mating, and dancing, that is not very responsible life. Every man should be responsible. That is Vedic culture, to create responsible man, not *varna-sankara*.

Gopīnātha

Bhaktivinoda Ṭhākura

1

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

gopīnātha—o Kṛṣṇa, Lord of the *gopīs*; *mama nivedana*—my request; *śuno*—please hear; *viṣayī*—I am a sense-gratifier; *durjana*—and a wicked materialist; *sadā*—always; *kāma-rata*—addicted to worldly desires; *kichu nāhi*—not in the least; *mora*—my; *guṇa*—good qualities.

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

*gopīnātha, āmāra bharasā tumi
tomāra caraṇe, lainu śaraṇa,
tomāra kiṅkara āmi*

gopīnātha—o Kṛṣṇa, Lord of the *gopīs*; *āmāra*—my; *bharasā*—only hope; *tumi*—You are; *tomāra caraṇe*—at Your lotus feet; *lainu śaraṇa*—I have taken shelter; *tomāra*—Your; *kiṅkara*—servant; *āmi*—I.

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

3

*gopīnātha, kemane śodhibe more
nā jāni bhakati, karme jaḍa-mati,
parechi saṁsāra-ghore*

gopīnātha—o Kṛṣṇa, Lord of the *gopīs*; *kemane*—how?; *śodhibe*—will be purified; *more*—me; *nā jāni*—I do not know; *bhakati*—devotion; *karme*—in fruitive work; *jaḍa-mati*—my materialistic mind; *parechi*—I have fallen; *saṁsāra-ghore*—into this dark and perilous worldly existence.

O 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

*gopīnātha, sakali tomāra māyā
nāhi mama bala, jñāna sunirmala,
svādīna nahe e kāyā*

gopīnātha—O Kṛṣṇa, Lord of the *gopīs*; *sakali*—everything here; *tomāra*—is Your; *māyā*—illusory energy; *nāhi mama*—I have none; *bala*—strength; *jñāna*—or knowledge; *sunirmala*—pure and transcendental; *svādhīna nāhe*—is not independent from the control of material nature; *e kāya*—this body of mine.

O 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

*gopīnātha, niyata caraṇe sthāna
māge e pāmara, kāṅḍiyā kāṅḍiyā,
karahe karuṇā dāna*

gopīnātha—O Kṛṣṇa, Lord of the *gopīs*; *niyata*—eternal; *caraṇe*—at Your feet; *sthāna*—a place; *māge*—begs; *e pāmara*—this sinner; *kāṅḍiyā kāṅḍiyā*—who is weeping and weeping; *karahe*—please give; *karuṇā dāna*—the gift of Your mercy.

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

6

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

gopīnātha—O Kṛṣṇa, Lord of the *gopīs*; *tumi*—You; *ta'*—certainly; *sakali pāra*—are able to do anything; *durjane*—all sinners; *tārite*—to deliver; *tomāra*—Your; *śakati*—power; *ke āche*—who is there?; *pāpīra āra*—more of a sinner than myself.

O 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

*gopīnātha, tumi kṛpā-pārābāra
jīvera kāraṇe, āsiyā prapañce,
līlā kalle subistāra*

gopīnātha—O Kṛṣṇa, Lord of the *gopīs*; *tumi*—You are; *kṛpā-pārābāra*—the ocean of mercy; *jīvera kāraṇe*—for the sake of the fallen souls; *āsiyā*—having come; *prapañce*—into this phenomenal world; *līlā*—Your divine pastimes; *kalle suvistāra*—You expand.

O 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

gopīnātha, āmi ki doṣe doṣi

*asura sakala, pāila caraṇa,
vinoda thākila basi'*

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *āmi*—I; *ki doṣe doṣi*—am contaminated with how many sins?; *asura sakala*—all the demons; *pāila caraṇa*—have attained Your lotus feet; *vinoda*—but this Bhaktivinoda; *thākila basi*—has remained in worldly existence.

O Gopinātha, I am so sinful that although all the demons attained Your lotus feet, Bhaktivinoda has remained in worldly existence.

Part Two

1

*gopinātha, ghucāo saṁsāra jvālā
avidyā-jātanā, āra nāhi sahe,
janama-maraṇa-mālā*

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *ghucāo*—please remove; *saṁsāra jvālā*—the torment of worldly existence; *avidyā-jātanā*—the pain of ignorance; *āra nāhi sahe*—I can no longer tolerate; *janama-maraṇa*—of births and deaths; *mālā*—the repeated succession.

O Gopinātha, 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

*gopinātha, āmi ta' kāmera dāsa
viṣaya-vāsanā, jāgiche hṛdaye,
phādiche karama phāṁsa*

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *āmi*—I; *to'*—am certainly; *kāmera dāsa*—a servant of lust; *viṣaya-vāsanā*—worldly desires; *jāgiche hṛdaye*—are awakening in my heart; *phādiche*—is tightening; *karama-phāṁsa*—the noose of fruitive work.

O Gopinātha, 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

*gopinātha, kabe vā jāgiba āmi
kāma-rūpa ari, dūre teyāgiba,
hṛdaye sphuribe tumi*

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *kabe vā*—and when?; *jāgiba āmi*—I will wake up; *kāma-rūpa ari*—this enemy of lust; *dūre teyāgiba*—I will abandon afar; *hṛdaye*—in my heart; *sphuribe tumi*—You will manifest.

O Gopinātha, when will I wake up and abandon afar this enemy of lust, and when will You manifest Yourself in my heart?

4

*gopinātha, āmi ta' tomāra jana
tomāre chāriyā, sarṁsāra bhajinu,
bhuliyā āpana-dhana*

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *āmi*—I; *ta'*—am certainly; *tomāra jana*—Your devotee; *tomāre chāriyā*—having abandoned You; *sarṁsāra bhajinu*—I have worshiped this mundane world; *bhuliyā āpana-dhana*—thus having forgotten my real treasure.

O Gopinātha, I am Your devotee, but having abandoned You and thus having forgotten my real treasure, I have worshiped this mundane world.

5

*gopinātha, tumi ta' sakali jāna
āpanāra jane, daṇḍiyā ekhana,
śrī-caraṇe aeho sthāna*

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *tumi*—You; *ta'*—certainly; *sakali jāna*—know everything; *āpanāra jane*—Your own servant; *daṇḍiyā*—having punished; *ekhana*—now; *śrī-caraṇe*—at Your divine lotus feet; *deha sthāna*—please give him a place.

O Gopinātha, You know everything. Now, having punished Your servant, please give him a place at Your lotus feet.

6

*gopinātha, ei ki vicāra taba
vimukha dekhiyā, chāra nija-jane,
na kara' karuṇā-laba*

gopinātha—O Kṛṣṇa, the Lord of the *gopīs*; *ei ki*—is this; *vicāra tava*—Your judgment; *vimukha dekhiyā*—seeing me averse to You; *chāra*—You abandon; *nija-jane*—Your own servant; *na kara'*—and not bestow; *karuṇā-lava*—even a particle of mercy.

O Gopinātha, 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

*gopinātha, āmi ta mūrakha ati
kise bhāla haya, kabhu nā bujhinu,
tāi hena mama gati*

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *āmi*—I; *ta'*—am certainly; *mūrakha ati*—very foolish; *kise bhāla haya*—what is good for me; *kabhu nā bujhinu*—I have never known; *tāi heno*—therefore such; *mama gati*—is my condition.

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

8

*gopīnātha, tumi ta' paṇḍita-bara
mūḍhera maṅgala, tumi anveṣibe,
e dāse nā bhāva' para*

gopīnātha—O Kṛṣṇa, Lord of the *gopīs*; *tumi*—You; *ta'*—are certainly; *paṇḍita-bara*—the wisest person; *mūḍhera maṅgala*—auspiciousness for this fool; *tumi anveṣibe*—if You will look for a way; *e dāse*—this servant; *nā bhāva'*—please do not consider; *para*—an outsider.

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

*gopīnātha, āmāra upāya nāi
tumi kṛpā kari', āmāre laile,
saṁsāre uddhāra pāi*

gopīnātha—O Kṛṣṇa, Lord of the *gopīs*; *āmāra upāya nāi*—I have no means of success; *tumi kṛpā kari'*—having bestowed Your mercy upon me; *āmāre laile*—if You take me; *saṁsāre*—from this world; *uddhāra pāi*—then I will obtain deliverance.

O 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

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

gopīnātha—O Kṛṣṇa, Lord of the *gopīs*; *porechi*—I have fallen; *māyāra phere*—into the perils of material illusion; *dhana*—wealth; *dāra*—wife; *suta*—and sons; *ghireche āmāre*—have surrounded me; *kāmete*—absorbed in lust; *rekheche jere*—is wasting me away.

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

3

*gopīnātha, mana ye pāgala mora
nā māne śāsana, sadā acetana,*

viṣaye ra 'yeche ghora

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *mana*—the mind; *ye*—which; *pāgala*—is crazy; *mora*—my; *nā māne*—it does not care; *śāsana*—for any authority; *sadā acetana*—always senseless; *viṣaye*—in worldly affairs; *ra 'yeche*—has remained; *ghora*—the dark pit.

O Gopinātha, 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

*gopinātha, hāra ye menechi āmi
aneka yatana, hoila biphala,
ekhana bharasā tumi*

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *hāra*—defeat; *ye*—which; *menechi āmi*—I have accepted; *aneka yatana*—all of my various endeavors; *hoila biphala*—were totally useless; *ekhana*—now; *bharasā tumi*—You are the only hope.

O Gopinātha, I have accepted my defeat. All of my various endeavors were useless. Now You are the only hope.

5

*gopinātha, kemane hoibe gati
prabala indriya, baśī-bhūta mana,
nā chāre viṣaya-rati*

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *kemane*—how?; *hoibe gati*—shall I make any advancement; *prabala indriya*—the powerful senses; *baśī-bhūta*—has come under the control; *mana*—my mind; *nā chāre*—and does not abandon; *viṣaya-rati*—its attachment to materialism.

O Gopinātha, 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

*gopinātha, hṛdaye basiyā mora
manake śamiyā, laha nija pāne,
ghucibe vipada ghora*

gopinātha—O Kṛṣṇa, Lord of the *gopīs*; *hṛdaye*—in the core of my heart; *basiyā*—after sitting down; *mora manake*—my mind; *śamiyā*—subduing; *laha*—please take me; *nija pāne*—to Yourself; *ghucibe*—will be relieved; *vipada ghora*—the horrible dangers of this world.

O Gopinātha, 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.

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

gopīnātha—O Kṛṣṇa, Lord of the *gopīs*; *anātha dekhiyā more*—seeing me so helpless; *tumi hṛṣīkeśa*—You are Hṛṣīkeśa, the Lord of the senses; *hṛṣīka damiyā*—controlling these senses of mine; *tāra' he*—oh, please deliver!; *saṁsṛti-ghore*—from this dark and perilous worldly existence.

O 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.

*gopīnātha, galāya legeche phāṁsa
kṛpā-asi dhari', bandhana chediyā,
vinode karaha dāsa*

gopīnātha—O Kṛṣṇa, Lord of the *gopīs*; *galāya*—around my neck; *legeche*—is fixed; *phāṁsa*—the noose of materialism; *kṛpā-asi*—the sword of Your mercy; *dhari'*—taking up; *bandhana chediyā*—and cutting this bondage; *vinode*—this Bhaktivinoda; *karaha dāsa*—make him Your humble servant.

O 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.

Commentary

This song is found in Bhaktivinoda Ṭhākura's songbook *Śrī Kalyāṇa-kalpataru* (The Desire Tree of Auspiciousness). It is the first song in the Third Part of the Third Branch entitled *Ucchvasa* (Overflowing spiritual emotions). The official song title is *Vijñapti* (Confidential Confessions). In 24 stanzas, divided into three parts of eight each, Bhaktivinoda Ṭhākura pours out his heart, describing the fallen and utterly disgraceful position of a conditioned soul, culminating in an intense petition: "O 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."

Followers of modern psychology will probably not appreciate what they would describe as "negative thinking". They propose to practice positive thinking which will lead to success in life. However, from a spiritualist's point of view, becoming successful and thus satisfied in material life is considered a failure because the result will be the continuation of material existence and the concomitant miseries. Furthermore, any so-called success in material life is flickering and will be taken away eventually by time. Therefore, Prabhupāda recommends: "Unless we take a pessimistic view of this material world, we will remain attached to it, and the

repetition of birth and death will ensue.” Human life is so special because it gives us the opportunity to understand these things and act accordingly. Missing this opportunity is considered to be the greatest tragedy, as Bhaktivinoda Ṭhākura points out in the next song.

Durlabha mānava-janma

Bhaktivinoda Ṭhākura

1

*durlabha mānava-janma labhiyā saṁsāre
kṛṣṇa nā bhajinu-duḥkha kahiba kāhāre?*

durlabha—rare; *mānava-janma*—human birth; *labhiyā*—attaining; *saṁsāre*—in the material world; *kṛṣṇa*—Lord Kṛṣṇa; *nā bhajinu*—I have not worshipped; *duḥkha*—the misery; *kahiba*—I will speak; *kāhāre*—to whom?

Although the human form of life is the rarest opportunity for attaining spiritual perfection, I am now lamenting bitterly. This is because somehow or other I have been born with such an opportunity, but have simply wasted it by never worshiping Lord Kṛṣṇa. Oh, to whom shall I tell the tale of my misery?

2

*'saṁsāra' 'saṁsāra', ka're miche gela kāla
lābha nā haila kichu, ghaṭila jañjāla*

saṁsāra saṁsāra—nothing but worldly affairs; *ka're*—doing; *miche*—uselessly; *gela kāla*—the time has passed; *lābha*—gain; *nā haila*—there has not been; *kichu*—anything; *ghaṭila*—happened; *jañjāla*—anguish.

Having married and entered the entanglements of materialistic family life, I passed my time in vain. I never got any tangible gain or permanent benefit, but only trouble and botheration.

3

*kisera saṁsāra ei chāyābāji prāya
ihāte mamatā kari' bṛthā dina jāya*

kisera—what type of; *saṁsāra*—world; *ei*—this; *chāyābāji*—shadow-theater; *prāya*—just like; *ihāte*—in this; *mamatā*—false sense of possession; *kari'*—doing; *bṛthā*—fruitlessly; *dina jāya*—the days have passed.

What kind of world is this? It seems to be just like a magic lantern show, wherein so many shadows and optical illusions dance magically before my eyes. I feel great attachment and identification with such a world, and thus day after day passes without any purpose whatsoever.

4

*e deha patana ha'le ki ra'be āmāra?
keha sukha nāhi dibe putra-parivāra*

e deha—this body; *patana ha'le*—upon falling (dying); *ki ra'be*—what will remain; *āmāra*—mine; *keha*—some; *sukha*—happiness; *nāhi dibe*—will not give; *putra-parivāra*—sons and family.

When this body drops dead on the ground, what will then remain mine? At that moment, all of my sons and dearest loved ones will not be able to give me any happiness.

5

gardabhera mata āmi kari pariśrama
kā'ra lāgi' eta kari, nā ghucila bhrama

gardabhera mata—just like an ass; *āmi kari*—I perform; *pariśrama*—labor; *kā'ra lāgi'*—on behalf of whom?; *eta kari*—I work like this; *nā*—not; *ghucila*—has removed; *bhrama*—my bewilderment.

I work hard just like an ass every day, and now I am wondering: For whom am I working so hard? I am still surrounded by so many illusions.

6

dina jāya michā kāje, nisā nidrā-baśe
nāhi bhāvi-maraṇa nikaṭe āche ba'se

dina jāya—the day passes; *michā kāje*—in trivial endeavors; *nisā*—the night; *nidrā-baśe*—under the control of sleep; *nāhi bhāvi*—I do not think; *maraṇa*—death; *nikaṭe*—nearby; *āche*—is there; *ba'se*—sitting.

I waste every day in useless, insignificant work, and I waste every night controlled by sleep. And in every twenty-four hours I never consider that cruel death is always sitting right in front of me.

7

bhāla manda khāi, heri, pari, cintā-hīna
nāhi bhāvi, e deha chāriḃa kona dina

bhāla—very much; *manda*—or a little; *khāi*—I eat; *heri*—I see; *pari*—I wear; *cintā-hīna*—carefree; *nāhi bhāvi*—I do not think; *e deha*—this body; *chāriḃa*—I will leave; *kona dina*—some day.

I imagine that I live a very carefree life-style, sometimes eating a lot, or eating a little if I feel like it. Sometimes I see nice things around the town, or sometimes I do not go out at all. Sometimes I wear opulent clothing, or if I'm in the mood, I'll wear something simple. I live so carefree that I never consider that one day I will have to give up this body.

8

deha-geha-kalatrādi-cintā avirata
jāgiche hṛdaye mora buddhi kari' hata

deha—the body; *geha*—the home; *kalatra*—the wife; *ādi*—and so forth; *cintā*—concern; *avirata*—incessantly; *jāgiche*—awakening; *hṛdaye mora*—in my heart; *buddhi*—intelligence; *kari' hata*—is crushed.

But in actuality my poor heart is plagued by constant anxieties regarding the maintenance of my body, my house, my wife, my family members, and my social obligations. All these anxieties are pinching me sharply and truly destroying my intelligence.

9

*hāya, hāya! nāhi bhāvi-anitya e saba
jivana vigate kothā rahibe vaibhava?*

hāya hāya—alas! alas!; *nāhi bhāvi*—I do not think; *anitya*—temporary; *e saba*—all of this; *jivana vigate*—when the life runs out; *kothā*—where; *rahibe*—will remain; *vaibhava*—these opulences.

Alas, alas! What a remorseful situation has arisen! I am engrossed with all this trouble, but I never consider that all these things are temporary and subject to perish very soon. After I'm dead and gone, what will remain of all my material opulences?

10

*śmaśāne śarīra mama pariyā rahibe
bihaṅga-pataṅga tāya vihāra karibe*

śmaśāne—at the crematorium; *śarīra mama*—my body; *pariyā*—falling flat; *rahibe*—will remain motionless; *bihaṅga-pataṅga*—birds and bugs; *tāya*—there; *vihāra karibe*—will frolic.

When my body is thrown into the pit at the cremation grounds, it will simply lie there motionless. Then many crows, vultures, ants, and worms will come and playfully sport there.

11

*kukkura srgāla saba ānandita ha'ye
mahotsava karibe āmāra deha la'ye*

kukkura—dogs; *srgāla*—and jackals; *saba*—all; *ānandita ha'ye*—becoming ecstatic; *mahotsava*—great festival; *karibe*—will be; *āmāra deha*—my body; *la'ye*—taking.

All the stray dogs and jackals will become very much delighted, and in great ecstasy they will make a festival ground out of my body and have a huge feast.

12

*ye dehera ei gati, tā'ra anugata
saṁsāra-vaibhava āra bandhu-jana yata*

ye dehera—of which body; *ei gati*—this end; *tā'ra anugata*—its followers; *saṁsāra-vaibhava*—opulence of the material world; *āra*—and; *bandhu-jana*—friends; *yata*—all.

Just see, such is the ultimate destination of this material body. And the most amazing thing is that all material opulences—my house, family and friends—have exactly the same destination.

ataeva māyā-moha chāri' buddhimāna
nitya-tattva kṛṣṇa-bhakti karuna sandhāna

ataeva—therefore; *māyā-moha*—the bewilderment of illusion; *chāri'*—rejecting; *buddhimān*—a wise person; *nitya-tattva*—eternal truth; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *karuna sandhāna*—please seek.

Therefore I advise those of you who have keen intelligence: "Please give up all these temporary illusions presented by māyā, and search after the means to get pure devotion to Lord Kṛṣṇa, for this is the only eternal truth."

Commentary

This song is also found in *Kalyāṇa-kalpataru*. It is Song 4 of Part 2 of the Second Branch entitled *Upalabdhi* (Attainment of realization of the previous series of advice). This part is subtitled *Nirveda-laksana-upalabdhi* (Attainment of the symptoms of despondent, disinterested callousness towards worldly affairs).

As we pointed out in connection with the previous song, *Gopīnātha*, such a pessimistic attitude is not at all appreciated by people whose goal in life is to attain success in the material world. Rather, some may even consider such thinking as a diseased condition of the mind. Generally, people are more interested in self-help books and techniques that teach how to develop a positive outlook toward life. They don't realize that no matter how rich, powerful and famous one may become, all these achievements may be lost at any time and will be lost for sure in time. As Bhaktivinoda Ṭhākura reminds us in verse 4: *e deha patana ha'le ki ra'be āmāra?* When this body drops dead on the ground, what will then remain mine? Therefore, a thoughtful person is advised to look beyond this temporary life and endeavor for eternal existence.

Kena hare kṛṣṇa

Bhaktivinoda Ṭhākura

(Refrain)

kena hare-kṛṣṇa-nāma hari bale
mana prāṇa kāñde nā

kena—why?; *hare kṛṣṇa nāma*—the names Hare Kṛṣṇa; *hari bale*—chanting the name of Lord Hari; *mana prāṇa*—my inner heart; *kāñde nā*—does not weep.

Oh, why does my heart not weep from chanting the holy names Hare Kṛṣṇa?

1

pakṣi nā jāni kona aparādhe
mukhe hare-kṛṣṇa-nāma bala nā

pakṣi—the bird (my heart); *nā jāni*—I do not know; *kona aparādhe*—by some offense; *mukhe*—with the mouth; *hare kṛṣṇa nāma*—the names of Hare Kṛṣṇa; *bala nā*—does not chant.

The bird of my heart does not know what offenses it has committed to cause this inability to chant Hare Kṛṣṇa properly.

2

*vanera pakṣi re dhare
rāklām hṛdaya mandire
madhu mākḥā ei hari-nāma
pakṣi re śikṣaile śikṣe*

vanera pakṣi—a bird of the forest; *re*—O!; *dhare*—holding; *rāklām*—I have kept; *hṛdaya mandire*—in the temple of my heart; *madhu mākḥā*—smeared with honey; *ei*—this; *hari nāma*—name of Lord Hari; *pakṣi re*—O bird!; *śikṣaile*—upon being instructed; *śikṣe*—learns.

O forest bird! I have kept something for you very carefully within the temple of my heart—the holy name of Lord Hari, which is overflowing with pure sweet honey. O bird, you could learn the chanting of this name if you were taught.

3

*pakṣi sakala nāma balte para
kena hare-kṛṣṇa-nāma bala na*

pakṣi—a bird; *sakala nāma*—all names; *balte para*—is able to speak; *kena*—why?; *hare kṛṣṇa nām*—the names of Hare Kṛṣṇa; *bala na*—does not chant.

A bird can learn to speak all kinds of names. Why then does this bird of my heart refuse to chant Hare Kṛṣṇa? Oh, why does my heart not weep from chanting the holy names Hare Kṛṣṇa?

4

*cala pakṣi rūpera deśe jāi
ye deśete manera mānuśa āsā jāoyā nāi*

cala—please go; *pakṣi*—O bird!; *rūpera deśe*—to the land of true beauty; *jāi*—I go; *ye deśete*—at which place; *manera mānuśa*—the mentally-imagined man; *āsā jāoyā*—comes and goes (as in repeated birth and death); *nāi*—not.

O bird! Come, let us go to the spiritual world, the land of true and everlasting beauty. It is the place where the imaginary man of the mind will never again come and go in the cycle of repeated birth and death.

5

*ye pakṣi re tora maraṇa kālete
carabi vāter dolāte
ore cāri janete kandhe kare
laye yābe śmaśāna ghāṭete*

ye—that; *pakṣi re*—O bird!; *tora*—your; *maraṇa kālete*—at the time of death; *carabi*—you will be placed; *vāter*—made from bamboo; *dolāte*—on the funeral stretcher; *ore*—oh!; *cār janete*—by four persons; *kandhe kare*—placing on the shoulder; *laye*—carrying; *yābe*—will proceed; *śmaśān ghāṭete*—to the cremation *Ghat*.

O bird! At the time of death, your body will simply be placed upon a funeral stretcher, lifted on the shoulders of four persons and carried to the cremation grounds.

6

*ore o tora mukhe āguna jihve tule
ki karabi tāi bala nā*

ore o—alas!; *tora*—your; *mukhe*—in the mouth; *āguna*—fire; *jihve*—the tongue; *tule*—obliterate; *ki karabi*—what can you do?; *tāi*—at that; *bala nā*—you do not speak.

Alas! The cremation fire will then enter your mouth and consume your tongue. Then what will you do? Now it's too late because you cannot speak any more.

Commentary

This song is presented in the form of a monologue. Bhaktivinoda Ṭhākura is speaking to himself addressing his heart/mind, comparing it to a bird. The underlying mood is remorse and lamentation, culminating in instructions about the futility of living a mundane existence in a material body which is destined to end up on the funeral pyre. Rather we should take to spiritual life by dedicating ourselves seriously to the chanting of the holy name of the Lord and thus become free from the cycle of birth and death. Unfortunately, the conditioned soul is reluctant to take up this simple process which is being offered freely by the Lord and His devotees. Therefore, Bhaktivinoda Ṭhākura laments that “The bird of my heart does not know what offenses it has committed to cause this inability to chant Hare Kṛṣṇa properly.” With these words, he is echoing Śrī Caitanya Mahāprabhu’s words in *Śikṣāṣṭaka* (2): “My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.” This introspective consideration of our fallen condition may lead us to repentance and rectification. If we identify the offenses we are prone to commit and make a serious effort to avoid them, the Lord in the heart will be pleased and surely help us to overcome all obstacles to the pure chanting of *kṛṣṇa-nāma*. Then we will be able heed Bhaktivinoda Ṭhākura’s call: *cala pakṣi rūpera deśe jāi*. “O bird! Come, let us go to the spiritual world, the land of true and everlasting beauty.”

Tātala saikate

Vidyāpati Ṭhākura

1

*tātala saikate, vāri-bindu-sama,
suta-mita-ramaṇī-samāje
tohe visari mana, tāhe samarpala,
aba majhu haba kona kāje*

tātala—burned; *saikate*—on the sandy beach; *vāri-bindu-sama*—like a drop of water; *suta-mita-ramaṇī*—children, friends, and women; *samāje*—in the society; *tohe visari*—forgetting You; *mana*—my mind; *tāhe*—unto them; *samarpala*—I have offered; *aba*—now; *majhu*—my; *haba*—will be; *kona kāje*—by what action (to remedy the situation).

O Lord, completely forgetting You, I have offered my mind unto the society of women, children, and friends—but this experience has been just like offering a drop of water unto the burning hot sands of the beach. How can I possibly be relieved of this great misery?

2

*mādhava he! hāma pariṇām nirāsā
tuhūṅ jaga-tāraṇa, dīna dayā-maya,
ataye tohāri viśoyāsā*

mādhava—O Lord Mādhava!; *hāma*—I; *pariṇām*—in consequence; *nirāsā*—despondent; *tuhūṅ*—You; *jaga-tāraṇa*—savior of the universe; *dīna dayā-maya*—merciful to the helpless; *ataye*—therefore; *tohāri*—in You; *viśoyāsā*—my only hope.

O Mādhava! As a consequence, I am rendered totally despondent. You are the savior of the universe, and are merciful to the helpless souls. Therefore I place my hope only in You.

3

*ādha janama hāma, ninde goṅāyaluṅ,
jarā śīśu koto-dina gelā
nidhuvane ramaṇī, rasa-raṅge mātala,
tohe bhajabo kona belā*

ādha janama—half alive; *hāma*—I; *ninde*—in disrepute; *goṅāyaluṅ*—I have spent; *jarā*—in old age; *śīśu*—as a child; *koto dina*—so many days; *gelā*—have passed; *nidhuvane*—in romantic adventures; *ramaṇī rasa-raṅge*—in the pleasure of sporting with women; *mātala*—I have been intoxicated; *tohe bhajabo*—I will worship You; *kona belā*—at what opportunity.

Wandering about in a half-alive condition, I spent my life in utter disgrace. Uncountable days passed as a frivolous child and a useless old man. I have been intoxicated by the pleasure of sharing romantic adventures with beautiful young women. When will I ever get a chance to worship You?

*koto caturānana, mari mari jāota,
na tuyā ādi avasānā
tohe janami puna, tohe samāota,
sāgara-laharī samānā*

koto—how many; *catura-ānana*—four-faced Brahmās; *mari mari jāota*—have died one after another; *na*—not; *tuyā*—Your; *ādi avasānā*—beginning or end; *tohe*—in You; *janami*—they take birth; *puna*—and then; *tohe*—in You; *samāota*—they are absorbed; *sāgara-laharī*—the waves of the ocean; *samānā*—like.

Numberless Brahmās have died one after another, whereas You are without beginning or end. All of them take birth from You and are again absorbed into You, just like waves in the ocean.

*bhaṇaye vidyāpati, śeṣa śamana-bhaya,
tuyā vinā gati nāhi ārā
ādi-anādika, nātha kahāyasi,
bhava-tāraṇa bhāra tohārā*

bhaṇaye vidyāpati—Vidyāpati narrates; *śeṣa*—at the end of his life; *śamana-bhaya*—fear of Yamarāja; *tuyā vinā*—other than You; *gati*—shelter; *nāhi ārā*—there is no other; *ādi-anādika*—beginning and beginningless; *nātha*—Lord; *kahāyasi*—You are called; *bhava-tāraṇa bhāra*—the responsibility of deliverance from the material world; *tohārā*—is Yours.

Vidyāpati confesses that now, at the end of his life, he is fearful of death. O Lord! There is no shelter other than You. You will always remain celebrated as being the Lord of both the beginning and the beginningless. Now the responsibility for my deliverance from the material world is entirely Yours.

Commentary

Śrīla Prabhupāda mentions Vidyāpati in *Śrī Caitanya-caritāmṛta, Ādi-līlā*, Chapter 13, Verse 42: “Vidyāpati was a famous composer of songs about the pastimes of Rādhā-Kṛṣṇa. He was an inhabitant of Mithilā, born in a *brāhmaṇa* family. It is calculated that he composed his songs during the reign of King Śivasimha and Queen Lachimādevī, in the beginning of the fourteenth century of the Śaka Era, almost one hundred years before the appearance of Lord Caitanya Mahāprabhu. The twelfth generation of Vidyāpati’s descendants is still living. Vidyāpati’s songs about the pastimes of Lord Kṛṣṇa express intense feelings of separation from Kṛṣṇa, and Śrī Caitanya Mahāprabhu relished all those songs in His ecstasy of separation from Kṛṣṇa.”

A recording of the song *Tatale saikate* by Prabhupāda can be found on CDV-22 of the *The Vintage Series*. Our rendition is based on the tune used by Prabhupāda.

At the end of the song, he remarks: “This is a big song.” It is important and meaningful, because Vidyāpati reminds us of our precarious position in this world;

he expresses feelings of remorse and puts himself completely at the mercy of the Lord. As we have pointed out earlier, later *ācāryas* like Locana dāsa Ṭhākura, Narottama dāsa Ṭhākura and Bhaktivinoda Ṭhākura have also composed many songs along these lines of introspection, confession and surrender.

Prabhupāda quotes the first line of this song – *tātala saikate, vāri-bindu-sama, suta-mīta-ramaṇī-samāje* – several times in his books and lectures. Here are some excerpts:

Śrīmad-Bhāgavatam 4.25.12 – Purport

Śrīla Vidyāpati, a great *Vaiṣṇava* poet, has sung: *tātala saikate, vāri-bindu-sama, suta-mīta-ramaṇī-samāje*. Material sense gratification, with society, friendship and love, is herein compared to a drop of water falling on a desert. A desert requires oceans of water to satisfy it, and if only a drop of water is supplied, what is its use? Similarly, the living entity is part and parcel of the Supreme Personality of Godhead, who, as stated in the *Vedānta-sūtra*, is *ānandamayo 'bhyāsāt*, full of enjoyment. Being part and parcel of the Supreme Personality of Godhead, the living entity is also seeking complete enjoyment. However, complete enjoyment cannot be achieved separate from the Supreme Personality of Godhead.

Śrīmad-Bhāgavatam 5.13.7 – Purport

In the material forest, the conditioned soul sometimes contemplates great castles and skyscrapers, and he wastes his energy for such things, hoping to live in them very peacefully with his family forever. However, the laws of nature do not allow this. When he enters such castles, he temporarily thinks that he is very happy, even though his happiness is impermanent. His happiness may last for a few years, but because the owner of the castle has to leave the castle at the time of death, everything is eventually lost. This is the way of worldly transactions. Such happiness is described by Vidyāpati as the happiness one derives upon seeing a drop of water in the desert. The desert is heated by scorching sunshine, and if we want to reduce the desert temperature, we need huge amounts of water—millions and millions of gallons. What effect will one drop have? Water certainly has value, but one drop of water cannot reduce the heat of the desert. In this material world everyone is ambitious, but the heat is very scorching. What will an imaginary castle in the air do to help? Śrīla Vidyāpati has therefore sung: *tātala saikate, vāri-bindu-sama, suta-mīta-ramaṇī-samāje*. The happiness of family life, friends and society is compared to a drop of water in the scorching desert. The entire material world is busy trying to attain happiness because happiness is the prerogative of the living being. Unfortunately, due to falling in contact with the material world, the living entity simply struggles for existence. Even if one becomes happy for a while, a very powerful enemy may plunder everything. There are many instances in which big businessmen suddenly become paupers in the street. Yet the nature of material existence is such that foolish people are attracted to these transactions and they forget the real business of self-realization.

Śrīmad-Bhāgavatam 5.14.19 – Purport

Śrīla Vidyāpati Ṭhākura has sung, *tātala saikate, vāri-bindu-sama, suta-mita-ramaṇī-samāje*, the happiness of family life is compared to a drop of water in the desert. No one can be happy in family life. According to the Vedic civilization, one cannot give up the responsibilities of family life, but today everyone is giving up family life by divorce. This is due to the miserable condition experienced in the family. Sometimes, due to misery, one becomes very hardened toward his affectionate sons, daughters and wife. This is but part of the blazing fire of the forest of material life.

Lecture on Śrīmad-Bhāgavatam 7.5.22-32 – May 27, 1972, Los Angeles

Vidyāpati sings, *tātala saikate vāri-bindu sama suta-mita-ramaṇī-samāja*. Our society means society, friendship, and love. There must be woman, must be children, *suta-mita-ramaṇī-samāje*. So there is some pleasure, undoubtedly. Otherwise, why people are working so hard to stick to this position? Vidyāpati sings that *tātala saikate, vāri-bindu-sama, suta-mita-ramaṇī-samāje*. There is undoubtedly some pleasure, but that pleasure is so insignificant that it can be compared: a drop of water on the desert. Desert, if you want to utilize desert to make it a garden or productive field, you have to pour water. The whole ocean water you have to pour there. Now, if somebody says, "All right, you want water. Now take this one drop water," then what it will do? Similarly, our heart is hankering after so many things. Actually we are hankering after Kṛṣṇa, but we do not know. We are trying to satisfy our hankering in so many ways in material life, but actually we are hankering after Kṛṣṇa.



Śaraṇāgati

Taking shelter of the Lord
The process of surrender

Śrī-kṛṣṇa-caitanya prabhu jīve dayā	263
Bhuliyā tomāre	265
Vidyāra vilāse	268
Āmāra jīvana	272
Emana durmati	276
Mānasa, deha, geḥa	279
Ātma-nivedana	284
Sarvasva tomāra caraṇe	286
Tumi sarveśvareśvara	289
Ekhana bujhinu prabhu!	292
Tuwā-bhakti-pratikūla	295
Śuddha-bhakata	298

Śaraṇāgati

Taking shelter of the Lord The process of surrender

Bhaktivinoda Ṭhākura wrote an entire songbook called *Śaraṇāgati* which elaborates on the six processes of surrender to the Lord as explained by Śrī Caitanya Mahāprabhu to Sanātana Gosvāmī (*Cc. Madhya-līlā*, 20.100):

*ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
gopīrtve varaṇam tathā
ātma-nikṣepa-kārpaṇye
śaḍ-vidhā śaraṇāgatiḥ*

“The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one’s guardian or master, full self-surrender, and humility.”

Bhaktivinoda Ṭhākura reverses the order in his songbook by beginning with songs describing *dainya*, humility which seems to indicate that the process of surrender is not a stereotyped procedure but can be begun from any of the six divisions. In the *Bhagavad-gītā*, Kṛṣṇa describes the qualities of the demoniac nature in Chapter Sixteen. The first three are *dambhaḥ* (pride), *darpaḥ* (arrogance) and *abhimānaḥ* (conceit), which means that to overcome the tendency to vanity and cultivate humility is essential for the aspiring devotee. Unless one gives up false pride and realizes one’s insignificant position in the Lord’s creation, how can one surrender and act as a servant?

The theme of the songs in *Dainya* is the same as in the songs of the second section of this songbook, *Akṣepa*: realization of one’s fallen condition and feeling remorseful. This attitude is conducive to develop humility and thus be able to sincerely take shelter of the Lord and His devotees.

Bhaktivinoda Ṭhākura begins *Śaraṇāgati* with an introductory song.

Śrī-kṛṣṇa-caitanya prabhu jīve dayā kari'

Bhaktivinoda Ṭhākura

1

*śrī-kṛṣṇa-caitanya prabhu jīve dayā kari'
sva-pārṣada svīya dhāma saha avatari'*

śrī-kṛṣṇa-caitanya prabhu—Śrī Kṛṣṇa Caitanya Prabhu; *jīve*—the conditioned souls; *dayā-kari'*—to show mercy; *sva-pārṣada*—His own associates; *svīya*—His own; *dhāma*—abode; *saha*—with; *avatari'*—descended.

Śrī Kṛṣṇa Caitanya Prabhu, along with His personal associates and divine abode, descended to this material world out of compassion for the fallen souls.

2

*atyanta durlabha prema karibāre dāna
śikṣāya śaraṇāgati bhakatera prāna*

atyanta—extremely; *durlabha*—difficult to obtain; *prema*—love for God; *karibāre-dāna*—in order to bestow; *śikṣāya*—teaches; *śaraṇāgati*—surrender; *bhakatera*—of the devotees ; *prāna*—the life.

In order to freely distribute the gift of ecstatic love of God, which is very difficult to obtain, He taught the path of śaraṇāgati, devotional surrender to the Supreme Lord which is the very life of the true devotees.

3

*dainya, ātma-nivedana, goṭṭve varaṇa
'avaśya rakṣibe kṛṣṇa'-viśvāsa, pālana*

dainya—humility; *ātma-nivedana*—full surrender; *goṭṭve*—as one's maintaner; *varaṇa*—acceptance; *'avaśya*—certainly; *rakṣibe*—He will protect; *kṛṣṇa'*—Śrī Kṛṣṇa; *viśvāsa*—faith; *pālana*—and protection.

The six ways of surrender through śaraṇāgati are (1) humility, (2) full surrender of the self, (3) acceptance of the Lord as one's only maintainer, (4) the consciousness of 'Kṛṣṇa will surely protect me' which is faith in Kṛṣṇa's protection.

4

*bhakti-anukūla-mātra kāryera svikara
bhakti-pratikūla-bhāva varjanāṅgikāra*

bhakti—devotion; *anukūla*—of what is favorable; *mātra*—objects of sense enjoyment; *kāryera*—of acts; *svikara*—acceptance; *bhakti-pratikūla*—unfavorable for devotion; *bhāva*—emotion; *varjanāṅgikāra*—rejection.

(5) execution of only those acts favorable to pure devotion, and (6) abstention of acts adverse to pure devotion.

5

*ṣaḍ-aṅga śaraṇāgati hoibe jāñhāra
tāhāra prārthanā śune śrī-nanda-kumāra*

ṣaḍ-aṅga—the six limbs; *śaraṇāgati*—surrender; *hoibe*—will embody; *jāñ-hāra*—one who; *tāhāra*—their; *prārthanā*—prayers; *śune*—hears; *śrī-nanda-kumāra*—Śrī Nanda-Kumāra.

Śrī Nanda-Kumāra, the youthful son of Nanda Mahārāja, hears the prayers of anyone who takes refuge in Him by this six-fold practice of surrender.

6

*rūpa-sanātana-pade dante tṛṇa kari'
bhaktivinoda pare duhū pada dhori'*

rūpa-sanātana-pade—at the feet of Śrī Rūpa and Śrī Sanātana; *dante*—in the teeth; *tṛṇa-kori'*—taking a straw; *bhaktivinoda*—Bhaktivinoda; *pare*—falls down; *duhuñ*—both; *pada*—of the feet; *dhori'*—clasping.

Bhaktivinoda prostrates himself at the feet of Śrī Rūpa and Śrī Sanātana Goswāmī, places a straw between his teeth, and clasps their lotus feet with his hands.

7

*kāñdiyā kāñdiyā bale āmi to' adhama
śikṣāye śaraṇāgati kara he uttama*

kāñdiyā kāñdiyā—weeping; *bale*—he says; *āmi*—me; *to' adhama*—the most fallen; *śikṣāye-śaraṇāgati*—teaching me surrender; *kara*—make; *he*—oh; *uttama*—transcendental, excellent.

Weeping and weeping, he tells them, “I am certainly the lowest of men! Please make me the worthiest by teaching me the ways of surrender!”

Commentary

In this song, Bhaktivinoda Ṭhākura outlines the process of surrender and begs Śrī Caitanya Mahāprabhu’s most intimate disciples, Rūpa Goswāmī and Sanātana Goswāmī, to be merciful and teach him how to offer everything, including the self, for the service of the Lord.

Unless we receive the mercy of higher authorities in the form of knowledge and spiritual strength, it is difficult to even begin the process of surrender, what to speak of being successful. In the songs contained in this section of the songbook, Bhaktivinoda Ṭhākura shows by his own example what kind of mentality a devotee should cultivate in order to become eligible to receive the mercy of the Lord and

His devotees and thus attain the ultimate goal of the surrendering process, pure love of God.

Bhuliyā tomāre

Bhaktivinoda Ṭhākura

1

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

bhuliyā—forgetting; *tomāre*—You; *saṁsāre*—to this material world; *āsiyā*—having come; *peye*—experienced; *nānā*—many; *vidha*—varieties; *byathā*—of sufferings; *tomāra*—Your; *caraṇe*—to lotus feet; *āsiyāchi*—have come; *āmi*—I; *baliba*—I will speak; *duḥkhera*—of woe; *kathā*—my tale.

O Lord, having forgotten You and come 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 yakhana,
viṣama bandhana-pāśe
eka-bāra prabhu! dekhā diyā more,
vañcile e dīna dāse*

jananī—of my mother; *jaṭhare*—in the womb; *chilāma*—I was; *yakhana*—when; *viṣama*—painful; *bandhana*—in the encagement; *pāśe*—bound up; *eka*—one; *bāra*—time; *prabhu*—O Lord; *dekhā*—a vision (of Yourself); *diyā*—having given; *more*—to me; *vañcile*—abandoned; *e*—this; *dīna*—poor; *dāse*—servant.

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

*takhana bhāvinu, janama pāiyā,
kariba bhajana tava
janama hoīla, pari’ māyā-jāle,
nā hoīla jñāna-lava*

takhana—at that time; *bhāvinu*—I thought; *janama*—birth; *pāiyā*—after taking; *kariba*—I will perform; *bhajana*—worship; *tava*—Your; *janama*—birth; *hoīla*—having taken; *pari’*—I fell; *māyā*—of illusions; *jāle*—into a network; *nā*—not; *hoīla*—there was; *jñāna*—of knowledge; *lava*—a drop.

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 kāṭānu kāla
janaka janani-snehete bhuliyā,
saṁsāra lāgila bhāla*

ādarera—dear; *chele*—son; *sva-janera*—of relatives; *kole*—in the arms; *hāsiyā*—laughing; *kāṭānu*—spent; *kāla*—my time; *janaka*—of my father; *janani*—of my mother; *snehete*—by the affection; *bhuliyā*—I forgot (You); *saṁsāra*—the material world; *lāgila*—seemed to be; *bhāla*—good.

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 upajila,
pāṭha pari ahara-ahaḥ*

krame—gradually; *dina dina*—day by day; *bālaka*—a young boy; *hoiyā*—I became; *bhelinu*—played; *bālaka*—other boys; *saha*—with; *āra*—more; *kichu*—(after) a few; *dine*—days; *jnāna*—my knowledge; *upajila*—grew; *pāṭha*—school lessons; *pari*—I studied; *ahara-ahaḥ*—every day.

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 kari
sva-jana pālana, kari eka-mane,
bhulinu tomāre, hari!*

vidyāra—of my education; *gaurave*—proud; *bhrami'*—I traveled; *deśe deśe*—from place to place; *dhana*—of wealth; *uparjana*—the earning; *kari*—I did; *sva-jana*—of my family; *pālana*—the maintenance; *kari*—I did; *eka*—with one-pointed; *mane*—attention; *bhulinu*—I forgot; *tomāre*—You; *hari*—O Lord Hari.

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 ekhana, bhaktivinoda,
kāṅḍiyā kātara atī
nā bhajiyā tore, dina bṛthā gela,
ekhana ki habe gati?*

bārdhakyē—in old age; *ekhana*—now; *bhaktivinoda*— Bhaktivinoda; *kāṅḍiyā*— weeps; *kātara*—in sadness; *atī*—great; *nā*—not; *bhajiyā*—worshiped; *tore*—You; *dina*—days; *bṛthā*—useless; *gela*—have gone; *ekhana*—now; *ki*—what; *habe*— will be; *gati*—my fate.

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?

Commentary

This song is the first one in Bhaktivinoda Ṭhākura's songbook *Śaranāgati*, First Principle of Surrender: *Dainya* (Humility). There are a few lectures, Prabhupāda quotes from this song.

Lecture on Śrīmad-Bhāgavatam 5.5.7 – Vṛndāvana, October 29, 1976

What is our position? Our position is as described by Caitanya Mahāprabhu, *jīvera svarūpa haya nitya-kṛṣṇa-dāsa* [*Cc. Madhya* 20.108-109]. Our real position is that I am eternal servant of Kṛṣṇa. So *gata-smṛtiḥ*, I have forgotten that. And therefore, *bhuliyā tomāre sarṁsāre āsiyā peye nānā-vidha byathā*. Bhaktivinoda Ṭhākura's song, "My Lord, forgetting You I came in this material world. I am simply suffering." *Peye nānā-vidha byathā*. The same thing is there in the Vedic literature, the same thing is instructed by the advanced, enlightened, liberated devotee. The same thing. This forgetfulness. We have forgotten what is our position. Temporarily, because I have got this body in India, I am thinking, "I am Indian, so my interest is Indian." And somebody is thinking, "My interest is American," "My interest is *brāhmaṇa*," "My interest is *sūdra*," "My interest is this, that." We have created so many interests. That has to be rectified.

Lecture on Śrīmad-Bhāgavatam 2.3.24 – Los Angeles, June 22, 1974

Bhaktivinoda Ṭhākura sings that "My dear Lord, when I was in the womb of my mother, at that time I saw You once, You became visible." Those who are spiritually advanced, they can see God within the womb of the mother. When a child remains packed up and the consciousness is gained, he feels very uncomfortable. So at

that time, one who is pious, spiritually advanced, he prays to God, "Please rescue me from this bondage. I am too much suffering. And this time, after taking my birth, I shall simply be engaged in Kṛṣṇa consciousness." He promises. But Bhaktivinoda Ṭhākura says, *janama hoila pari' māyā-jāle*. As soon as birth is taken, the *māyā* is there; we forget. Immediately, father, mother, other relatives, they take up the child and pats very nice. So in this way we forget that we were in such a precarious condition, almost suffocating. Almost, it is suffocating. After coming out from the womb of the mother, if you are packed up again in such airtight bag, within three seconds you will die. We live under the protection of the Supreme Lord; otherwise that is not a living condition. Just imagine within the womb. So this we forget, and being taken care of, affectionate father and mother, on the lap, we think life is very nice, this life. But this is *māyā*, this is illusion. Actually, this *bhava*, to take birth, is very, very unpleasant task. It is blazing fire, *bhava-mahā-dāvāgni*.

Vidyāra vilāse

Bhaktivinoda Ṭhākura

1

*vidyāra vilāse, kātāinu kāla,
parama sāhase āmi
tomāra caraṇa, nā bhajinu kabhu,
ekhana śaraṇa tumi*

vidyāra vilāse—in the distractions of mundane learning; *kātāinu kāla*—I passed the time; *parama saḥase*—with great confidence; *āmi*—I; *tomāra caraṇa*—Your lotus feet, O Lord; *nā bhajinu*—I did not worship; *kabhu*—ever; *ekhana*—but now; *śaraṇa tumi*—You are my only shelter.

With great enthusiasm I spent my time in the pleasures of mundane learning, and never worshiped Your lotus feet, O Lord. Now You are my only shelter.

2

*parite parite, bharasā bārila,
jñāne gati habe māni'
se āśā biphala, se jñāna durbala,
se jñāna ajñāna jāni*

parite parite—reading on and on; *bharasā bārila*—my hope grew; *jñāne*—material knowledge; *gati*—life's true goal; *habe*—will be attained; *māni'*—I considered; *se āśā*—that hope; *biphala*—was fruitless; *se jñāna*—that knowledge; *durbala*—proved feeble; *se jñāna*—that knowledge; *ajñāna*—ignorance; *jāni*—I understand.

Reading on and on, my hopes grew and grew, for I considered the acquisition of material knowledge to be life's true goal. How fruitless those hopes turned out to be, for all my knowledge proved feeble. Now I understand that all such erudition is actually pure ignorance.

3

*jaḍa-vidyā yata, māyāra vaibhava,
tomāra bhajane bādhā
moha janamiyā, anitya saṁsāre,
jīvake karaye gādhā*

jaḍa-vidyā—mundane knowledge; *yata*—all; *māyāra vaibhava*—is the power of the illusory energy; *tomāra bhajane*—to Your service; *bādhā*—an impediment; *moha janamiyā*—bringing about infatuation; *anitya saṁsāre*—for this temporary world; *jīvake*—to the eternal soul; *karaye gādhā*—it turns into an ass.

All the so-called knowledge of this world is born of the flickering potency of Your illusory energy (māyā). It is an impediment to the execution of devotional service to You. Indulgence in mundane knowledge verily makes an ass of the eternal soul by encouraging his infatuation with this temporary world.

4

*sei gādhā ha' ye, saṁsārera bojhā,
vahinu aneka kāla
bārdhakyē ekhana, śaktira abhāve,
kichu nāhi lāge bhāla*

sei gādhā ha' ye—here is one such ass; *saṁsārera bojhā*—the burden of material existence; *vahinu*—I have carried on my back; *aneka kāla*—for a long time; *bārdhakyē*—in my old age; *ekhana*—now; *śaktira abhāve*—for want of the power to enjoy; *kichu nāhi*—absolutely nothing; *lāge bhāla*—pleases me.

Here is one person who has been turned into such an ass, who for so long has carried on his back the useless burden of material existence. Now in my old age, for want of the power to enjoy, I find that nothing at all pleases me.

5

*jīvana jātanā, hoila ekhana,
se vidyā avidyā bhela
avidyāra jvālā, ghaṭīla viṣama,
se vidyā hoila śela*

jīvana—life; *jātanā*—agony; *hoilo*—has become; *ekhana*—now; *se vidyā*—that knowledge; *avidyā bhelo*—has become ignorance; *avidyāra jvālā*—the burning pain of ignorance; *ghaṭīlo viṣama*—has become intolerable; *se vidyā*—that knowledge; *hoila śela*—has become a pointed spear.

Life has now become agony, for my so-called erudite knowledge has proven itself to be worthless ignorance. Material knowledge has now become a pointed shaft and has pierced my heart with the intolerable, burning pain of ignorance.

6

*tomāra caraṇa, vinā kichu dhana,
saṁsāre nā āche āra
bhaktivinoda, jaḍa-vidyā chāri,¹
tuvā pada kare sāra*

tomāra caraṇa—Your lotus feet; *vinā*—besides; *kichu dhana*—any treasure; *saṁsāre*—in this world; *nā āche āra*—there is none else; *bhaktivinoda*—Bhaktivinoda; *jaḍa-vidyā chāri*¹—giving up all mundane knowledge; *tuvā pada*—Your lotus feet; *kare sāra*—makes the sum and substance of his life.

O Lord, there is no treasure worth seeking in this world other than Your lotus feet. Bhaktivinoda abandons all his mundane knowledge and makes Your lotus feet the sum and substance of his life.

Commentary

This is the second song in Bhaktivinoda Ṭhākura's songbook *Śaranāgati*, First Principle of Surrender: *Dainya* (Humility).

We have no recording of Prabhupāda singing this song, but he quotes from *Vidyara-vilase* more than 30 times in his lectures and conversations denouncing the uselessness of mundane education. Here are some examples:

Śrīmad-Bhāgavatam 4.29.47 – Purport

Generally people are very much attracted to the fruitive activities sanctioned in the Vedic rituals. One may be very much attracted to becoming elevated to heavenly planets by performing great sacrifices, like those of King Barhiṣmān. Śrī Nārada Muni wanted to stop King Barhiṣmān from engaging in such fruitive activities. Therefore he is now directly telling him, "Don't be interested in such temporary benefits." In modern civilization people are very much interested in exploiting the resources of material nature through the methods of science. Indeed, this is considered advancement. This is not actually advancement, however, but is simply pleasing to hear. Although we are advancing according to such concocted methods, we are forgetting our real purpose. Bhaktivinoda Ṭhākura therefore says, *jaḍa-vidyā yata māyāra vaibhava tomāra bhajane bādhā*: "Materialistic studies are the glare of *māyā* only, for they are an obstacle to spiritual progress."

The temporary comforts of life experienced either on this planet or on other planets are all to be taken as illusory because they do not touch the real purpose of life. The real purpose of life is to go back home, back to Godhead. Ignorant of the real purpose of life, people take to either gross materialistic activities or ritualistic

activities. King Barhiṣmān is herein requested not to be attached to such activities. In the *Vedas* it is stated that the performance of sacrifice is the actual purpose of life.

Lecture on Bhagavad-gītā 2.40-45 – Los Angeles, December 13, 1968

So we do not know that we are standing on a tottering platform. However nice arrangement we may make, this will be finished in one moment. That we are missing. We are simply sticking to a false platform that "This will save me, this will save me." No. Therefore Bhaktivinoda Ṭhākura says that *jaḍa-vidyā yata māyāra vaibhava*. This material advancement of civilization, very nice, very dazzling. Just like when we pass on the street or road of your American cities, it looks so nice. So many lights and so many night-illuminating signboards. But we should always remember that this nice situation is not permanent settlement. Any moment I'll have to give up everything. Everything. So therefore, if one becomes attached to this false platform, illuminating, so-called illuminating, false platform, then his determination to go back to Godhead will not be very much intense. That is being explained. So *bhogaśvarya-prasaktānām*. "In the minds of those who are too attached to sense enjoyment and who are bewildered by such things, the resolute determination for devotional service to the Lord does not take place."

Lecture on Nectar of Devotion – Calcutta, January 25, 1973

The so-called material advancement has curbed down the dormant propensities for loving God, or Kṛṣṇa. Therefore Bhaktivinoda Ṭhākura says that *jaḍa-vidyā saba māyāra vaibhava*. *Jaḍa-vidyā saba māyāra vaibhava, tomāra bhajane bādhā*. The more artificially we make advancement of material civilization, the more we become away from devotional service. Practically we can see. People are engaged in developing their material resources. Everyone is busy. And we, if our men approach, then they think it is simply waste of time. "All right. They're asking something. Give them some money. Let them go away, and let my business be done nicely." So this is the propensities observed by Bhaktivinoda Ṭhākura: *jaḍa-vidyā saba māyāra vaibhava*. The more we advance in material civilization, we become backward in Kṛṣṇa consciousness. Our principle is, therefore, to minimize the artificial necessities of life, as much as possible. *Nirbandhe kṛṣṇa-sambandhe*. *Anāsaktasya viṣayān*. We should eat, sleep, not for material comfort. But eating is required. Without eating, we cannot live. Sleeping is required, to give rest for some time. For that purpose, we shall eat, sleep... *Nirbandha kṛṣṇa-sambandhe*. *Anāsaktasya viṣayān*. We should not be attached. That will make our spiritual progress firm.

Lecture on Śrī Īsopaniṣad, Mantra 9 – Los Angeles, May 13, 1970

So leaders should think over it, that "What we are producing, in spite of so many educational institutions?" That is hinted here, that because you are worshipping

avidyā... That is not knowledge. Bhaktivinoda Ṭhākura has sung very nicely: *jaḍa-vidyā saba māyāra vaibhava. Jaḍa-vidyā. Jaḍa-vidyā* means this material education. He says they are expansion of this *māyā*. *Jaḍa vidyā. Jaḍa vidyā sa māyāra vaibhava, tomāra bhajane bādhā*. The more we shall advance in this material education, the more we will be hampered to understand what is God. And at last we shall declare, "God is dead. I am God. You are God," all this nonsense. That is hinted here: *andharī tamaḥ. Andham* means darkness. There are two kinds of darkness. If you remain in ignorance, that is also darkness, and if you remain actually in darkness, where there is no sunlight, there is no electric light, that is also darkness. So *avidyām upāsate*. Another, *tato bhūya iva te tamo ya u vidyāyāṁ ratāḥ*. So these materialists, they are certainly being pushed in the darkness, but there is another class, who are so-called philosopher, mental speculators, religionists, yogis. They are going still more in the darkness, because they are defying Kṛṣṇa. They are posed as if culturing spiritual knowledge, but because they have no information of Kṛṣṇa, or God, their advancement of education is also more dangerous. More dangerous. Because they are misleading people.

Morning Walk – April 20, 1973, Los Angeles

Bhaktivinoda Ṭhākura says: *jaḍa-vidyā yata māyāra vaibhava tomāra bhajane bādhā, anitya saṁsāre moha janamiyā jibake karaye gādhā*. This *jaḍa-vidyā*, this material science, is simply a hindrance to our progress of spiritual life. All these rascal scientists, they'll deny God. That is their business. Just like you said yesterday that somebody was accepting God, and the other scientists, they thought: "No, it is insult." So already they are in oblivion. They cannot understand what is God. And these rascals are making them more and more rascals. "There is no God." By their scientific research, the rascals are becoming more rascals. And they're becoming captivated: "This is pleasure." What pleasure you will do you with. Therefore they are, they are *gādhā* (ass). They are *gādhā* and they are creating *gādhās*. That is the song of Bhaktivinoda Ṭhākura. *Jaḍa-vidyā yato māyāra*... It is expansion of *māyā*'s illusory energy. So they're forgetting their real purpose of life. The so-called scientific advancement is simply expanding the influence of *māyā*'s illusory energy. They're already rascals and fools, and still they are being made rascals and fools. and the whole human life is spoiled. This is the result of so-called scientific advancement.

Āmāra jīvana

Bhaktivinoda Ṭhākura

1

*āmāra jīvana, sadā pāpe rata,
nāhika puṇyera leṣa
parere udvega, diyāchi ye kata,
diyāchi jīvere kleśa*

āmāra—my; *jīvana*—life; *sadā*—always; *pāpe*—in sinful activities; *rata*—engaged; *nāhika*—there is not; *puṇyera*—of pious activities; *leṣa*—a trace; *parere*—to others; *udvega*—anxiety; *diyāchi*—I am inclined to give; *ye*—who; *kata*—great; *diyāchi*—I give; *jīvere*—to living entities; *kleśa*—suffering.

My life is always engaged in sinful activities, without a trace of pious activities. I am always inclined to give great anxiety and trouble to other living entities.

2

nija sukha lāgi', pāpe nāhi ḍari,
dayā-hīna svārtha-para
para-sukhe duḥkhī, sadā mithya-bhāṣī,
para-duḥkha sukha-kara

nija—my own; *sukha*—happiness, pleasure; *lāgi'*—for; *pāpe*—in sinful activity; *nāhi*—there is no; *ḍari*—restraint; *dayā*—mercy; *hīna*—devoid of; *sva-artha*—to my personal interest; *para*—I am dedicated; *para*—of others; *sukhe*—in the happiness; *duḥkhī*—I am unhappy; *sadā*—always; *mithya*—false; *bhāṣī*—words; *para*—of others; *duḥkha*—the misery; *sukha*—my happiness; *kara*—makes.

For my personal pleasure, I don't hesitate to commit any kind of sinful activity. I am not at all merciful, and I see only to my personal interest. When others are suffering I become very happy, I am always speaking lies, and if someone is suffering, that is very pleasant to me.

3

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

āśeṣa—endless; *kāmanā*—material desires; *hṛdi*—the heart; *mājhe*—in; *mora*—my; *krodhī*—I am angry; *dambha*—to deceit; *parāyaṇa*—dedicated; *mada*—mad; *matta*—with intoxication; *sadā*—always; *viṣaye*—in sense gratification; *mohita*—captivated; *himsā*—malice; *garva*—false pride; *vibhūṣaṇa*—ornaments.

I have lots of material desires within my heart and am always angry and deceitful. I am captivated by subject matters of sense gratification and am almost crazy. My ornaments are malice and false pride.

4

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

nidra—by sleep; *ālasya*—by laziness; *hata*—attacked; *sukārye*—to pious activities; *virata*—averse; *akārye*—of impious activities; *udyogī*—a performer; *āmi*—I am; *pratiṣṭha*—prestige; *lāgiyā*—for the sake of; *śāthya*—cheating; *ācaraṇa*—behavior; *lobha*—by greed; *hata*—conquered; *sadā*—always; *kāmi*—a lusty person.

I am conquered by sleep and laziness and am always averse to pious activities, but I am very enthusiastic to perform impious activities. I always cheat others for my prestige, I am conquered by greed, and I am always lusty.

5

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

e—a; *hena*—such; *durjana*—fallen person; *saj-jana*—with devotees of the Lord; *varjita*—devoid of association; *aparādhi*—an offender; *nirantara*—always; *śubha*—auspicious; *kārya*—activity; *śūnya*—devoid; *sadā*—always; *anartha*—mischievous; *manāḥ*—mind; *nānā*—all kinds of; *duḥkhe*—sufferings; *jara jara*—very old age.

I am so fallen, I have no association with devotees, and I am always an offender. In my life there is not a bit of auspicious activity, and my mind is always attracted by something mischievous. Therefore, at the fag end of my life I have become almost an invalid because of all such sufferings.

6

*bārdhakyē ekhana, upāya-vihīna,
tā' te dīna akiñcana
bhaktivinoda, prabhura caraṇe,
kare duḥkha nivedana*

bārdhakyē—in old age; *ekhana*—now; *upāya*—an alternative means; *vihīna*—without; *tā' te*—therefore; *dīna*—humble; *akiñcana*—poor; *bhaktivinoda*—Bhaktivinoda; *prabhura*—of the Lord; *caraṇe*—to the lotus feet; *kare*—makes; *duḥkha*—with sadness; *nivedana*—offering.

Now in my old age, with no alternative, I have by force become very humble and meek. Thus Bhaktivinoda offers this sad statement of his life's activities at the lotus feet of the Supreme Lord.

Commentary

This is the fourth song in Bhaktivinoda Ṭhākura's songbook *Śaranāgati*, First Principle of Surrender: *Dainya* (Humility). Here the author puts himself in the position of a conditioned soul and expresses remorse over his selfish life-style and

approaches the Lord in a mood of surrender. To become introspective and understand one's fallen condition is undoubtedly helpful for advancement on the path of self-realization. Unless we understand the nature of our false self and become determined to purify our existence and discover our real self, there is no question of advancing in spiritual life.

Purport to Āmāra jivana

Amāra jivana sadā pāpe rata nāhiko puṇyera leśa. 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. The people in general are like the description given here. 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 full of sinful activities. And I am always inclined to give trouble to other living entities. That is my business. I want to see that others are suffering, and I enjoy." *Nija sukha lāgi' pāpe nāhi ḍori.* "For my personal sense gratification, I do not care for any sinful activities. That means I accept any kind of sinful activity if it is satisfactory to my senses." *Dayā-hīna swārtha-paro.* "I am not at all merciful, and only I see to my personal interest." *Para-sukhe duḥkhi.* "As such, when others are suffering I become very happy, and always talking lies," *sadā mithyā-bhāṣī.* "Even for ordinary things I am accustomed to speak lies." *Para-duḥkha sukha-karo.* "And if one is suffering, that is very pleasant to me." *Aśeṣa kāmanā hṛdi mājhe mora.* "I have got lots of desire 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 in subject matters of sense gratification, and almost I am crazy." *Himsā-garva vibhūṣaṇa.* "My ornaments are enviousness and false pride." *Nidralāsyā hata sukārje birata.* "I am subdued, or I am conquered by sleep and laziness," *sukārje birata,* "and I am always averse to pious activities," *akārje udyogī āmi,* "and I am very enthusiastic to perform impious activities." *Pratiṣṭha lāgiyā sāthya-ācaraṇa,* "I always cheat others for my prestige." *Lobha-hata sadā kāmī,* "I am conquered by greediness and always lusty." *E heno durjana saṅgajana-barjita,* "So I am so fallen, and I have no association of devotees." *Aparadhi,* "Offender," *nirantara,* "always." *Śubha-kārja-sūnya,* "In my life, there is not a beat of auspicious activities," *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,* "In my old age I have no other alternative now," *tā 'te dīna akiñcana,* "therefore by force, I have now become very humble and meek." *Bhaktivinoda prabhura caraṇe,* "Thus Bhaktivinoda Ṭhākura is offering his statement of life's activities at the lotus feet of the Supreme Lord."

Lecture on Nectar of Devotion – Vṛndāvana, October 23, 1972

A *mahā-bhāgavata* feels that "I am the lowest." Just like Bhaktivinoda Ṭhākura has sung, *āmāra jivana sada pāpe rata nāhika puṇyera leśa.* He says that "My life is

always engaged in sinful activities. I've not a trace of pious activity." *Āmāra jīvana sada ape rata nāhika puṇyera leśa*. "I have given so much distress to all other living entities." He's representing common man. But he's feeling like that. It is not that artificially speaking. He's feeling like that. Just like Rādhārāṇī. She thinks always Herself as the lowest of the devotees. She thinks always. She sees always that the *gopīs*, other *gopīs*, they are better qualified to serve Kṛṣṇa. And She is not qualified, so much qualified. Therefore in Vṛndāvana, you'll find, the devotees approach Rādhārāṇī. "Jaya Rādhe." Because if Rādhārāṇī advocates for him to Kṛṣṇa, it is very easily accepted. And Rādhārāṇī says... If Rādhārāṇī's pleased, then She represents the devotee's case that "Here is a devotee. He's better than Me. Kindly accept his service, Kṛṣṇa." So Kṛṣṇa cannot deny. So *mahā-bhāva*. Rādhārāṇī is *mahā-bhāva*.

Emana durmati

Bhaktivinoda Ṭhākura

1

(*prabhu he!*)

*emana durmati, sarṁsāra bhitare,
pariyā āchinu āmi
tava nija-jana, kana mahājane,
pāṭhāiyā dile tumi*

emana—such; *durmati*—bad disposition, evil mind; *sarṁsāra*—the cycle of birth and death; *bhitare*—within; *pariyā*—falling down (I fell down); *āchinu āmi*—I am staying; *tava*—Your; *nija-jana*—own people; *kona*—one rare; *mahājane*—great personality; *pāṭhāiyā*—sent; *dile tumi*—You delivered.

O Lord! With such a wicked mind as this I have fallen into the material world, but You have sent one of Your pure and elevated devotees to rescue me.

2

*dayā kari' more, patita dekhiyā,
kahila āmāre giyā
ohe dīna-jana, śuna bhāla kathā,
ullasita ha'be hiyā*

dayā-kari'—having been compassionate; *more*—to me; *patita*—fallen; *dekhiyā*—seeing; *kahila*—he said; *āmāre*—Me; *giyā*—going; *ohe-dīna-jana*—o humble soul; *śuno*—listen; *bhālo*—good; *kathā*—speak; *ullasita*—jubilant; *ha'be*—there will be; *hiyā*—heart.

He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tiding, for it will gladden your heart.

3

*tomāre tārīte, śrī-kṛṣṇa-caitanya,
navadvīpe avatāra
tomā hena kata, dīna hīna jane,
karilena bhava-pāra*

tomāre—you; *tārīte*—to deliver; *śrī-kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *navadvīpe*—Navadvīpa; *avatāra*—descended; *tomā*—you; *hena*—such as/thus; *kata*—many; *dīna*—poor; *hīna*—low/inferior; *jane*—to the living beings; *karilena*—he made; made up/did; *bhava*—material existence; *pāra*—cross over.

Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa in order to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence.

4

*vedera pratijñā, rākhibāra tare,
rukma-varna vipra-suta
mahāprabhu nāme, nadiyā mātāya,
saṅge bhāi avadhūta*

vedera—of the Vedas; *pratijñā*—promise; *rākhibāra*—to keep; *tare*—him; *rukma*—golden; *varna*—color; *vipra*—brāhmaṇa; *suta*—son; *mahāprabhu*—Mahāprabhu; *nāme*—by the name; *nadiyā*—Nadiyā; *mātāya*—maddens; *saṅge*—in association; *bhāi*—brother; *avadhūta*—Nityānanda Prabhu who is beyond mundane, social convention.

To fulfill the promise of the Vedas, the son of a brāhmaṇa, of golden complexion and bearing the name of Mahāprabhu, has descended along with His brother, the *avadhūta*. Together They have overwhelmed all of Nadiyā with divine ecstasy.

5

*nanda-suta jini, caitanya gosāi,
nija-nāma kari' dāna
tārila jagat, tumi-o yāiyā,
laha nija-paritrāna*

nanda-suta—the son of Nanda Mahārāja; *jini*—who; *caitanya*—Śrī Caitanya; *gosāi*—the great personality; *nija*—his own; *nāma*—name; *kari'-dāna*—having distributed; *tārila*—delivered; *jagat*—of the universe; *tumi-o*—tu; *yāiyā*—having gone; *laha*—take; *nija*—His own, your; *paritrāna*—deliverance.

"Śrī Caitanya Gosāi, who is Kṛṣṇa Himself, the son of Nanda, has saved the world by freely distributing the gift of His own holy name. Go to Him also and receive your deliverance."

6

se kathā śuniyā, āsiyāchi, nātha!
tomāra caraṇa-tale
bhaktivinoda, kāṅḍiyā kāṅḍiyā,
āpana-kāhini bale

se—that; *kathā*—talk; *śuniyā*—by hearing; *āsiyāchi*—have come; *nātha!*—O master; *tomāra*—Your; *caraṇa-tale*—under the shelter of the lotus feet; *bhaktivinoda*—Bhaktivinoda; *kāṅḍiyā*—crying; *kāṅḍiyā*—crying; *āpana*—his; *kāhini*—story; *bale*—he tells.

Hearing those words, O Lord, Bhaktivinoda has come weeping and weeping to the soles of Your lotus feet and tells the story of his life.

Commentary

This is the last song in the section *First Principle of Surrender: Dainya* (Humility) of Bhaktivinoda Ṭhākura's songbook *Śaraṇāgati*. It differs from the first six where the *ācārya* is lamenting his fallen condition. In this song he opens a window of hope by telling us about the advent of Lord Caitanya, the savior of the fallen souls. Thus Bhaktivinoda Ṭhākura introduces the *Second Principle of Surrender: Atma-nivedana* (Full dedication of the self). In *Emana durmati* he still mentions his disqualifications but has come to the point of offering everything in his possession to the Lord, culminating in the eighth and last song (*Ātma-nivedana*) where the Ṭhākura describes the wonderful results of surrender. The dark clouds of despair have dissipated and the heart is flooded by the bright sunlight of spiritual bliss: "I have become supremely happy by surrendering myself at Your lotus feet. Sorrow has gone far away, and there are no more cares. All I see is joy in the four directions."

The next section, *Second Principle of Surrender: Ātma-nivedana*, begins with a well-known song, *Mānasa, deha, geha*.

Mānasa, deha, geḥa

Bhaktivinoda Ṭhākura

1

*mānasa, deha, geḥa, yo kichu mora
arpilūn tuwā pade, nanda-kīśora!*

mānasa—my mind; *deha*—body; *geḥa*—family and home; *yo kichu*—whatever; *mora*—is mine; *arpilū*—I have offered; *tuwā pade*—at Your lotus feet; *nanda-kīśora*—O youthful son of Nanda!

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
dāya mama gelā, tuwā o-pada varaṇe*

sampade vipade—in good fortune or in bad; *jīvane-maraṇe*—in life or death; *dāy*—difficulties; *mama*—my; *gelā*—have disappeared; *tuwā o-pada*—those feet of Yours; *varaṇe*—by submissive acceptance.

In good fortune or bad, in life or death, all my difficulties have disappeared because I have chosen those lotus feet of Yours as my only shelter.

3

*mārabi rākhabī-yo icchā tohārā
nitya-dāsa prati tuwā adhikārā*

mārabi rākhabī—slay me or protect me; *yo icchā tohārā*—as You wish; *nitya-dāsa*—Your eternal servant; *prati*—toward; *tuwā adhikārā*—it is Your prerogative.

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

4

*janmāobi more icchā yadi tora
bhakta-grṛhe jani janma hau mora*

janmāobi more—that I be born again; *icchā yadi tora*—if it is Your will; *bhakta-grṛhe*—in the home of Your devotee; *jani janma*—take birth; *hau*—may it be; *mora*—mine.

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

5

kīṭa-janma hau yathā tuvā dāsa
bahira-mukha brahma janme nāhi āśa

kīṭa-janma—born as a worm; *hau*—may it be; *yathā*—so long as; *tuvā dāsa*—I remain Your devotee; *bahira-mukha*—averse to You; *brahma-janme*—to be born as Lord Brahmā; *nāhi āśa*—I have no desire.

**Let me be born again even as a worm, as long as I may remain Your devotee.
I have no desire to be born as a Brahmā averse to You.**

6

bhukti-mukti-sprhā vihīna ye bhakta
labhaite tāka saṅga anurakta

bhukti-mukti-sprhā—desire for worldly enjoyment or liberation; *vihīna*—who is completely devoid; *ye bhakta*—that devotee; *labhaite*—to attain; *tāka saṅga*—their association; *anurakta*—I yearn.

**I yearn for the company of that devotee who is completely free of all desire
for worldly enjoyment or liberation.**

7

janaka, janani, dayita, tanaya
prabhu, guru, pati-tuhū sarva-maya

janaka—father; *janani*—mother; *dayita*—lover; *tanaya*—son; *prabhu*—Lord; *guru*—preceptor; *pati*—husband; *tuhū*—You; *sarva-maya*—are everything to me.

Father, mother, lover, son, Lord, preceptor, husband—You are everything to me.

8

bhaktivinoda kahe, śuna kāna!
rādhā-nātha! tuhū hāmāra parāṇa

bhaktivinoda kahe—Ṭhākura Bhaktivinoda says; *śuna kāna!*—O Kāna, please hear me!; *rādhā-nātha!*—O Lord of Rādhā!; *tuhū*—You; *hāmāra parāṇa*—are my life and soul.

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

Commentary

This song is found in Bhaktivinoda Ṭhākura's songbook *Śaraṅāgati*, in the section *Second Principle of Surrender: Ātma-Nivedana* (Dedication of the Self). It is the third song of eight. Śrīla Prabhupāda quotes from this song frequently:

Lecture on Śrīmad-Bhāgavatam 1.8.24 – Los Angeles, April 16, 1973

Draupadī was also first of all trying to save her cloth. And what she can do? She is woman, and they were two men. Karṇa and Duḥśāsana was trying to make her naked. So she was crying and praying to Kṛṣṇa, "Save my honor." But she was trying also herself to save. When she thought that "It is impossible to save myself, my honor, in this way," then he (she) left the hands. She simply got up her arms and prayed, "Kṛṣṇa, if You like, You can save."

So this is the position. So long we try to save ourself, then that is not very good. If you simply depend on Kṛṣṇa, "Kṛṣṇa, if You save me, that is all right. Otherwise kill me, as You like." You see? *Mārabi rākhabi—yo icchā tohārā*. Bhaktivinoda Ṭhākura says, "I surrender unto You." *Mānasa, deha, geḥa, yo kichu mora*, "My dear Lord, whatever I have got, my possession... And what I have got? I have got this body. I have got my mind. I have got a little home and my wife, my children. This is my possession." So, *mānasa, deha, geḥa, yo kichu mora*. "So whatever I have got—this body, this mind, this wife, these children, this home, everything I surrender unto You." *Mānasa, deha, geḥa, yo kichu mora, arpilūṅ tuvā pade, nanda-kīśora*. Kṛṣṇa is known as Nanda-kīśora. So this is surrender, no reservation, full surrender, is called *akiñcana*.

Lecture on Śrīmad-Bhāgavatam 1.7.15 – Vṛndāvana, September 13, 1976

This is Caitanya Mahāprabhu's teaching, that "From Kṛṣṇa's side, He may do whatever He likes"—that is full surrender—"still, He is my master." Bhaktivinoda Ṭhākura has sung,

mānasa deha geḥa yo kichu mora arpilū tuvā pade nanda-kīśora. Nanda-kīśora is Kṛṣṇa. So this is full surrender. "My dear Nanda-kīśora, whatever I have got, now I am offering everything to You." What I have got? *Mānasa deha geḥa*: "I have got my body, I have got my mind, and a so-called home or a wife or a few children. What I have got? So everything is offered to You." *Mānasa, deha, geḥa, yo kichu mora*. This is full surrender. Now he says, *mārabi rākhabi yo icchā tohārā*: "I am surrendering to You everything. Now if You like You can save me, or if You like You can kill me." This is full surrender.

Lecture on Śrīmad-Bhāgavatam 1.5.18 – New Vrindavan, June 22, 1969

So, Bhaktivinoda Ṭhākura is addressing, "My dear Nanda-kīśora, young boy of, young child, or young son of Nanda Mahārāja," *mānasa deha geḥa*, "my mind, my body, my family," *mānasa deha geḥa yo kichu*, "whatever I think 'This is mine...' " Because we are conditioned souls, "my," "I," and "mine," this is our disease. "So whatever I am thinking 'It is mine'... First of all, 'This body's mine,' or 'The home, the family, that is mine.'" So *mānasa deha geḥa, yo kichu...* "Whatever I have got in my possession, now I am surrendering unto You." *Arpilūṅ tuvā pade nanda-kīśora*. This is surrender. "So I am giving unto You my family, my home, my body, my mind, everything." *Arpilū tuvā pade nanda...* "Now, whatever You like, You do." That is

very nice song. So we have to do that. Then Kṛṣṇa will take care. That's all. The same example: you simply have to capture the rope. Then you'll be lifted immediately.

Lecture on Śrīmad-Bhāgavatam 7.9.12 – Mayapur, February 19, 1976,

So Prahlāda Mahārāja decided, *tasmād ahaṁ vigata-viklava īśvarasya sarvātmanā*. Real thing is with heart and soul everything. No reservation. Just like Bhaktivinoda Ṭhākura, he surrenders to Kṛṣṇa everything, whatever he has got. He says, *manasa deha geha, yo kichu mora*: "Whatever I have got, no reservation." So what I have got in this material... He said, "I have got this body, material body, lump of matter, and I have got my wife, simply changing from this platform to that platform." Because my business is *saṅkalpa-vikalpa*. We accept something—"It is very good"—and next time we reject it—"No, it is not good." This is mind's business. So Bhaktivinoda Ṭhākura says, "I have got this lump of body." We are very much proud of possessing, but what we have got? We have got this body and the mind. And with the mind we have created so many things—"This is my house. This is my wife. This is my children." Nobody is yours. You have come according to your *karma*, and they have come according to their *karma*, and it is a play only that one is father, one is mother, one is son. It is by arrangement of the material nature. *Kāraṇam guṇa-saṅgo 'sya* [Bg. 13.22]. Everything will be finished in the twinkling of an eye. So actually it has no fact, but we think this is our possession. Therefore Bhaktivinoda Ṭhākura said that "My possession means some mental concoction and this lump of body." *Mānasa deha geha*. "So therefore, whatever possession I have got, I surrender unto You." *Mānasa deha geha, yo kichu mora*. This is surrender. *Arpilū tuvā pade, nanda-kīśora*.

So the real process is to surrender to Kṛṣṇa and act according to your... Yes, Kṛṣṇa will give you intelligence. First of all we have to become sincere, heart and soul. *Sarvātmanā*. *Sarva* means all, or *ātmā* means body, *ātmā* means mind, *ātmā* means soul. Three meanings of *ātmā*.

Lecture on Śrīmad-Bhāgavatam 1.8.35 – Mayapur, October 15, 1974

Therefore Bhaktivinoda Ṭhākura says, *brahma-janme nāhi mora āśa, kīṭa-janma hau yathā tuvā dāsa*. This is Bhaktivinoda Ṭhākura's song, that "Let me become one insect where there is Your devotee, because if I fall down on the dust of the devotee, my life will be successful." Therefore Bhaktivinoda Ṭhākura says, *kīṭa-janma hau yathā tuvā dāsa, bahira-mukha brahma...* *Brahma-janma* is not easy. It is very difficult. But if *Brahmā* is *bahira-mukha-bahir-mukha* means not devotee of Kṛṣṇa—it is possible. Because we are in ignorance, *māyā*, at any time we can forget Kṛṣṇa. Therefore we have to always be engaged in Kṛṣṇa consciousness so that we may not forget Kṛṣṇa.

Lecture on Śrīmad-Bhāgavatam 1.15.29 – Los Angeles, December 7, 1973

He says that "If I forget You and take by birth as Lord Brahmā, I don't want it. I don't want it." What is the use of taking a birth like Brahmā? "But I shall like to take my birth as even a small insignificant insect, where a devotee is there." This is the ambition of devotee. "I shall prefer to become an insect." Because there are different varieties of living entities, beginning from Brahmā down to the insect, insignificant. In the middle, there are so many varieties—aquatics, trees, plants, demigods, and men, human being. So many thing. So this is the end and one end to another. *Ābrahma-bhuvanāi... Kīṭa-janma*, insignificant ant, nobody cares for, and Brahmā is very important, supreme person within the... So Bhaktivinoda Ṭhākura says that "I will not prefer a birth like Brahmā if I forget You. But I will prefer to become an insect if I remain with Your devotee." Because if one remains with a devotee, he will not forget Kṛṣṇa. That is the advantage. Just like when you go, people address you, "Hare Kṛṣṇa." Oh, it is very great benefit. Automatically they chant Hare Kṛṣṇa

Lecture on Bhaktivinoda Ṭhākura's Appearance Day – London, September 3, 1971

Although we say that under ordinary circumstances an animal has no chance for liberation, there is chance of deliverance, if that animal happens to come in contact with a pure devotee? Yes. Even an animal, because he will hear Hare Kṛṣṇa from the pure devotee, that will not go in vain. The devotee will give *prasādam*. The dog does not know, but the devotee out of compassion gives *prasādam*, chants Hare Kṛṣṇa. Thus the dog also gets the opportunity of hearing. So he'll also be liberated. One dog, during Caitanya Mahāprabhu's time, he also became liberated. Śivānanda Sena's dog, he was liberated by the grace of Lord Caitanya. So by the association of pure devotee... Therefore Bhaktivinoda Ṭhākura's, there is one song. He prays to the Lord that *kīṭa-janma hau yatha turīā dāsa*. *Kīṭa* means insect. "My Lord, if I have to take my birth again..." Because a devotee does not pray to God for liberation. He simply prays that "Wherever I may take my birth, I may not forget You." That's all. That is devotee's prayer. A devotee does not say that "Elevate me to the heavenly planet or Vaikuṅṭha planet." No. "You can put me anywhere." Just like Bhaktivinoda Ṭhākura says, *kīṭa-janma hau*. "My dear Lord, I have no objection if I have to take my birth next as an insect." What to speak of human being or other thing. "As an insect. But I must be in the house of a devotee." So that an insect, by eating the remnants of foodstuff left by the devotee, he'll be delivered. *Kīṭa-janma hau jatha tuyā, bahira-mukha brahma-janma nāhi mora āśā*. "I don't want my next birth as Lord Brahmā if I forget You. I don't want." That is wanted. A devotee prays to the Lord that he would be able to constantly remember the lotus feet of the Lord. Never mind whether as insect or as king or as dog, never mind. That is devotee's, pure devotee's, desire.

Ātma-nivedana

Bhaktivinoda Ṭhākura

1

*ātma-nivedana, tuyā pade kari',
hoinu parama sukhi
duḥkha dūre gela, cintā nā rahila,
caudike ānanda dekhi*

ātma-nivedana—surrender; *tuyā*—your; *pade*—unto the lotus feet; *kari'*—offering; *hoinu*—became; *parama*—supremely; *sukhi*—happy; *duḥkha*—unhappiness; *dūre*—far away; *gela*—has gone; *cintā*—anxiety; *nā*—not; *rahila*—remained; *caudike*—in all directions; *ānanda*—pleasures derived from them; *dekhi*—seeing.

I have become supremely happy by surrendering myself at Your lotus feet. Sorrow has gone far away, and there are no more cares. All I see is joy in the four directions.

2

*aśoka-abhaya, amṛta-ādhāra,
tomāra caraṇa-dvaya
tāhāte ekhana, viśrāma labhiyā
chārinu bhavera bhaya*

aśoka—free from grief; *abhaya*—free from fear; *amṛta-ādhāra*—the nectar from His lips; *tomāra*—Your; *caraṇa*—lotus feet; *dvaya*—both; *tāhāte*—by that; *ekhana*—now; *viśrāma*—rest; *labhiyā*—having attained; *chārinu*—I have given up; *bhavera*—of worldly existence; *bhaya*—fear.

Your two lotus feet are reservoirs of immortal nectar that grant freedom from both sorrow and fear. Resting in them I have found peace, and have completely given up the fear of worldly existence.

3

*tomāra saṁsāre, kariba sevana,
nāhiba phalera bhāgī
tava sukha jāhe, kariba yatana,
ha' ye pade anurāgī*

tomāra—your; *saṁsāre*—in the cycle of birth and death; *kariba*—I shall do; *sevana*—service; *nāhiba*—I shall never be; *phalera*—fruit; *bhāgī*—enjoyer; *tava*—your; *sukha*—happiness; *jāhe*—of which; *kariba-yatana*—I shall diligently attend; *ha' ye*—having become; *pade*—Your feet; *anurāgī*—attached to.

I shall render service in Your household and never endeavor to enjoy the fruits of that service. Rather, I shall strive for whatever pleases You, being fully enamored by Your lotus feet.

4

*tomāra sevāya, duḥkha haya yata,
se-o to' parama sukha
sevā-sukha-duḥkha, parama sampada,
nāśaye avidyā-duḥkha*

tomāra—Your; *sevāya*—by service; *duḥkha*—unhappiness; *haya*—are; *yata*—having arisen; *se-o*—that; *to'*—indeed; *parama*—supreme; *sukha*—happiness; *sevā*—service; *sukha*—happiness; *duḥkha*—unhappiness; *parama*—supreme *sampada*—opulences; *nāśaye*—they destroy; *avidyā*—nescience; *duḥkha*—misery.

All the troubles encountered in Your service shall be the cause of great happiness, for in Your devotional service joy and sorrow are equally great riches. Both destroy the misery of ignorance.

5

*pūrva itihāsa, bhulinu sakala,
sevā-sukha pe' ye mane
āmi to' tomāra, tumi to' āmāra,
ki kāja apara dhane*

pūrva—former; *itihāsa*—history; *bhulinu*—I have forgotten; *sakala*—all; *sevā*—service; *sukha*—happiness; *pe' ye*—having attained; *mane*—within the mind; *āmi*—I; *to'*—indeed; *tomāra*—Your; *tumi*—You; *to'*—indeed; *āmāra*—My; *ki*—what; *kāja*—what is the need for; *apara*—another; *dhane*—treasure.

I have completely forgotten all of my past history by feeling in my mind the great joy of Your service. I am indeed Yours, and You are truly mine. What need is there of any other treasure?

6

*bhaktivinoda, ānande ḍubiyā,
tomāra sevāra tare
saba ceṣṭā kare, tava icchā-mata,
thākiyā tomāra ghare*

bhaktivinoda—Bhaktivinoda; *ānande*—in happiness; *ḍubiyā*—sinking; *tomāra*—your; *sevāra*—to serve him; *tare*—him; *saba*—all; *ceṣṭā*—endeavor; *kare*—makes; *tava*—Your; *icchā*—wishes; *mata*—according to; *thākiyā*—having stayed; *tomāra*—Your; *ghare*—at the home.

Bhaktivinoda sinks deeply into the ocean of pure bliss by engaging in Your service. He devotes all his efforts according to Your wishes while living in Your house.

Commentary

As mentioned earlier, this song is the last of eight songs found in Bhaktivinoda Thakura's songbook *Śaraṇāgati* in the section *Second Principle of Surrender: Ātma-Nivedana* (Dedication of the Self). In *Ātma-nivedana* Bhaktivinoda Ṭhākura expresses the wonderful result of surrender which leads to unlimited happiness.

Sarvasva tomāra caraṇe

Bhaktivinoda Ṭhākura

1

*sarvasva tomāra, caraṇe saṅpiyā,
parechi tomāra ghare
tumi to' ṭhākura, tomāra kukkura,
baliyā jānaha more*

sarvasva—all possessions; *tomāra*—your; *caraṇe*—lotus feet; *saṅpiyā*—having surrendered; *parechi*—I have fallen; *tomāra*—your; *ghare*—in Your own house; *tumi*—you; *to'*—indeed; *ṭhākura*—Lord *tomāra*—your; *kukkura*—the dog; *baliyā*—considering; *jānaha*—know; *more*—to me.

Now that I have surrendered all that I possess unto Your lotus feet, I throw myself down before Your house. You are the master of the house; kindly consider me Your own dog.

2

*bāṅdhiyā nikaṭe, āmāre pālibe,
rahiba tomāra dvāre
pratīpa-janere, āsite nā diba,
rākhiba garera pāre*

bāṅdhiyā—having tethered; *nikaṭe*—nearby; *āmāre*—me; *pālibe*—You will keep; *rahiba*—I shall stay; *tomāra*—your; *dvāre*—at door; *pratīpa*—adverse; *janere*—persons; *āsite*—to come; *nā*—not; *diba*—allow; *rākhiba*—I shall keep; *garera*—of the moat; *pāre*—on the other side.

Chaining me nearby, You will maintain me, and I shall lie at Your doorstep. I will not allow Your enemies to enter, but will keep them outside the bounds of the surrounding moat.

3

*tava nija-jana, prasāda seviyā,
ucchiṣṭa rākhibe yāhā
āmāra bhojana, parama-ānande,
prati-dina ha' be tāhā*

tava—Your; *nija*—own; *jana*—of the people; *prasād*—offered food; *seviyā*—having honored; *ucchiṣṭa*—after eating; *rākhibe*—should allow you to keep; *yāhā*—as much as; *āmāra*—my; *bhojana*—food; *parama-ānande*—in great happiness; *prati*—each and every; *dina*—day; *ha' be*—there will be; *tāhā*—that.

Whatever food remnants Your devotees leave behind after honoring Your prasād will be my daily sustenance. I will feast on those remnants in great bliss.

4

*basiyā śuiyā, tomāra caraṇa,
cintiba satata āmi
nācite nācite, nikaṭe yāiba,
yakhana rākibe tumi*

basiyā—sitting down; *śuiyā*—lay down; *tomāra*—your; *caraṇa*—lotus feet; *cintiba*—I will meditate; *satata*—always; *āmi*—I; *nācite*—while dancing; *nācite*—while dancing; *nikaṭe*—near; *yāibo*—I will go; *yakhana*—when; *rākibe*—will call; *tumi*—You.

While sitting up or lying down, I will constantly meditate on Your lotus feet. Whenever You call, I will immediately run to You and dance in rapture.

5

*nijera poṣana, kabhu nā bhāviba,
rahiba bhāvera bhare
bhaktivinoda, tomāre pālaka,
baliyā varaṇa kare*

nijera—about my own; *poṣana*—nourishment; *kabhu*—sometimes; *nā*—no; *bhāviba*—I shall think; *rahiba*—I shall remain; *bhāvera*—of the sentiments; *bhare*—absorbed; *bhaktivinoda*—Bhaktivinoda *tomāre*—You; *pālaka*—maintainer; *baliyā*—as; *varaṇa*—acceptance; *kare*—do.

I will never think about my own nourishment, and will remain absorbed in ever cherishing love for my master. Bhaktivinoda now accepts You as his only maintainer.

Commentary

This is the third of four songs in Bhaktivinoda Thakura's songbook *Śaraṇāgati*, Third Principle of Surrender: *Gopīrtve-varaṇa* (Acceptance of the Lord as Sole Maintainer). Although we have no recording of Śrīla Prabhupāda singing this song, he referred to it many times, both in his books and his lectures.

Śrīmad-Bhāgavatam 4.29.30-31 – Purport

To liken the conditional existence of the living entity to that of a dog is very appropriate. An intelligent human being, however, can understand that if he has to live the life of a dog, he had best become Kṛṣṇa's dog. In the material world a dog is sometimes elevated and is sometimes on the street, but in the spiritual world, Kṛṣṇa's dog is perpetually, eternally happy. Śrīla Bhaktivinoda Ṭhākura has therefore sung: *vaiṣṇava ṭhākura tomāra kukkura baliyā jānaha more*. In this way Bhaktivinoda Ṭhākura offers to become a Vaiṣṇava's dog. A dog always keeps himself at his master's door and does not allow any person unfavorable to the master to enter. Similarly, one should engage in the service of a Vaiṣṇava and try to please him in every respect. Unless one does so, he does not make spiritual advancement.

Śrīmad-Bhāgavatam 7.9.42 – Purport

The more one becomes the servant of the servant, the more one becomes perfect in devotional service. This is also the injunction of *Bhagavad-gītā*: *evam paramparā-prāptam imam rājarṣayo viduḥ*. One can understand the science of the Supreme Personality of Godhead simply by the *paramparā* system. In this regard, Śrīla Narottama dāsa Ṭhākura says, *tāndera caraṇa sevi bhakta-sane vāsa*: "Let me serve the lotus feet of the devotees of the Lord, and let me live with devotees." *Janame janame haya, ei abhilāṣa*. Following Narottama dāsa Ṭhākura, one should aspire to be a servant of the Lord's servant, life after life. Śrīla Bhaktivinoda Ṭhākura also sings, *tumi ta' ṭhākura, tomāra kukkura, baliyā jānaha more*: "O my Lord, O Vaiṣṇava, please consider me your dog." One must become the dog of a Vaiṣṇava, a pure devotee, for a pure devotee can deliver Kṛṣṇa without difficulty. *Kṛṣṇa se tomāra, kṛṣṇa dite pāra*. Kṛṣṇa is the property of His pure devotee, and if we take shelter of a pure devotee, he can deliver Kṛṣṇa very easily. Prahlāda wants to engage in the service of a devotee, and therefore he prays to Kṛṣṇa, "My dear Lord, kindly give me the shelter of Your very dear devotee so that I may engage in his service and You may then be pleased." *Mad-bhakta-pūjābhyaḍhikā* (SB 11.19.21). The Lord says, "Engaging in the service of My devotee is better than trying to engage in My devotional service."

Lecture on Brahmā-saṁhitā - New York, July 19, 1971

If you want to understand Kṛṣṇa, if you want to have Kṛṣṇa, you have to take shelter of Kṛṣṇa's devotee. That is *paramparā* system. Bhaktivinoda Ṭhākura has sung a very nice song. He's praying to a Vaiṣṇava, *vaiṣṇava ṭhākura tomāra kukkura baliyā*

jānaha more: "Sir, Vaiṣṇava, you are Ṭhākura, you are as good as Kṛṣṇa, or God. Kindly accept me as your dog." *Vaiṣṇava ṭhākura tomāra kukkura baliyā jāna...* *Kukkura* means dog. Just like dog follows the master very faithfully.

We have to learn something from the dog. The dog also is a teacher: how to become faithful to the master. That teaching we can have even from the dog. He is very satisfied. Whatever food you give, he'll not protest; still, he'll remain faithful. There are so many good qualifications of a dog. So therefore Bhaktivinoda Ṭhākura says, *vaiṣṇava ṭhākura tomāra kukkura baliyā jānaha more*: "Kindly accept me as your dog. I shall serve you faithfully."

Why? *Kṛṣṇa se tomāra kṛṣṇa dite pāra*: "Because Kṛṣṇa is yours, you can deliver Kṛṣṇa." Very nice song. "Kṛṣṇa is yours. By your devotional service, you have made Kṛṣṇa your property; so you can deliver Kṛṣṇa to me. Therefore I want to follow you as faithfully as a dog."

Lecture on Śrīmad-Bhāgavatam 7.9.7 – Mayapur, February 27, 1977

We should always pray, *vaiṣṇava ṭhākura, tomāra kukkura baliyā jānaha more*. There is a song of Bhaktivinoda Ṭhākura: "My dear Vaiṣṇava Ṭhākura, kindly accept me as your dog." *Vaiṣṇava ṭhākura*. As the dog, by the indication of the master, does everything very obedient, we have to learn this lesson from the dog, how to become faithful to the master. That is the instruction. In everything you can learn something. Everyone. Therefore *mahā-bhāgavata*, they accept everyone as *guru*, to learn something. Actually, from the dog we can learn this art, how to become faithful at the risk of life even. There are many instances, dog have given the life for the master. So we should be a dog of a Vaiṣṇava. *Chāriyā vaiṣṇava-sevā, nistāra pāyeche kebā* [Someone who avoids serving the devotees of the Lord will never attain perfection in life.]

Tumi sarveśvareśvara

Bhaktivinoda Ṭhākura

1

tumi sarveśvareśvara, vrajendra-kumāra!
tomāra icchāya viśve sṛjana saṁhāra

tumi—You are; *sarveśvareśvara*—the Lord of all lords ; *vrajendra-kumāra*—O youthful son of the king of Vraja; *tomāra icchāya*—according to Your will; *viśve*—in the universe; *sṛjana*—creation; *saṁhāra*—destruction.

O youthful son of the King of Vraja, You are Lord of all lords. According to Your will, creation and destruction take place in the universe.

2

tava icchā-mata brahmā karena sṛjana
tava icchā-mata viṣṇu karena pālana

tava—Your; *icchā-mato*— according to the desire; *brahmā*—Lord Brahmā; *korena*—makes; *śjjana*—the creation; *tava*—Your; *icchā-mato*—according to the desire; *viṣṇu*—Lord Viṣṇu; *korena*—performs; *pālana*—protection and maintenance.

According to Your will Lord Brahmā creates, and according to Your will Lord Viṣṇu maintains.

3

tava icchā-mate śiva karena sarñhāra
tava icchā-mate māyā śrje kārāgāra

tava—Your; *icchā-mate*— according to the desire; *śiva* —Lord Śiva; *karena*—makes; *sarñhāra*—destruction; *tava*—Your; *icchā-mate*—according to the desire; *māyā*—Māyā; *śrje*—constructs; *kārāgāra*—the prison of this world.

According to Your will Lord Śiva destroys, and according to Your will māyā constructs the prison house of this world.

4

tava icchā-mate jīvera janama-maraṇa
samṛddhi-nipāte duḥkha sukha-sarñghaṭana

tava—Your; *icchā-mato*—according to the desire; *jīvera*—of the soul; *janama-maraṇa*—there is birth and death; *samṛddhi*—prosperity; *nipāte*—poverty; *duḥkha*—suffering; *sukha*—happiness; *sarñghaṭana*—will meet.

According to Your will the living beings take birth and die, and according to Your will they meet with prosperity and ruin, happiness and sorrow.

5

miche māyā-baddha jīva āśā-pāśe phire'
tava icchā vinā kichu karite nā pāre

miche—needlessly; *māyā-baddha*—bound by *maya*; *jīva*—the soul; *āśā-pāśe*—the fetters of worldly desire; *phire'*—sanction; *tava*—Your; *icchā*—desire; *bvnā*—without; *kichu*—anything; *karite*—to do; *nā*—not; *pāre*—is able.

The tiny soul bound up by māyā vainly struggles in the fetters of worldly desire. Without Your sanction the jīva is unable to do anything.

6

tumi to' rākhaka āra pālaka āmāra
tomāra caraṇa vinā āśā nāhi āra

tumi—You are; *ta'*—certainly; *rākhaka*—protector; *āra*—and; *pālaka*—maintainer; *āmāra*—my; *tomāra*—Your; *caraṇa*—feet; *vinā*—without; *āśā*—hope; *nāhi*—there is no; *āra*—any other.

You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.

7

nija-bala-ceṣṭā-prati bharasā chāriyā
tomāra icchāya āchi nirbhara kariyā

nija—own; *bala*—strength; *ceṣṭā*—endeavor; *prati*—every; *bharasā*—confidence; *chāriyā*—I have given up; *tomāra*—Your; *icchāya*—desire, will; *āchi*—I am; *nirbhara*—no burden; *kariyā*—making.

No longer confident of my own strength and endeavor, I have become solely dependent on Your will.

8

bhaktivinoda atī dīna akiñcana
tomāra icchāya tā' ra jīvana maraṇa

bhaktivinoda—Bhaktivinoda; *atī*—very; *dīna*—poor; *akiñcana*—one who does not possess anything in this material world; *tomāra*—Your; *icchāya*—desire; *tā' ra*—according to; *jīvana*—he will live; *marāṇa*—he will die.

Bhaktivinoda is most poor, and his pride has been leveled. Now in accordance with Your will he lives and dies.

Commentary

This is the fourth and last song in Bhaktivinoda Thakura's songbook *Śaraṇāgati*, Third Principle of Surrender: *Gopṛtve-varaṇa* (Acceptance of the Lord as Sole Maintainer). To realize that everything – and that means each and every thing – depends on the Lord, is an important step on the path of surrender. A major obstacle to surrender is the false pride of considering ourselves in control and trying to manipulate and exploit the material energy for our own benefit. As long as we rely on our own strength and expertise it is not possible to feel dependend on the mercy of the Lord. Therefore we see sometimes that the Lord deprives a devotee struggling like that of everything so that he may come the point of surrender expressed by Bhaktivinoda Ṭhākura toward the end of the song: “No longer confident of my own strength and endeavor, I have become solely dependent on Your will.”

Ekhana bujhinu prabhu!

Bhaktivinoda Ṭhākura

1

*ekhana bujhinu prabhu! tomāra caraṇa
aśokābhoyāmṛta-pūrna sarva-khana*

ekhana—now; *bujhinu*—I have understood; *prabhu!*—O Lord; *tomāra*—your; *caraṇa*—lotus feet; *aśokā*—freedom from grief; *abhaya*—freedom from fear; *āmṛta*—nectar; *pūrna*—complete; *sarva*—of all; *khana*—moments.

Now I have understood, O Lord, that Your feet are eternally full of sweet nectar that dispels all sorrow and fear.

2

*sakala chāriyā tuyā caraṇa-kamale
pariyāchi āmi nātha! tava pada-tale*

sakala—all; *chāriyā*—giving up; *tuyā*—your; *caraṇa-kamale*—lotus feet; *pariyāchi*—I have fallen; *āmi*—I; *nātha!*—o master!; *tava*—your; *pada*—feet; *tale*—beneath.

Surrendering myself and all I possess unto those lotus feet, I have laid myself down submissively under their shelter.

3

*tava pāda-padma nātha! rakṣibe āmāre
āra rakṣā-kartā nāhi e bhava-saṁsāre*

tava—your; *pāda*—feet; *padma*—lotus; *nātha!*—O master; *rakṣibe*—who will protect; *āmāre*—me; *āra*—other; *rakṣā-kartā*—protector; *nāhi*—there is none; *e*—these; *bhava-saṁsāre*—in material existence.

Your lotus feet, O Lord, will certainly shelter me. There are no other protectors in this world of birth and death.

4

*āmi tava nitya-dāsa-jāninu e-bāra
āmāra pālana-bhāra ekhana tomāra*

āmi—I; *tava*—Your; *nitya*—eternal; *dāsa*—servant; *jāninu*—I have understood; *e*—these; *bāra*—time; *āmāra*—my; *pālana*—protection; *bhāra*—burden; *ekhana*—now; *tomāra*—Your.

At last I know myself to be Your eternal servant. Now the burden of my maintenance is exclusively Yours.

5

*bara duḥkha pāiyāchi svatantra jīvane
duḥkha dūre gela o pada-varaṇe*

bara—great; *duḥkha*—misery; *pāiyāchi*—I have gotten; *svatantra*—independent; *jīvane*—life; *duḥkha*—misery; *dūre*—far away; *gela*—have gone; *o*—those; *pada*—feet; *varaṇe*—by accepting.

In my life of independence from You, I have experienced nothing but misery. But now, upon accepting those feet of Yours, all my miseries have gone far away.

6

*ye-pada lāgiyā ramā tapasya karilā
ye-pada pāiyā śiva śivatva labhilā*

ye—which; *pada*—feet; *lāgiyā*—for the sake; *ramā*—Rāmā devī, the goddess of fortune; *tapasya*—austerities; *karilā*—did; *ye*—which; *pada*—feet; *pāiyā*—getting; *śiva*—Lord Śiva; *śivatva*—the state of being Śiva and of propitious nature; *labhilā*—attained.

Desiring a place at Your lotus feet the goddess of fortune performed difficult austerities. Only after receiving Your feet did Lord Śiva attain his śivatva, or quality of auspiciousness.

7

*ye-pada labhiyā brahmā kṛtārtha hoilā
ye-pada nārada muni hṛdaye dharilā*

ye—which; *pada*—feet; *labhiyā*—having attained; *brahmā*—Lord Brahmā; *kṛtārtha*—satisfied; *hoilā*—became; *ye*—which; *pada*—feet; *nārada*—Nārada; *muni*—Muni; *hṛdaye*—in the heart; *dharilā*—held.

Upon obtaining Your feet Lord Brahmā had his desires fulfilled. Your feet are always held by the great sage Nārada Muni within his heart.

8

*sei se abhaya pada śirete dhariyā
parama-ānande nāci pada-guna gāiyā*

sei se—those every; *abhaya*—fearless; *pada*—feet; *śirete*—on head; *dhariyā*—having held; *parama-ānande*—in great happiness; *nāci*—I dance; *pada*—feet; *guna*—glorious qualities; *gāiyā*—singing.

I now hold on my head those very same lotus feet, which drive away all fear, while I dance in great ecstasy, singing their glories.

9

*saṁsāra-vipada ha' te avaśya uddhāra
bhakativinoda, o-pada karibe tomāra*

saṁsāra—in material existence; *vipada*—dangerous condition of life; *ho'te*—from; *avaśya*—certainly; *uddhāra*—deliver; *bhaktivinoda*—Bhaktivinoda; *o*—those; *pada*—feet; *karibe*—will do; *tomāra*—Your.

Your lotus feet will surely deliver Bhaktivinoda from the dangerous perils of this worldly journey.

Commentary

This is the first song of four in Bhaktivinoda Thakura's songbook *Śaraṅāgati*, Fourth Principle of Surrender: '*Avaśya rakṣibe kṛṣṇa-viśvāsa, pālana* (Faith in Kṛṣṇa as Protector).

He describes how everyone, even the greatest among demigods, receive the highest benediction by taking shelter under Kṛṣṇa's lotus feet. On many occasions, Prabhupāda spoke about this topic

Śrīmad-Bhāgavatam 2.6.7 – Purport

For absolute protection from all sorts of fear, as well as for all our needs of life, we must take shelter of the lotus feet of the Lord, not only in this planet but also in all the upper, lower and heavenly planets. This absolute dependence on the lotus feet of the Lord is called pure devotional service, and it is directly hinted at within this passage. No one should have any kind of doubt in this matter, nor should one be inclined to seek the help of any other demigods, because all of them are dependent on Him only. Everyone, except the Lord Himself, is dependent on the mercy of the Lord; even the all-pervading Supersoul is also dependent on the supreme aspect of Bhagavān, the Personality of Godhead.

Lecture on Bhagavad-gītā 7.5 – Vṛndāvana, August 11 (Janmāṣṭami) 1974

We should seek protection of Kṛṣṇa. This world is so dangerous. It is said, *padam padam yad vipadām*. Every step there is danger. But if we take shelter, *samāśritā ye pada-pallava-plavam mahat-padam puṇya-yaśo murāreḥ*, if we take shelter of the lotus feet of Murāri, under whose lotus feet the whole *mahat-tattva*, cosmic manifestation, is resting, then this big ocean of birth and death, we can cross very easily. *Vatsa-padam*. *Vatsa-padam* means the impression by the hoof of a calf and the water contained in it. The whole ocean becomes like a spot, a small spot, created by the impression of the hoof. That is called *vatsa-padam*.

So this Kṛṣṇa consciousness movement is for this purpose. We are requesting and training the bewildered living entities who have forgotten Kṛṣṇa to revive Kṛṣṇa consciousness so that he may be saved from the onslaught of material nature. This is Kṛṣṇa consciousness movement. It is the greatest humanitarian welfare activities to the human society. Take it very seriously and be happy.

Tuwā-bhakti-pratikūla

Bhaktivinoda Ṭhākura

1

*tuwā bhakti-pratikūla dharma yā' te raya
parama yatane tāhā tyajiba niścaya*

tuwā—your; *bhakti*—devotional service; *pratikūla*—unfavorable; *dharma*—activities; *yā' te raya*—remains; *parama*—supreme; *yatane*—with care; *tāhā*—that; *tyajiba*—I shall give up; *niścaya*—with great determination.

With great determination and care will I give up all activities which are unfavorable for devotional service.

2

*tuyā bhakti-bahir-mukha saṅga nā kariba
gaurāṅga-virodhi-jana-mukha nā heriba*

tuyā—your; *bhakti*—devotional service; *bahirmukha*—neglectful; *saṅga*—association; *nā*—not; *kariba*—I will keep; *gaurāṅga*—Gaurāṅga; *virodhi*—averse; *jana*—of the people; *mukha*—face; *nā*—not *heriba*—I will glance.

I will not keep company with those opposed to devotional service, nor even look at the faces of those inimical toward Gaurāṅga.

3

*bhakti-pratikūla sthāne nā kari vasati
bhaktira apriya kārye nāhi kari rati*

bhakti—devotion; *pratikūla*—against; *sthāne*—in places; *nā*—not; *kari-vasati*—I make a residence; *bhaktira*—of *bhakti*; *apriya*—disagreeable; *kārye*—for work; *nāhi*—not; *kari-rati*—I develop attachment.

I will never live at a place unfavorable for devotional practices, and I will never take pleasure in non-devotional activities.

4

*bhaktira virodhī grantha pāṭha nā kariba
bhaktira virodhī vyākhyā kabhu nā śuniba*

bhaktira—of devotion; *virodhī*—antagonistic; *grantha*—literature; *pāṭha*—read; *nā*—no; *kariba*—I will do; *bhaktira*—of devotion; *virodhī*—against; *vyākhyā*—interpretation; *kabhu-nā*—never; *śuniba*—I will hear.

I will not read books opposed to pure devotion, nor listen to any scriptural explanation which goes against the principles of bhakti.

5

*gaurāṅga-varjita sthāna tīrtha nāhi māni
bhaktira bādhaka jñāna-karma tuccha jāni*

gaurāṅga—Gaurāṅga; *varjita*—rejected; *sthāna*—place; *tīrtha*—holy place; *nāhi*—not; *māni*—I consider; *bhaktira*—of devotion; *bādhaka*—obstructive; *jñāna*—knowledge; *karma*—action; *tuccha*—insignificant; *jāni*—I consider.

I will never regard as sacred any place where Gaurāṅga is rejected. All knowledge or action hindering pure devotional service I consider worthless.

6

*bhaktira bādhaka kāle nā kari ādara
bhakti bahir-mukha nija-jane jāni para*

bhaktira—of devotional service; *bādhaka*—obstructive; *kāle*—for times; *nā*—not; *kari ādara*—I appreciate; *bhakti*—devotional service; *bahirmukha*—averse; *nija*—own; *jane*—people; *jāni*—consider; *para*—strangers.

Any seasonal observance which poses obstacles to the execution of devotional service finds no favor with me, and I consider as strangers all those family members who are averse to devotional service.

7

*bhaktira bādhikā sprhā kariba varjana
abhakta-pradatta anna nā kari grahana*

bhaktira—of devotion; *bādhikā*—obstruct; *sprhā*—desires; *kariba varjana*—I will give up; *abhakta*—non-devotees; *pradatta*—given; *anna*—food prepared from grains; *nā*—not; *kari grahana*—I accept.

I will abandon all desires that obstruct devotional service, and I will never accept food offered to me by non-devotees.

8

*yāhā kichu bhakti-pratikūla bali' jāni
tyajiba yatane tāhā, e niścaya vāni*

yāhā-kichu—whatever; *bhakti*—devotional service; *pratikūla*—unfavorable; *bali'*—having considered; *jāni*—I know; *tyajiba*—I will give up; *yatane*—diligently; *tāhā*—that; *e*—this; *niścaya*—firm; *vāni*—words.

I vow to carefully avoid whatever I know to be contrary to devotional service. This is my firm promise.

9

*bhakativinoda pari' prabhura caraṇe
māgaye śakati pratikūlyera varjane*

bhaktivinoda—Bhaktivinoda; *pari'*—having fallen; *prabhura*—of the Lord; *carane*—at the feet; *māgaye*—begs; *śakti*—power; *pratikūlyera*—of all that is unfavorable; *varjane*—to give up.

Bhaktivinoda falls at the feet of the Lord and begs for the strength to give up all things that are unfavorable to pure devotional service.

Commentary

This is the second song of four in Bhaktivinoda Thakura's songbook *Śaraṇāgati*, Fifth Principle of Surrender: *Bhakti-Pratikūla-Bhāva Varjanāṅgikāra* (Renunciation of Conduct Unfavorable to Pure Devotion). In this song, Bhaktivinoda Ṭhākura shows the attitude a devotee should have in relation to things unfavorable to devotional service, vowing with determination to give them up. Śrīla Prabhupāda speaks about *bhakti-pratikula* in his books and lectures.

Lecture on Śrīmad-Bhāgavatam 6.2.11 – Allahabad, January 16, 1971

Kaṁsa was also Kṛṣṇa conscious, always thinking of Kṛṣṇa, but that was unfavorably. His business was how to kill Kṛṣṇa. He was thinking of Kṛṣṇa, but his business was he was thinking, "How to kill Kṛṣṇa?" That is *prātikūla*. *Prātikūla* is not *bhakti*. When you think of Kṛṣṇa against His desire, against the principle of satisfying Him, that is not *bhakti*, although that is also Kṛṣṇa consciousness. An enemy of Kṛṣṇa, he is also thinking of Kṛṣṇa. That does not mean that he is Kṛṣṇa conscious. He is Kṛṣṇa conscious unfavorably. Therefore it is not *bhakti*. You have to act favorably.

Lecture on The Nectar of Devotion – Vṛndāvana, October 31, 1972

As Rāvaṇa and Kaṁsa were thinking of Kṛṣṇa as enemy, similarly, if we think of Kṛṣṇa that "He'll wash my sinful activities," that means we are thinking like Rāvaṇa and Kaṁsa. Kṛṣṇa should be thought favorably. *Ānukūlyena kṛṣṇānuśīlanam. Na prātikūlyena*. No. You cannot think of Kṛṣṇa and commit sinful life at the same time. That is *prātikūla*. Kṛṣṇa does not want that you shall remain sinful, because you cannot approach Kṛṣṇa without being free from sinful activities. *Yeṣāṁ anta-gataṁ pāpam*. Kṛṣṇa is *pavitra*, *paramam*. *Apāpa-viddham*. These are the descriptions. Kṛṣṇa is the Supreme Pure. You cannot approach the Supreme Pure being sinful, and make Kṛṣṇa your order-supplier, that you go on committing sinful life and Kṛṣṇa will wash it. Kṛṣṇa washes it—once, twice, thrice. But if you consciously go on, continue the sinful life, then you'll have to be punished. So we should not think pervertedly, like Rāvaṇa and Kaṁsa. Kaṁsa was always absorbed in thinking of Kṛṣṇa. Also he got salvation. But not as associate, but he merged into the Brahman effulgence.

So these are the points. *Ānukūlyena kṛṣṇānuśīlanam*. We should execute cultivation of Kṛṣṇa consciousness very favorably, not unfavorably. Favorable means by which Kṛṣṇa becomes pleased, by which your spiritual master becomes pleased. Because when your spiritual master is pleased, Kṛṣṇa is pleased. *Yasya prasādād bhagavat-prasādaḥ*.

The next song explains what is favorable for devotional service.

Śuddha-bhakata

Bhaktivinoda Ṭhākura

1

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

śuddha-bhakata—of pure devotees; *caraṇa-reṇu*—dust from the lotus feet; *bhajana-anukūla*—is conducive to devotional service; *bhakata-sevā*—service to the *Vaiṣṇavas*; *parama-siddhi*—is the supreme perfection; *prema-latikāra mūla*—and the root of the creeper of divine love.

The dust from the lotus feet of pure devotees gives rise to devotional service, and service to the devotees is itself the supreme perfection and the root of the tender creeper of divine love.

2

mādhava-tīthi, bhakti-janani,
yatane pālana kari
kṛṣṇa-basati, basati bali',
parama ādare bari

mādhava-tīthi—the holy days like *Ekādaśī* and *Janmāṣṭamī*; *bhakti-janani*—the mother of devotion; *yatane pālana kari*—I observe with great care; *kṛṣṇa-basati*—the transcendental abode of Śrī Kṛṣṇa; *basati bali'*—I choose as my dwelling place; *parama ādare bari*—with the greatest of reverence and love.

With great care I observe holy days like Ekādaśī and Janmāṣṭamī, for they are the mother of devotion. And with the greatest reverence and love I choose as my dwelling place the transcendental abode of Śrī Kṛṣṇa.

3

gaura āmāra, ye-saba sthāne,
karala bhramaṇa raṅge

*se-saba sthāna, heriba āmi,
praṇayi-bhakata-saṅge*

gaura āmāra—my Lord Gaurasundara; *ye-saba sthāne*—all the places; *karala bhramaṇa*—had traveled; *saṅge*—for pastimes; *se-saba sthāna*—all those places; *heriba āmi*—I will behold; *praṇayi-bhakata-saṅge*—in the company of loving devotees.

In the company of loving devotees I will visit all those places where my Lord Gaurasundara traveled and performed His pastimes.

4

*mṛdaṅga-bādyā, śunite mana,
abasara sadā yāce
gaura-bihita, kīrtana śuni',
ānande hṛdaya nāce*

mṛdaṅga-bādyā—the music of the *mṛdaṅga* drum; *śunite*—to hear; *mana*—my mind; *abasara*—an opportunity; *sadā yāce*—always begs; *gaura-bihita*—approved by Lord Gauracandra; *kīrtana*—the congregational chanting; *śuni'*—hearing; *ānande*—in ecstasy; *hṛdaya nāce*—my heart dances.

My mind always begs to hear the music of the mṛdaṅga, and my heart dances in ecstasy whenever I hear the kind of kīrtana established by Lord Gauracandra.

5

*yugala-mūrti, dekhiyā mora,
parama-ānanda haya
prasāda-sevā karite haya,
sakala prapañca jaya*

yugala-mūrti—the Deity forms of the divine couple; *dekhiyā*—beholding; *mora*—my; *parama-ānanda haya*—supreme bliss comes about; *prasāda-sevā karite*—to honor the *prasādam* food remnants; *haya*—there is; *sakala prapañca*—all worldly illusions; *jaya*—I conquer.

I feel supreme bliss when I behold the Deity forms of the divine couple, Śrī Śrī Rādhā and Kṛṣṇa, and I conquer all worldly illusions by honoring the Lord's prasādam.

6

*ye-dina gṛhe, bhajana dekhi,
gṛhete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā,
sukha nā simā pāya*

ye-dina—that day; *gṛhe*—in my house; *bhajana dekhi*—seeing the worship ceremonies; *gṛhete*—within the house; *goloka bhāya*—Goloka Vṛndāvana appears; *caraṇa-sīdhu*—the river of nectar emanating from the Lord's lotus feet;

dekhiyā gaṅgā—seeing the Ganges river; *sukha*—my happiness; *nā sīmā pāya*—knows no bounds.

Every day Goloka Vṛndāvana appears in my home when I see Lord Hari being worshiped there. My joy knows no bounds when I see the Ganges, a river of nectar emanating from the Lord's lotus feet.

7

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

tulasī dekhi'—seeing the holy tulasī tree; *jurāya prāṇa*—soothes my soul; *mādhava-toṣaṇī*—she who is pleasing to Lord Mādhava; *jāni'*—I understand; *gaura-priya*—dear to Lord Caitanya; *śāka-sevane*—honoring the spinach preparation; *jīvana*—life itself; *sārthaka māni*—I consider successful.

The sight of the tulasī plant soothes my soul, for I know she gives pleasure to Lord Kṛṣṇa. I feel that my life has been fulfilled when I honor śāk, a green leafy vegetable preparation that is a favorite of Lord Caitanya's.

8

bhaktivinoda, kṛṣṇa-bhajane,
anakūla pāya yāhā
prati-dibase, parama-sukhe,
svikāra karaye tāhā

bhaktivinoda—this Bhaktivinoda; *kṛṣṇa-bhajane*—for the worship of Lord Kṛṣṇa; *anukūla*—favorable; *pāya yāhā*—whatever is obtained; *prati-dibase*—every day; *parama-sukhe*—with the greatest of joy; *svikāra karaye*—accepts; *tāhā*—that.

Whatever Bhaktivinoda obtains that furthers devotional service to Śrī Kṛṣṇa he accepts every day with the greatest joy.

Commentary

This is the third song in Bhaktivinoda Thakura's songbook *Śaraṅāgati*, Sixth Principle of Surrender: *Bhakti-anukūla-mātra kāryera* (Acceptance of Activities Favorable to Pure Devotion). Prabhupāda quotes from it in both his books and lectures:

Śrī Caitanya-caritāmṛta, Ādi-līlā 7.105 – Purport

In this verse the words *tomāra prabhāve* ("Your influence") are very important. Unless one is spiritually advanced he cannot influence an audience. Bhaktivinoda

Ṭhākura has sung, *śuddha-bhakata-caraṇa-reṇu, bhajana-anukūla*. “Unless one associates with a pure devotee, he cannot be influenced to understand devotional service.” These Māyāvādī *sannyāsīs* were fortunate enough to meet the Supreme Personality of Godhead in the form of a devotee, and certainly they were greatly influenced by the Lord. They knew that since a perfectly advanced spiritualist never says anything false, all his words are reasonable and agree with the Vedic version. A highly realized person never says anything that has no meaning. Māyāvādī philosophers claim to be the Supreme Personality of Godhead, and this has no meaning, but Śrī Caitanya Mahāprabhu never uttered such nonsense. The Māyāvādī *sannyāsīs* were convinced about His personality, and therefore they wanted to hear the purport of *Vedānta* philosophy from Him.

Śrī Caitanya-caritāmṛta, Antya-līlā 4.211 – Purport

Śrīla Bhaktivinoda Ṭhākura writes in a song (*Śaraṇāgati* 31.3):

*gaura āmāra, ye saba sthāne,
karala bhramaṇa raṅge
se-saba sthāna, heriba āmi,
praṇayi-bhakata-saṅge*

“May I visit all the holy places associated with the *līlās* of Lord Caitanya and His devotees.” A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

Lecture – Bombay, September 25, 1973

Bhaktivinoda Ṭhākura, the father of *sarīkīrtana* movement within two hundred years, he was *ācārya* and a householder, *gṛhasṭha*. He was very responsible officer, magistrate, householder. But he was a great devotee. Not only devotee, but *ācārya* in the line of Caitanya Mahāprabhu disciplic succession, *ācārya*. So he sung, *ye dine gṛhete bhajana dekhi, gṛhete goloka bhāya*: “The day whenever we find there is *bhajana*,” means worshiping the Supreme Lord, “at that time immediately the house becomes Vaikuṅṭha.” Actually, that is so. Vaikuṅṭha or Goloka Vṛndāvana is not material things. Just like Kṛṣṇa is not material. Kṛṣṇa... As Kṛṣṇa can stay in His abode, Goloka Vṛndāvana, and still He can stay everywhere... *Aṅḍāntara-stha-paramāṇu-cayāntara-stham*. That is Kṛṣṇa.

Śrī Caitanya-caritāmṛta, Madhya-līlā 7.69 – Purport

Although apparently a *gṛhasṭha* (householder), Sārvabhauma Bhaṭṭācārya was unlike the so-called *karmīs* interested in sense gratification. After being initiated by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya was perfectly situated in the spiritual order; therefore it was quite possible for him to offer blessings even to a *sannyāsī*. He was always engaged in the service of the Lord, even at home. In our disciplic

line we have the example of a perfect householder *paramahansa*—Śrīla Bhaktivinoda Ṭhākura. In his book *Śaraṇāgati*, Bhaktivinoda Ṭhākura states, *ye-dina grhe, bhajana dekhi', grhete goloka bhāya* (*Śaraṇāgati* 31.6). Whenever a householder glorifies the Supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vṛndāvana, spiritual activities taking place in the Goloka Vṛndāvana planet of Kṛṣṇa. Activities exhibited by Kṛṣṇa Himself at Bhauma Vṛndāvana, the Vṛndāvana-*dhāma* existing on this planet, are not different from His activities on the planet Goloka Vṛndāvana. This is proper realization of Vṛndāvana anywhere. In our Kṛṣṇa consciousness movement we inaugurated the New Vṛndāvana activities, wherein devotees are always engaged in the transcendental loving service of the Lord, and this is not different from Goloka Vṛndāvana. The conclusion is that one who acts strictly in the line of Śrī Caitanya Mahāprabhu is competent to offer blessings to *sannyāsīs*, even though he be a *grhastha* householder. Although he is in an exalted position, a *sannyāsī* still must elevate himself to the transcendental platform by rendering service to the Lord. By His actual behavior, Caitanya Mahāprabhu begged the blessings of Sārvabhauma Bhaṭṭācārya. In this way He set the example of how one should expect blessings from a Vaiṣṇava regardless of his social position.

Lecture on Śrīmad-Bhāgavatam 7.6.8 – New Vrindavan, June 24, 1976

So family attachment is the greatest impediment in the matter of advancing in Kṛṣṇa consciousness, but if the whole family is Kṛṣṇa conscious, that is very nice. Just like Bhaktivinoda Ṭhākura, he was a family man, but his wife, his children—and the best child is our Guru Mahārāja, best child... So he has sung by his experience, *ye dina grhe bhajana dekhi grhete goloka bhaya*. If family-wise, everyone is engaged in Kṛṣṇa's service, that is very nice. That is not ordinary family. That attachment is not ordinary attachment. But generally people are attached materially. That is condemned here. *Śeṣaṁ grheṣu saktasya pramattasya apayāti hi*. They are called *pramatta*. Everyone is thinking that "My family, my wife, my children, my nation, my community, that is everything. What is Kṛṣṇa?" This is the greatest illusion imposed by *māyā*. But nobody will be able to give you protection.

14

Lālasā

Prayers that express longing
for perfection, purification, service and mercy

Ohe! vaiṣṇava ṭhākura	304
Gurudeva!	306
Kabe gaura-vane	307
Śrī-rūpa-mañjarī-pada	309
'Gaurāṅga' balite habe	312
Mama mana mandire	316
Kṛṣṇa deva bhavantam vande	318

Lālasā

Ohe! vaiṣṇava ṭhākura

Bhaktivinoda Ṭhākura

1

ohe!

vaiṣṇava ṭhākura, dayāra sāgara,

e dāse karuṇā kari'

diyā pada-chāyā, śodho he āmāya,

tomāra caraṇa dhari

ohe! vaiṣṇava ṭhākura—O venerable Vaiṣṇava!; *dayāra sāgara*—O ocean of mercy!; *e dāse*—to me, your servant; *karuṇā kari'*—be merciful; *diyā pada-chāyā*—giving the shade of your lotus feet; *śodho he āmāya*—O purify me!; *tomāra caraṇa*—your feet; *dhari*—I humbly hold.

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 vega dami', chaya doṣa śodhi',

chaya guṇa deha' dāse

chaya sat-saṅga, deha' he āmāre,

baśechi saṅgera āśe

chaya vega—the six urges; *dami'*—controlling; *chaya doṣa*—the six faults; *śodhi'*—purifying; *chaya guṇa*—the six good qualities; *deha' dāse*—please give to your servant; *chaya sat-saṅga*—the six kinds of holy association; *deha' he āmāre*—O give me!; *baśechi*—I have sat down here; *saṅgera*—of having your company; *āśe*—in the hope.

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.

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

ekākī—alone; *āmāra*—my; *nāhi pāya bala*—have no strength; *hari-nāma-saṅkīrtane*—to chant the holy name of Lord Hari; *tumi*—you; *kṛpā kari'*—being merciful; *śraddhā-bindu*—a particle of faith; *diyā*—bestowing; *deha*—please give; *kṛṣṇa-nāma-dhane*—the great treasure of the holy name of Kṛṣṇa.

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.

*kṛṣṇa se tomāra, kṛṣṇa dite pāra,
tomāra śakati āche
āmi to' kāṅgala, 'kṛṣṇa' 'kṛṣṇa' bali',
dhāi tava pāche pāche*

kṛṣṇa se—that Kṛṣṇa; *tomāra*—is yours; *kṛṣṇa dite pāro*—you are able to give Kṛṣṇa; *tomāra śakati*—your power; *āche*—is; *āmi*—I; *to'*—indeed; *kāṅgala*—am wretched; *'kṛṣṇa' 'kṛṣṇa' bali'*—crying Kṛṣṇa! Kṛṣṇa!; *dhāi*—I run; *tava pāche pāche*—behind you.

Kṛṣṇa is yours; you have the power to give Him to me. I am simply running behind you shouting, "Kṛṣṇa! Kṛṣṇa!"

Commentary

In his songbook *Śaraṅāgati*, Bhaktivinoda Ṭhākura elucidates with different songs the six principles of surrender. Then, in two more sections, he describes different kinds of longings (*lālasā*), namely *bhajana-lālasā* (longing for divine service), and *siddhi-lālasā* (longing for spiritual perfection). *Ohe! vaiṣṇava ṭhākura* is Song 7 and the next one, *Gurudeva!* is Song 11 in the section *Bhajana-lālasā*. The following song, *Kabe gaura-vane*, expresses the longing for spiritual perfection.

Śrī Caitanya-caritāmṛta Ādi 11.59 – Purport

Śrīla Bhaktivinoda Ṭhākura has sung, *kṛṣṇa se tomāra, kṛṣṇa dite pāra, tomāra śakati āche*. In this song, Bhaktivinoda Ṭhākura describes that a pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes. Therefore to get Kṛṣṇa and love of Kṛṣṇa one must seek the mercy of pure devotees. Śrīla Viśvanātha Cakravartī Ṭhākura also says, *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi*: “By the mercy of the spiritual

master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement.” By the grace of a Vaiṣṇava or bona fide spiritual master one can get both love of Godhead, Kṛṣṇa, and Kṛṣṇa Himself.

Gurudeva!

Bhaktivinoda Ṭhākura

1

gurudeva!

kṛpā-bindu diyā, kara' ei dāse,

ṭṛṇāpekṣā ati hīna

sakala sahane, bala diyā kara',

nija-māne sprhā-hīna

gurudeva!—O Gurudeva!; *kṛpā-bindu*—a drop of your mercy; *diyā*—giving; *kara'*—make; *ei dāse*—this servant; *ṭṛṇāpekṣā*—than a blade of grass; *ati hīna*—very humble; *sakala sahane*—to bear all trials and troubles; *bala diyā*—giving strength; *kara*—make; *nija-māne*—in personal honor; *sprhā-hīna*—free from all desires.

O Gurudeva! With a drop of mercy make this servant of yours humbler than a blade of grass. Give me the strength to bear all trials and troubles, and free me from all desire for honor.

2

sakale sammāna karite śakati,

deha' nātha! yathāyatha

tabe ta' gāiba, hari-nāma-sukhe,

aparādha ha' be hata

sakale sammāna—honoring all living beings; *karite*—to do; *śakati*—the power; *deha'*—please give; *nātha!*—O Lord!; *yathāyatha*—befittingly; *tabe*—then; *ta'*—certainly; *gāiba*—I will sing; *hari-nāma-sukhe*—in the ecstasy of the holy name; *aparādha*—offenses; *ha' be*—will become; *hata*—finished.

O lord and master! Please invest me with the power to honor all living beings properly. Only then will I sing the holy name in great ecstasy, free of offenses.

3

kabe hena kṛpā, labhiyā e jana,

kṛtārtha haibe, nātha!

śakti-buddhi-hīna, āmi ati dīna,

kara' more ātma-sātha

kabe—when?; *hena*—such; *kṛpā*—mercy; *labhiyā*—obtaining; *e jana*—this devotee; *kṛtārtha*—fulfilled; *haibe*—will become; *nātha!*—O lord and master!; *śakti-*

buddhi-hīna—devoid of all strength and intelligence; *āmi*—I; *ati dīna*—very fallen; *kara'*—please make; *more*—me; *ātma-sātha*—Your beloved servant.

O lord and master! When will such mercy fall to this weak and foolish devotee? Please make me your beloved servant.

4

jogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā haile, kāndiyā kāndiyā,
prāṇa nā rākhiba āra

jogyatā-vicāre—in examining my worth; *kichu nāhi*—absolutely nothing; *pāi*—I find; *tomāra*—Your; *karuṇā sāra*—mercy is essential; *karuṇā nā haile*—if You are not merciful; *kāndiyā kāndiyā*—weeping constantly; *prāṇa*—life; *nā rākhiba*—I will not maintain; *āra*—any longer.

When I examine myself, I find nothing of value. Therefore your mercy is essential to me. If you are not merciful, I shall simply weep and weep, and I shall not maintain my life.

Commentary

This is Song 11 in Bhaktivinoda Ṭhākura's songbook *Śaraṇāgati* where the author elucidates the six principles of surrender. Thereafter, he describes two types of longings: *bhajana-lālasā* (longing for divine service), and *siddhi-lālasā* (longing for spiritual perfection). The following song, *Kabe gaura-vane*, expresses the longing for spiritual perfection.

Kabe gaura-vane

Bhaktivinoda Ṭhākura

1

kabe gaura-vane, suradhunī-taṭe,
'ha rādhe ha kṛṣṇa' bale'
kāndiyā berā'ba, deha-sukha chari',
nana-latā taru-tale

kabe—when?; *gaura-vane*—in the forest of Lord Gaurāṅga (Navadvīpa); *suradhunī-taṭe*—on the banks of the celestial Ganges; *'ha rādhe ha kṛṣṇa' bole'*—chanting, “O Rādhā! O Kṛṣṇa!”; *kāndiyā*—while weeping; *berā'ba*—I will wander; *deha-sukha chari'*—forgetting all physical comforts; *nānā latā-taru*—of various creepers and trees; *tale*—under the shade.

When, oh when will I wander here and there weeping in the shade of the trees and creepers along the banks of the celestial Ganges River in Navadvīpa? I will cry out "Oh Radhe! Oh Kṛṣṇa!", and will completely forget about all the so-called pleasures of the material body.

2

*śva-paca-grhete, māgiyā khāibo,
pibo sarasvatī-jala
puline puline, garā gari diba,
kari' kṛṣṇa-kolāhala*

śva-paca-grhete—at the homes of the dog-eaters; *māgiyā*—by begging; *khāibo*—I will take my meals; *pibo*—I will drink; *sarasvatī-jala*—the water of the Sarasvatī river; *puline puline*—along both the banks of the river; *garā-gari diba*—I will roll on the ground; *kari' kṛṣṇa-kolāhala*—shouting loudly “Kṛṣṇa! Kṛṣṇa!”.

When will I be able to live so simply by begging some food from the homes of the untouchables? I will drink the water of the Sarasvatī river, and in ecstasy I will roll about on the banks of the river, shouting in a loud voice "Kṛṣṇa! Kṛṣṇa!".

3

*dhāma-vāsī jane, praṇati kariyā,
māgibo kṛpāra leśa
vaiṣṇava-caraṇa-renu gāya mākhi',
dhari' avadhūta-veśa*

dhāma-vāsī jane—to the inhabitants of the holy land; *praṇati kariyā*—bowing down; *māgibo*—I will beg; *kṛpāra leśa*—a bit of their mercy; *vaiṣṇava-caraṇa-renu*—the dust of the Vaiṣṇavas' feet; *gāya mākhi'*—smearing on my body; *dhari'*—I will wear; *avadhūta-veśa*—the dress of a mendicant.

When will I bow down to all the inhabitants of the holy land of Navadvīpa and humbly beg for a drop of their mercy? I will smear the dust of the *Vaiṣṇavas'* lotus feet all over my body, and will wander around wearing the dress of a madman.

4

*gaura-vraja-jane, bheda nā dekhiba,
hoibo varaja-vāsī
dhāmera svarūpa, sphuribe nayane,
hoibo rādhāra dāsī*

gauḍa-braja-jane—the inhabitants of Navadvīpa and those of Vraja-bhūmi; *bheda nā dekhiba*—I will see no difference; *hoibo*—I will be transformed; *varaja-vāsī*—into a resident of Vraja; *dhāmera svarūpa*—the true nature of the Lord's abode; *sphuribe nayane*—will manifest itself to my eyes; *hoibo*—and I will become; *rādhāra dāsī*—a maidservant of Śrīmatī Rādhārāṇī.

When will I make no distinction between the holy land of Gaura-mandala and Vraja-mandala? At that time, I shall be transformed into a resident of Vraja. Then I will see the true form of the transcendental realm opening up before my very eyes, and I will thus become one of the maidservants of Śrīmatī Rādhārāṇī.

Commentary

The original title being *Siddhi-lālasā*, this song expresses a longing for perfection. Like some other songs by Bhaktivinoda Ṭhākura, it begins with the word *kabe*, when? Gaura-kiśora dāsa Bābājī said in reference to this song: “Those who take up the dress of a *bābājī* often say they will take to *madhukāri*. *Madhukāri* is a transcendental practice. Those who adopt this occupation surrender themselves to Kṛṣṇa, their bodily consciousness being vanquished. On the other hand, the materialists who have a taste for gratifying their tongues and genitals are bound in the cycle of birth and death for a long time. Those who want to chant and worship in Vraja or Navadvīpa, but are dependent for their maintenance on materialists, are like cows kept under protection. Those who collect their alms by begging from door to door in the name of *madhukāri* for eating well are pious bulls. The real principle of *madhukāri* has been well stated in a song composed by Bhaktivinoda Prabhu: *kabe gaura-vane, suradhunī-taṭe ...*”

In the second verse, this principle is expressed to the extreme. Bhaktivinoda Ṭhākura asks himself when he will be able to live in such a simple way that he does not mind accepting food from the homes of people who eat dog flesh. Just the thought in itself is repulsive, yet the *ācārya* hankers for such a vision that sees all inhabitants of the holy land of Navadvīpa as eternal associates of Lord Gaurāṅga. We are not advised to imitate such behavior, but songs like *Siddhi-lālasā* remind us of the lofty ideals of true Vaiṣṇava character.

Śrī-rūpa-mañjarī-pada

Narottama dāsa Ṭhākura

1

*śrī-rūpa-mañjarī-pada, sei mora sampada,
sei mora bhajana-pūjana
sei mora prāṇa-dhana, sei mora ābharaṇa,
sei mora jīvanera jīvana*

śrī-rūpa-mañjarī-pada—the feet of Śrī Rūpa Mañjarī; *sei*—they; *mora sampada*—are my real wealth; *sei mora bhajana-pūjana*—they are the object of my service and worship; *sei mora prāṇa-dhana*—they are the treasure of my heart; *sei mora*

ābharāṇa—they are my ornaments; *sei mora jīvanera jīvana*—and they are the life of my life.

The lotus feet of Śrī Rūpa Mañjarī are my real wealth. They are the object of my devotional service and worship. They are the treasure of my heart, and they are my ornaments and the life of my life.

2

*sei mora rasa-nidhi, sei mora vāñchā-siddhi,
sei mora vedera dharama
sei vrata, sei tapa, sei mora mantra-japa,
sei mora dharama-karama*

sei mora rasa-nidhi—they are the reservoirs of all transcendental mellows for me; *sei mora vāñchā-siddhi*—they are the fulfillment of all my desires.; *sei mora vedera dharama*—they are the conclusion of the religion of the *Vedas* for me; *sei vrata*—they are the goal of all my vows; *sei tapa*—and austerities; *sei mora mantra-japa*—and the chanting of my personal *mantra*; *sei mor dharama-karama*—they are the purpose of all my religious activities.

For me they are the reservoirs of all rasa and the conclusion of the religion of the Vedas. They are the fulfillment of all my desires and the goal of all my vows, my austerities, my religious activities, and the chanting of my mantra.

3

*anukūla habe vidhi, se-pade haibe siddhi,
nirakhiba e dui nayane
se rūpa-mādhurī-rāsī, prāṇa-kuvalaya-śāsī,
praphullita habe niśi-dine*

anukūla habe—will become favorable to devotion; *vidhi*—all my activities; *se-pade*—by the power of those feet; *haibe siddhi*—spiritual perfection will be achieved; *nirakhiba*—I will be able to actually see; *e dui nayane*—with these two eyes; *se rūpa-mādhurī-rāsī*—the waves of sweet beauty flowing from Śrī Rūpa Mañjarī's feet; *prāṇa-kuvalaya*—upon the lotus of my heart; *śāsī*—shining like the brilliant moon; *praphullita habe*—will blossom; *niśi-dine*—both night and day.

By the power of those lotus feet my activities will become favorable to devotion, I will achieve spiritual perfection, and with these two eyes I shall be able to actually see. Both day and night the flood of exquisite beauty of Śrī Rūpa Mañjarī's divine lotus feet will shine like the brilliant full moon upon the lotus of my heart, soothing my afflicted soul.

4

*tuwā adarśana-ahi, garale jārāla dehī,
cira-dina tāpita jīvana*

*hā hā rūpa kara dayā, deha more pada-chāyā,
narottama laila śaraṇa*

tuwā adarśana-ahī—the snake of separation from you; *garale*—by the venom; *jārala*—has wasted away; *dehī*—my body; *cira-dīna*—perpetually; *tāpita jīvana*—my life is afflicted with a great fever; *hā hā rūpa*—alas! alas! O Rūpa Mañjarī!; *kara dayā*—please be merciful; *deha more*—give to me; *pada-chāyā*—the shade of your lotus feet; *narottama*—Narottama dāsa; *laila śaraṇa*—has taken refuge.

O Rūpa Mañjarī, the venom of the snake of separation from you has enfeebled my soul, and now my life is ever afflicted and distressed. Alas! Please have mercy and give me the shade of your lotus feet. Narottama dāsa has taken refuge.

Commentary

This is Song 16, entitled *Lālasā* (Longings), in Narottama dāsa Ṭhākura's songbook *Prārthana*. It is the first of a series of songs expressing the desire to become a follower of Rūpa Gosvāmī in the spiritual world where he serves Rādhā and Kṛṣṇa in his spiritual form of Rūpa Mañjarī. In the *Śrī Caitanya-caritāmṛta* (*Madhya* 8.246), Prabhupāda writes: "Of all the *gopīs*, Śrīmatī Rādhārāṇī is the topmost. Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as *rūpānuga* devotees.

In a lecture on *Śrīmad-Bhāgavatam* 5.5.2, given on April 13, 1975, in Hyderabad, Prabhupāda says:

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

We Gauḍīya Vaiṣṇava, we are known as *rūpānuga*. *Rūpānuga* means the followers of Rūpa Gosvāmī. So why we should become followers of Rūpa Gosvāmī? Because *śrī-caitanya-mano 'bhīṣṭam sthāpitaṁ yena bhū-tale*: he wanted to establish the mission of Śrī Caitanya Mahāprabhu. ... Kṛṣṇa wanted that people should take shelter of His lotus feet, *sarva-dharmān parityajya*. But people misunderstood Him. Therefore Kṛṣṇa came as a devotee, Śrī Caitanya Mahāprabhu. Rūpa Gosvāmī could understand that; therefore he offered his first prayer to Śrī Caitanya Mahāprabhu, *namo mahā vadānyāya kṛṣṇa-prema-pradāya te*. "Śrī Caitanya Mahāprabhu, You are the most munificent incarnation because You are not only giving the knowledge of Kṛṣṇa, but You are giving the process how to love Him," *kṛṣṇa-prema-pradāya te*."

In Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's biography it is mentioned that *Śrī-rūpa-mañjarī-pada* was one of his favorite songs, and he requested it to be sung at the time of his leaving this world.

'Gaurāṅga' balite habe

Narottama dāsa Ṭhākura

1

'gaurāṅga' balite habe pulaka-śarīra
'hari hari' balite nayane ba' be nīra

'gaurāṅga' balite—while chanting the holy name of Lord Gaurāṅga; *habe*—will it be?; *pulaka-śarīra*—shivering bodily limbs; *'hari hari' balite*—while chanting the holy name of Lord Hari; *nayane*—from my eyes; *ba' be nīra*—tears will fall.

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-cāndera karuṇā haibe
saṁsāra-vāsanā mora kabe tuccha ha' be

āra kabe—and when?; *nitāi-cāndera*—of the moonlike Lord Nityānanda *karuṇā*—mercy; *haibe*—will be shown to me; *saṁsāra-vasanā mora*—my worldly desires; *kabe*—when?; *tuccha*—insignificant; *ha' be*—will become.

When will that day come when the moonlike Nityānanda will bestow His causeless mercy upon me so that my desire for material enjoyment becomes insignificant?

3

viṣaya chāriyā kabe śuddha ha' be mana
kabe hāma heraba śrī-ṽṛndāvana

viṣaya chāriyā—giving up sense gratification; *kabe*—when?; *śuddha ha' be*—will become completely purified; *mana*—my mind; *kabe*—when?; *hāma heraba*—I will behold; *śrī-ṽṛndāvana*—the transcendental realm of Śrī ṽṛndāvana.

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

4

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pīriti

rūpa-raghunātha-pade—for the feet of Śrīla Rūpa and Raghunātha dāsa Gosvāmīs; *hoibe ākūti*—will be eager; *kabe*—when?; *hāma bujhaba*—I will understand; *se*—that; *yugala-pīriti*—the conjugal loving affairs of the divine couple.

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 karaye sadā narottama-dāsa*

rūpa-raghunātha-pade—at the feet of Śrīla Rūpa and Raghunātha dāsa Gosvāmīs; *rahu*—may it remain; *mora āśa*—my hope; *prārthanā karaye*—offering prayers; *sadā*—always; *narottama-dāsa*—Narottama dāsa.

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

Commentary

This is Song 1 in Narottama dāsa Ṭhākura's *Prārthana*. The official title is *Lālasā-mayi* (Longing for direct service of the Lord). Śrīla Prabhupāda quotes quite often from '*Gaurāṅga*' *balite habe*, both in his books and lectures. Here are some examples.

Śrī Caitanya-caritāmṛta Ādi-līlā 7.17 – Purport

By attachment to the devotional service of Lord Caitanya Mahāprabhu one immediately comes to the ecstatic position. When he develops his love for Nityānanda Prabhu he is freed from all attachment to the material world, and at that time he becomes eligible to understand the Lord's pastimes in Vṛndāvana. In that condition, when one develops his love for the six *Gosvāmīs*, he can understand the conjugal love between Rādhā and Kṛṣṇa. These are the different stages of a pure devotee's promotion to conjugal love in the service of Rādhā and Kṛṣṇa in an intimate relationship with Śrī Caitanya Mahāprabhu.

Śrī Caitanya-caritāmṛta Ādi-līlā 8.31 – Purport

One should first take shelter of Gaura-Nityānanda in order to reach, ultimately, Rādhā-Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura sings in this connection:

*gaurāṅga balite ha'be pulaka śarīra
hari hari balite nayane ba'be nīra
āra kabe nitāi-cāndera karuṇā karibe
sāmsāra-vāsanā mora kabe tuccha habe
viṣaya chāriyā kabe śuddha habe mana
kabe hāma heraba śrī-vṛndāvana*

In the beginning one should very regularly chant Śrī Gaurasundara's holy name and then chant the holy name of Lord Nityānanda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vṛndāvana-dhāma to worship Lord Kṛṣṇa. Unless one is favored by Lord Caitanya and Nityānanda, there is no need to go to Vṛndāvana, for unless one's mind is purified, he cannot see Vṛndāvana, even if he goes there. Actually going to Vṛndāvana involves taking shelter of the six Gosvāmīs by reading the *Bhakti-rasāmṛta-sindhu*, *Vidagdha-mādhava*, *Lalita-mādhava* and the other books that they have given. In this way one can understand the transcendental loving affairs between Rādhā and Kṛṣṇa. *Kabe hāma bujhaba se yugala-pirīti*. The conjugal love between Rādhā and Kṛṣṇa is not an ordinary human affair; it is fully transcendental. In order to understand Rādhā and Kṛṣṇa, worship Them and engage in Their loving service, one must be guided by Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and the six Gosvāmīs, Lord Caitanya's direct disciples.

For an ordinary man, worship of Śrī Caitanya and Nityānanda Prabhu or the *Pañca-tattva* is easier than worship of Rādhā and Kṛṣṇa. Unless one is very fortunate, he should not be induced to worship Rādhā-Kṛṣṇa directly. A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Śrī Rādhā and Kṛṣṇa or the chanting of the Hare Kṛṣṇa *mantra*. Even if he does so, he cannot get the desired result. One should therefore chant the names of Nitāi-Gaura and worship Them without false prestige. Since everyone within this material world is more or less influenced by sinful activities, in the beginning it is essential that one take to the worship of Guru-Gaurāṅga and ask their favor, for thus despite all his disqualifications one will very soon become qualified to worship the Rādhā-Kṛṣṇa *vigraha*.

It should be noted in this connection that the holy names of Lord Kṛṣṇa and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Śrī Caitanya Mahāprabhu's name is more essential than the chanting of the Hare Kṛṣṇa *mahā-mantra* because Śrī Caitanya Mahāprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Śrī Caitanya Mahāprabhu by chanting *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. By serving Gaura-Nityānanda one is freed from the entanglements of material existence and thus becomes qualified to worship the Rādhā-Kṛṣṇa Deity.

Lecture on Śrī Caitanya-caritāmṛta, Ādi-līlā 7.149 – San Francisco, March 18, 1967

There is a very nice song sung by one poet, Vaiṣṇava poet. He's singing like this: *gaurāṅga balite habe pulaka-śarīra hari hari balite nayane ba'be nīra*. He's aspiring that "When I shall loudly call 'Lord Caitanya, Gaurāṅga?'" Gaurāṅga is Lord

Caitanya. "And my body will be shivering. And when I shall chant Hare Kṛṣṇa, tears will flow down from my eyes." *Āra kabe nitāi-cānder karuṇā hoibe*: "And when I shall be favored by Nityānanda Prabhu?" *Sarṁsāra-bāsanā mora kabe tuccha ha'be*: "When I shall be detached from material enjoyment?" *Viṣaya chāriyā kabe śuddha ha'be mana*: "And when I shall be detached from this material enjoyment, my mind will be purified. My mind will be freed from all contamination of material dirty things." *Kabe hāma herabo śrī-vṛndāvana*: "And at that time it will be possible to see Vṛndāvana." *Rūpa-raghunātha-pade hoibe ākūti*. Now, here the singer says that "When I shall be fully devoted to the principles of Rūpa Gosvāmī so that I'll be able to understand what is the pastimes of Rādhā and Kṛṣṇa?" In other words, if we want to understand Rādhā and Kṛṣṇa and Caitanya philosophy, then we should try to follow the instruction left by Rūpa Gosvāmī and Sanātana Gosvāmī. They are the commanders-in-chief of this movement.

Lecture on Śrīmad-Bhāgavatam 1.5.31 – Vṛndāvana, August 12, 1974

But the best thing is as Narottama dāsa Ṭhākura says, that *viṣaya chāriyā kabe śuddha ha'be mana kabe hāma herabo śrī-vṛndāvana*. *Viṣaya chāriyā*. As long as I have got the propensity for sense gratification there is no possibility for understanding Vṛndāvana. There is no possibility. It is the statement of Narottama dāsa Ṭhākura. He says *viṣaya chāriyā kabe śuddha*. *Viṣaya* means this *āhāra-nidrā-bhaya-maithunam*. If you are still inclined for eating, sleeping and sex life, there is no possibility of understanding what is Vṛndāvana.

So these are the instructions. These are the confidential message given by Śrī Caitanya Mahāprabhu and His followers. That is *yena*. If you follow this *yena gacchanti tat-padam*, then you are sure going back to home, back to Godhead, Kṛṣṇa. And that is the highest perfection of life.

Śrī Caitanya-caritāmṛta Madhya-līlā 25.271 – Purport

The essence of spiritual knowledge is found in the pastimes of Śrī Caitanya Mahāprabhu, which are identical with the pastimes of Lord Kṛṣṇa. This is the essence of knowledge. If knowledge does not include the understanding of Śrī Caitanya Mahāprabhu and Kṛṣṇa, it is simply superfluous. By Śrī Caitanya Mahāprabhu's grace, the nectar of Lord Śrī Kṛṣṇa's pastimes is flowing in different directions in hundreds and thousands of rivers. One should not think that the pastimes of Śrī Caitanya Mahāprabhu are different from Kṛṣṇa's pastimes. It is said: *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya*. Lord Caitanya Mahāprabhu is a combination of Rādhā-Kṛṣṇa, and without understanding His pastimes, one cannot understand Rādhā and Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura therefore sings: *rūpa-raghunātha-pade hoibe ākūti kabe hāma bujhaba se yugala pīṛīti*. "When shall I become very eager to study the books left by the six Gosvāmīs? Then I shall be able to understand the conjugal pastimes of Rādhā and Kṛṣṇa." Caitanya

Mahāprabhu directly empowered Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. Following in their footsteps, the other six Gosvāmīs understood Śrī Caitanya Mahāprabhu and His mission. One should understand Śrī Kṛṣṇa Caitanya and Lord Śrī Kṛṣṇa from the Gosvāmīs in the *paramparā* system. This Kṛṣṇa consciousness movement is following as strictly as possible in the footsteps of the Gosvāmīs. Narottama dāsa Ṭhākura says, *ei chaya gosāi yāra, mui tāra dāsa*: "I am the servant of the six Gosvāmīs." The philosophy of Kṛṣṇa consciousness is to become the servant of the servant of the servant of the Lord. Whoever wants to understand the difficult subject matter of *kṛṣṇa-kathā* should accept the disciplic succession. If one is somehow or other able to understand Kṛṣṇa, his life will be successful. *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*. A perfect devotee is able to understand Kṛṣṇa through the disciplic succession, and his entrance into the kingdom of God is thereby certainly opened. When one understands Kṛṣṇa, there is no difficulty in transferring oneself to the spiritual kingdom.

Mama mana mandire

Bhaktivinoda Ṭhākura

(refrain)

*mama mana mandire raha niśi-dina
kṛṣṇa murāri śrī kṛṣṇa murāri*

mama mana—my mind; *mandire*—in the temple; *raha*—please stay; *niśi-dina*—night and day; *kṛṣṇa murāri śrī kṛṣṇa murāri*.

Please reside in the temple of my heart both day and night, O Kṛṣṇa Murāri, O Śrī Kṛṣṇa Murāri!

1

*bhakti prīti mālā candana
tumi nio he nio cita-nandana*

bhakti—devotion; *prīti*—affection; *mālā*—flower garland; *candana*—sandalwood; *tumi*—You; *nio*—please accept; *he*—O!; *nio*—please accept; *cita-nandana*—O delighter of the heart!

Devotion, love, flower garlands, and sandalwood—please accept, O please accept them, delighter of the heart!

2

*jīvana maraṇa tava pūjā nivedana
sundara he mana-hārī*

jīvana maraṇa—in life or death; *tava pūjā*—Your worship; *nivedana*—prayers; *sundara*—O beautiful one!; *he*—O!; *mana-hārī*—O thief of the mind!

In life or in death I worship You with these offerings, o beautiful one, O enchanter of the heart!

3

*eso nanda-kumāra āra nanda-kumāra
habe prema-pradīpe ārati tomāra*

eso—please come; *nanda-kumāra*—O son of Nanda!; *āra*—furthermore; *nanda-kumāra*—O son of Nanda!; *habe*—there will be; *prema-pradīpe*—with the lamp of love; *ārati tomāra*—Your worship ceremony.

Come, son of Nanda, and then O son of Nanda I will offer Your ārati ceremony with the lamplight of my love.

4

*nayana yamunā jhare anibāra
tomāra virahe giridhārī*

nayana—my eyes; *yamunā*—the river Yamunā; *jhare*—flows; *anibāra*—incessantly; *tomāra virahe*—in Your separation; *giridhārī*—O lifter of Govardhana Hill!

The waters of the Yamunā river cascade incessantly from my eyes in Your separation, O holder of Govardhana Hill!

5

*vandana gāne tava bajuka jivana
kṛṣṇa murāri śrī kṛṣṇa murāri*

vandana gāne—in songs of praise; *tava*—Your; *bajuka jivana*—may I pass my life; *kṛṣṇa murāri śrī kṛṣṇa murāri*.

May I pass my life absorbed only in songs of Your praise, O Krishna Murāri, Śrī Kṛṣṇa Murāri!

Commentary

Bhaktivinoda Ṭhākura expresses in this song a longing for the Lord’s constant presence in his heart and the subsequent opportunity to offer Him service. Śrīla Prabhupāda points out in the purport to *Śrīmad-Bhāgavatam* 1.9.47: “The devotees of the Lord are always in the heart of the Lord, and the Lord is always in the hearts of the devotees. That is the sweet relation between the Lord and His devotees. Due to unalloyed love and devotion for the Lord, the devotees always see Him within themselves, and the Lord also, although He has nothing to do and nothing to aspire to, is always busy attending to the welfare of His devotees.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said in this regard: “Pure devotees install the Lord in the temple of their hearts and then constantly serve Him there with love. The devotees headed by Prahlāda Mahārāja have also served the Lord by

establishing Him in a temple in their hearts. It is not possible to keep a temple open at all times, but the heart temple never closes.” (*Amṛta-vāṇī* 13).

Kṛṣṇa deva! bhavantam vande

Rūpa Gosvāmī

(Refrain)

*kṛṣṇa deva! bhavantam vande
man-mānasa-madhukaram arpayā
nija-pada-parīkaja-makarande*

kṛṣṇa—O Kṛṣṇa!; *deva*—O Lord!; *bhavantam*—to You; *vande*—I offer my respectful obeisances; *mat*—my; *mānasa-madhukaram*—bee-like mind; *arpayā*—please offer; *nija*—Your own; *pada-parīkaja*—of Your lotus feet; *makarande*—in the nectar.

O Lord Kṛṣṇa! I offer my respectful obeisances unto You. Please fix my bee-like mind in the nectar of Your lotus feet.

1

*yady api samādhiṣu vidhir api paśyati
na tava nakhāgra-marīcim
idam icchāmi nīsamya tavācyuta
tat api kṛpādbhuta-vīcim*

yady api—although; *samādhiṣu*—in his trance; *vidhiḥ api*—even Lord Brahmā; *paśyati*—sees; *na*—not; *tava*—Your; *nakha-agra*—tips of the toenails; *marīcim*—rays of effulgence; *idam*—this very thing; *icchāmi*—I desire; *nīsamya*—I have heard; *tava*—Your; *acyuta*—O Acyuta!; *tat api*—still; *kṛpā-adbhuta-vīcim*—wonderful waves of Your mercy.

O Acyuta! Although the great Lord Brahmā, in his trance of samādhi, is unable to see even a particle of the effulgence emanating from the tips of the nails of Your lotus feet, still I desire this vision, for I have heard of the wonderful waves of Your mercy.

2

*bhaktir udañcati yady api mādhava
na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika
durghaṭa-ghaṭana-vidhātī*

bhaktir—devotion; *udañcati*—arises; *yady api*—although; *mādhava*—O Mādhava; *na*—not; *tvayi*—for You; *mama*—my; *tila-mātrī*—sesame seed; *parameśvaratā*—the Supreme Lord; *tad api*—still; *tavādhika*—; *durghaṭa*—impossible; *ghaṭana*—possible; *vidhātī*—who may bring about.

O Mādhava! Although my devotion for You does not even equal a sesame seed, because You are the Supreme Lord above all, You can make the impossible possible.

3

*ayam avilolatayādya sanātana
kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta nindati
vindan madhurima-sāram*

ayam—this; *avilolatayā*—with fixed steadiness; *adya*—today; *sanātana*—O eternal Lord!; *kalita*—experiencing; *adbhuta-rasa*—wonderful mellows; *bhāram*—full; *nivasatu*—may it reside; *nityam*—eternally; *iha*—here; *amṛta*—nectar of the gods; *nindati*—defeats; *vindan*—enjoying; *madhurima-sāram*—the essence of sweetness.

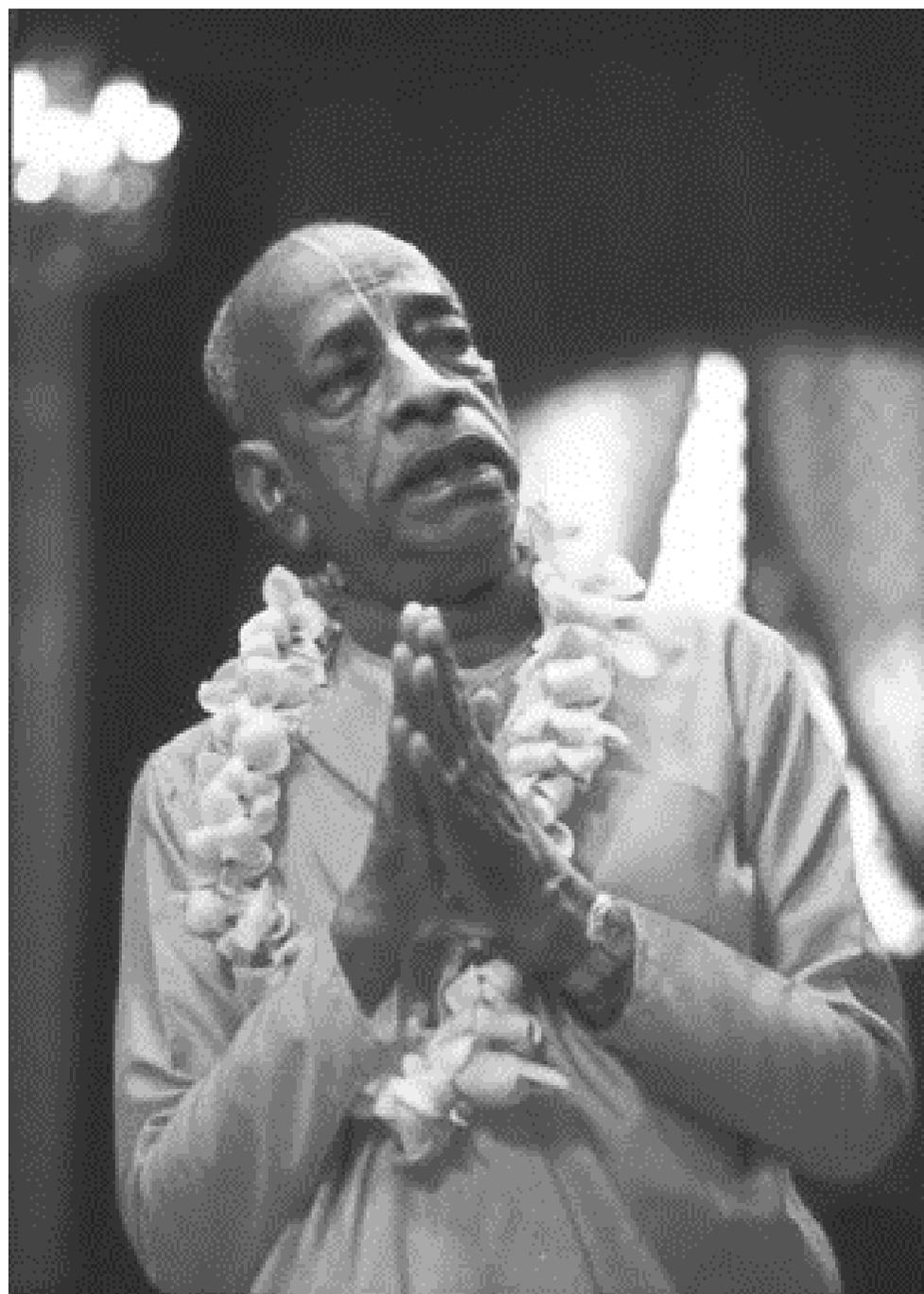
O Sanātana! Your lotus feet surpass even the nectar of the gods. Finding in this lotus flower of Your feet the essence of sweetness which is endowed with truly wonderful mellows, I pray that today the bee of my mind may eternally reside there.

Commentary

This another of the few songs written in Sanskrit.

Prabhupāda speaks about this song in the 1. Canto of Śrīmad-Bhāgavatam (11.26):

The pure devotees are always hankering after the lotus feet of the Lord. The lotus has a kind of honey which is transcendently relished by the devotees. They are like the bees who are always after the honey. Śrīla Rūpa Gosvāmī, the great devotee *ācārya* of the Gauḍīya-Vaiṣṇava-sampradāya, has sung a song about this lotus honey, comparing himself to the bee: "O my Lord Kṛṣṇa, I beg to offer my prayers unto You. My mind is like the bee, and it is after some honey. Kindly, therefore, give my bee-mind a place at Your lotus feet, which are the resources for all transcendental honey. I know that even big demigods like Brahmā do not see the rays of the nails of Your lotus feet, even though they are engaged in deep meditation for years together. Still, O infallible one, my ambition is such, for You are very merciful to your surrendered devotees. O Mādhava, I know also that I have no genuine devotion for the service of Your lotus feet, but because Your Lordship is inconceivably powerful, You can do what is impossible to be done. Your lotus feet can deride even the nectar of the heavenly kingdom, and therefore I am very much attracted by them. O supreme eternal, please, therefore, let my mind be fixed at Your lotus feet so that eternally I may be able to relish the taste of Your transcendental service." The devotees are satisfied with being placed at the lotus feet of the Lord and have no ambition to see His all-beautiful face or aspire for the protection of the strong arms of the Lord. They are humble by nature, and the Lord is always leaning towards such humble devotees.



Vijñapti

Revealing one's mind

Pleading for service and mercy

Kṛṣṇa tava puṇya habe bhāi	322
Markine bhagavata-dharma	326
Ṭhākura vaiṣṇava-gaṇa	333
Ei-bāra karuṇā kara	337
Kṛpa kara' vaiṣṇava ṭhākura	338
Gaurāṅga karuṇā kara	341
Jadi gaura nā haita	343
Prabhu tava pada-yuge	345
Kṛṣṇa! he	347
Kabe habe bala	349
E duṣṭa hṛdaye kāma	353
Om namo bhagavate narasiṁhāya	355
Rādhā-kṛṣṇa prāṇa mora	356
Je ānila prema-dhana	359

Vijñapti

Kṛṣṇa tava puṇya habe bhāi

(Prayer to the Lotus Feet of Lord Kṛṣṇa)

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

(Refrain)

*kṛṣṇa tava puṇya habe bhāi
e-puṇya karibe jabe rādhārāṇī khusī habe
dhruva ati bali tomā tāi*

kṛṣṇa—Lord Kṛṣṇa; *tava*—Your; *puṇya*—piety; *habe*—will be; *bhāi*—O brother; *e puṇya*—this pious act; *karibe*—You perform; *jabe*—when; *rādhārāṇī*—Śrīmatī Rādhārāṇī; *khusī habe*—will be pleased; *dhruva*—surely; *ati*—emphatically; *bali*—I say; *tomā*—to You; *tāi*—just so.

I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.

1

*śrī-siddhānta sarasvatī śacī-suta priya ati
kṛṣṇa-sevāya yāra tula nāi
sei se mahānta-guru jagatera madhe uru
kṛṣṇa-bhakti deya thāi thāi*

śrī-siddhānta sarasvatī—Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura; *śacī-suta*—to the son of Mother Śacī; *priya ati*—very dear; *kṛṣṇa-sevāya*—in Kṛṣṇa's service; *yāra*—whose; *tula*—comparison; *nāi*—there is not; *sei se*—that person; *mahānta-guru*—great spiritual master; *jagatera madhe*—within the universe; *uru*—intense; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *deya*—gives; *thāi thāi*—in this place and that place.

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, who is very dear to Lord Gaurāṅga, the son of mother Śacī, is unparalleled in his service to the Supreme Lord Śrī Kṛṣṇa. He is that great saintly spiritual master who bestows intense devotion to Kṛṣṇa at different places throughout the world.

2

*tāra icchā balavāna pāścātyete ṭhāna ṭhāna
haya jāte gaurāṅgera nāma
pṛthivīte nagarādi āsamudra nada nadi
sakalei bale kṛṣṇa nāma*

tāra—his; *icchā*—desire; *balavāna*—powerful; *pāścātyete*—to the Western world; *ṭhāna ṭhāna*—everywhere; *haya*—is; *jāte*—in which; *gaurāṅgera nāma*—the name of Gaurāṅga; *pṛthivīte*—on the earth; *nagara-ādi*—towns and so forth; *āsamudra*—extending out to the ocean; *nada-nadi*—rivers and streams; *sakalei*—verily all; *bale*—taking (chanting); *kṛṣṇa nāma*—the holy name of Kṛṣṇa.

By his strong desire, the holy name of Lord Gaurāṅga will spread throughout all the countries of the Western world. In all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the holy name of Kṛṣṇa.

3

*tāhale ānanda haya tabe haya digvijaya
caitanyera kṛpā atisāya
māyā duṣṭa jata duḥkhi jagate sabāi sukhi
vaiṣṇavera icchā pūrṇa haya*

tāhale—upon that; *ānanda haya*—there is bliss; *tabe*—then; *haya*—there is; *dik-vijaya*—conquering all directions; *caitanyera kṛpā*—the mercy of Lord Caitanya; *atisāya*—excessive; *māyā duṣṭa*—corrupted by illusion (sinful); *jata*—whichever; *duḥkhi*—miserable souls; *jagate*—in the universe; *sabāi*—everyone; *sukhi*—happy people; *vaiṣṇavera icchā*—the desire of the devotees; *pūrṇa haya*—is fulfilled.

As the vast mercy of Śrī Caitanya Mahāprabhu conquers all directions, a flood of transcendental ecstasy will certainly cover the land. When all the sinful, miserable living entities become happy, the Vaiṣṇavas' desire is then fulfilled.

4

*se kārya je karibāre ājñā yadi dila more
yogya nahi ati dīna hīna
tāi se tomāra kṛpā māgitechī anurūpā
āji tumi sabāra pravīṇa*

se kārya—that task; *je*—which; *karibāre*—to do; *ājñā*—command; *yadi*—if; *dile*—gave; *more*—to me; *yogya nahi*—not worthy; *ati dīna*—very fallen; *hīna*—destitute; *tāi*—just so; *se*—that; *tomāra*—Your; *kṛpā*—mercy; *māgitechī*—I am begging; *anurūpā*—accordingly; *āji*—today; *tumi*—You; *sabāra*—of everyone; *pravīṇa*—the wisest.

Although my Guru Mahārāja ordered me to accomplish this mission, I am not worthy or fit to do it. I am very fallen and insignificant. Therefore, O Lord, now I am begging for Your mercy so that I may become worthy, for You are the wisest and most experienced of all.

5

*tomāra se śakti pele guru-sevāya vastu mile
jīvana sārthaka jadi haya
sei se sevā pāile tāhale sukhi hale
tava saṅga bhāgyate milaya*

tomāra—Your; *se*—that; *śakti*—potency; *pele*—obtaining; *guru-sevā*—service to the spiritual master; *vastu*—the real substance (the Absolute Truth); *mile*—receives; *jīvana*—life; *sārthaka*—successful; *jadi haya*—if it is; *sei se*—that particular; *sevā*—service; *pele*—obtaining; *tāhale*—upon that; *sukhi*—happy person; *hale*—becomes; *tava saṅga*—Your association; *bhāgyete*—by good fortune; *milaya*—meets.

If You bestow Your power, by serving the spiritual master one attains the Absolute Truth—one's life becomes successful. If that service is obtained, then one becomes happy and gets Your association due to good fortune.

6

*evam janam nipatitam prabhavāhikūpe
kāma-abhikāmam anu yaḥ prapatan prasaṅgāt
kṛtvā-ātmasāt sura-ṛṣiṇā bhagavan gṛhītaḥ
so 'haṁ katham nu viśje tava bhṛtya-sevām*

evam—thus; *janam*—people in general; *nipatitam*—fallen; *prabhava*—of material existence; *ahi-kūpe*—in a blind well full of snakes; *kāma-abhikāmam*—desiring the sense objects; *anu*—following; *yaḥ*—the person who; *prapatan*—falling down (in this condition); *prasaṅgāt*—because of bad association or increased association with material desires; *kṛtvā-ātmasāt*—causing me (to acquire spiritual qualities like himself, Śrī Nārada); *sura-ṛṣiṇā*—by the great saintly person (Nārada); *bhagavan*—O my Lord; *gṛhītaḥ*—accepted; *saḥ*—that person; *aham*—I; *katham*—how; *nu*—indeed; *viśje*—can give up; *tava*—Your; *bhṛtya-sevām*—the service of Your pure devotee.

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service? (Prahāda Mahārāja to Lord Nṛsiṁhadeva, SB 7.9.28)

*tumi mora cira sāthī bhuliyā māyāra lāthi
khāiyāchi janma-janmāntare
āji punaḥ e su-yoga yadi haya jogāyoga
tabe pāri tuhe milibāre*

tumi—You; *mora*—my; *cira-sāthī*—perpetual companion; *bhuliyā*—forgetting; *māyāra*—of illusion; *lāthi*—kicks; *khāiyāchi*—I am suffering; *janma-janmāntare*—birth after birth; *āji*—today; *punaḥ*—again; *e*—this; *su-yoga*—opportunity; *yadi haya*—if it is; *jogāyoga*—association; *tabe*—then; *pāri*—I am able; *tuhe milibāre*—to meet You.

O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicks of māyā birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.

*tomāra milane bhāi ābāra se sukha pāi
go-cāraṇe ghuri dina bhara
kata vane chuṭāchuṭi vane khāi luṭāluṭi
sei dina kabe habe mora*

tomāra—Your; *milane*—in the meeting; *bhāi*—O dear friend; *ābāra*—once more; *se sukha*—that happiness; *pāi*—I will experience; *go-cāraṇe*—tending the cows; *ghuri*—I will wander; *dina bhara*—all day long; *kata vane*—in so many forests; *chuṭāluṭi*—joking and frolicking; *vane*—in the forest; *khāi*—I relish; *luṭāpuṭi*—rolling on the ground; *sei dina*—that day; *kabe*—when; *habe mora*—it will be mine.

O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh when will that day be mine?

*āji se su-vidhāne hala tomāra smaraṇa bhela
bara āsā ḍākilāma tāi
āmi tomāra nitya-dāsa tāi kari eta āsa
tumi vinā anya gati nāi*

āji—today; *se*—that; *su-vidhāne*—in a nice way; *tomāra*—Your; *smaraṇa*—remembrance; *bhela*—happened; *bara āsā*—great longing; *ḍākilāma*—I called out; *tāi*—just so; *āmi*—I; *tomāra*—Your; *nitya-dāsa*—eternal servant; *tāi*—just so; *kari*—I maintain; *eta āsa*—such a desire; *tumi vinā*—other than You; *anya gati*—another refuge; *nāi*—there is not.

Today that remembrance of You came to me in a very nice way. Because I have a great longing I called to You. I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other shelter.

Commentary

This prayer, also known as *Prayer to the Lotus Feet of Kṛṣṇa*, was composed by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda on board of the ship Jaladuta, on September 13, 1965. In his diary, Prabhupāda writes as follows:

MONDAY 13

Today is the 32nd day of our journey from Calcutta. After midnight yesterday the lurching decreased and I felt relief. In the morning also I could not take my breakfast properly. Then I cooked 'Bati-chachari(?)'. It appeared to be delicious and I was able to take some food. Today I have disclosed my mind to my companion Lord Sri Krishna. There is a Bengali poem made by me today in this connection. At about eleven there is a little lurching. The captain tells that they had never such calmness of the Atlantic. I said it is Lord Krishna's mercy. His wife asked me to come back again with them so that they may have again a calm Atlantic Ocean. If Atlantic would have shown its usual face perhaps I would have died. But Lord Krishna has taken charge of the ship.

Five days later, after arriving at Boston harbor, Prabhupāda composed another poem where he discloses his mind about the prospects of preaching Kṛṣṇa consciousness in America.

Markine bhāgavata-dharma

(Preaching Kṛṣṇa consciousness in America)

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

1

*bara-kṛpā kaile kṛṣṇa adhamera prati
ki lāgi ānile hethā kara ebe gati*

bara-kṛpā—great mercy; *kaile*—showed; *kṛṣṇa*—O Lord Kṛṣṇa; *adhamera prati*—to this fallen soul; *ki lāgi*—for what reason; *ānile*—You have brought me; *hethā*—here; *kara*—please show; *ebe*—now; *gati*—Your purpose.

My dear Lord Kṛṣṇa, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me.

2

*āche kichu kārya tava ei anumāne
nahe kena ānibena ei ugra-sthāne*

āche—there is; *kichu*—some; *kārya*—work; *tava*—Your; *ei*—this; *anumāne*—by guessing; *nahe*—if not; *kena*—why; *ānibena*—You have brought; *ei*—in this; *ugra-sthāne*—terrible place.

But I guess You have some business here, otherwise why would You bring me to this terrible place?

3

*rajas tamo gune erā sabāi ācchanna
vāsudeva-kathā ruci nahe se prasanna*

rajaḥ—the mode of passion; *tamaḥ*—the mode of ignorance; *gune*—by the modes; *erā*—their; *sabāi*—all of them; *ācchanna*—covered; *vāsudeva-kathā*—topics about Lord Kṛṣṇa, the son of Vasudeva; *ruci*—taste; *nahe*—not; *se*—they; *prasanna*—are happy or jubilant.

Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will be able to understand it.

4

*tabe yadi tava kṛpā haya ahaitukī
sakal-i sambhava haya tumi se kautukī*

tabe—then; *yadi*—if; *tava*—Your; *kṛpā*—mercy; *haya*—is shown; *ahaitukī*—causeless; *sakal-i*—all of them; *sambhava haya*—it is possible; *tumi*—You; *se*—that; *kautukī*—fond of amusements.

But I know Your causeless mercy can make everything possible because You are the most expert mystic.

5

*ki bhāve bujhāle tārā bujhe sei rasa
eta kṛpā kara prabhu kari nija-vaśa*

ki bhāve—in what manner; *bujhāle*—causing to understand; *tārā*—them; *bujhe*—comprehending; *sei rasa*—the mellows of devotional service; *eta*—such as this; *kṛpā*—mercy; *kara*—please display; *prabhu*—O Lord; *kari*—I am making; *nija-vaśa*—under Your controlling power.

How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

tomāra icchāya saba haya māyā-vaśa
tomāra icchāya nāśa māyāra paraśa

tomāra icchāya—according to Your desire; *saba*—everyone; *haya*—is; *māyā-vaśa*—controlled by illusion; *tomāra icchāya*—according to Your desire; *nāśa*—destruction; *māyāra paraśa*—the touch of illusion.

All living entities have become under the control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion.

tava icchā haya yadi tādera uddhāra
bujhibe niścaya-i tabe kathā se tomāra

tava icchā—Your desire; *haya*—is; *yadi*—if; *tādera*—their; *uddhāra*—deliverance; *bujhibe*—they will comprehend; *niścaya-i*—definitely; *tabe*—then; *kathā*—message; *se*—that; *tomāra*—Your.

I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.

bhāgavatera kathā se tava avatāra
dhīra haiyā śune yadi kāne bāra bāra

bhāgavatera kathā—the message of *Śrīmad-Bhāgavatam*; *se*—that; *tava avatāra*—Your incarnation; *dhīra haiyā*—becoming grave; *śune*—by hearing; *yadi*—if; *kāne*—by aural reception; *bāra bāra*—again and again.

The words of Śrīmad-Bhāgavatam are Your incarnation, and if a sober person repeatedly receives it with submissive aural reception, then he will be able to understand Your message.

It is said in the *Śrīmad-Bhāgavatam* (1.2.17-21):

śrīvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadraṇi vidhunoti suhṛt satām
naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā
bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī
tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye
ceta etair anāviddham sthitam sattve prasīdati
evam prasanna-manaso bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam mukta-saṅgasya jāyate
bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ
kṣiyante cāśya karmāṇi dṛṣṭa evātmaniśvare

śṛṅvatām—those who have developed the urge to hear the message of; *sva-kathāḥ*—His own words; *kṛṣṇaḥ*—the Personality of Godhead; *punya*—virtues; *śravaṇa*—hearing; *kīrtanaḥ*—chanting; *hṛdi antaḥ sthaḥ*—within one's heart; *hi*—certainly; *abhadraṇi*—desire to enjoy matter; *vidhunoti*—cleanses; *suhṛt*—benefactor; *satām*—of the truthful; *naṣṭa*—destroyed; *prāyeṣu*—almost to nil; *abhadreṣu*—all that is inauspicious; *nityam*—regularly; *bhāgavata*—Śrīmad-Bhāgavatam or the pure devotee; *sevayā*—by serving; *bhagavati*—unto the Personality of Godhead; *uttama*—transcendental; *śloke*—prayers; *bhaktiḥ*—loving service; *bhavati*—comes into being; *naiṣṭhiki*—irrevocable; *tadā*—at that time; *rajaḥ*—in the mode of passion; *tamaḥ*—the mode of ignorance; *bhāvāḥ*—the situation; *kāma*—lust and desire; *lobha*—hankering; *ādayaḥ*—others; *ca*—and; *ye*—whatever they are; *cetaḥ*—the mind; *etaiḥ*—by these; *anāviddham*—without being affected; *sthitam*—being fixed; *sattve*—in the mode of goodness; *prasīdati*—thus becomes fully satisfied; *evam*—thus; *prasanna*—enlivened; *manasaḥ*—of the mind; *bhagavat-bhakti*—the devotional service of the Lord; *yogataḥ*—by contact of; *bhagavat*—regarding the Personality of Godhead; *tattva*—knowledge; *vijñānam*—scientific; *mukta*—liberated; *saṅgasya*—of the association; *jāyate*—becomes effective; *bhidyate*—pierced; *hṛdaya*—heart; *granthiḥ*—knots; *chidyante*—cut to pieces; *sarva*—all; *saṁśayāḥ*—misgivings; *kṣīyante*—terminated; *ca*—and; *asya*—his; *karmāṇi*—chain of fruitive actions; *dṛṣṭe*—having seen; *eva*—certainly; *ātmani*—unto the self; *īṣvare*—the dominating factor.

"Śrī Kṛṣṇa, the Personality of Godhead, who is the *Paramātmā* [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact. As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association. Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."

10

*rajas tamo ha' te tabe pāibe nistāra
hṛdayera abhadra sate ghucibe tāhāra*

rajaḥ—the mode of passion; *tamaḥ*—the mode of ignorance; *ha'te*—from; *tabe*—then; *pāibe*—will attain; *nistāra*—deliverance; *hṛdayera*—of the heart; *abhadra*—inauspicious; *saba*—all; *ghucibe*—will be removed; *tāhāra*—their.

He will become liberated from the influence of the modes of ignorance and passion and thus all inauspicious things accumulated in the core of the heart will disappear.

11

*ki ka' re bujhāba kathā vara sei cāhi
kṣudra āmi dīna hīna kono śakti nāhi*

ki ka' re—by doing what; *bujhāba*—I will make them understand; *kathā*—Your message; *vara*—benediction; *sei*—that; *cāhi*—I crave; *kṣudra*—tiny; *āmi*—I; *dīna hīna*—fallen and insignificant; *kono śakti*—any power; *nāhi*—there is not.

How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

12

*athaca enecha prabhu kathā balibāre
ye tomāra icchā prabhu kara ei bāre*

athaca—nevertheless; *enecha*—You have brought; *prabhu*—O Lord; *kathā*—message; *balibāre*—to speak; *ye*—which; *tomāra icchā*—Your will; *prabhu*—O Lord; *kara*—do; *ei bāre*—now.

Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure as You like.

13

*akhila jagata-guru! vacana se āmāra
alaṅkṛta karibāra kṣamatā tomāra*

akhila jagata-guru—O spiritual master of the entire universe; *vacana*—words; *se*—that; *āmāra*—my; *alaṅkṛta*—decorated; *karibāra*—to make; *kṣamatā*—the ability; *tomāra*—Your.

O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding.

14

*tava kṛpā ha' le mora kathā śuddha habe
śuniyā sabāra śoka duḥkha ye ghucibe*

tava kṛpā—Your mercy; *ha' le*—upon showing; *mora kathā*—my speech; *śuddha habe*—will become pure; *śuniyā*—hearing; *sabāra*—of everyone; *śoka-duḥkha*—lamentation and misery; *ye*—which; *ghucibe*—will be removed.

Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel englanded and thus become liberated from all unhappy conditions of life.

15

*āniyācha yadi prabhu āmāre nācāte
nācāo nācāo prabhu nācāo se-mate
kāṣṭhera puttali yathā nācāo se-mate*

āniyācha—You have brought; *yadi*—if; *prabhu*—O Lord; *āmāre*—to me; *nācāte*—cause to dance; *nācāo*—make me dance; *nācāo*—make me dance; *prabhu*—O Lord; *nācāo*—make me dance; *se-mate*—in that manner; *kāṣṭhera puttali*—a wooden puppet; *yathā*—just as; *nācāo*—make me dance; *se-mate*—in that manner.

O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

16

*bhakti nāi veda nāi nāme khuba dara
"bhaktivedānta" nāma ebe sārthaka kara*

bhakti nāi—no devotion; *veda nāi*—no knowledge; *nāme*—by the title; *khuba*—very much; *dara*—faith; *bhaktivedānta nāma*—the name Bhaktivedānta; *ebe*—now; *sārthaka kara*—please fulfill it.

I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedānta, and now, if You like, You can fulfill the real purport of Bhaktivedānta.

(Signed)

The most unfortunate, insignificant beggar
A.C. Bhaktivedānta Swami,
on board the ship Jaladuta, Commonwealth Pier,
Boston, Massachusetts, U.S.A.
dated 18th of September, 1965

Commentary

In 1976, Śrīla Prabhupāda received a translation of his poem *Markine Bhagavata-dharma* by his disciple Jayaśacinandana dāsa who at the time served as one of the Bengali and Sanskrit editors at the BBT in Los Angeles. He wrote to him: "Thank you very much for your nice translation of *Markine Bhagavata-dharma*. It is well appreciated. I think it can be included in the front of the new printing of the song book, and it can be sung in *kirtana* like the other songs of Bhaktivinode Thakura." Prabhupāda had written this poem upon his arrival in America. The Jaladuta had docked in Boston harbor early in the morning of September 17, 1965, and later that day, the ship's captain had taken Prabhupāda to see downtown Boston. The stark reality of the American way of life confirmed his worst expectations, vastly surpassing the impressions he had gathered from articles and photographs in magazines.

The task at hand seemed overwhelming, almost impossible, and thus he expressed his feelings in this poem, voicing again and again apparent doubts whether his mission of introducing Kṛṣṇa consciousness in such an atmosphere would be successful. But he also expressed again and again his full confidence in and dependence on Kṛṣṇa's plan. A fully surrendered soul will always depend exclusively on the mercy of the Lord, even under the most trying circumstances.

In a lecture on *Śrīmad-Bhāgavatam* in 1976 in Los Angeles, Prabhupāda said: "So through the *śāstra* we can understand who is who, through *śāstra*. Therefore in my poetry, on the strength of *śāstra*, I said that *rajas tamo guṇe erā sabāi ācchanna, vāsudeva-kathā ruci nahe se prasanna*. "Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied; therefore they have no taste for the transcendental message of Vāsudeva. So, I do not know how they will be able to understand it." Actually that is the fact. Everyone, so many *svāmīs* and *yogīs*, came in this country. So they advertise in India that they went to America for preaching Vedānta. But being influenced, what Vedānta they learned? When they returned to India, they have learned how to entice women and how to eat meat. This is their Vedānta. Because *kāraṇam guṇa-saṅgo 'sya*. If you are not strong enough, then association will induce or influence. If you are not a Vaiṣṇava, then if you go in a brothel or a liquor house, then you will be influenced by the drunkards and prostitute-hunters. But if you are strong enough, then you will give your effect of association; they will be Vaiṣṇavas. That is the difference. ...

"So this, my song... I was thinking on board the ship that *rajas tamo guṇe erā sabāi ācchanna, vāsudeva-kathā ruci mahe se prasanna*. Nobody is interested. At the present moment, everyone is covered by the *rajas-tamaḥ*, the base qualities, ignorance and passion, so they have no interest in Kṛṣṇa consciousness. That is not possible. One has to purify himself. *Tadā rajas-tamo-bhāvāḥ kāmālobhadayaś...* [SB 1.2.19]. When we kill the *rajas-tamo-bhāvāḥ, ceta etair anāviddham...* When our heart is no more contaminated by the *rajas-tamo-bhāvāḥ*,

ceta etair anāviddham sthitam sattve prasīdati. There are three guṇas. If you make minus these two guṇas, *rajas-tamo-guṇa*, then the remaining—only *sattva-guṇa*. So these rajas-tamo-guṇa can be counteracted simply by hearing about Kṛṣṇa. *Śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* [SB 1.2.17]. So therefore I wrote, *tabe jadi tava kṛpā hay ahaitukī, sakala sambhava hay tumi se kautikī*, that ‘God is all-powerful, Kṛṣṇa is all-powerful. He can do everything impossible, possible.’ So whatever is being done in our Kṛṣṇa consciousness movement, don't think that it is my influence... It is Kṛṣṇa's. Kṛṣṇa can do everything. He can change *sattva-guṇa* into *tamo-guṇa*, *tamo-guṇa* into *rajo-guṇa*, *rajo-guṇa* into *sattva-guṇa*. That is as He likes. Just like a expert electrician: he can turn the heater into cooler and cooler into heater. The electric energy is the same. Similarly, *parasya śaktir vividhaiva śrūyate*. He has His energy. If He likes... My point is that this Kṛṣṇa consciousness movement has come to your country by the will of Kṛṣṇa. So here is favorable situation because the will of Kṛṣṇa is there, that ‘Now the Westerners, especially the Americans, they should become Kṛṣṇa conscious.’ That is His will. So you take the opportunity, cooperate with Kṛṣṇa, and you will be successful.” It is our actual experience, both in our own lives and in the lives of others, that *sādhu-saṅga*, the association of a saintly person like Prabhupāda is immensely powerful. What was our life before coming in contact with Śrīla Prabhupāda? And what is it now? What a marvelous transformation has taken place by his divine association! There are no words to describe it adequately. “O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.” This line summarizes the mood of this poem – an intense longing for the mercy and empowerment of the Lord.

Ṭhākura vaiṣṇava-gaṇa

Narottama dāsa Ṭhākura

1

*ṭhākura vaiṣṇava-gaṇa kari ei nivedana
mo bara adhama durācāra
dārūṇa-saṁsāra-nidhi tāte ḍubāila vidhi
keśe dhari more kara pāra*

ṭhākura vaiṣṇava-gaṇa—the Vaiṣṇavas; *kari ei nivedana*—I request; *mo*—I am; *bara*—very; *adhama*—fallen; *durācāra*—wretched; *dārūṇa*—terrible; *saṁsāra-nidhi*—ocean of material existence; *tāte*—it; *ḍubāila*—drowned; *vidhi*—by Providence; *keśe dhari*—pulling my hair; *more kara pāra*—please deliver me.

O saintly Vaiṣṇava! Please hear my prayer. I am the most wretched and fallen soul, drowning in this formidable material ocean by Providence. Please help me to cross over this ocean by grabbing me by the hair and pulling me out.

2

*vidhi bara balavān nā śune dharama-jñāna
sadāi karama-pāśe bāṛdhe
nā dekhi tāraṇa leśa jata dekhi saba kleśa
anātha kātare tewi kānde*

vidhi—the Providence; *bara balavān*—very powerful; *nā śune*—not heed; *dharama*—religious principles; *jñāna*—knowledge; *sadāi*—always; *karama-pāśe*—with the ropes of karma; *bāṛdhe*—binds; *nā dekhi*—I do not see; *tāraṇa leśa*—the way of deliverance; *jata dekhi*—whatever I see; *saba kleśa*—is simply distress; *anātha*—helpless; *kātare*—pathetic; *tewi*—because of that; *kānde*—weeps.

The laws of Providence are so powerful that they do not consider religion or knowledge, rather they bind one with the ropes of karma. I do not find any source of deliverance from these miserable conditions, and I always lament because I am afflicted by this and I am without a master.

3

*kāma krodha lobha moha mada abhimāna saha
āpana āpana sthāne ṭāne
aichana āmāra mana phire jena andha jana
supatha vipatha nāhi jāne*

kāma—lust; *krodha*—anger; *lobha*—greed; *moha*—illusion; *mada*—pride; *abhimāna*—false ego; *saha*—along with; *āpana āpana sthāne*—to their respective ends; *ṭāne*—pulls; *aichana*—such; *āmāra mana*—my mind; *phire*—wanders; *jena*—like; *andha jana*—blind man; *supatha*—right path; *vipatha*—wrong path; *nāhi jāne*—does not know.

Lust, anger, greed, illusion, pride are pulling me to their respective places. Thus my mind is like a blind man without any sense of discrimination.

4

*nā lainu sat mata asate majila citta
tuyā pāye nā karinu āśa
narottama dāse kaya dekhi śuni lāge bhaya
tarāiyā laha nija pāśa*

nā lainu—did not take; *sat mata*—the path of the devotees; *asate*—in bad association; *majila*—absorbed; *citta*—heart; *tuyā pāye*—on your lotus feet; *nā karinu*—did not; *āśa*—desire; *narottama dāse*—Narottama dāsa; *kaya*—says; *dekhi śuni*—by seeing and hearing; *lāge bhaya*—I am afraid of; *tarāiyā*—by delivering; *laha*—keep me; *nija pāśa*—at your lotus feet.

My mind did not accept the path of the devotees. I was absorbed in bad association. Narottama dāsa says, "I did not aspire for your lotus feet, O Lord. Please accept me and keep me at Your lotus feet, as I am afraid."

Commentary

This is song 44 in Narottama dāsa Ṭhākura's *Prārthana*. The official title is *Vaiṣṇava-vijñapti* (Prayer to the Vaiṣṇavas). As in the next song and many others, the importance of *vaiṣṇava-sevā* (service to the devotees) is stressed. Prabhupāda often quotes the following line from Narottama dāsa Ṭhākura: *chāriyā vaiṣṇava-sevā nistāra pāyeche kebā*, which means that unless one serves the Vaiṣṇavas and *brāhmaṇas*, one cannot get liberation from the material clutches. Here are some examples:

Śrīmad-Bhāgavatam 6.1.16 – Purport

Śrīla Narottama dāsa Ṭhākura has said, *chāriyā vaiṣṇava-sevā nistāra pāyeche kebā*: "Without serving a bona fide spiritual master, an ideal Vaiṣṇava, who can be delivered from the clutches of *māyā*?" This idea is also expressed in many other places. *Śrīmad-Bhāgavatam* (5.5.2) says, *mahat-sevām dvāram āhur vimukteḥ*: if one desires liberation from the clutches of *māyā*, one must associate with a pure devotee *mahātmā*. A *mahātmā* is one who engages twenty-four hours daily in the loving service of the Lord. As Kṛṣṇa says in *Bhagavad-gītā* (9.13):

*mahātmānas tu mām pārtha daiviṁ prakṛtim āśritāḥ
bhajanty ananya-manaso jñātvā bhūtādīm avyayam*

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." Thus the symptom of a *mahātmā* is that he has no engagement other than service to Kṛṣṇa. One must render service to a Vaiṣṇava in order to get freed from sinful reactions, revive one's original Kṛṣṇa consciousness and be trained in how to love Kṛṣṇa. This is the result of *mahātma-sevā*. Of course, if one engages in the service of a pure devotee, the reactions of one's sinful life are vanquished automatically. Devotional service is necessary not to drive away an insignificant stock of sins but to awaken our dormant love for Kṛṣṇa. As fog is vanquished at the first glimpse of sunlight, one's sinful reactions are automatically vanquished as soon as one begins serving a pure devotee; no separate endeavor is required.

Śrīmad-Bhāgavatam 6.11.18 – Purport

A Vaiṣṇava always desires the dust of the lotus feet of previous *ācāryas* and Vaiṣṇavas. Vṛtrāsura was certain that he would be killed in the battle with Indra, because this was the desire of Lord Viṣṇu. He was prepared for death because he knew that after his death he was destined to return home, back to Godhead. This is a great destination, and it is achieved by the grace of a Vaiṣṇava. *Chāriyā vaiṣṇava-sevā nistāra pāyeche kebā*: no one has ever gone back to Godhead without being favored by a Vaiṣṇava. In this verse, therefore, we find the words *manasvinām pāda-rajah prapatsye*: "I shall receive the dust of the lotus feet of great devotees." The word *manasvinām* refers to great devotees who always think of Kṛṣṇa. They are always peaceful, thinking of Kṛṣṇa, and therefore they are called *dhīra*. The best example of such a devotee is Nārada Muni. If one receives the dust of the lotus feet of a *manasvī*, a great devotee, he certainly returns home, back to Godhead.

Śrīmad-Bhāgavatam 7.9.24 – Purport

By following in the footsteps of Prahlāda Mahārāja, one should gain thorough experience that all material opulence is perishable at every moment. Even this body, for which we try to acquire so many sensual pleasures, may perish at any time. The soul, however, is eternal. *Na hanyate hanyamāne śarīre*: [Bg. 2.20] the soul is never vanquished, even when the body is destroyed. An intelligent man, therefore, should care for the happiness of the spirit soul, not of the body. Even if one receives a body with a long duration of life, like those of Lord Brahmā and the other great demigods, it will also be destroyed, and therefore an intelligent man should be concerned with the imperishable spirit soul.

To save oneself, one must take shelter of a pure devotee. Narottama dāsa Ṭhākura therefore says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*. If one wants to save himself from material nature's onslaughts, which arise because of the material body, one must become Kṛṣṇa conscious and try to fully understand Kṛṣṇa.

Śrīmad-Bhāgavatam 10.10.25 – Purport

If one seeks the favor of a devotee instead of directly asking favors from the Supreme Personality of Godhead, one is very easily successful. Śrīla Bhaktivinoda Ṭhākura has therefore recommended: *vaiṣṇava ṭhākura tomāra kukkura baliyā jānaha more, kṛṣṇa se tomāra kṛṣṇa dite pāra*. One should desire to become like a dog in strictly following a devotee. Kṛṣṇa is in the hand of a devotee. *Adurlabham ātma-bhaktāu*. Thus without the favor of a devotee, one cannot directly approach Kṛṣṇa, what to speak of engaging in His service. Narottama dāsa Ṭhākura therefore sings, *chāriyā vaiṣṇava-sevā nistāra pāyeche kebā*: unless one becomes a servant of a pure devotee, one cannot be delivered from the material condition of life. In our

Gauḍiṃa Vaiṣṇava society, following in the footsteps of Rūpa Gosvāmī, our first business is to seek shelter of a bona fide spiritual master (*āḁau gurv-āśrayaḁ*).

Ei-bāra karuṇā kara

Narottama dāsa Ṭhākura

1

*ei-bāra karuṇā kara vaiṣṇava gosāi
patita-pāvana tomā vine keha nāi*

ei-bāra—now; *karuṇā kara*—be compassionate; *vaiṣṇava gosāi*—O Vaiṣṇava Gosvāmī; *patita-pāvana*—purifier of the fallen souls; *tomā vine*—except you; *keha nāi*—none else.

O Vaiṣṇava Gosvāmī, please be merciful to me at least this one time. Except for you, there is no one who can purify the fallen souls.

2

*yāhāra nikaṭe gele pāpa dūre jāya
emana dayāla prabhu kebā kothā pāya*

yāhāra—who; *nikaṭe gele*—if one approaches; *pāpa*—the sins; *dūre jāya*—are destroyed; *emana*—such a; *dayāla*—merciful; *prabhu*—master; *kebā*—who can; *kothā pāya*—get anywhere.

Where can anyone find such a merciful personality by whose mere audience all sins go far away?

3

*gaṅgara paraśa haile paścāte pāvana
darśane pavitra kara-ei tomāra guṇa*

gaṅgara—of the Ganges; *paraśa haile*—touched; *paścāte*—later; *pāvana*—purification; *darśane*—audience; *pavitra kara*—purify; *ei*—this is; *tomāra guṇa*—your qualities.

After bathing in the waters of the sacred Ganges many times, one becomes purified, but just by the sight of you, the fallen souls become purified. This is your great quality.

4

*hari-sthāne aparādhe tāre hari-nāma
tomā sthāne aparādhe nāhi paritrāna*

hari-sthāne—to Lord Hari; *aparādhe*—if one commits offences; *tāre*—delivers; *harinām*—the holy names of Hari; *tomā sthāne*—to you; *aparādhe*—if one commits offences; *nāhi*—there is no; *paritrāna*—deliverance.

The holy name can deliver anyone who commits an offense to Lord Hari, but if someone commits an offense to you, there is no means of deliverance.

5

*tomāra hṛdaye sadā govinda-viśrāma
govinda kahena—mama vaiṣṇava parāṇa*

tomāra hṛdaye—in your heart; *sadā*—always; *govinda*—Lord Govinda; *viśrāma*—is residing; *govinda*—Lord Govinda; *kahena*—says; *mama*—mine; *vaiṣṇava*—the vaiṣṇavas; *parāṇa*—in My heart.

Govinda is always residing in your heart, so Govinda says, “The Vaiṣṇavas are My heart.”

6

*prati-janme kari āśā caraṇera dhūli
narottame kara dayā āpanāra bali*

prati-janme—in every birth; *kari āśā*—I desire; *caraṇera dhūli*—the dust from your lotus feet; *narottame*—Narottama dāsa; *kara dayā*—be merciful; *āpanāra bali*—considering as yours.

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

Commentary

This is Song 45 in Narottama dāsa Ṭhākura’s *Prārthana*. He continues to express the same mood as in the previous song and specifically begs for the mercy of a Vaiṣṇava, because he is confident that the devotees are very dear to Kṛṣṇa and have the power to purify even the most sinful person by their association.

Kṛpa kara' vaiṣṇava ṭhākura

Bhaktivinoda Ṭhākura

1

*kṛpā kara' vaiṣṇava ṭhākura
sambandha jāniyā, bhajite bhajite,
abhimāna hau dura*

kṛpa—mercy; *kara'*—bestow; *vaiṣṇava ṭhākura*—O Vaiṣṇava Ṭhākura; *sambandha*—relationship; *jāniyā*—knowing; *bhajite bhajite*—continuously worshipping; *abhimāna*—false ego; *hau*—may be; *dura*—far away.

Please bestow your mercy onto me, o revered Vaisnava Thakura! Then only, by constant worship in full knowledge of my real eternal position, my false ego will go far away.

2

*āmi ta' vaiṣṇava, e-buddhi ha-ile,
amānī nā haba āmi
pratiṣṭhāśā āsī', hṛdaya dūṣibe,
ha-iba niraya-gāmī*

āmi—I; *ta'*—certainly; *vaiṣṇava*—a devotee; *e-buddhi*—this thinking; *ha-ile*—if there is; *amānī*—free from desire for false prestige; *nā*—not; *haba*—will become; *āmi*—I; *pratiṣṭhāśā*—reputation; *āsī'*—having come; *hṛdaya*—heart; *dūṣibe*—will be polluted; *ha-iba*—I shall; *niraya*—hell; *gāmī*—go towards.

If I think “I am a Vaisnava”, then I shall look forward to receiving respect from others. And if the desire for false prestige and reputation pollutes my heart, then certainly I shall glide down to a life in hell.

3

*tomāra kiṅkara, āpane jāniba,
'guru'-abhimāna tyajī'
tomāra ucchiṣṭha, pada-jala-reṇu
sadā niṣkapaṭe bhajī*

tomāra—your; *kiṅkara*—servant; *āpane*—myself; *jāniba*—I will know; *'guru' - abhimāna*—the pride of being “guru”; *tyajī'*—having given up; *tomāra*—your; *ucchiṣṭha*—remnants; *pada*—foot; *jala*—water; *reṇu*—dust; *sadā*—always; *niṣkapaṭe*—sincerely; *bhajī*—I honor.

I will understand myself to be your humble servant when I renounce the false conception that “I am a guru”. I sincerely worship the remnants of your food, o pure devotee, as well as the water that has washed the sacred dust of your lotus feet.

4

*nije śreṣṭha jānī', ucchiṣṭādi-dāne,
habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā,
nā la-iba pūjā kāra*

nije—myself; *śreṣṭha*—the best; *jānī'*—having known; *ucchiṣṭa*—remnants; *ādi*—and so on; *dāne*—by giving; *habe*—will become; *abhimāna*—false pride; *bhāra*—heavy; *tāi*—thus; *śiṣya*—disciple; *tava*—your; *thākiyā*—remaining; *sarvadā*—forever; *nā*—not; *la-iba*—I will take; *pūjā*—worship; *kāra*—anyone.

By giving others the remnants of my food, I shall consider myself superior and will be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone.

5

*amānī mānada, haile kīrtane,
adhikāra dibe tumi
tomāra caraṇe, niṣkapaṭe āmi,
kāṇḍiyā luṭiba bhumi*

amānī—without a desire for honor; *mānada*—offering respect to others; *haile*—if it happens; *kīrtane*—to chant; *adhikāra*—the qualification; *dibe*—will give; *tumi*—you; *tomāra*—your; *caraṇe*—at feet; *niṣkapaṭe*—without; *āmi*—I; *kāṇḍiyā*—having cried; *luṭiba*—I shall roll; *bhumi*—on the ground.

If you will bestow upon me the right to chant the holy name, I will then give all honor to others without expecting any for myself. Thus I will sincerely weep in ecstasy while rolling on the ground at your lotus feet.

Commentary

This is Song 8 In Bhaktivinoda Ṭhākura’s *Kalyāna-kalpataru*, Third Branch (Overflowing Spiritual Emotions, Part 2 (Prayers of Eager Longing), Prayer to the pure devotee. We are including it in this collection because Prabhupāda quotes almost the entire song in *Śrī Caitanya-caritāmṛta*, *Antya-līlā*, 4.173:

“Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says, ‘A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. *Karmīs* think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a *karmī* is called material because the *karmī*, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord’s service must be accepted as transcendental. Whereas *karmīs* are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary *karma* may mistakenly consider the body of a pure devotee material. One who

knows does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee's body, being always transcendental, is just suitable for rendering service to the Lord.

“A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the *sahajiyās* foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas. Observing the defects of the *sahajiyās*, Śrīla Bhaktivinoda Ṭhākura has sung as follows in his book *Kalyāṇa-kalpataru*.

*āmi ta' vaiṣṇava, e-buddhi ha-ile,
amānī nā haba āmi
pratiṣṭhāsā āsī', hṛdaya dūṣibe,
ha-iba niraya-gāmī
nije śreṣṭha jānī', ucchiṣṭādi-dāne,
habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā,
nā la-iba pūjā kāra*

“If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollutes my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone.’ Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written (*Antya-līlā* 20.28):

*premera svabhāva—yāhān premera sambandha
sei māne,—‘kṛṣṇe mora nāhi prema-gandha’*

“Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa.”

Gaurāṅga karuṇā kara

Narottama dāsa Ṭhākura

1

*gaurāṅga karuṇā kara, dīna hīna jane
mo-sama patita prabhu, nāhi tri-bhuvane*

gaurāṅga—O my dear Lord Gaurāṅga; *karuṇā kara*—please show Your mercy; *dīna hīna jane*—to this fallen and destitute soul; *mo-sama*—like myself; *patita*—fallen; *prabhu*—O Lord!; *nāhi*—there is not; *tri-bhuvane*—in the three worlds.

O my dear Lord Gaurāṅga! Please show Your mercy to this lowly and destitute soul. O Lord! There is no one more fallen than myself in all the three worlds.

2

dante tṛṇa dhari' gaura, ḍāki he tomāra
kṛpā kari' eso āmāra, hṛdaya mandire

dante—between my teeth; *tṛṇa dhari'*—holding grass; *gaura*—O Lord Gaura!; *ḍāki*—I am calling out; *he*—O!; *tomāra*—your; *kṛpā*—mercy; *kari'*—showing; *eso*—please come; *āmāra*—my; *hṛdaya mandire*—into the temple of the heart.

Holding grass between my teeth, O Lord Gaura, I am calling out to You now! Please be compassionate upon me and come to reside within the temple of my heart.

3

yadi dayā nā karibe, patita dekhiyā
patita pāvana nāma, kisera lāgiyā

yadi—if; *dayā*—mercy; *nā karibe*—You do not give; *patita*—fallen; *dekhiyā*—seeing; *patita pāvana*—savior of the fallen; *nāma*—the name; *kisera lāgiyā*—why are You known.

If You do not give Your mercy, seeing how fallen I am, then why are You known as Patita Pāvana—the merciful savior of the fallen?

4

pareci bhava tuphāne, nāhika nistāra
śrī caraṇa taraṇi dāne, dāse kara pāra

pareci—I have fallen; *bhava tuphāne*—in the hurricane of this material world; *nāhika nistāra*—there is no escape; *śrī caraṇa*—divine lotus feet; *taraṇi*—compared to a boat; *dāne*—by the gift; *dāse*—to Your servant; *kara pāra*—make cross over.

I am plunged amidst the violent hurricane-stricken waves in the ocean of this material world, from which there is no escape. Kindly give me the gift of Your divine lotus feet, which are compared to a boat in which Your servant may cross over the ocean of birth and death.

5

śrī kṛṣṇa caitanya prabhu, dāsera anudāsa
prārthanā karaye sadā, narottama dāsa

śrī kṛṣṇa caitanya prabhu—Lord Śrī Kṛṣṇa Caitanya Prabhu; *dāsera anudāsa*—servant of the servant; *prārthanā karaye*—makes this prayer; *sadā*—always; *narottama dāsa*—Narottama Dāsa.

Narottama Dāsa, the servant of the servant of Śrī Kṛṣṇa Caitanya Prabhu, ceaselessly makes this prayer.

Commentary

After begging for the mercy of the Vaiṣṇavas, we should approach the most magnanimous incarnation of the Lord and beg for His mercy also, as Narottama dāsa Ṭhākura shows in this song begging for the mercy of Lord Gaurāṅga.

Jadi gaura nā haita

Vasu Ghosh

1

*jadi gaura nā haita, tabe ki haita,
kemanē dharitām de
rādhāra mahimā, prema-rasa-simā,
jagate jānāta ke*

jadi—if; *gaura*—Lord Gaura; *nā haita*—had not incarnated; *tabe*—then; *ki haita*—what would have happened?; *kemanē*—how?; *dharitām de*—we maintained these bodies; *rādhāra mahimā*—the glories of Rādhā; *prema-rasa-simā*—the topmost limit of divine love; *jagate*—in the universe; *jānāta*—cause to know; *ke*—who?

If Lord Gaura had not appeared as the yuga-avatāra in this age of Kali, then what would have become of us? How could we have tolerated living? Who in this universe would have ever learned about the topmost limits of loving mellows that comprise the glory of Śrī Rādhā?

2

*madhura vṛndā, vipina-mādhurī,
praveśa cātūrī sāra
varaḥa-yuvati, bhāvera bhakati,
śakati haita kāra*

madhura—sweet; *vṛndā vipina-mādhurī*—the sweetness of the forest of Vṛndā Devī; *praveśa*—entrance; *cātūrī*—cleverness; *sāra*—the essence; *varaḥa-yuvati*—the damsels of Vraja; *bhāvera bhakati*—devotion in their mood; *śakati*—potency; *haita*—to become; *kāra*—whose?

Who would have had the power to render ecstatic devotional service that follows in the footsteps of the damsels of Vraja? Indeed, the clever expertise of the Vraja-gopīs is a prerequisite for entering the supremely sweet forest of Vṛndā Devī.

3

*gāo gāo punaḥ, gaurāṅgera guṇa,
sarala kariyā mana
e bhava-sāgare, emana dayāla,
nā dekhiye eka-jana*

gāo gāo—sing and sing; *punaḥ*—repeatedly; *gaurāṅgera guṇa*—the qualities of Lord Gaura; *sarala*—simple; *kariyā*—making; *mana*—the mind; *e bhava-sāgare*—in the ocean of this material world; *emana dayāla*—such a merciful one; *nā dekhiye*—is not seen; *eka-jana*—not even one person.

Oh, please sing again and again of the glorious qualities of Lord Gaurāṅga! Just try to keep your heart simple. Not even one person within this ocean of nescience has ever seen such a magnanimous personality as He.

4

*(āmi) gaurāṅga baliyā, nā genu galiyā,
kemanē dharinu de
vāsura hiyā, pāṣāṇa diyā,
kemanē gariyāche*

āmi—I; *gaurāṅga baliyā*—chanting the name of Gaurāṅga; *nā*—not; *genu*—passed; *galiyā*—melting; *kemanē*—how?; *dharinu*—have I held; *de*—this body; *vāsura hiyā*—the heart of Vasu Ghosh; *pāṣāṇa*—stone; *diyā*—giving; *kemanē*—how?; *gariyāche*—is created.

Even though I chant the holy name of Lord Gaurāṅga, somehow I still have not melted in ecstasy –how then have I maintained the burden of this body? How has the creator fashioned this body with a stone in place of Vasu Ghosh's heart?

Commentary

What would have happened if Śrī Caitanya Mahāprabhu would not have come? If the benediction moon would not have risen, the world would have remained in the dense darkness of ignorance. As Prabhupāda pointed out Kṛṣṇa came 5000 years ago and taught the highest *dharma*, complete self-surrender unto His lotus feet. But most people could not accept.

When discussing the philosopher Kierkegaard, Prabhupāda pointed out: “Kṛṣṇa came as He is, but people misunderstood Him because He appeared as a human being. Consequently, they could not surrender to Him. Therefore Kṛṣṇa came later as a devotee, Śrī Caitanya Mahāprabhu, to teach men how to approach God. Caitanya Mahāprabhu taught the very same philosophy that Kṛṣṇa taught in the *Bhagavad-gītā*. But instead of coming as Kṛṣṇa, Lord Caitanya came as Kṛṣṇa’s devotee. Rūpa Gosvāmī appreciated Caitanya Mahāprabhu as the most munificent incarnation, because He gives not only Kṛṣṇa but also pure love of Kṛṣṇa (*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te*). In exchange for Himself, Kṛṣṇa demands full surrender from the devotee. But Caitanya Mahāprabhu, without making any demands, gave pure love of Kṛṣṇa. Because we are all His sons, Kṛṣṇa—the Supreme Lord—is affectionate toward us. He sees us rotting in this material world, and He comes Himself—or He comes as His devotee—and leaves His instructions. Kṛṣṇa is always anxious to enlighten the human beings and show them how to return home, back to Godhead.”

Therefore, if Śrī Caitanya Mahāprabhu would not have come, we and all the other unfortunate residents of *Kali-yuga* would have no chance whatsoever to get out of their rotten condition in this world. Consequently, shouldn’t we be grateful and show our gratitude by assisting the Lord and His devotees in their mission to bring some light into the darkness?

Prabhu tava pada-yuge Bhaktivinoda Ṭhākura

1

*prabhu tava pada-yuge mora nivedana
nāhi māgi deha-sukha, vidyā, dhana, jana*

prabhu—o Lord; *tava*—Your; *pada-yuge*—lotus feet; *mora*—My; *nivedana*—submission; *nāhi māgi*—I don’t ask for; *deha-sukha*—pleasure for the body; *vidyā*—learning; *dhana*—wealth; *jana*—followers.

O Lord! This is my humble submission at Your lotus feet. I do not ask from You sensual pleasure, learning, wealth, or followers.

2

*nāhi māgi svarga, āra mokṣa nāhi māgi
nā kari prārthanā kona vibhūtira lāgi*

nāhi—there is no; *māgi*—begging; *svarga*—of the heavenly planets; *āra*—and; *mokṣa*—for liberation; *nāhi*—there is no; *māgi*—begging; *nā*—not; *kari*—do; *prārthanā*—desires; *kona*—some; *vibhūtira*—mystic powers; *lāgi*—for.

I do not beg for residence on the celestial planets, nor do I wish liberation from this mundane existence. Nor do I pray for the attainment of any mystic powers.

3

*nija-karma-guna-doṣe je je janma pāi
janme janme yena tava nāma-guna gāi*

nija—own; *karma*—of work; *guna*—by the qualities; *doṣe*—by the fault; *je*—who; *je*—who; *janma*—birth; *pāi*—I get; *janme janme*—birth after birth; *yena*—by which; *tava*—your; *nāma*—of the holy name; *guna*—the qualities; *gāi*—I sing.

Whatever birth I may obtain due to the faults of my previous worldly activities, I pray that I may sing the glories of Your holy name birth after birth.

4

*ei mātra āśā mama tomāra caraṇe
ahaitukī bhakti hṛde jāge anukṣane*

ei—this; *mātra*—only; *āśā*—desire; *mama*—my; *tomāra*—Your; *caraṇe*—lotus feet; *ahaitukī*—unmotivated; *bhakti*—devotion; *hṛde*—in the heart; *jāge*—awakens; *anukṣane*—every moment.

This is my only desire, O Lord, and I submit it at Your lotus feet: That unmotivated devotion to You may constantly awaken in my heart.

5

*viṣaye je prīti ebe āchaye āmāra
sei-mata prīti hauka caraṇe tomāra*

viṣaye—material enjoyment; *je*—this; *prīti*—attachment; *ebe*—now; *āchaye*—there is; *āmāra*—my; *sei*—that; *mata*—similar; *prīti*—attachment; *hauka*—let there be; *caraṇe*—feet; *tomāra*—Your.

As much attachment as I now have for worldly affairs, I pray that a similar degree of attachment may develop for Your lotus feet.

6

*vipade sampade tāhā thākuka sama-bhāve
dine dine vṛddhi hauka nāmera prabhāve*

vipade—from danger; *sampade*—prosperity; *tāhā*—that; *thākuka*—may remain; *sama*—equipoised; *bhāve*—heart; *dine dine*—day after day; *vṛddhi*—may increase; *hauka*—let there be; *nāmera*—of the holy name; *prabhāve*—by the influence.

I pray that my love for You may remain undisturbed both in misfortune and in prosperity, and that day after day it may increase by the power and influence of Your holy name.

7

*paśu-pakṣi ha' ye thāki svarge vā niraye
tava bhakti rahu bhaktivinoda-hṛdaye*

paśu—animals; *pakṣi*—bird; *ha' ye*—there is; *thāki*—reside; *svarge*—in heaven; *vā*—or; *niraye*—in hell; *tava*—Your; *bhakti*—devotion; *rahu*—let there be; *bhaktivinoda-hṛdaye*—in the heart of Bhaktivinoda.

Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain within the heart of Bhaktivinoda.

Commentary

This song is based on *Śikṣāṣṭaka* prayer 4: *na dhanam na janam na sundarīm*. Here Bhaktivinoda Ṭhākura expresses his humble request to be granted unmotivated, unalloyed devotional service. This includes a list of things a pure devotee does not desire, such as worldly pleasure, learning, wealth or fame, residents in heaven or merging into the Brahman effulgence. Rather he prays to the Lord to be granted remembrance of Kṛṣṇa in any form of life, devotion to His lotus feet and loving devotional feelings in the heart under any circumstances. The mood of this song is deep humility mixed with the hopeful expectation to receive the mercy of the Lord.

Krsna! he

Śrī Caitanya Mahāprabhu

*kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! rakṣa mām
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! pāhi mām
rāma! rāghava! rāma! rāghava! rāma! rāghava! rakṣa mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! pāhi mām*

kṛṣṇa—Lord Kṛṣṇa; *he*—O; *rakṣa*—please protect; *mām*—Me; *pāhi*—please maintain; *rāma*—Lord Rāma; *rāghava*—descendant of King Raghu; *keśava*—killer of the Keśī demon.

“O Lord Kṛṣṇa, please protect Me and maintain Me.

O Lord Rāma, descendant of King Raghu, please protect Me.

O Kṛṣṇa, O Keśava, killer of the Keśī demon, please maintain Me.”

Commentary

This verse appears in the *Śrī Caitanya-caritāmṛta*, *Madhya-līla*, Chapter 7 as Text 96. After having spent some time in Jagannātha Puri, Śrī Caitanya Mahāprabhu decided to tour South India to deliver the people there. His mood while walking on the road is described in the previous verse (95):

“Almost like a mad lion, Lord Śrī Caitanya Mahāprabhu went on His tour filled with ecstatic love and performing *saṅkīrtana*, chanting Kṛṣṇa’s names as follows.”

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he

...

The *Śrī Caitanya-caritāmṛta* was published in 1975, but Prabhupāda had quoted this verse already in 1970 in the Introduction to his *Kṛṣṇa Book*.

The earliest account of Prabhupāda chanting this mantra is mentioned in a letter to Brahmananda, dated August 4, 1967:

I sang this mantra at the airport: K, K, K, K, K, K, K, HE (twice); K, K, K, K, K, K, raksa mam; K, K, K, K, K, K, pahi mam; Rama Raghava, Rama Raghava, Rama Raghava raksa mam; K. Kesava, K. Kesava, K. Kesava, K. Kesave pahi mam.

Adi-līla 8.26 – Purport

In this age, although people are greatly sinful, simply chanting the Hare Kṛṣṇa *mahā-mantra* can relieve them from the reactions of their sins. *Eka kṛṣṇa-nāme*: only by chanting Kṛṣṇa’s name is this possible. This is confirmed in *Śrīmad-Bhāgavatam* (12.3.51): *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ*. Caitanya Mahāprabhu has also taught us this. While passing on the road, He used to chant:

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he

If one always chants the holy name of Kṛṣṇa, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Kṛṣṇa *mantra*. In this way one is purified, and his devotional service causes the arousal of his dormant love of God. If one simply chants the Hare Kṛṣṇa *mantra* and does not commit sinful activities and offenses, one’s life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (*premā pum-artho mahān*).

Lecture on Śrīmad-Bhāgavatam 6.2.1-5 – Calcutta, 1971

So we have to be very careful. The age is very bad, the *Kali-yuga*. You are experiencing. We have to simply take shelter of Kṛṣṇa and always cry,

kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, he!

Like that, as Caitanya Mahāprabhu taught us. The time is very dangerous. And still, in this dangerous time... Just like in epidemic condition where every people is being contaminated and dying, still, the doctors appointed by the government, they have to go into the epidemic area and try to treat the person and save them. Our duty is like that. The whole atmosphere is epidemic, whole atmosphere, this *Kali-yuga*. And still, by the superior orders we have to preach this Kṛṣṇa consciousness movement. Therefore our only shelter is Kṛṣṇa. *Kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, rakṣa mām.*

Letter to Syamasundara - Los Angeles, 1970

Regarding authorized songs, you may inform George that authorized songs means the songs which were sung or composed by self-realized *Acaryas*. It is an injunction in the Vaisnava regulations that unauthorized songs or statements should never be heard. The comparison is given that milk, although very nutritious food, if it is touched by the tongue of a serpent, it acts like poison. So I am giving herewith a few lines of authorized songs which you may deliver to George. They are as follows:

1. Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare
2. Hari Haraye Namah Krsna Yadavaya Namah
Yadavaya Madhavaya Kesavaya Namah
3. Krsna Krsna Krsna Krsna Krsna Krsna Krsna Hay
Krsna Krsna Krsna Krsna Krsna Krsna Krsna Hay
Krsna Krsna Krsna Krsna Krsna Krsna Raksa mam
Krsna Krsna Krsna Krsna Krsna Krsna Pahi mam
Krsna Kesava Krsna Kesava Krsna Kesava Raksa mam
Rama Raghava Rama Raghava Rama Raghava Pahi mam

So these songs were sung by Lord Caitanya Himself, therefore they are the most authorized songs.

Kabe habe bala

Bhaktivinoda Ṭhākura

1

kabe ha' be bala se-dina āmāra
(āmāra) aparādha ghuci', śuddha nāme ruci,
kṛpā-bale ha'be hṛdaye sañcāra

kabe—when?; *ha' be*—will be; *bala*—tell; *se*—that; *dina*—day; *āmāra*—my; *āmāra*—mine; *aparādha*—offenses; *ghuci'*—having ceased; *śuddha*—pure;

nāme—for the name; *ruci*—taste; *kṛpā*—mercy; *bale*—by the power; *ha'be*—will be; *hṛdaye*—in heart; *sañcāra*—advent.

Please tell me, when oh when will that day be mine? My offenses will come to an end, and a taste for the pure holy name will be infused within my heart by the power of divine grace.

2

*ṭṛnādhika hīna, kabe nije māni',
sahiṣnutā-guna hṛdayete āni'
sakale mānada, āpani amāni,
ha'ye āsvādība nāma-rasa-sāra*

ṭṛnā—grass; *adhika*—more; *hīna*—low; *kabe*—when?; *nije*—myself; *māni'*—having considered; *sahiṣnutā*—tolerance; *guna*—the quality; *hṛdayete*—into the heart; *āni'*—having ushered; *sakale*—to all; *mānada*—giving respect; *āpani*—myself; *amāni*—without respect; *ha'ye*—having become; *āsvādība*—I will taste; *nāma*—the holy name; *rasa*—nectar; *sāra*—essence.

Feeling myself lower than a blade of grass, welcoming the quality of forbearance into my heart, giving honor to all living beings, and being freed from false pride, when will I taste the essence of the liquid nectar of the holy name?*

3

*dhana jana āra, kavītā-sundarī,
baliba nā cāhi deha-sukha-karī
janme janme dāo, ohe gaurahari!
ahaitukī bhakti caraṇe tomāra*

dhana—wealth; *jana*—followers; *āra*—and; *kavītā*—praise; *sundarī*—beautiful women; *baliba*—I will say; *nā*—not; *cāhi*—I want; *deha*—bodily; *sukha-karī*—pleasures; *janme janme*—in birth after birth; *dāo*—give; *ohe gaurahari!*—O Haurahari; *ahaitukī*—selfless; *bhakti*—devotion; *caraṇe*—at feet; *tomāra*—Your.

Wealth, followers, beautiful women as described in worldly poetry—I do not want any such bodily pleasures. O Lord Gaurahari! Please give me unmotivated devotion to Your lotus feet birth after birth.

4

*(kabe) karite śrī-kṛṣṇa-nāma uccāraṇa,
pulaḱita deha gadgada vacana
vaivarnya-vepathu, ha'be saṁghaṭana,
nirantara netre ba'be aśru-dhāra*

(kabe)—when?; *karite*—while doing; *śrī-kṛṣṇa-nāma*—the names of Śrī Kṛṣṇa; *uccāraṇa*—uttering; *pulaḱita*—horripilated; *deha*—body; *gadgada*—choked; *vacana*—words; *vaivarnya*—changing of color, pale; *vepathu*—trembling; *ha'be*—

will happen; *samghaṭana*—all together; *nirantara*—endlessly; *netre*—from eyes; *ba' be*—will flow; *aśru*—tear; *dhāra*—stream.

When, while articulating the divine name of Śrī Kṛṣṇa, will my body be thrilled in ecstatic rapture, my words choking with emotion, loss of color and ecstatic trembling occurring, and streams of tears flowing constantly from my eyes?

5

*kabe navadvīpe, suradhunī-taṭe,
gaura-nityānanda bali' niṣkapaṭe
nāciyā gāiyā, berāiba chuṭe,
vātulera prāya chāriyā vicāra*

kabe—when?; *navadvīpe*—in Navadvīpa; *suradhunī*—Suradhunī River; *taṭe*—on the bank; *gaura-nityānanda*—“Gaura! Nityānanda!”; *bali'*—having called; *niṣkapaṭe*—without duplicity; *nāciyā*—having danced; *gāiyā*—having sung; *berāiba*—I shall wonder; *chuṭe*—running; *vātulera*—madman; *prāya*—just like; *chāriyā*—having given up; *vicāra*—consideration.

When, in the land of Navadvīpa, on the banks of the celestial Gaṅgā, will I run about innocently calling out, "O Gaura! O Nityānanda!?" Dancing and singing, I will wander about like a madman, giving up all consideration of proper social behavior.

6

*kabe nityānanda, more kari 'dayā,
chārāibe mora viṣayera māyā
diyā more nija-caraṇera chāyā,
nāmera hāṭete dibe adhikāra*

kabe—when?; *nityānanda*—Nityānanda Prabhu; *more*—to me; *kari 'dayā*—merciful; *chārāibe*—make relinquish; *mora*—me; *viṣayera*—of material enjoyment; *māyā*—illusion; *diyā*—having given; *more*—to me; *nija*—his; *caraṇera*—feet's; *chāyā*—shade; *nāmera*—of the holy name; *hāṭete*—in the marketplace; *dibe*—He will give; *adhikāra*—qualification.

When will Lord Nityānanda be merciful to me and release me from the illusion of worldliness? When will He give me the shade of His own lotus feet and bestow upon me the qualification necessary to enter the Marketplace of the Holy Name?*

7

*kiniba, luṭiba, hari-nāma-rasa,
nāma-rase māti' haiba vivaśa
rasera rasika-caraṇa paraśa,
kariyā majiba rase anibāra*

kiniba—I will buy; *luṭiba*—I will steal; *hari-nāma*—names of Hari; *rasa*—nectar; *nāma*—the holy name; *rase*—by the nectar; *māti'*—having become intoxicated; *hoiba*—I will become; *vivaśa*—overwhelmed; *rasera*—of the nectar; *rasika*—the relishers; *caraṇa*—feet; *paraśa*—touch; *kariyā*—having done; *mojiba*—I will done; *rase*—in nectar; *anibāra*—continuously.

Somehow or other I shall buy or steal the mellows of the name of Lord Hari. Becoming thoroughly intoxicated by those liquid mellows, I will be stunned. By touching the feet of those great souls who are expert in relishing those mellows, I will be constantly immersed in the sweet nectar of the holy name.

8

*kabe jīve dayā, haibe udaya,
nija-sukha bhuli' sudīna-hṛdaya
bhaktivinoda, kariyā vinaya,
śrī-ājñā-ṭahala karibe pracāra*

kabe—when?; *jīve*—for living beings; *daya*—compassion; *hoibe*—will; *udaya*—arise;
nija—own; *sukha*—happiness; *bhuli'*—having forgotten; *sudīna*—very humble; *hṛdaya*—heart; *bhaktivinoda*—Bhaktivinoda; *kariyā vinaya*—meekly; *śrī-ājñā*—the sacred order; *ṭahala*—to beg by wandering and singing; *karibe pracāra*—(Bhaktivinoda) will preach.

When will there be an awakening in me of compassion for all fallen souls? Then this Bhaktivinoda will forget his own happiness, and with a meek heart he will set out to propagate by humble solicitation the sacred order of Śrī Caitanya Mahāprabhu.

Commentary

This song is listed in the songbook *Śaraṇāgati* after the six processes of surrender under the heading *Vijñapti* (Spiritual Request). The repeated use of the word *kabe* (when?) expresses the eagerness for the attainment of different spiritual benedictions. Such eagerness is necessary to quickly advance on the path of devotional service. Narottama dāsa Ṭhākura, in '*Gaurāṅga*' *balite habe*, also uses the word *kabe* several times. Śrīla Prabhupāda comments:

Narottama dāsa Ṭhākura says that one who has actually received the causeless mercy of Nityānanda, has no more any material desires. That is the symptom. *Āra kabe nitāicand karuṇā karibe saṁsāra-vāsanā mora kabe tuccha. Saṁsāra-vāsanā* means desire for material enjoyment. When will it become very insignificant? Of course, so long we have got this body we have to accept so many material things. But not in the spirit of enjoyment, but to keep the body and soul together.

And he says further: *rūpa-raguṇatha-pade haibe ākuti*. When I shall be very much eager to study the books left by the Six Gosvāmīs? *Ākuti* means eagerness. Because Rūpa Gosvāmī is the father of this devotional service. He has written that book, *Bhakti-rasāmṛta-sindhu*. [...] Narottama dāsa Ṭhākura says: *viṣaya śuddha kabe śuddha ha'be mana*. When my mind will be completely purified, being freed from material anxieties and desires, then I shall be able to understand what Vṛndāvana is, what conjugal love of Rādhā and Kṛṣṇa is, and then my spiritual life will be successful.

E duṣṭa hṛdaye kāma

Bhaktivinoda Ṭhākura

1

*e duṣṭa hṛdaye kāma, ādi ripu chaya
kuṭināṭī pratiṣṭhāsā, śāṭhya sadā rahi'
hṛdaya-śodhana āra, kṛṣṇera vāsanā
ṅṛsimha-caraṇe mora, ei ta' kāmanā*

e—this; *dusta*—wicked, sinful; *hṛdaye*—within my heart; *kama-adi*—material desires headed by lust; *ripu*—enemies (*kama* (lust), *krodha* (anger), *lobha* (greed), *moha* (illusion), *mada* (madness) and *matsarya* (envy); *chaya*—six; *kuṭināṭī*—duplicity; *pratiṣṭhāsā*—the desire for name and fame and high position; *śāṭhya*—cunning behavior; *sadā*—always; *rahi'*—staying; *śodhana*—purification; *āra*—and; *kṛṣṇera*—of Lord Kṛṣṇa; *vāsanā*—desirous; *ṅṛsimha-caraṇe*—at the lotus feet of Nṛsimhadeva; *mora*—my; *ei*—these; *ta'*—certainly; *kāmanā*—desires.

Within my wicked, sinful heart the six enemies headed by lust perpetually reside, as well as duplicity, the desire for fame, plus sheer cunning. At the lotus feet of Lord Nṛsimha, I hope that He will mercifully purify my heart and give me the desire to serve Lord Kṛṣṇa.

2

*e kāndiyā ṅṛsimha-pade, māgiba kakhana
nirāpade navadvīpe, yugala-bhajana
bhaya bhaya pāya yā' ra, daraśane se hari
prasanna haiba kabe, more dayā kari*

kāndiyā—crying; *ṅṛsimha-pade*—the lotus feet of Lord Nṛsimhadeva; *māgiba*—I shall ask for; *kakhana*—any time; *nirāpade*—benediction; *navadvīpe*—in Navadvīpa; *yugala-bhajana*—the worship of the Divine Couple; *bhaya*—fear; *bhaya*—fear; *pāya*—obtains; *yā' ra*—of whom; *daraśane*—by seeing; *se*—that;

hari—Hari; *prasanna*—being pleased; *haiba*—will become; *kabe*—when; *more*—me; *dayā*—His mercy; *kari*—doing.

Weeping, I will beg at the lotus feet of Lord Nṛsimha for the benediction of worshipping Rādhā and Kṛṣṇa in Navadvīpa, perfectly safe and free from all difficulties. When will this Lord Hari, whose terrible form strikes fear into fear itself, ever become pleased and show me His mercy?

3

*yadyapi bhīṣaṇa mūrti duṣṭa-jīva-prati
prahlādādi kṛṣṇa-bhakta-jane bhadra ati
kabe vā prasanna ha' ye sva kṛpā-vacane
nirbhaya karibe ei mūḍha akiñcane*

yadyapi—although; *bhīṣaṇa*—terrifying; *mūrti*—form; *duṣṭa-jīva-prati*—toward the sinful souls; *prahlāda-adi*—and devotees like Prahlāda Mahārāja; *kṛṣṇa-bhakta-jana*—of pure devotees of Lord Kṛṣṇa; *bhadra*—auspiciousness; *ati*—great; *kabe*—when; *vā*—or; *prasanna*—pleased; *ha' ye*—will become; *sa*—that; *kṛpā-vacane*—words of compassion; *nirbhaya*—fearless; *karibe*—will do; *ei*—this; *mūḍha*—foolish rascal; *akiñcane*—worthless.

Even though Lord Nṛsimha is terrifying toward the sinful souls, He offers great auspiciousness unto the devotees of Lord Kṛṣṇa headed by Prahlāda Mahārāja. When will He be pleased to speak words of compassion unto me, a worthless fool, and thereby make me fearless?

4

*svacchande baisa he vatsa, śrī gaurāṅga-dhāme
yugala-bhajana hau, rati hau nāme
mama bhakta-kṛpā-bale, vighna jābe dūra
śuddha citte bhajo, rādhā-kṛṣṇa-rasa-pūra*

svacchande—without disturbance or anxiety; *baisa*—reside; *he vatsa*—o dear child; *śrī gaurāṅga-dhāme*—in Śrī Gaurāṅga-dhāma; *yugala-bhajana*—the worship of the Divine Couple; *hau*—may it be; *rati*—loving attachment; *hau*—may it be; *nāme*—for Their holy names; *mama*—My; *bhakta-kṛpā*—the mercy of the devotees; *bale*—by the strength; *vighna*—obstacles; *jābe*—will be vanquished; *dūra*—far away; *śuddha*—purified; *citte*—in the heart; *bhajo*—worship; *rādhā-kṛṣṇa-rasa*—the transcendental mellows enjoyed in relation with Rādhā and Kṛṣṇa; *pūra*—complete.

He will say, “Dear child! Reside here without anxiety in Śrī Gaurāṅga-dhāma. May you worship the divine couple nicely, and may you develop loving attachment for Their holy names. By the mercy of My devotees, all obstacles are vanquished. With a purified heart, just perform the worship of Rādhā and Kṛṣṇa, for such worship overflows with sweet nectar.”

*ei bali' kabe mora, mastaka-upara
svīya śrī-caraṇe haṛṣe, dharibe īśvara
amani yugala-preme, sāttvika-vikāre
dharāya luṭibo āmi, śrī-ṅṛsimha-dvāre*

ei bali'—saying this; *kabe*—when; *mora*—my; *mastaka*—head; *upara*—upon; *svīya*—His own; *śrī-caraṇe*—divine lotus feet; *haṛṣe*—in great pleasure; *dharibe*—will put; *īśvara*—Lord; *amani*—spontaneously; *yugala*—the divine couple; *preme*—love; *sāttvika-vikāre*—transcendental transformations; *dharāya*—on the ground; *luṭibo*—I will roll about; *āmi*—I; *śrī-ṅṛsimha-dvāre*—at the door of Śrī Nṛsimha temple.

Saying this, when will that Lord in great delight place His own divine lotus feet on my head? Then I will experience sublime love for the divine couple Rādhā-Kṛṣṇa and undergo the ecstatic transformations called sāttvika. Falling on the ground, I will roll about at the door of Śrī Nṛsimha's temple.



Om namo bhagavate narasimhāya Prahāda Mahārāja

*om namo bhagavate narasimhāya
namas tejaḥ-tejase āvir-āvirbhava
vajra-nakha vajra-darṣṭra karmāsayān
randhaya randhaya tamo grasa grasa om svāhā
abhayam abhayam ātmani bhūyiṣṭhā om kṣraum*

om—O Lord; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *nara-simhāya*—known as Lord Nṛsimha; *namaḥ*—obeisances; *tejaḥ-tejase*—the power of all power; *āvir-āvirbhava*—please be fully manifest; *vajra-nakha*—O You who possess nails like thunderbolts; *vajra-darṣṭra*—O You who possess teeth like thunderbolts; *karma-āsayān*—demoniac

desires to be happy by material activities; *randhaya randhaya*—kindly vanquish; *tamaḥ*—ignorance in the material world; *grasa*—kindly drive away; *grasa*—kindly drive away; *om*—O my Lord; *svāhā*—respectful oblations; *abhayam*—fearlessness; *abhayam*—fearlessness; *ātmani*—in my mind; *bhūyiṣṭhāḥ*—may You appear; *om*—O Lord; *kṣraum*—the bija, or seed, of mantras offering prayers to Lord Nṛsimha.

I offer my respectful obeisances unto Lord Nṛsimhadeva, the source of all power. O my Lord who possess nails and teeth just like thunderbolts, kindly vanquish our demonlike desires for fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may become fearless in the struggle for existence in this material world.

Commentary

Bhaktivinoda Ṭhākura’s prayer *E duṣṭa hrdaye kāma* can be found in his work *Śrī Navadvīpa-bhāva-taraṅga* (Waves of Ecstatic Moods in Navadvīpa, Verses 36-40). We should note the connection he describes between worshiping Lord Nṛsimhadeva and worshiping Rādhā-Kṛṣṇa. In Deity worship, because the moods are very different, it is recommended that Lord Nṛsimha have His own temple, or at least a separate altar. Nevertheless, in this poem Bhaktivinoda Ṭhākura is approaching Nṛsimhadeva and begs Him for the benediction to be able to worship Rādhā and Kṛṣṇa. Then he envisions the result of receiving the Lord’s mercy – ecstatic love for the divine couple– and in gratitude he rolls about at the entrance to Nṛsimhadeva’s temple. With this poem the *ācārya* teaches us to seek the protection of the power of all power in our battle with the six formidable enemies (lust, anger, greed, illusion, madness and envy) and their henchmen. Without receiving the protection of the Supreme, the tiny soul is easily defeated, but the Lord is very kind to His devotees and is ready to help them. No demoniac force can resist the sharp nails and teeth of Lord Nṛsimhadeva. Thus He is also known as Vighna-vināśa Nṛsimha, the half-man-half-lion form of the Lord who destroys all obstacles on the path of devotional service.

The second part of our recording features Prahāda Mahārāja’s prayer to Lord Nṛsimha in the Fifth Canto of *Śrīmad-Bhāgavatam* (5.18.8). In the purport, Śrīla Prabhupāda writes:

“Unless one is completely freed of all material desires, which are caused by the dense darkness of ignorance, one cannot fully engage in the devotional service of the Lord. Therefore we should always offer our prayers to Lord Nṛsimhadeva, who killed Hiranyakaśipu, the personification of material desire. *Hiraṇya* means ‘gold,’ and *kaśipu* means ‘a soft cushion or bed.’ Materialistic persons always desire to make the body comfortable, and for this they require huge amounts of gold. Thus Hiranyakaśipu was the perfect representative of materialistic life. He was therefore the cause of great

disturbance to the topmost devotee, Prahlāda Mahārāja, until Lord Nṛsiṃhadeva killed him. Any devotee aspiring to be free of material desires should offer his respectful prayers to Nṛsiṃhadeva as Prahlāda Mahārāja did in this verse.”

Rādhā-kṛṣṇa prāṇa mora

Narottama dāsa Ṭhākura

1

*rādhā-kṛṣṇa prāṇa mora yugala-kīśora
jīvane maraṇe gati āra nāhi mora*

rādhā—Rādhā; *kṛṣṇa*—Kṛṣṇa; *prāṇa mora*—my life and soul; *yugala-kīśora*—the Divine Couple; *jīvane maraṇe*—in life or death; *gati*—refuge; *āra nāhi*—none else; *mora*—of me.

The youthful 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-kadambara vana
ratana-vedīra upara vasāba du'jana*

kāḷindīra kūle—on the bank of Yamunā; *keli*—conjugal pastimes; *kadambara vana*—in the forest of Kadamba; *ratana-bedīra upara*—on a golden throne; *vasāba*—make Them sit; *du'jana*—Rādhā and Kṛṣṇa.

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 diba (cuwā) candanera gandha
cāmara ḍhulāba kabe heriba mukha-candra*

śyāma-gaurī-aṅge—on the body of Rādhā and Kṛṣṇa; *diba*—will smear; *cuwā*—perfumed; *candanera gandha*—sandalwood paste; *camara ḍhulāba*—will swing the whisk; *kabe*—when; *heriba*—will gaze; *mukha-candra*—Their moonlike faces.

I will anoint Rādhā’s and Kṛṣṇa’s fair and dark forms with sandalwood paste scented with perfume, and I will fan Them with a camara whisk. Oh, when will I behold Their moonlike faces?

4

*gānṭhiyā mālatīra mālā diba doṅhāra gale
adhare tuliyā diba karpūra-tāmbūle*

gān̄thiyā mālatīra mālā—making a garland of *mālatī* flowers; *diba*—I will put; *dohāra gale*—on Their necks; *adhare*—on the lips; *tuliyā diba*—put on; *karpūra*—camphor; *tāmbūle*—betelnuts.

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 visākhā-ādi jata sakhī-vṛnda
ājñāya kariba sevā caraṇāravinda

lalitā—Lalitā; *visākhā-ādi*—Viśākhā etc.; *jata sakhī-vṛnda*—all the *sakhīs*; *ājñāya kariba sevā*—by their instructions; *caraṇāravinda*—will serve Their lotus feet.

With the permission of the sakhīs, headed by Lalitā and Viśākhā, I will serve the lotus feet of Rādhā and Kṛṣṇa.

6

śrī-kṛṣṇa-caitanya-prabhura dāsera anudāsa
sevā abhilāṣa kare narottama-dāsa

śrī-kṛṣṇa-caitanya-prabhura—Śrī Kṛṣṇa Caitanya Mahāprabhu; *dāsera anudāsa*—the servant of His servant; *sevā*—service; *abhilāṣa kare*—desires; *narottama-dāsa*—Narottama dāsa.

Narottama dāsa, the servant of the servant of Śrī Kṛṣṇa Caitanya Mahāprabhu, longs for this service to the divine couple.

Commentary

This is song 48 in Narottama dāsa Ṭhākura’s songbook *Prārthana*. The original title is *Sakhī-vṛnde vijñapti* (Prayer to Rādhā-Kṛṣṇa’s female friends). We should note that the *ācārya* is taken a humble position, describing himself as *dāsera anudāsa*, the servant of the servant, and he states that he will serve the divine couple only with the permission of the *sakhīs*. Bhaktivinoda Ṭhākura expresses the same submissive attitude in one of the more confidential songs in his songbook *Śaraṇāgati*, where he says: “The *sakhī* will then say to me, ‘Listen, O beautiful one, you shall remain in this grove as my attendant. When the time comes for me to go and serve Rādhā and Mādhava, you will stay close to me while remaining hidden. After dressing packets of betel nuts and fetching the camphor, you will hand them to me, knowing me to be your very own.’ Bhaktivinoda, having heard all these instructions, bows down at the lotus feet of that confidential *sakhī*.”

In *Śrīmad-Bhāgavatam* (6.11.24), Vṛtrāsura prays to the Lord:

O my Lord, O Supreme Personality of Godhead, will I again be able to be a servant of Your eternal servants who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may

always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship?

Prabhupāda writes in the purport:

This verse gives the sum and substance of devotional life. One must first become a servant of the servant of the servant of the Lord (*dāsānudāsa*). Śrī Caitanya Mahāprabhu advised, and He also showed by His own example, that a living entity should always desire to be a servant of the servant of the servant of Kṛṣṇa, the maintainer of the gopīs (*gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*). This means that one must accept a spiritual master who comes in the disciplic succession and is a servant of the servant of the Lord. Under his direction, one must then engage one's three properties, namely his body, mind and words. The body should be engaged in physical activity under the order of the master, the mind should think of Kṛṣṇa incessantly, and one's words should be engaged in preaching the glories of the Lord. If one is thus engaged in the loving service of the Lord, one's life is successful.

Je ānila prema-dhana

Narottama dāsa Ṭhākura

1

*je ānila prema-dhana karuṇā pracura
hena prabhu kothā gelā ācārya-ṭhākura*

je anilo—he who brought; *prema-dhana*—the treasure of divine love; *karuṇā pracura*—who was filled with compassion and mercy; *hena prabhu*—such a personality; *kothā gelā*—where has he gone?; *ācārya-ṭhākura*—Advaita Ācārya or Śrīnivāsa Ācārya, or any other *ācārya*.

He who brought the treasure of divine love and who was filled with compassion and mercy—where has that great personality, that Ācārya Ṭhākura, gone?

2

*kāhā mora svarūpa rūpa kāhā sanātana
kāhā dāsa raghunātha patīta-pāvana*

kāhā—where is; *mora*—my; *svarūpa rūpa*—Svarūpa Dāmodara and Rūpa Gosvāmī; *kāhā*—where is; *sanātana*—Sanātana Gosvāmī; *kāhā*—where is; *dāsa raghunātha patīta-pāvan*—Raghunātha dāsa Gosvāmī, the savior of the fallen.

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

*kāhā mora bhaṭṭa-yuga kāhā kavirāja
eka-kāle kathā gelā gaurā naṭa-rāja*

kāhā—where is; *mora*—my; *bhaṭṭa yuga*—the two Bhaṭṭas (Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa Gosvāmī); *kāhā*—where is; *kavirāj*—Kṛṣṇadāsa Kavirāja; *eka-kāle*—all at once; *kathā gelā*—where have they gone?; *gaurā naṭa-rāja*—Lord Gaurāṅga, the great dancer.

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

*pāṣāṇe kuṭība māthā anale paśība
gaurāṅga guṇera nidhi kathā gele pāba*

pāṣāṇe—against the rock; *kuṭība māthā*—I will pound my head; *anale paśība*—I will enter the fire; *gaurāṅga*—Lord Gaurāṅga; *guṇera nidhi*—the reservoir of all wonderful qualities; *kathā*—where?; *gele pāba*—may I go in order to find.

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?

*se-saba saṅgīra saṅge ye kaila vilāsa
se-saṅga nā pāiyā kānde narottama dāsa*

se-saba—all these; *saṅgīra saṅge*—the association of all these devotees of the Lord; *ye*—with whom; *koilo vilās*—Lord Gaurāṅga performed His pastimes; *se-saṅga*—their association; *nā pāiyā*—being unable to obtain; *kānde narottama dās*—Narottama dāsa simply weeps.

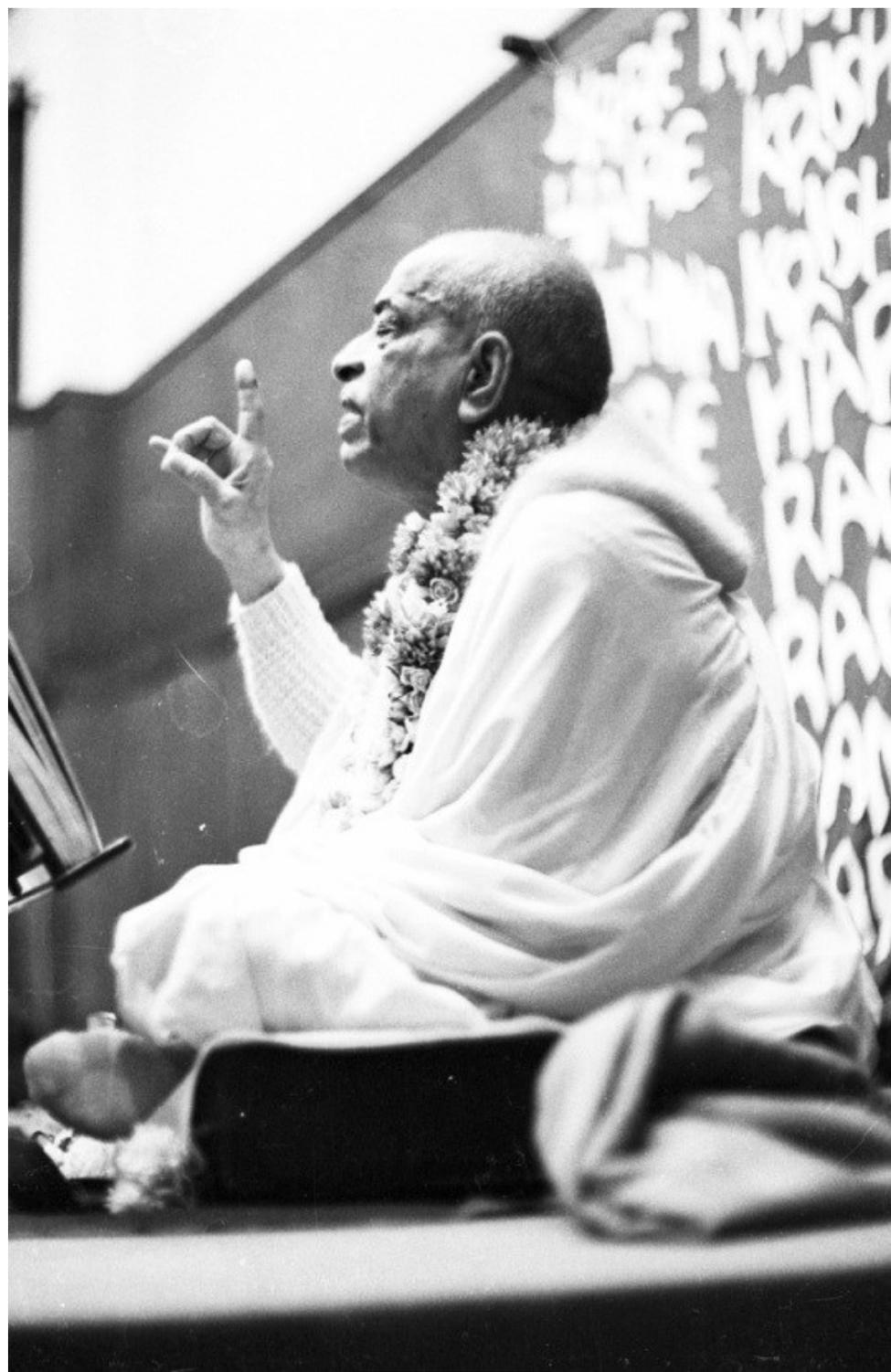
Being unable to obtain the association of Lord Gaurāṅga accompanied by all of these devotees in whose association He performed His pastimes, Narottama dāsa simply weeps.

Commentary

The term *ācārya-ṭhākura* can be interpreted in different ways. Some devotees understand it to refer to Śrīnivāsa Ācārya; others suggest that, because Narottama dāsa Ṭhākura and Śrīnivāsa Ācārya were contemporaries, *ācārya ṭhākura* may refer to Advaita Ācārya because it was Advaita who brought the treasure of divine love in the form of Śrī Caitanya Mahāprabhu to this world. On the other hand, Śrīnivāsa Ācārya left his body one year before Narottama dāsa Ṭhākura, and therefore it is quite possible that the latter composed this song after Śrīnivāsa's disappearance. Whatever the case, if we take *ācārya ṭhākura* as a generic term that refers to any great Vaiṣṇava, everybody should be satisfied.

It is custom to sing this song on the disappearance day of great devotees. During a lecture commemorating the disappearance of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Prabhupāda said:

“So spiritually, appearance and disappearance, there is no difference. Just like in material point of view, if a person takes birth... Suppose you get a son born, you become very happy. The same son, when he passes away, you become very unhappy. This is material. And spiritually, there is no such difference, appearance or disappearance. So although this is the disappearance day of Oṁ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, so there is nothing to be lamented. Although we feel separation, that feeling is there, but spiritually, there is no difference between appearance and disappearance. There is a song, Narottama dāsa Ṭhākura's song, *ye anila prema-dhana*. Do you know, anyone of you? Can you sing that song? *Ye anila prema-dhana, karuṇā pracura, hena prabhu kothā gela*. I don't remember exactly the whole song. That is our lamentation, that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura brought this message to distribute all over...”



16

Upadeśa

Instructions & Advice

Udila aruṇa	364
Jīva jaga	368
'Rādhā-kṛṣṇa' bal	371
Bhajahū re mana	374
Dhana, jana, deha	378
Kṛṣṇa-bhakti vinā	381
Āra kena māyā-jāle	383
Duṣṭa mana!	385
Godruma-candra-bhajana	395
Bhaja bhaja hari	403
Avatara-sāra	405
Śarīra avidya-jāla	407
Ami yamunā-puline	409

Upadeśa

Udila aruṇa

(Aruṇodaya-kīrtana I)
Bhaktivinoda Ṭhākura

1

*udila aruṇa pūraba-bhāge,
dvija-maṇi gorā amani jāge,
bhakata-samūha loiyā sāthe,
gelā nagara-vrāje*

udila—the rising; *aruṇa*—redness; *pūraba*—eastern; *bhāge*—the eastern horizon; *dvija-maṇi*—the jewel of the twice-born *brāhmaṇas*; *gorā*—Lord Gaura; *amani jāge*—immediately awakens; *bhakata-samūha*—all the devotees; *loiyā sāthe*—taking them along; *gelā*—went; *nagara-vrāje*—wandering throughout the towns and villages.

When the rising sun appeared in the East, the jewel of the twice-born, Lord Gaurasundara, awakened. Taking His devotees with Him, He went all over the countryside towns and villages...

2

*‘tāthai tāthai’ bājala khol,
ghana ghana tāhe jhājera rola,
preme ḍhala ḍhala soṇāra aṅga,
caraṇe nūpura bāje*

‘tāthai tāthai’—making the sound *tāthai tāthai*; *bājala khol*—the *mṛdaṅga* drums resounded; *ghana ghana*—played in time; *tāhe*—in that *kīrtana*; *jhājera*—of the large metal cymbals; *rola*—the tumult; *preme*—in ecstatic love; *ḍhala ḍhala*—slightly trembled; *soṇāra aṅga*—the golden form of Lord Gaurāṅga; *caraṇe*—upon His feet; *nūpura bāje*—the anklebells jingled.

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

3

*mukunda mādhava yādava hari,
balena bala re vadana bhari’,
miche nida-vaśe gela re rāti,*

divasa śarīra-sāje

mukunda mādhava yādava hari—with the holy names, “Mukunda!” “Mādhava!” “Yādava!” and “Hari!”; *balena*—chanting; *bala re*—oh sing!; *vadana bhari*—filling your mouths; *miche*—uselessly; *nida-vaśe*—under the control of sleep; *gela*—have spent; *re*—O!; *rāti*—the nights; *divasa*—the days; *śarīra-sāje*—in decorating your bodies.

All the devotees chanted the names Mukunda, Mādhava, Yādava and Hari, their mouths being filled with the vibrations. They would announce to the still sleeping people, "You spend your nights uselessly sleeping and your days decorating your bodies!"

4

emana durlabha mānava-deha,
pāiyā ki kara bhāva nā keha,
ebe nā bhajile yaśodā-suta,
caramē paribe lāje

emana—this; *durlabha*—rare; *mānava-deha*—human body; *pāiyā*—having achieved; *ki kara*—what are you doing?; *bhava nā keha*—you have not thought about it at all; *ebe*—now; *nā bhajile*—you do not worship; *yaśodā-suta*—the darling of mother Yaśodā; *caramē*—ultimately; *paribe*—you will fall (die); *lāje*—in shame.

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 gela bali' hoibe byasta,
tabe kena ebe alasa haya,
nā bhaja hṛdaya-rāje

udita—arisen; *tapana*—the sun; *hoile asta*—having set; *dina gela*—the day passes; *bali'*—saying; *hoibe byasta*—will be lost; *tabe kena*—then why; *ebe*—now; *alasa haya*—you remain idle; *nā bhaja*—you do not worship; *hṛdaya-rāje*—the Lord of the heart.

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 sāra,
tāhe nānā-vidha vipada-bhāra,
nāmāśraya kari' yatane tumi,
thākaha āpana kāje

jīvana—life; *anitya*—is temporary; *jānaha sāra*—please understand this essential fact; *tāhe*—in that; *nānā-vidha*—various kinds; *vipada-bhāra*—filled with miseries;

nāmāśraya kari'—taking shelter of the holy name; *yatane*—carefully; *tumi*—you; *thākaha*—remain always engaged; *āpana kāje*—in His service as your own eternal occupation.

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

7

jīvera kalyāna-sādhana-kāma,
jagate āsi' e madhura nāma,
avidyā-timira-tapana-rūpe,
hṛd-gagane virāje

jīvera—of all living entities; *kalyāna-sādhana-kāma*—desiring to bless; *jagate āsi'*—in the material universe; *e*—this; *madhura nāma*—sweet name of Kṛṣṇa; *avidyā-timira*—the darkness of ignorance; *tapana-rūpe*—like the sun; *hṛd-gagane*—in the sky of the heart; *virāje*—shines.

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

8

kṛṣṇa-nāma-sudhā kariyā pāna,
jurāo bhaktivinoda-prāṇa,
nāma vinā kichu nāhika āra,
caudda-bhuvana-mājhe

kṛṣṇa-nāma-sudhā—the pure nectar of the holy name of Kṛṣṇa; *kariyā pāna*—drinking; *jurāo*—thus satisfy; *bhaktivinoda-prāṇa*—the soul of Bhaktivinoda; *nāma vinā*—except for the holy name; *kichu nāhika āra*—there is nothing else; *caudda-bhuvana-mājhe*—within the fourteen worlds.

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 Bhaktivinoda.

Commentary

The original title of this two-part song is *Aruṇodaya-kīrtana* (Congregational Chanting at Sunrise). Bhaktivinoda Ṭhākura describes how Śrī Caitanya Mahāprabhu used to take His devotees early in the morning out for public chanting exhorting the people to wake up, literally and figuratively. Human life is short, and as Prahāda Mahārāja points out to his classmates, “Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance.” In this song, the devotees of the Lord tell the people, *miche nida-vaśe gela re rāti*. “You spend your nights uselessly sleeping and your days decorating your bodies!” Why do you remain idle and not serve the Lord

of the heart? Below are some examples of Śrīla Prabhupāda quoting from this instructive song.

Śrīmad-Bhāgavatam 10.6.3 — Purport

Śrīla Bhaktivinoda Ṭhākura has sung: *nāmāśraya kari' yatane tumi, thākaha āpana kāje*. (Take shelter of the holy name as your only business.) Everyone is thus advised to seek shelter in the chanting of the Hare Kṛṣṇa *mahā-mantra* and remain engaged in his own occupational duty. There is no loss in this, and the gain is tremendous. Even from a material point of view, everyone should take to chanting the Hare Kṛṣṇa *mantra* to be saved from all kinds of danger. This world is full of danger (*padarṁ padarṁ yad vipadām*). Therefore we should be encouraged to chant the Hare Kṛṣṇa *mahā-mantra* so that in our family, society, neighborhood and nation, everything will be smooth and free from danger.

Initiation Lecture – New Vrindaban, May 25, 1969

Māyā is very strong. You cannot conquer *māyā* by so-called meditation or this or that. No. Simply by surrendering to Kṛṣṇa. *Mām eva ye prapadyante*. Kṛṣṇa. Only He. *Mām eva ye prapadyante māyām etāṁ taranti te*. He can overcome the stringent laws of *māyā*. So don't think that after finishing this ceremony you become all right. No. *Māyā* is always strong. *Kṛṣṇa-nāma kara bhāi āra saba miche*. The instruction is that you always chant Hare Kṛṣṇa. *Āra saba miche*. [Everything else is useless]. *Nāma vinā kichu nāhika āra, cauddha-bhuvana-majhe*. "Within this fourteen world, if there is anything *summum bonum*, substance, this is this Hare Kṛṣṇa. Mind that. *Nāma vinā kichu nāhika āra, cauddha-bhuvana-majhe*. (There is nothing but the name to be had in the fourteen worlds.) So this is secondary, this [initiation] ceremony. Real strength is chanting Hare Kṛṣṇa.

Evening Lecture – Bhuvanesvara, January 23, 1977

Kṛṣṇa says how one can become perfect: *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*. Four things. Simply think of Kṛṣṇa, this chanting of Hare Kṛṣṇa *mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare... So you remain *grhastha*. Bhaktivinoda Ṭhākura has said, *nāmāśraya kari thākaha āpana kāje*. In whatever occupation you are, remain there. There is no need of changing. But *nāmāśraya kari*, take shelter of the holy name. If you remain a *grhastha*, what is your loss if you chant Hare Kṛṣṇa *mahā-mantra*? And if there is gain, why don't you take it? Simple thing. And Kṛṣṇa also says, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, māṁ evaiṣyasi asaṁsayah*. These four things will get you back to home, back to Godhead.

Morning Walk – Vr̥ndāvana, December 10, 1975

Bhaktivinoda Ṭhākura says, *nāmāśraya kari thākaha āpana kārye*. You do your work but take shelter of *hari-nama*. That is wanted. So simple. *Nāmāśraya kari*,

thākaha āpana karye. "Go on with your duty, prescribed duty, and chant Hare Kṛṣṇa."

Jīva jāga (Aruṇodaya-kīrtana II) Bhaktivinoda Ṭhākura

1

*jīva jāga, jīva jāga, gauracānda bale
kata nidrā yāo māyā-piśācīra kole*

jīva jāga—wake up, sleeping souls!; *jīva jāga*—wake up, sleeping souls!; *gauracānda bole*—Lord Gaurāṅga calls; *kata nidrā yāo*—how long are you sleeping?; *māyā-piśācīra*—of the witch *Māyā*; *kole*—in the lap.

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

*bhajība baliyā ese saṁsāra-bhitare
bhuliyā rahile tumi avidyāra bhare*

bhajība—I will certainly worship the Lord; *baliyā*—saying; *ese*—having come; *saṁsāra-bhitare*—into the material world; *bhuliyā*—having forgotten; *rahile tumi*—you have remained; *avidyāra bhare*—in the darkness of ignorance.

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

3

*tomāre laite āmi hoinu avatāra
āmi vinā bandhu āra ke āche tomāra*

tomāre laite—to reclaim you; *āmi*—I; *hoinu avatāra*—have descended as an incarnation; *āmi vinā*—except for Myself; *bandhu āra*—another friend; *ke āche*—who is?; *tomāra*—yours.

I have descended just to save you; except for Myself, who is your friend in this world?

4

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

enechi—I have brought; *auṣadhi*—the medicine; *māyā*—illusion of *Māyā*; *nāśibāra lāgi'*—for destroying; *hari-nāma mahā-mantra*—the great chant of the names of Hari; *lao*—please take it; *tumi*—you; *māgi'*—begging.

I have brought the medicine that will cure the disease of illusion from which you are suffering. Take this mahā-mantra of the holy names of Hari; just ask for it."

5

*bhaktivinoda prabhu-caraṇe pariyā
sei hari-nāma-mantra loila māgijā*

bhaktivinoda—Bhaktivinoda; *prabhu-caraṇe*—at the lotus feet of Lord Gaurāṅga; *pariyā*—falling down; *sei hari-nāma-mantra*—that Hari-*nāma-mantra*; *loila*—he received; *māgijā*—after begging.

After falling at the feet of the Lord and begging for it, Bhaktivinoda received this mahā-mantra.

Commentary

Purport to Jiva jāga — Columbus, May 20, 1969

Jīva jāga, jīva jāga, gauracānda bale. *Jīva* means the living entities. Lord Caitanya Mahāprabhu is asking all living entities to "Wake up. Please wake up. Please get up." *Jāga. Jāga* means "Wake up." *Jīva jāga, jīva jāga, gauracānda bale, kota nidrā jāo māyā-pisācīra kole.* How long you shall go on sleeping on the lap of the witch *Māyā*? *Bhajiba baliyā ese saṁsāra-bhitare:* "In the womb of your mother you promised that this life you shall engage in the matter of developing your Kṛṣṇa consciousness." *Bhuliyā rahile tumi avidyāra bhare:* "But you have forgotten everything under the spell of illusory energy." Actually, when the child remains within the womb of his mother, packed up in airtight bag, at the age of seven months within the womb, when he develops his consciousness, he feels very uncomfortable, and the fortunate baby prays to God, "Please relieve me from this awkward position, and this life I shall fully engage myself in developing my God consciousness or Kṛṣṇa consciousness." But as soon as the child comes out of the womb of his mother, under the spell of these three modes of material nature he forgets, and he cries, and the parents take care, and the whole thing is forgotten. [...]

So Lord Caitanya is trying to wake up all children of *māyā*, nature's son, to wake up. The similar instruction is in the Vedic *Upaniṣad. Uttiṣṭhata jāgrata.* The advice is that "Everyone should now wake up. They should not sleep under the spell of illusion, material nature. This human form of body must be utilized." The same thing Lord Caitanya is speaking in ordinary songs, *jīva jāga, jīva jāga, gauracānda bale:* "All living entities wake up. Don't miss this opportunity." *Kata nidrā yāo māyā-pisācīra:* "How long you shall remain asleep in this way, under the spell of *māyā*? This is the opportunity. Don't sleep." Then He says, "You have forgotten. But I have brought one medicine so that..." Just like when a man remains unconscious under some intoxication or snake bite, there are some herbs. If it is put before the nostril

and if the patient smells, immediately he gets consciousness. Similarly, Caitanya Mahāprabhu said that "I have brought also one medicine." *Enechi auśādhi māyā nāśībāra lāgi*: "This medicine can dissipate your this forgetfulness under the spell of māyā." *Enechi auśadhi māyā nāśībāra*. What is that? *Hari-nāma mahā-mantra lao tumi*: "This is this chanting Hare Kṛṣṇa *mantra*. You please take it." The idea is that if one simply chants Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, his unconscious stage, or sleeping stage under the spell of illusory māyā, will gradually vanish. *Ceto-darpaṇa-mārjanam*.

So this is a song composed by Bhaktivinoda Ṭhākura. So he says that *bhaktivinoda prabhu-caraṇe pariyā*: "Bhaktivinoda Ṭhākura took the advantage of the instruction of Lord Caitanya and immediately fell down on the lotus feet of the Lord." *Hari-nāma mahā-mantra loila māgiyā*: "And very humbly he begged Lord Caitanya, 'Kindly give me this medicine, and I shall utilize it.'" The whole instruction is that all sleeping members of the human society, they should take advantage of this Kṛṣṇa consciousness movement and willingly they should accept. Then there will be immediate effect and everyone will be out of the clutches of māyā, and his original consciousness, or Kṛṣṇa consciousness, will be awakened, and his life will be sublime.

Lecture on Śrīmad-Bhāgavatam 3.25.13 – Los Angeles, November 10, 1968

To become *guru* means *para-upakāra*. People are in the darkness, so they have to be enlightened. That is the Vedic injunction. *Uttiṣṭhata jāgrata prāpya varān nibodhata*. Now, people, from animal kingdom we are getting this human body. So up to animal body we are sleeping, *kata nidrā yāo māyā-piśācīra kole*, in the lap of this material nature. Now this human form of body is meant for getting out. So the mission is to awaken people to Kṛṣṇa consciousness. To awaken people to Kṛṣṇa consciousness. *Jīva jāga, jīva jāga, gauracānda bale*. Gauracānda, means Caitanya Mahāprabhu, is speaking to everyone, "Oh, the living entity, get up! Get up!" *Kata nidrā yāo māyā-piśācīra kole*: "How long you shall sleep?"

So here is the same thing. *Yoga ādhyātmikaḥ purṁsām*. This is the prime business, to connect yourself again, again, your soul, with the Supreme. *Yoga ādhyātmikaḥ purṁsām mato niḥśreyasāya me*. He says that "This is My instruction, that one should be awakened to Kṛṣṇa consciousness and connect himself again with Kṛṣṇa." That is *ādhyātmika-yoga*. Not to show some gymnastic magic.

Lecture on Śrīmad-Bhāgavatam 3.26.20 – Bombay, December 9, 1974

So the darkness is there, and the light is also there. Simply we have to be awakened. Therefore Vedas, they instruct us that "Don't sleep! Get up!" *Uttiṣṭhata prāpya varān nibodhata jāgrata*. Similarly, Bhaktivinoda Ṭhākura also sings, *kata nidrā yāo māyā-piśācīra kole*. *Jīva jāga, jīva jāga, gauracānda bale*. Gauracānda means Lord Śrī Caitanya Mahāprabhu. He says, "O living entities, get up! Be awakened!" We may say, "Now we are awakened." This is not awakened. This is

also slumber in darkness of ignorance. Real awakening is when we come to our spiritual consciousness. That is real awakened. *Yā nisā sarva-bhūtānām tasyām jāgarti samyamī*. This is not, this awakening stage, this is not real awakening. Real awakening comes when we understand, *aham brahmāsmi*. At the present moment we are not awakened, still sleeping, because we are thinking, every one of us, "I am this body," "I am American," "I am Indian," "I am Hindu," "I am Muslim." In this way we are conscious of the designation. So we have to get out of the designation, and when we shall understand our real identity, not this bodily identity but spiritual soul identity, that is called *brahma-bhūtaḥ*. Otherwise we are *jīva-bhūtaḥ*. So long we are identifying with this body, we are still sleeping. *Kata nidrā yāo māyā-pisācira kole*. Just like a child sleeps on the lap of the mother, similarly, we are sleeping on the lap of mother material nature. This is our position.

Initiation Lecture – Los Angeles, July 3, 1970

We should not canvass. Let a person become attracted by Kṛṣṇa consciousness movement and personally ask for *harer nāma*. Just like Bhaktivinoda Ṭhākura says, *bhaktivinoda prabhu-caraṇe pariyā*. As soon as Lord Caitanya says that "I have brought this medicine for killing *māyā*." *Hari-nāma mahā-mantra loila*. "Everyone can take from Me this chanting of Hare Kṛṣṇa *mantra*." So *bhaktivinoda prabhu-caraṇe pariyā*. Bhaktivinoda Ṭhākura immediately fell down at the lotus feet of Lord Caitanya and begged, "Please give me." So the chance should be given like that. One should beg. Not that canvassing. No. That is not required. That is another offense. Unless one has increased little taste and is eager to accept this chanting process, we should not canvass. That is an offense.

'Rādhā-kṛṣṇa' bal

Bhaktivinoda Ṭhākura

1

*'rādhā-kṛṣṇa' bal bal bala re sobāi
(ei) śikṣā diyā, saba nadiyā,
phirche nece' gaura-nitāi*

'rādhā-kṛṣṇa' bala bala bala—everyone chant, chant, chant, 'Rādhā-Kṛṣṇa!'; *re*—oh!; *sobāi*—everyone; *(ei) śikṣā*—this teaching; *diyā*—giving; *sab nadiyā*—all over the land of Nadia; *phirche*—wandering around; *nece'*—while dancing; *gaura-nitāi*—Lord Caitanya and Lord Nityānanda.

"Everyone chant, chant, chant 'Rādhā-Kṛṣṇa!'" Lord Caitanya and Lord Nityānanda are dancing all over the land of Nadiyā, giving this teaching to all.

2

*(miche) māyāra baśe, yāccho bhese',
khāccho hābuḍubu, bhāi*

(miche)—needlessly; *māyāra baśe*—under the control of *māyā*, *yāccho bhese'*—carried away by the waves; *khāccho hābuḍubu*—sometimes floating and sometimes sinking; *bhāi*—O brothers!

O brothers! Needlessly under the control of māyā, you suffer and are carried away by her waves, sometimes floating and sometimes sinking in this ocean of illusion.

3

*(jīva) kṛṣṇa-dāsa, e viśvāsa,
karle to' āra duḥkha nāi*

jīva—the spirit soul; *kṛṣṇa-dāsa*—the eternal servant of Kṛṣṇa; *e viśvāsa karle*—if you have this faith; *to'*—then; *āra duḥkha nāi*—there will be no more misery.

If you have this faith-that the soul is the eternal servant of Kṛṣṇa-then there will be no more misery.

4

*(kṛṣṇa) balbe jabe, pulaka ha'be,
jhorbe āṅkhi, bali tāi*

(kṛṣṇa) balbe jabe—when you chant the holy name of Kṛṣṇa; *pulaka ha'be*—your body will shiver in ecstasy; *jhorbe āṅkhi*—your eyes will shed tears; *bali tāi*—this is what I say.

And when you chant the holy name of Kṛṣṇa, your body will shiver in ecstasy and your eyes will shed tears in love of God. This is what I say.

5

*('rādhā) kṛṣṇa' bala, saṅge cala,
ei-mātra bhikṣā cāi*

('rādhā) kṛṣṇa' bala—chant "Rādhā-Kṛṣṇa"; *saṅge cala*—please join with us; *ei-mātra*—only this; *bhikṣā*—request; *cāi*—do I beg.

Chant "Rādhā-Kṛṣṇa" and always live in the association of devotees. This is the only request I beg of you.

6

*(yāya) sakala' vipada, bhaktivinoda,
bale, yakhana o-nāma gāi*

(yāya) sakala' vipada—all dangers go away; *bhaktivinoda bale*—Ṭhākura Bhaktivinoda says; *yakhana*—when; *o-nāma gāi*—I chant those holy names.

Bhaktivinoda says, "All dangers go away when I sing those holy names of the Lord."

Commentary

Another very instructive song that Prabhupāda used to sing and quote from regularly. Often he quoted, (*miche*) *māyāra baśe, yāccho bhese', khāccho hābuḍubu, bhāi*. "O brothers! Needlessly under the control of *māyā*, you suffer and are carried away by her waves, sometimes floating and sometimes sinking in this ocean of illusion." Some samples:

Śrīmad-Bhāgavatam 7.15.13 – Purport

The mind is always agitated by acceptance and rejection, which are compared to mental waves that are constantly tossing. The living entity is floating in the waves of material existence because of his forgetfulness. Śrīla Bhaktivinoda Ṭhākura has therefore sung in his *Gītāvalī*: *miche māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi*. "My dear mind, under the influence of *māyā* you are being carried away by the waves of rejection and acceptance. Simply take shelter of Kṛṣṇa." *Jīva kṛṣṇa-dāsa, ei viśvāsa, karle ta' āra duḥkha nāi*: if we simply regard the lotus feet of Kṛṣṇa as our ultimate shelter, we shall be saved from all these waves of *māyā*, which are variously exhibited as mental and sensual activities and the agitation of rejection and acceptance.

Lecture on Bhagavad-gītā 1.26-27 – London, July 21, 1973

So this problem, attachment for this material world, gradually we have to cut it. That is the Vedic civilization. If you want to go back to home, back to Godhead, then at the same time, if you remain attached to this material world, so-called society, friendship and love, then it is not possible. So long you will have a pinch of attraction with this material world, there is no possibility of being transferred to the spiritual world. This is the position. Therefore by training, by education, we have to become detached. Detached from this society, friendship and love. We have to understand the falsity of this so-called society, friendship and love. It is just like being carried away by the waves of *māyā*. Bhaktivinoda Ṭhākura has sung, *māyāra baśe, jāccho bhese, khāccho hābuḍubu bhāi*. Just like we see sometimes in rainy season, so many plants and creepers and vegetables and so many other things are floating in the river. Similarly, we also, we are all floating in the waves of *māyā*. *Māyāra baśe, jāccho bhese, khāccho hābuḍubu*. Sometimes drowned, sometimes on the surface, sometimes on the other shore, sometimes on this shore. This is going on. So long we are in this material world, we are being tossed by different currents, and sometimes I am here as the master of some kingdom, and sometimes I am dog of somebody else. This is my position. The same thing. Very good example, that we are being carried away by the waves of *māyā*. Sometimes we are gathering together. So many straws and vegetables, they gather together. And sometimes

the same vegetables and straws are thrown asunder. One is there, one is here. So here also, we assemble here as society, friendship and love exactly like that. In the waves of *māyā*. Then nobody is your father, nobody is your mother, nobody is your sister, nobody. It is simply a *māyic*, illusory combination. Illusory combination, temporary combination. And we are so much attached to this combination that we are refusing to go back to home, back to Godhead. This is our position.

Śrīmad-Bhāgavatam 10.13.58 – Purport

We actually do not die. At death, we are merely kept inert for some time, just as during sleep. At night we sleep, and all our activities stop, but as soon as we arise, our memory immediately returns, and we think, "Oh, where am I? What do I have to do?" This is called *suptothīta-nyāya*. Suppose we die. "Die" means that we become inert for some time and then again begin our activities. This takes place life after life, according to our *karma*, or activities, and *svabhāva*, or nature by association. Now, in the human life, if we prepare ourselves by beginning the activity of our spiritual life, we return to our real life and attain perfection. Otherwise, according to *karma*, *svabhāva*, *prakṛti* and so on, our varieties of life and activity continue, and so also do our birth and death. As explained by Bhaktivinoda Ṭhākura, *māyāra vaśe, yāccha bhese', khāccha hābuḍubu bhāi*: "My dear brothers, why are you being washed away by the waves of *māyā*?" One should come to the spiritual platform, and then one's activities will be permanent. *Kṛta-puṇya-puñjāḥ*: [SB 10.12.11] this stage is attained after one accumulates the results of pious activities for many, many lives. *Janma-koṭi-sukṛtair na labhyate* (Cc. Madhya 8.70). The Kṛṣṇa consciousness movement wants to stop *koṭi-janma*, repeated birth and death. In one birth, one should rectify everything and come to permanent life. This is Kṛṣṇa consciousness.

Bhajahū re mana

Govinda dāsa Kavirāja

1

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

bhajahū—just worship; *re*—O!; *mana*—mind; *śrī-nanda-nandana*—of the son of Nanda; *abhaya-caraṇāravinda*—the lotus feet which make one fearless; *re*—O!; *durlabha mānava-janama*—this rare human birth; *sat-saṅge*—in the association of saintly persons; *taraha*—cross over; *e bhava-sindhu*—this ocean of worldly existence; *re*—O!

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 worldly existence by associating with saintly persons.

2

*śīta ātapa vāta variṣaṇa
e dina yāminī jāgi re
biphale sevinu kṛpaṇa durajana
capala sukha-lava lāgi' re*

śīta—cold; *ātapa*—heat; *vāta*—wind; *variṣaṇa*—rain; *e*—this; *dina*—day; *yāminī*—night; *jāgi*—I remain sleepless; *re*—O!; *biphale*—uselessly; *sevinu*—I have served; *kṛpaṇa durajana*—miserly and wicked men; *capala*—flickering; *sukha-lava*—a fraction of happiness; *lāgi'*—for the purpose of; *re*—O!

Day and night I can find no sleep, suffering the onslaught of heat and cold, wind and rain. For a bit of flickering happiness I have vainly served wicked and miserly men.

3

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

e—this; *dhana*—wealth; *yauvana*—youthfulness; *putra*—sons; *parijana*—family members; *ithe*—in these; *ki āche*—what is it?; *paratīti*—understanding; *re*—O!; *kamala-dala*—on a lotus petal; *jala*—like a drop of water; *jīvana*—this life; *ṭalamala*—is tottering; *bhajahū*—you should always worship; *hari-pada*—the feet of Lord Hari; *nīti*—the practice; *re*—O!

What assurance of real happiness is there in all one's wealth, youth, sons, and relatives? This life totters like a drop of water on a lotus petal; therefore you should always worship the lotus feet of Lord Hari.

4

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

śravaṇa—hearing the glories of Lord Hari; *kīrtana*—chanting those glories; *smaraṇa*—constantly remembering Him; *vandana*—offering prayers to Him; *pāda-sevana*—serving the Lord's lotus feet; *dāsya*—serving the Supreme Lord as a servant; *re*—O!; *pūjana*—worshiping Him with flowers and incense and so forth; *sakhī-jana*—serving Him as a friend; *ātma-nivedana*—and completely offering the

Lord one's very self; *govinda-dāsa-abhilāṣa*—(these nine processes of devotion are) the desire and great longing of Govinda dāsa; *re*—O!

Govinda Dāsa longs to hear the glories of Lord Hari, chant His glories, constantly remember Him, offer Him prayers, serve His lotus feet, become His servant, worship Him, serve Him as a friend, and completely offer Him his very self.

Commentary

This is another of Prabhupāda's favorite *bhajan*s. He sang it often and also explained the meaning, which he did as early as in the spring of 1966 when there were no initiated disciples even.

Purport to Bhajahū re mana – New York, March 30, 1966

[After singing this song, Prabhupāda explains it.] This is a song which a devotee is praying and asking his mind, *bhajahū re mana*. *Mana* means mind. Because, at the present moment, our mind is the driver, and this body is just like a car. In the *Bhagavad-gītā* also it is stated, *bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*. This body is a car made of this material nature. The living entity, I, I am now seated on this car prepared by nature, and the driver is the mind. And the driver is not in my control. The driver is taking me anywhere he likes. You see? Personally, I am not able to drive. I have engaged one driver, which is called the mind, and this body is the car, and the mind is carrying me like driver anywhere it likes. So therefore the proprietor, I, when I am helpless, I am requesting the driver, "My dear mind, kindly worship Lord Kṛṣṇa who is *abhaya-caraṇa*." *Abhaya-caraṇa* means He's the fearless shelter. If we take shelter of Kṛṣṇa, then we become free from all anxieties. Just like a helpless child, when he's taken care of by his parents, he becomes carefree. "Similarly, I am requesting, my dear mind, you do not drive in this way, dangerously. Please worship Lord Kṛṣṇa who is fearless shelter." *Bhajahū re mana śrī-nanda-nandana-abhaya-caraṇāravinda re*: "His lotus feet is fearless shelter." As the Lord says in *Bhagavad-gītā*, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. Now, either you say Kṛṣṇa or you say Superconsciousness... Superconsciousness is impersonal conception of Kṛṣṇa, and Kṛṣṇa is personal conception of Superconsciousness. Because Kṛṣṇa means He's not only superconscious, but He's supreme bliss and supreme knowledge—supreme knowledge means superconsciousness—and eternal, supreme consciousness, supreme bliss. That is the definition of Kṛṣṇa.

Purport to Bhajahū re mana – San Francisco, March 16, 1967

And he says also that *durlabha mānava-jaṇama*. *Durlabha* means very rare to obtain. *Mānava-jaṇma* means this human form of life. It comes after a very long

rotation. Once chance is given to become Kṛṣṇa conscious so that one may get out of the cycle of birth and death. Therefore he advises that this life, this human form of life, is very important, *durlabha*. *Duḥ* means with great difficulty, and *labha* means obtainable. So foolish people, they do not know how important this human form of life is. They are simply wasting it in sense gratification, like animals. So this is very instructing, that he is training his mind that "You engage in the worship of Lord Kṛṣṇa." *Durlabha mānava-janama sat-saṅge*. And this training of the mind is possible only in good association, *sat-saṅga*. *Sat-saṅga* means persons who are cent percent engaged in the service of the Lord. They are called *sat*. *Satām prasāṅgāt*. Without association of devotees, it is impossible to train the mind. It is not possible by the so-called yoga system or meditation. One has to associate with devotees; otherwise it is not possible. Therefore we have formed this Kṛṣṇa consciousness society so that one may take advantage of this association. So Govinda dāsa, poet and devotee, is advising, *durlabha mānava-janama sat-saṅge*: "You have got this very nice, rare human body. Now associate with devotees and engage your mind on the fearless lotus feet of Kṛṣṇa." He is requesting his mind. Then he is pointing out the frustration of life. What is that? *Śīta ātapa bāta variṣaṇa e dina yāminī jāgi re*. *Śīta* means winter. *Ātapa* means summer, when there is scorching sunshine. *Śīta ātapa vāta*, cold, *variṣaṇa*, torrents of rain. So these disturbances are always there. Sometimes it is severe cold. Sometimes it is scorching heat. Sometimes there is torrents of rain. Sometimes this or that is going on. So he says, *śīta ātapa bāta variṣaṇa e dina yāminī jāgi re*. Whole day and night, people are working very hard without caring, severe cold, severe heat, and torrents of rain, and keeping night, going to the desert, going underneath the sea—everywhere they are so busy. *Śīta ātapa bāta variṣaṇa e dina yāminī jāgi re*. There is night duty and so many other engagements. So he says, *biphale sevinu kṛpaṇa durajana capala sukha-laba lāgi' re*. "Now, with all this hard labor, what I have done? I have served some persons who are not at all favorable to my Kṛṣṇa consciousness. And why I have served them?" *Capala sukha-laba lāgi' re*: "*Capala*, very flickering happiness. I think if my small child smiles, I will be happy. I think if my wife is pleased, I think I am happy. But all this temporary smiling or feeling of happiness, they are all flickering." That one has to realize. There are many other poets also, similarly have sung that this is..., this mind is just like a desert, and it is hankering after oceans of water. In a desert, if a ocean is transferred, then it can be inundated. And what benefit can be achieved there if drop of water is there? Similarly, our mind, our consciousness, is hankering after ocean of happiness. And this temporary happiness in family life, in society life, they are just like drop of water. So those who are philosophers, those who have actually studied the world situation, they can understand that "This flickering happiness cannot make me happy."

Purport to Bhajahū re mana – Los Angeles, January 7, 1969

Therefore *kamala-dala-jala, jivana ṭalamala*. And you do not know how long you shall enjoy this life. Because it is tottering. You are on the tottering platform. Just like there is water on the lily leaf. It is tilting. At any moment it will fall down. So our life is tilting. At any moment it may collapse. We may meet, by chance, any danger, and finished. So don't waste life in that way. *Bhajahū hari-pada nīti re*. Be always engaged in Kṛṣṇa consciousness. That is the success of your life.

Purport to Bhajahū re mana – Los Angeles, May 27, 1972

And what is Kṛṣṇa consciousness? *Śravana, kīrtana, smarana, vandana, pāda-sevana, dāśya re, pūjana, sakhī-jana, ātma-nivedana*, the nine kinds of devotional service, *govinda-dāśa-abhilāṣa re*. So everyone should desire like Govinda dasa. *Śravana kīrtana*, these are the devotional processes: hearing; chanting; remembering; *arcana*, worshiping the Deity; *vandana*, offering prayer. There are nine kinds. So human life is meant for this purpose. By this process, gradually we ignite the fire of Kṛṣṇa consciousness, or spiritual consciousness. Then, by that fire, as by blazing fire the wood itself becomes burnt into ashes, so our, all of our covering — the spirit soul is covered by matter, by ignorance — so this covering and ignorance will be burnt into ashes, and you'll become free and go back to home, back to Godhead. That is the purport of this song.

Dhana, jana, deha, geha

Bhaktivinoda Ṭhākura

1

dhana, jana, deha, geha kṛṣṇe samarpaṇa
kariyācha śuddha-citte karaha smaraṇa

dhana—riches; *jana*—people; *deha*—give; *geha*—home; *kṛṣṇe*—Kṛṣṇa; *samarpaṇa*—offering; *kariyācha*—You have done; *śuddha*—pure; *citte*—in the heart; *karaha*—do; *smaraṇa*—remembering.

"You have already dedicated all of your wealth, relatives, body and entire household unto Kṛṣṇa, so please just remember this now with a pure heart.

2

tabe kena 'mama suta' bali' kara duḥkha
kṛṣṇa nila nija-jana tāhe tā' ra sukha

tabe—then; *kena*—why?; *'mama*—mine; *suta'*—son; *bali'*—exclaim; *kara*—you do; *duḥkha*—unhappiness; *kṛṣṇa*—Kṛṣṇa; *nila*—blackish-blue; *nija*—own; *jana*—people; *tāhe*—from Him; *tā'ra*—certainly; *sukha*—happiness.

"Why are you exclaiming, 'my son, my son!' in great sadness? Kṛṣṇa has simply taken His own devotee to suit His own happiness.

3

kṛṣṇa-icchā-mate saba ghaṭaya ghaṭanā
tāhe sukha-duḥkha-jñāna avidyā-kalpanā

kṛṣṇa—Kṛṣṇa; *icchā*—desire; *mate*—in this way; *saba*—all; *ghaṭaya*—all; *ghaṭanā*—events; *tāhe*—in that respect; *sukha*—happiness; *duḥkha*—unhappiness; *jñāna*—knowledge; *avidyā*—ignorance; *kalpanā*—imagination.

"Kṛṣṇa is causing all things to take place according to His own sweet will. In light of that, all your ideas of happiness and distress are merely ignorant mental concoctions.

4

yāhā icchā kare kṛṣṇa tāi jāna bhāla
tyajiyā āpana icchā ghucāo jañjāla

yāhā—whatever; *icchā*—desire; *kare*—does; *kṛṣṇa*—Kṛṣṇa; *tāi*—that; *jāna*—people; *bhāla*—good; *tyajiyā*—giving up; *āpana*—own; *icchā*—desire; *ghucāo*—give up; *jañjāla*—inconvenience.

"Whatever Kṛṣṇa's desire is, you must accept only that to be truly good. Renouncing all of your separate personal desires, relieve yourselves of this unnecessary botheration.

5

deya kṛṣṇa, neya kṛṣṇa, pāle kṛṣṇa sabe
rākhe kṛṣṇa, māre kṛṣṇa, icchā kare yabe

deya—gives; *kṛṣṇa*—Kṛṣṇa; *neya*—takes away; *kṛṣṇa*—Kṛṣṇa; *pāle*—maintains; *kṛṣṇa*—Kṛṣṇa; *sabe*—all of them; *rākhe*—protects; *kṛṣṇa*—Kṛṣṇa; *māre*—kills; *kṛṣṇa*—Kṛṣṇa; *icchā*—desire; *kare*—does; *yabe*—when.

"Kṛṣṇa gives everything, Kṛṣṇa takes everything away, Kṛṣṇa maintains everyone or destroys everyone whenever He likes, according to His own fancy.

6

kṛṣṇa-icchā viparīta ye kare vāsanā
tāra icchā nāhi phale se pāya yātanā

kṛṣṇa—Kṛṣṇa; *icchā*—desire; *viparīta*—contrary; *ye*—someone; *kare*—does; *vāsanā*—by the desire; *tāra*—of Him; *icchā*—desire; *nāhi*—there is not; *phale*—as a result of; *se*—that; *pāya*—obtains; *yātanā*—excessive pain.

"If someone maintains a desire that is contrary to Kṛṣṇa's desire, then such a wish does not become fruitful. Indeed, one only gets trouble and anguish.

7

*tyajiyā sakala śoka śuna kṛṣṇa-nāma
parama ānanda pā' be pūrṇa ha' be kāma*

tyajiyā—giving up; *sakala*—all; *śoka*—lamentation; *śuna*—violence; *kṛṣṇa*—Kṛṣṇa; *nāma*—name; *parama*—supreme; *ānanda*—pleasure; *pā'be*—you will get; *pūrṇa*—complete; *ha' be*—there is; *kāma*—desire.

"Therefore, giving up all of your lamentation, just listen to the ecstatic chanting of Kṛṣṇa's holy name which is going on now out in the courtyard. From this you will get the topmost transcendental bliss, and all of your wishes will be fulfilled."

8

*bhaktivinoda māge śrīvāsa-caraṇe
ātma-nivedana-śakti jīvane maraṇe*

bhaktivinoda—Bhaktivinoda; *māge*—begs; *śrīvāsa*—Śrīvāsa; *caraṇe*—lotus feet, *ātma-nivedana-śakti*—fully surrender; *jīvane*—life; *marāṇe*—in death.

Bhaktivinoda now begs at Śrīvāsa Paṇḍita's lotus feet for the power to completely surrender his soul to Kṛṣṇa in life or in death.

Commentary

This is one of thirteen songs describing *Śoka-sātana* (The Dispelling of Grief). Bhaktivinoda Ṭhākura published these songs in the form of a small booklet, because they were meant to be sung by the general public, as they describe an incident in Lord Caitanya's pastimes that lead to essential teachings of basic transcendental truths. The episode is mentioned by Vṛndāvana dāsa Ṭhākura in his *Śrī Caitanya-bhāgavata*, and Bhaktivinoda Ṭhākura expands the description in these songs. The incident can be summarized as follows: Once, during a nocturnal *kīrtana* in Śrīvāsa Paṇḍita's house, one of the five sons of Śrīvāsa suddenly died due to some disease. All of the household ladies began to cry very loudly in lamentation, which was heard by Śrīvāsa as he was chanting and dancing with Lord Caitanya in the courtyard. Entering the house, Śrīvāsa pacified the distressed ladies with spiritual instructions and then returned to the *kīrtana* as if nothing had happened. In the morning, Lord Caitanya inquired whether anything was wrong, for He had sensed during the chanting at night that some misfortune had befallen the family. Being informed of the fate of the boy, the Lord became afflicted with loving separation and asked that the body be brought out into the courtyard. The Lord called the departed soul back into the body, and when questioned by the Lord the

boy spoke many transcendental truths. Afterwards, Lord Caitanya, accompanied by all the devotees, celebrated the funeral ceremony of the boy in great ecstasy, being joined by the personified Ganges River, Śrī Jahnavī Devī herself.

Kṛṣṇa-bhakti vinā kabhu

Bhaktivinoda Ṭhākura

1

*kṛṣṇa-bhakti vinā kabhu nāhi phaladaya
miche saba dharmādharmā jīvera upādhimaya*

kṛṣṇa—Kṛṣṇa; *bhakti*—devotional service; *vinā*—without; *kabhu*—sometimes; *nāhi*—not; *phaladaya*—gain (fruit); *miche*—uselessly; *saba*—all; *dharmā*—religious principles; *adharmā*—irreligious principles; *jīvera*—of the living being; *upa*—more or less, near, next to; *adhimaya*—

There is no profit in a life devoid of devotional service to Kṛṣṇa. Therefore all the so-called religiosity and irreligiosity of a living being who is bewildered by false worldly designations is simply useless.

2

*yoga-jāga-tapo-dhyāna, sannyāsādi brahma-jñāna,
nānā-kāṇḍa-rūpe jīvera bandhana-kāraṇa haya*

yoga—mystic *yoga*; *jāga*—sacrifice; *tapa*—austerities; *dhyāna*—meditation; *sannyāsādi*—renunciation etc.; *brahma jñāna*—knowledge of the impersonal Brahman; *nānā*—various; *kāṇḍa*—divisions of spiritual paths; *rūpe*—form; *jīvera*—of the living being; *bandhana*—bondage; *kāraṇa*—the cause; *haya*—there is.

Mysticism, performance of Vedic sacrifices, severe austerities, meditation, renunciation of the world, and cultivating knowledge of the impersonal Brahman—although appearing in the forms of various spiritual paths—are all causes of the soul's further bondage to this world.

3

*vinodera vākya dhara, nānā kāṇḍa tyāga kara,
nirupādhi kṛṣṇa-preme hṛdaye deha āśraya*

vinodera—Bhaktivinoda; *vākya*—vibration; *dhara*—holding; *nānā*—different kinds; *kāṇḍa*— *tyāga*—renouncement; *kara*—do; *nirupādhi*—unconditional; *kṛṣṇa*—Kṛṣṇa; *preme*—the love; *hṛdaye*—in the heart; *deha*—in the body; *āśraya*—the shelter.

Please heed this advice of Bhaktivinoda: Give up all these various paths, and just keep pure love of Kṛṣṇa sheltered within your heart, for this alone is transcendental to all mundane designations.

Commentary

This is the first song in *Gītāvalī*'s section *Śreyo-nirṇaya* (Ascertainment of Spiritual Welfare). It is based on Śrī Caitanya Mahāprabhu's instructions to Sanātana Gosvāmī who visited the Lord in Jagannātha Puri and, because of a disease, had the intention to commit suicide (*Cc. Antya* 4.58):

*'bhakti' vinā kṛṣṇe kabhu nahe 'premodaya'
prema vinā kṛṣṇa-prāpti anya haite naya*

bhakti vinā—without devotional service; *kṛṣṇe*—unto Kṛṣṇa; *kabhu*—at any time; *nahe*—is not; *prema-udaya*—development of dormant love for Kṛṣṇa; *prema vinā*—without love of Kṛṣṇa; *kṛṣṇa-prāpti*—attaining Kṛṣṇa; *anya*—anything else; *haite*—from; *naya*—is not possible.

“Unless one discharges devotional service, one cannot awaken one's dormant love for Kṛṣṇa, and there is no means for attaining Him other than awakening that dormant love.

In the summary of this chapter, Prabhupāda writes:

The Fourth Chapter is summarized by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. Śrīla Sanātana Gosvāmī came alone from Mathurā to Jagannātha Purī to see Lord Caitanya. Because of bathing in bad water and not getting enough food every day while traveling on the path through Jhārikhaṇḍa (Jharkhand) Forest, he developed a disease that made his body itch. Suffering greatly from this itching, he resolved that in the presence of Śrī Caitanya Mahāprabhu he would throw himself under the wheel of Jagannātha's car and in this way commit suicide.

When Sanātana Gosvāmī came to Jagannātha Purī, he stayed under the care of Haridāsa Ṭhākura for some time, and Śrī Caitanya Mahāprabhu was very happy to see him. The Lord informed Sanātana Gosvāmī about the death of his younger brother, Anupama, who had great faith in the lotus feet of Lord Rāmacandra. One day Śrī Caitanya Mahāprabhu said to Sanātana Gosvāmī, “Your decision to commit suicide is the result of the mode of ignorance. One cannot get love of God simply by committing suicide. You have already dedicated your life and body to My service; therefore your body does not belong to you, nor do you have any right to commit suicide. I have to execute many devotional services through your body. I want you to preach the cult of devotional service and go to Vṛndāvana to excavate the lost holy places.” After having thus spoken, Śrī Caitanya Mahāprabhu left, and Haridāsa Ṭhākura and Sanātana Gosvāmī had many talks about this subject.

Āra kena māyā-jāle

Bhaktivinoda Ṭhākura

1

*āra kena māyā-jāle paritecha, jīva-mīna
nāhi jāna baddha ha' ye ra've tumi cira-dina*

āra—still now; *kena*—why?; *māyā*—of *māyā*; *jāle*—into the net; *paritecha*—you are plunging; *jīva*—living entity; *mīna*—fish; *nāhi*—not; *jāna*—your realize; *baddha ha' ye*—having been entrapped, caught, imprisoned; *ra've*—will remain; *tumi-cira-dina*—perpetually, forever.

O fish-like soul, why have you fallen into the entangling nets of Māyā? You have not understood that by being bound up by those nets you will have to remain in this material world for a long, long time.

2

*ati tuccha bhoga-āśe, bandī ha' ye māyā-pāśe
rahile vikṛta-bhāve danḍya yathā parādhīna*

ati—utterly; *tuccha*—insignificant; *bhoga*—for enjoyment; *āśe*—with a desire; *bandī ha' ye*—having been imprisoned; *māyā*—illusion; *pāśe*—in the trap, snare; *rahile*—you remained; *vikṛta*—perverted, corrupted; *bhāve*—in a condition; *danḍya*—punished; *yathā*—like; *parādhīna*—dominated by another, subjugated.

After becoming a captive in Māyā's snare due to the influence of desires for very insignificant enjoyments, you remain transformed in a spiritually diseased condition, punishable as a disobedient servant or dependent.

3

*ekhana bhakati-bale, kṛṣṇa-prema-sindhu-jale
krīrā kari' anāyāse thāka tumi kṛṣṇādhīna*

ekhana—now; *bhakati*—devotion; *bale*—on strength; *kṛṣṇa*—Kṛṣṇa; *prema*—love; *sindhu*—ocean; *jale*—in the waters; *krīrā kari'*—having sported; *anāyāse*—freely; *thāka*—stay, remain; *tumi*—you; *kṛṣṇa*—Kṛṣṇa; *adhīna*—subservient.

Now, on the strength of pure devotion, swim and frolic freely in the ocean of kṛṣṇa-prema, and always remain subservient to and dependent on Lord Kṛṣṇa.

Commentary

This is the second song in *Gītāvalī's* section *Śreyo-nirṇaya* (Ascertainment of Spiritual Welfare). Here Bhaktivinoda Ṭhākura compares the soul to a fish fallen

into the ocean of material existence. Śrīla Prabhupāda uses the same analogy in a lecture given in Bombay in 1975:

“Because we associated the particular type of material modes of nature, we are now entangled. Like the fish is entangled, similarly, we are also entangled. This material world is like a big ocean, *bhavārṇava*. *Arṇava* means ocean, and *bhava* means the situation where repetition of birth and death takes place. This is called *bhavārṇava*. *Anādi karama-phale, pari' bhavārṇava-jale. Anādi karama-phale*: "Before creation I had my resultant action of my activities, and somehow or other, I am now fallen in this ocean of *bhavārṇava*, repetition of birth and death." So as the fish, being entangled, he struggles for existence, how to get out of the net... He's not peaceful. You will find, as soon as caught he's up in the net, "Fut! Fut! Fut! Fut! Fut!" He wants to get out. So that is our struggle for existence, how to get out. We do not know.

So to get out of this, only the mercy of Kṛṣṇa... He can do everything. He can immediately take out from this entanglement. Otherwise how he is almighty? I cannot get out. The fish cannot get out, but if the fisherman wants, he can get him out immediately and throw in the water. Then he gets life again. Similarly, if we surrender to Kṛṣṇa, we can get out immediately. And He says, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*. You simply surrender. As the fisherman is seeing, "Fut! Fut! Fut!" but if the fish surrenders... He wants to surrender, but he does not know the language. Therefore he remains within the network. But if the fisherman likes, he can take it out and throw in the water. Similarly, if we surrender to Kṛṣṇa... For that surrendering process this human life is meant. In other life, the fish cannot, but I can. That is the difference between the life of the fish and my life.

In another lecture, given 1972 in Hyderabad, Śrīla Prabhupāda also uses the analogy of the fish and the ocean, but in a different way:

The example is given that "I am drop of water. Now I shall merge into the big ocean. Therefore I shall become ocean." This example is generally given by the Māyāvādī philosophers. The drop of water is, when mixed up with the ocean water, they become one. That is only imagination.

Water is made up of molecules. There are so many individual molecular parts. Apart from that, suppose you mix up with the water and merge into the Brahman existence, the *samudra*, the sea, or the ocean. Then again you'll be evaporated, because the water is evaporated from the ocean and it become cloud, again falls down on the ground, and it goes down again to the ocean. This is going on. This is called *āgamana-gamana*, coming and again mixing. So what is the benefit?

But the Vaiṣṇava philosophy says that we do not want to mix up with the water; we want to become a fish within the ocean. That is very nice. If one becomes

fish—a big fish, or small fish, it doesn't matter—if you go deep into the water, then there is no more evaporation. You remain.

Duṣṭa-mana!

Bhaktisiddhānta Sarasvatī Ṭhākura

1

*duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava 'hari nāma' kevala 'kaitava'*

duṣṭa mana—O wicked mind!; *tumi*—you; *kisera vaiṣṇava*—what kind of devotee?; *pratiṣṭhāra*—of prestige; *tare*—on account of; *nirjanera ghare*—in a solitary dwelling; *tava*—your; *hari-nāma*—chanting of the holy name of Lord Hari; *kevala*—only; *kaitava*—cheating.

O wicked mind! What kind of Vaiṣṇava do you think you are? Your pretentious show of chanting Lord Hari's holy name in a solitary place is only for the sake of attaining the false prestige of a worldly reputation—it is nothing but pure hypocrisy.

2

*jaḍera pratiṣṭhā, śukarera viṣṭhā,
jāna nā ki tāhā 'māyāra vaibhava'
kanaka kāmīnī, divasa-yāminī,
bhāvīyā ki kāja, anītya se saba*

jaḍera—of the material realm; *pratiṣṭhā*—fame; *śukarera*—of a pig; *viṣṭhā*—stool; *jāna nā ki*—do you not know?; *tāhā*—that; *māyāra*—of the illusory material world; *vaibhava*—potency; *kanaka*—gold; *kāmīnī*—attractive women; *divasa yāminī*—all day and night; *bhāvīyā*—thinking; *ki kāja*—what benefit; *anītya*—temporary; *se saba*—all those.

Such materialistic prestige is as disgusting as the stool of a hog. Do you not know that it is only a mere illusion cast by the potency of Māyā? What is the value of contemplating day and night your plans for enjoying wealth and women? All these things are only temporary.

3

*tomāra kanaka, bhogera janaka,
kanakera dvāre sevaha 'mādhava'
kāmīnīra kāma, nahe tava dhāma,
tāhāra-mālika kevala 'yādava'*

tomāra—your; *kanaka*—gold; *bhogera*—of enjoyment; *janaka*—the producer; *kanakera dvāre*—by wealth; *sevaha*—please serve; *mādhava*—Lord Mādhava; *kāminīra kāma*—lust for beautiful women; *nāhe*—not; *tava*—your; *dhāma*—proper place; *tāhāra*—its; *mālika*—owner; *kevala*—is only; *yādava*—Śrī Kṛṣṇa, the Lord of the Yadu dynasty.

When you claim wealth as your own, it creates in you ever-increasing desires for material enjoyment. Your riches should be used for serving Mādhava, the Lord of all wealth. Neither is it your proper place to indulge in lust for women, whose only true proprietor is Lord Yādava.

4

pratiṣṭhāsā-taru, jaḍa-māyā-maru,
nā pela 'rāvaṇa' yujhiyā 'rāghava'
vaiṣṇavī pratiṣṭhā, tā' te kara niṣṭhā,
tāhā nā bhajile labhibe raurava

pratiṣṭhā-āsā—desire for fame; *taru*—the tree; *jaḍa-māyā*—of material illusion; *maru*—the desert; *na*—not; *pela*—reached; *rāvaṇa*—the demon named Rāvaṇa; *yujhiyā*—fighting; *rāghava*—with Lord Rāmachandra; *vaiṣṇavī*—the position of being a vaiṣṇava; *pratiṣṭhā*—situation; *tā' te*—in that; *kara niṣṭhā*—become fixed; *tāhā*—that; *nā*—not; *bhajile*—if one worships; *labhibe*—will obtain; *raurava*—hell.

The demon Rāvaṇa (lust-incarnate) fought with Lord Rāmachandra (love-incarnate) in order to gain the tree of worldly reputation-but that oasis turned out to be but a mirage cast in the desert wasteland of the Lord's illusory material potency. Please cultivate fixed determination to attain only the steady and solid platform whereupon a Vaiṣṇava ever stands. If you neglect worshiping the Lord from this position, then you will ultimately attain a hellish existence.

5

harijana-dveṣa, pratisthāsā-kleśa,
kara kena tabe tāhāra gaurava
vaiṣṇavera pāche, pratisthāsā āche,
tā' te kabhu nāhe 'anitya-vaibhava'

hari-jana-dveṣa—hatred for the devotees of the Lord; *pratiṣṭhā-āsā*—desire for fame; *kleśa*—suffering; *kara*—you endeavor; *kena*—why?; *tabe*—then; *tāhāra*—its; *gaurava*—glory; *vaiṣṇavera pāche*—following behind the devotees; *pratiṣṭhā-āsā*—desire for spiritual position; *āche*—there is; *tā' te*—in that; *kabhu nāhe*—never; *anitya*—impermanent; *vaibhava*—wealth.

Why do you needlessly suffer the torment of blaspheming the devotees of Lord Hari, attempting to achieve their eminence, thereby only proving your own fruitless foolishness? The desire for spiritual eminence is easily fulfilled when one becomes a devotee of the Lord, for eternal fame automatically

follows the heels of a Vaiṣṇava. And that fame is never to be considered a temporary worldly opulence.

6

*se hari-sambandha, śūnya-māyā-gandha,
tāhā kabhu naya 'jaḍera kaitava'
pratiṣṭhā-caṇḍālī, nirjanatā-jāli,
ubhaye jāniha māyika raurava*

se—that; *hari-sambandha*—relationship with Lord Hari; *śūnya*—free from; *māyā-gandha*—a scent of illusion; *tāhā*—that; *kabhu naya*—never; *jaḍera*—of materialism; *kaitava*—cheating; *pratiṣṭhā*—worldly reputation; *caṇḍālī*—female dog-eater; *nirjanatā*—solitary living; *jāli*—the net; *ubhaye*—in both; *jāniha*—you should know; *māyika*—illusory; *raurava*—hell.

The relationship between a devotee and Lord Hari is devoid of even a trace of worldly illusion; it has nothing to do with the materialistic cheating propensity. The prestige of so-called popularity in the material realm is compared to a treacherous dog-eating witch, and the attempt to live in solitude to supposedly engage in unalloyed bhajan is compared to an entangling network of distraction. Please know that anyone striving in either of these ways verily lives in the hell of Māyā's illusion.

7

*kīrtana chāriḥa, pratiṣṭhā mākhība,
ki kāja ḍhūriyā tāḍṛśa gaurava
mādhavendra purī, bhāva-ghare curi,
nā karila kabhu sadāi jānava*

kīrtana—chanting the Lord's names; *chāriḥa*—I will give up; *pratiṣṭhā*—worldly reputation; *mākhība*—I will besmear myself; *ki kāja*—what benefit; *ḍhūriyā*—seeking; *tāḍṛśa*—that kind of; *gaurava*—grandeur; *mādhavendra purī*—Mādhavendra Purī; *bhāva-ghare*—in the storehouse of perception; *curi*—stealing; *nā karila*—he did not do; *kabhu*—ever; *sadāi*—always; *jānava*—I will remind you.

"I shall give up chanting the Lord's name publicly in kīrtan and retire to solitude, thus smearing myself with worldly honor." Dear mind, what is the good of seeking such so-called glory? I will always remind you that the great soul Mādhavendra Purī never deceived himself in that regard by committing theft in his own storehouse of perception the way you do.

8

*tomāra pratiṣṭhā, -'śukarera viṣṭhā',
tāra-saha sama kabhu nā mānava
matsaratā-vaśe, tumi jaḍa-rase,
majecho chāriyā kīrtana-sauṣṭava*

tomāra—your; *pratiṣṭhā*—popularity; *śukarera viṣṭhā*—the stool of a hog; *tāra-saha*—with that; *sama*—equal; *kabhu nā*—never; *mānava*—an ordinary human being; *matsaratā*—pride; *vaśe*—under the control of; *tumi*—you; *jaḍa-rase*—in the mellows of mundane sense pleasures; *majecha*—you are sunk; *chāriyā*—having given up; *kīrtana-sauṣṭava*—the excellence of the *sañkīrtan* movement.

Your cheap reputation is equal to the stool of a hog. An ordinary ambitious man like you can never be equated with a devotee of Mādhavendra Purī's eminence. Under the sway of envy, you have drowned yourself in the filthy waters of material enjoyment after having abandoned the excellent perfection of congregational kīrtan.

9

*tāi duṣṭa mana, 'nirjana bhajana,'
 pracāricha chale 'kuyogī-vaibhava'
 prabhu sanātane, parama yatane,
 śikṣā dila yāhā, cinta sei saba*

tāi—therefore; *duṣṭa mana*—O wicked mind!; *nirjana bhajana*—solitary worship; *pracāricha*—you are preaching; *chale*—by trick; *ku-yogī-vaibhava*—the opulence of a false yogī; *prabhu*—Śrī Chaitanya Mahāprabhu; *sanātane*—to Sanātana Goswāmī; *parama yatane*—with great care; *śikṣā dila*—gave instructions; *yāhā*—which; *cinta*—please contemplate; *sei saba*—all those.

Truly, O wicked mind, the glories of so-called solitary worship are propagated only by false yogīs using unscrupulous means to deceive others. To save yourself from these pitfalls, please contemplate the instructions that the Supreme Lord Śrī Chaitanya Mahāprabhu kindly gave us while addressing Śrīla Sanātana Goswāmī with the utmost care.

10

*sei du'ṭi kathā, bhula' nā sarvathā,
 uccaiḥ-svare kara 'hari-nāma-rava'
 'phalgu' āra 'yukta,' 'baddha' āra 'mukta,'
 kabhu nā bhāviha, ekākāra saba*

sei—these; *du'ṭi*—two; *kathā*—topics; *bhula' nā*—don't forget; *sarvathā*—in all circumstances; *uccaiḥ-svare*—in a loud voice; *kara*—perform; *hari-nāma-rava*—the sound of chanting the Lord's holy names; *phalgu*—false; *ār*—and; *yukta*—befitting (linked with Kṛṣṇa); *baddha*—bound in *māyā*; *āra*—and; *mukta*—liberated; *kabhu nā*—never; *bhāviha*—consider; *ekākāra*—one in the same form; *saba*—all these.

Do not forget for a moment the two most valuable concepts that He taught: 1) the principle of dry, apparent renunciation as opposed to real, appropriate renunciation; and 2) the principle of a soul being trapped in the bondage of

matter as opposed to a soul who is liberated. Don't ever make the mistake of thinking that these conflicting concepts are on the same level. Please remember this while engaging yourself in chanting the Lord's holy names as loud as you possibly can.

11

*'kanaka-kāminī,' 'pratiṣṭhā-bāghinī,'
chāriyāche yāre, sei ta' vaiṣṇava
sei 'anāsakta,' sei 'śuddha-bhakta,'
saṁsāra tathā pāya parābhava*

kanaka-kāminī—enjoyment of wealth and women; *pratiṣṭhā-bāghinī*—the tigress of worldly reputation; *chāriyāche*—has given up; *yāre*—who; *sei*—he; *ta'*—certainly; *vaiṣṇava*—a devotee; *sei*—he; *anāsakta*—unattached; *sei*—he alone; *śuddha-bhakta*—is a pure devotee; *saṁsāra*—the material world; *tathā*—in this manner; *pāya*—gets; *parābhava*—defeated.

One is truly a Vaiṣṇava who has given up the habit of falling victim to the ferocious tigress of wealth, beauty, and fame. Such a soul is factually detached from material life, and is known as a pure devotee. Someone with this consciousness of detachment has thereby become victorious over the mundane world of birth and death.

12

*yathā-yogyā bhoga, nāhi tathā roga,
'anāsakta' sei, ki āra kahaba
'āsakti-rahita,' 'sambandha-sahita,'
viṣaya-samuha sakali 'mādhava'*

yathā-yogyā—whatever is appropriate for survival; *bhoga*—enjoyment; *nāhi*—is not; *tathā*—in that way; *roga*—the disease (of materialism); *anāsakta*—detached; *sei*—he; *ki āra*—what more; *kahaba*—shall I say; *āsakti-rahita*—devoid of attachment; *sambandha-sahita*—endowed with a relationship; *viṣaya-samuha*—the multitude of sense objects; *sakali*—all; *mādhava*—Lord Mādhava.

One is indeed detached who moderately partakes of worldly things that are deemed necessary for living in devotional service; a devotee acting in that manner does not fall prey to the disease of material infatuation. Thus devoid of selfish attachment, and endowed with the ability to see things in relation to the Lord, all sense objects are then directly perceived as being Lord Mādhava Himself.

13

*se 'yukta-vairāgya,' tathā ta' saubhāgya,
tathā-i jarete harir vaibhava*

*kīrtane yāhāra, 'pratiṣṭhā-sambhāra,'
tāhāra sampatti kevala 'kaitava'*

se—this; *yukta-vairāgya*—renunciation that is connected with Kṛṣṇa's enjoyment; *tāhā*—that; *ta'*—indeed; *saubhāgya*—great fortune; *tāhā-i*—only that; *jarete*—in the material world; *harir*—of Lord Hari; *vaibhava*—the opulence; *kīrtane*—in chanting the Lord's names; *yāhāra*—whose; *pratiṣṭhā-sambhāra*—heaps of ambition for recognition; *tāhāra*—its; *sampatti*—opulence; *kevala*—only; *kaitava*—cheating.

This is the standard of befitting renunciation, and one who realizes this is most fortunate indeed. Everything involved in such a devotee's life represents Lord Hari's personal spiritual opulence as manifest in the world of matter. On the other hand, one who engages in chanting the Lord's name with hopes of enhancing his own material reputation finds that all his activities and paraphernalia represent only the riches of hypocrisy.

14

*'viṣaya-mumuṣu,' 'bhogera bubhuṣu,'
du'ye tyaja mana, dui 'avaīṣṇava'
'kṛṣṇera sambandha,' aprākṛta-skandha,
kabhu nāhe tāhā jarera sambhava*

viṣaya-mumuṣu—one who desires liberation from the material world; *bhogera bubhuṣu*—one who desires to enjoy sense gratification; *du'ye*—both; *tyaja*—please reject; *mana*—O mind!; *dui*—the two; *avaīṣṇava*—non-devotees; *kṛṣṇera*—with Kṛṣṇa; *sambandha*—relationship; *aprākṛta-skandha*—things belonging to the transcendental realm; *kabhu nāhe*—never; *tāhā*—that; *jarera sambhava*—of material origin.

O mind, please reject the company of two types of persons—those desiring impersonal liberation from the material world, and those who desire to enjoy the pleasure of material sense objects. Both of these are equally non-devotees. The things that are used in relation to Lord Kṛṣṇa are objects belonging directly to the transcendental realm, and thus having nothing to do with matter they cannot be either owned or forsaken by persons interested in mundane enjoyment or renunciation.

15

*'māyāvādī jana,' kṛṣṇetara mana,
mukta abhimāne se ninde vaiṣṇava
vaiṣṇavera dāsa, tava bhakti-āśa,
kena vā ḍākicha nirjana-āhava*

māyāvādī jana—the impersonalist; *kṛṣṇetara*—opposed to Kṛṣṇa; *mana*—mentality; *mukta abhimāne*—proudly considering himself liberated; *se*—he; *ninde*—blasphemes; *vaiṣṇava*—the devotees; *vaiṣṇavera dāsa*—servant of the devotees; *tava*—your; *bhakti-āśa*—devotional desire; *kena vā*—why then; *ḍākicha*—you call out; *nirjana-āhava*—fighting for solitude.

An impersonal philosopher is opposed to thinking of Kṛṣṇa as an object of devotion, and thus being puffed up with the false pride of imaginary liberation he dares to criticize the true devotees of the Lord. O mind, you are the servant of the Vaiṣṇavas, and you should always hope for attaining devotion. Why then do you make such a loud commotion by calling to me and trying to prove the supposed supremacy of your practice of solitary worship?

16

*ye 'phalgu-vairāgi,' kahe nije 'tyāgi,'
se nā pāre kabhu haite 'vaiṣṇava'
hari-pada chāri,' 'nirjanatā bāri,'
labhiyā ki phala, 'phalgu' se vaibhava*

je—who; *phalgu-vairāgi*—false renunciant; *kahe nije*—calls himself; *tyāgi*—an accomplished renunciant; *se*—he; *nā pāre*—is not able; *kabhu haite*—to ever be; *vaiṣṇava*—a devotee; *hari-pada*—the lotus feet of the Lord; *chāri*—rejecting; *nirjanatā bāri*—residence in solitude; *labhiyā*—obtaining; *ki phala*—what result?; *phalgu*—false; *se vaibhava*—that opulence.

One who falsely gives up things that could actually be used in the Lord's service proudly calls himself a 'renunciate,' but unfortunately he can never become a Vaiṣṇava by such an attitude. Abandoning his servitorship to the lotus feet of Lord Hari, and resigning himself to his solitary home-whatever is gained by that exercise can only be the worthless treasure of deception.

17

*rādhā-dāsyē rahi,' chāri 'bhoga-ahi,'
'pratiṣṭhāśā' nahe 'kīrtana-gaurava'
'rādhā-nitya-jana,' tāhā chāri' mana,
kena vā nirjana-bhajana-kaitava*

rādhā-dāsyē—in service to Śrī Rādhā; *rahi*—remaining; *chāri*—giving up; *bhoga-ahi*—the snake of selfish enjoyment; *pratiṣṭhā-āśā*—ambition for recognition; *nahe*—is not; *kīrtana-gaurava*—the glory of congregational chanting; *rādhā-nitya-jana*—being the eternal servant of Rādhā; *tāhā chāri*—rejecting that; *mana*—O mind!; *kena vā*—why then; *nirjana-bhajana*—solitary worship; *kaitava*—cheating.

Ever engage yourself in the service of Śrī Rādhā, and keep aloof from the vicious snake of materialistic sense gratification. The glory of participating

in the Lord's kīrtan is not meant to bolster anyone's ambitions for personal recognition. O mind, why then have you abandoned the identity of being Rādhā's eternal servant in favor of retiring to a solitary place to practice the cheating process of so-called bhajana?

18

*vraja-vāsī-gaṇa, pracāraka-dhana,
pratiṣṭhā-bhikṣuka tā' rā nahe 'śava'
prāṇa āche tā' ra, se-hetu pracāra,
pratiṣṭhāsā-hīna-kṛṣṇa-gāthā' saba*

vraja-vāsī-gaṇa—the residents of Vraja; *pracāraka*—preachers; *dhana*—the treasure; *pratiṣṭhā-bhikṣuka*—beggars for worldly fame; *tā' rā*—they; *nahē*—are not; *śava*—a dead body; *prāṇa āche*—there is life; *tā' ra*—theirs; *se-hetu*—for that reason; *pracāra*—preaching; *pratiṣṭhā-āsā-hīna*—devoid of ambition for fame; *kṛṣṇa-gāthā*—songs about Kṛṣṇa; *saba*—all.

The most valuable treasures amongst the Lord's preachers are the eternal personalities residing in Vraja-dhām. They never occupy themselves with begging for worthless material reputation, which is cherished only by the living dead. The Vraja-vāsīs are truly infused with life, and therefore they preach in order to give life to the walking corpses of the mundane world. All the songs that the Vraja-vāsīs sing about the glories of Lord Kṛṣṇa are devoid of any tinge of desire for fame.

19

*śrī-dayita-dāsa, kīrtanete āśa,
kara uccaiḥ-svare 'hari-nāma-rava'
kīrtana-prabhāve, smaraṇa svabhāve,
se kāle bhajana-nirjana sambhava*

śrī-dayita-dāsa—the servant of Rādhā's beloved Kṛṣṇa (Bhaktisiddhānta Sarasvatī); *kīrtanete*—for congregational chanting; *āśa*—desirous; *kara*—please perform; *uccaiḥ-svare*—in a loud voice; *hari-nāma-rava*—the sound of the Lord's holy names; *kīrtana-prabhāve*—by the power of the chanting; *smaraṇa*—remembering the Lord's pastimes; *svabhāve*—in one's own original spiritual mood; *se kāle*—at that time; *bhajana-nirjana*—worship in solitude; *sambhava*—possible.

This humble servant of Rādhā and Her beloved Kṛṣṇa always hopes for kīrtana, and he begs all to loudly sing the names of Lord Hari. The transcendental power of congregational chanting awakens remembrance of the Lord and His divine pastimes in relation to one's own eternal spiritual form. Only at that time does it become possible to go off to a solitary place and engage in the confidential worship of Their Lordships.

Commentary

When Prabhupāda quotes in his books and lectures from this song by his spiritual master, he frequently points out the tendency of immature devotees to engage in solitary *bhajana*.

Śrī Caitanya-caritāmṛta, Madhya-līlā 11.177 – Purport

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has condemned this process for neophytes. He has even stated in a song, *pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava*: “Sitting in a solitary place intending to chant the Hare Kṛṣṇa *mahā-mantra* is considered a cheating process.” This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Śrī Caitanya Mahāprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* as Śrī Caitanya Mahāprabhu Himself did. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, to teach us a lesson He traveled all over India continuously for six years and only then retired at Jagannātha Purī. Even at Jagannātha Purī the Lord chanted the Hare Kṛṣṇa *mahā-mantra* in great meetings at the Jagannātha temple. The point is that one should not try to imitate Haridāsa Ṭhākura at the beginning of one’s transcendental life. One must first become very mature in devotion and thus receive the approval of Śrī Caitanya Mahāprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridāsa Ṭhākura, his enemies (*kāma, krodha, lobha, moha, mada* and *mātsarya*) will disturb and fatigue him. Instead of chanting the Hare Kṛṣṇa *mahā-mantra*, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Kṛṣṇa *mantra* in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the *sahajiyās* in Vṛndāvana.

Śrī Caitanya-caritāmṛta, Madhya-līlā 11.195 – Purport

The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to go to Bengal and preach, and He asked the Gosvāmīs, Rūpa and Sanātana, to go to Vṛndāvana and excavate the lost places of pilgrimage. In this case the Lord asked Haridāsa Ṭhākura to remain there at Jagannātha Purī and constantly chant the holy names of the Lord. Thus Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura

without being ordered by Śrī Caitanya Mahāprabhu or His representative. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations in this way: *duṣṭa mana! tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava*. "My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant the Hare Kṛṣṇa *mantra* in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of *māyā*, and your so-called chanting in a secluded place will bring about your downfall."

Lecture on Śrīmad-Bhāgavatam 1.2.5 – Vṛndāvana, October 16, 1972

So when you become actually preacher of God consciousness, you cannot make any compromise. You must call a spade a spade. Just like Prahlāda Mahārāja. Prahlāda Mahārāja is one of the *mahājanas*. Out of the twelve *mahājanas*, he's one of them. Because he was very bold. He was not afraid of his demonic father. He chastised him in so many ways. But he was never afraid. So just like our people are being persecuted in Australia. You know? They have been put into jail because they are preaching Hare Kṛṣṇa. So this is not very easy thing, easy-going. My *Guru Mahārāja*, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, he did not like that his disciples would be easy-going, cheap Vaiṣṇava. Cheap Vaiṣṇava. *Duṣṭa mana tumi kisera vaiṣṇava*. He sang a song, "My dear mind, oh, you are going to be a Vaiṣṇava. And what kind of Vaiṣṇava you are?" *Duṣṭa mana tumi kisera vaiṣṇava, pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava*. "You are chanting Hare Kṛṣṇa, imitating Haridāsa Ṭhākura or Rūpa Gosvāmī, in a solitary place... Not solitary place. You are thinking of woman and money. That's all. Mind is filled with dirty things. So this kind of *bhājana* is simply cheating." He was after preaching. First of all, go door to door. Just like Nityānanda Prabhu did it at the risk of life."

Śrī Godruma-candra-bhajana-upadeśa

(Yadi te hari-pāda-saroja-sudhā)

Bhaktivinoda Ṭhākura

(1)

*yadi te hari-pāda-saroja-sudhā-
rasa-pāna-param hṛdayam satatam
parihṛtya gṛham kali-bhāva-mayam
bhaja godruma-kānana-kuñja-vidhum*

yadi—if; *te*—your; *hari-pāda-saroja*—the lotus feet of Lord Hari; *sudhā-rasa*—nectar-mellows; *pāna-param*—engrossed in drinking; *hṛdayam*—the heart; *satatam*—always; *parihṛtya*—giving up; *gṛham*—the home; *kali-bhāva-mayam*—full of the moods of *Kali-yuga*; *bhaja*—please worship; *godruma*—of the island of Godruma-dvīpa; *kānana*—in the forest; *kuñja*—of the bower; *vidhum*—the Moon.

If your heart wishes to be always absorbed in drinking the ambrosial mellows of the lotus feet of Lord Hari, then give up mundane household life, full of Kali-yuga quarrels and strife, and just worship the beautiful Moon of Godruma's forest bowers.

2

*dhana-yauvana-jīvana-rājya-sukham
na hi nityam anukṣaṇa-nāśa-param
tyaja grāmya-kathā-sakalam viphalam
bhaja godruma-kānana-kuñja-vidhum*

dhana—wealth; *yauvana*—youth; *jīvana*—longevity; *rājya*—of the kingdom; *sukham*—happiness; *na*—not; *hi*—certainly; *nityam*—permanent; *anukṣaṇa*—at every moment; *nāśa-param*—tend to be destroyed; *tyaja*—please renounce; *grāmya-kathā*—common gossip; *sakalam*—all; *viphalam*—fruitless.

Material riches, youth, a long life, and royal happiness—none of these are certain; at every moment they are being destroyed. Give up all useless mundane conversations and just worship the beautiful Moon of Godruma's forest bowers.

3

*ramaṇī-jana-saṅga-sukham ca sakhe
caramē bhayadam puruṣārtha-haram
hari-nāma-sudhā-rasa-matta-matir
bhaja godruma-kānana-kuñja-vidhum*

ramaṇī-jana—beautiful women; *saṅga*—the company; *sukham*—the pleasure; *ca*—also; *sakhe*—O friend!; *caramē*—ultimately; *bhaya-dam*—causes fear; *puruṣa-ārtha*—the goal of human life; *haram*—takes away; *hari-nāma*—the holy

name of Lord Hari; *sudhā-rasa*—nectar-mellows; *matta-matiḥ*—intoxicated consciousness.

O friend! The pleasure to be had in the company of beautiful young women ultimately turns to fearfulness, and distracts one from the true goal of human life. With your mind intoxicated by the nectarean mellows of the holy name of Lord Hari, just worship the beautiful Moon of Godruma's forest bowers.

4

*jaḍa-kāvya-raso na hi kāvya-rasaḥ
kali-pāvana-gaura-raso hi rasaḥ
alam anya-kathādy anuśīlanayā
bhaja godruma-kānana-kuñja-vidhum*

jaḍa-kāvya—worldly poetry; *rasaḥ*—the taste; *na*—not; *hi*—certainly; *kāvya-rasaḥ*—the actual taste of poetry; *kali-pāvana*—the savior of the age of Kali; *gaura*—Lord Gaurāṅga; *rasaḥ*—the taste; *hi*—certainly; *rasaḥ*—is actual taste; *alam*—useless; *anya-kathā*—other topics; *ādi*—and so forth; *anuśīlanayā*—by the cultivation.

The taste of mundane poetry never provides the sweet taste of actual poetry. The sweet mellows of true poetry are verily found in descriptions of Lord Gaura, the savior of all souls in the Kali-yuga. The diligent study of all other topics is useless! Just worship the beautiful Moon of Godruma's forest bowers.

5

*vṛṣabhānu-sutānvita-vāma-tanurṁ
yamunā-taṭa-nāgara-nanda-sutam
muralī-kala-gīta-vinoda-param
bhaja godruma-kānana-kuñja-vidhum*

vṛṣabhānu-sutā—the daughter of Vṛṣabhānu (Śrī Rādhā); *anvita*—endowed; *vāma-tanurṁ*—the left side of His body; *yamunā-taṭa*—the bank of the river Yamunā; *nāgara*—the clever paramour; *nanda-sutam*—the son of Nanda Mahārāja; *muralī*—the flute; *kala-gīta*—soft songs; *vinoda-param*—engaged in giving pleasure.

His left side enhanced by the daughter of Vṛṣabhānu, Nanda-Suta the transcendental paramour stands on the bank of the Yamunā river absorbed in the pleasure-giving pastime of playing soft, melodious songs on His flute. Just worship Him, the beautiful Moon of Godruma's forest bowers.

6

*hari-kīrtana-madhya-gataṁ sva-janaiḥ
pariveṣṭita-jāmbunadābha-harim*

nija-gauḍa-janaika-kṛpā-jaladhīṁ
bhaja godruma-kānana-kuñja-vidhum

hari-kīrtana—congregational chanting of the holy name of Hari; *madhya-gaṭam*—in the midst; *sva-janaiḥ*—by His own associates; *pariveṣṭita*—surrounded; *jāmbunada*—gold; *ābha*—the luster; *harim*—Lord Hari; *nija-gauḍa-jana*—His own Gauḍīya devotees; *eka*—the only; *kṛpā-jaladhīṁ*—ocean of mercy.

In the midst of hari-kīrtana, surrounded by His loving associates He is the same dark Lord Hari, but now shining with the luster of molten gold. He is the exclusive ocean of mercy for His own Gauḍīya devotees. Just worship the beautiful Moon of Godruma's forest bowers.

7

girirāja-sutā-parivīta-grham
nava-khaṇḍa-patīṁ yati-citta-haram
sura-saṅga-nutaṁ priyayā sahitaṁ
bhaja godruma-kānana-kuñja-vidhum

girirāja-sutā—the daughter of the best of mountains (river Gaṅgā, daughter of the Himālayas); *parivīta*—surrounded; *grham*—the home; *nava-khaṇḍa*—of the region divided into nine areas; *patīṁ*—the Lord; *yati-citta*—the hearts of the renunciates; *haram*—He who steals; *sura-saṅga*—the assembly of saintly souls and demigods; *nutaṁ*—He who is bowed to; *priyayā sahitaṁ*—along with His beloved wife (*Śrīmatī* Viṣṇu-priyā).

His island home is surrounded by the river Gaṅgā, daughter of the king of mountains. He is the Lord of the nine-fold islands of Navadvīpa and the stealer of the hearts of the renunciates. Along with His beloved wife Viṣṇu-priyā He is glorified by demigods and saintly persons. Just worship the beautiful Moon of Godruma's forest bowers.

8

kali-kukkura-mudgara-bhāva-dharam
hari-nāma-mahauśadha-dāna-param
patitārta-dayārdra-su-mūrti-dharam
bhaja godruma-kānana-kuñja-vidhum

kali-kukkura—the dog-like personality of the age of Kali; *mudgara*—a stick; *bhāva-dharam*—He who possesses the mood; *hari-nāma*—the holy name of Lord Hari; *mahā-auśadha*—the great medicine; *dāna-param*—who is engaged in administering; *patita-ārta*—fallen and distressed; *dayā-ardra*—melted with compassion; *su-mūrti-dharam*—He who possesses a beautiful form.

His mood is that of wielding a stick for chasing away the mad dog of Kali-yuga. He is absorbed in distributing the holy name of Hari, the great remedy

for material existence. His heart is melted with compassion for the fallen souls who are suffering, and His transcendental form is very beautiful. Just worship the beautiful Moon of Godruma's forest bowers.

9

*ripu-bāndhava-bheda-vihīna-dayā
yad-abhikṣnam udeti mukhābja-tatau
tam akṣṇam iha vraja-rāja-sutaṁ
bhaja godruma-kānana-kuñja-vidhum*

ripu-bāndhava—enemies and friends; *bheda*—the difference between the two; *vihīna*—completely bereft; *dayā*—the mercy; *yad*—that which; *abhikṣnam*—constantly; *udeti*—is arising; *mukha-abja-tatau*—in His lotus face; *tam*—Him; *akṣṇam*—not blackish; *iha*—here; *vraja-rāja-sutaṁ*—the son of the king of Vraja.

Continually beaming from His lotus face is causeless mercy that makes no distinction between so-called 'friends' or 'enemies.' Although the son of Mahārāja Nanda, He appears here in a form unlike that of Krishna's dark complexion. Just worship the beautiful Moon of Godruma's forest bowers.

10

*iha copaniṣat-parigīta-vibhur
dvija-rāja-sutaḥ puraṭābha-hariḥ
nija-dhāmani khelati bandhu-yuta
bhaja godruma-kānana-kuñja-vidhum*

iha—here; *ca*—also; *upaniṣad*—in the Upaniṣads; *parigīta*—celebrated; *vibhuḥ*—the all-pervading Lord; *dvija-rāja-sutaḥ*—the son of the king of the twice-born; *puraṭa*—gold; *ābha*—the luster; *hariḥ*—Lord Hari Himself; *nija-dhāmani*—in His own abode; *khelati*—is sporting; *bandhu-yutaḥ*—along with His boyfriends.

In this world and in the Upaniṣads He is celebrated as the all-pervading Supreme Lord. He appears now as the son of the king of brāhmaṇas and is Lord Hari Himself, with a shining golden complexion. In His own abode He plays eternally with His cowherd boyfriends. Just worship the beautiful Moon of Godruma's forest bowers.

11

*avatāra-varaṁ paripūrṇa-kalaṁ
para-tattvam ihātma-vilāsa-mayam
vraja-dhāma-rasāmbudhi-gupta-rasaṁ
bhaja godruma-kānana-kuñja-vidhum*

avatāra-varam—the best of incarnations; *paripūrṇa-kalam*—complete in all aspects; *para-tattvam*—transcendental truth; *iha*—here; *ātma-vilāsa-mayam*—fond of enjoying Himself; *vraja-dhāma*—of the abode of Vraja; *rasa-ambudhi*—in the ocean of mellows; *gupta-rasam*—the most confidential mellows.

He is the most excellent of avatāras, and within Him exists the consummate expansions of Godhead. He is the Supreme Truth, enjoying Himself here in great playfulness. He embodies the most confidential mellows flowing within the ocean of rasa in Vraja-dhāma. Just worship the beautiful Moon of Godruma's forest bowers.

12

*śruti-varṇa-dhanādi na yasya kṛpā-
janane balavad-bhajanena vinā
tam ahaituka-bhāva-pathā hi sakhe
bhaja godruma-kānana-kuñja-vidhum*

śruti—vast learning; *varṇa*—high birth; *dhana*—wealth; *ādi*—and so on; *na*—not; *yasya*—whose; *kṛpā-janane*—in generating the mercy; *balavat*—powerful; *bhajanena*—by the worship; *vinā*—without; *tam*—Him; *ahaituka-bhāva*—unmotivated attitude; *pathā*—on the path; *hi*—certainly; *sakhe*—O friend!

O friend! Without the devotional performance of purely intense bhajan, your vast scholarship, noble family lineage, wealth, and so on are completely ineffective for invoking the mercy of the Lord. With a service attitude that is unmotivated, just worship the beautiful Moon of Godruma's forest bowers.

13

*api nakra-gatau hrada-madhya-gataṁ
kam amocayat-ārta-janaṁ tam ajam
avicintya-balaṁ śiva-kalpa-taruṁ
bhaja godruma-kānana-kuñja-vidhum*

api—also; *nakra-gatau*—captured by the crocodile; *hrada-madhya-gataṁ*—having entered the lake; *kam*—indeed; *amocayat*—released; *ārta-janaṁ*—the distressed person; *tam*—Him; *ajam*—the unborn one; *avicintya-balaṁ*—of inconceivable strength; *śiva*—auspiciousness; *kalpa-taruṁ*—the desire-tree.

This same Lord once liberated the elephant Gajendra from the crocodile's grasp within the lake. He is the unborn one, possessing inconceivable power, and is truly a desire-tree of pure auspiciousness. Just worship the beautiful Moon of Godruma's forest bowers.

*surabhīndra-tapaḥ-parituṣṭa-manā
vara-varṇa-dhara hariḥ āvirabhūt
tam ajasra-sukham muni-dhairya-haram
bhaja godruma-kānana-kuñja-vidhum*

surabhi—the surabhi cow; *indra*—and Lord Indra; *tapaḥ*—the penance; *parituṣṭa-manā*—whose mind was very satisfied; *vara-varṇa-dharaḥ*—who possesses an excellent complexion; *hariḥ*—Lord Hari; *āvirabhūt*—has appeared; *tam*—Him; *ajasra-sukham*—endless joy; *muni-dhairya*—the patience of the sages; *haram*—He who steals.

Being pleased with the penances of Indra and the surabhi cow, Lord Hari has appeared again in this world possessing a superexcellent complexion. He is endless happiness, and He plunders the patience of the learned sages. Just worship the beautiful Moon of Godruma's forest bowers.

*abhilāṣa-cayam tad-abheda-dhiyam
aśubham ca śubham tyaja sarvam idam
anukūlatayā priya-sevanayā
bhaja godruma-kānana-kuñja-vidhum*

abhilāṣa-cayam—the multitude of aspirations; *tad-abheda*—the absolute non-difference of the living entities and the Supreme Personality of Godhead; *dhiyam*—the understanding; *aśubham*—inauspicious; *ca*—also; *śubham*—auspicious; *tyaja*—please give up; *sarvam idam*—all of these; *anukūlatayā*—by the favorable attitude; *priya-sevanayā*—by endearing service.

The multitude of worldly desires, philosophical meditations on the impersonal oneness of all beings, as well as the relative conceptions of what is auspicious or inauspicious—utterly renounce all of these things. In a favorable mood while rendering loving devotional service, just worship the beautiful Moon of Godruma's forest bowers.

*hari-sevaka-sevana-dharma-para
hari-nāma-rasāmṛta-pāna-rataḥ
nati-dainya-dayā-para-māna-yuto
bhaja godruma-kānana-kuñja-vidhum*

hari-sevaka—the servants of Lord Hari; *sevana*—the service; *dharma*—the occupational duty; *paraḥ*—fixed; *hari-nāma*—the holy name of Lord Hari; *rasa-amṛta*—nectar-mellows; *pāna-rataḥ*—addicted to drinking; *nati*—modesty; *dainya*—humility; *dayā*—compassion; *para*—others; *māna-yutaḥ*—endowed with the offering of respect.

Remaining fixed in the service of Hari's servants, being addicted to drinking the sweet nectar of the holy name of Hari, and endowed with modesty, humility and compassion, offering all respect unto others, just worship the beautiful Moon of Godruma's forest bowers.

17

*vada yādava mādharma kṛṣṇa hare
vada rāma janārdana keśava he
vṛṣabhānu-sutā-priya-nātha sadā
bhaja godruma-kānana-kuñja-vidhum*

vada—please chant; *yādava*—O Yādava!; *mādharma*—O Mādharma!; *kṛṣṇa*—O Kṛṣṇa!; *hare*—O Hari!; *vada*—please chant; *rāma*—O Rāma!; *janārdana*—O Janārdana!; *keśava*—O Keśava!; *he*—O!; *vṛṣabhānu-sutā*—of the daughter of Vṛṣabhānu; *priya-nātha*—O dear Lord!; *sadā*—always.

Incessantly call out to the Lord, "O Yādava! O Mādharma! O Kṛṣṇa! O Hari!" Chant, "O Rama! O Janārdana! O Keśava!" "O beloved Lord of Vṛṣabhānu's daughter!"-and just worship the beautiful Moon of Godruma's forest bowers.

18

*vada yāmuna-tīra-vanādri-pate
vada gokula-kānana-puñja-rave
vada rāsa-rasāyana gaura-hare
bhaja godruma-kānana-kuñja-vidhum*

vada—please chant; *yāmuna-tīra*—on the bank of the Yamunā; *vana*—the forests; *adri*—and mountains; *pate*—O Lord!; *vada*—please chant; *gokula-kānana*—the groves of Gokula Vrindāvan; *puñja*—the multitudes; *rave*—O sun!; *vada*—please chant; *rāsa-rasāyana*—the life-giving tonic of the rāsa—dance; *gaura-hare*—O Gaura-hari!

Please chant, "O Lord of the forests and hills along the banks of the river Yamunā!" Chant, "O brilliant sun of the groves of Gokula!" Chant, "O elixir of life for the rāsa dance!" "O Gaura-hari!"-and just worship the beautiful Moon of Godruma's forest bowers.

19

*cala gaura-vanam nava-khaṇḍa-mayaṁ
paṭha gaura-hareś caritāni mudā
luṭha gaura-padāṅkita-gāṅga-ṭaṭam
bhaja godruma-kānana-kuñja-vidhum*

cala—please proceed; *gaura-vanam*—to the forest of Gaura; *nava-khaṇḍa-mayaṁ*—divided into nine parts; *paṭha*—please read or recite; *gaura-hareḥ*—of the Golden Hari; *caritāni*—the activities; *mudā*—happily; *luṭha*—please roll on the

ground; *gaura-pada-aṅkita*—marked with the footprints of Gaura; *gāṅga-taṭam*—the bank of the river Gaṅgā.

Please go to the forest of Lord Gaura, divided into nine islands. Please read and recite with great joy the pastimes of Lord Gaura-hari. Please roll about in ecstasy on the bank of the river Gaṅgā marked with the footprints of Lord Gaura-and just worship the beautiful Moon of Godruma's forest bowers.

20

smara gaura-gadādhara-keli-kalām
bhava gaura-gadādhara-pakṣa-caraḥ
śṛṇu gaura-gadādhara-cāru-kathām
bhaja godruma-kānana-kuñja-vidhum

smara—please remember; *gaura-gadādhara*—of Gaura and Gadādhara; *keli-kalām*—amorous arts; *bhava*—please become; *gaura-gadādhara*—of Gaura and Gadādhara; *pakṣa-caraḥ*—one who takes sides; *śṛṇu*—please hear; *gaura-gadādhara*—of Gaura and Gadādhara; *cāru-kathām*—captivating discussions.

Just remember the artistically playful pastimes of Gaura and Gadādhara. Just become a loyal follower of Gaura and Gadādhara's camp. Just listen to the captivating stories of Gaura and Gadādhara-and just worship the beautiful Moon of Godruma's forest bowers.

Commentary

As the title of this song indicates, Bhaktivinoda Ṭhākura gives us instructions for worshiping Lord Caitanya, the Moon of the island of Godruma-dvīpa. He begins by listing all kinds of activities which are only increasing our bondage to this world and should be given up. Then he gives an elaborate description of the wonderful qualities and activities of Śrī Caitanya Mahāprabhu, the beautiful Moon of Godrumadvīpa.

Bhaja bhaja hari

Locana dasa Thakura

1

bhaja bhaja hari, mana dṛḍha kari', mukhe bala tāṅra nāma
vrajendra-nandana gopī-prāṇa-dhana, bhuvana mohana śyāma

bhaja bhaja—just worship; *hari*—Hari; *mana*—o mind; *dṛḍha kari'*—with determination; *mukhe*—with the mouth; *bala*—chant; *tā'ra*—His; *nāma*—name;

vrajendra-nandana—the son of the king of Vraja; *gopī-prāṇa-dhana*—the life and soul of the cowherd girls; *bhuvana*—of the whole universe; *mohana*—the enchanter; *śyāma*—Śyāmasundara.

O my dear mind, just worship with great determination Hari by chanting His holy names like Vrajendra-nandana, Gopī-prāṇa-dhana and Śyāmasundara who enchants the whole universe.

2

kakhana maribe, kemane taribe, viṣama śamana ḍāke
yāhāra pratāpe, bhuvana kāpaye, nā jāni mara vipāke

kakhana—any time; *maribe*—will die; *kemane*—how?; *taribe*—you will be delivered; *viṣama*—fearsome; *śamana*—lord of death; *ḍāke*—calls; *yāhāra*—whose; *pratāpe*—by power, domineering influence; *bhuvana*—the universe; *kāpaye*—quakes; *nā*—not; *jāni*—I know; *mara*—my; *vipāke*—predicant.

There is no certainty when your life will finish, and you also never think about your deliverance from the material world. But very fearsome Yamadūtas are standing near you. Bhagavān, whose power causes the three worlds to tremble in fear, You have forgotten. This is your misfortune. Thus, you are suffering in this material world from different kinds of miseries, and now you are about to die.

3

kula-dhana pāiyā, unmatta haiyā, āpanāke jāna bara
samanera dūte, dhari', pāye hāte, bādhiyā karibe jaḍa

kula—noble birth, aristocracy; *dhana*—wealth; *pāiyā*—having attained; *unmatta*—intoxicated; *haiyā*—having become; *āpanāke*—to yourself; *jāna*—you think; *baḍa*—great; *samanera*—of the lord of death; *dūte*—by the messengers; *dhari'*—having clutched; *pāye*—by feet; *hāte*—by hands; *bādhiyā*—having bound; *karibe*—they will render; *jaḍa*—inert.

You have become intoxicated by your high birth and wealth, thinking yourself very high class. But you have forgotten that one day the Yamadūtas will take you, tying up your hands and feet.

4

kibā yati satī, kibā nīca jāti, yei hari nāhi bhaje
tabe janamiyā, bhramiyā bhramiyā, raurava-narake maje

kibā—whether; *yati*—renounced; *satī*—chaste; *kibā*—whether; *nīca*—low; *jāti*—caste; *jei*—he who; *hari*—Śrī Hari; *nāhi*—not; *bhaje*—worships; *tabe*—then; *janamiyā*—having taken birth; *bhramiyā bhramiyā*—wondering and wondering; *raurava*—Raurava; *narake*—in the hell; *maje*—drowns.

So whether one is a sannyasi or a very low-caste person, without performing hari-bhajana, one will continue to rotate in the samsara and go to the hell named Raurava.

5

*e dāsa locana, bhāve anukṣaṇa, michāi janama gela
hari nā bhajinu, viṣaye majinu, hṛdaye rahala śela*

e—this; *dāsa locana*—Locana dāsa; *bhāve*—contemplates; *anukṣaṇa*—always; *michāi*—wasted; *janama*—birth; *gela*—passed; *hari*—Śrī Hari; *nā*—not; *bhajinu*—I have worshipped; *viṣaye*—in sense enjoyment; *majinu*—I have absorbed; *hṛdaye*—in heart; *rahala*—pierces; *śela*—a spear.

Locana dasa says, “I have never done any hari-bhajana, having been absorbed in sense enjoyment. In this way my human form of life has been wasted. And this causes excruciating pain like a thorn piercing my heart.

Commentary

This song by Locana dāsa Ṭhākura is similar to *Hari hari! biphale* and *Bhajahū re mana*. He addresses his mind and reminds himself that life in the material world can end at any time. Therefore, we should not waste our valuable human life but worship with determination Hari: *bhaja bhaja hari*. As Prahāda Mahārāja points out to his classmates (SB 7.6.1): “One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service [*bhāgavata-dharma*], giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.”

Śrīla Prabhupāda explains in the purport:

The Kṛṣṇa consciousness movement is anxious to serve human society by teaching people to perform devotional service, which can save a human being from being degraded again to animal life. As already stated by Prahāda Mahārāja, *bhāgavata-dharma* consists of *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanam vandanam dāsyam sakhyam ātma-nivedanam* [SB 7.5.23]. In all the schools, colleges and universities, and at home, all children and youths should be taught to hear about the Supreme Personality of Godhead. In other words, they should be taught to hear the instructions of *Bhagavad-gītā*, to put them into practice in their lives, and thus to become strong in devotional service, free from fear of being degraded to animal life. Following *bhāgavata-dharma* has been made extremely easy in this age of Kali. The *śāstra* says:

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

One need only chant the Hare Kṛṣṇa mahā-mantra. Everyone engaged in the practice of chanting the Hare Kṛṣṇa mahā-mantra will be completely cleansed, from the core of his heart, and be saved from the cycle of birth and death.

Avatāra sāra

Locana dasa Thakura

1

*avatāra sāra, gaura-avatāra
kena nā bhajili tā're
kari' nīre bāsa, gela nā piyāsa
āpana karama phere*

avatāra—incarnation; *sāra*—best; *gaura avatāra*—incarnation of Gaura; *kena*—why?; *nā*—not; *bhajili*—you worshiped; *tā're*—to Him; *kari'*—having made; *nīre*—in waters; *bāsa*—residence; *gela*—gone; *nā*—not; *piyāsa*—thirst; *āpana*—your own; *karama*—activities; *phere*—in consequence.

O my mind, why don't you worship Śrī Gaurasundara, the crown-jewel of all incarnations? You always stay in water but your thirst is never satiated due to your own past bad activities.

2

*kaṅṭakera taru, sadāi sevili, (mana)
amṛta pāibāra āśe
prema-kalpataru, śrī gaurāṅga āmāra,
tāhāre bhāvili viṣe*

kaṅṭakera—of thorns; *taru*—tree; *sadā i*—always; *sevili*—you served; *(mana)*—O mind; *amṛta*—nectar; *pāibāra*—of obtaining; *āśe*—with desire; *prema*—divine love; *kalpataru*—wish-fulfilling tree; *śrī gaurāṅga*—Śrī Gaurāṅga; *āmāra*—my; *tāhāre*—to Him; *bhāvili*—you considered; *viṣe*—as poison.

You always hope to attain sweet, juicy fruits from your worship of thorn trees, but this is not possible. Our Gaurasundara is a desire-tree offering divine love, but you left Him, thinking Him to be poison.

3

*saurabhera āśe, palāśa śukili, (mana)
nāśāte paśila kīta*

ikṣudaṇḍa bhāvi', kāṭha cuṣili, (mana)
kemane pāibi miṭha

saurabhera—of sweet fragrance; *āśe*—with desire; *palāśa*—the *palāśa* flower; *sukili*—you smelt; *(mana)*—O mind; *nāśāte*—in nose; *paśila*—entered; *kīta*—insect; *ikṣudaṇḍa*—sugar cane; *bhāvi'*—having considered; *kāṭha*—wood; *cuṣili*—you sucked; *(mana)*—O mind; *kemane*—how?; *pāibi*—you will get; *miṭha*—sweetness.

O my mind, searching for some sweet aroma, you smell the beautiful palasa flower (but it has no scent), and instead, an insect from the flower enters your nose. You suck on dry wood, mistaking it for sugar cane, so how can you get any sweet juice?

4

hāra baliyā, galāya parili, (mana)
śamana kiṅkara-sāpa
śītala baliyā, āguna pohāli, (mana)
pāili bajara tāpa

hāra—necklace; *baliyā*—having considered; *galāya*—on neck; *parili*—you put on; *(mana)*—O mind; *śamana*—the Lord of Death; *kiṅkara*—servant; *sāpa*—snake; *śītala*—cool; *baliyā*—having considered; *āguna*—fire; *pohāli*—you basked; *(mana)*—O mind; *pāili*—you got; *bajara*—excruciating; *tāpa*—heat.

O my mind, death is like snake which you put around your neck, thinking it to be a garland. You entered fire, thinking it to be cool, and suffered excruciating burning.

5

saṁsāra bhajili, śrī gaurāṅga bhulili,
nā sunili sādihura kathā
iha parakāla, du'kāla khāoyāli, (mana)
khāili āpana māthā

saṁsāra—material existence; *bhajili*—you worshiped; *śrī gaurāṅga*—Śrī Gaurāṅga; *bhulili*—you forgot; *nā*—not; *sunili*—you listened; *sādihura*—devotee's; *kathā*—words; *iha*—this; *parakāla*—the hereafter; *du'*—both; *kāla*—times (this life and the next); *khāoyāli*—you lost, you wasted; *(mana)*—O mind; *khāili*—you caused to spoil or ruin; *āpana*—your own self; *māthā*—head (from Samsad Bengali dictionary: *māthā khāoyā v. (fig.) to ruin. to spoil. (fig.) to deprave.*)

O my mind, enjoying material pleasures, you never heeded the devotees' words and forgot Gaurasundara. Thus, both this world and the next are lost to you.

Commentary

In this song also, Locana dāsa addresses his mind and laments that he has wasted his time in fruitless pursuits of mundane pleasures. There are several songs, like *Bhajahu re mana*, or *Dusta mana*, where the devotee addresses his mind urging it to engage in the worship of Kṛṣṇa. As Kṛṣṇa explains in *Bhagavad-gītā*, the mind can be either our best friend or our worst enemy. In a letter to a prospective disciple, Prabhupāda writes:

“The whole yogic system is to convert the mind from matter to spirit. You can utilize the mind in both ways. When the mind is spiritually trained up it is the best friend of the soul, and when the mind is materially polluted, it is the worst enemy. The *Bhagavad-gīta* states: *bandhur atmatmanas tasya yenatmaivatmana jīta anatmanas tu saturve vartetatmaiva satruvat*. For those who are grossly materialistic persons, for them the yogic system is recommended, otherwise if the mind is directly engaged at the lotus feet of Krishna, the senses automatically become engaged in Krishna's service; and that is the liberated stage. Chanting of the Hare Krishna *mantra* is the direct process for curing the mind of all materialistic contamination. Take to this process and be happy.”

Śarīra avidyā-jāla

Bhaktivinoda Ṭhākura

1

bhāi-re!

śarīra avidyā-jāla, jaḍendriya tāhe kāla,

jīve phele viśaya-sāgare

tā'ra madhye jihvā ati, lobhamaya sudurmati,

tā'ke jetā kaṭhina saṁsāre

kṛṣṇa bara dayāmaya, karibāre jihvā jaya,

sva-prasāda-anna dila bhāi

sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo,

preme ḍāka caitanya-nitāi

bhāi-re—O brothers; *śarīra*—material body; *avidyā*—ignorance; *jāla*—network; *jaḍa-indriya*—material senses; *tāhe*—they; *kāla*—death; *jīve*—the soul; *phele*—throw; *viśaya*—of sense enjoyment; *sāgare*—the ocean; *tā'ra*—them; *madhye*—among; *jihvā*—the tongue; *ati lobhamaya*—most voracious; *su-durmati*—uncontrollable; *tā'ke*—that; *jetā*—to conquer; *kaṭhina*—very difficult; *saṁsāre*—in this material world; *kṛṣṇa*—Kṛṣṇa; *bara*—very; *dayāmaya*—merciful; *karibāre*—to do; *jihvā*—the tongue; *jaya*—control; *sva-prasāda-anna*—His *prasādam*, *dila*—has given; *bhāi*—O brothers; *sei*—this; *annāmṛta*—nectarean food; *khāo*—let us eat; *rādhā-kṛṣṇa-guṇa*—the glories of Rādhā and Kṛṣṇa; *gāo*—let us sing; *preme*—in

love; *dāka*—call out for; *caitanya-nitāi*—Śrī Caitanya Mahāprabhu and Nityānanda Prabhu.

O brothers, 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 Kṛṣṇa is very merciful and has given us such nice prasāda, just to control the tongue. Now, o brothers, let us take this delicious prasādam and glorify Rādhā and Kṛṣṇa and in love call for the help of Lord Caitanya and Nityānanda.

Commentary

This is the first of six songs for the honoring of spiritual food (*prasāda-sevāya*) from Bhaktivinoda Ṭhākura's songbook *Gītāvalī*.

In a lecture on *Śrīmad-Bhāgavatam* 7.6.9, given in New Vrindaban in 1976, Prabhupāda comments on this song as follows:

Ātmānam ajitendriyaḥ, the whole training is to control the senses, and the most powerful sense is the tongue. Sense control begins from the tongue. Bhaktivinoda Ṭhākura has given you the song, *tāra madhye jihvā ati lobhamaya sudurmati*. Bhaktivinoda Ṭhākura gives a description that *śarīra avidyā-jāla jaḍendriya tāhe kāla*. This body is the encagement. We are in the prison of this material world. How we are imprisoned? We have been given a material body. This is imprisonment. *Śarīra avidyā-jāla*. And we are very happy to keep this body very comfortably without knowing the aim of life. That is *avidyā-jāla*, a network of ignorance. *Śarīra avidyā-jāla*, and the senses are our greatest enemies. Unless we control the senses, we are put into this *avidyā-jāla*, network of ignorance. And out of all the senses, Bhaktivinoda Ṭhākura says, *tā'ra madhye jihvā—jihvā* means tongue—*jihvā ati, lobhamaya sudurmati*. It is very greedy. To control the senses means to control the tongue. That is also very difficult job. So therefore to control the tongue, best thing is to take *kṛṣṇa-prasādam*. First of all, offer to Kṛṣṇa and then take. *Tā'ra madhye jihvā ati, lobhamaya sudurmati tā'ke jetā kaṭhina saṁsāre. Kṛṣṇa bara-dayāmaya karibāre jihvā jaya*. At least if we take it as a vow that "I shall not eat anything which is not offered to Kṛṣṇa," that will help us. *Kṛṣṇa bara-dayāmaya, karibāre jihvā jaya svaprasāda ānna dilā bhāi*.

So with the tongue begins spiritual life. If we restrict our tongue not to talk uselessly, simply talk of Kṛṣṇa or chant Hare Kṛṣṇa, read Kṛṣṇa books, chant Hare Kṛṣṇa, and when you are hungry, take *kṛṣṇa-prasādam*, then it will be possible, you can control the tongue. And if you can control the tongue, then you can control other senses very easily. Therefore Bhaktivinoda Ṭhākura has given a very easy formula, *tā'ra madhye jihvā ati, lobhamaya sudurmati tā'ke jetā kaṭhina saṁsāre, kṛṣṇa bara-dayāmaya, kari...* Kṛṣṇa is so kind that from

Vaikuṅṭha He has come here in this remote village of America—He's so kind—just to accept your service. Don't think that "Here is a doll." No. Kṛṣṇa. Kṛṣṇa, on the request of devotee, He has come. You should always remember this, that "Here is Kṛṣṇa, personally present."

There is confusion whether the correct version is *sei annāmṛta khāo* or *sei annāmṛta pāo*. In recent publication, we see more and more *pāo*. However, in the *Upadeśāmṛta*, Text 1, Prabhupāda quotes the whole song. There it says *sei annāmṛta khāo*. That settles it.

Another mistake, at least for most of us who don't speak Bengali, is in *kṛṣṇa bara dayāmaya*. The word *bara* means "very", but the transliteration says *baḍa*. The dot under the **d** makes all the difference. But who knows that this **ḍ** is not pronounced as **d** but as **r**?

A more detailed explanation can be found in the *Pronunciation Guide* at the end of the book.

Āmi yamunā-puline

Bhaktivinoda Ṭhākura

1

(āmi) yamunā-puline, kadamba-kānane,
ki herinu sakhī! āja

(āmāra) śyāma varṁśī-dhari, maṇi-mañcopari,
līlā kare' rasa-rāja

āmi—I; *yamunā-puline*—on the bank of the Yamunā river; *kadamba-kānane*—in a kadamba—tree grove; *ki herinu*—what have I seen today?; *sakhī*—O dear girlfriend!; *āja*—today; *āmāra*—my; *śyāma*—dark boy; *varṁśī-dhari*—holder of the flute; *maṇi-mañca-upari*—upon a throne of jewels; *līlā kare'*—performs His pastimes; *rasa-rāja*—the King of all transcendental mellows.

O friend! What have I seen today? In a kadamba-tree grove on the bank of the Yamunā river, a beautiful blackish boy holding a long flute named varṁśī is seated upon a throne of jewels, performing His pastimes as the king of all transcendental mellows!

2

kṛṣṇa-keli sudhā-prasravana
(tāra) aṣṭa-dalopari, śrī-rādhā śrī-hari,
aṣṭa-sakhī parijana

kṛṣṇa-keli—Kṛṣṇa's pastimes; *sudhā-prasravana*—waterfall of nectar; *tāra*—their; *aṣṭa-dala-upari*—upon the eight petals; *śrī-rādhā śrī-hari*—Śrī Rādhā and Śrī Hari; *aṣṭa-sakhī*—the eight chief *gopīs*; *parijana*—associates.

Kṛṣṇa is performing His pastimes, which are just like a waterfall of nectar. Śrī Rādhā and Śrī Hari are surrounded by Their dearmost attendants, the eight chief gopīs, who are situated upon the eight petals of the jewelled altar.

3

*(tāra) sugīta nartane, saba sakhi-gaṇe,
tuṣiche yugala-dhane
(takhana) kṛṣṇa-līlā heri', prakṛti-sundarī,
vistāriche śobhā vane*

tāra—their; *su-gīta*—beautiful songs; *nartane*—by dancing; *saba*—all; *sakhi-gaṇe*—their girlfriends; *tuṣiche*—give satisfaction; *yugala-dhane*—to the treasured couple; *takhana*—then; *kṛṣṇa-līlā*—Kṛṣṇa's pastimes; *heri'*—beholding; *prakṛti-sundarī*—beautiful female energies; *vistāriche*—expanding; *śobhā*—splendor; *vane*—throughout the forest.

By singing sweet songs and dancing nicely, all the gopīs satisfy the treasured divine couple. Thus His beautiful female energies behold Kṛṣṇa's pastimes expanding throughout the splendrous forest.

4

*(āmi) ghare nā yāiba, vane praveśiba,
o līlā-rasera tare
(āmi) tyaji' kula-lāja, bhaja vraja-rāja,
vinoda minati kare'*

āmi—I; *ghare*—to home; *nā yāiba*—I will not go; *vane*—in the forest; *praveśiba*—I will enter; *o*—that; *līlā-rasera tare*—on account of the pastime-mellows; *āmi*—I; *tyaji'*—giving up; *kula-lāja*—shyness due to fear of family members; *bhaja*—just worship; *vraja-rāja*—the King of Vraja; *vinoda*—of Bhaktivinoda; *minati kare'*—makes the humble submission.

For the sake of tasting the mellows of such pastimes, I will not go to my home, but will instead enter the forest. Just worship the King of Vraja, giving up all hesitation due to fear of family members. This is the humble submission of Bhaktivinoda.

Commentary

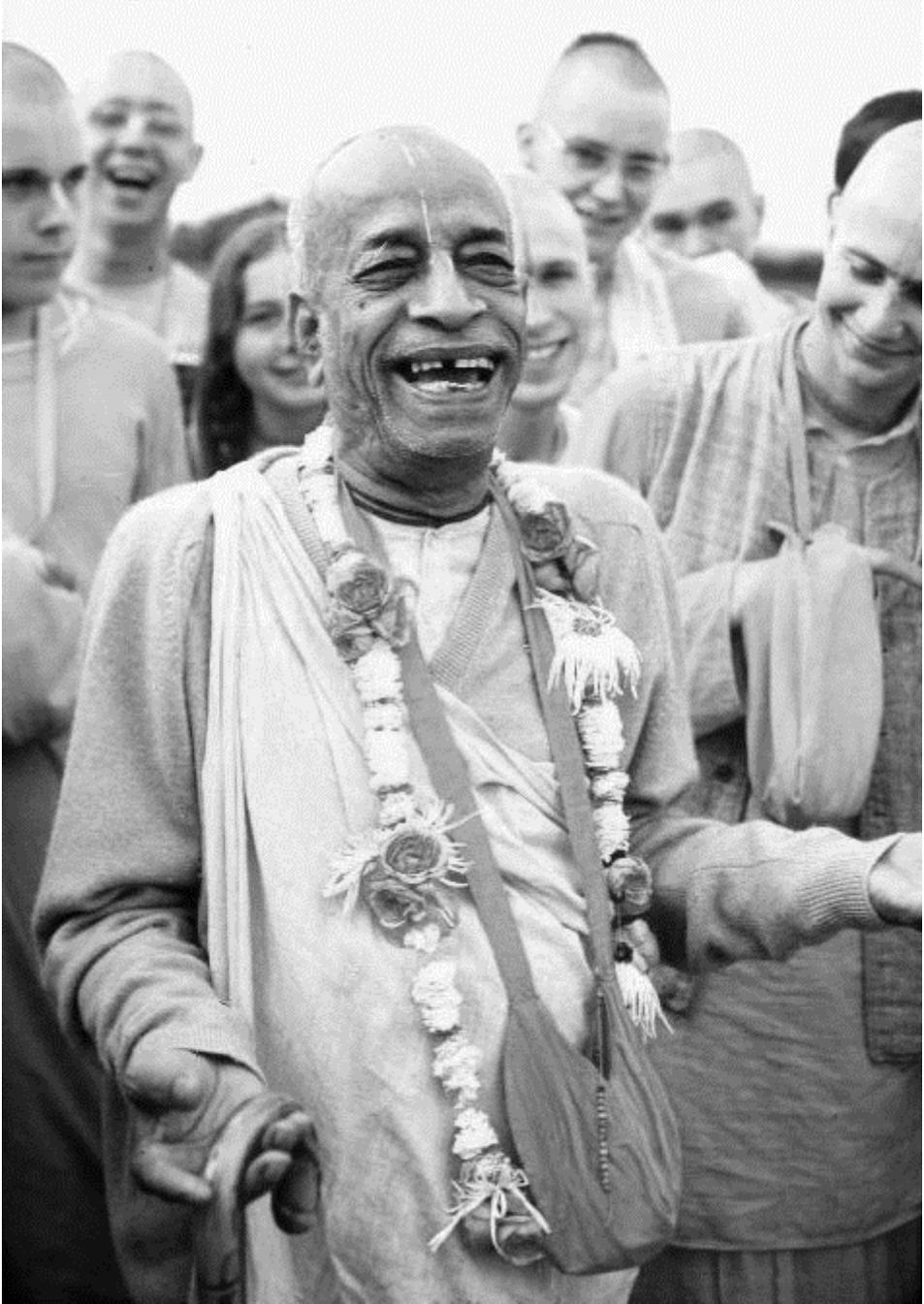
After a short but enchanting description of Kṛṣṇa's pastimes in Vṛndāvana, Bhaktivinoda Ṭhākura ends his song with a an advice in the form of a request: "Just worship Vṛāja-rāja, Kṛṣṇa, without hesitation. Don't let your family members be an obstacle. As far as I am concerned, I will therefore not go home, but rather enter the forest." In this regard, Prabhupāda comments:

Lecture on Śrīmad-Bhāgavatam 6.1.24 – Chicago, July 8, 1975

One who is *brāhmaṇa*, he would not stay in family life more than fiftieth year. *Pañcāśordhvaṁ vanaṁ vrajet*. One must go to the forest. Forest means *vana*, and therefore, one who goes to the forest, from the word *vana*, it is *vāna*, *vānaprastha*. *Prastha* mean one who has gone. This is regulative life. One has to take leave from this family life and accept the *vānaprastha*. *Vānaprastha* means prior to accepting the renounced order of life. The husband and wife go out of home and travel in many holy places to associate with holy men and take their instructions just to prepare for *sannyāsa*. So when one is fully equipped in knowledge, then he asks his wife to go to home to be taken care of by the elderly children, and he becomes a *sannyāsī*.” Detachment from material life is only possible when we develop attachment to spiritual life. The descriptions of Kṛṣṇa’s pastimes have this purpose– to awaken our attraction for the Lord and a life with Him. Prabhupāda writes about this in *Śrīmad-Bhāgavatam*.

Śrīmad-Bhāgavatam 4.20.35-36 – Purport

“Beyond the planetary systems in the material sky, there is another sky, which is known as *paravyoma*, or the spiritual sky, where there are spiritual planets. The inhabitants of those planets engage in varieties of loving service unto the Supreme Personality of Godhead, which include different *rasas*, or relationships, known as *dāsya-rasa*, *sakhya-rasa*, *vātsalya-rasa*, *mādhurya-rasa* and, above all, *parakīya-rasa*. This *parakīya-rasa*, or paramour love, is prevalent in Kṛṣṇaloka, where Lord Kṛṣṇa lives. This planet is also called Goloka Vṛndāvana, and although Lord Kṛṣṇa lives there perpetually, He also expands Himself in millions and trillions of forms. In one of such forms He appears on this material planet in a particular place known as Vṛndāvana-dhāma, where He displays His original pastimes of Goloka Vṛndāvana-dhāma in the spiritual sky in order to attract the conditioned souls back home, back to Godhead.”



Śrīla Prabhupāda on a morning walk in Germany, in 1974, telling a funny story.

Mahimā & Niṣṭha

Glorification of the Lord and His devotees

Dedication to worshipable objects

Śrī-guru-vandana	414
Jaya jaya advaita-ācārya	418
Nitāi guṇa-maṇi	419
Akrodha paramānanda	422
Dalalera-gīta	423
Dhana mora nityānanda	428
Nitāi-pada-kamala	430
Gaurāṅgera duṭi pada	434
Śrī-kṛṣṇa-caitanya prabhu	439
Parama karuṇa	443
Jaya rādhe, jaya kṛṣṇa	446
Vṛndāvana ramya-sthāna	450
Śrī Rādhikā-stava	452
Kṛṣṇa-candra guṇera sāgara	456

Mahimā & Niṣṭha

Śrī-guru-vandana

Narottama dāsa Ṭhākura

1

śrī-guru-caraṇa-padma, kevala-bhakati-sadma,
vando mui sāvadhāna mate
yāhāra prasāde bhāi, e bhava toriyā yāi,
kṛṣṇa-prāpti haya yāhā ha' te

śrī-guru-caraṇa-padma—the lotus feet of our spiritual master; *kevala bhakati*—pure devotional service; *sadma*—the abode; *vando mui*—I bow down; *sāvadhāna mate*—with great care and attention; *yāhāra prasāde*—by whose mercy; *bhāi*—O my dear brothers!; *e bhava*—this material existence; *toriyā yāi*—crossing over; *kṛṣṇa-prāpti*—obtaining Kṛṣṇa; *haya*—there is; *yāhā ha'te*—by which.

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 kariyā aikya,
āra nā kariha mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati,
ye prasāde pūre sarva āśā

guru-mukha-padma—the lotus mouth of the spiritual master; *vākya*—the words; *cittete*—with your heart; *kariyā aikya*—making one; *ār*—anything else; *nā*—do not; *kariha mane*—consider in the mind; *āśā*—desires; *śrī-guru-caraṇe*—to the lotus feet of the spiritual master; *rati*—attachment; *ei*—this; *sei*—that; *uttama-gati*—ultimate goal; *ye prasāde*—by which mercy; *pūre*—fulfills; *sarva āśā*—all desires.

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.

*cakṣu-dāna dila yei, janme janme prabhu sei,
divya jñāna hṛde prakāśita
prema-bhakti yāmhā hoite, avidyā vināśa yāte,
vede gāya yāhāra carita*

cakṣu-dāna—the gift of transcendental vision; *dila yei*—who has given; *janme janme*—birth after birth; *prabhu sei*—he is my lord; *divya-jñāna*—divine knowledge; *hṛde*—in the heart; *prakāśita*—is revealed; *prema-bhakti*—loving devotional service; *yāhā hoite*—by which; *avidyā*—ignorance; *vināśa yāte*—is destroyed; *vede*—in the Vedic scriptures; *gāya*—is sung; *yāhāra carita*—whose character.

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.

*śrī-guru karuṇā-sindhu, adhama janāra bandhu,
lokanātha lokera jīvana
hā hā prabhu kara dayā, deha more pada-chāyā,
ebe yaśa ghuṣuka tribhuvana*

śrī-guru—O spiritual master!; *karuṇā-sindhu*—O ocean of mercy!; *adhama janāra*—of the fallen souls; *bandhu*—the friend; *lokanāth*—O Lokanātha!; *lokera jīvana*—the life of all people; *hā hā*—alas! alas!; *prabhu*—O master!; *koro dayā*—please be merciful; *deho more*—give to me; *pada-chāyā*—the shade of your lotus feet; *ebe*—now; *yaśa*—fame; *ghuṣuka*—may it be proclaimed; *tri-bhuvana*—throughout the three worlds.

O spiritual master, o ocean of mercy, 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. May your fame be spread all over the three worlds.

Commentary

This song by Narottama dāsa Ṭhākura is from the opening section of *Śrī Prema-bhakti-candrika* entitled *Śrī guru-mahimā*, the glories of the spiritual master. Śrīla Prabhupāda chose this song to be sung daily in his temples during *guru-pūjā*. On many occasions he also referred to it when speaking about the importance of taking shelter and whoelheartedly surrendering to Kṛṣṇa's representative, the spiritual master, accepting his instructions as one's life and soul.

Lecture on Śrīmad-Bhāgavatam 1.16.24 – Los Angeles, July 14, 1974

So if we want to be Kṛṣṇa conscious, we shall fix up our mind on Kṛṣṇa. How to become fixed up, that art will be given to you by the spiritual master. Therefore

Viśvanātha Cakravartī Ṭhākura says in connection with the explanation of the verse *vyavasāyātmikā buddhiḥ* that *vyavasāyātmikā buddhiḥ* means to take the words of the spiritual master as life and soul. That is called *vyavasāyātmikā buddhiḥ*. "Whatever I am ordered by the spiritual master, that is my life and soul. I don't care for liberation. My only business is to serve my spiritual master." And in the song you have just sung, *ye prasāde pūre sarva āśā*. It means "By his mercy, all our desires are fulfilled."

So, this is our process, to depend on Kṛṣṇa. Depend does not mean I shall remain idle. Depend means to work according to the direction of the *śāstra*. *Sādhu-śāstra-guru-vākya, cittete kariyā aikya*. Depend does not mean, "Now let me sleep, and Kṛṣṇa will do everything. Depend on Kṛṣṇa." No, not like that. Kṛṣṇa never advised Arjuna that "You sleep on this chariot. (laughter) I'll..." Hare Kṛṣṇa. He never said that. He said, "You must fight." *Yudhyasva mām anusmara* [Bg. 8.7]. "Fighting you have to do. But you always think of Me." This is success.

Lecture on Śrīmad-Bhāgavatam 6.1.26-27 – Philadelphia, July 12, 1975

You accept the bona fide *guru*, and what he orders, you carry out. Then your life is successful. *Āra nā kariha mane āśā*. Do not desire anything else. "My Guru Mahārāja told me, therefore I shall do this." *Cittete kariyā aikya, āra nā kariha mane āśā*. It is not my pride, but I can say, for your instruction, I did that. Therefore, whatever little success you see, more than my Godbrothers, it is due to this. I have no capacity, but I took the words of my *guru* as life and soul. So this is fact. *Guru-mukha-padma-vākya, cittete kariyā aikya*. Everyone should do that. But if you make addition, alteration, then you are finished. No addition, alteration. You have to approach *guru* – *guru* means the faithful servant of God, Kṛṣṇa – and take his word how to serve Him. Then you are successful. If you concoct, "I am very intelligent, more than my *guru*, and I can make addition or alteration," then you are finished.

Śrī-guru-caraṇe rati, ei se uttama-gati. If you want to make real progress, then you must be firmly faithful at the lotus feet of *guru*. *Ye prasāde pūre sarva āśā. Yasya prasādāt bhāgavat prasādo* [by his mercy you will get the mercy of the Lord.] This is the instruction in the whole Vaiṣṇava philosophy. So unless we do that, we remain *mūḍha*.

Lecture on Śrīmad-Bhāgavatam 6.1.28-29 – Philadelphia, July 13, 1975

Prema-bhakti yāhā hoite, avidyā vināśa jāte. Avidyā vināśa jāte. Avidyā means ignorance. We are full of ignorance. So *guru's* duty is to open the eyes, and by opening your eyes he will give you Kṛṣṇa. So this is the process. So you should be very much careful not to cheat Kṛṣṇa, not to cheat *guru*. Become very sincere and follow. Then it is guaranteed. *Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bija* [Cc. Madhya 19.151]. Two things required. You cannot jump over to Kṛṣṇa, neglecting *guru*. Then it is finished. If you want to jump over to Kṛṣṇa without favor of the *guru*, Kṛṣṇa is not so easy. So these things should be very carefully observed. No offense,

sincerely follow. Then Kṛṣṇa will protect you, and your progress in Kṛṣṇa consciousness, to go back to home, back to Godhead, will be assured.

Lecture on Śrī Caitanya-caritāmṛta, Madhya-līlā 20.105 – New York, July 11, 1976

So this is the beginning, that if you want to be devotee, then you must approach the spiritual master who has got the power. *Śrī-guru-caraṇa-padma, kevala-bhakti-sadma, vando mui sāvadhāna mate. Sāvadhāna* means very carefully, not whimsically. ... *Yāhāra prasāde bhāi, ei bhava toriyā yāi, kṛṣṇa-prāpti hoy yāhā hoite.* So why one should go to spiritual master? Because *yāhāra prasāde bhāi.* "My dear brother, if you get the benediction from the spiritual master..." *Yāhāra prasāde bhāi, ei bhava toriyā yāi.* What is that benediction? The benediction is not that "Cure my disease." People do not know, generally. Therefore they are cheated. The other day in Washington, one lady came with backache. So she came for curing the leg trouble. That is going on. "So you should approach a spiritual master? There is so many doctors, hospital. You go there." "No. Here you show me your miracles." And people are also cheating like that—some miracles and he becomes God. This is going on. But the miracle of spiritual master is *yāhāra prasāde bhāi, ei bhava toriyā yāi.* This is miracle: no more material existence. Then *ei bhava toriyā yāi.* So real thing is that one can cross over the ocean of nescience. That is real gain. That is the real favor of spiritual master, not that cure your leg and again walk here and again become, break your leg, and again come. Not like that. ... *Kṛṣṇa-prāpti hoy yāhā haite.* That is spiritual master, one who can give you Kṛṣṇa. *Kṛṣṇa se tomāre, kṛṣṇa dite pāra, dhāi tava pāche pāche* – Bhaktivinoda Thākura [*Ohe! Vaiṣṇava Tākura*]. "Kṛṣṇa... I am seeking after Kṛṣṇa, Vaiṣṇava Thākura, my spiritual master, so Kṛṣṇa is your property." Kṛṣṇa is not independent. He is the property of the devotee.

Room Conversation – Bhuvanesvara, January 28, 1977

Those who are neophyte, they are always in danger. Therefore their duty is to be guided by *sādhu-śāstra-guru*. That's all. That is our experience. Now, I'll say from my practical life, it is not pride, everyone knows that my Guru Mahārāja had thousands of disciples. So out of thousands of disciples, practically I am little successful. That everyone knows. Why? Because I firmly believed in the words of my *guru*. That's all. There may be many other Godbrothers who may be very learned and very advanced, whatever it may be, favored. Everyone claims that "I am the most favorite." And practical point of view... So I think sometimes that "Why this wonderful thing has happened to me?" So I search out. I search out only that I cent percent believe in the words of my spiritual... That's all, nothing else. *Guru-mukha-padma-vākya, cittete kariyā aikya, āra nā kariha mane āśā.* Don't think of any nonsense. Simply execute what your *guru* has said. That is success.

In the Vedabase, as well as in some songbooks and signboards in temples, we find the following addition to this song: *dui pade loila sarana*. "We take shelter of your lotus feet." The sentiment, of course, is not wrong, but by adding something in writing, we have changed the song, indirectly implying that it was not complete. That is objectionable. As Prabhupāda pointed out in one of the lectures quoted above: "If you concoct, "I am very intelligent, more than my *guru*, and I can make addition or alteration," then you are finished.

Jaya jaya advaita-ācārya

Locana dāsa Ṭhākura

1

*jaya jaya advaita-ācārya dayāmaya
yā'ra huhuṅkāre gaura-avatāra haya*

jaya jaya advaita-ācārya—all glory to Advaita Ācārya; *dayā-maya*—very merciful; *yā'ra*—whose; *huhuṅ-kāra*—loud vibrations; *gaura-avatāra*—the incarnation of Lord Śrī Caitanya Mahāprabhu; *haya*—there is.

All glories to the all-merciful Advaita Ācārya whose roaring plea made Gaura descend to this world.

2

*premadātā sītānātha karunā-sāgara
yā'ra premarase āilā vrajera nāgara*

prema-dātā—the giver of love; *sītā-nātha*—the husband of Sītā Ṭhākurāṇī; *karunā-sāgara*—the ocean of mercy; *yā'ra*—whose; *premarase*—mellow of love; *āilā*—came; *vrajera*—of Vraja; *nāgara*—the hero.

Sītānātha, the lord of Sītā, is an ocean of compassion and distributes freely pure love of God. By His own mellow of pure love He induced the hero of Vraja, Kṛṣṇa, to come.

3

*yāhāre karunā kari' kṛpādite cāya
premāveśe se-jana caitanya-guṇa gāya*

yāhāre—anyone who; *karunā*—compassion; *kari'*—bestows; *kṛpā-dite*—gives mercy; *cāya*—He looks; *prema-aveśa*—ecstatic love; *se-jana*—that person; *caitanya-guṇa*—the qualities of Lord Caitanya; *gāya*—sings.

Whoever receives His mercy and His kind glance, that person is infused with pure love of God and sings the divine qualities of Lord Caitanya.

4

*tāhāra carane yebā lailā śarana
se-jana pāila gaura-prema mahādhana*

tāhāra carane—of His lotus feet; *yebā*—anyone; *lailā*—took; *śarana*—shelter; *se-jana*—that person; *pāila*—obtained; *gaura-prema*—love of Gaura; *mahā-dhana*—the great treasure.

Anyone who seeks shelter at his feet acquires the great wealth of gaura-prema, pure love for Sri Caitanya Mahaprabhu.

5

emana dayāra nidhi kene nā bhajilu
locana bale nija mātthe vajara pārilu

emana—such; *dayāra*—of compassion; *nidhi*—ocean; *kene*—why?; *nā*—not; *bhajilu*—have worshiped; *locana bale*—Locana says; *nija*—on my own; *mātthe*—head; *vajara*—thunderbolt; *pārilu*—have brought.

Locana says: Why did I not worship such an ocean of mercy? By not worshipping Him I have brought a thunderbolt upon my head.

Commentary

This is one of the few songs dedicated to Advaita Ācārya. Another song glorifying Advaita Ācārya can be found in the Section *Aṣṭakas* under the title *Advaitāṣṭaka*. The glories of Advaita Ācārya are described in Chapter 6 of the *Ādi-līlā* of *Śrī Caitanya-caritāmṛta*. A summary is given at the beginning of the chapter as follows: “The truth of Advaita Ācārya has been described in two verses. It is said that material nature has two features, namely the material cause and the efficient cause. The efficient causal activities are caused by Mahā-Viṣṇu, and the material causal activities are caused by another form of Mahā-Viṣṇu, known as Advaita. That Advaita, the superintendent of the cosmic manifestation, has descended in the form of Advaita Ācārya to associate with Lord Caitanya. When He is addressed as the servitor of Lord Caitanya, His glories are magnified because unless one is invigorated by this mentality of servitorship one cannot understand the mellows derived from devotional service to the Supreme Lord, Kṛṣṇa.”

Nitāi guṇa-maṇi

Locana dāsa Ṭhākura

1

nitāi guṇa-maṇi āmāra nitāi guṇa-maṇi
āniyā premera vanyā bhāsāila avanī

nitāi—Lord Nityānanda; *guṇa-maṇi*—the jewel of all good qualities; *āmāra*—my; *nitāi*—Lord Nityānanda; *guṇa-maṇi*—the jewel of all good qualities; *āniyā*—bringing; *premera vanyā*—the flood of divine ecstatic love; *bhāsāila*—has drowned; *avanī*—the world.

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

*premera vanyā laiṅā nitāi āilā gaura-deśe
ḍubila bhakata-gaṇa dīna hīna bhāse*

premera vanyā—the flood of divine ecstatic love; *laiṅā*—bringing; *nitāi*—Lord Nityānanda; *āilā*—returned; *gaura-deśe*—to Bengal; *ḍubila*—drowned; *bhakata-gaṇa*—the assembly of devotees; *dīna hīna*—the fallen nondevotees; *bhāse*—remained floating.

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
brahmāra durlabha prema sabākāre yāce*

dīna hīna—those who are sinful and destitute; *patita*—fallen; *pāmara*—wretched; *nāhi*—not; *bāche*—desiring; *brahmāra durlabha*—unattainable even for Lord Brahmā; *prema*—ecstatic love; *sabākāre*—unto everyone; *yāce*—He (Lord Nityānanda) offers.

This exalted prema, which is difficult even for Lord Brahmā to attain, was freely offered by Lord Nityānanda even to the fallen and wretched souls who did not desire it.

4

*ābaddha karuṅā-sindhu niṅāi kāṅiyā muhāna
ghare ghare bule prema-amiyāra vāna*

ābaddha—held back; *karuṅā-sindhu*—the ocean of mercy; *niṅāi*—Nityānanda; *kāṅiyā*—breaking; *muhāna*—great; *ghare ghare*—from house to house; *bule*—splashing; *prema-amiyāra*—the waves of love of God; *vāna*—flood.

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

*locana bale mora nitāi yebā nā bhajila
jāniyā śuniyā sei ātma-ghātī hoila*

locana bale—Locana dāsa says; *mora*—my; *nitāi*—Lord Nityānanda; *yebā*—whoever; *nā bhajilo*—has not worshiped; *jāniyā*—even knowing; *śuniyā*—and hearing about it; *sei*—that person; *ātma-ghātī*—his own killer; *hoila*—becomes.

Locana dāsa says, “By neglecting to worship my Nitāi or take advantage of this excellent opportunity He offers, a person knowingly commits suicide.”

Commentary

Śrīla Prabhupāda recorded this song and explained its meaning in Los Angeles in 1972.

On a morning walk in Bhubaneswar, in January of 1977, he commented: “Śrī Caitanya Mahāprabhu says, *janma sārthaka kari' kara para-upakāra*. In other countries there is no civilization. In India there is civilization. Just you become civilized and distribute this knowledge. *Bhārata bhūmite haile manuṣya janma jāra janma sārthaka kari' kara para-upakāra*. [One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.]

This Kṛṣṇa consciousness movement is that *para upakara*. They do not know what is civilization. Such broader idea of Caitanya Mahāprabhu. He never said that ‘Sit down in Vṛndāvana and become a *bābājī*.’ *Kara para upakara*. That is *saṅkīrtana*. *Ābaddha karuṇā-sindhu niṭai kṛṣṇa muhāna ghare ghare bule prema-amiyāra vāna*. [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.] This is Caitanya Mahāprabhu's preaching. *Karuṇā-sindhu*, the ocean of mercy, it was blocked. Let it be opened, and distribute throughout the whole world. So if you work vigorously, this is an epoch-making history, how real culture is being distributed for the benefit of the whole human society.”

During a room conversation in Jagannatha Purī, in January 1977, Śrīla Prabhupāda said: “Intelligence is developed by association, by hearing, by experiencing. Otherwise very big intelligence, he's also dull. Don't you see the big, big leaders, Gandhi and Radhakrishnan, they have no intelligence. They are misinterpreting the whole..., although they're passing as very big men, intelligent. And if you say to them that ‘You are not intelligent; you are wrongly interpreting *Bhagavad-gītā*,’ they will be offended. So intelligence is so dull even to such big, big men, what to speak of ordinary men. Big, big demigods, they are intelligence also lacking. Therefore Caitanya Mahāprabhu said *kona*: ‘Somebody very fortunate, he can understand.’ *Kona bhāgyavān*. And another place, *brahmāra durlabha prema*: ‘Even Brahmā cannot understand what is Kṛṣṇa consciousness.’ *Manuṣyānām sahasreṣu* [Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.] These things are there. So this intelligence is not so easy. *Na janma-koṭibhiḥ sukṛtair labhyate*. *Bahūnām*

janmanām ante. [After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.] There are so many places that ‘To come to Kṛṣṇa consciousness is not so easy.’ It requires very, very great intelligence. Mercy means there is regular propaganda to give this intelligence.”

Akrodha paramānanda

Locana dāsa Ṭhākura

1

akrodha paramānanda nityānanda rāya
abhimāna sūnya nitāi nagare berāya

akrodha—not angry; *paramānanda*—supreme bliss; *nityānanda rāya*—the venerable Lord Nityānanda; *abhimāna sūnya*—without pride; *nitāi*—Nitāi; *nagare*—in the village; *berāya*—wanders.

The noble Nityānanda Rāy is never angry, for He is the personification of supreme transcendental bliss. Devoid of any concept of false ego, Nitāi wanders about the town.

2

adhama patita jīvera dvāre dvāre giyā
hari-nāma mahā-mantra dena bilāiyā

adhama—wretched; *patita*—fallen; *jīvera*—of the souls; *dvāre dvāre*—door to door; *giyā*—having gone; *hari-nāma mahā-mantra*—the great chanting of the Lord's holy names; *dena*—He gives; *bilāiyā*—distributing.

Going from door to door in the residences of the most fallen and wretched souls, He freely distributes the gift of the Hari-nāma mahā-mantra.

3

yāre dekhe tāre kahe dante tṛṇa dhari
āmāre kiniyā laha bhaja gaura-hari

yāre dekhe—whoever He sees; *tāre kahe*—to them He says; *dante*—in the teeth; *tṛṇa dhari*—holding straw; *āmāre kiniyā*—purchasing me; *laha*—please take; *bhaja*—do worship; *gaura-hari*—Lord Chaitanya.

He exclaims to whomever he sees while holding straw between his teeth, "Please purchase me by worshipping Gaurahari!"

4

*eta bali' nityānanda bhūme gari jāya
sonāra parvata yena dhūlāte loṭāya*

eta bali'—saying thus; *nityānanda*—Nityānanda; *bhūme*—on the ground; *gari jāya*—rolls about; *sonāra parvata*—a mountain of gold; *yena*—just like; *dhūlāte loṭāya*—tumbling in the dust.

Saying thus, Nityānanda Prabhu rolls about on the ground, appearing like a golden mountain tumbling in the dust.

5

*hena avatāre yāra rati nā janmila
locana bale sei pāpī ela āra gela*

hena avatāre—for such an incarnation; *yāra*—whose; *rati*—affection; *nā janmila*—has not come about; *locana bale*—Locana Dāsa says; *sei pāpī*—that sinful person; *ela*—comes; *āra*—and; *gela*—goes (in repeated birth and death).

Locana dāsa says, “Whoever has not experienced the awakening of affection for such an avatār as this, that sinful person simply comes and goes uselessly in the cycle of repeated birth and death.”

Commentary

This song by Locana dāsa Ṭhākura is included in his work *Caitanya-maṅgala*. He glorifies Nityānanda Prabhu as a person who is always blissful and never angry. The pastime that illustrates this quality best is the encounter with Jagāi and Mādhāi. When Mādhāi hurled an earthen pot at Nitāi and drew blood from His forehead, Śrī Caitanya Mahāprabhu was ready to invoke His *śudarṣana-cakra* and kill Mādhāi. But Nityānanda Prabhu pleaded for mercy. Even when there was all good reason to become angry, He didn't. Nityānanda is Balarāma, and Balarāma is known to easily display anger, as He did when the Yamunā river disobeyed His order to come near, but when Balarāma comes as Nityānanda He is *akrodha paramananda*, never angry and supremely blissful. Such are the inconceivable attributes of the Supreme Lord.

Dālālera-gītā

(Bara sukhera khabora gāi)

Bhaktivinoda Ṭhākura

1

*bara sukhera khabora gāi
surabhi-kuñjete nāmera hāṭa khuleche / khoda nitāi*

bara—great; *sukhera khabora*—news of happiness; *gāi*—I sing; *surabhi-kuñjete*—in the grove of Navadvīpa named Surabhi-kuñja; *nāmera hāṭa*—the marketplace of the holy name; *khule āche*—is opened up; *khoda nitāi*—Lord Nityānanda is Himself the owner and manager.

I am singing news of the greatest happiness! At the place known as Surabhi Kuñja in Śrī Navadvīpa, the marketplace of the holy name has now been opened, and Lord Nityānanda Himself is the proprietor.

2

bara mojāra kathā tāya
śraddhā-mūlye śuddha-nāma sei hāṭete bikāya

bara—great; *mojāra kathā*—story of the amusing affairs taking place; *tāy*—there (in that Marketplace); *śraddhā-mūlye*—for the price of one's faith; *śuddha-nām*—the pure, original form of the holy name; *sei*—He (Lord Nityānanda); *hāṭete*—in the Marketplace; *bikāy*—sells.

Such wonderful things are going on in that blissful marketplace! Śrī Nityānanda Prabhu is selling the pure holy name wholesale, merely for the price of one's faith.

3

yata bhakta-vṛnda basi'
adhikāri dekhe' nāma becche dara kasi'

yata—all; *bhakta-vṛnda*—the assembly of devotees; *basi'*—waiting; *adhikāri*—those having the right to possess; *dekhe'*—He looks and examines; *nāma becche*—sells the holy name; *dara*—the price; *kasi'*—enforcing His 'fixed-price.'

Seeing the assembly of devotees eagerly waiting to purchase the name, Lord Nityānanda first examines each of them to test their qualification; then He sells them the name by bargaining for His price accordingly.

4

yadi nāma kinbe, bhāi
āmāra saṅge cala, mahājanera kāche yāi

yadi—if; *nāma*—the holy name; *kinbe*—will purchase; *bhāi*—O brother!; *āmāra saṅge*—along with me; *cala*—come on; *mahājanera kāche*—in the presence of the great soul Nityānanda; *yāi*—I am going now.

O my dear friends! If you really want to buy this pure holy name, then just come along with me, for I am now going to meet with this Nityānanda Mahājana.

5

*tumi kinbe kṛṣṇa-nāma
dasturi loiba āmi, pūrṇa ha' be kāma*

tumi—you; *kinbe*—will purchase; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *dasturi*—commission; *loiba āmi*—I will take; *pūrṇa*—fulfilled; *ha' be*—will become; *kāma*—both of our desires.

Thus, you will finally be able to acquire the pure holy name. I will also take my due commission, and in this way all three of us will fulfill our desires.

6

*bara dayāla nityānanda
śraddhā-mātra la' ye dena parama-ānanda*

bara—greatly; *dayāla*—merciful; *nityānanda*—Lord Nityānanda Prabhu; *śraddhā-mātra*—only your faith; *la' ye*—takes in exchange; *dena*—gives; *parama-ānanda*—the topmost divine bliss.

Śrī Nityānanda Prabhu is so extraordinarily merciful – accepting only one's faith in the holy name, He bestows the topmost divine bliss.

7

*eka-bāra dekhle cakṣe jala
'gaura' bale' nitāi dena sakala sambala*

eka-bāra—just once; *dekhle*—upon seeing; *cakṣe*—in the eyes; *jala*—water (tears); *'gaura' bole'*—while chanting the name of 'Gaura'; *nitāi dena*—Lord Nityānanda gives; *sakala*—all; *sambala*—support and supply of spiritual opulences.

When Nitāi sees a tear welling in someone's eye upon chanting the name of "Gaura!" He instantly gives His support to that person; indeed, He bestows all divine opulences.

8

*dena śuddha kṛṣṇa-śikṣā
jāti, dhana, vidyā, bala nā kare apekṣā*

dena—He gives; *śuddha kṛṣṇa-śikṣā*—the pure teachings of Lord Kṛṣṇa; *jāti*—caste by birth; *dhana*—material wealth; *vidyā*—mundane knowledge; *bala*—physical strength; *nā kare*—does not do; *apekṣā*—care for.

He gives that person genuine realization of the pure teachings of Śrī Kṛṣṇa as found in the Bhagavad-gītā and Śrīmad-Bhāgavatam. While displaying all this inconceivable mercy, He pays no attention to one's caste, material wealth, mundane knowledge, or physical ability.

amani chāre māyā-jāla
grhe thāka, vane thāka, nā thāke jañjāla

amani—spontaneously; *chāre*—rejecting; *māyā-jāla*—the network of *māyā*'s traps; *grhe thāko*—just remain at home as a householder; *vane thāko*—or just remain in the forest as a renunciate; *nā thāke*—does not exist; *jañjāla*—troubles.

Now, dear friends, please reject all of māyā's entangling snares. If you are a householder, then just remain at your home; if you are renounced, then just live in the forest. Either way, nothing more will trouble you.

āra nāika kalira bhaya
ācaṇḍāle dena nāma nitāi dayāmaya

āra—any more; *nāika*—there is not; *kalira bhaya*—fear of the Age of Kali; *ācaṇḍāle*—to everyone including the *caṇḍālas* (uncivilized people); *dena*—gives; *nāma*—the holy name; *nitāi dayāmaya*—Lord Nityānanda, the most merciful.

We no longer need to fear the terrible age of quarrel, for the most merciful Lord Nityānanda gives the holy name to anyone and everyone – even to the lowest among men.

bhaktivinoda ḍāki' kaya
nitāi-caraṇa binā āra nāhi āśraya

bhaktivinoda—the author, Śrīla Bhaktivinoda Ṭhākura; *ḍāki'*—loudly calling out; *kaya*—says; *nitāi-caraṇa*—the feet of Lord Nityānanda; *binā*—except for; *āra nāhi*—there is no other; *āśraya*—safe shelter.

Bhaktivinoda loudly calls out and proclaims to all, "Other than the lotus feet of Lord Nityānanda, there is no shelter!"

Commentary

Bhaktivinoda Ṭhākura published this song in 1893. *Dālālera-gītā* describes how Nityānanda Prabhu opened a marketplace of the holy name at Surabhi-kuñja on the island of Godruma in Navadvīpa. There Bhaktivinoda Ṭhākura had built his residence after returning to Bengal from Orissa. Following in the footsteps of Nityānanda Prabhu, Bhaktivinoda Ṭhākura began to preach the holy name to the general populace in the surrounding areas. His activities are described in a newsletter that he himself published, *Godruma Kalapāṭavī*. His Holiness Jayapataka Swami translated the five copies that are still available today and published them in a book of the same title: *Godruma Kalapāṭavī*. In the introduction he writes:

“Written approximately 120 years ago, these *Godruma Kalpāṭavi* newsletters describe a transcendental market wherein the Lord’s holy names are systematically distributed to faithful customers who are willing to accept such a spiritual product. Based upon the “currency” of one’s faith and devotion for the Supreme Lord, everyone—regardless of cast, creed, color, or religion—is eligible to purchase the holy name. Specific descriptions of roles and duties, as well as cautions and guidelines, are provided by Bhaktivinoda Ṭhākura to his *Nāma Haṭṭa* “employees,” the distributors of the holy name amongst the general populace. [...]

“In his explanation of the *Nāma Haṭṭa* system, Bhaktivinoda Ṭhākura assigned to every member a particular job description—some form of work in the preaching structure. Whether an employee were selling or doing something else, the understanding was that everything was transpiring under the direction of Lord Nityānanda and Lord Caitanya. It is notable that the position of Lord Nityānanda as the chief trader of the transcendental market, and also the role of the traders from Navadvīpa, Vṛndāvana, and Jagannātha Purī, are emphasized. Within this scheme, Bhaktivinoda Ṭhākura maintained a very humble status, placing himself as the sweeper of the marketplace. Notwithstanding one’s social position, all had a role to play in the *Nāma Haṭṭa*. The instructions in *Godruma Kalpāṭavi* are certainly pertinent to our ISKCON society, for currently over ninety percent of our members work outside the institution and practice devotional service at home.” [...]

“In this modern age, it is most practical to apply the *Nāma Haṭṭa* form of preaching—cultivating people through small groups formed of the congregation. *Nāma Haṭṭa* groups can begin anywhere, without restrictions, whereas in a temple there are so many restrictions, not only spiritual but also material, in the sense that so many expenses must be met. The *Nāma Haṭṭa* system starts first with a small group, and then later, when the congregation grows, it is quite natural to establish a temple. In this way things can grow naturally. By that process, many of Bhaktivinoda Ṭhākura’s *Nāma Haṭṭas* later developed into temples. Although the social situation has since changed—for instance, now people drive in cars whereas in those days they used horse-buggies—the aspect of people working outside and practicing Kṛṣṇa consciousness from their home has not changed. Today we have different kinds of *Nāma Haṭṭa* programs, such as Counsellor Groups, *Bhakti-ṽrkṣas*, and various other groups, all of which are included in the broad category of the *Nāma Haṭṭa*.”

If you would like to follow in the footsteps of Bhaktivinoda Ṭhākura and get involved in *Nāma Haṭṭa* preaching, please contact the ISKCON Congregational Development Ministry.

Dhana mora nityānanda

Narottama dāsa Ṭhākura

1

*dhana mora nityānanda, pati mora gauracandra
prāṇa mora yugala-kīśora
advaita ācārya bala, gadādhara mora kula
narahari vilasai mora*

dhana—wealth; *mora*—mine; *nityānanda*—Lord Nityānanda; *pati*—protector; *mora*—mine; *gauracandra*—Lord Gauracandra; *prāṇa*—life and soul; *mora*—of me; *yugala-kīśora*—Rādhā and Kṛṣṇa; *advaita ācārya*—Śrī Advaita Ācārya; *bala*—strength; *gadādhara*—Śrī Gadādhara; *mora kula*—my family lineage; *narahari*—Śrī Narahari; *vilasai mora*—my happiness.

Lord Nityānanda is my wealth, Lord Gauracandra is my protector, the youthful divine couple Rādhā and Kṛṣṇa are my life and soul, Advaita Ācārya is my strength, Gadādhara Paṇḍita is my family heritage, and Narahari Sarakāra is my happiness.

2

*vaiṣṇavera pada-dhūli tāhe mora snāna-keli
tarpaṇa mora vaiṣṇavera nāma
vicāra kariyā mane bhakti-rasa āsvādane
madhyastha śrī-bhāgavata purāṇa*

vaiṣṇavera—of the vaiṣṇavas; *pada-dhūli*—the dust of the lotus feet; *tāhe*—in that; *mora*—mine; *snāna-keli*—taking bath; *tarpaṇa*—offerings of oblations; *mora*—of me; *vaiṣṇavera nāma*—the names of the vaiṣṇavas; *vicāra*—considering; *kariyā mane*—in my mind; *bhakti-rasa*—the mellows of devotional service; *āsvādane*—in order to relish; *madhyastha*—medium; *śrī-bhāgavata purāṇa*—Śrīmad-Bhāgavatam.

I enjoy taking bath in the dust of the lotus feet of the Vaiṣṇavas, and chanting the names of the Vaiṣṇavas are my offerings of oblations. I have concluded that to relish the mellows of devotional service, Śrīmad-Bhāgavatam is the best medium.

3

*vaiṣṇavera ucchiṣṭa tāhe mora mana-niṣṭha
vaiṣṇavera nāmete ullāsa
vṛndāvane cautārā tāhe mora mana-gherā
kahe dīna narottama dāsa*

vaiṣṇavera—of the vaiṣṇavas; *ucchiṣṭa*—the remnants; *tāhe*—in that; *mora*—mine; *mana*—my mind; *niṣṭha*—is fixed; *vaiṣṇavera*—of the vaiṣṇavas; *nāmete*—chanting the names; *ullāsa*—happiness; *vṛndāvane*—in Vṛndāvana; *cautārā*—courtyard; *tāhe*—in that; *mora mana*—my mind; *gherā*—is attached; *kahe*—says; *dīna*—poor; *narottama dāsa*—Narottama dāsa.

Let my mind be fixed in accepting the remnants of the Vaiṣṇavas, and I will be jubilant to hear the names of the Vaiṣṇavas. “My mind is attached to the courtyard of Vṛndāvana,” says Narottama dāsa.

Commentary

This is Song 35, entitled *Śvā-niṣṭha*, in Narottama dāsa Ṭhākura’s songbook *Prārthana*. Prabhupāda quotes from this song in the *Śrī Caitanya-caritāmṛta* (*Ādi* 13.124):

Taking on my head as my own property the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Ācārya Advaitacandra, Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have thus described the advent of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu, Nityānanda, Advaita Prabhu, Svarūpa Dāmodara, Rūpa Gosvāmī, Raghunātha dāsa and their followers are all accepted by Kṛṣṇadāsa Kavirāja Gosvāmī. Anyone who follows in the footsteps of Kavirāja Gosvāmī also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Kṛṣṇa is very pleased with a devotee, He takes away his material property, as He states in *Śrīmad-Bhāgavatam* (10.88.8): *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ*. “To show special favor to a devotee, I take away all his material property.” Similarly, Narottama dāsa Ṭhākura says:

*dhana mora nityānanda, rādhā-kṛṣṇa-śrī-caraṇa
sei mora prāṇadhana*

“My real riches are Nityānanda Prabhu and the lotus feet of Śrī Rādhā and Kṛṣṇa.” He further prays, “O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property.” Śrīla Narottama dāsa Ṭhākura has sung in many places that his real property is the lotus feet of Rādhā and Kṛṣṇa. Unfortunately, we are interested in unreal property and are neglecting our real property (*adhane yatana kari' dhana teyāginu*).

Nitāi-pada-kamala

Narottama dasa Thakura

1

nitāi-pada-kamala, koṭi-candra-suśītala
ye chāyāya jagata jurāya
hena nitāi vine bhāi, rādhā-kṛṣṇa pāite nāi
dṛḍha kari' dhara nitāiyera pāya

nitāi—Lord Nityānanda; *pada-kamala*—lotus feet; *koṭi-candra*—millions of moon; *suśītala*—in its shade; *ye chāyāya jagata*—the whole world; *jurāya*—pacified; *hena nitāi vine*—without Lord Nityānanda; *bhāi*—O brothers; *rādhā*—Rādhā; *kṛṣṇa*—Kṛṣṇa; *pāite nāi*—cannot be attained; *dṛḍha kari*—firmly; *dhara*—hold; *nitāiyera pāya*—the lotus feet of Lord Nityānanda.

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 yā' ra, brthā janma gela tā' ra
sei paśu bara durācāra
nitāi nā balila mukhe, majila saṁsāra-sukhe
vidyā-kule ki karibe tāra

se sambandha—such relationship; *nāhi yāra*—one who does not develop; *brthā*—useless; *janma*—birth; *gela tā' ra*—spent; *sei*—such a person; *paśu*—animal; *bara durācāra*—most wretched; *nitāi*—Lord Nityānanda; *nā balila*—did not chant; *mukhe*—in the mouth; *majila*—become absorbed; *saṁsāra-sukhe*—in material happiness; *vidya*—education; *kule*—high birth; *ki karibe tā' ra*—what can do.

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

*ahañkāre matta hojyā, nitāi-pada pāsariyā
asatyere satya kari māni
nitaiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe
dhara nitāi-caraṇa du'khāni*

ahañkāre—with false ego; *matta hojyā*—being maddened; *nitāi pada*—the lotus feet of Lord Nityānanda; *pāsariyā*—by forgetting; *asatyere*—temporary; *satya*—as eternal; *kari māni*—do accept; *nitaiyera*—Lord Nityānanda; *karuṇā habe*—mercy; *vraje*—in Vraja; *rādhā*—Rādhā; *kṛṣṇa*—Kṛṣṇa; *pābe*—will be achieved; *dhara*—hold of; *nitāi-caraṇa du'khāni*—the lotus feet of Lord Nityānanda.

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

*nitaiyera caraṇa satya, tāhāra sevaka nitya
nitāi-pada sadā kara āśa
narottama bara dukhī, nitāi more kara sukhī
rākha rāṅgā-caraṇera pāśa*

nitaiyera caraṇa—lotus feet of Lord Nityānanda; *satya*—is eternal; *tāhāra*—His; *sevaka*—servants; *nitya*—are eternal; *nitāi-pada*—lotus feet of Lord Nityānanda; *sadā kara*—always; *āśa*—desire; *narottama*—Narottama dāsa; *baḍa duḥkhi*—very sad; *nitāi*—O Lord Nityānanda; *more kara sukhī*—make me happy; *rākha*—keep me; *rāṅgā caraṇera pāśa*—in the corner of Your lotus feet.

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.

Commentary

This song is found in Narottama dāsa Ṭhākura's *Prārthana* under the title *Nityānanda-niṣṭha* (Firm faith in Nityānanda). There are several recordings of this song by Śrīla Prabhupāda, and he also explained the meaning on different occasions. In the audio collection of 108 songs we have included two versions. One is based on Prabhupāda's tune and the other is a popular Bengali version in Ektal.

Nityānanda Prabhu's Appearance Day - Los Angeles, January 31, 1969

After singing *Nitāi-pada-kamala*, Prabhupāda explains the meaning of the song: *Nitāi-pada-kamala, koṭi-candra-suśītala, je chāyāy jagata jurāya*. This is a song by Narottama dāsa Ṭhākura, a great *ācārya* of the Gauḍīya-vaiṣṇava-sampradāya. He has written many songs about the Vaiṣṇava philosophy, and they are approved as completely corresponding with Vedic instructions. So here Narottama dāsa Ṭhākura is singing that the whole world is suffering under the blazing fire of material existence. Therefore, if one takes the shelter of the lotus feet of Lord Nityānanda, whose birthday is today, 31st, January, 1969... So we should relish this instruction of Narottama dāsa Ṭhākura that in order to get relief from the pangs of blazing fire of this material existence, one should take shelter of the lotus feet of Lord Nityānanda because it is as cooling as the moon rays combined together of millions of moons. That means one will immediately find peaceful atmosphere. Just like a man works whole day and if he comes under the moonshine he feels relief. Similarly, any materialistic man who comes under the shelter of Lord Nityānanda will immediately feel that relief.

Then he says, *heno nitāi bine bhai, rādhā-kṛṣṇa pāite nāi, dharo nitāi-caraṇa du'khani*. "If you are anxious to go back to home, back to Godhead, and become an associate of Rādhā and Kṛṣṇa, then the best policy is to take shelter of Nityānanda." Then he says, *se sambandha nāhi jā'r, bṛthā janma gela tā'r*: "One who has not been able to contact Nityānanda, then one should think of himself that he has simply spoiled his valuable life." *Bṛthā janma gela*. *Bṛthā* means "for nothing", and *janma* means "life". *Gela tā'r*, spoiled. Because he has not made connection with Nityānanda. *Nitya* means "eternal". *Ānanda* means "pleasure". Material pleasure is not eternal. That is the distinction. Therefore those who are intelligent, they are not interested with this flickering pleasure of material world. Every one of us, as living entity, we are searching after pleasure. But the pleasure which we are seeking, that is flickering, temporary. That is not pleasure. Real pleasure is *nityānanda*, eternal pleasure. So anyone who has no contact with Nityānanda, it is to be understood that his life is spoiled, *se sambandha nāhi jā'r, bṛthā janma gela tā'r*.

Sei paśu boro durācāra. Narottama dāsa Ṭhākura uses here very harsh words. He says that such human being is an animal, an uncontrollable animal. As there are some animals that cannot be tamed, so anyone who has not contacted Nityānanda, he should be considered as an untamed animal. *Sei paśu boro durācāra*. Why?

Because *nitāi nā bolilo mukhe*: “He never uttered the holy name of Nityānanda.” And *majilo sarīśāra-sukhe*, “and he has become merged into this material happiness.” *Vidyā-kule ki koribe tāra*. “That nonsense does not know that what will his education and family and tradition and nationality will help him?” These things cannot help him. These are all temporary things. Simply, if we want eternal pleasure, we must contact Nityānanda. *Vidyā-kule ki koribe tāra*. *Vidyā* means “education”, and *kula* means “family, nationality”. So we may have a very nice family connection or we may have very nice national prestige, but after ending this body, these things will not help me. I'll carry my work with me, and according to that work, I shall have to accept by force another type of body. It may be something other than human body. So these things cannot protect us or give us the real pleasure. So Narottama dāsa Ṭhākura advises that *vidyā-kule ki koribe tār*. Then he says, *ahañkāre matta hoiyā*. False identification with the body and prestige of bodily relationship, it is called *ahañkāre matta hoiyā*. One is mad after this false prestige. *Ahañkāre matta hoiyā, nitāi-pada pāsariyā*. Due to this false prestige we are thinking, “Oh, what is Nityānanda? What can He do for me? I don't care.” So these are the signs of false prestige. *Ahañkāre matta hoiyā, nitāi-pada pāsa...*, *asatyere satya kori māni*. The result is that I am accepting something which is false. For example, I am accepting this body. This body, I am not this body. Therefore, with false identification I am becoming entangled more and more. So one who is puffed up with this false prestige, *ahañkāre matta hoiyā, nitāi-pada pāsa, asatyere satya kori māni*, he accepts something wrong as right. Then he says, *nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*. If you are actually serious about going back to home, back to Godhead, then please seek after the mercy of Nityānanda. *Nitāiyer koruṇā habe, braja rādhā-kṛṣṇa pābe, dhara nitāi-caraṇa du'khāni*. “Please catch hold of the lotus feet of Nityānanda.” Then he says, *nitāiyer caraṇa satya*. One may think that as we catch hold of so many shelter, but in this material world later on they prove false, similarly, suppose we catch hold of the lotus feet of Nityānanda; it may also prove false. But Narottama dāsa Ṭhākura assures that *nitāiyer caraṇa satya*: “It is not false. Because Nityānanda is eternal, His lotus feet is also eternal.” *Tāhāra sevaka nitya*. And anyone who takes to the service of Nityānanda, they also become eternal. Without being eternal, nobody can serve the eternal. That is the Vedic injunction. Without becoming Brahman, one cannot approach the Supreme *Brahman*. Just like without being fire, nobody can enter into the fire. Without being water, nobody can enter into the water. Similarly, without being fully spiritualized, nobody can enter into the spiritual kingdom. So *nitāiyer caraṇa satya*. If you catch *nitāiyer*, the lotus feet of Nityānanda, then you become immediately spiritualized. Just like if you touch electricity, immediately you become electrified. That is natural. Similarly, Nityānanda is eternal happiness, if you touch Nityānanda some way or other, then you become also eternally happy. *Tāhāra sevaka nitya*. Therefore one who has in contact with Nityānanda, they have become eternal. *Nitāiyer caraṇa satya, tāhāra sevaka nitya, dṛḍha kori' dhara nitāir pāy*. So just catch Him very tightly. *Narottama bara duḥkhi, nitāi more kara sukhi*. At the last Narottama dāsa

Ṭhākura, the composer of this song, he is appealing to Nityānanda, “My dear Lord, I am very unhappy. So You please make me happy. And You kindly keep me in corner of Your lotus feet.” That is the sum and substance of this song.

Nityānanda Prabhu's Appearance Day – Bhuvaneshvara, February 2, 1977

Sambandha nāhi jāra, bṛthā janma tāra. So if you have no connection with Nityānanda Prabhu – *nitya* means always, *ānanda* means pleasure. Anyone who has no connection with Nityānanda Prabhu, *sei tāra*, he's simply wasting time. *Bṛthā* means useless. Uselessly, he's wasting time. *Se paśu bara durācāra.* And Narottama dāsa Ṭhākura has used very strong word. “Anyone who has no connection with Nityānanda Prabhu, he's a *paśu*.” *Sei paśu*. He's a *paśu*, animal. So how an animal can get happiness? That is not possible. The dog, from the childhood he's searching after food, searching after food. And cannot get food. Unless a dog has got a master, he's street dog and he's always unhappy. So better to become a dog of Nityānanda Prabhu. Then we shall be happy. Instead of becoming dog of so many other people... Everyone is dog. Everyone is searching after to serve a master. But none of them are satisfied because that is false master. You take real master, Nityānanda Prabhu. You'll be happy. *Se paśu boro durācār.* He does not know where is happiness. Where I shall become a dog?

Śrīmad-Bhāgavatam 7.15.45 – Purport

One cannot attain the goal of life without the mercy of Balarāma. Śrī Narottama dāsa Ṭhākura therefore says, *nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe*: when one receives the mercy of Balarāma, Nityānanda, one can attain the lotus feet of Rādhā and Kṛṣṇa very easily. *Se sambandha nāhi yāra, bṛthā janma gela tāra, vidyā-kule hi karibe tāra.* If one has no connection with Nitāi, Balarāma, then even though one is a very learned scholar or *jñāni* or has taken birth in a very respectable family, these assets will not help him. We must therefore conquer the enemies of Kṛṣṇa consciousness with the strength received from Balarāma.

Gaurāṅgera duṭi pada

Narottama dāsa Ṭhākura

1

*gaurāṅgera duṭi pada, yāra dhana sampada,
se jāne bhakati-rasa-sāra
gaurāṅgera madhura-līlā, yāra karṇe praveśilā,
hṛdaya nirmala bhela tāra*

gaurāṅgera duṭi pada—the lotus feet of Lord Caitanya; *yāra dhana*—whose wealth; *sampada*—and assets; *se jāne*—he knows; *bhakati-rasa-sāra*—the essence of the

mellows of devotional service; *gaurāṅgera*—of Lord Gaurāṅga; *madhura-lilā*—the sweet pastimes; *yāra karṇe*—in whose ears; *praveśilā*—entered; *hṛdaya*—the heart; *nirmala bhela*—is purified; *tāra*—such a person.

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

*ye gaurāṅgera nāma laya, tāra haya premadaya,
tāre mui jāi balihāri
gaurāṅga-guṇete jhure, nitya-lilā tāre sphure,
se jana bhakati-adhikāri*

je—whoever; *gaurāṅgera nāma laya*—chants the name of Lord Gaurāṅga; *tā'ra haya*—he becomes; *premadaya*—ecstatic; *tāre*—to him; *mui*—I am; *jāya balihāri*—I glorify; *gaurāṅga-guṇete*—by the qualities of Gaurāṅga; *jhure*—if one appreciates; *nitya-lilā*—eternal pastimes; *tāre sphure*—revealed to him; *se jana*—such a person; *bhakati-adhikāri*—is eligible for devotional service.

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 Rādhā and Kṛṣṇa.

3

*gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se jāya vrajendra-suta-pāśa
śrī-gaura-maṇḍala-bhūmi, jebā jāne cintāmaṇi,
tāra haya vraja-bhūme vāsa*

gaurāṅgera—of Gaurāṅga; *saṅgi-gaṇe*—the associates; *nitya-siddha*—eternally perfect; *kāri māne*—considers; *se jāya brajendra-suta-pāśa*—he goes to the transcendental abode of the son of the King of Vraja; *śrī-gaura-maṇḍala-bhūmi*—the land of Gaura-maṇḍala (Navadvīpa); *jebā*—one who; *jāne*—knows; *cintāmaṇi*—as made of spiritual touchstones; *tāra haya*—such a person; *vraja-bhūme*—in Vṛndāvana; *vāsa*—resides.

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 Gaura-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-rasāṅhave, śe taraṅge jebā ḍube,
se rādhā-mādhava-antaraṅga
gṛhe vā vanete thāke, 'hā gaurāṅga' ba'le ḍāke,
narottama māge tāra saṅga*

gaura-prema-rasāṅhave—in the ocean of love of Lord Gaurāṅga; *śe taraṅge*—in those waves; *jebā ḍube*—one who drowns; *se*—he; *rādhā*—Rādhā; *mādhava*—Mādhava; *antaraṅga*—most confidential; *gṛhe*—at home; *vā*—or; *vanete*—forest; *thāke*—reside; *hā gaurāṅga*—O Gaurāṅga; *bale ḍāke*—he chants; *narottama*—Narottama dāsa; *māge*—begs; *tāra saṅga*—his association.

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.

Commentary

This is Song 38 in Narottama dāsa Ṭhākura's songbook *Prārthana*. The original title is *Sāvaraṇa-śrī-gaura-mahimā* (The Glories of the Golden Śrī Gaura). It is another of Prabhupāda's favorite songs that he sang and recorded on several occasions. He also explained the entire song more than once and quoted from it.

Excerpts from different purports:

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

in His footsteps, for then one can understand the essence of devotional service. [...]

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 jāya vrajendra-suta-pāśa*. *Vrajendra-suta* means Kṛṣṇa. Simply by accepting that the associates of Lord Caitanya are eternally free, one can immediately be promoted to the transcendental abode of Lord Kṛṣṇa.

Śrī-gaura-maṇḍala-bhūmi. *Gaura* means West Bengal. Lord Caitanya appeared in West Bengal, Navadvīpa, and He especially flooded that part of the country with the *sarīkīrtana* 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-gaura-maṇḍala-bhūmi, jebā jāne cintāmaṇi*. *Cintāmaṇi* means the transcendental abode. *Tāra haya vraja-bhūme vāsa*. If one simply understands that this land of Navadvīpa is not different from Vṛndāvana, then he actually lives in Vṛndāvana. One should not think that he is living in Bengal or any material country; the places where Lord Caitanya had His pastimes are as good as Vṛndāvana.

Lord Caitanya's distribution of this love of God is compared with an ocean (*rasa-arṇava*). What kind of ocean? Not 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 vā vanete thāke, 'hā gaurāṅga' ba 'le dāke*. 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-prasādam*. 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-prasādam*. 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.

Lecture on Śrī Caitanya-caritāmṛta, Ādi-līlā 7.2 – Mayapur, 1974

Navadvīpa is a very glorified place. It is not an ordinary place. Therefore Narottama dāsa Ṭhākura says, *gaura maṇḍala bhūmi, yeba jane cintāmaṇi tara haya vrajabhūme vāsa*. Anyone who understands *gaura maṇḍala bhūmi* in Bengal—this Navadvīpa, Navadvīpa-candra, Śrī Caitanya Mahāprabhu—if anyone understands the spiritual value of this land, he lives in Vrajabhūmi, in Vṛndāvana. There is no difference between Vṛndāvana and this Gaura-maṇḍala-bhūmi. That is the verdict of the *śāstra*. *Gaura-maṇḍala-bhūmi yena jane cintāmaṇi tara haya vrajabhūme vāsa*.

So read Narottama dāsa Ṭhākura's *Prārthanā* (prayers), Bhaktivinoda Ṭhākura's *Prārthanā*. They are very, very valuable for advancement of spiritual understanding, especially Narottama dāsa Ṭhākura's *Prārthanā*. So, by reading them, by understanding them, we can understand Kṛṣṇa very easily.

Lecture on Śrīmad-Bhāgavatam 6.1.7 – Honolulu, June 15, 1975

So in this *Kali-yuga*, especially Caitanya Mahāprabhu's mercy that you are chanting and dancing before Caitanya Mahāprabhu... So He is so merciful that if you continue this process, you are guaranteed that you will never go to the hellish planet. This is Caitanya Mahāprabhu's mercy. Very simple thing. ...

So He is always in association of His assistants, who are assisting Him in propagating the *saṅkīrtana* movement. *Gaurāṅgera saṅgi-gaṇe, nitya-siddha kari māne*. Anyone who is preaching the *saṅkīrtana* movement, he is associate of Caitanya Mahāprabhu. Just like Advaita Prabhu, Nityānanda Prabhu helped, similarly, anyone, even up to date, who is trying to help the propagation of Caitanya Mahāprabhu's mission, preach this *saṅkīrtana* movement all over the world, he is also associate of Caitanya Mahāprabhu. *Gaurāṅgera saṅgi-gaṇe nitya siddha bali māne*. They are not ordinary human being. *Nitya siddha*, ever-liberated.

Śrī Kṛṣṇa Caitanya Prabhu

Narottama dāsa Ṭhākura

1

*śrī-kṛṣṇa-caitanya prabhu dayā kara more
tomā vinā ke dayālu jagata-saṁsāre*

śrī-kṛṣṇa-caitanya prabhu—O my Lord Śrī Kṛṣṇa Caitanya!; *dayā kara*—please show mercy; *more*—to me; *tomā vinā*—other than You; *ke dayālu*—who is merciful?; *jagata-saṁsāre*—in this material world.

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*

patita-pāvana-hetu—for the purpose of delivering the fallen souls; *tava avatāra*—Your incarnation; *mo-sama*—like me; *patita*—fallen; *prabhu*—O Lord!; *nā pāibe āra*—another cannot be found.

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 sukhi
kṛpābalokana kara āmi bara duḥkhi*

hā hā—alas! alas!; *prabhu nityānanda*—O Lord Nityānanda!; *premānanda*—in the bliss of divine love; *sukhi*—You are delighted; *kṛpābalokana*—glance of mercy; *kara*—please cast; *āmi bara duḥkhi*—I am very sad.

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

*dayā kara sītā-patī advaita gosāi
tava kṛpā-bale pāi caitanya-nitāi*

dayā kara—please show mercy; *sītā-patī*—O husband of Sītā Ṭhākuraṅgī!; *advaita gosāi*—O Advaita Ācārya!; *tava kṛpā-bale*—by the power of your mercy; *pāi*—I can attain; *caitanya-nitāi*—Lord Caitanya and Nityānanda.

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 svarūpa, sanātana, rūpa, raghunātha
bhaṭṭa-yuga, śrī-jīva hā prabhu lokanātha*

hā hā—alas! alas!; *svarūpa*—O Svarūpa Dāmodara Gosvāmī!; *sanātana*—O Sanātana Gosvāmī!; *rūpa*—O Rūpa Gosvāmī!; *raghunātha*—O Raghunātha dāsa Gosvāmī!; *bhaṭṭa-yuga*—O two Bhaṭṭas!; *śrī-jīva*—O Śrī Jīva Gosvāmī!; *hā*—alas!; *prabhu lokanātha*—O my spiritual master, Lokanātha Gosvāmī!

O Svarūpa Dāmodara Gosvāmī, Sanātana Gosvāmī, Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī, the two Bhaṭṭas (Gopāla Bhaṭṭa and Raghunātha Bhaṭṭa Gosvāmī), Jīva Gosvāmī, and Lokanātha Gosvāmī, my beloved spiritual master, Narottama dāsa prays for your mercy.

6

*dayā kara śrī-ācārya prabhu śrīnivāsa
rāmacandra-saṅga māge narottama-dāsa*

dayā kara—please show mercy; *śrī-ācārya prabhu śrīnivāsa*—O Śrīnivāsa Ācārya!; *rāmacandra-saṅga*—the association of Rāmacandra Kavirāja; *māge*—begs; *narottama-dāsa*—this Narottama dāsa.

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

Commentary

The original title of this song found in Narottama dāsa Ṭhākura's songbook *Prārthana* is *Sāvaraṇa-śrī-gaura-pāda-padme* (Prayer to the Lotus Feet of Śrī Gaurāṅga). Prabhupāda quoted from it on several occasions:

Ratha-yātrā lecture at The Family Dog Auditorium – San Francisco, July 27, 1969

My dear boys and girls, I thank you very much for joining us on this *Ratha-yātrā* ceremony. I am going to sing now an Indian song, and then I shall explain it. Even if you don't understand the language of the song, still, if you kindly hear patiently, the sound vibration will act. The song is *śrī-kṛṣṇa-caitanya prabhu dayā kara more*. (*Prabhupāda sings the entire song*).

The author's name is Narottama dāsa Ṭhākura, he is singing. He had many songs. We are gradually translating them into English, and we will have them in our paper, Back to Godhead. The purport of this song is, *śrī-kṛṣṇa-caitanya prabhu, dayā kara more*: "My dear Lord Caitanya, please be merciful upon me." *Tomā vinā ke dayālu*

jagat-saṁsāre: "I do not find anyone as merciful as You are." Yes. Śrī Caitanya Prabhu... You have seen the picture of Lord Caitanya. Yes, it is on the altar, Lord Caitanya dancing. He, the Supreme Personality of Godhead, appeared as a devotee. You have heard the name of *Bhagavad-gītā*. In that *Bhagavad-gītā* the last instruction is Kṛṣṇa, the Supreme Personality of Godhead, He is asking everyone, "My dear sons, God is higher." That is accepted in every religion. Especially in your Christian religion, God is the supreme father. ...

Therefore in the *Vedas* it is said that the living entities are maintained by the Supreme Lord. That you can understand by your practical experience. There are millions and trillions of living creatures. The human society is only a small portion of this. If you take a portion of a drop of the Pacific Ocean, how many aquatics are there? There are 900,000 species of aquatics. So there are 8,400,000 species of living creatures, and all of them are being maintained by God, the Supreme Lord. We are also being maintained, but because we have become advanced in knowledge, therefore the result is we have forgotten God. This is the result of our education. The more we become advanced in so-called knowledge, you forget your relationship with God. [...]

Śrī-kṛṣṇa-caitanya prabhu, dayā kara more. So in this age we ask the mercy of Lord Caitanya because we have all forgotten what is our relationship with God. But we have got the dormant love for God. Just like a son and father—the son may forget, he may become a crazy fellow and go out of home, but that does not mean that his relationship with the father is broken. No. That is not possible. Even if I am a crazy fellow, when the father dies the sons have still the right to inherit the property of the father. The relationship is so strong. Similarly, we may try to forget God due to our craziness, but the relationship cannot be broken, and still God is so kind, He comes Himself, He sends His bona fide servants, He sends his son. In so many ways He is always canvassing, "My dear sons, do not suffer in this abominable condition of material existence. Come back to Me. Come back to home. You enjoy life, eternal life, and blissful life, and life of knowledge." ...

We have developed this human form of life after passing through many millions of lower grades of life, and similarly we have to now develop this Kṛṣṇa consciousness, love of God. If you will take this Kṛṣṇa consciousness movement very seriously, then we have volumes of books to convince you what is your relationship with God, what is your duty, what is your ultimate goal of life—these things are all very nicely explained in the *Bhagavad-gītā*. But unfortunately, so-called scholars and so-called wise men misinterpret the whole thing. That is why the Lord appeared as Lord Caitanya five hundred years ago to establish the correct principles of *Bhagavad-gītā*, and He showed that even if you do not understand the processes of religion, you simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And it is practical. Just like when we were chanting Hare Kṛṣṇa, all the members who were assembled here were joining in, but when I am now talking about philosophy, some are leaving. It is very practical to see. The Hare Kṛṣṇa *mantra* is so enchanting that anyone can

take part in any condition. And if he continues to chant, gradually he develops his dormant love of God. His heart will be cleansed of all dirty things, and gradually he will be freed from the material concept of life, and he will be joyful, and he will see everyone as sons of God, and then he will begin his loving transcendental service to Kṛṣṇa.

So our only request is that you try to understand this Kṛṣṇa consciousness movement. It is very simple. We are requesting everyone to chant the Hare Kṛṣṇa *mantra* and take *prasādam*. When you are tired of chanting, the *prasādam* is ready. Immediately you can take *prasādam*. And if you dance, then all of the bodily exercise is Kṛṣṇized, and all of the attempts of the *yoga* processes are attained by this simple process. So chant, dance, take *prasādam*. Even if you do not hear at first this philosophy, it will act, and you will be elevated to the highest platform of perfection.

Thank you very much.

Lecture on Śrīmad-Bhāgavatam 7.9.42 – Mayapur, March 22, 1976

So Prahlāda Mahārāja says that “We are suffering in this way, and we are praying to You to stop this suffering. So it is not very difficult task for You.” *Ko nv atra te 'khila-guro bhagavan prayāsa*. Suppose if I ask you to do something for me, you may say, “That is very difficult task. I have no time to do this.” So it may be difficult for an ordinary man. Actually it is a very difficult task, because Prahlāda Mahārāja in a previous verse, he prayed, *pantheli parācara pipṛhi mūḍham adya. Mūḍham adya*: “Give me shelter.” Just like Narottama dāsa Ṭhākura sings that *śrī-kṛṣṇa-caitanya-prabhu, dayā kara more*: “Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, kindly give me Your mercy.” *Dayā kara more*. “Why I shall give My mercy to you? You are so sinful. You are so fallen. My mercy is not meant for you.” But Narottama dāsa Ṭhākura reminds, *patīta-pāvana-hetu, tava avatāra*: “Sir, I am the most fallen. There is no doubt about it. But You have specially come to deliver persons like us.” *Śrī-kṛṣṇa-caitanya-prabhu dayā kara more, tomā vinā ke dayalu, jagata sarṁsāre*. Actually we are hankering after favor of some big man and small man. That is going on. That is material world. But if we seek favor from the Supreme Personality of Godhead, so that is very nice. Instead of going here and there, if we... We want favor. There is no doubt. But others cannot favor us. That is the point. They have started so many humanitarian institutes to favor the suffering humanity, but it is not possible. They cannot. They cannot do it. It is false attempt. ... Suppose the father and mother, they are always ready to show favor to their children. There is no doubt about it. But does it mean if one has got very good and rich and able father and mother one can be happy, the children can be happy? No. That is not so. *Bālasya neha śaraṇaṁ pitarau nṛsimha* [SB 7.9.19]. That is also Prahlāda Mahārāja's statement, that “Simply because there is kind father and mother, therefore the children will be happy? No. That is not possible.” So actually, if the child is destined to suffer, the good father and mother cannot give him shelter. That is not possible. Nobody can show favor against the will of the Supreme. We can ask favor from

anyone, but we must know that nobody can favor us unless it is sanctioned by the Supreme Person. We must always know. Not that because one is very, in a very superior position, he can favor me. No, he cannot favor you unless it is sanctioned by the Supreme.

Parama karuṇa

Locana dasa Thakura

1

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

parama—supremely; *karuṇa*—merciful; *pahū*—the Lords; *dui*—two ; *jana*—persons ; *nitāi-gauracandra*—Lord Nityananda and Lord Caitanya ; *saba*—all; *avatāra-sāra*—the essence of all incarnations; *śiromaṇi*—the crown-jewels; *kevala*—purely; *ānanda-kanda*—the root cause of bliss.

Lord Nitāi and Lord 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

*bhaja bhaja bhāi, caitanya nitāi
sudṛḍha viśvāsa kari
viṣaya chāriyā, se rase majiyā,
mukhe bala hari hari*

bhaja bhaja—worship, worship; *bhāi*—o brother; *caitanya nitāi*—Lord Caitanya and Lord Nityananda; *sudṛḍha*—firm; *viśvāsa*—faith and conviction; *kari*—do; *viṣaya*—sense gratification; *chāriyā*—give up; *se*—this; *rase*—mellow; *majiyā*—absorb yourself; *mukhe*—by the mouth; *bala*—say; *hari hari*—the holy name of the Lord (Hari, Hari).

My dear brothers, 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. Become absorbed in worshiping Lord Caitanya and Nityananda, and simply chant “Hare Kṛṣṇa! Hari Hari!” without any material motive.

3

*dekha ore bhāi, tri-bhuvane nāi,
emana dayāla dātā*

*paśu pākhī jhure, pāṣāṇa vidare,
śuni' yā'ra guṇa-gāthā*

dekha—just see; *ore*—o all of you; *bhāi*—brothers; *tri-bhuvane*—in the three worlds; *nāi*—not; *emana*—like this; *dayāla-dātā*—the givers of mercy; *paśu*—animals; *pākhī*—birds; *jhure*—weep; *pāṣāṇa*—stones; *vidare*—melt; *śuni'*—hearing; *yā'ra*—of Their; *guṇa-gāthā*—narration of qualities.

My dear brothers, just try to 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 majjyā, rahili pariyā,
se pade nahila āśa
āpana karama, bhujjāye śamana,
kahaye locana-dāsa*

saṁsāre—in the material world; *majjyā*—absorbed; *rahili*—I remain; *pariyā*—falling down; *se*—those; *pade*—lotus feet; *nahila*—there was not; *āśa*—hope; *āpana*—my own; *karama*—fruits of activities; *bhujjāye*—makes me eat; *śamana*—Yamarāja, the lord of death; *kahaye*—says; *locana-dāsa*—Locana dāsa.

But I, Locana Dāsa, regret that I am entrapped by sense gratification. I have no attraction for the lotus feet of Lord Caitanya and Lord Nityānanda, and therefore Yamarāja, the superintendent of death, is punishing me by not allowing me to be attracted by this movement.

Commentary

This is a song by Locana dāsa Ṭhākura who was almost a contemporary of Śrī Caitanya Mahāprabhu. *Parama karuṇa* is probably Locana dāsa Ṭhākura's best known song and Prabhupāda was very fond of it. When arriving at the temple in Atlanta, he gave an arrival address that lasted only 2 minutes, because while speaking about the supremely merciful nature of Gaura-Nitāi, the presiding Deities of the temple, Prabhupāda became overwhelmed by ecstatic feelings that choked his voice.

Arrival address – Atlanta, February 28, 1975

Prabhupāda: So I am very glad to see you, and I am coming first of all Mexico City? Hmm?

Śrutakīrti: Yes.

Prabhupāda: So Mexico City, then Caracas, then...

Śrutakīrti: Miami.

Prabhupāda: Miami. So I see your temple is the best.

Devotees: Jaya! Haribol!

Prabhupāda: So Caitanya Mahāprabhu is very kind. *Parama karuṇa, pahū dui jana*. Two Lords, Nitāi-Gauracandra, Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, They are very kind, you see? They have appeared just to reclaim the fallen souls of this age. So They are more kind than Kṛṣṇa. Kṛṣṇa, He is also very kind. He comes to deliver. But Kṛṣṇa demands that first of all surrender. Caitanya Mahāprabhu even does not demand surrender. He is so kind. [voice choking] So take shelter of Śrī Caitanya Mahāprabhu and be happy.

Thank you very much. [in choked voice]

Devotees: Jaya Śrīla Prabhupāda.

In the evening, Prabhupāda spoke again about Locana dāsa Ṭhākura's song. Here are some excerpts:

Pahū dui jana. *Pahū* means *prabhu*. The shortcut is *pahū*. *Prabhu*, lord, or master. So these two *prabhus*, Caitanya Mahāprabhu and Nityānanda Prabhu. Caitanya Mahāprabhu is addressed as Mahāprabhu, *mahā-puruṣa*. And others, they are addressed as *prabhu*. So these two *prabhus*, Nityānanda Prabhu and Caitanya Mahāprabhu, are very merciful, *parama karuṇa*. *Parama karuṇa* means extremely merciful. Extremely merciful because Kṛṣṇa is also merciful, but because He is the Supreme Personality of Godhead in His original feature... Caitanya Mahāprabhu is also Kṛṣṇa, but He is acting as devotee. He is not acting as Kṛṣṇa. He is acting as devotee of Kṛṣṇa. *Namo mahā-vadānyāya kṛṣṇa-preme-pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāmne...* He is Kṛṣṇa, but at present He has assumed the name of Kṛṣṇa Caitanya. Sārvabhauma Bhaṭṭācārya also appreciated Caitanya Mahāprabhu. He made one hundred verses about Caitanya Mahāprabhu, but Caitanya Mahāprabhu, just to teach us, He destroyed the *śloka*s: "Oh, it is too much praising Me." So anyway, some of the *śloka*s were saved. Two of them are mentioned in the *Caitanya-caritāmṛta*. So one of the verses is:

*vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī kṛpāmbudhir yas tam ahaṁ prapadye*

Sārvabhauma Bhaṭṭācārya is offering his obeisances to Lord Caitanya Mahāprabhu, speaking like this, that "You are the same original person, Kṛṣṇa, but You have now assumed the form of Kṛṣṇa Caitanya just to teach *vairāgya-vidyā-nija-bhakti-yoga*. You have come to teach the mass of people the art of becoming detached from this material world." *Vairāgya-vidyā*. *Vairāgya*. *Rāga* means attachment, and *virāga* means detachment.

So we fallen souls, conditioned souls, we are very much attached to this material body, and consequently, material world. This is the disease. This is called *bhava-roga*, or material disease, to become attached to this body. [...]

So Śrī Caitanya Mahāprabhu came to teach us how to become detached from this material world. That is *vairāgya-vidyā*. *Vidyā* means *vairāgya-vidyā*. *Vidyā* does not mean to become more and more attached to this material world. That is *avidyā*, illusion, because I will not be able to save this body. This body will change. I will be annihilated. But still, I am very much anxious for this body. This is called illusion, or ignorance (*avidyā*). So Caitanya Mahāprabhu came to teach us *vairāgya-vidyā*, how to become detached. He personally showed by His life example. [...]

So Caitanya Mahāprabhu taught this. And He took *sannyāsa*. For the benefit of the whole world, He took *sannyāsa*. He gave up His very opulent position in Navadvīpa, as I have told you, very learned scholar, very beautiful body, very beautiful wife, very affectionate mother, good popularity. There was no scarcity. And He was God Himself. Why there will be any scarcity? There is no question. But in spite of, He took *sannyāsa* for the benefit of the whole world. That Caitanya Mahāprabhu has come here in Atlanta. So you worship this Caitanya Mahāprabhu. *Parama karuṇa, pahū dui jana*. They are very, very merciful, and little service will enhance your devotional service to a larger scale. Thank you very much.

Devotees: Jaya Śrīla Prabhupāda. [end]

Jaya rādhe, jaya kṛṣṇa

(Śrī Vraja-dhāma-mahimāmṛta)
Kṛṣṇadāsa Kavirāja Gosvāmī

1

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

jaya rādhe jaya kṛṣṇa—all glories to Śrī Śrī Rādhā and Kṛṣṇa; *jaya vṛndāvana*—glories to the transcendental realm of Vṛndāvana; *śrī-govinda gopīnātha madana-mohana*—glories to the three presiding Deities of Vṛndāvana : Govinda, Gopīnātha and Madana-mohana.

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

śyāma-kunḍa, rādhā-kunḍa, giri-govardhana
kāliṅdi yamunā jaya, jaya mahāvana

śyāma-kunḍa—glories to the personal lake of Śyāma; *rādhā-kunḍa*—glories to the personal lake of Rādhā; *giri-govardhan*—glories to Govardhana Hill; *kāliṅdi*

yamunā jaya—glories to the Yamunā river, known as Kālindī, the daughter of the Kalinda mountain; *jaya mahāvana*—glories to the great forest of Mahāvana, the place of Kṛṣṇa's childhood pastimes.

All glories to Śyāma-kuṇḍa, Rādhā-kuṇḍa, 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

keśi-ghāṭa, varṁśi-vaṭa, dvādaśa-kānana
yāhā saba lilā kaila śrī-nanda-nandana

keśi-ghāṭa—glories to Keśi-ghāṭa, where Kṛṣṇa killed Keśi, the horse demon; *varṁśi-vaṭa*—glories to the Varṁśi-vaṭa tree, where Kṛṣṇa sits and calls the gopīs with His flute; *dvādaśa-kānana*—glories to the twelve forests of Vraja; *yāhā*—where; *saba*—all; *lilā*—pastimes; *kaila*—performed; *śrī-nanda-nandana*—the son of Nanda Mahārāja.

All glories to Keśi-ghāṭa, where Kṛṣṇa killed the Keśi demon. All glories to the Varṁśi-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-yaśodā jaya, jaya gopa-gaṇa
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa

śrī-nanda-yaśodā jaya—glories to Kṛṣṇa's divine mother and father, Nanda and Yaśodā; *jaya gopa-gaṇa*—glories to the assembly of cowherd boys; *śrīdāmādi jaya*—glories to the cowherd boy leaders headed by Śrīdāmā; *jaya dhenu-vatsa-gaṇa*—glories to the herds of cows and calves.

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

jaya vṛṣabhānu—glories to Rādhā's father; *jaya kīrtidā-sundarī*—glories to Rādhā's beautiful mother; *jaya paurṇamāsī*—glories to the elderly Paurṇamāsī, the personality of Yogamāyā; *jaya ābhīra-nāgarī*—glories to the cowherd women of Vraja.

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 gopīśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja

jaya jaya gopīśvara—glories to the presence of Lord Śiva as Gopīśvara Mahādeva; *vṛndāvana-mājha*—in the midst of Vṛndāvana; *jaya jaya kṛṣṇa-sakhā*—glories, all glories to the cowherd boyfriend of Kṛṣṇa; *baṭu*—Śrī Madhumaṅgala; *dvija-rāja*—the monarch of the twice-born brāhmaṇas.

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-nandana
jaya jaya vṛndāvana-vāsī yata jana

jaya rāma-ghāṭa—glories to the landing on the Yamunā river where Balarāma sported the *rāsa*—dance; *jaya rohiṇī-nandana*—glories to the son of Rohiṇī (Balarāma); *jaya jaya vṛndāvana-vāsī*—glories, all glories to the inhabitants of Vṛndāvana; *yata*—all; *jana*—the people.

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 dvija-patnī, jaya nāga-kanyā-gaṇa
bhaktite yāhārā pāila govinda-caraṇa

jaya dvija-patnī—glories to the wives of the Vedic brāhmaṇas; *jaya nāga-kanyā-gaṇa*—glories to the wives of the Kāliya serpent; *bhaktite*—in devotion; *yāhārā*—of whom; *pāila*—attained; *govinda-caraṇa*—the lotus feet of Govinda.

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-śyāma
jaya jaya rasa-līlā sarva-manorama

śrī-rasa-maṇḍala jaya—glories to the circular arena of the *rāsa*—dance; *jaya rādhā-śyāma*—glories to Rādhā-śyāma; *jaya rāsa-līlā*—glories to the *rāsa-līlā*; *sarva-manorama*—which captures the minds of all.

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 jayojjala-rasa sarva-rasa-sāra
parakīyā-bhāve yāhā vrajete pracāra

jaya jayojjala-rasa—glories to the *ujjala-rasa*, the conjugal mellow; *sarva-rasa-sāra*—the quintessence of all ecstatic mellows; *parakīyā-bhāve*—in the

mood of paramourship; *yāhā*—which; *vrajete pracāra*—is visible only in the realm of Vraja.

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 kariyā smaraṇa
dīna kṛṣṇa-dāsa kahe nāma-saṅkīrtana

śrī-jāhnavā-pāda-padma—the lotus feet of Lord Nityānanda's consort, Śrī Jāhnavā-devī; *kariyā smaraṇa*—remembering; *dīna*—very fallen and lowly; *kṛṣṇadāsa*—Kṛṣṇadāsa; *kahe nāma-saṅkīrtana*—sings the names of the Lord.

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.

Commentary

The original title of this song is *Śrī Vraja-dhāma-mahimāmṛta* (The Nectarean Glories of the Holy Land of Vṛndāvana). Śrīla Prabhupāda recorded this song during the “Kṛṣṇa Meditation” sessions in Germany in 1974, and he often spoke about the special significance of holy places like Vṛndāvana-dhāma. On one occasion, in England in 1972, while commenting on the sages of Naimiṣāraṇya, he said:

This holy place, that is significant. Just like chanting here in London and chanting in Vṛndāvana, there is difference. There is difference. Because that holy place gives extra stimulus. *Pṛīti tad-vasati-sthale*. Therefore one who is advanced in spiritual consciousness, he develops a *pṛīti*. *Pṛīti* means pleasure, or love—love for living in such holy places like Naimiṣāraṇya, Vṛndāvana, especially Naimiṣāraṇya, Vṛndāvana, Navadvīpa. These are holy places; they are not within this material world. So there is extra stimulus for spiritual advancement if one practices in the holy places. That's a fact. It becomes very favorable.

Actually we are seeing in Vṛndāvana that most ordinary class, they come to Vṛndāvana for some ulterior purpose, to solve some economic problem or some other problem, but they become devotee. Holy place. In our Gauḍīya Maṭha, when my spiritual master was living, many men came for many purposes, but they became devotee later on. Here also in our temples, so many, many, they come maybe some other purposes, they become devotee. Therefore holy place has got a special effect.

Narottama dāsa Ṭhākura sings, *ānande bala hari, bhaja vṛndāvana*: chant Hare Kṛṣṇa and worship Vṛndāvana. *Hari-guru-vaiṣṇava-pade majāiyā mana*: just absorb your mind in *hari-guru-vaiṣṇava*. Hari means the Supreme

Personality of Godhead; guru, the spiritual master; and Vaiṣṇava, the devotee. Develop your affection for *hari-guru-vaiṣṇava*, live in Vṛndāvana, chant Hare Kṛṣṇa, and life is successful. That's all. This is civilization. Three things. Any rascal, any rogue can be delivered, simply by this process. Ānande bala hari, bhaja vṛndāvana, *hari-guru-vaiṣṇava*. But the main principle is *hari-guru-vaiṣṇava majāiyā*.

So we are now constructing very nice temple. Any one of you can go there, in Navadvīpa also, you can go there and live, perpetually chanting Hare Kṛṣṇa. Kṛṣṇa will give you all facilities. Now we have got very, very big temples there, in Bombay also. So we are trying to give you all facilities for developing Kṛṣṇa consciousness. But be careful. Don't fall down; then the chance is missed.

Vṛndāvana ramya-sthāna

Narottama Dāsa Ṭhākura

1

*vṛndāvana ramya-sthāna, divya-cintāmaṇi-dhāma,
ratana-mandira manohara
āvṛta kālindī-nīre, rāja-haṁsa keli kare,
tāhe śobhe kanaka-kamala*

vṛndāvana—the forest of Vṛndāvana; *ramya-sthāna*—a place of transcendental beauty; *divya*—in the spiritual sky; *cintāmaṇi-dhāma*—an abode made of touchstone; *ratana-mandira*—temples made of jewels; *manohara*—that enchant the mind; *āvṛta*—surrounded; *kālindī-nīre*—by the waters of the river Yamunā; *rāja-haṁsa*—royal swans; *keli kare*—frolic; *tāhe*—in the midst (of that water); *śobhe*—splendrously shines; *kanaka-kamala*—a golden lotus.

The beautiful place known as Vṛndāvana is a transcendental abode in the spiritual world, and is composed entirely of divine touch-stones. There are many enchanting temples bedecked with costly jewels. The royal swans known as rāja-haṁsa frolic in the waters of the river Yamunā, which surrounds that transcendental island. In the midst of that divine river is a beautiful golden lotus of a hundred petals.

2

*tāra madhye hema-pīṭha, aṣṭa-dale veṣṭita,
aṣṭa-dale pradhānā nāyikā
tāra madhye ratnāsane, va'si āchen dui jane,
śyāma-saṅge sundarī rādhikā*

tāra madhye—in the midst of that lotus; *hema-pīṭha*—a golden platform; *aṣṭa-dale veṣṭita*—surrounded by eight petals; *aṣṭa-dale*—situated upon those eight petals; *pradhānā nāyikā*—are the eight chief *gopīs*; *tār madhye*—in the center of the surrounding petals; *ratna-āsane*—upon a jeweled throne; *vasiyāchen*—are seated; *dui jane*—the two transcendental lovers; *śyāma-saṅge*—in the company of the dark Lord śyāma; *sundarī rādhikā*—sits the beautiful Rādhikā.

In the center of that lotus is a golden platform surrounded by eight petals. Situated upon those eight petals are the eight principal sakhīs, headed by Lalitā and Viśākhā. In the center of the surrounding petals the divine couple presides, seated upon a jeweled throne. In the company of Lord Śyāma sits the beautiful Rādhikā.

3

o-rūpa-lāvanya-rāśi, amiyā pariche khasi,
hāsya-parihāsa-sambhāṣaṇe
narottama dāsa kaya, nitya-līlā sukha-maya,
sadāi sphuruka mora mane

o-rūpa-lāvanya-rāśi—the waves of that beauty and sweetness; *amiyā pariche khasi*—are falling like showers of nectar; *hāsya-parihāsa*—a flood of laughing and joking; *sambhāṣaṇe*—as they address one another; *narottama dāsa kaya*—Narottama dāsa says; *nitya-līlā*—these eternal pastimes from day to day; *sukha-moy*—are full of transcendental pleasure; *sadāi sphuruka*—may they be ever manifest; *mora mane*—in my heart.

The waves of their beauty and sweetness are emanating showers of nectar in the form of Their talks, which are filled with a flood of laughing and joking as they address one another. Narottama dāsa says, “May these eternal pastimes overflowing with transcendental joy be ever manifest in my heart.”

Commentary

This is Song 33, entitled *Vāsantī-rāsa*, in Narottama dāsa Ṭhākura’s songbook *Prārthana*. At the end of this song, the author expresses the desire to always visualize Kṛṣṇa’s pastimes in his heart which is possible when the heart is purified and love of Kṛṣṇa has arisen. Nārada Muni tells Vyāsadeva about his own experience in this regard in the *Śrīmad-Bhāgavatam* (1.6.33): “The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.” Śrīla Prabhupāda writes in the purport:

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibrations thereof. As soon as a pure devotee engages himself in the pure devotional service

of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in loving transcendental service can experience the presence of the Lord at every moment. It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct, and the Lord, being also an individual personality like others, is not an exception to this psychology because psychological characteristics visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest personality of all and absolute in all His affairs. If, therefore, the Lord is attracted by the pure devotee's chanting of His glories, there is nothing astonishing. Since He is absolute, He can appear Himself in the picture of His glorification, the two things being identical. Śrīla Nārada chants the glorification of the Lord not for his personal benefit but because the glorifications are identical with the Lord. Nārada Muni penetrates into the presence of the Lord by the transcendental chanting.

Rādhikā-stava

Rūpa Gosvāmī

(Refrain)

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

(chorus) *rādhe*—O Rādhā!; *jaya jaya*—all glories unto You! all glories unto You!; *mādhava-dayite*—O beloved of Mādhava!; *gokula*—of Gokula; *taruṇī-maṇḍala*—by all the young girls; *mahite*—O You who are glorified.

O Rādhā! O Mādhava's beloved! O You whom all the young girls of Gokula worship! All glories unto You! All glories unto You!

1

*dāmodara-rati-vardhana-veśe
hari-niṣkuta-vṛndā-vipineśe*

dāmodara-rati—Lord Dāmodara's love and attachment; *vardhana*—to increase; *veśe*—O You who dress Yourself in such a way!; *hari-niṣkuta*—the pleasure grove of Lord Hari; *vṛndā-vipina*—of Vṛndā Devī's forest; *īśe*—O Queen!

O You who dress Yourself so as to make Lord Dāmodara love You more and more! O Queen of Lord Hari's pleasure grove, Vṛndāvana!

2

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

vṛṣabhānu-udadhi—from the ocean of King Vṛṣabhānu; *nava-śāśi-lekhe*—O goddess of the newly-arisen moon!; *lalitā-sakhi*—O friend of Lalitā!; *guṇa*—due to Your wonderful qualities; *ramita-viśākhe*—O You who give intimate pleasure to Viśākhā!

O new moon arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O You whose virtues delight Viśākhā!

3

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

karuṇām kuru—please be merciful; *mayi*—to me; *karuṇā-bharite*—O You who are filled with compassion!; *sanaka-sanātana*—by the great sages Sanaka and Sanātana; *varṇita carite*—O You whose divine characteristics are described!

O most merciful goddess! O You whose divine qualities are sung by Sanaka and Sanātana Kumāras! O most merciful Rādhā, please have mercy on me! O most merciful Goddess! O You whose divine qualities are sung by Sanaka and Sanātana Kumāras! O most merciful Rādhā, please have mercy on me!

Commentary

As far as we know, this is the only song directly describing Śrīmatī Rādhārāṇī that Śrīla Prabhupāda sang. About other songs like *Śrīta-kamala*, he wrote to Acyutananda who was compiling ISKCON's first songbook: "Regarding the songs by Jayadeva, "*Srīta Kamala*" is not approved. Sometimes our Kṛṣṇadasa Babaji sings, but it is not approved by Prabhupada [Śrīla Bhaktisiddhanta]. Those songs are for *siddha bhaktas*, not for us who are *sadha bhaktas* or learning *bhaktas*. Lord Caitanya never divulged in public, he enjoyed them in the company of his selected three or four devotees. There is one song by Jayadeva, "Worshiping the Ten Incarnations," that song is all right."

Prabhupāda was very cautious when speaking about Rādhā and Kṛṣṇa and Their relationship. But he did on occasions, like in Montreal on *Rādhāstami* in 1968. There he sang and explained the song *Rādhikā-stava* by Rūpa Gosvāmī:

"So, Rādhā-Kṛṣṇa philosophy is a very great philosophy. It is to be understood in the liberated stage. Rādhā-Kṛṣṇa philosophy is not to be understood in the conditioned stage. But when we worship Rādhā-Kṛṣṇa in our conditional stage, actually we worship Lakṣmī-Nārāyaṇa. You have seen that picture, this *viddhi-mārga* and *rāga-mārga*. Rādhā-Kṛṣṇa worship is on the platform of pure love, and Lakṣmī-Nārāyaṇa worship is on the regulative principle.

So long we do not develop our pure love, we have to worship on the regulative principle. One has to become a *brahmacārī*, one has to become a *sannyāsī*, one has to perform the worship in this way, in the morning he has to rise, he has to offer. So many rules and regulations. There are at least sixty-four rules and regulations. So we shall introduce them gradually as you develop.

So, in the *viddhi-mārga*, when you have no love for God, or Kṛṣṇa, we have to follow the regulative principle, and automatically..., they are practicing. When practicing, just like you practice this *mṛdaṅga* playing, in the beginning it is not in order, but when you become well versed in the practice, the sound will come so nice.

Similarly, when we are engaged by regulative principles in the worship of Rādhā-Kṛṣṇa, that is called *viddhi-mārga*. And actually when you are on the love platform, then that is called *rāga-mārga*. So without *viddhi-mārga*, if anyone wants to learn the *rāga-mārga* immediately, that is foolishness. That is foolishness. Nobody can pass M.A. examination without going through the regulative principles of primary schools and colleges.

So therefore I do not, I mean to say, indulge in the discussions of Rādhā and Kṛṣṇa so easily. Rather, go on with the regulative principle at the present moment. Gradually, as you become purified, as you become on the transcendental platform, you'll understand what is Rādhā-Kṛṣṇa. Don't try to understand Rādhā-Kṛṣṇa very quickly. It is a very big subject.

If we want to understand Rādhā-Kṛṣṇa very quickly, then there will be so many *prākṛta-sahajiyā*. In India there are *prākṛta-sahajiyā*. Just like Rādhā-Kṛṣṇa, Kṛṣṇa is kissing Rādhā, Rādhā is kissing. These are all nonsense. Rādhā-Kṛṣṇa philosophy has to be understood by the liberated person, not by the conditioned soul.

So we shall await for the fortunate moment when we are liberated, then we shall understand *rādhā-kṛṣṇa-praṇaya-vikṛtir* [the loving affairs between Rādhā and Kṛṣṇa (*Cc. Ādi 1.5*)], because Kṛṣṇa and Rādhā are not on the material field. Try to understand. This is Jīva Gosvāmī's analysis, that Kṛṣṇa is the Supreme *Brahman*. The Supreme *Brahman* cannot accept anything material. So Rādhā is not in the material field.

Now there is a very nice song. I shall sing, if you can play on the harmonium. Yes. This is a Rūpa Gosvāmī's song. [Sings *Rādhikā-stava*.]

This song was sung by Rūpa Gosvāmī. He is the real person, actual person, to understand Rādhā and Kṛṣṇa. So he says, "All glories to Rādhārāṇī." *Rādhe jaya jaya mādhaba-dayite*. "She's so dear to Kṛṣṇa." Kṛṣṇa, everyone is trying to love Kṛṣṇa, but Kṛṣṇa is trying to love somebody. So how great She is. Just try to understand. Everyone, the whole world, the whole universe, all living entities, they are trying to love Kṛṣṇa, *kṛṣṇa-prema*.

Lord Caitanya describes, *prema-pumārtho mahān*. And Rūpa Gosvāmī described that "You are distributing *kṛṣṇa-prema*." So *kṛṣṇa-prema* is so

valuable, but Kṛṣṇa is after Rādhārāṇī. Just see how Rādhārāṇī is great. Just try to understand the greatness of Rādhārāṇī. Therefore She is so great, and we have to offer our respect.

Rādhe jaya jaya madhava-dayite. How She is? *Gokula-taruṇī-maṇḍala-mahite.* *Taruṇī, taruṇī* means young girls. You'll see the pictures, they are all young girls. But of all the young girls, She is the most beautiful. She is enchanting to the young girls also. She is so beautiful. *Gokula-taruṇī-maṇḍala-mahite.*

Dāmodara-rati-varadhana-veśe. And She always dresses Herself so nicely that Dāmodara, Kṛṣṇa, becomes attracted by Her beauty. *Hari-niṣkuta-vṛndā-vipineśe.* And She is the only lovable object of Kṛṣṇa, and She is the queen of Vṛndāvana. This queen of Vṛndāvana... You'll find in Vṛndāvana, if you go to Vṛndāvana, everyone is worshiping Rādhārāṇī. *Rāṇī* means queen. They are always speaking, "Jaya Rādhe!" Rādhārāṇī. All the devotees in Vṛndāvana, they are worshiper of Rādhārāṇī.

Hari-niṣkuta-vṛndā-vipineśe, vṛṣabhānudadhi-nava-śaśī-lekhe. And She appeared as the daughter of King Vṛṣabhānu. And Her companions are Lalitā-sakhī and Viśākhā-sakhī, and the devotees.

So on behalf of the pure devotees of Kṛṣṇa, Rūpa Gosvāmī is praying, *karuṇāṁ kuru mayi karuṇā-bharite:* "O my worshipable Rādhārāṇī, You are full of mercy. So I am begging of Your mercy because You are so merciful, very easily You offer, bestow Your mercy. So I am begging Your mercy." *Karuṇāṁ kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite.*

Now somebody may say, "Oh, you are so great, learned scholar, you are so great saintly person, and you are begging mercy from an ordinary girl? How is that?" Therefore Rūpa Gosvāmī says, "Oh, this is not ordinary girl."

Sanaka-sanātana-varṇita-carite: "This girl's description is possible to be made by great saintly person like Sanaka-Sanātana. She is not ordinary."

So the lesson is that we should not treat Rādhārāṇī as ordinary girl or Kṛṣṇa as ordinary man. They are the Supreme Absolute Truth. But in the Absolute Truth, there is the pleasure potency, and that is exhibited in the dealings of Rādhā and Kṛṣṇa. And Rādhā's expansion all the *gopīs*, and Kṛṣṇa is the Supreme Lord.

Thank you very much. Chant Hare Kṛṣṇa."

Kṛṣṇa-candra guṇera sagara

(Bahirmukha ha' ye)

Bhaktivinoda Ṭhākura

1

*bahirmukha ha' ye, māyāre bhajiyē,
saṁsāre hainu rāgi
kṛṣṇa dayāmaya, prapañce udaya,
hailā āmāra lāgi*

bahirmukha—a person who has turned his face away from Kṛṣṇa and is very busy tasting material enjoyment; *ho'ye*—being; *māyāre*—the material energy; *bhajiyē*—adoring; *saṁsāre*—material existence; *hainu*—I have become; *rāgi*—attached; *kṛṣṇa*—Kṛṣṇa; *dayāmaya*—very merciful; *prapañce*—in the material world; *udaya*—arisen; *haila*—has; *āmāra*—my; *lāgi*—for.

Becoming inimical towards the Lord, and adoring illusion, I have become madly attached to this material existence. However, Kṛṣṇa is so kind for He has arisen within this material world just for my sake.

2

*(sakhī he) kṛṣṇa-candra guṇera sāgara
aparādhi jane, kṛpā vitaraṇe,
śodhite nahe kātara*

sakhī he—O friend; *kṛṣṇa-candra*—moon-like Kṛṣṇa; *guṇera*—of qualities; *sāgara*—ocean; *aparādhi*—offenders; *jane*—people; *kṛpā*—mercy; *vitaraṇe*—distributes; *śodhite*—purifies; *nahe*—there are not; *kātara*—afflictions.

My dear friend! The moon-like Kṛṣṇa-candra is certainly an unlimited ocean of auspicious qualities! He distributes His causeless mercy to all the offenders, not hesitating to purify them and relieve them of their afflictions.

3

*saṁsāre āsiyā, prakṛti bhajiyā,
'puruṣa' abhimāne mari
kṛṣṇa dāya kari', nije avatari',
vaṁśi-rave nilā hari'*

saṁsāre—material existence; *āsiyā*—having come; *prakṛti*—material nature; *bhajiyā*—adoring; *'puruṣa'*—the enjoyer (male); *abhimāne*—false conception; *mari*—dying; *kṛṣṇa*—Kṛṣṇa; *dāya*—mercy; *kari'*—showing; *nije*—His own; *avatari'*—descending; *vaṁśi-rave*—the sound of His flute; *nilā*—takes; *hari'*—stealing.

I have come into this false material existence, adoring the material energy as if it is fit for my enjoyment, and I am seized with the false conception that I am a male. But Lord Kṛṣṇa, showing His compassion, descends and forcibly steals away all such false conceptions with the transcendental sound of His flute.

4

*emana ratane, viśeṣa yatane,
bhaja sakhī avirata
vinoda ekhāne, śrī-kṛṣṇa-caraṇe,
guṇe bandha, sadā nata*

emana—such a; *ratane*—jewellike person; *viśeṣa*—specific; *yatane*—with great care; *bhaja*—worship; *sakhī*—O friend; *avirata*—attention; *vinoda*—Bhaktivinoda; *ekhāne*—just now; *śrī-kṛṣṇa-caraṇe*—Śrī Kṛṣṇa lotus feet; *guṇe*—qualities; *bandha*—bound; *sadā*—always; *nata*—bows down with awe and reverence.

My dear friend, just worship such a jewel-like person with special care and attention. Now Bhaktivinoda admits that he is helplessly attached to the wonderful qualities of Śrī Kṛṣṇa's lotus feet. Thus, he always bows his head in great awe and reverence before them.

Commentary

This is another song from Bhaktivinoda Ṭhākura's songbook *Kalyāṇa-kalpataru*, Third Branch (Overflowing Spiritual Emotions, *Ucchvāsa*), Part 4, Song 1 – Kṛṣṇa's Quality of Mercy (*Guṇa-kīrtana*). Prabhupāda mentions this song in the *Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 12.62, where he says in the purport: "Even though Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He placed Himself in the position of a *gopī*. He also accepted the king's son directly as the son of Mahārāja Nanda, Vrajendra-nandana Hari. This is perfect vision according to the direction of the Vedic culture, as confirmed in *Śrīmad Bhagavad-gītā* (5.18): *paṇḍitāḥ sama-darśinaḥ*. Such acceptance of the Absolute Truth according to Vaiṣṇava philosophy is explained in both the *Muṇḍaka Upaniṣad* (3.2.3) and the *Kaṭha Upaniṣad* (1.2.23) in the following words:

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūrṁ svām*

'The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form.' The living entity is entangled in material existence due to his lack of such spiritual vision. Śrīla Bhaktivinoda Ṭhākura has

sung in his *Kalyāṇa-kalpataru, saṁsāre āsiyā prakṛti bhajiyā 'puruṣa' abhimāne mari*. When the living entity comes to the material world, he thinks himself the enjoyer. Thus he becomes more and more entangled.”

Here we see again how deeply Prabhupāda was immersed in the songs of the Vaiṣṇava *ācāryas*. This is the only time, he mentions this song anywhere in his works. There is no recording of it, we never heard him sing it, but it comes to his mind while writing this purport.

It is a wonderful, positive song, expressing a deep feeling of gratitude for Kṛṣṇa's quality of causeless mercy that makes Him come again and again to the material world –at different times, in different forms–, just to reclaim the fallen conditioned souls by exhibiting His all-attractive pastimes. In a note attached to this song it says “To be sung in *rāga Dhanasri*”. The word *dhanasrī* is a compound, meaning “fortune and beauty”, a very appropriate designation for this *rāga* with its upbeat pentatonic scale.

Aṣṭakas

Prayers for glorification
Songs of praise

Gurvaṣṭaka	460
Śrī śrī ṣaḍ-gosvāmy-aṣṭaka	466
Advaitāṣṭaka	473
Nityānandāṣṭaka	479
Caitanyāṣṭaka	483
Śacī-sutāṣṭaka	488
Śacī-tanayāṣṭaka	491
Vṛndāvanāṣṭaka	494
Govardhanāṣṭaka	499
Rādhikāṣṭaka	503
Madhurāṣṭaka	508
Corāṣṭaka	512
Dāmodarāṣṭaka	516
Jagannāthāṣṭaka	520
Śikṣāṣṭaka	525

Aṣṭakas

Gurvaṣṭaka

Viśvanātha Cakravartī Ṭhākura

1

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

saṁsāra—(of) material existence; *dāvā-anala*—(by) the forest fire; *liḍha*—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-
vādītra-mādyan-manaso rasena
romāñca -kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam*

mahāprabhoḥ—of Lord Caitanya Mahāprabhu; *kīrtana*—(by) chanting; *nṛtya*—dancing; *gīta*—singing; *vādītra*—playing musical instruments; *mādyat*—gladdened; *manasaḥ*—whose mind; *rasena*—due to the mellows of pure devotion; *roma-añca*—standing of the hair; *kampa*—quivering of the body, *śru-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.

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

śrī-vigraha—(of) the *arcā-vigraha* (Deities), *ārādhana*—the worship; *nitya*—daily; *nānā*—(with) various; *śṛṅgāra*—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.

*catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam*

catur—four; *vidha*—kinds; *śrī*—holy, *bhagavat-prasāda*—which have been offered to Kṛṣṇa; *svādu*—palatable; *anna*—(by) foods; *tṛptān*—spiritually satisfied; *hari*—(of) Kṛṣṇa; *bhakta-saṅghān*—the devotees; *kṛtvā*—having made; *eva*—thus; *tṛptim*—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.

*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
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam*

nikuñja-yūnaḥ—of Rādhā and Kṛṣṇa; *rati*—(of) conjugal love; *keli*—(of) pastimes; *siddhyaī*—for the perfection; *yā yā*—whatever; *ālibhiḥ*—by the gopis; *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 bhāvya 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; *uktas*—acknowledged; *tathā*—thus; *bhāvya*—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].

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvamś 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*—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.

Commentary

This song in praise of the spiritual master by Viśvanātha Cakravartī Ṭhākura is sung during *Maṅgala-ārati*, the first ceremony of the day for worshipping the Lord and His representative, the spiritual master. Prabhupāda quoted from it hundreds of times. Here are some examples, one for each verse (1-7), from a public program in Sweden.

Lecture at Uppsala University – Stockholm, September, 9, 1973

1

So *guru* means spiritual master means who can deliver one from this forest fire. Just like when there is forest fire, the animals are very much disturbed, and they die mostly. The snakes, they die immediately. So this forest fire, *saṁsāra-dāvānala*, is going on perpetually, and the person or the authorized person who can deliver you from this forest fire of material existence, he's called *guru*, or the spiritual master.

Fire means it requires water to be extinguished. But where the water is coming from? From your bucket or from your fire brigade? No. It must come from the sky. It must come from the sky. When there will be torrents of rain from the sky, this forest fire, blazing forest fire will be extinguished. So these rains from the sky, it does not depend on your scientific propaganda or manipulation. It depends on the mercy of the Supreme Lord. So the spiritual master is compared with the cloud. Just like from the cloud there is torrents of rain, similarly, a spiritual master is considered just like cloud. *Saṁsāra-dāvānala-liḍha-loka*. Just like cloud takes the water from the sea—cloud hasn't got its own water; cloud takes water from the sea—similarly, a spiritual master brings mercy from the Supreme Personality of

Godhead. Just see the comparison. He has no own mercy, but he carries the mercy of the Supreme Personality of Godhead.

So spiritual master is offered obeisances: "Sir, you have brought the mercy from the Supreme Lord. Therefore we are much obliged to you. To deliver us, you have come. We offer our respectful obeisances." This is the meaning of this verse. *Vande guroḥ śrī-caraṇāravindam*. That means the first qualification of the spiritual master, or *guru*, is to deliver you some message by which immediately your blazing fire in the heart will be stopped. This is the test.

2

First symptom is that *guru* will give you such instruction that immediately you will feel relief from all anxieties. And the second symptom is that he's personally engaged also always in chanting and dancing the holy name of the Lord, *mahāprabhoḥ kīrtana-ṅṛtya-gīta-vaditra-māḍyan manaso rasena*, and enjoy the transcendental bliss within the mind by chanting and dancing. Unless you become blissful, very happy, you cannot dance. Artificially, you cannot dance. These dances, they are not artificial. They feel some transcendental bliss; therefore they dance. It is not they are dancing dog. No. They dance from the spiritual platform.

3

It is not that one should worship Kṛṣṇa once a week or once a month. Rather, one should worship Kṛṣṇa twenty-four hours a day (*nitya*). The Deity should have a new dress every day or twice or four times a day—as many times as possible. This is called *śṛṅgāra*. Kṛṣṇa is the most opulent enjoyer, and we should supply Him things by which He can enjoy. For instance, if someone gives me new clothing, I say, "Oh, this new clothing is very nice," and this is my enjoyment. Similarly, we should try to satisfy Kṛṣṇa every day with gorgeous clothing. The dress for the Deity should be first class, the food offered to Him must be first class, and the place where He is situated in the temple must be first class or even more than first class. Furthermore, the temple should always be as clean as glass. Everyone remarks that the temples of the Kṛṣṇa consciousness movement are very clean, and they must be very clean. The more one cleanses the temple, the more one's heart becomes cleansed. This is the process of devotional service. The more we dress Kṛṣṇa, the more satisfied we become. At the present moment we are accustomed to seeing and appreciating our own clothing. I think, "What costly clothing I have," and in this way I become satisfied. But when we dress Kṛṣṇa we shall feel spiritual satisfaction. *Yuktasya bhaktāṁś ca niyūrjato 'pi vande guroḥ śrī-caraṇāravindam*. It is the duty of the spiritual master to engage his disciples always in worshiping the Deity in this way, and it is to such a *guru*, or spiritual master, that we offer our obeisances.

4

The fourth symptom is that a *guru*, the spiritual master, encourages *prasāda* distribution, remnants of foodstuff distributed to the public. Ours is not dry philosophy, simply we talk and go home. No. We distribute *prasādam*, very sumptuous *prasādam*. In every temple, anyone who comes, we can offer *prasādam*. In each and every temple, we have got already from fifty to two hundred devotees. And outsiders also, they come and take *prasādam*. This introduction is

also another symptom of *guru, prasādam* distribution. [...] If you eat *bhagavat-prasādam*, then gradually you become spiritualized. It has got the potency. If you eat the *prasādam*. Therefore it is said that realization of God can be done by the tongue. *Sevonmukhe hi jihvādau*. If you engage your tongue in the service of the Lord, then you realize God realization.

5

The spiritual master is always thinking of the pastimes of Kṛṣṇa with His consort, Śrīmatī Rādhārāṇī, and the *gopīs*. Sometimes he is thinking about Kṛṣṇa's pastimes with the cowherd boys. This means that he is always thinking of Kṛṣṇa engaged in some kind of pastime. *Pratikṣaṇāsvādana-lolupasya*. *Pratikṣaṇa* means he is thinking that way twenty-four hours a day. That is Kṛṣṇa consciousness. One must be engaged twenty-four hours a day in thinking of Kṛṣṇa. You have to make yourself a program like this. We, at least, have made such a program. All the boys and girls in the Kṛṣṇa consciousness movement are engaged twenty-four hours daily, not just officially, not that once a week they meditate or go to some temple. No, they engage twenty-four hours a day.

6

Nikuṅja-yūno rati-keli-siddhyai yā yālibhir yuktir apekṣaṇiyā. So the ultimate goal of the spiritual master is that he wants to be transferred to the planet of Kṛṣṇa, where he wants to associate with the *gopīs* to help them to serve Kṛṣṇa. Some, some of them are, some of the devotees, spiritual master, they are thinking of becoming assistants to the *gopīs*, some of them are thinking to be assistants to the cowherds boy, some of them are thinking to be assistant to mother Yaśodā or Nanda, and some of them are thinking to the servants of God. Or some of them are thinking how to become a flower, tree, a fruit tree or a calf or a cow in Vṛndāvana. There are five kinds of mellows: *sānta, dāsya, sākhyā, vātsalya* and *mādhurya*. Everything is there spiritual. That I shall describe next. *Cintāmaṇi-prakara-sadmasu*. So in the spiritual sky, the land is spiritual, the tree is spiritual, the fruit is spiritual, the flower is spiritual, the water is spiritual, the servant is spiritual, the friend is spiritual, the Lord is spiritual and His associates are spiritual. Everything. Therefore oneness, Absolute Truth, everything absolute. Although there are varieties, these varieties, the spiritual varieties, are simply reflection in this material world. Just like there is a tree on the bank of the river. That is reflected in the water. But reflected how? The top has gone down. The topmost thing has gone down. So this material world is the reflection of the spiritual world—but perverted reflection.

7

Guru means Kṛṣṇa; Kṛṣṇa means *guru*. Not Māyāvāda, but *guru* means one who follows Kṛṣṇa, he is *guru*. *Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvvyata eva sadbhiḥ*. So *guru* is directly God, *sākṣād-hari*. *Sākṣād* means directly. [...] So why? *Kintu prabhor yaḥ priya eva...* It does not mean Māyāvādī, that he has become God. But *kintu prabhor yaḥ priya eva tasya*, he is the most confidential servant. He's therefore servant-God. He's God, servant-God. God is master-God. So why he has become *priya*? That is, Kṛṣṇa says personally, *na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ*: nobody is dearer than him in the

whole world. Why? *Ya idaṁ paramaṁ guhyaṁ mad-bhaktesv abhidā...* "Who preaches this gospel of *Bhagavad-gītā* among My devotees." So the *guru* has got two business. He has to make devotees and teach them the principles of *Bhagavad-gītā*. Therefore he's so dear.

8
[...] we should learn this principle enunciated by Viśvanātha Cakravartī Ṭhākura: *yasya prasādād bhagavat-prasādo/ yasyāprasādān na gatih kuto 'pi*."By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement." A disciple should never be a hypocrite or be unfaithful to his spiritual master. In *Śrīmad-Bhāgavatam* (11.17.27), the spiritual master is also called *ācārya*. *Ācāryaṁ māṁ vijānīyān*: the Supreme Personality of Godhead says that one should respect the spiritual master, accepting him as the Lord Himself. *Nāvamanyeta karhicit*: one should not disrespect the *ācārya* at any time. *Na martya-buddhyāsūyeta*: one should never think the *ācārya* an ordinary person. Familiarity sometimes breeds contempt, but one should be very careful in one's dealings with the *ācārya*. (SB 6.7.15 Purport)

Ṣaḍ-gosvāmy-aṣṭaka Śrīnivāsa Ācārya

1

*kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhirā-jana-priyau priya-karau nirmatsarau pūjītau
śrī-caitanya-kṛpā-bharau bhuvī bhuvo bhārāvahantāarakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

kṛṣṇa—of Kṛṣṇa; *utkīrtana*—loud chanting; *gāna*—singing; *nartana*—dancing; *parau*—they who are absorbed; *prema-amṛta*—the nectar of love of God; *ambhaḥ-nidhī*—like oceans; *dhīra-adhīra-jana*—to the gentle and the ruffians; *priyau*—they who are dear; *priya-karau*—they who are all-pleasing; *nirmatsarau*—they who are non-envious; *pūjītau*—they who are all-worshipable; *śrī-caitanya*—of Śrī Caitanya; *kṛpā-bharau*—they who are bearing the mercy; *bhuvī*—in the world; *bhuvah*—of the world; *bhāra*—the burden; *avahantāarakau*—they who dispel; *vande*—I offer my respectful obeisances; *rūpa*—to Śrī Rūpa Gosvāmī; *sanātanau*—and to Śrī Sanātana Gosvāmī; *raghu-yugau*—to the two Raghus : Śrī Raghunātha Bhaṭṭa Gosvāmī and Śrī Raghunātha dāsa Gosvāmī; *śrī-jīva*—to Śrī Jīva Gosvāmī; *gopālakau*—and to Śrī Gopāla Bhaṭṭa Gosvāmī.

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

nānā-sāstra—various scriptures; *vicāraṇa*—in scrutinizingly studying; *eka-nipuṇau*—they who are uniquely expert; *sat-dharma*—eternal religious principles; *saṁsthāpakau*—they who are the establishers; *lokānāṁ*—of all human beings; *hita-kāriṇau*—they who are the performers of beneficial activities; *tri-bhuvane*—throughout the three worlds; *manya*—they who are worthy of honor; *śaraṇyākarau*—they who are worth taking shelter of; *rādhā-kṛṣṇa*—of Rādhā and Kṛṣṇa; *pada-aravinda*—at the lotus feet; *bhajana-ānandena*—in the bliss of worship; *matta-ālikau*—they who are intoxicated with the mood of the *gopīs*.

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-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ
ānandāmbudhi-wardhanaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

śrī-gaurāṅga—of Lord Caitanya; *guṇa*—the qualities; *anuvārṇana*—in narrating; *vidhau*—in the process; *śraddhā*—of faith; *saṁṛddhi*—with an abundance; *anvitau*—they who are endowed; *pāpa-uttāpa*—the distress of sinful reactions; *nikṛntanau*—they who remove; *tanu-bhṛtām*—of those souls who are embodied; *govinda*—about Lord Govinda; *gāna-amṛtaiḥ*—by the nectarean songs; *ānanda-ambudhi*—the ocean of transcendental bliss; *wardhana*—increasing; *eka-nipuṇau*—they who are totally expert; *kaivalya-nistārakau*—they who are the saviors from impersonal liberation.

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa

Gosvāmī, who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviors of the living entities from the devouring mouth of liberation.

4

*tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

tyaktvā—having given up; *tūrṇam*—quickly (after being summoned by Lord Caitanya); *aśeṣa*—all; *maṇḍala-pati-śreṇīm*—the aristocracy of upper-class society; *sadā*—always; *tuccha-vat*—as insignificant; *bhūtvā*—having become; *dīna-gaṇa*—of the poor people; *īśakau*—they who are the protectors; *karuṇayā*—out of mercy; *kaupīna*—loincloths; *kanthā*—and tattered quilts; *āśritau*—they who have accepted; *gopī-bhāva*—the mood of the *gopīs*; *rasa-amṛta-abdhi*—the ocean of nectar-mellows; *laharī-kallola*—in the ripples and waves; *magnau*—they who are absorbed; *muhur*—always and repeatedly.

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

5

*kūjat-kokila-harṁsa-sārasa-gaṇākīrṇe mayūrākule
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārthadau yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

kūjat—cooing; *kokila*—of cuckoos; *harṁsa*—of swans; *sārasa*—and of cranes; *gaṇa*—flocks; *ākīrṇe*—crowded; *mayūra*—with peacocks; *ākule*—in the constantly agitated motion; *nānā-ratna*—with various jewels; *nibaddha-mūla*—bound around their bases; *viṭapa*—the trees; *śrī-yukta*—endowed with splendor; *vṛndāvane*—in the forest of Vṛndāvana; *rādhā-kṛṣṇam*—of Rādhā and Kṛṣṇa; *ahaṅ-niśam*—day and night; *prabhajatau*—they who are engaged in enthusiastic worship; *jīva*—upon the living entities; *arthadau*—they who bestow the ultimate goal of life; *yau*—they who; *mudā*—with great delight.

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-vijītau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

saṅkhyā-pūrvaka—in a scheduled measurement; *nāma-gāna*—singing the holy name; *naṭibhiḥ*—and by bowing down; *kāla-avasānī-kṛtau*—they who passed their time in doing such; *nidra-āhāra*—sleeping and eating; *vihāraka-ādi*—recreation and so forth; *vijītau*—they who have conquered; *ca*—and; *atyanta-dīnau*—they who are extremely meek and humble; *ca*—and; *yau*—they who; *rādhā-kṛṣṇa*—of Rādhā and Kṛṣṇa; *guṇa-smṛteḥ*—in remembrance of the qualities; *madhurimā*—of the sweetness; *ānandena*—by the bliss; *sammohitau*—they who are fully enchanted.

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 varṁśivaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇa-varam bhāvābhībhūtau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

rādhā-kuṇḍa—of the lake Rādhā-kuṇḍa; *taṭe*—on the bank; *kalinda-tanayā*—of the daughter of Mt. Kalinda (the Yamunā river); *tīre*—on the bank; *ca*—also; *varṁśivaṭe*—at the banyan tree called Varṁśi-vaṭa; *prema-unmāda*—the madness of love of God; *vaśāt*—by the force; *aśeṣa-daśayā*—by limitless ecstatic symptoms; *grastau*—they who are seized; *pramattau*—they who are madmen; *sadā*—always; *gāyantau*—they who sing; *ca*—and; *kadā*—sometimes; *hareḥ*—of Lord Hari; *guṇa-varam*—the excellent qualities; *bhāva*—in ecstasy; *abhībhūtau*—they who are overwhelmed; *mudā*—with great delight.

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 Vamśivaṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa consciousness.

8

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

he rādhe—O Rādhā!; *vraja-devike*—O Queen of Vraja!; *ca*—and; *lalite*—O Lalitā Sakhil!; *he nanda-sūno*—O son of Nanda Mahārāja!; *kutaḥ*—where are you?; *śrī-govardhana*—on beautiful Govardhana Hill; *kalpa-pādapa-tale*—at the base of the desire-trees; *kālindī-vanye*—in the forest on the bank of the Yamunā river; *kutaḥ*—where are you?; *ghoṣantau*—they who are shouting; *iti*—thus; *sarvataḥ*—everywhere; *vraja-pure*—in the realm of Vraja; *khedaiḥ*—by distress; *mahā-vihvalau*—they who are greatly agitated.

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.

Commentary

Another song that Prabhupāda sang and recorded many times, and he quoted from it hundreds of times also. Again, one example for each verse.

1

Lecture on Bhagavad-gītā 2.22 – Hyderabad, November 26, 1972

Kṛṣṇa-kīrtana. Kṛṣṇotkīrtana-gāna-nartana-parau. All the six Gosvāmīs, they were always engaged in chanting, *utkīrtanam. Utkīrtanam*, not this professional *kīrtana. Utkīrtanam. Udgata-tamaḥ.* Transcendental *kīrtana*, transcendental vibration. *Kṛṣṇotkīrtana-gāna-nartana-parau.* So they were engaged in singing and dancing and chanting. *Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī.* Merged into the ocean of love of Godhead, *premāmṛtāmbho-nidhī. Dhīrādhīra-jana-priyau*

priya-karau nirmatsarau pūjītau. So by *Kṛṣṇa-kīrtana*, one can become dear, very dear, both for the *dhīra* and *adhīra*. *Dhīra* means sober. And *adhīra* means rascals. So *kṛṣṇa-kīrtana* is so nice that you can become favorite both for the gentle and the rascal. It is so nice. That is actually happening. So *dhīrādhīra-jana-priyau priya-karau nirmatsarau*. Because those who are chanting, *kṛṣṇa-kīrtana*, they are *nirmatsarau*. They are not envious. Kṛṣṇa consciousness movement is not limited therefore in India. It is for the whole world. We are not envious, we only see Indians will learn it. No. We have no such program. *Tri-bhuvane mānyau*. It should be honored all over the world. This is *kṛṣṇa-kīrtana*.

2

Śrī Caitanya-caritāmṛta, Madhya-līlā, 1.33 – Purport

The six *Gosvāmīs*, under the direction of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, studied various Vedic literatures and picked up the essence of them, the devotional service of the Lord. This means that all the *Gosvāmīs* wrote many scriptures on devotional service with the support of the Vedic literature. Devotional service is not a sentimental activity. The essence of Vedic knowledge is devotional service, as confirmed in the *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyah*. All the Vedic literature aims at understanding Kṛṣṇa, and how to understand Kṛṣṇa through devotional service has been explained by Śrīla Rūpa and Sanātana Gosvāmīs, with evidence from all Vedic literatures. They have put it so nicely that even a rascal or first-class fool can be delivered by devotional service under the guidance of the *Gosvāmīs*.

3

Śrīmad-Bhāgavatam 5.14.20 – Purport

Material life means being fully absorbed in eating, sleeping, mating and defending. Out of these, sleep is taken very seriously. While asleep, one completely forgets the object of life and what to do. For spiritual realization, one should try to avoid sleep as much as possible. The *Gosvāmīs* of Vṛndāvana practically did not sleep at all. Of course, they slept some, for the body requires sleep, but they slept only about two hours, and sometimes not even that. They always engaged in spiritual cultivation. *Nidrāhāra-vihārakādi-vijītau*. Following in the footsteps of the *Gosvāmīs*, we should try to reduce sleeping, eating, mating and defending.

4

Śrī Caitanya-caritāmṛta, Madhya-līlā 8.39 – Purport

Rūpa Gosvāmī and Sanātana Gosvāmī were ministers, but they voluntarily accepted the mendicant's life in order to humbly preach Śrī Caitanya Mahāprabhu's message. It is said about them: *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇiṃ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśrītau*. Although the *Gosvāmīs* were very aristocratic, on the order of Śrī Caitanya Mahāprabhu they became mendicants just to deliver the fallen souls. One should also consider that those who engage in the missionary activities of the Kṛṣṇa consciousness movement are under the guidance of Śrī Caitanya Mahāprabhu. They are not actually beggars; their real business is to deliver fallen souls. Therefore they may

go from door to door just to introduce a book about Kṛṣṇa consciousness so that people can become enlightened by reading. Formerly *brahmacārīs* and *sannyāsīs* used to beg from door to door. At the present moment, especially in the Western countries, a person may be handed over to the police if he begs from door to door. In Western countries, begging is considered criminal. Members of the Kṛṣṇa consciousness movement have no business begging. Instead, they work very hard to introduce some literatures about Kṛṣṇa consciousness so that people can read them and be benefited. But if one gives some contribution to a Kṛṣṇa conscious man, he never refuses it.

5

Śrīmad-Bhāgavatam 3.2.17 – Purport

One has to surrender unto the lotus feet of the Personality of Godhead, Hari, or Kṛṣṇa, in order to achieve real success. Devotional service, or engagement in Kṛṣṇa consciousness, is the direct method, and all other methods, although recommended, are indirect. In this Age of *Kalī* the direct method is especially more feasible than the indirect because people are short-living, their intelligence is poor, and they are poverty-stricken and embarrassed by so many miserable disturbances. Lord Caitanya, therefore, has given the greatest boon [*jīvārthadau*]: in this age one simply has to chant the holy name of God to attain perfection in spiritual life.

6

Śrī Caitanya-caritāmṛta, Madhya-līlā, 7.37 – Purport

From this verse it is clear that Caitanya Mahāprabhu was chanting the holy names a fixed number of times daily. The Gosvāmīs used to follow in the footsteps of Śrī Caitanya Mahāprabhu, and Haridāsa Ṭhākura also followed this principle. Concerning the Gosvāmīs—Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī—Śrīnivāsa Ācārya confirms, *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ*. In addition to other duties, Śrī Caitanya Mahāprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (*tomāra dui hasta baddha nāma-gaṇane*). Caitanya Mahāprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the *Caitanya-candrāmṛta* and also in Śrīla Rūpa Gosvāmī's *Stava-mālā*.

Therefore devotees in the line of Śrī Caitanya Mahāprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the International Society for Krishna Consciousness. Haridāsa Ṭhākura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridāsa Ṭhākura or the other *Gosvāmīs*, but chanting the holy name a fixed number of times daily is essential for every devotee.

7

Śrīla Prabhupāda speaks about the ecstasy of devotional service, as exhibited by the Six *Gosvāmīs* in Chapter 14 of *Teachings of Lord Caitanya*:

Persons who have been thoroughly cleansed by devotional service and are always joyful, being situated in elevated consciousness, who are very much attached to the studies of *Śrīmad-Bhāgavatam*, who are always cheerful in the association of devotees, who have accepted the lotus feet of Kṛṣṇa as the ultimate shelter of their lives, and who are pleased to perform all details of devotional service, have in their pure hearts the transcendental ecstasy of attachment. When that ecstatic state of being is enriched with love of Kṛṣṇa and the transcendental experience, one gradually attains to the mature oneness of spiritual life. Such spiritual life is not possible for those who are not situated in Kṛṣṇa consciousness and devotional service. This fact is further corroborated in the *Bhakti-rasāmṛta-sindhu* wherein it is said: "It is very difficult for the nondevotee to understand the taste of devotional service. Only one who has completely taken shelter of the lotus feet of Kṛṣṇa and whose life is merged in the ocean of devotional service can understand this transcendental pleasure.

8

Without Kṛṣṇa, one should see everything as vacant. This is Rādhārāṇī's level of *premā*, but that is not possible for an ordinary living being. It was possible for Caitanya Mahāprabhu and a few devotees like His immediate disciples, the six *Gosvāmīs*, who were following in His footsteps. They worshiped Kṛṣṇa in separation and sought Kṛṣṇa everywhere: *he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ/ śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ/ ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau*. They were chanting very loudly everywhere in Vṛndāvana, shouting, 'Queen of Vṛndāvana, Rādhārāṇī! O Lalitā! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?' These were their moods in executing Kṛṣṇa consciousness." The *Gosvāmīs* never said, "We have seen Kṛṣṇa." This is the recommended process—worship in separation. We should awaken our lost Kṛṣṇa consciousness in this way and become mad after Kṛṣṇa in our separation from Him. This is called *kṛṣṇa-premā*, and this love was distributed by Caitanya Mahāprabhu.

Advaitāṣṭaka

Sārvabhauma Bhaṭṭācārya

1

*huhuṅkāra-garjanādi ahorātra-sad-guṇam
hā kṛṣṇa rādhikā-nātha prārthanādi-bhāvanam
dhūpa-dīpa-kasturī ca candanādi-lepanam
sītā-nāthādvaita-caraṇāravinda-bhāvanam*

huhurikāra—roaring like a lion; *garjanādi*—thundering like a cloud; *ahorātra*—day and night; *sad-guṇam*—spiritual qualities; *hā*—oh; *kṛṣṇa*—Kṛṣṇa; *rādhikā*—Rādhikā; *nātha*—lord; *prārthanādi*—prays etc.; *bhāvanam*—with fervor; *dhūpa*—incense; *dīpa*—a lamp; *kasturī*—and musk; *ca*—also; *candanādi*—sandalwood; *lepanam*—by smearing the body with oil and sandalwood pulp; *sītā*—Sītā; *nātha*—lord; *advaita*—Advaita Ācārya; *caraṇāravinda*—lotus feet; *bhāvanam*—I meditate.

Roaring like a lion and thundering like a monsoon cloud, He fervently prays day and night, "O Kṛṣṇa, O Lord of Rādhikā!" He smears the Śālāgrāma-śilā with a paste of sandalwood and musk and offers arati with incense and lamp. I meditate upon the lotus feet of Śrī Advaita Ācārya, the Lord of Sītādevī.

2

gaṅgā vāri mano hāri tulāsyādi mañjarī
kṛṣṇa-jñāna sadā dhyāna prema-vāri jharjharī
kṛpābdhiḥ karuṇā-nātha bhaviṣyati prārthanam
sītā-nāthādvaita-caraṇāravinda-bhāvanam

gaṅgā—Gaṅgā; *vāri*—water; *mano*—mind; *hāri*—attractive; *tulāsyādi*—the plants *tulāsī*; *mañjarī*—*mañjarī*; *kṛṣṇa*—Kṛṣṇa; *jñāna*—knowledge of glories; *sadā*—always; *dhyāna*—meditation; *prema*—love; *vāri*—water (tears of); *jharjharī*—flowing and flowing *kṛpābdhiḥ*—ocean of mercy; *karuṇā*—mercy; *nātha*—master; *bhaviṣyati*—will appear; *prārthanam*—praying; *sītā*—Sītā; *nātha*—lord; *advaita*—Advaita Ācārya; *caraṇāravinda*—lotus feet; *bhāvanam*—I meditate.

He worships the Śālāgrāma-śilā with water of the Gaṅga mixed with Tulasi mañjaris and leaves. Tears of love incessantly flow from His eyes as He meditates upon Kṛṣṇa and sings His glories. He prays to the Supreme Lord, who is an ocean of mercy, to descend to this world. I meditate upon the lotus feet of Śrī Advaita Ācārya, the Lord of Sītādevī.

3

muhur muhuḥ kṛṣṇa kṛṣṇa uccaiḥ svare gāyataṁ
ahe nātha jaga trātaḥ mama dṛṣṭi-gocaram
dvi-bhuja karuṇā-nātha dīyatāṁ sudarśanaṁ
sītā-nāthādvaita-caraṇāravinda-bhāvanam

muhur muhuḥ—repeatedly; *kṛṣṇa*—Kṛṣṇa; *kṛṣṇa*—Kṛṣṇa; *uccaiḥ svare*—very loudly; *gāyataṁ*—singing; *ahe*—oh; *nātha*—master; *jaga*—the universe; *trātaḥ*—deliverer; *mama*—my; *dṛṣṭi*—sight; *gocaram*—knowable; *dvi-bhuja*—two-handed *karuṇā*—mercyfull; *nātha*—master; *dīyatāṁ*—please give; *sudarśanaṁ*—the disc of the Lord; *sītā*—Sītā; *nātha*—master; *advaita*—Advaita Ācārya; *caraṇāravinda*—lotus feet; *bhāvanam*—I meditate.

Again and again He loudly sings the name of Krishna, praying to Him, "O my Lord, deliverer of the universe, please manifest Your exceedingly merciful two-armed form in my vision. Please award me the proper vision." I meditate upon the lotus feet of Śrī Advaita Ācārya, the Lord of Sitādevī.

4

*śrī advaita prārthanārtha jagannātha-ālayam
śacī mātur garbha-jāta caitanya karuṇā-mayam
śrī advaita-saṅga-raṅga- kīrtana-vilāsanam
sītā-nāthādvaita-caraṇāravinda-bhāvanam*

śrī-advaita—Śrī Advaita Acarya; *prārthanārtha*—due to the prayers; *jagannātha*—Jagannātha Misra; *ālayam*—to the residence; *śacī*—Śacī; *mātur*—mother; *garbha*—womb; *jāta*—was born; *caitanya*—Śrī Caitanya; *karuṇā-mayam*—merciful; *śrī advaita*—Śrī Advaita; *saṅga*—association; *raṅga*—to enjoy; *kīrtana*—chant in congregation; *vilāsanam*—pastime; *sītā*—Sitā; *nātha*—master; *advaita*—Advaita Ācārya; *caraṇāravinda*—lotus feet; *bhāvanam*—I meditate.

Due to the prayers of Śrī Advaita Ācārya, Śrī Caitanya appeared in the house of Jagannātha Mīśra in the womb of Mother Śacī. In order to enjoy the association of Śrī Advaita, Śrī Caitanya sang the holy Name of the Lord congregationally and danced with the devotees. I meditate upon the lotus feet of Śrī Advaita Ācārya, the Lord of Sitādevī.

5

*advaita-caraṇāravinda-jñāna-dhyāna-bhāvanam
sadādvaita-pāda-padma- reṇu-rāśi-dhāraṇam
dehi bhaktim jagannātha rakṣa mām abhajanam
sītā-nāthādvaita-caraṇāravinda-bhāvanam*

advaita—Śrī Advaita; *caraṇāravinda*—lotus feet; *jñāna*—knowledge; *dhyāna*—meditation; *bhāvanam*—the objective; *sadā*—always; *advaita*—Advaita; *pāda padma*—lotus feet; *reṇu*—dust; *rāśi*—you bestow; *dhāraṇam*—meditation; *dehi*—give me; *bhaktim*—devotional service; *jagannātha*—Lord; *rakṣa*—please protect; *mām*—me; *abhajanam*—unworthy; *sītā*—Sitā; *nātha*—master; *advaita*—Advaita Ācārya; *caraṇāravinda*—lotus feet; *bhāvanam*—I meditate.

The lotus feet of Sri Advaita are the goal of my knowledge and the object of my meditation. I always keep the dust of His lotus feet on my head. O my Lord, please bestow devotional service upon this unworthy soul and protect him. I meditate upon the lotus feet of Śrī Advaita Ācārya, the Lord of Sitādevī.

6

*sarva dātaḥ sītā-nātha prāṇeśvara sad-guṇam
ye japanti sītā-nātha- pāda-padma kevalam
dīyatām karuṇā-nātha bhakti-yogaḥ tat kṣaṇam
sītā-nāthādvaita-caraṇāravinda-bhāvanam*

sarva—all; *dātaḥ*—the bestower; *sītā*—Sītā; *nātha*—lord; *prāṇeśvara*—the Lord of life; *sad-guṇam*—spiritual qualities; *ye*—those; *ḥapanti*—chant; *sītā*—Sītā; *nātha-master*; *pāda-padma*—lotus feet; *kevalam*—only; *dīyatām*—deliver; *karuṇā*—mercy; *nātha*—master; *bhakti-yogaḥ*—devotional service; *tat*—He; *kṣaṇam*—moment; *sītā*—Sītā; *nātha*—master; *advaita*—Advaita Ācārya; *caraṇāravinda*—lotus feet—*bhāvanam*—I meditate.

Sri Advaita, the Lord of Sītadevi, is the bestower of all benedictions and perfections, and is the Lord of my life. That most merciful Lord immediately bestows bhakti upon those who meditate exclusively upon his lotus feet. I meditate upon the lotus feet of Śrī Advaita Ācārya, the Lord of Sītādevī.

7

*śrī caitanya jayādvaita nityānanda karuṇa-mayaṁ
eka aṅga tridhāmūrti kaiśorādi sadā varam
jīva-trāṇa bhakti-jñāna huṅkārādi garjanam
sītā-nāthādvaita-caraṇāravinda-bhāvanam*

śrī-caitanya—Lord Caitanya; *jaya*—all glories; *advaita*—Advaitācārya; *nityānanda*—Nityānanda Prabhu; *karuṇa-mayaṁ*—merciful; *eka*—one; *aṅga*—form; *tridha*—in three; *mūrti*—form; *kaiśora*—the age of *kaiśora* (the age between the eleventh and fifteenth years); *adi*—beginning with; *sadā*—always; *varam*—benediction; *jīva*—living entity; *trāṇa*—to deliver; *bhakti*—devotional service; *jñāna*—knowledge; *huṅkārādi*—loud roaring; *garjanam*—thunders; *sītā*—Sītā; *nātha*—master; *advaita*—Advaita Ācārya; *caraṇāravinda*—lotus feet; *bhāvanam*—I meditate.

All glories to Śrī Advaita along with Śrī Caitanya Mahāprabhu and the most merciful Nityānanda Prabhu. They are all one, but in three different forms, depicting the different phases of life, like adolescence, etc. Sri Advaita roars and thunders in order to deliver the living entities by giving them transcendental knowledge and pure devotional service. I meditate upon the lotus feet of Śrī Advaita Ācārya, the Lord of Sītādevī.

8

*dīna-hīna-nindakādi prema-bhakti-dāyakam
sarva dātaḥ sītā-nātha śāntipura nāyakam
rāga-raṅga saṅga-doṣa karma-yoga mokṣanam
sītā-nāthādvaita-caraṇāravinda-bhāvanam*

dīna—wretched; *hīna*—poor; *nindakādi*—critics and similar people; *prema*—pure love; *bhakti*—devotional service; *dāyakam*—giving; *sarva*—everything; *dātaḥ*—the bestower; *sītā*—Sītā; *nātha*—master; *śāntipura*—Śāntipura; *nāyakam*—the leader; *rāga*—attachment; *raṅga*—happines; *saṅga*—association; *doṣa*—fault; *karma-yoga*—people engaged in working; *mokṣanam*—of liberation; *sītā*—Sītā; *nātha*—master; *advaita*—Advaitacārya; *caraṇāravinda*—lotus feet; *bhāvanam*—I meditate.

He bestows loving devotional service upon the lowly, mean, blasphemous and other such fallen people. The bestower of everything, Śrī Advaita, the Lord of Sītādevī, is the leader of Śāntipura. He frees one from the bondage of material attachments, bad association, fruitive activities and mystic yoga. I meditate upon the lotus feet of Śrī Advaita Ācārya, the Lord of Sītādevī.

Cc. Ādi 6.1

*vande tam śrīmad-advaitācāryam adbhuta-ceṣṭitam
yasya prasādād ajñō 'pi tat-svarūpaṁ nirūpayet*

vande—I offer my respectful obeisances; *tam*—unto Him; *śrīmat*—with all opulences; *advaita-ācāryam*—Śrī Advaita Ācārya; *adbhuta-ceṣṭitam*—whose activities are wonderful; *yasya*—of whom; *prasādāt*—by the mercy; *ajñāḥ api*—even a foolish person; *tat-svarūpam*—His characteristics; *nirūpayet*—may describe.

I offer my respectful obeisances to Śrī Advaita Ācārya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

Cc. Ādi 6.2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Śrī Caitanya Mahāprabhu.

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

Cc. Ādi 6.5

*advaitaṁ hariṇādvaitād ācāryaṁ bhakti-śarṁsanāt
bhaktāvatāram īsam tam advaitācāryam āśraye*

advaitam—known as Advaita; *hariṇā*—with Lord Hari; *advaitāt*—from being nondifferent; *ācāryam*—known as Ācārya; *bhakti-śarṁsanāt*—from the propagation of devotional service to Śrī Kṛṣṇa; *bhakta-avatāram*—the incarnation as a devotee; *īsam*—to the Supreme Lord; *tam*—to Him; *advaita-ācāryam*—to Advaita Ācārya; *āśraye*—I surrender.

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

*jagat-maṅgala advaita, maṅgala-guṇa-dhāma
maṅgala-caritra sadā, 'maṅgala' yāñra nāma*

jagat-maṅgala—all-auspicious for the world; *advaita*—Advaita Ācārya; *maṅgala-guṇa-dhāma*—the reservoir of all auspicious attributes; *maṅgala-caritra*—all characteristics are auspicious; *sadā*—always; *maṅgala*—auspicious; *yāñra nāma*—whose name.

Being a reservoir of all auspicious attributes, Śrī Advaita Ācārya is all-auspicious for the world. His characteristics, activities and name are always auspicious.

jaya sītānātha sītānātha sītānātha jaya sītānātha

All glories to Advaita Ācārya, the lord of Sītā-devī.

Commentary

The glories of Advaita Ācārya are described in the 6. chapter of *Śrī Caitanya-caritāmṛta*. In the purport to Text 12, Prabhupāda writes:

Śrī Advaita Prabhu, who is an incarnation of Mahā-Viṣṇu, is an *ācārya*, or teacher. All His activities and all the other activities of Viṣṇu are auspicious. Anyone who can view the all-auspiciousness in the pastimes of Lord Viṣṇu also becomes auspicious simultaneously. Therefore, since Lord Viṣṇu is the fountainhead of auspiciousness, anyone who is attracted by the devotional service of Lord Viṣṇu can render the greatest service to human society. Rejected persons of the material world who refuse to understand pure devotional service as the eternal function of the living entities, and as actual liberation of the living being from conditioned life, become bereft of all devotional service because of their poor fund of knowledge.

In the teachings of Advaita Prabhu there is no question of fruitive activities or impersonal liberation. Bewildered by the spell of the material energy, however, persons who could not understand that Advaita Prabhu is nondifferent from Viṣṇu wanted to follow Him with their impersonal conceptions. The attempt of Advaita Prabhu to punish them is also auspicious. Lord Viṣṇu and His activities can bestow all good fortune, directly and indirectly. In other words, being favored by Lord Viṣṇu and being punished by Lord Viṣṇu are one and the same because all the activities of Viṣṇu are absolute. According to some, *Maṅgala* was another name of Advaita Prabhu. As the causal incarnation, or Lord Viṣṇu's incarnation for a particular occasion, He is the supply agent or ingredient in material nature. However, He is never to be considered material. All His activities are spiritual. Anyone who hears about and glorifies Him becomes glorified himself, for such activities free one from all kinds of misfortune. One should not invest

any material contamination or impersonalism in the Viṣṇu form. Everyone should try to understand the real identity of Lord Viṣṇu, for by such knowledge one can attain the highest stage of perfection.

Nityānandāṣṭaka

Vṛndāvana dāsa Ṭhākura

1

*sarac-candra-bhrāntim sphurad-amala-kāntim gaja-gatim
hari-premonmattam dhṛta-parama-sattvam smita-mukham
sadāghūrṇan-netram kara-kalita-vetram kali-bhidam
bhaje nityānandam bhajana-taru-kandam niravadhi*

sarac—auttum; *candra*—moon; *bhrāntim*—mocks; *sphurad*—brilliant; *amala*—spotless; *kāntim*—whose complexion; *gaja*—elephant; *gatim*—gait; *hari-premonmattam*—maddened in love for Hari; *dhṛta*—manifested; *parama*—supreme; *sattvam*—mode of goodness; *smita*—smile; *mukham*—face; *sadāghūrṇan*—always rolling; *netram*—eyes; *kara*—hand; *kalita*—held; *vetram*—the staff; *kali*—Kali-yuga; *bhidam*—cuts into pieces; *bhaje*—I worship; *nityānandam*—Lord Nityānanda; *bhajana*—of devotional service; *taru*—the tree; *kandam*—worshipable Lord; *niravadhi*—always.

Again and again I worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, whose bright face mocks the full autumn moon, whose pure complexion glistens, whose gait is like that of a maddened elephant, who is always intoxicated in kṛṣṇa-prema, who embodies pure spiritual energy, whose face holds a gentle smile, whose eyes are always rolling due to His absorption in kṛṣṇa-prema, whose lotus hand holds a glowing staff, and who, by the performance of nāma-saṅkīrtana, cuts the influence of Kali-yuga into pieces.

2

*rasānām āgāram svajana-gaṇa-sarvasvam atulam
tadīyaika-prāṇa-pramīta-vasudhā-jāhnavā-patim
sadā-premonmādam param aviditam manda-manasām
bhaje nityānandam bhajana-taru-kandam niravadhi*

rasānām—of *rasas*; *āgāram*—the abode; *svajana*—relatives; *gaṇa*—the multitude; *sarvasvam*—everything; *atulam*—unequaled; *tadīyaika*—in relationship with; *prāṇa*—of the life air; *pramīta*—extent; *vasudhā*—Vasudhā-devī; *jāhnavā*—Jāhnavā-devī; *patim*—their master; *sadā*—always; *premonmādam*—maddened in love of God; *param*—better; *aviditam*—unknown; *manda*—bad; *manasām*—whose minds; *bhaje*—I worship; *nityānandam*—Lord Nityānanda; *bhajana*—devotional service; *taru*—the tree; *kandam*—worshipable Lord; *niravadhi*—again and again.

Again and again I worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who is the reservoir of all the rasas, who is everything to His devotees,

who has no equal, who is the Lord of both Vasudhā and Jahnavā, who consider Him more dear than their own lives, who is always maddened in kṛṣṇa-prema, and who is unknown only to those of meager intelligence.

3

*śacī-sūnu-preṣṭham nikhila-jagad-iṣṭam sukha-mayaṁ
kalau majjaj-jivoddharaṇa-karaṇoddāma-karuṇam
harer ākhyānād vā bhava-jaladhi-garvonnati-haraṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi*

śacī-sūnu—of the son of Śacī; *preṣṭham*—is very dear; *nikhila*—to the entire; *jagad*—universe; *iṣṭam*—worship; *sukha*—of happiness; *mayaṁ*—by mystic illusion; *kalau*—this age; *majjaj*—inmersed; *jivoddharaṇa*—the deliverer of the souls; *karaṇoddāma*—drowning in the ocean; *karuṇam*—mercy; *harer*—of Lord Hari; *ākhyānād*—known as; *vā*—or; *bhava*—ecstasy; *jaladhi*—in the ocean; *garvonnati*—the false pride; *haraṁ*—who removes; *bhaje*—I worship; *nityānandaṁ*—Lord Nityānanda; *bhajana*—devotional service; *taru*—the tree; *kandaṁ*—worshipable Lord; *niravadhi*—again and again.

Again and again I worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who is very dear to the son of Śacī, who is worshiped by the entire universe, who is the embodiment of happiness, who possesses infinite mercy for delivering the souls who are drowning in the age of Kali, and who, by the performance of harināma-saṅkīrtana, thwarts the progressing false pride of the ocean of repeated birth and death.

4

*aye bhrātar niṇām kali-kaluṣiṇām kiṁ nu bhavitā
tathā prāyaścittaṁ racaya yad-anāyāsata ime
vrajanti tvām itthaṁ saha bhagavatā mantrayati yo
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi*

aye—oh; *bhrātar*—my dear brother; *niṇām*—*kali*—of Kali-yuga; *kaluṣiṇām*—sinful souls *kiṁ*—what; *nu*—will; *bhavitā*—become; *tathā*—just so; *prāyaścittaṁ*—atonement; *racaya*—method; *yad*—whose; *anāyāsata*—redeemed; *ime*—all these; *vrajanti*—approach; *tvām*—You; *itthaṁ*—thus; *saha*—with; *bhagavatā*—transcendental; *mantrayati*—You will deliver; *yo*—I; *bhaje*—I worship; *nityānandaṁ*—Lord Nityānanda; *bhajana*—devotional service; *taru*—the tree; *kandaṁ*—worshipable Lord; *niravadhi*—again and again.

Again and again I worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who says to Śrī Caitanya Mahāprabhu, "My dear brother, what will be the fate of the sinful souls of Kali-yuga? How will they be saved? Please devise a method by which they will easily attain You.

*yatheṣṭhaṁ re bhrātaḥ kuru hari-hari-dhvānam anīsaṁ
tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget
idaṁ bāhu-sphoṭair aṭati raṭayan yaḥ pratigṛham
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi*

yatheṣṭhaṁ—to your heart's content; *re*—oh; *bhrātaḥ*—brother; *kuru*—do; *hari-hari-dhvānam*—the vibration of the holy name of Hari; *anīsaṁ*—always; *tato*—thereafter; *vaḥ*—of you; *saṁsāra-ambudhi*—the ocean of birth and death; *taraṇa*—liberation; *dāyaḥ*—merciful; *mayi*—upon me; *laget*—should take; *idaṁ*—this; *bāhu*—arms; *sphoṭair*—raising; *aṭati*—he wanders; *raṭayan*—calling out; *yaḥ*—one who; *prati*—every; *gṛham*—a house; *bhaje*—I worship; *nityānandaṁ*—Lord Nityānanda; *bhajana*—devotional service; *taru*—the tree; *kandaṁ*—worshipable Lord; *niravadhi*—again and again.

Again and again I worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who wanders around Bengal and approaches of each and every home, where He raises His arms and exclaims, "O brothers! Always chant the holy name of Hari together to your heart's content. If you do this, I will take the responsibility to deliver you all from the ocean of material existence.

*balāt saṁsārāmbhonidhi-harana-kumbhodbhavam aho
satām śreyaḥ-sindhūnati-kumuda-bandhurṁ samuditaṁ
khala-śreṇi-sphūrjī-timira-hara-sūrya-prabham ahaṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi*

balāt—by force; *saṁsāra*—birth and death cycle; *ambho*—water; *nidhi*—ocean; *harana*—swallows; *kumbha*—pot; *udbhavam*—born in (Agastya Muni); *aho*—oh; *satām*—of the devotees; *śreyaḥ*—benediction; *sindhūnati*—the ocean; *kumuda*—of the lotuses; *bandhurṁ*—friend; *samuditaṁ*—rising; *khala*—the demons; *śreṇi*—by the host of; *sphūrjī*—full moon; *timira*—of darkness; *hara*—removing; *sūrya*—sun; *prabham*—effulgent; *ahaṁ*—I; *bhaje*—I worship; *nityānandaṁ*—Lord Nityānanda; *bhajana*—devotional service; *taru*—the tree; *kandaṁ*—worshipable Lord; *niravadhi*—again and again.

Again and again I worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who is like Agastya Muni in swallowing the ocean of repeated birth and death, who is a rising full moon which increases the ocean of the saintly persons' welfare, and who is a sun which dissipates the darkness of ignorance cast by the various classes of miscreants.

*naṭantaṁ gāyantaṁ harim anuvadantaṁ pathi pathi
vrajantaṁ paśyantaṁ svam api na dayantaṁ jana-gaṇam
prakurvantaṁ santaṁ sa-karuṇa-dṛg-antaṁ prakalanād
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi*

naṭantārṁ—dancing; *gāyantārṁ*—singing; *harim*—the Supreme Personality of Godhead; *anuvadantārṁ*—repeating; *pathi pathi*—on the way, one after another; *vrajantārṁ*—while walking; *paśyantārṁ*—the one who sees; *svam*—his own; *api*—even; *na*—neither; *dayantārṁ*—compassionate; *jana*—of the associates; *gaṇam*—all of them; *prakurvantārṁ*—makes them; *santārṁ*—saintly persons; *sa*—he; *karuṇa*—mercy; *dṛg*—seeing; *antārṁ*—at the end; *prakalanād*—pursuing; *bhaje*—I worship; *nityānandarṁ*—Lord Nityānanda; *bhajana*—devotional service; *taru*—the tree; *kandarṁ*—worshipable Lord; *niravadhi*—again and again.

Again and again I worship Śrī Nityānanda Prabhu, the root of the tree of kṛṣṇa-bhakti, who wanders on every path in Bengal dancing, singing, and repeating the holy name of Hari. When He sees people who have no compassion even for their own selves, He turns them into saintly persons by His merciful glance.

8

*su-bibhrāṇaṁ bhrātuḥ kara-sarasijaṁ kamalatarāṁ
mitho vaktrālokocchalita-paramānanda-hṛdayam
bhramantārṁ mādhyair ahaha madayantārṁ pura-janān
bhaje nityānandarṁ bhajana-taru-kandarṁ niravadhi*

su—beautiful; *bibhrāṇaṁ*—assuming, displaying, bearing; *bhrātuḥ*—of the brother; *kara*—in Your hand; *sarasijaṁ*—very soft; *kamalatarāṁ*—lotus; *mitho*—between one another; *vaktrālokocchalita*—became filled; *paramānanda*—the highest bliss; *hṛdayam*—heart; *bhramantārṁ*—wandering; *mādhyair*—by the exquisite charm and beauty; *ahaha*—aha!; *madayantārṁ*—delighting; *pura*—formerly; *janān*—people in general; *bhaje*—I worship; *nityānandarṁ*—Lord Nityānanda; *bhajana*—devotional service; *taru*—the tree; *kandarṁ*—worshipable Lord; *niravadhi*—again and again.

Again and again I worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who holds the supremely soft lotus-hand of His brother, whose heart became filled with the highest bliss when They look at each other, and who wanders here and there delighting the townspeople with His sweetness.

9

*rasānāṁ ādhāraṁ rasika-vara-sad-vaiṣṇava-dhanāṁ
rasāgāraṁ sārāṁ patita-tati-tāraṁ smaraṇataḥ
paraṁ nityānandāṣṭakam idam apūrvam pathati yaḥ
tad-aṅghri-dvandvābjāṁ sphuratu nitarāṁ tasya hṛdaye*

rasānāṁ—taste; *ādhāraṁ*—place; *rasika*—expert in transcendental mellows; *vara*—a benediction; *sad*—exalted; *vaiṣṇava*—Vaiṣṇavas; *dhanāṁ*—riches; *rasāgāraṁ*—the reservoir of *rasa*; *sārāṁ*—the essence; *patita*—fallen; *tati*—their; *tāraṁ*—very; *smaraṇataḥ*—*paraṁ*—supreme; *nityānandāṣṭakam*—Nityānandāṣṭakam; *idam*—this; *apūrvam*—unprecedented; *pathati*—recites; *yaḥ*—who; *tad*—that; *aṅghri*—by

the feet; *dvandva*—two; *abjar̥ṅ*—lotus; *sphuratu*—manifest; *nitarāṅ*—highly qualified; *tasya*—his; *hṛdaye*—in the heart.

May Śrī Nityānanda Prabhu place His lotus feet in the heart of one who lovingly recites this unprecedented Nityānandāṣṭaka, which is the reservoir of rasa, the greatest treasure of the most exalted of rasika Vaiṣṇavas, and the storehouse of the essence of bhakti-rasa.

Commentary

The glories of Nityānanda Prabhu are described in Chapter 5 of the *Śrī Caitanya-caritāmṛta*. In the purport to Text 10, Prabhupāda writes:

According to expert opinion, Balarāma, as the chief of the original quadruple forms, is also the original Saṅkarṣaṇa. Balarāma, the first expansion of Kṛṣṇa, expands Himself in five forms: (1) Mahā-saṅkarṣaṇa, (2) Kāraṅbhdhīśāyī, (3) Garbhodakaśāyī, (4) Kṣīrodakaśāyī, and (5) Śeṣa. These five plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarāma assists Lord Kṛṣṇa in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Śeṣa is responsible for personal service to the Lord. Śeṣa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. Śrī Balarāma is the servitor Godhead who serves Lord Kṛṣṇa in all affairs of existence and knowledge. Lord Nityānanda Prabhu, who is the same servitor Godhead, Balarāma, performs the same service to Lord Gaurāṅga by constant association.

Caitanyāṣṭaka

Rupa Gosvāmī

1

*sadopāsyah śrīmān dhṛta-manuja-kāyaiḥ pranayitām
vahadbhir girbāṅair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyah śuddhaṅ nija-bhajana-mudrām upadiśan
sa caitanyaḥ kim me punar api dṛṣor yāsyati padam*

sadā—always; *upāsyah*—worshipable; *śrīmān*—beautiful; *dhṛta*—who accepted; *manuja-kāyaiḥ*—the bodies of men; *pranayitām*—love; *vahadbhiḥ*—who were bearing; *giḥ-vāṅaiḥ*—by the demigods; *giriśa*—Lord Śiva; *parameṣṭhi*—Lord Brahmā; *prabhṛtibhiḥ*—headed by; *sva-bhaktebhyah*—unto His own devotees; *śuddhām*—pure; *nija-bhajana*—of His own worship; *mudrām*—the mark; *upadiśan*—instructing; *saḥ*—He; *caitanyaḥ*—Lord Caitanya; *kim*—what; *me*—my; *punaḥ*—again; *api*—certainly; *dṛṣoḥ*—of the two eyes; *yāsyati*—He will go; *padam*—on the path.

Śrī Caitanya Mahāprabhu is always the most worshipable Deity of the demigods, including Lord Śiva and Lord Brahmā, who came in the garb of ordinary men, bearing love for Him. He instructs His own pure devotional service to His own devotees. Will He again be the object of my vision?

2

*sureśānām durgam gatir atīśayenopaniṣadām
munīnām sarvasvam praṇata-ṭaṭalīnām madhurimā
viniryāsah premṇo nikhila-paśu-pālambhujā-dṛśām
sa caitanyaḥ kim me punar api dṛśor yāsyati padam*

sura-īśānām—of the kings of the demigods; *durgam*—fortress; *gatiḥ*—the goal; *atīśayena*—eminently; *upaniṣadām*—of the *Upaniṣads*; *munīnām*—of the sages; *sarva-svam*—the be-all and end-all; *praṇata-ṭaṭalīnām*—of the groups of the devotees; *madhurimā*—the sweetness; *viniryāsah*—the essence; *premṇaḥ*—of love; *nikhila*—all; *paśu-pālā*—of the cowherd women; *ambuja-dṛśām*—lotus-eyed; *sah*—He; *caitanyaḥ*—Lord Caitanya; *kim*—what; *me*—my; *punaḥ*—again; *api*—certainly; *dṛśoḥ*—of the two eyes; *yāsyati*—will come; *padam*—on the path.

Lord Caitanya is the shelter of the demigods, the goal of the Upaniṣads, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of the love of the lotus-eyed gopīs. Will He again be the object of my vision?

3

*svarūparṁ bibhrāṇo jagad-atulam advaita-dayitaḥ
prapanna-śrīvāso janīta-paramānanda-garimā
harir dīnoddhārī gajapati-kṛpotseka-taralaḥ
sa caitanyaḥ kim me punar api dṛśor yāsyati padam*

svarūparṁ—own form; *bibhrāṇa*—He who maintains; *jagad-atulam*—the unlimited universe; *advaita*—Advaita Ācārya; *dayitaḥ*—dear; *prapanna*—surrendered; *śrīvāso*—Śrīvāsa Paṇḍita; *janīta*—manifested; *paramānanda*—Paramānanda Purī; *garimā*—excellence; *harī*—the Supreme Lord; *dīna-uddhārī*—the deliverer of the fallen; *gajapati*—the king of Orissa; *kṛpa utseka*—showered mercy; *taralaḥ*—reckless; *sa*—He; *caitanyaḥ*—Lord Caitanya; *kim*—what; *me*—my; *punar*—again; *api*—certainly; *dṛśor*—of the two eyes; *yāsyati*—will come; *padam*—on the path.

Śrī Caitanya Mahāprabhu has manifested His own form, which cannot be compared to anything in the material universe. He is very dear to Advaita Ācārya, and Śrīvāsa Paṇḍita is surrendered to Him. He is very respectful to Paramānanda Purī. He takes away the ignorance of the material world and delivers the conditioned souls suffering from the threefold misery. He showered His mercy on Mahārāja Pratāparudra, the king of Orissa. Will He again become vis

*rasoddāmā kāmārbuda-madhura-dhāmojivala-tanur
yatīnām uttarīśas tarāṇikara-vidyoti-vasanaḥ
hiraṇyāṇām lakṣmī-bharam abhibhavann āṅgika-rucā
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam*

rasa-uddāmā—maddened by tasting *rasa*, *kāma*—desire; *arbuda*—millions; *madhura*—sweetness; *dhāma*—abode; *ujjivala*—effulgent; *tanur*—the body; *yatīnām*—by renunciants; *uttarīśas*—the crest jewel; *tarāṇi-kara*—like sunlight; *vidyoti*—effulgent; *vasanaḥ*—wearing; *hiraṇyāṇām*—of gold; *lakṣmī-bharam*—great transcendental opulence; *abhibhavann*—subduing; *āṅgika-rucā*—the luster of the body; *sa*—He; *caitanyaḥ*—Lord Caitanya; *kiṁ*—what; *me*—my; *punar*—again; *api*—certainly; *dṛśor*—of the two eyes; *yāsyati*—will come; *padam*—on the path.

Śrī Caitanya Mahāprabhu becomes maddened by tasting the mellows of devotional service. His effulgent form is the abode of sweetness for millions of Cupids, and He is the crest jewel of sannyāsīs. His garments display the effulgence of the sun, and the splendor of His body eclipses the beauty of gold. Will He again become visible before the path of my eyes?

5

*payo-rāśeṣe tīre sphurat-upavanāli-kalanayā
muhur vṛndāraṇya-smaraṇa-janīta-prema-vivaśaḥ
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikaḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati pada*

payo-rāśeṣe—by the sea; *tīre*—on the beach; *sphurat*—beautiful; *upavana-ālī*—garden; *kalanayā*—by seeing; *muhur*—continuously; *vṛndāraṇya*—the forest of Vṛndāvana; *smaraṇa-janīta*—by remembering; *prema-vivaśaḥ*—being overwhelmed by ecstatic love of Kṛṣṇa; *kvacit*—sometimes; *kṛṣṇa*—of the holy name of Kṛṣṇa; *āvṛtti*—repetition; *pracala*—busily engaged in; *rasanaḥ*—whose tongue; *bhakti-rasikaḥ*—expert in devotional service; *saḥ*—that; *caitanyaḥ*—Śrī Caitanya Mahāprabhu; *kiṁ*—whether; *me*—my; *punaḥ api*—again; *dṛśor*—of the eyes; *yāsyati*—will go; *padam*—on the path.

Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. Thus He would be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to chant the holy name and dance. His tongue worked incessantly as He chanted, “Kṛṣṇa! Kṛṣṇa!” Will He again become visible before the path of my eyes?

6

*hare kṛṣṇety-uccaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇi-subhaga-kati-sūtrojivala-karaḥ
viśālākṣo dīrghārgala-yugala-khelāñcita-bhujāḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam*

payaḥ-rāśeḥ—by the sea; *tīre*—on the beach; *sphurat*—beautiful; *upavana-ālī*—garden; *kalanayā*—by seeing; *muhuḥ*—continuously; *vṛndāraṇya*—the forest of Vṛndāvana; *smaraṇa-janīta*—by remembering; *prema-vivaśaḥ*—being overwhelmed by ecstatic love of Kṛṣṇa; *kvacit*—sometimes; *kṛṣṇa*—of the holy name of Kṛṣṇa; *āvṛtti*—repetition; *pracala*—busily engaged in; *rasanaḥ*—whose tongue; *bhakti-rasikaḥ*—expert in devotional service; *saḥ*—that; *caitanyaḥ*—Śrī Caitanya Mahāprabhu; *kim*—whether; *me*—my; *punaḥ api*—again; *dṛśoḥ*—of the eyes; *yāsyati*—will go; *padam*—on the path.

Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. Thus He would be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to dance and chant the holy name. His tongue worked incessantly as He chanted, 'Kṛṣṇa! Kṛṣṇa!' Will He again become visible before the path of My eyes?

7

*rathārūḍhasyārād adhipadavī-nīlācala-pater
adabhra-premormi-sphurita-naṭanaullāsa-vivaśaḥ
sa-harṣam gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kim me punar api dṛśor yāsyati padam*

ratha-ārūḍhasya—of the Supreme Lord, who was placed aboard the car; *ārāt*—in front; *adhipadavī*—on the main road; *nīlācala-pateḥ*—of Lord Jagannātha, the Lord of Nīlācala; *adabhra*—great; *prema-ūrmi*—by waves of love of Godhead; *sphurita*—which was manifested; *naṭana-ullāsa-vivaśaḥ*—being overwhelmed by the transcendental bliss of dancing; *sa-harṣam*—with great pleasure; *gāyadbhiḥ*—who were singing; *parivṛta*—surrounded; *tanuḥ*—body; *vaiṣṇava-janaiḥ*—by the devotees; *saḥ caitanyaḥ*—that Lord Śrī Caitanya Mahāprabhu; *kim*—whether; *me*—my; *punaḥ api*—again; *dṛśoḥ*—of vision; *yāsyati*—will enter; *padam*—on the path.

Śrī Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nīlācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaiṣṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Śrī Caitanya Mahāprabhu again be visible to my vision?

8

*bhuvanṁ siñcan aśru-śrutibhir abhitaḥ sāndra-pulakaiḥ
paritāṅgo nīpa-stabaka-nava-kiñjalka-jayibhiḥ
ghana-sveda-stoma-stimīta-tanur utkīrtana-sukhī
sa caitanyaḥ kim me punar api dṛśor yāsyati padam*

bhuvanṁ—the earth; *siñcan*—pouring water; *aśru*—tears; *śrutibhir*—by the ears; *abhitaḥ*—on all sides; *sāndra*—concentrated, dense; *pulakaiḥ*—by thrilled hairs standing erect; *parīta*—filled; *aṅgaḥ*—body; *nīpa*—of the *kadamba* tree; *stabaka*—blossoms; *nava*—fresh; *kiñjalka*—filaments; *jayibhiḥ*—glorious; *ghana*—new cloud; *sveda*—perspiration; *stoma*—of a multitude; *stimīta*—stunned; *tanur*—divine bodies; *utkīrtana*—loud chanting; *sukhī*—happy;

sa—that; *caitanyaḥ*—Śrī Caitanya Mahāprabhu; *kirī*—whether; *me*—my; *punar api*—again; *dṛśor*—of vision; *yāsyati*—will enter; *padam*—on the path.

Śrī Caitanya Mahāprabhu became joyful during the loud chanting of the holy names, and He sprinkled the earth with showers of tears. All the hairs of His body, standing on end, appeared like beautiful filaments of newly-grown kadamba blossoms, and His body glistened with profuse perspiration. Will he again become visible before the path of my eyes?

9

*adhīte gaurāṅga-smaraṇa-padavī maṅgalataraṁ
kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam
parānande sadyas tad-amala-padāmbhoja-yugale
parisphārā tasya sphuratu nitarām prema-laharī*

adhīte—one obtains; *gaurāṅga*—Gaurāṅga; *smaraṇa*—remembering; *padavī*—the position; *maṅgalataraṁ*—most auspicious; *kṛtī*—most fortunate; *yo*—whoever; *viśrambha*—devotional service devoid of a respectful attitude toward the Lord; *sphurad*—brilliant; *amala*—spotless; *dhīr*—intelligence; *aṣṭakam*—eight; *idam*—this; *parānande*—spiritual bliss; *sadyas*—immediately; *tad-amala*—a los pies de loto immaculados de la Suprema Personalidad de Dios; *padāmbhoja*—the lotus feet; *yugale*—on the two eyes; *parisphārā*—; *tasya*—his; *sphuratu*—let Him be manifest; *nitaram*—always; *prema*—pure love; *laharī*—waves.

May the great ocean full of waves of pure love for the two white lotus flowers of the feet of Śrī Caitanya Mahāprabhu become immediately visible at every moment to whatever pious person reads these eight most auspicious verses, his pure intelligence shining with faith as he meditates on Lord Gaurāṅga.

Commentary

Śrīla Rūpa Gosvāmī composed three hymns with the title *Caitanyāṣṭaka*. *Prathama*, *Dvitiya* and *Tritiya* which are included in his *Stava-mālā* (garland of hymns), a collection of prayers and songs of praise. The above *Caitanyāṣṭaka* is *Prathama*. Several verses of the *Prathama* and *Dvitiya Caitanyāṣṭakas* are included in Kṛṣṇadāsa Kavirāja Gosvāmī's *Śrī Caitanya-caritāmṛta*. The next two *Aṣṭakas* were composed by Sārvabhauma Bhaṭṭācārya whose first encounter with Śrī Caitanya Mahāprabhu and His subsequent conversion to Vaiṣṇavism are described in Chapter 6 of the *Madhya-līlā*. Here some excerpts from the summary of the chapter:

When Sārvabhauma met Śrī Caitanya Mahāprabhu, he asked Him to hear Vedānta philosophy from him. Śrī Caitanya Mahāprabhu accepted this proposal, and for seven days He continually heard Sārvabhauma Bhaṭṭācārya explain the *Vedānta-sūtra*. [...] The Bhaṭṭācārya was an impersonalist, but Śrī Caitanya Mahāprabhu proved that the Absolute Truth is the Supreme Personality of Godhead. He proved that the conceptions of the Māyāvādī philosophers concerning the impersonal Absolute Truth are incorrect. [...]

When the Bhaṭṭācārya came to his senses, Śrī Caitanya Mahāprabhu disclosed His real identity. The Bhaṭṭācārya then recited one hundred verses in praise of Lord Caitanya Mahāprabhu and offered his obeisances. [...]

On another day, the Bhaṭṭācārya wanted to change the reading of the *tate 'nukampām* [SB 10.14.8] verse because he did not like the word *mukṭi-pada*. He wanted to substitute the word *bhakti-pada*. Śrī Caitanya Mahāprabhu advised Sārvabhauma not to change the reading of *Śrīmad-Bhāgavatam*, because *mukṭi-pada* indicated the lotus feet of the Supreme Personality of Godhead, Lord Kṛṣṇa. Having become a pure devotee, the Bhaṭṭācārya said, “Because the meaning is hazy, I still prefer *bhakti-pada*.” At this, Śrī Caitanya Mahāprabhu and the other inhabitants of Jagannātha Purī became very pleased. Sārvabhauma Bhaṭṭācārya thus became a pure Vaiṣṇava, and the other learned scholars there followed him.

Śacī-sutāṣṭakam

Sārvabhauma Bhaṭṭācārya

1

nava-gaura-vararṅṅ nava-puṣpa-śaraṅṅ
nava-bhāva-dhararṅṅ nava-lāśya-param
nava-hāśya-kararṅṅ nava-hema-vararṅṅ
praṅṅamāmi śacī-suta-gaura-varam

nava-gaura-varam—fresh excellent gold; *nava-puṣpa-śaram*—arrows of newly blossomed flowers; *nava-bhāva-dharam*—sustaining ever-new ecstatic moods; *nava-lāśya-param*—absorbed in novel dances; *nava-hāśya-karam*—causing new laughter; *nava-hema-varam*—beautiful new gold; *praṅṅamāmi*—I bow down; *śacī-suta*—the son of Mother Śacī; *gaura-varam*—excellent gold.

His complexion is the hue of fresh cream tinged with kuṅkuma. He is the ever-fresh Cupid who shoots arrows of newly blossoming flowers. He bears newer and newer moods of emotional ecstasies. He is fond of performing novel dances. He makes ever-new jokes that cause much laughter. His brilliant luster is like freshly cast gold. I bow down to Gaura, the beautiful son of Mother Śacī.

2

nava-prema-yutarṅṅ nava-nīta-śucarṅṅ
nava-veśa-kṛtarṅṅ nava-prema-rasam
navadhā vilasat śubha-prema-mayarṅṅ
praṅṅamāmi śacī-suta-gaura-varam

nava-prema-yutam—endowed with ever-fresh divine love; *nava-nīta-śucam*—luminous like fresh butter; *nava-veśa-kṛtam*—wears fresh attire in novel fashions; *nava-prema-rasam*—tastes ever-new mellows of love for Kṛṣṇa; *navadhā vilasat*—whose shines in ninefold newer

and newer ways [while executing the nine-fold processes of devotional service]; *śubha-prema-mayam*—auspicious loving nature.

He is endowed with ever-fresh love of Godhead. His radiant luster is like the color of fresh butter. His fresh attire is arranged in ever-new fashions. He relishes ever-new mellows of love for Kṛṣṇa. He shines in nine-fold new ways while executing the nine-fold processes of devotion. He is permeated with a most auspicious loving nature. I bow down to Gaura, the beautiful son of Mother Śacī.

3

*hari-bhakti-param̐ hari-nāma-dharam̐
kara-jāpya-karam̐ hari-nāma-param̐
nayane satataṁ praṇayāśru-dharam̐
praṇamāmi śacī-suta-gaura-varam*

hari-bhakti-param—absorbed in devotion to Śrī Hari; *hari-nāma-dharam*—who holds the names of Hari; *kara-jāpya-karam*—who uses His hands for chanting japa—meditation; *hari-nāma-param*—who is addicted to the names of Hari; *nayane*—in His eyes; *satatam*—always; *praṇaya-aśru*—tears of love; *dharam*—bears.

He is absorbed in devotion to Śrī Hari. He maintains the chanting of the names of Hari. While chanting He counts the holy names on the fingers of His hands. He is addicted to the name of Hari. He always has tears of love welling in His eyes. I bow down to Gaura, the beautiful son of Mother Śacī.

4

*satataṁ janatā-bhava-tāpa-haram̐
paramārtha-parāyaṇa-loka-gatim̐
nava-leha-karam̐ jagat-tāpa-haram̐
praṇamāmi śacī-suta-gaura-varam*

satatam—always; *janatā*—mankind; *bhava*—material existence; *tāpa-haram*—who takes away suffering; *parama-ārtha*—the supreme purpose; *parāyaṇa*—dedicated; *loka*—people; *gatim*—goal; *nava-leha-karam*—who renders men like bees anew; *jagat-tāpa-haram*—who takes away the suffering of the material world.

He is always removing the suffering of material existence for mankind. He is the goal of life for persons who are dedicated to their supreme interest. He inspires men to become like honeybees (eager for the honey of kṛṣṇa-prema). He removes the burning fever of the material world. I bow down to Gaura, the beautiful son of Mother Śacī.

5

*nija-bhakti-karam̐ priya-cārutaram̐
naṭa-nartana-nāgara-rāja-kulam̐
kula-kāmini-mānasa-lāsya-karam̐
praṇamāmi śacī-suta-gaura-varam*

nija-bhakti-karam—who causes devotional service to Himself; *priya-cārutaram*—who is most attractive to His beloved servitors; *naṭa-nartana*—who dances with a greatly dramatic mood; *nāgara-rāja-kulam*—He promotes the family of Kṛṣṇa, the king of paramours; *kula kāmīni*—attractive young women; *mānasa*—mind; *lāsya*—dancing; *karam*—causes.

He motivates pure devotion unto Himself. He is most attractive to His beloved servitors. By His dramatic dancing He exhibits the characteristics of the King of paramours. He causes the minds of beautiful young village women to dance. I bow down to Gaura, the beautiful son of Mother Śacī.

6

karatāla-valaṁ kala-kaṅṭha-ravaṁ
mṛdu-vādyā-suvīṇikayā madhuram
nija-bhakti-guṇāvṛta-nātya-karaṁ
praṇamāmi śacī-suta-gaura-varam

kara-tāla-valam—together with hand cymbals; *kala*—soft; *kaṅṭha*—throat; *ravam*—sound; *mṛdu*—soft; *vādyā*—played; *suvīṇikayā*—with the pleasing stringed *vīṇā*; *madhuram*—sweet; *nija-bhakti*—His own devotion; *guṇa*—qualities; *āvṛta*—covered; *nātya-karam*—causing dancing.

He plays karatālas as His throat emits sweet melodious sounds and the vibrant notes of the vīṇā are softly played. He thus inspires the devotees to perform dramatic dancing that is infused with aspects of His own devotional service. I bow down to Gaura, the beautiful son of Mother Śacī.

7

yuga-dharma-yutaṁ punar nanda-sutaṁ
dharaṇī-sucitraṁ bhava-bhāvocitam
tanu-dhyāna-citaṁ nija-vāsa-yutaṁ
praṇamāmi śacī-suta-gaura-varam

yuga-dharma—the religious practice for the Age of Kali; *yutaṁ*—embued; *punaḥ*—again; *nanda-sutaṁ*—the son of Nanda; *dharaṇī*—the earth; *su-citraṁ*—very wonderful; *bhava*—birth and death; *bhāva*—the mood; *ucitam*—suitable; *tanu*—body; *dhyāna*—meditation; *citaṁ*—consciousness; *nija-vāsa*—His own abode; *yutaṁ*—accompanied.

He is accompanied by the saṅkīrtan movement, which is the religious practice for the age of Kali. He is the son of Nanda Mahārāja come again. He is the extraordinarily brilliant ornament of the earth. His preaching mood is suitably adapted to the cycle of birth and death. His consciousness is fixed in meditation on His own form of Kṛṣṇa. He is always accompanied by His transcendental abode. I bow to Gaura, the beautiful son of Mother Śacī.

8

aruṇaṁ nayanāṁ caraṇāṁ vasaṇāṁ
vadane skhalitaṁ svaka-nāma-dharam
kurute su-rasaṁ jagataḥ jīvanāṁ
praṇamāmi śacī-suta-gaura-varam

aruṇam—red as the rising sun; *nayanam*—eyes; *caranam*—feet; *vasanam*—clothing; *vadane*—in His mouth; *skhalitam*—faltering; *svaka-nāma*—His own names; *dharam*—taking; *kurute*—He influences; *su-rasam*—a sweet flavor; *jagataḥ*—of the cosmic manifestation; *jīvanam*—life.

His eyes, the soles of His feet, and His clothing are reddish like the color that heralds the rising sun. As He utters His own names, His voice falters. He awakens a sweet flavor to life throughout the universe. I bow down to Gaura, the beautiful son of Mother Śacī.

Śacī-tanayāṣṭaka

Sārvabhauma Bhaṭṭācārya

1

ujjvala-varaṇa-gaura-vara-deham
vilasita-niravadhi-bhāva-videham
tri-bhuvana-pāvana-kṛpāyāḥ leśam
taṁ praṇamāmi ca śrī-śacī-tanayam

ujjvala—brilliant; *varaṇa*—complexion; *gaura-vara-deham*—beautiful golden body; *vilasita*—sporting; *niravadhi*—incessantly; *bhāva*—ecstasy; *videham*—transcendental *body*; *tri-bhuvana*—the three worlds; *pāvana*—purifying; *kṛpāyāḥ*—by His mercy; *leśam*—atomic particle; *taṁ*—to Him; *praṇamāmi*—I bow down; *ca*—also; *śrī-śacī-tanayam*—to the son of Mother Śacī.

His superexcellent spiritual body is a brilliant golden color. He is incessantly churned by sublime transcendental ecstasies. A fraction of His mercy is able to deliver all the three worlds. Unto that son of Śrī Śacīdevī I offer my respectful obeisances.

2

gadgadāntara-bhāva-vikāram
durjana-tarjana-nāda-viśālam
bhava-bhaya-bhañjana-kāraṇa-karuṇam
taṁ praṇamāmi ca śrī-śacī-tanayam

gadgada—choked-up; *antara*—internally; *bhāva-vikāram*—ecstatic transformations; *durjana*—wicked men; *tarjana*—threatening; *nāda*—sounds; *viśālam*—immense; *bhava-bhaya*—fear of the repeating cycle of birth and death; *bhañjana*—smashing; *kāraṇa*—cause; *karuṇam*—mercy; *taṁ*—to Him; *praṇamāmi*—I bow down; *ca*—also; *śrī-śacī-tanayam*—to the son of Mother Śacī.

Within Himself there are transformations of ecstasy such as faltering of the voice. The mighty sound of His voice chastises wicked men. His mercy

dispels all fears caused by worldly existence. Unto that son of Śrī Śacīdevī I offer my respectful obeisances.

3

*aruṇāmbara-dhara cāru-kapolam
indu-vinindita-nakha-caya-ruciram
jalpita-nija-guṇa-nāma-vinodam
tam praṇamāmi ca śrī-śacī-tanayam*

aruṇa—saffron; *ambara*—garments; *dhara*—wearing; *cāru*—beautiful; *kapolaṁ*—forehead; *indu*—moon; *vinindita*—mocking; *nakha*—fingernails; *caya*—rows; *ruciram*—radiance; *jalpita*—uttered; *nija-guṇa*—His own qualities; *nāma*—His name; *vinodam*—the enjoyer; *tam*—to Him; *praṇamāmi*—I bow down; *ca*—also; *śrī-śacī-tanayam*—to the son of Mother Śacī.

The garments He wears are reddish like the morning sun, and His forehead is very beautiful. His shining fingernails mock the beauty of the moon, and He delights in chanting about His own transcendental qualities and His own name. Unto that son of Śrī Śacīdevī I offer my respectful obeisances.

4

*vigalita-nayana-kamala-jala-dhāram
bhūṣaṇa-nava-rasa-bhāva-vikāram
gati-atimanthara-nṛtya-vilāsam
tam praṇamāmi ca śrī-śacī-tanayam*

vigalita—flowing; *nayana-kamala*—lotus eyes; *jala-dhāram*—streams of water; *bhūṣaṇa*—ornament; *nava-rasa*—of fresh mellows; *bhāva-vikāram*—ecstatic transformations; *gati*—the movements; *ati-manthara*—very slow; *nṛtya-vilāsam*—pastimes of dancing; *tam*—to Him; *praṇamāmi*—I bow down; *ca*—also; *śrī-śacī-tanayam*—to the son of Mother Śacī.

Tears flow from His lotus eyes like streams of water, and His ornaments are the transformations of ecstasy caused by tasting ever-new loving sentiments. His movements are very slow and full of grace when He performs His dancing pastimes. Unto that son of Śrī Śacīdevī I offer my respectful obeisances.

5

*cañcala-cāru-caraṇa-gati-ruciram
mañjīra-rañjita-pada-yuga-madhuram
candra-vinindita-śītala-vadanam
tam praṇamāmi ca śrī-śacī-tanayam*

cañcala—restless; *cāru-caraṇa*—lovely feet; *gati*—the movements; *ruciram*—pleasing; *mañjīra-rañjita*—adorned by anklets; *pada-yuga*—the two feet; *madhuram*—sweet; *candra-vinindita*—surpassing the moon; *śītala-vadanam*—

cooling face; *tam*—to Him; *praṇamāmi*—I bow down; *ca*—also; *śrī-śacī-tanayam*—to the son of Mother Śacī.

The sprightly movements of His lovely dancing feet are very pleasing. Those two feet are sweetened by tinkling ankle bells. His soothing face surpasses the cooling rays of the moon. Unto that son of Śrī Śacīdevī I offer my respectful obeisances.

6

dhṛta-kaṭi-ḍora-kamaṇḍalu-daṇḍam
divya-kalevara-muṇḍita-muṇḍam
durjana-kalmaṣa-khaṇḍana-daṇḍam
taṁ praṇamāmi ca śrī-śacī-tanayam

dhṛta—wearing; *kaṭi-ḍora*—loincloth; *kamaṇḍalu*—waterpot; *daṇḍam*—staff; *divya-kalevara*—divine body; *muṇḍita*—shaven; *muṇḍam*—head; *durjana*—wicked souls; *kalmaṣa*—sins; *khaṇḍana*—destroying; *daṇḍam*—chastisement; *taṁ*—to Him; *praṇamāmi*—I bow down; *ca*—also; *śrī-śacī-tanayam*—to the son of Mother Śacī.

He wears a loincloth and carries the staff and waterpot of a mendicant. His divine body is graced by a shaven head. His chastisement breaks apart and destroys the sins of wicked souls. Unto that son of Śrī Śacīdevī I offer my respectful obeisances.

7

bhūṣaṇa-bhū-raja-alakā-valitam
kampita-bimbādhara-varadd-ruciram
malaya-ja-viracita-ujjala-tilakam
taṁ praṇamāmi ca śrī-śacī-tanayam

bhūṣaṇa—ornament; *bhū-raja*—dust of the earth; *alakā*—hair; *valitam*—endowed; *kampita*—trembling; *bimba-adhara*—lips like red berries; *vara-ruciram*—excellent and pleasing; *malaya-ja*—sandalwood; *viracita*—drawn; *ujjala-tilakam*—brilliant forehead markings; *taṁ*—to Him; *praṇamāmi*—I bow down; *ca*—also; *śrī-śacī-tanayam*—to the son of Mother Śacī.

As a householder, His face is surrounded by locks of dark hair, decorated with the dust of the earth. His excellent lips, which are red like the bimba fruit, are beautified by their trembling in ecstasy. Upon His forehead He wears brilliant tilak made of sandalwood paste. Unto that son of Śrī Śacīdevī I offer my respectful obeisances.

8

nindita-aruṇa-kamala-dala-nayanam
ājānu-lambita-śrī-bhuja-yugalam

*kalevara-kaiśora-nartaka-veśam
tam praṇamāmi ca śrī-śacī-tanayam*

nindita—surpassing; *āruṇa*—reddish; *kamala-dala*—lotus petal; *nayanam*—eyes; *ā-jānu*—down to the knees; *lambita*—extending; *śrī*—splendrous; *bhuja-yugalam*—two arms; *kalevara*—divine body; *kaiśora*—adolescent; *nartaka-veśam*—dress of a dramatic dancing actor; *tam*—to Him; *praṇamāmi*—I bow down; *ca*—also; *śrī-śacī-tanayam*—to the son of Mother Śacī.

The glowing beauty of His lotus-petal eyes exceeds that of the rising sun. His two beautiful arms extend down to His knees. His divine body is dressed in the fashion of an adolescent dramatic dancer. Unto that son of Śrī Śacīdevī I offer my respectful obeisances.

Vṛndāvanāṣṭaka

Rūpa Gosvāmī

1

*mukunda-muralī-rava-śravaṇa-phulla-hṛd-ballavī-
kadambaka-karambita-prati-kadamba-kuñjāntarā
kalinda-giri-nandinī-kamala-kandalāndolinā
su-gandhir anilena me śaraṇam astu vṛndāṭavī*

mukunda—Mukunda; *muralī*—of the flute; *rava*—of the sound; *śravaṇa*—hearing; *phulla*—blossom; *hṛd*—heart; *ballavī*—of *gopīs*; *kadambaka*—kadambaka trees; *karambita*—playing; *prati*—towards each other; *kadamba*—kadamba flowers; *kuñjāntarā*—groves; *kalinda giri nandinī*—the daughter of the Kalinda Mountain (Yamunā); *kamala*—lotus flower; *kandalāndolinā*—small white flower; *su*—beautiful; *gandhir*—fragrance; *anilena*—He brought by the air; *me*—my; *śaraṇam*—take shelter; *astu*—let it be; *vṛndāṭavī*—of Vṛndāvana.

May Vṛndāvana, which is fragrant with a gentle breeze that makes the lotuses in the Yamunā rock to and fro, where there are groves of kadamba trees and there are many *gopīs*, their hearts blossoming with happiness by hearing the melodious sound of Mukunda's flute murali, be my shelter.

2

*vikunṭha-pura-saṁśrayād vipinato 'pi niḥśreyasāt
sahasra-guṇitām śriyaṁ praduhatī rasa-śreyasīm
caturmukha-mukhair api spṛhita-tārṇa-dehodbhavā
jagad-gurubhir agrimaiḥ śaraṇam astu vṛndāṭavī*

vikunṭha—Vaikuṅṭha; *pura*—cities; *saṁśrayād*—by strength; *vipinato*—forest; *api*—even though; *niḥśreyasāt*—the highest good; *sahasra*—thousands;

gūṇitām—endowed with good qualities; *śrīyaṁ*—opulences; *praduhatī*—manifests; *rasa-śreyasīm*—wonderful *rasa*; *caturmukha-mukhair*—with four heads and mouths; *api*—even; *sprhita*—desired; *tārṇa*—a blade of grass; *deha*—bodys *udbhavā*—to obtain; *jagad*—universe; *gurubhir*—by the spiritual masters; *agrimaiḥ*—very advanced; *śaraṇam*—shelter; *astu*—let there be; *vṛndāṭavī*—of Vṛndāvana.

May Vṛndāvana, where Lord Brahmā and other jagad-gurus desire to be born even as a blade of grass, and which, even though it is a forest, are many thousands of times more opulent, beautiful, charming, and sweet than the spiritual cities of Vaikuṅṭha, be my shelter.

3

*anārata-vikasvara-vratati-puñja-puṣpāvalī-
visāri-vara-saurabhodgama-ramā-camatkāriṇī
amanda-makaranda-bhṛd-viṭapi-vṛnda-vandī-kṛta-
dvirepha-kula-vanditā śaraṇam astu vṛndāṭavī*

anārata—without interruption; *vikasvara*—expanded; *vratati*—creepers; *puñja*—heaps; *puṣpa*—of flowers; *avalī*—of groups; *visāri*—a kind of plant; *vara*—excellent; *saurabha*—fragrance; *udgama*—coming forth; *ramā*—the goddess of fortune; *camatkāriṇī*—fills with wonder; *amanda*—bright; *makaranda*—honey; *bhṛd*—bumblebees; *viṭapi*—of the tree; *vṛnda*— *vandī*—offering prayers to; *kṛta*—having done; *dvirepha*—bees; *kula*—with the groups; *vanditā*—recite prayers; *śaraṇam*—take shelter; *astu*—let there be; *vṛndāṭavī*—of Vṛndāvana.

May Vṛndāvana, where the fragrance of the eternally blossoming flower vines fills the goddess of fortune with wonder, and where the bumblebees in the trees filled with very sweet honey are poets who bow down and recite eloquent prayers, be my shelter.

4

*kṣaṇadyuti-ghana-śrīyor vraja-navīna-yūnoḥ padaiḥ
su-valgubhir alaṅkṛtā lalīta-lakṣma-lakṣmī-bharaiḥ
tayor nakhara-maṅḍalī-sikhara-keli-caryocitair
vṛtā kiśalayāṅkuraiḥ śaraṇam astu vṛndāṭavī*

kṣaṇadyuti—lightning; *ghana*—cloud; *śrīyor*—as beautiful; *vraja*—Vraja; *navīna*—new; *yūnoḥ*—of the young couple; *padaiḥ*—footprints; *su*—beautiful; *valgubhir*—charming; *alaṅkṛtā*—decorated; *lalīta*—delicate; *lakṣma*—the mark; *lakṣmī*—fortunate; *bharaiḥ*—by the great weight; *tayor*—of them; *nakhara*—the nails; *maṅḍalī*—the circle; *sikhara*—the domes; *keli*—playful; *caryocitair*—befitting activity; *vṛtā*—surrounded by; *kiśalayāṅkuraiḥ*—twigs and sprouts; *śaraṇam*—take shelter; *astu*—let there be; *vṛndāṭavī*—of Vṛndāvana.

May Vṛndāvana, which is decorated with blades of grass that bear the charming, gracefully marked footprints and playful toenail prints of the

youthful divine couple of Vraja, who are as glorious as a monsoon cloud and lightning, be my shelter.

5

*vrajendra-sakha-nandinī-śubhatarādhikāra-kriyā-
prabhāvaja-sukhotsava-sphurita-jaṅgama-sthāvarā
pralamba-damanānuja-dhvanita-varṁśikā-kākalī-
rasajña-mṛga-maṇḍalā śaraṇam astu vṛndāṭavī*

vrajendra sakha—Lord Kṛṣṇa; *nandinī*—daughter; *śubhatarādhikāra*—of the glorious Rādhikā; *kriyā*—pastimes; *prabhāvaja*—; *sukha-utsava*—festival of great happiness; *sphurita*—was taking place; *jaṅgama*—moving; *sthāvarā*—not moving; *pralamba*—hanging down; *damana*—controlling; *anuja*—younger brother; *dhvanita*—caused to sound; *varṁśikā*—of the *varṁśi* flute; *kākalī*—the sweet tone; *rasajña*— *mṛga*—deer; *maṇḍalā*—place; *śaraṇam*—take shelter; *astu*—let there be; *vṛndāṭavī*—of Vṛndāvana.

May Vṛndāvana, where the moving and inert creatures celebrate a festival of great happiness by seeing the glory of Śrīmatī Rādhārānī's beautiful pastimes, and where the deer taste the nectar of Lord Kṛṣṇa's sweet flute-music, be my shelter.

6

*amanda-mudirāmbudābhyadhika-mādhurī-medura-
vrajendra-suta-vikṣaṇonnaṭita-nīla-kaṇṭhotkarā
dineśa-suhr̥d-ātmajā-kṛta-nijābhimānollasal-
latā-khaga-mṛgāṅganā śaraṇam astu vṛndāṭavī*

amanda—great; *mudira*—as a lightning cloud; *ambuda*—cloud; *abhyadhika*—more; *mādhurī*—sweetness; *medura*—glistening; *vrajendra-suta*—the son of the king of Vraja (Nanda Mahārāja); *vikṣaṇa*—by the glance; *unnaṭita*—acting; *nīla*—blackish-blue; *kaṇṭha*—neck; *utkarā*—host; *dineśa*—the son of the Sun; *suhr̥d*—well-wishing friend; *ātmajā*—kinsmen; *kṛta*—done; *nija*—own; *abhimān*—pride; *anollasal*—jubilant; *latā*—creepers; *khaga*—the birds; *mṛga*—animals; *aṅganā*—walking; *śaraṇam*—take shelter; *astu*—let there be; *vṛndāṭavī*—of Vṛndāvana.

May Vṛndāvana, where the peacocks leap and dance to see the son of the king of Vraja, who is more charming than a host of monsoon clouds, and where the does, birds, and flowering creepers become jubilant to hear Śrīmatī Rādhārānī proudly claim the forest as Her property, be my shelter.

7

*agaṇya-guṇa-nāgarī-gaṇa-gariṣṭha-gāndharvikā-
manoja-raṇa-cāturi-piśuna-kuñja-puñjjojjvalā
jagat-traya-kalā-guror lalita-lāsyā-valgat-pada-
prayoga-vidhi-sākṣiṇī śaraṇam astu vṛndāṭavī*

agaṇya—innumerable; *guṇa*—qualities; *nāgarī*—heroine; *gaṇa*—the multitude; *gariṣṭha*—most heavy; *gāndharvikā*—Rādhārāṇī; *manoja*—o Cupid; *raṇa*—quarrel; *cāturī*—with expertise; *pīsuna*—exciting; *kuñja*—and in the forests; *puñjvalā*—splendid; *jagat*—of the universe; *traya*—three; *kalā*—*guror*—the master; *lalita*—*lāsya*—dancing; *valgat*—graceful; *pada*—feet; *prayoga*—procedure; *vidhi*—rules; *sākṣiṇī*—a witness; *śaraṇam*—take shelter; *astu*—let there be; *vṛndāṭavī*—of Vṛndāvana.

May Vṛndāvana, which is splendid with the expert skill in lover's quarrels of Śrīmatī Rādhārāṇī, the best of all virtuous heroines, and which is the witness to the gracefully dancing feet of Lord Kṛṣṇa, the teacher of fine arts to the three worlds, be my shelter.

8

*variṣṭha-hari-dāsatā-pada-samṛddha-govardhanā
madhūdvaḥa-vadhū-camatkṛti-nivāsa-rāsa-sthalā
agūdha-gahana-śriyo madhurima-vrajenojvalā
vrajasya sahajena me śaraṇam astu vṛndāṭavī*

variṣṭha—the best; *hari*—of Lord Hari; *dāsatā*—servanthood; *pada*—feet; *samṛddha*—flourishing; *govardhanā*—Govardhanā Hill; *madhu*—honey; *udvaḥa*—carrying; *vadhū*—*gopīs*; *camatkṛti*—of wonder; *nivāsa*—residence; *rāsa*—rāsa dance; *sthalā*—land; *agūdha*—manifest; *gahana*—forest groves; *śriyaḥ*—beautiful; *madhurima*—the sweetness; *vrajena*—of Vraja; *ujjvalā*—splendid; *vrajasya*—of Vraja; *sahajena*—natural; *me*—my; *śaraṇam*—shelter; *astu*—let there be; *vṛndāṭavī*—of Vṛndāvana.

May Vṛndāvana, where is Govardhana Hill, which is fortunate to be the best servant of Lord Hari, and where is the rasa dance arena, which fills the beautiful gopīs with wonder, and where is the splendid sweetness of many charming forest groves, be my shelter.

9

*idaṁ nikhila-niṣkuṭāvali-variṣṭha-vṛndāṭavī-
guṇa-smaraṇa-kāri yaḥ paṭhati suṣṭhu padyāṣṭakam
vasan vyasana-mukta-dhīr aniśam atra sad-vāsanaḥ
sa pīta-vasane vaśī ratim avāpya vikṛḍati*

idaṁ—this; *nikhila*—all; *niṣkuṭa*—of the gardens; *avali*—of a multitude; *variṣṭha*—the best; *vṛndāṭavī*—of the Vṛndāvana forest; *guṇa*—quality; *smaraṇa*—remembering; *kāri*—I do; *yaḥ*—who; *paṭhati*—one who reads; *suṣṭhu*—carefully; *padyāṣṭakam*—these eight verses; *vasan*—residing; *vyasana*—trouble; *mukta*—liberated; *dhīr*—intelligence; *aniśam*—always; *atra*—here; *sad-vāsanaḥ*—always desiring; *sa*—that person; *pīta-vasane*—one who dresses with yellow cloth (Kṛṣṇa); *vaśī*—control; *ratim*—attraction; *avāpya*—attaining; *vikṛḍati*—enjoys His pastimes.

A person who resides here in Vṛndāvana, whose heart is free from sin, who controls his senses, who always stays with the devotees, and who carefully reads these eight verses, which bring to mind the transcendental virtues of Vṛndāvana, the best of all forest gardens, will attain love for and enjoy transcendental pastimes with Lord Kṛṣṇa.

Commentary

The beauty of Vṛndāvana is beyond the imagination of even the greatest poets. Only *nitya-siddhas* like Rūpa Gosvāmī can describe Kṛṣṇa's transcendental abode and thus attract our minds and awaken a desire to join Him in His eternal pastimes. The glories of Vṛndāvana are described in Chapter 20 of the *Kṛṣṇa Book*.

Vṛndāvana forest improved from the rains and was replete with ripened dates, mangoes, blackberries and other fruits. Lord Kṛṣṇa, the Supreme Personality of Godhead, along with His boyfriends and Lord Balarāma, entered the forest to enjoy the new seasonal atmosphere. The cows, being fed by new grasses, became very healthy, and their milk bags were all very full. When Lord Kṛṣṇa called them by name, they immediately came to Him out of affection, and in their joyful condition the milk flowed from their bags. Lord Kṛṣṇa was very much pleased when passing through the Vṛndāvana forest by the site of Govardhana Hill. On the bank of the Yamunā He saw all the trees decorated with beehives pouring honey. There were many waterfalls on Govardhana Hill, and their flowing made a nice sound. Kṛṣṇa heard them as He looked into the caves of the hill. When the rainy season was not ended completely but was gradually turning to autumn, sometimes, especially when there was rainfall within the forest, Kṛṣṇa and His companions would sit under a tree or within the caves of Govardhana Hill and enjoy eating the ripened fruits and talking with great pleasure. When Kṛṣṇa and Balarāma were in the forest, mother Yaśodā used to send Them some fruits, sweetmeats and rice mixed with yogurt. Kṛṣṇa would take them, sit down on a slab of stone on the bank of the Yamunā, and call His friends to join Him. While Kṛṣṇa and Balarāma and Their friends were eating, they watched the cows, calves and bulls. The cows appeared to be a little tired from standing with their heavy milk bags. By sitting and chewing grass, they became happy, and Kṛṣṇa was pleased to see them. He was proud to see the beauty of the forest due to the rainy season, which was nothing but the manifestation of His own energy.

Govardhanāṣṭaka

Viśvanātha Cakravartī Ṭhākura

1

*kṛṣṇa-prasādena samasta-śaila-
sāmrājyam āpnoti ca vairiṇo 'pi
śakrasya yaḥ prāpa balim sa sāksāḍ
govardhano me diśatam abhiṣṭam*

kṛṣṇa-prasādena—by Kṛṣṇa's mercy; *samasta*—of all; *śaila*—the mountains; *sāmrājyam*—rulership; *āpnoti*—achieved; *ca*—and; *vairiṇo*—enemy; *api*—although; *śakrasya*—by Indra; *yaḥ*—he who; *prāpa*—obtained; *balim*—means of worship; *saḥ*—that; *sāksāt*—directly; *govardhanaḥ*—Govardhana; *me*—My; *diśatam*—may fulfill; *abhiṣṭam*—cherished desire.

By Kṛṣṇa's mercy Govardhana Hill became the king of all mountains and received the respectful tribute of its arch-enemy Indra. May Govardhana Hill fulfill my desire.

2

*sva-preṣṭha-hastāmbuja-saukumārya-
sukhānubhūter ati-bhūmi-ṛtteḥ
mahendra-vajrahatim apy ajñānam
govardhano me diśatam abhiṣṭam*

sva-preṣṭha—own beloved; *hastāmbuja*—lotus hand; *saukumārya*—with youthful delicacy; *sukha*—happiness; *anubhūta*—being aware; *ati*—too; *bhūmi*—the earth; *ṛtteḥ*—by following in the footsteps; *mahendra*—of Indra; *vajra*—thunderbolt; *hati*—struck; *api*—although; *ajñānam*—unaware; *govardhanaḥ*—Govardhana; *me*—My; *diśatam*—may fulfill; *abhiṣṭam*—cherished desire.

As Govardhana Hill was held above the earth it became so filled with happiness by experiencing the softness of its beloved lotus hand it did not even know it was being struck by Indra's thunderbolt. May Govardhana Hill fulfill my desire.

3

*yatraiva kṛṣṇo vṛṣabhānu-putryā
dānam grhītum kalāham vitene
śruteḥ sprhā yatra mahaty ataḥ śrī-
govardhano me diśatam abhiṣṭam*

yatra—where; *eva*—certainly; *kṛṣṇaḥ*—Kṛṣṇa; *vṛṣabhānu-putryāḥ*—of the daughter of King Vṛṣabhānu; *dānam*—charity; *grhītum*—to collect; *kalāham*—a fight; *vitene*—has spread; *śruteḥ*—of the Vedas; *sprhā*—desire; *yatra*—where;

mahatī—great; *ataḥ*—therefore; *śrī*—holy; *govardhanaḥ*—Govardhana; *me*—My; *dīśatam*—may fulfill; *abhiṣṭam*—cherished desire.

Trying to collect a toll, Kṛṣṇa quarrelled there with King Vṛṣabhanu's daughter. The personified Vedas yearn to listed to that quarrel. May Govardhana his fulfill my desire.

4

*snātvā saraḥ svasu samīra-hastī
yatraiva nīpādi-parāga-dhūliḥ
ālolāyan khelati cāru sa śrī-
govardhano me dīśatam abhiṣṭam*

snātvā—taking a bath; *saraḥ*—lake; *svasu*—pleasant; *samīra*—of the breeze; *hastī*—the elephant; *yatra*—where; *eva*—certainly; *nīpādi*—nīpa flowers and others like kadamba; *parāga*—of the pollen; *dhūliḥ*—dust; *ālola*—swinging; *ayat*—considering; *khelati*—is sporting; *cāru*—beautiful; *saḥ*—el; *śrī*—holy (address); *govardhanaḥ*—Govardhana; *me*—My; *dīśatam*—may fulfill; *abhiṣṭam*—cherished desire.

Bathing in a nearby lake, the elephant of a pleasant breeze, covered with pollen of kadamba and other flowers, gracefully plays there. May Govardhana Hill fulfill my desire.

5

*kastūrikābhiḥ śāyitām kim atreti
uham prabhoḥ svasya muhur vitanvan
naisargika-svīya-sīlā-sugandhair
govardhano me dīśatam abhiṣṭam*

kastūrikā—musk; *śāyitām*—relax; *kim*—what; *atreti*—come; *svasya*—of His own; *muhur*—repeatedly; *vitanvan*—distributing; *svīya*—its own; *sīlā*—stone; *sugandha*—fragrance; *govardhanaḥ*—Govardhana; *me*—My; *dīśatam*—may fulfill; *abhiṣṭam*—cherished desire.

Does the sweet fragrance of Govardhana come from the musk deer who relax there? From the Lord who plays there? Or is it Govardhana's own natural scent? May Govardhana Hill fulfill my desire.

6

*vaṁśī-pratidhvāny-anusara-vartma
didṛkṣavo yatra hariṁ harinyah
yantyo labhante na hi vismitāḥ sa
govardhano me dīśatam abhiṣṭam*

vaṁśī—of the flute; *pratidhvāna*—the sound; *anusara*—go follow; *vartma*—path; *didṛkṣavaḥ*—who are inquisitive; *yatra*—where; *hariṁ*—Hari; *harinyah*—the

female deer; *yantyaḥ*—while going, making sweet vibrations; *labhante*—do achieve; *na*—not; *hi*—certainly; *vismitāḥ*—being struck with wonder; *saḥ*—Him; *govardhanaḥ*—Govardhana; *me*—My; *diśatam*—may fulfill; *abhiṣṭam*—cherished desire.

Searching there for Lord Hari on the path of His flute music, the astonished deer do not find Him. May Govardhana Hill fulfill my desire.

7

*yatraiva gaṅgām anu nāvi rādhām
āroha madhye tu nimagna-naukāḥ
kṛṣṇo hi rādhānugalo babhau sa
govardhano me diśatam abhiṣṭam*

yatra—where; *eva*—certainly; *gaṅgām*—on the River Ganges; *anu*—follow; *nāvi*—on the boat; *āroha*—seated; *madhye*—in the middle; *tu*—but; *nimagna*—submerged; *naukā*—boat; *āgala*—splendidly; *babhau*—shone; *sa*—He; *govardhanaḥ*—Govardhana; *me*—My; *diśatam*—may fulfill; *abhiṣṭam*—cherished desire.

As the divine couple travelled on the Ganges there the boat began to sink in the middle. Kṛṣṇa was splendidly handsome as Radha clung to His neck. May Govardhana Hill fulfill my desire.

8

*vinā bhavet kiṁ hari-dāsa-varya-
padāśrayaṁ bhaktir ataḥ śrayāmi
yam eva saprema nijaśayoḥ sri-
govardhano me diśatam abhiṣṭam*

vinā—without; *bhavet*—achieved; *kiṁ*—what; *hari-dāsa-varya*—the best of Lord Hari's servants; *pada*—by the feet; *āśrayam*—who is sheltered; *bhaktiḥ*—pure devotional service; *ataḥ*—therefore; *yam*—whom (the Divine King and Queen); *eva*—certainly; *sa-prema*—of ecstatic love; *nija*—as their own; *īśa*—master; *śrī*—holy (address); *govardhanaḥ*—Govardhana; *me*—My; *diśatam*—may fulfill; *abhiṣṭam*—cherished desire.

Without taking shelter of the feet of the hill that is the best of Lord Hari's servants and full of love for the Divine King and Queen, how is it possible to attain pure devotional service? May Govardhana Hill fulfill my desire.

9

*etat paṭhed yo hari-dāsa-varya-
mahānubhāvāṣṭakam ādra-cetaḥ
śrī-rādhikā-mādhavayoḥ pādābja-
dāsyam sa vinded acireṇa sākṣāt*

etat—this; *paṭhed*—the reader; *hari-dāsa-varya*—the best of Lord Hari’s servants; *mahā-anubhāva*—the supremely opulent; *aṣṭaka*—eight verses; *ārdra-cetaḥ*—with melted hearts; *śrī-rādhikā-mādhavayaḥ*—of Śrī Rādhā-Mādhava; *pādābja*—the lotus feet; *dāsyam*—servitorship; *sa*—he; *vindet*—can get; *acireṇa*—very soon; *sākṣāt*—direct.

May the reader of these eight verses glorifying Lord Hari's greatest servant, his heart melting with pure love, quickly attain direct service to the lotus feet of Śrī Śrī Rādhā-Mādhava.

Commentary

A description of Govardhana Hill and Kṛṣṇa’s pastime of lifting it can be found in the Tenth Canto of *Śrīmad-Bhāgavatam*, Chapters 24-26. While commenting on the song *Jaya Rādhā-Mādhava* which also mentions Kṛṣṇa as the lifter of Govardhana, *giri-vara-dhārī*, Prabhupāda said: “So as the residents of Vṛndāvana, they love Kṛṣṇa without any condition, similarly, Kṛṣṇa also loves them without any condition. *Vraja-jana-vallabha giri-vara-dhārī*. When the inhabitants of Vṛndāvana were in danger because they stopped *Indra-yajña* and Indra became very angry, and he sent very great, powerful cloud and rained over Vṛndāvana incessantly for seven days, so when the inhabitants became very much disturbed, Kṛṣṇa, although He was only seven-years-old boy, He saved them by lifting the Govardhana Hill. So He taught Indradeva, demigod, that “To stop your disturbance is the business of My little finger, that’s all.” [chuckles] So he came down to his knees. These things you’ll find in Kṛṣṇa book.

So as *gopī-jana-vallabha*, His only business is how to protect *gopī-jana*. So our Kṛṣṇa consciousness movement is how to become one of the *gopī-jana*. Then Kṛṣṇa will save us from any danger—even by lifting a hill or mountain. Kṛṣṇa is so kind and so powerful. When Kṛṣṇa lifted the hill, He did not practice some yoga system. That is God. Although He was a child, He was playing like a child, He was dealing like a child, but when there was need, He was manifesting as God. That is Kṛṣṇa.”

Rādhikāṣṭaka

Kṛṣṇadāsa Kavirāja Gosvāmī

1

*kuṅkumākta-kāñcanābja-garva-hāri-gaurabhā
pītanāñcitābja-gandha-kīrti-nindī-saurabhā
ballaveśa-sūnu-sarva-vāñcitārtha-sādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā*

kuṅkuma—with red scented powder; *akta*—covered; *kāñcana*—golden; *abja*—lotus flower; *garva*—pride; *hāri*—removing; *gaura*—golden; *bhā*—She who is splendrous; *pīṭana*—with saffron; *añcita*—marked; *abja*—of the lotus flower; *gandha*—sweet aroma; *kīrti*—fame; *nindi*—belittling; *saurabhā*—She who has the pleasant fragrance; *ballava*—of the cowherd men; *iśa*—of the king (Nanda); *sūnu*—of the Son (Kṛṣṇa); *sarva*—all; *vāñcita*—that which is desired; *artha*—for the purpose; *sādhikā*—She who fulfills; *mahyam*—to me; *ātma*—Her own; *pāda-padma*—of the lotus feet; *dāsyā-dā*—the giver of service; *astu*—may become; *rādhikā*—Śrīmatī Rādhārāṇī.

Her splendrous golden complexion steals the pride of a golden lotus flower anointed with a tinge of red kuṅkum powder. Her sweet fragrance mocks the fame of the aroma of a lotus flower sprinkled with saffron powder. She is fully qualified to fulfill all the desires of the son of the king of cowherd men. May Śrī Rādhikā bestow upon me the service of Her lotus feet.

2

kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

kauravinda—of coral; *kānti*—the splendor; *nindi*—chastising; *citra*—amazing and colorful; *paṭṭa-śāṭikā*—She who wears silken garments; *kṛṣṇa*—Kṛṣṇa; *matta*—maddened; *bhṛṅga*—bumblebee; *keli*—pastimes; *phulla*—blossomed; *puṣpa*—flower; *vāṭikā*—She who is a garden; *kṛṣṇa*—with Kṛṣṇa; *nitya*—daily; *saṅgama*—union; *artha*—for the purpose; *padma-bandhu*—the friend of the lotus flowers (the sun-god); *rādhikā*—She who is the worshipper; *mahyam*—to me; *ātma*—Her own; *pāda-padma*—of the lotus feet; *dāsyā-dā*—the giver of service; *astu*—may become; *rādhikā*—Śrīmatī Rādhārāṇī.

Her amazing and colorful silken garments make the splendor of coral feel ashamed. She is a garden of blossoming flowers where the maddened bumble-bee named Kṛṣṇa performs His pastimes. She worships the sun-god daily in order to attain the continual association of Her beloved Kṛṣṇa. May Śrī Rādhikā bestow upon me the service of Her lotus feet.

3

saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimarśa-ballaviśa-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

saukumārya—with youthful delicacy; *sṛṣṭa*—provided; *pallava*—of newly blossoming leaves; *āli*—of the multitude; *kīrti*—the fame; *nigrahā*—She who negates; *candra*—the moon; *candana*—sandalwood paste; *utpala*—lotus flowers; *indu*—and camphor; *sevya*—worshipable by; *śīta*—cool; *vigrahā*—She whose form;

sva—Her own; *abhimarśa*—by the touch; *ballavī*—of the cowherd girls; *īśa*—of the Lord (Kṛṣṇa); *kāma*—of the desires; *tāpa*—the heat and distress; *bādhikā*—She who removes; *mahyam*—to me; *ātma*—Her own; *pāda-padma*—of the lotus feet; *dāśya-dā*—the giver of service; *astu*—may become; *rādhikā*—Śrīmatī Rādhārāṇī.

Her charming youthful delicacy negates the fame of freshly-sprouted leaves. Her refreshing form is worthy of being served by the cooling moon, sandalwood paste, lotus flowers, and camphor. When She touches the master of the gopīs, She dispels the burning heat of His ardent desires. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

4

*viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-sarṇpadā na yat-samā
śīla-hārda-līlayā ca sā yato 'sti nādhikā
mahyam ātma-pāda-padma-dāśya-dāstu rādhikā*

viśva—by the universe; *vandya*—adored; *yauvatā*—by the multitude of young *gopīs*; *abhivanditā*—She who is reverentially worshipped; *api*—even; *yā*—She who; *ramā*—of the goddess of fortune; *rūpa*—beauty; *navya-yauvana*—praiseworthy youthfulness; *ādī*—and so forth; *sarṇpadā*—with the opulences; *na*—not; *yat*—to whom; *samā*—She who is equal; *śīla*—of nature; *hārda*—of pure love; *līlayā*—by the pastimes; *ca*—and; *sā*—She; *yataḥ*—from whom; *asti*—there is; *na*—not; *adhikā*—anyone greater; *mahyam*—to me; *ātma*—Her own; *pāda-padma*—of the lotus feet; *dāśya-dā*—the giver of service; *astu*—may become; *rādhikā*—Śrīmatī Rādhārāṇī.

Although the goddess of fortune Lakṣmī Devī is adored by other youthful goddesses, who are themselves glorified throughout all the universe, still she is nowhere near Śrī Rādhikā in the matter of beauty, praiseworthy youthfulness, or other divine feminine opulences. There is no one in the material or spiritual worlds superior to Rādhikā in the expression of naturally loving pastimes. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

5

*rāsa-lāśya-gīta-narma-sat-kalāli-panḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yoṣid-ālito 'pi yādhikā
mahyam ātma-pāda-padma-dāśya-dāstu rādhikā*

rāsa-lāśya—in the *rāsa* dance; *gīta*—singing; *narma*—joking; *sat*—transcendental; *kalā*—in the arts; *ālī*—the multitude; *panḍitā*—She who is very learned; *prema*—love; *ramya*—beautiful; *rūpa*—form; *veśa*—dress and ornaments; *sat*—transcendental; *guṇa*—of qualities; *ālī*—by the multitudes; *maṇḍitā*—She who is decorated; *viśva*—by the universe; *navya*—to be praised; *gopa-yoṣit*—of cowherd

women; *ālitaḥ*—than the multitude; *apī*—even; *yā*—who; *adhikā*—She who is the best; *mahyam*—to me; *ātma*—Her own; *pāda-padma*—of the lotus feet; *dāsya-dā*—the giver of service; *astu*—may become; *rādhikā*—Śrīmatī Rādhārāṇī.

She is very learned in many transcendental arts, such as performing in the rāsa dance, singing, and joking. She is decorated with many divine qualities, such as loving nature, exquisite beauty, and wonderful garments and ornaments. Even among the cowherd damsels of Vraja, who are praised by the entire universe, She is the best in every way. May Śrī Rādhikā bestow upon me the service of Her lotus feet.

6

nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

nitya—eternal; *navya*—youthful; *rūpa*—beauty; *keli*—pastimes; *kṛṣṇa*—of Kṛṣṇa; *bhāva*—love; *sampadā*—She who is endowed with the opulences; *kṛṣṇa*—of Kṛṣṇa; *rāga*—by love; *bandha*—with bonds; *gopa-yauvateṣu*—to the young *gopīs*; *kampadā*—She who causes trembling; *kṛṣṇa*—of Kṛṣṇa; *rūpa*—beautiful form; *veśa*—garments and ornaments; *keli*—pastimes; *lagna*—attached; *sat*—transcendental; *samādhikā*—She who is engaged in meditation; *mahyam*—to me; *ātma*—Her own; *pāda-padma*—of the lotus feet; *dāsya-dā*—the giver of service; *astu*—may become; *rādhikā*—Śrīmatī Rādhārāṇī.

She possesses the opulences of eternal youthful beauty, eternal pastimes, and eternal love for Kṛṣṇa. Her ecstatic feelings of love for Kṛṣṇa cause the gopīs, who are also in love with Kṛṣṇa, to tremble. She is always attached to meditating on Śrī Kṛṣṇa's beautiful form, ornaments, garments, and pastimes. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

7

sveda-kampa-kaṇṭakāśru-gadgadādi-sañcitā
marṣa-harṣa-vāmatādi-bhāva-bhuṣaṇāñcitā
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

sveda—perspiring; *kampa*—trembling; *kaṇṭaka*—standing up of hairs on the body; *āśru*—tears; *gadgada*—choking up of the voice; *ādi*—and other symptoms of ecstasy; *sañcitā*—She who has accumulated; *amarṣa*—impatience; *harṣa*—joy; *vāmatā*—crookedness; *ādi*—and others; *bhāva*—of ecstatic moods; *bhuṣaṇā*—with the ornaments; *añcitā*—She who is marked; *kṛṣṇa*—of Kṛṣṇa; *netra*—the eyes; *toṣi*—delighting; *ratna*—jewels; *maṇḍana*—ornaments; *ālī*—with the multitudes;

dādhikā—She who wears; *mahyam*—to me; *ātma*—Her own; *pāda-padma*—of the lotus feet; *dāsya-dā*—the giver of service; *astu*—may become; *rādhikā*—Śrīmatī Rādhārāṇī.

She is graced with the eight ecstatic symptoms of sāttvika-bhāva, such as trembling, perspiring, standing up of bodily hairs, tears and faltering of the voice. She is adorned with different ecstatic emotional ornaments, such as impatience, joy and contrariness. She is decorated with beautiful jewels that give total delight to the eyes of Kṛṣṇa. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

8

*yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-
neka-dainya-cāpalādi-bhāva-vṛnda-moditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā*

yā—She who; *kṣaṇa-ardha*—half a moment; *kṛṣṇa*—Śrī Kṛṣṇa; *viprayoga*—by separation; *santata*—extended; *uditā*—arisen; *aneka*—many; *dainya*—of suffering; *cāpala*—restlessness; *ādi*—and more; *bhāva*—ecstasies; *vṛnda*—multitudes; *moditā*—She who is excited; *yatna*—with great endeavor; *labdha*—attained; *kṛṣṇa*—of Kṛṣṇa; *saṅga*—association; *nirgata*—gone; *akhila*—all; *ādhikā*—mental anguish; *mahyam*—to me; *ātma*—Her own; *pāda-padma*—of the lotus feet; *dāsya-dā*—the giver of service; *astu*—may become; *rādhikā*—Śrīmatī Rādhārāṇī.

If She is separated from Kṛṣṇa for even half a moment, She becomes stricken with wretched suffering, restlessness, and a multitude of other ecstatic symptoms of separation. When She regains the association of Kṛṣṇa after some effort, then all Her anguish immediately vanishes. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

9

*aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām
darśane 'pi śailajādi-yoṣidāli-durlabhām
kṛṣṇa-saṅga-nanditātma-dāsya-sīdhu-bhājanam
tam karoti nanditāli-saṅcayāsu sā janam*

aṣṭakena—by these eight verses; *yaḥ*—whoever; *tu*—indeed; *anena*—with these; *nauti*—glorifies; *kṛṣṇa-vallabhām*—She who is dear to Kṛṣṇa; *darśane*—in sight; *api*—even; *śaila-jā*—She who was born from the mountain (Pārvatī); *ādi*—and others; *yoṣit*—of women; *āli*—for multitudes; *durlabhām*—very difficult to attain; *kṛṣṇa*—of Kṛṣṇa; *saṅga*—by the association; *nandita*—delighted; *ātma*—Her own; *dāsya*—service; *sīdhu*—of the nectar; *bhājanam*—the recipient; *tam*—to him; *karoti*—She makes; *nandita*—jubilant; *āli*—*gopī* friends; *saṅcayā*—in the assembly; *āsu*—quickly; *sā*—She; *janam*—that person; *mahyam*—to me; *ātma*—Her own;

pāda-padma—of the lotus feet; *dāsyā-dā*—the giver of service; *astu*—may become; *rādhikā*—Śrīmatī Rādhārāṇī.

It is very difficult for Pārvatī and other exalted goddesses to attain even a glimpse of Śrīmatī Rādhārāṇī, who is dear to Lord Kṛṣṇa. But if someone glorifies Her by reciting these eight verses, then She who is delighted by Kṛṣṇa's continuous association will grant the sweet nectar of Her personal service to that person, who thereby enters the assembly of Her similarly delighted girlfriends.

Commentary

As mentioned in regard to Rūpa Gosvāmī's song *Rādhikā-stava*, Prabhupāda and the previous *ācāryas* were careful to speak about Śrīmatī Rādhārāṇī, Her *tattva* being a confidential topic. Nevertheless, on special occasions, like *Rādhāṣṭamī*, devotees are encouraged to approach Her and ask for blessings. In 1973, Prabhupāda celebrated Rādhārāṇī's appearance day in London. At the end of the lecture, he told his audience:

Rādhārāṇī is the original pleasure potency, always absorbed in thought of Kṛṣṇa. So anyone who comes before Rādhārāṇī to serve Kṛṣṇa, oh, She becomes so pleased, "Oh, here is a devotee of Kṛṣṇa." She immediately recommends, "Kṛṣṇa, oh, here is a devotee. He is better than Me." This is Rādhārāṇī. I may be most fallen rascal. But if I try to reach Kṛṣṇa through Rādhārāṇī, then my business is successful. Therefore we should worship Rādhārāṇī first. That is our business. Instead of offering directly one flower to Kṛṣṇa, you just put it in the hands of Rādhārāṇī: "My mother Rādhārāṇī, *jagan-mātā*, if You kindly take this flower and offer it to Kṛṣṇa." [...]

So this is our philosophy, to please Kṛṣṇa through Rādhārāṇī, and just today is the auspicious day of Rādhārāṇī's appearance. So we should offer *puṣpāñjali* and pray to Rādhārāṇī that "Rādhārāṇī, kindly be merciful and tell about me to Your Kṛṣṇa. To Your Kṛṣṇa. Kṛṣṇa is Yours." Kṛṣṇa, Rādhā-Kṛṣṇa. Kṛṣṇa is not independent. Kṛṣṇa is Rādhārāṇī's property. So you have to approach Kṛṣṇa through Rādhārāṇī. That is, today is the auspicious day. Worship Rādhārāṇī very nicely and be happy. Thank you very much. Hare Kṛṣṇa.

Madhurāṣṭaka

Vallabhācārya

1

*adharaṁ madhuraṁ vadanāṁ madhuraṁ
nayanāṁ madhuraṁ hasitaṁ madhuraṁ
hṛdayaṁ madhuraṁ gamanaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ*

adharam—lips; *madhuram*—sweet; *vadanam*—face; *madhuram*—sweet;
nayanam—eyes; *madhuram*—sweet; *hasitam*—smile; *madhuram*—sweet;
hṛdayam—heart; *madhuram*—sweet; *gamanam*—gait; *madhuram*—sweet;
madhura-adhi-pateḥ—of the Emperor of sweetness; *akhilam*—all; *madhuram*—
sweet.

**His lips are sweet, His face is sweet His eyes are sweet, His smile is sweet
His heart is sweet, His gait is sweet-Everything is sweet about the Emperor
of Sweetness!**

2

*vacanaṁ madhuraṁ caritaṁ madhuraṁ
vasanaṁ madhuraṁ valitaṁ madhuraṁ
calitaṁ madhuraṁ bhramitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ*

vacanam—speech; *madhuram*—sweet; *caritam*—character; *madhuram*—sweet;
vasanam—clothing; *madhuram*—sweet; *valitam*—belly-folds; *madhuram*—sweet;
calitam—wandering; *madhuram*—sweet; *bhramitam*—wandering; *madhuram*—
sweet; *madhura-adhi-pateḥ*—of the Emperor of sweetness; *akhilam*—all;
madhuram—sweet.

**His words are sweet, His character is sweet His dress is sweet, His belly-
folds are sweet His movements are sweet, His wandering is sweet-
Everything is sweet about the Emperor of Sweetness!**

3

*veṅṇur madhuro reṅṇur madhuraḥ
pāṇīr madhuraḥ pāḍau madhurai
ṅṛtyaṁ madhuraṁ sakhyaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ*

veṅṇuḥ—flute; *madhuraḥ*—sweet; *reṅṇuḥ*—dust; *madhuraḥ*—sweet; *pāṇiḥ*—hands;
madhuraḥ—sweet; *pāḍau*—feet; *madhurai*—sweet (pair); *ntyam*—dancing;
madhuraṁ—sweet; *sakhyam*—friendship; *madhuraṁ*—sweet; *madhura-adhi-
pateḥ*—of the Emperor of sweetness; *akhilam*—all; *madhuraṁ*—sweet.

His flute is sweet, His foot-dust is sweet His hands are sweet, His feet are sweet His dancing is sweet, His friendship is sweet-Everything is sweet about the Emperor of Sweetness!

4

*gītaṁ madhuraṁ pītaṁ madhuraṁ
bhuktaṁ madhuraṁ suptaṁ madhuraṁ
rūpaṁ madhuraṁ tilakaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ*

gītam—singing; *madhuram*—sweet; *pītam*—yellow cloth; *madhuram*—sweet; *bhuktam*—eating; *madhuram*—sweet; *suptam*—sleeping; *madhuram*—sweet; *rūpam*—beauty; *madhuram*—sweet; *tilakam*—forehead marking; *madhuram*—sweet; *madhura-adhi-pateḥ*—of the Emperor of sweetness; *akhilam*—all; *madhuram*—sweet.

His singing is sweet, His yellow cloth is sweet His eating is sweet, His sleeping is sweet His beauty is sweet, His tilaka is sweet-Everything is sweet about the Emperor of Sweetness!

5

*karaṇaṁ madhuraṁ taraṇaṁ madhuraṁ
haraṇaṁ madhuraṁ ramaṇaṁ madhuraṁ
vamiṭaṁ madhuraṁ śamitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ*

karaṇam—deeds; *madhuram*—sweet; *taraṇam*—deliverance; *madhuram*—sweet; *haraṇam*—stealing; *madhuram*—sweet; *ramaṇam*—love-making; *madhuram*—sweet; *vamiṭam*—offering oblations; *madhuram*—sweet; *śamitam*—tranquility; *madhuram*—sweet; *madhura-adhi-pateḥ*—of the Emperor of sweetness; *akhilam*—all; *madhuram*—sweet.

His deeds are sweet, His liberating is sweet His stealing is sweet, His love-sports are sweet, His oblations are sweet, His tranquility is sweet-Everything is sweet about the Emperor of Sweetness!

6

*guñjā madhurā mālā madhurā
yamunā madhurā vīcī madhurā
salilam madhuraṁ kamalaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ*

guñjā—berry necklace; *madhurā*—sweet; *mālā*—garland; *madhurā*—sweet; *yamunā*—the river; *madhurā*—sweet; *vīcī*—ripples; *madhurā*—sweet; *salilam*—water; *madhuram*—sweet; *kamalam*—lotuses; *madhuram*—sweet; *madhura-adhi-pateḥ*—of the Emperor of sweetness; *akhilam*—all; *madhuram*—sweet.

His gopīs are sweet, His Pastimes are sweet, His union is sweet, His food is sweet, His delight is sweet, His courtesy is sweet -Everything is sweet about the Emperor of Sweetness

7

*gopī madhurā līlā madhurā
yuktam madhuram bhuktam madhuram
hṛṣṭam madhuram śiṣṭam madhuram
madhurādhi-pater akhilaraṁ madhuram*

gopī—cowherd girls; *madhurā*—sweet; *līlā*—pastimes; *madhurā*—sweet; *yuktam*—union; *madhuram*—sweet; *bhuktam*—food; *madhuram*—sweet; *hṛṣṭam*—delight; *madhuram*—sweet; *śiṣṭam*—courtesy; *madhuram*—sweet; *madhura-adhi-pateḥ*—of the Emperor of sweetness; *akhilam*—all; *madhuram*—sweet.

His guñjā-berry necklace is sweet, His flower garland is sweet, His Yamunā river is sweet, His ripples are sweet His water is sweet, His lotuses are sweet-Everything is sweet about the Emperor of Sweetness!

8

*gopā madhurā gāvo madhurā
yaṣṭir madhurā sṛṣṭir madhurā
dalitam madhuram phalitam madhuram
madhurādhi-pater akhilaraṁ madhuram*

gopāḥ—cowherd boyfriends; *madhurā*—sweet; *gāvaḥ*—cows; *madhurā*—sweet; *yaṣṭiḥ*—staff; *madhurā*—sweet; *sṛṣṭiḥ*—creation; *madhurā*—sweet; *dalitam*—trampling; *madhuram*—sweet; *phalitam*—fruitfulness; *madhuram*—sweet; *madhura-adhi-pateḥ*—of the Emperor of sweetness; *akhilam*—all; *madhuram*—sweet.

His gopas are sweet, His cows are sweet His staff is sweet, His creation is sweet His trampling is sweet, His fruitfulness is sweet-Everything is sweet about the Emperor of Sweetness!

Commentary

Kṛṣṇa's sweetness is a confidential topic, because it can be tasted only when the consciousness is completely free from all material contamination and the devotee is fully absorbed in the sentiment of servitude. Otherwise, the tendency will be to enjoy the sweetness of the Lord for one's own selfish purposes. Prabhupāda gives us a glimpse of the inconceivably wonderful characteristic of Kṛṣṇa's sweetness in the following purport (*Cc. Madhaya* 21.104: "When we consider impartially all the unlimited pastimes of the Lord, we find that His pastimes as a human being on this

planet—wherein He sports as a cowherd boy with a flute in His hands and appears youthful and fresh like a ballet dancer—are pastimes and features that are never subjected to material laws and inebrieties. The wonderful beauty of Kṛṣṇa is presented in the supreme planet, Gokula (Goloka Vṛndāvana). Inferior to that is His representation in the spiritual sky, and inferior to that is His representation in the external energy (Devī-dhāma). A mere drop of Kṛṣṇa’s sweetness can drown these three worlds—Goloka Vṛndāvana, Hari-dhāma (Vaikuṅṭhaloka) and Devī-dhāma (the material world). Everywhere, Kṛṣṇa’s beauty merges everyone in the ecstasy of transcendental bliss. Actually the activities of *yogamāyā* are absent in the spiritual sky and the Vaikuṅṭha planets. She simply works in the supreme planet, Goloka Vṛndāvana, and she works to manifest the activities of Kṛṣṇa when He descends to the material universe to please His innumerable devotees within the material world.”

Upadeśāmṛta 7 – Purport

The holy name of Lord Kṛṣṇa, His quality, pastimes and so forth are all of the nature of absolute truth, beauty and bliss. Naturally they are very sweet, like sugar candy, which appeals to everyone. Nescience, however, is compared to the disease called jaundice, which is caused by bilious secretions. Attacked by jaundice, the tongue of a diseased person cannot palatably relish sugar candy. Rather, a person with jaundice considers something sweet to taste very bitter. *Avidyā* (ignorance) similarly perverts the ability to relish the transcendently palatable name, quality, form and pastimes of Kṛṣṇa. Despite this disease, if one with great care and attention takes to Kṛṣṇa consciousness, chanting the holy name and hearing Kṛṣṇa's transcendental pastimes, his ignorance will be destroyed and his tongue enabled to taste the sweetness of the transcendental nature of Kṛṣṇa and His paraphernalia. Such a recovery of spiritual health is possible only by the regular cultivation of Kṛṣṇa consciousness.

Corāṣṭaka

Bilvamangala Ṭhākura

1

vraje prasiddham navanīta-cauram
 gopāṅganānām ca dukūla-cauram
 aneka-janmārjita-pāpa-cauram
 caurāgragaṇyaṁ puruṣaṁ namāmi

vraje—in Vraja; *prasiddham*—well known; *navanīta-cauram*—butter thief; *gopāṅganānām*—of the *gopīs*; *ca*—and; *dukūla-cauram*—He who steals garments of fine cloth; *aneka*—many; *janma*—births; *arjita*—accrued; *pāpa*—sins; *cauram*—takes away; *caura*—thief; *agragaṇyaṁ*—foremost; *puruṣaṁ*—supreme person; *namāmi*—I offer my respectful obeisances.

I offer my respectful obeisances to that foremost of thieves — who is famous in Vraja as the butter-thief and He who steals the gopis' clothes, and who, for those who take shelter of Him, takes away the sins which have accrued over many lifetimes.

2

śrī-rādhikāyā hṛdayasya cauram
navāmbuda-śyāmala-kānti-cauram
padāśritānām ca samasta-cauram
caurāgraganyaṁ puruṣaṁ namāmi

śrī-rādhikāyā—Śrī Rādhikā's; *hṛdayasya*—of the heart; *cauram*—thief; *nava*—newly formed; *ambuda*—raincloud; *śyāmala-kānti*—dark luster; *cauram*—steals; *pada-āśritānām*—of those who have taken shelter at His feet; *ca*—and; *samasta*—all kinds of sins and miseries; *cauram*—takes away; *caura*—thief; *āgraganya*—foremost; *puruṣaṁ*—to the supreme person; *namāmi*—I offer my respectful obeisances.

I offer my respectful obeisances to the foremost of thieves who steals Śrī Rādhikā's heart, who steals the dark luster of a fresh raincloud, and who steals all the sins and sufferings of those who take shelter at His lotus feet.

3

akiñcanī-kṛtya padāśritam yaḥ
karoti bhikṣuṁ pathi geḥa-hīnam
kenāpy aho bhīṣaṇa-caura iḍṛg
dṛṣṭaḥ śruto vā nā jagat-traye 'pi

akiñcanī-kṛtya—turns into paupers; *pada-āśritam*—having taken shelter at His feet; *yaḥ*—one who; *karoti*—makes; *bhikṣuṁ*—beggar; *pathi*—on the path; *geḥa-hīnam*—without home; *kena*—why; *api*—even; *aho*—oh!; *bhīṣaṇa-caura*—fearsome thief; *iḍṛg*—this; *dṛṣṭaḥ*—seen; *śrutaḥ*—hear; *vā*—or; *nā*—not; *jagat-traye*—in the three worlds; *api*—even.

He turns His surrendered devotees into paupers and wandering, homeless beggars — alas! Such a fearsome thief has never been seen or heard of in all the three worlds.

4

yadīya nāmāpi haraty aśeṣaṁ
giri-prasārān-api pāpa-rāśin
āścarya-rūpo nanu caura iḍṛg
dṛṣṭaḥ śruto vā na mayā kadāpi

yadi—if; *iya*—this; *nāma*—name; *api*—even; *harati*—takes away; *aśeṣaṁ*—unlimited; *giri-prasārān*—mountains; *api*—even; *pāpa-rāśin*—signs of sin; *āścarya*—

rūpaḥ—wonderful form; *nanu*—but; *caura*—thief; *idrg*—such; *dṛṣṭaḥ*—I have seen; *śrutaḥ*—heard; *vā*—or; *na*—not; *mayā*—I; *kadā*—when; *api*—even.

Mere utterance of His name purges one of a mountain of sins — such an astonishingly wonderful thief I have never seen or heard of anywhere!

5

*dhanam ca manam ca tathendriyani
praṇāms ca hṛtvā mama sarvam eva
palāyase kutra dhṛto 'dya caura
tvam bhakti-dāmnāsi mayā niruddhaḥ*

dhanam—wealth; *ca*—and; *manam*—mind; *ca*—and; *tatha*—as well as; *indriyani*—senses; *praṇān*—life; *ca*—and; *hṛtvā*—after stealing; *mama*—my; *sarvam*—everything; *eva*—certainly; *palāyase*—get protection; *kutra*—where; *dhṛtaḥ*—taken; *adya*—today; *caura*—thief; *tvam*—You; *bhakti-dāmnā*—rope of devotion; *asi*—are You; *mayā*—by me; *niruddhaḥ*—caught.

O Thief! Having stolen my wealth, my honor, my senses, my life and my everything, where can You run to? I have caught You with the rope of my devotion.

6

*chinatsi ghoram yama-pāśa-bandham
bhinatsi bhīmam bhava-pāśa-bandham
chinatsi sarvasya samasta-bandham
naivātmano bhakta-kṛtam tu bandham*

chinatsi—cut; *ghoram*—terrible; *yama-pāśa-bandham*—noose of Yamarāja; *bhinatsi*—sever; *bhīmam*—dreadful; *bhava-pāśa-bandham*—shackles of material existence; *chinatsi*—cut; *sarvasya*—of everyone; *samasta-bandham*—all bondage; *na*—not; *eva*—certainly; *ātmanaḥ*—own; *bhakta-kṛtam*—devotees; *tu*—but; *bandham*—knot.

You cut the terrible noose of Yamarāja, You sever the dreadful noose of material existence, and You slash everyone's material bondage, but You are unable to cut the knot fastened by Your own loving devotees.

7

*man-mānase tāmasa-rāśi-ghore
kāra-grhe duḥkha-maye nibaddhaḥ
labhasva he caura! hare! cirāya
sva-caurya-doṣocitam eva daṇḍam*

man-mānase—in my mind (heart); *tāmasa-rāśi-ghore*—the terrible darkness of ignorance; *kāra-grhe*—prison house; *duḥkha-maye*—miserable; *nibaddhaḥ*—bound; *labhasva*—gain; *he caura!*—o thief; *hare!*—He who takes away; *cirāya*—

after a long time; *sva-caurya*—Your stealing; *doṣa*—crimes; *ucitam*—befitting; *eva*—certainly; *daṇḍam*—punishment.

O stealer of my everything! O Thief! Today I have imprisoned You in the miserable prison house of my heart which is very fearful due to the terrible darkness of my ignorance, and there for a very long time You will remain, receiving befitting punishment for Your crimes of thievery!

8

*kārā-gr̥he vasa sadā hṛdaye madiye
mad-bhakti-pāśa-dṛḍha-bandhana-niścalaḥ san
tvām kṛṣṇa he! pralaya-koṭi-śātāntare 'pi
sarvasva caura hṛdayān-nāhi mocayāmi*

kārā-gr̥he—prison house; *vasa*—reside; *sadā*—forever; *hṛdaye*—in the heart; *madiye*—my; *mad-bhakti-pāśa*—the noose of my devotion; *dṛḍha*—strong; *bandhana*—binding; *niścalaḥ*—unflinching; *sat*—exists eternally; *tvām*—Your; *kṛṣṇa he!*—o Kṛṣṇa; *pralaya*—annihilation; *koṭi*—millions; *śata*—hundreds; *antare*—in different; *api*—although; *sarvasva*—all; *caura*—thief; *hṛdayān*—of my heart; *nāhi*—not; *mocayāmi*—I will release.

O Kṛṣṇa, thief of everything I possess! The noose of my devotion remaining forever tight, You will continue to reside eternally in the prison house of my heart because I will not release You for millions of aeons.

Commentary

In this prayer, the absolute nature of Kṛṣṇa's transcendental qualities is described. Even when He acts a thief, a behavior condemned and punished in this world, such stealing is always for the benefit of those He steals from, and such activities are a fountain of joy for all those involved. A devotee the Lord steals from is never a loser but gains beyond his imagination. Śrīla Prabhupāda speaks about Kṛṣṇa's stealing propensity in his books and lectures. Here are some examples.

Śrīmad-Bhāgavatam 1.7.10 – Purport

The word *hari* conveys various meanings, but the chief import of the word is that He (the Lord) vanquishes everything inauspicious and takes away the mind of the devotee by awarding pure transcendental love. By remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties. Gradually the Lord vanquishes all obstacles on the path of devotional service of a pure devotee, and the result of nine devotional activities, such as hearing and chanting, becomes manifested.

Teachings of Queen Kuntī – Text 27

Because we are part and parcel of Kṛṣṇa, who has full freedom, we too have full freedom, although the quantity of that freedom is quite minute. Although the

quantity of salt in a drop of seawater is not comparable to the quantity of salt in the ocean, the chemical composition of both the drop and the ocean is the same. Similarly, whatever we have in a minute quantity is present in its fullness in Kṛṣṇa (*janmādy asya yataḥ*). For example, we have a propensity to steal, to take things that belong to others. Why? Because Kṛṣṇa has the same propensity. Unless the propensity to steal is present in the Absolute Truth, how can it be present in us? Kṛṣṇa is known as "the butter thief." But Kṛṣṇa's stealing and our stealing are different. Because we are materially contaminated, our stealing is abominable, whereas on the spiritual, absolute platform the same stealing is so nice that it is enjoyable. Mother Yaśodā therefore enjoys Kṛṣṇa's activities of stealing. This is the difference between material and spiritual.

Śrīmad-Bhāgavatam 8.19.32 – Purport

Śrīla Viśvanātha Cakravartī Ṭhākura explains in this regard that the very word *hariḥ* means "one who takes away." If one connects himself with Hari, the Supreme Personality of Godhead, the Lord takes away all his miseries, and in the beginning the Lord also superficially appears to take away all his material possessions, reputation, education and beauty. As stated in *Śrīmad-Bhāgavatam* (10.88.8), *yasyāham anugrḥṇāmi hariṣye tad-dhanam śanaiḥ*. The Lord said to Mahārāja Yudhiṣṭhira, "The first installment of My mercy toward a devotee is that I take away all his possessions, especially his material opulence, his money." This is the special favor of the Lord toward a sincere devotee. If a sincere devotee wants Kṛṣṇa above everything but at the same time is attached to material possessions, which hinder his advancement in Kṛṣṇa consciousness, by tactics the Lord takes away all his possessions. Here Śukrācārya says that this dwarf *brahmacārī* would take away everything. Thus he indicates that the Lord will take away all one's material possessions and also one's mind. If one delivers his mind to the lotus feet of Kṛṣṇa (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*), one can naturally sacrifice everything to satisfy Him. Although Bali Mahārāja was a devotee, he was attached to material possessions, and therefore the Lord, being very kind to him, showed him special favor by appearing as Lord Vāmana to take away all his material possessions, and his mind as well.

Dāmodarāṣṭaka

Kṛṣṇa Dvaipāyana Vyāsa

1

*namāmiśvaraṁ sac-cid-ānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamaṇam
yaśodā-bhiyolūkhalād dhāvamānaṁ
parāmrṣṭam atyantato drutya gopyā*

namāmi—I bow down; *īśvaram*—to the supreme controller; *sat-cit-ānanda-rūpam*—whose form is composed of eternity, knowledge and bliss; *lasat-kuṇḍalam*—whose earrings play and swing; *gokule bhrājamānam*—who is splendidly manifest in Gokula; *yaśodā-bhiyā*—in fear of mother Yaśodā; *ulūkalāt-dhāvamānam*—who gets down from the wooden rice-grinding mortar and runs away; *para-āmṛṣṭam*—catching Him by the back; *atyam*—very much; *tatam drutya*—chasing after Him quickly; *gopyā*—by the *gopī* (Śrī Yaśodā).

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 sātaṅka-netraṁ
muhuḥ śvāsa-kampa-trirekhāṅka-kaṇṭha-
sthita-graivaṁ dāmodaraṁ bhakti-baddham*

rudantaṁ—crying; *muhuḥ*—again and again; *netra-yugmaṁ*—His two eyes; *mṛjantaṁ*—rubbing; *kara-ambhoja-yugmena*—with His two lotus-like hands; *sātaṅka-netraṁ*—with very fearful eyes; *muhuḥ*—again and again; *śvāsa*—quick breathing and sighing; *kampa*—trembling; *tri-rekha-aṅka-kaṇṭha*—neck marked with three lines (just like a conchshell); *sthita*—situated; *graiva*—pearl necklaces and other neck-ornaments; *dāma-udaram*—unto He with a rope around His belly; *bhakti-baddham*—who is bound by devotion.

[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

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

īṭi ḍṛk—displaying in this way (childhood pastimes such as the Dāmodara-lilā and so forth); *sva-lilābhīḥ*—by His own pastimes; *ānanda-kuṇḍe*—in a pool of bliss; *sva-ghoṣam*—His own family and the other residents of Gokula; *nimajjantaṁ*—

immersing; *ākhyāpayantam*—makes known; *tadiya-īśita-jñeṣu*—to those desirous of knowing His majesty (*aiśvarya*); *bhaktaiḥ jitatvam*—His quality of being conquered by His loving devotees (who are devoid of *aiśvarya-jñāna*); *punaḥ*—again; *premataḥ*—with love and devotion; *tam*—unto that Lord Dāmodara; *śata-āvṛtti*—hundreds and hundreds of times; *vande*—I praise.

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 mokṣam na mokṣāvadhim vā
na canyam vṛṇe 'ham vareṣād apiḥa
idam te vapur nātha gopāla-bālam
sadā me manasy āvirāstām kim anyaiḥ*

varam—boons; *deva*—O Lord!; *mokṣam*—liberation; *na*—not; *mokṣā-avadhim*—the highest pinnacle of liberation (the realm of Śrī Vaikuṅṭha-loka); *vā*—or; *na*—not; *ca-anyam*—or anything else; *vṛṇe aham*—I pray for; *vara-īśāt*—from You Who can bestow any boon; *api*—also; *iḥa*—here in Vṛndāvana; *idam*—this; *te*—Your; *vapurḥ*—divine bodily form; *nātha*—O Lord!; *gopāla-bālam*—a young cowherd boy; *sadā*—always; *me manasi*—in my heart; *āvirāstām*—may it be manifest; *kim anyaiḥ*—what is the use of other things (*mokṣā*, and so forth.)

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 Vaikuṅṭha, 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

*idam te mukhāmbhojam atyanta-nīlair
vṛtam kuntalaiḥ snigdha-raktaiś ca gopyā
muhúś cumbitam bimba-raktādharam me
manasy āvirāstām alam lakṣa-lābhaiḥ*

idam—this; *te*—Your; *mukha-ambhojam*—lotus-like face; *avyakta-nīlaiḥ*—by very dark blue; *vṛtam*—surrounded; *kuntalaiḥ*—by curling locks of hair; *snigdha*—soft and glossy; *raktaiḥ*—by reddish-tinted; *ca*—also; *gopyā*—by the *gopī* (Śrī Yaśodā); *muhúḥ*—again and again; *cumbitam*—kissed; *bimba-rakta-adharam*—with lips red as the bimba fruit; *me*—my; *manasi*—in the heart; *āvirāstām*—may it be manifest; *alam*—useless (there is no need for me); *lakṣa-lābhaiḥ*—by millions of attainments of other boons.

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-dīnārṇ batānu
grhāṇeṣa mām ajñam edhy akṣi-dṛśyaḥ*

namaḥ—I bow down; *deva*—O divine Lord!; *dāmodara*—O Lord whose belly is bound with a rope!; *ananta*—O limitless Lord!; *viṣṇo*—O all-pervading Lord!; *prasīda*—be pleased; *prabho*—O my Master!; *duḥkha-jāla*—a network of material miseries; *abdhi-magnam*—immersed in the ocean; *kṛpā-dṛṣṭi-vṛṣṭyā*—by the rain of merciful glances; *āti-dīnam*—very fallen; *bata*—alas!; *anugṛhāṇa*—please accept; *īśa*—O supremely independent Lord!; *mām*—me; *ajñam*—ignorant; *edhi*—please come; *akṣi-dṛśyaḥ*—perceptible to my eyes.

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-bhaktim svakām me prayaccha
na mokṣe graho me 'stī dāmodareha*

kuvera-ātmajau—the two sons of Kuvera (named Nalakūvara and Maṇigrīva); *baddha-mūrtyā-eva*—by He whose divine form was bound with ropes to the grinding mortar; *yat-vat*—since they were like that (cursed by Nārada to take birth as twin *arjuna* trees); *tvayā*—by You; *mocitau*—they who were liberated; *bhakti-bhājau*—the recipients of devotional service; *kṛtau*—You made them; *ca*—also; *tathā*—then; *prema-bhaktim*—loving devotion; *svakām*—Your own; *me*—unto me; *prayaccha*—please give; *na mokṣe*—not for liberation; *grahaḥ*—enthusiasm; *me*—my; *astī*—is; *dāmodara*—O Lord Dāmodara!; *iha*—this.

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 sphurat-dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadīya-priyāyai
namo 'nanta-lilāya devāya tubhyam*

namaḥ—obeisances; *te*—to You; *astu*—may there be; *dāmne*—unto the rope around Your waist; *sphurat*—splendrous; *dīpti-dhāmne*—unto the effulgent abode; *tvadīya-udarāya*—unto Your belly; *atha*—thus; *viśvasya*—of the entire universe; *dhāmne*—unto the shelter; *namaḥ*—obeisances; *rādhikāyai*—unto Rādhikā; *tvadīya priyāyai*—unto Your Beloved; *namaḥ*—obeisances; *ananta-lilāya*—unto Your limitless sportive pastimes; *devāya*—unto Your transcendental nature; *tubhyam*—unto You.

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.

Commentary

Prabhupāda comments about Kṛṣṇa's *damodara-lilā* in the Tenth Canto of *Śrīmad-Bhāgavatam* (9.15):

When mother Yaśodā was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

PURPORT

Here is the first chapter in Kṛṣṇa's exhibition of unlimited potency to mother Yaśodā when she tried to bind Him: the rope was too short. The Lord had already shown His unlimited potency by killing Pūtanā, Śakaṭāsura and Tṛṇāvarta. Now Kṛṣṇa exhibited another *vibhūti*, or display of potency, to mother Yaśodā. "Unless I agree," Kṛṣṇa desired to show, "you cannot bind Me." Thus although mother Yaśodā, in her attempt to bind Kṛṣṇa, added one rope after another, ultimately she was a failure. When Kṛṣṇa agreed, however, she was successful. In other words, one must be in transcendental love with Kṛṣṇa, but that does not mean that one can control Kṛṣṇa. When Kṛṣṇa is satisfied with one's devotional service, He does everything Himself. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. He reveals more and more to the devotee as the devotee advances in service. *Jihvādau*: this service begins with the tongue, with chanting and with taking the *prasādam* of Kṛṣṇa.

Jagannāthāṣṭaka

Śaṅkarācārya

1

*kadācit kālindī-taṭa- vipina-saṅgītaka-ravo
mudābhīrī-nārī-vadana- kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara- pati-gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

kadācit—sometimes; *kālindī-taṭa*—on the banks of the Yamunā River; *vipina*—in the groves; *saṅgītaka*—of music and singing; *ravaḥ*—who makes the sounds; *mudā*—with delight; *ābhīrī-nārī*—of the cowherd damsels; *vadana-kamala*—the lotus like faces; *āsvāda*—tasting; *madhupaḥa*—bumblebee; *ramā*—by Lakṣmī; *śambhu*—Śiva; *brahmā*—Brahmā; *amara*—of the immortals (the demigods); *pati*—the lord (Indra); *gaṇeśa*—and Gaṇeśa; *arcita*—worshiped; *padaḥ*—whose lotus feet; *jagannāthaḥ svāmī*—Lord Jagannātha; *nayana-patha*—the path of the eyes; *gāmī*—traveling; *bhavatu*—may He be; *me*—my.

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 veṇurṁ śīrasi śīkhi-puccham kaṭi-taṭe
dukūlam netrānte saha_cara-kaṭākṣam vidadhate
sadā śrīmat-vṛndāvana- vasatī-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

bhuje—in His hand; *savye*—left; *veṇum*—His flute; *śīrasi*—upon His head; *śīkhi-piccham*—a peacock feather; *kaṭi-taṭe*—around His hips; *dukūlam*—fine silken cloth; *netra-ante*—from the corners of His eyes; *saha-cara*—upon His loving companions; *kaṭā-akṣam*—sidelong glances; *vidadhate*—He casts; *sadā*—perpetually; *śrīmat-vṛndāvana-vasatī*—living in Śrī Vṛndāvana; *līlā-paricayaḥ*—fond of the pastimes.

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 prāsādantaḥ sahaja- balabhadreṇa balinā*

*subhadrā-madhya-sthaḥ sakala- sura-sevāvasara-do
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

mahā-ambhodeḥ—of the great ocean; *tīre*—on the shore; *kanaka*—golden; *rucire*—with an effulgence; *nīla*—of blue sapphire; *śikhare*—on the hill; *vasan*—residing; *prāsāda antaḥ*—in a large palace; *sahaja*—with His brother; *balabhadreṇa*—Balabhadra; *balinā*—the powerful one; *subhadrā*—His sister Subhadrā; *madhya-sthaḥ*—situated between; *sakala*—to all; *sura*—godly souls; *sevā-avasara*—opportunities to render devotional services; *daḥ*—bestowing.

On the shore of the great ocean, within a large palace atop the brilliant, golden Nīlācala 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

*rathārūḍho gacchan pathi milita-bhūdeva-paṭalaiḥ
stuti-prādurbhāvam prati- padam upākarnya sadayaḥ
dayā-sindhuḥ bandhuḥ sakala jagatām sindhu-sutayā
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

kṛpā-pārāvāraḥ—an ocean of mercy; *sa-jala*—full of water; *jalada*—of rainclouds; *śreṇī*—like a row; *ruciraḥ*—whose beautiful complexion; *ramā*—of goddess Lakṣmī; *vāṇī*—by the words; *rāmaḥ*—pleased; *sphurat*—fully-blown; *amala*—spotless; *pañkeruha-mukhaḥ*—whose lotus face; *sura-indraiḥ*—by the best of sages; *ārādhyaḥ*—who is worshiped; *śruti-gaṇa-śikhā*—by the topmost Upaniṣads; *gīta-caritaḥ*—whose activities are glorified in song.

Lord Jagannātha is an ocean of mercy and is 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 full-blown 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

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

ratha-ārūḍhaḥ—having mounted His cart; *gacchan*—parading along; *pathi*—by the road; *milita*—assembled; *bhū-deva*—of gods on earth (the *brāhmaṇas*); *paṭalaiḥ*—by multitudes; *stuti-prādurbhāvam*—presentation of prayers; *prati-padam*—at every step; *upākarnya*—hearing; *sa-dayaḥ*—favorably disposed; *dayā-sindhuḥ*—an ocean of mercy; *bandhuḥ*—the friend; *sakala-jagatām*—of all the worlds; *sindhu*—of the ocean (of nectar); *sutayā*—along with the daughter (Lakṣmī).

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 nilādrau nihita- caraṇo 'nanta-śirasi
rasānando rādhā-sarasa- vapur-āliṅgana-sukho
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

para-brahma—of the supreme demigod, Brahmā; *āpīḍaḥ*—the crown; *kuvalaya-dala*—like petals of a blue lotus; *utphulla*—full-blown; *nayanaḥ*—whose eyes; *nivāsī*—who resides; *nila-adrau*—in the Nilācala temple that resembles a sapphire hill; *nihita-caraṇaḥ*—whose lotus feet are placed; *ananta-śirasi*—upon the heads of Lord Anantadeva; *rasa-ānandaḥ*—overwhelmed by the flow of loving mellows; *rādhā*—of Śrī Rādhā; *sarasa*—like a cool pond; *vapuḥ*—the body; *āliṅgana-sukhaḥ*—who becomes happy by embracing.

Lord Jagannātha, whose eyes resemble full-blown lotus petals, is the ornament on Lord Brahmā's head. He resides on Nilācala 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 rājyaṁ na ca kanaka-māṇikya-vibhavaṁ
na yāce 'haṁ ramyāṁ sakala jana-kāmyāṁ vara-vadhūm
sadā kāle kāle pramatha- patinā gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

na vai—certainly not; *yāce*—I pray; *rājyam*—for a kingdom; *na ca*—or not; *kanaka*—of gold; *māṇikya*—and rubies; *vibhavam*—wealth; *na yāce*—do not ask; *aham*—I; *ramyāṁ*—beautiful; *sakala*—by all; *jana*—men; *kāmyāṁ*—desired; *vara-vadhūm*—an excellent wife; *sadā*—always; *kāle kāle*—always; *pramatha-patinā*—by Śiva (the lord of the goblins); *gīta-caritaḥ*—whose glories are sung.

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 tvarṁ saṁsāraṁ druta- taram asāraṁ sura-pate
hara tvarṁ pāpānāṁ vitatīṁ aparāṁ yādava-pate*

*aho dīne 'nāthe nihita- caraṇo niścitam idarī
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

hara—please remove; *tvam*—You; *samsāram*—material existence; *drutataram*—quickly; *asāram*—useless; *sura-pate*—O Lord of the demigods; *hara*—please remove; *tvam*—You; *pāpānām*—of sinful reactions; *vitatim*—the accumulation; *aparām*—boundless; *yādava-pate*—O Lord of the Yadus; *aho*—ah; *dīne*—on those who feel themselves humble; *anāthe*—the helpless; *nihita-caraṇaḥ*—whose feet are bestowed; *niścitam*—it is certain; *idam*—this.

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. Ah, 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 punyam yaḥ paṭhet prayataḥ śuciḥ
sarva-pāpa-viśuddhātmā viṣṇu-lokam sa gacchati*

jagannātha-aṣṭakam—eight verses glorifying Lord Jagannātha; *punyam*—auspicious; *yaḥ paṭhet*—whoever recites; *prayataḥ*—devoted; *śuciḥ*—clean; *sarva-pāpa*—from all sins; *viśuddha-ātmā*—purified; *viṣṇu-lokam*—to Lord Viṣṇu's abode; *saḥ*—he; *gacchati*—goes.

That devoted and virtuous soul who recites these eight verses glorifying Lord Jagannātha becomes cleansed of all sins and duly proceeds to Lord Viṣṇu's abode.

Commentary

On March 26, 1967, Prabhupāda installed the Deities of Lord Jagannātha, Baladeva and Subhadra in the San Francisco temple which was renamed New Jagannātha Purī. After the installation ceremony, he spoke to all the assembled devotees and guests about some basic aspects of worshiping Their Lordships.

Prabhupāda: The *Bhāgavatam* has recommended hearing, chanting, thinking. Just hearing, chanting, thinking and worshiping, the process which we just now introduced on the advent of Jagannātha Svāmī. This temple is now completely fixed. So this is the worshiping process. This is called *ārātrika*. So at the end of *kīrtana* this *ārātrika* will go, and the worshiping process is to take the heat of the light, and whatever your condition is, pay something for the worship.

So this simple process, if you follow, you just see how you realize the Absolute Truth. Another, I request you, all the devotees, when you come to the temple, you bring one fruit and one flower. If you can bring more fruit, more flower, it is very good. If not, it is not very expensive, one fruit and one flower. And offer to the Deity.

So I'll request you when you come to the temple you bring this. Whatever fruit it may be. It does not mean that you have to bring very costly fruit. Any fruit, whatever you can afford. One fruit and one flower.

Yes. Now you can distribute prasādam?

[pause; guests taking prasādam]

Prabhupāda: Very nice preparation. Mmmm. All glories to the cookers.

Girl devotee: Hare Kṛṣṇa.

Prabhupāda: *Jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me. Howard, repeat this.*

Hayagrīva: *Jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me.*

Prabhupāda: Yes, this should be chanted: *jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me* (May that Jagannātha Svāmī be the object of my vision).

If someone wonders how it is possible that the greatest teacher of impersonalism can glorify the Lord of Universe, Prabhupāda gives the following answer: "The devotees know Śaṅkarācārya, who he is. Śaṅkarācārya is the incarnation of Lord Śaṅkara, Lord Śiva. *Vaiṣṇavānām yathā śambhuḥ*. He is the topmost Vaiṣṇava. So the devotees know that Śaṅkarācārya was at heart a Vaiṣṇava, but he had to preach like Avaiṣṇava because he had to drive away Buddhism from India. That was the mission."

Śikṣāṣṭaka

Śrī Caitanya Mahāprabhu

1

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇamṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

cetaḥ—of the heart; *darpaṇa*—the mirror; *mārjanam*—cleansing; *bhava*—of material existence; *mahā-dāva-agni*—the blazing forest fire; *nirvāpaṇam*—extinguishing; *śreyaḥ*—of good fortune; *kairava*—the white lotus; *candrikā*—the moonshine; *vitaraṇam*—spreading; *vidyā*—of all education; *vadhū*—wife; *jīvanam*—the life; *ānanda*—of bliss; *ambudhi*—the ocean; *varḍhanam*—increasing; *prati-padam*—at every step; *pūrṇa-amṛta*—of the full nectar; *āsvādanam*—giving a taste; *sarva*—for everyone; *ātma-snapanam*—bathing of the self; *param*—transcendental; *vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam*—for the congregational chanting of the holy name of Kṛṣṇa.

“Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful

ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.’

2

*nāmnām akāri bahudhā nija-sarva-śaktiḥ
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam idṛśam ihājani nānurāgaḥ*

nāmnām—of the holy names of the Lord; *akāri*—manifested; *bahudhā*—various kinds; *nija-sarva-śaktiḥ*—all kinds of personal potencies; *tatra*—in that; *arpitā*—bestowed; *niyamitaḥ*—restricted; *smaraṇe*—in remembering; *na*—not; *kālaḥ*—consideration of time; *etādṛśī*—so much; *tava*—Your; *kṛpā*—mercy; *bhagavan*—O Lord; *mama*—My; *api*—although; *durdaivam*—misfortune; *idṛśam*—such; *iha*—in this (the holy name); *ajani*—was born; *na*—not; *anurāgaḥ*—attachment.

“My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as “Kṛṣṇa” and “Govinda,” by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.’

3

*tṛṇād api su-nīcena
taror iva sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ*

tṛṇāt api—than downtrodden grass; *su-nīcena*—being lower; *taror*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *māna-dena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

“One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.’

4

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmaniśvare
bhavatad bhaktir ahaituki tvayi*

na—not; *dhanam*—riches; *na*—not; *janam*—followers; *na*—not; *sundarīm*—a very beautiful woman; *kavitām*—fruitive activities described in flowery language; *vā*—or; *jagat-īśa*—O Lord of the universe; *kāmaye*—I desire; *mama*—My; *janmani*—in birth; *janmani*—after birth; *īśvare*—unto the Supreme Personality of Godhead; *bhavatāt*—let there be; *bhaktiḥ*—devotional service; *ahaitukī*—with no motives; *tvayi*—unto You.

“O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.’

5

ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthīta-dhūli-saḍṛśam vicintaya

ayi—O My Lord; *nanda-tanuja*—the son of Nanda Mahārāja, Kṛṣṇa; *kiṅkaram*—the servant; *patitam*—fallen; *mām*—Me; *viṣame*—horrible; *bhava-ambudhau*—in the ocean of nescience; *kṛpayā*—by causeless mercy; *tava*—Your; *pāda-paṅkaja*—lotus feet; *sthīta*—situated at; *dhūli-saḍṛśam*—like a particle of dust; *vicintaya*—kindly consider.

“O My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts I have fallen into this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.’

6

nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

nayanam—the eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—mouth; *gadgada*—faltering; *ruddhayā*—choked up; *girā*—with words; *pulakaiḥ*—with erection of the hairs due to transcendental happiness; *nicitam*—covered; *vapuḥ*—the body; *kadā*—when; *tava*—Your; *nāma-grahaṇe*—in chanting the name; *bhaviṣyati*—will be.

“My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?’

7

yugāyitam nimeṣeṇa
caḥṣuṣā prāvṛṣāyitam

*sūnyāyitaṁ jagat sarvaṁ
govinda-virahaṇa me*

yugāyitam—appearing like a great millennium; *nimeṣeṇa*—by a moment; *caḅṣuṣā*—from the eyes; *prāvṛṣāyitam*—tears falling like torrents of rain; *sūnyāyitam*—appearing void; *jagat*—the world; *sarvam*—all; *govinda*—from Lord Govinda, Kṛṣṇa; *virahaṇa me*—by My separation.

“My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.”

8

*āśliṣya vā pāda-ratām pinaṣṭu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

āśliṣya—embracing with great pleasure; *vā*—or; *pāda-ratām*—who have fallen at the lotus feet; *pinaṣṭu*—let Him trample; *mām*—Me; *adarśanāt*—by not being visible; *marma-hatām*—brokenhearted; *karotu*—let Him make; *vā*—or; *yathā*—as (He likes); *tathā*—so; *vā*—or; *vidadhātu*—let Him do; *lampāṭaḥ*—a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ*—the Lord of My life; *tu*—but; *saḥ*—He; *eva*—only; *na aparaha*—not anyone else.

“Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but still He alone, and no one else, is the worshipable Lord of My heart.”

Cc. 19.53

*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.

[Rūpa Gosvāmī and Sanātana Gosvāmī praised the Lord:] “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.

Commentary

Śrī Caitanya Mahāprabhu condensed His teachings in eight verses. The essence of Kṛṣṇa consciousness, the process how to develop pure love of God, is contained in the *Śikṣāṣṭaka* Prayers. In the audio version, we have added the famous verse of praise that Rūpa Gosvāmī and his brother Sanātana recited when meeting Śrī Caitanya Mahāprabhu for the first time.

In the beginning of *Teachings of Lord Caitanya*, Śrīla Prabhupāda writes:

Lord Caitanya Mahāprabhu instructed His disciples to write books on the science of Kṛṣṇa, a task which those who follow Him have continued to carry out down to the present day. Due to the unbreakable system of disciplic succession, the elaborations and expositions on the philosophy taught by Lord Caitanya are in fact the most voluminous, exacting and consistent of any religious culture in the world. 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.

In his lectures and elsewhere, Śrīla Prabhupāda quoted from these eight verses hundreds of times. Here are examples for each of the eight verses.

1

Śrīmad-Bhāgavatam 4.23.17 – Purport

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Caitanya Mahāprabhu: *ceṭo-darpaṇa-mārjanam* [*Cc. Antya* 20.12]. We need only take the advice of Lord Caitanya Mahāprabhu and chant the Hare Kṛṣṇa *mantra* to cleanse the mind of all material contamination, and this may be considered the summary of this difficult verse. As soon as the whole material contamination is washed away by this process of chanting, all desires and reactions to material activities become immediately vanquished, and real life, peaceful existence, begins.

2

Lecture on Bhagavad-gītā 2.18 – Hyderabad, November 23, 1972

Take this chanting of Hare Kṛṣṇa heart and soul, and anywhere... *Niyamitaḥ smaraṇe na kālaḥ*. There is no rules and regulations, that "You have to chant at this time or that time, in this position or that position." No. Because it is especially meant for these fallen conditioned souls, there is no hard-and-fast rule. *Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ*. The name,

the holy name of Kṛṣṇa, is as powerful as Kṛṣṇa. There is no difference with Kṛṣṇa and His name. Kṛṣṇa is Absolute. Therefore there is no distinction between Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's entourage, Kṛṣṇa's pastimes, from Kṛṣṇa. Everything is Kṛṣṇa. If you hear about Kṛṣṇa, then you should know that you are touching Kṛṣṇa by aural reception. If you see Kṛṣṇa the Deity, that means you are seeing personally Kṛṣṇa. Because Kṛṣṇa is absolute. He can accept your service, any way. Because He is everything. *Īśāvāsyam idaṁ sarvaṁ [Īśo 1]*. His energy. *Parasya brahmaṇaḥ śaktis tathedaṁ akhilaṁ jagat*. Everything's Kṛṣṇa's energy. So if we are in touch with Kṛṣṇa's energy, with a little knowledge, we are directly in touch with Kṛṣṇa. This is the process. As you become constantly in touch with Kṛṣṇa, that is Kṛṣṇa consciousness. Then you become purified. Purified. Just like if you put one iron rod in the fire, it becomes warm, warmer, warmer, and at last it becomes red hot. When it is red hot, it is fire. It is no more iron rod. Similarly, if you keep always in Kṛṣṇa consciousness, you become Kṛṣṇized. This is the process. Then everything becomes purified; then your spiritual life is manifested. Then your life is successful.

3

Śrīmad-Bhāgavatam 7.5.23-24 – Purport

A devotee can very peacefully chant the holy name of the Lord by behaving more humbly than the grass, being tolerant like a tree and offering respects to everyone, without expecting honor from anyone else. Such qualifications make it easier to chant the holy name of the Lord. The process of transcendental chanting can be easily performed by anyone. Even if one is physically unfit, classified lower than others, devoid of material qualifications or not at all elevated in terms of pious activities, the chanting of the holy name is beneficial. An aristocratic birth, an advanced education, beautiful bodily features, wealth and similar results of pious activities are all unnecessary for advancement in spiritual life, for one can very easily advance simply by chanting the holy name.

4

Śrīmad-Bhāgavatam 5.3.13 – Purport

Śrī Caitanya Mahāprabhu has taught us how to approach the Supreme Lord and ask Him for the ultimate benediction. He said: *na dhanam na janam na sundarīm kavītām vā jagad-īśa kāmaya*. He did not want to ask the Supreme Lord for anything material. Material opulence means riches, a nice family, a good wife and many followers, but an intelligent devotee doesn't ask the Supreme Lord for anything material. His only prayer is: *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayī*. He wants to be engaged perpetually in the loving service of the Lord. He does not want promotion to the heavenly planets or *mukti*, liberation from material bondage. If this were the case, Śrī Caitanya Mahāprabhu would not have said, *mama janmani janmani*. It doesn't matter to a devotee whether or not he takes birth life after life, as long as he remains a devotee. Actually eternal liberty means returning home, back to Godhead.

Lecture in the City Hall – Durban, October 7, 1975

Just like if you are in danger, you ask your friends to help you. This is prayer. So our prayer is, to Kṛṣṇa, *ayi nanda-tanuja*. *Nanda-tanuja* means... Kṛṣṇa appeared as the foster son of Nanda Mahārāja; therefore He is addressed as *nanda-tanuja*, means "the son of Mahārāja Nanda." So *patitaṁ kirīkaraṁ māṁ viṣame bhavāmbudhau*. "I am your eternal servant. Somehow or other, I am now fallen in this ocean of nescience, ignorance." Just like if you are a person of the land, if you are thrown in the ocean, it is struggle for existence. *Manaḥ śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati* [Bg. 15.7]. This is struggle for exis... Everyone is struggling. But what you will struggle in the ocean? You may be a very big swimmer, but how long you shall swim? You will be tired. The only means is to take you out of the ocean. Even one inch above the ocean is your safety. It doesn't matter how many inches you are taken from the ocean. Similarly, the prayer is, "My dear Lord Kṛṣṇa, I am your eternal servant. Somehow or other, I am now fallen in this ocean. Please pick me up and fix me again as the dust of Your lotus feet." This is the prayer. So we should know in what dangerous position we are. Then there is necessity of prayer. And prayer to whom? To the Supreme Person to save us. Therefore there are so many prayers in the *śāstra*. Prayers means addressing the Lord to save us from this. The real saving is to pick us up from this ocean of nescience, ignorance. Then everything is all right.

6

Philosophical discussion on Skinner, Mills and Stuart

Dissatisfaction is a good thing if it is for better advancement. [...] Just like Caitanya Mahāprabhu is dissatisfied. *Kadā tava-nāma-grahaṇe bhaviṣyate*. There is dissatisfaction, "When My heart will be throbbing? When torrents of rain will come out from My eyes? When My speech will be faltering? When that day will come?" That means this ordinary way He's not satisfied. That is the ecstatic summit: one becomes like a madman, chanting Hare Kṛṣṇa. So He is expecting, "When that stage will come?" This stage comes when one is in the summit of chanting, this stage, *aṣṭa-śakti-vidhā*, eight kinds of transformation. So Caitanya Mahāprabhu is putting forward that "When that stage will come?"

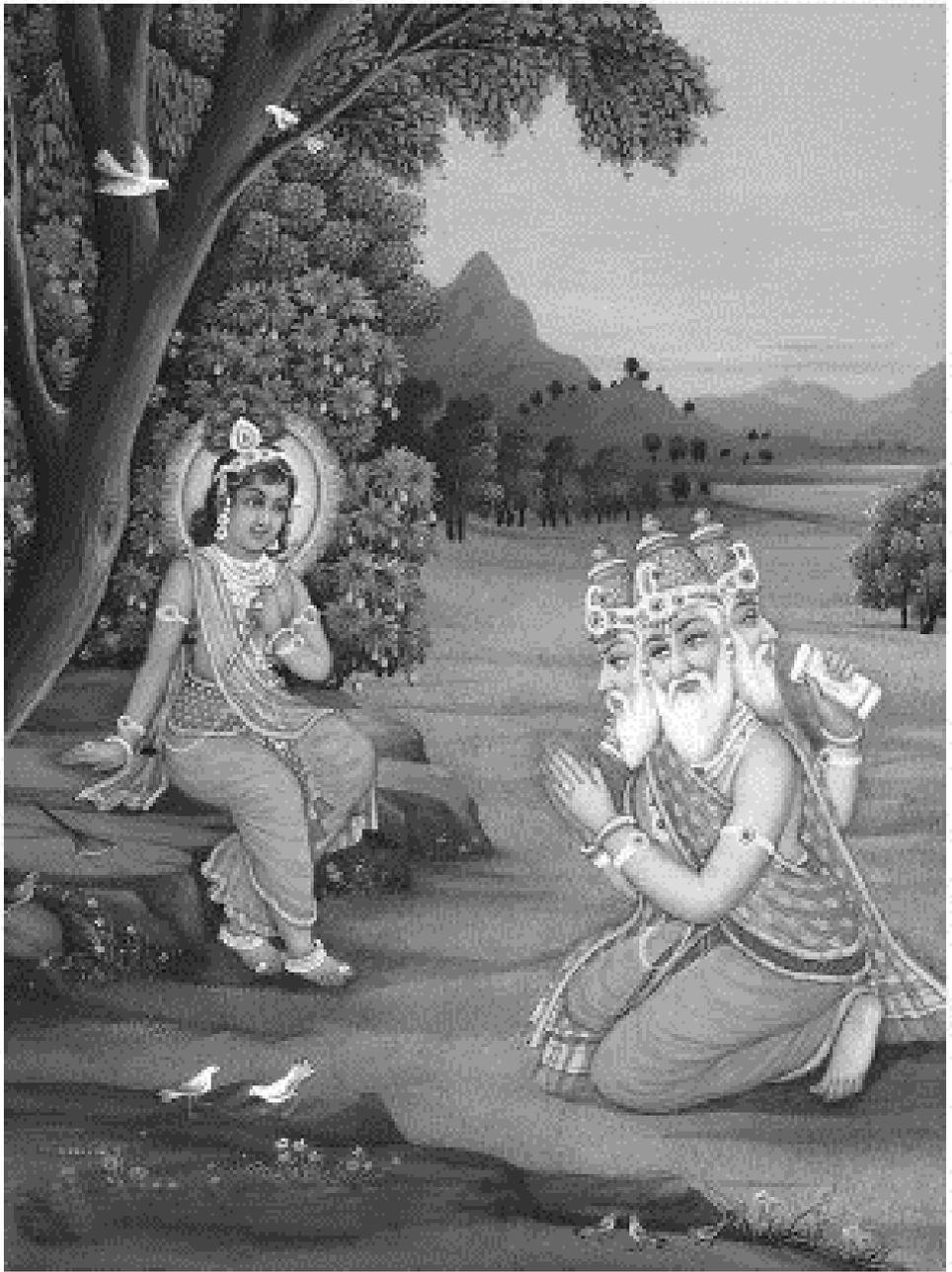
7

Śrīmad-Bhāgavatam 7.4.41 – Purport

When a devotee feels separation from the Lord, he becomes eager to see where the Lord is, and sometimes when he feels pangs of separation, tears flow incessantly from his half-closed eyes. As stated by Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka*, *yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam*. The words *cakṣuṣā prāvṛṣāyitam* refer to tears falling incessantly from the devotee's eyes. These symptoms, which appear in pure devotional ecstasy, were visible in the body of Prahāda Mahārāja.

Lecture on Bhagavad-gītā 2.3 – London, August, 4 1973

Caitanya Mahāprabhu gives us instruction, *aśliṣya vā pāda-ratām pinastu mām marma-hatām karotu vā adarśanam. Adarśanam*. Everyone wants to see Kṛṣṇa, a devotee, but a pure devotee says that "No, if you don't like to see me, that's all right. You can break my heart. I may always pray to see You. But You do not come and break my heart, that is also accepted. Still, I shall worship You." This is pure devotion. Not that "I have asked Kṛṣṇa to come before me dancing. He did not come. So I give up this nonsense. The Kṛṣṇa consciousness movement is no value." Not like that.



19

Stotras

Prayers

Daśāvatāra-stotra	534
Mukunda-māla-stotra	539
Kuntī-stotra	546
Śukadeva stotra	556
Prahlāda-stotra	561
Brahmā-stotra	571
Brahma-saṁhitā	579

Stotras

Daśāvatāra-stotra

Jayadeva Gosvāmī

1

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

pralaya-payodhi-jale—in the turbulent waters of devastation; *dhṛtavān*—holding; *asi*—You are; *vedam*—the Vedas; *vihita*—done; *vahitra-caritram*—acting as a boat; *akhedam*—easily; *keśava*—O Keśava, of fine hair!; *dhṛta-mīna-śarīra*—You who have accepted the form of a giant fish; *jaya*—all glories to You!; *jagat-īśa*—O Lord of the universe!; *hare*—O Lord Hari!

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 vipulatare tiṣṭhati tava pṛṣṭhe
dharāṇi-dhāraṇa-kiṇa-cakra-gariṣṭhe
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare*

kṣitih—the great Mandara Mountain; *iha*—here; *vipulatare*—gigantic; *tiṣṭhati*—rests; *tava pṛṣṭhe*—upon Your back; *dharāṇi-dhāraṇa*—holding up the world; *kiṇa-cakra*—a large circular scar; *gariṣṭhe*—the heaviest; *keśava*—O Lord Keśava, of fine hair!; *dhṛta-kūrma-śarīra*—who have accepted the form of a tortoise; *jaya*—all glories to You!; *jagat-īśa*—O Lord of the universe!; *hare*—O Lord Hari!

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.

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

vasati—sits; *daśana-śikhare*—upon the tip of Your tusk; *dharaṇī*—the earth; *tava*—Your; *lagnā*—sits fixed; *śaśini*—of the moon; *kalaṅka-kala*—a faint spot; *iva*—just like; *nimagnā*—which had become immersed (in the Garbhodaka Ocean); *keśava*—O Lord Keśava, of fine hair!; *dhṛta-śūkara-rūpa*—who have accepted the form of a boar; *jaya*—all glories to You!; *jagat-īśa*—O Lord of the universe!; *hare*—O Lord Hari!

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.

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

tava—Your; *kara-kamala-vare*—upon the beautiful lotus hands; *nakham*—the nails; *adbhuta-śṛṅgam*—wonderfully sharp tips; *dalita*—ripped apart; *hiraṇyakaśipu-tanu*—the body of the demon Hiraṇyakaśipu; *bhṛṅgam*—the wasp; *keśava*—O Lord Keśava, of fine hair!; *dhṛta-narahari-rūpa*—who have accepted the form of half-man, half-lion (*nara*—man, *hari*—lion); *jaya*—all glories to You!; *jagat-īśa*—O Lord of the universe!; *hare*—O Lord Hari!

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.

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

chalayasi—You deceive; *vikramaṇe*—by Your massive steps; *balim*—King Bali; *adbhuta-vāmana*—O wonderful dwarf!; *pada-nakha*—from the nails of Your lotus feet; *nīra-janīta*—by the (Ganges) water that has emanated; *jana-pāvana*—You deliver all living beings within this world; *keśava*—O Lord Keśava, of fine hair!; *dhṛta-vāmana-rūpa*—who have accepted the form of a dwarf-brāhmaṇa; *jaya*—all glories to You!; *jagat-īśa*—O Lord of the universe!; *hare*—O Lord Hari!

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*

kṣatriya-rudhira-maye—in the rivers of blood from the bodies of the demoniac *kṣatriyas* that You have slain; *jagat*—the earth; *apagata-pāpam*—the sins are taken away; *snapayasi*—You cause to bathe; *payasi*—in the water; *śamita*—people are relieved; *bhava-tāpam*—from the blazing fire of material existence; *keśava*—O Lord Keśava, of fine hair!; *dhṛta-bhṛgupati-rūpa*—who have accepted the form of Paraśurāma, protector of the sages (*bhṛgu*—of the sages, *pati*—the protector); *jaya*—all glories to You!; *jagat-īśa*—O Lord of the universe!; *hare*—O Lord Hari!

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

*vitarasi dikṣu raṇe dik-pati-kamanīyaṁ
daśa-mukha-mauli-balim ramaṇīyam
keśava dhṛta-rāma-śarīra jaya jagadīśa hare*

vitarasi—You distribute; *dikṣu*—in all directions; *raṇe*—in the battle (of Laṅkā); *dik-pati*—to the presiding deities of the ten directions; *kamanīyam*—which was desired by all of them; *daśa-mukha*—the ten-headed demon Rāvaṇa; *mauli-balim*—as a great offering; *ramaṇīyam*—delightful; *keśava*—O Lord Keśava, of fine hair!; *dhṛta-rāma-śarīra*—who have accepted the form of Rāmacandra; *jaya jagadīśa hare*...*jaya*—all glories to You!; *jagat-īśa*—O Lord of the universe!; *hare*—O Lord Hari!

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.

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

vahasi—You wear; *vapuṣi viśade*—on Your brilliant white body; *vasanam*—garments; *jalada-ābham*—the color of a fresh blue rain cloud; *hala-hati*—due to the striking of Your plowshare; *bhīti*—who feels great fear; *milita*—happened; *yamunābham*—the personified river Yamunā appeared; *keśava*—O Lord Keśava, of fine hair!; *dhṛta-haladhara-rūpa*—who have accepted the form of Lord Balarāma, the wielder of the plow (*hala*—plow, *dhara*—the holder); *jaya*—all glories to You!; *jagat-īśa*—O Lord of the universe!; *hare*—O Lord Hari!

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.

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

nindāsī—You decry; *yajña-vidheḥ*—performed by the rules of Vedic sacrifice; *ahaha*—oh!; *śruti-jātam*—according to the scriptures; *sadaya-hṛdaya*—of compassionate heart; *darśita*—shown; *paśu-ghātam*—the slaughtering of poor animals; *keśava*—O Lord Keśava, of fine hair!; *dhṛta-buddha-śarīra*—who have accepted the form of Lord Buddha; *jaya*—all glories to You!; *jagat-īśa*—O Lord of the universe!; *hare*—O Lord Hari!

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.

*mleccha-nivaha-nidhane kalayasi karavālam
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare*

mleccha-nivaha—the multitude of wicked barbarian men (at the end of the Kali-yuga); *nidhane*—for annihilating; *kalayasi*—You carry; *karavālam*—a sword; *dhūmaketum iva*—appearing like a comet; *kim api*—indescribably; *karālam*—terrifying; *keśava*—O Lord Keśava, of fine hair!; *dhṛta-kalki-śarīra*—who have

accepted the form of Lord Kalki; *jaya*—all glories to You!; *jagat-iśa*—O Lord of the universe!; *hare*—O Lord Hari!

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-jayadeva-kaver idam uditam udāram
śṛṇu sukha-dam śubha-dam bhava-sāram
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare

śrī-jayadeva-kaveḥ—of the poet Jayadeva; *idam*—this hymn; *uditam*—which has arisen; *udāram*—which is most exalted; *śṛṇu*—please hear; *sukha-dam*—a bestower of happiness; *śubha-dam*—a bestower of auspiciousness; *bhava-sāram*—and is the best thing in this dark world; *keśava*—O Lord Keśava, of fine hair!; *dhṛta*—who have accepted; *daśa-vidha-rūpa*—these ten different forms of incarnation; *jaya*—all glories to You!; *jagat-iśa*—O Lord of the universe!; *hare*—O Lord Hari!

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.

Commentary

This is another *bhajana* frequently chanted and quoted by Śrīla Prabhupāda. In this poem, Jayadeva Gosvāmī, a Vaiṣṇava poet who lived about 700 years before Śrī Caitanya Mahāprabhu, glorifies the ten main *avatāras* of the Lord. The Third Chapter of the First Canto of *Śrīmad-Bhāgavatam*, entitled “Kṛṣṇa is the Source of all Incarnations” describes the different incarnations in great detail. In the purport to Text 28, Prabhupāda writes:

In this particular stanza Lord Śrī Kṛṣṇa, the Personality of Godhead, is distinguished from other incarnations. He is counted amongst the *avatāras* because out of His causeless mercy the Lord descends from His transcendental abode. *Avatāra* means "one who descends." All the incarnations of the Lord, including the Lord Himself, descend to the different planets of the material world, as also in different species of life, to fulfill particular missions. Sometimes He comes Himself, and sometimes His different plenary portions or parts of the plenary portions, or His differentiated portions directly or indirectly empowered by Him, descend to this material world to execute certain specific functions. Originally the Lord is full of all opulences, all prowess, all fame, all beauty, all knowledge and all

renunciation. When they are partly manifested through the plenary portions or parts of the plenary portions, it should be noted that certain manifestations of His different powers are required for those particular functions. When in the room small electric bulbs are displayed, it does not mean that the electric powerhouse is limited by the small bulbs. The same powerhouse can supply power to operate large-scale industrial dynamos with greater volts. Similarly, the incarnations of the Lord display limited powers because so much power is needed at that particular time. For example, Lord Paraśurāma and Lord Nṛsimha displayed unusual opulence by killing the disobedient *kṣatriyas* twenty-one times and killing the greatly powerful atheist Hiranyakaśipu. Hiranyakaśipu was so powerful that even the demigods in other planets would tremble simply by the unfavorable raising of his eyebrow. The demigods in the higher level of material existence many, many times excel the most well-to-do human beings in longevity, beauty, wealth, paraphernalia and all other respects. Still they were afraid of Hiranyakaśipu. Thus we can simply imagine how powerful Hiranyakaśipu was in this material world. But even Hiranyakaśipu was cut into small pieces by the nails of Lord Nṛsimha. This means that anyone materially powerful cannot stand the strength of the Lord's nails. Similarly, Jāmadagnya displayed the Lord's power to kill all the disobedient kings powerfully situated in their respective states. The Lord's empowered incarnation Nārada and plenary incarnation Varāha, as well as indirectly empowered Lord Buddha, created faith in the mass of people. The incarnations of Rāma and Dhanvantari displayed His fame, and Balarāma, Mohinī and Vāmana exhibited His beauty. Dattātreyā, Matsya, Kumāra and Kapila exhibited His transcendental knowledge. Nara and Nārāyaṇa Ṛṣis exhibited His renunciation. So all the different indirectly or directly empowered incarnations of the Lord manifested different features, but Lord Kṛṣṇa, the primeval Lord, exhibited the complete features of Godhead, and thus it is confirmed that He is the source of all other incarnations.

Mukunda-mala-stotra

King Kulaśekhara

1

*śrī-vallabheti vara-deti dayā-pareti
bhakta-priyeti bhava-luṅṭhana-kovideti
nātheti nāga-śayaneti jagan-nivāseti
ālāpinaṁ prati-dinaṁ kuru mām mukunda*

śrī-vallabha—O beloved of Lakṣmī (the Supreme Lord's consort); *iti*—thus; *vara-da*—O bestower of benedictions; *iti*—thus; *dayā-para*—O causelessly merciful one; *iti*—thus; *bhakta-priya*—O You who are very dear to Your

devotees; *iti*—thus; *bhava*—the repetition of birth and death; *luṅṭhana*—in plundering; *kovida*—O You who are expert; *iti*—thus; *nātha*—O Lord; *iti*—thus; *nāga-śayana*—O You who sleep on the serpent bed (of Ananta Śeṣa); *iti*—thus; *jagat-nivāsa*—O resort of the cosmos; *iti*—thus; *ālāpinam*—reciter; *prati-dinam*—every day; *kuru*—please make; *mām*—me; *mukunda*—O Mukunda.

O Mukunda, my Lord! Please let me become a constant reciter of Your names, addressing You as Śrī-vallabha ["He who is very dear to Lakṣmī"], Varada ["the bestower of benedictions"], Dayāpara ["He who is causelessly merciful"], Bhakta-priya ["He who is very dear to His devotees"], Bhava-luṅṭhana-kovida ["He who is expert at plundering the status quo of repeated birth and death"], Nātha ["the Supreme Lord"], Jagat-nivāsa ["the resort of the cosmos"], and Nāga-śayana ["the Lord who lies down on the serpent bed"].

2

jayatu jayatu devo devakī-nandano 'yaṁ
jayatu jayatu kṛṣṇo vṛṣṇi-varṁśa-pradīpaḥ
jayatu jayatu megha-śyāmalaḥ komalāṅgo
jayatu jayatu pṛthvī-bhāra-nāśo mukundaḥ

jayatu jayatu—all glories, all glories; *devaḥ*—to the Personality of Godhead; *devakī-nandanaḥ*—son of Devakī; *ayaṁ*—this; *jayatu jayatu*—all glories, all glories; *kṛṣṇaḥ*—to Lord Kṛṣṇa; *vṛṣṇi*—of Vṛṣṇi (Lord Kṛṣṇa's forefather); *varṁśa*—of the dynasty; *pradīpaḥ*—the beacon light; *jayatu jayatu*—all glories, all glories; *megha*—like a new cloud; *śyāmalaḥ*—who is blackish; *komala*—very soft; *aṅgaḥ*—whose body; *jayatu jayatu*—all glories, all glories; *pṛthvī*—the earth's; *bhāra*—of the burden; *nāśaḥ*—to the destroyer; *mukundaḥ*—Lord Śrī Kṛṣṇa.

All glories to this Personality of Godhead known as the son of Śrīmatī Devakī devī! All glories to Lord Śrī Kṛṣṇa, the brilliant light of the Vṛṣṇi dynasty! All glories to the Personality of Godhead, the hue of whose soft body resembles the blackish color of a new cloud! All glories to Lord Mukunda, who removes the burdens of the earth!

3

jayati jana-nivāso devakī-jaṅma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena

vraja-pura-vanitānām vardhayan kāma-devam

ayati—eternally lives gloriously; *jana-nivāsaḥ*—He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; *devakī-janma-vādaḥ*—known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore *devakī-janma-vāda* means that He is known as the son of Devakī. Similarly, He is also known as the son of Mother Yaśodā, Vasudeva or Nanda Mahārāja.); *yadu-vara-pariṣat*—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord’s eternal servants); *svaiḥ dorbhiḥ*—by His own arms, or by His devotees like Arjuna, who are just like His own arms; *asyan*—killing; *adharmam*—demons or the impious; *sthira-cara-vṛjina-ghnaḥ*—the destroyer of all the ill fortune of all living entities, moving and not moving; *su-smīta*—always smiling; *śrī-mukhena*—by His beautiful face; *vraja-pura-vanitānām*—of the damsels of Vṛndāvana; *vardhayan*—increasing; *kāma-devam*—the lusty desires.

”Lord Śrī Kṛṣṇa is He who is known as *jana-nivāsa*, the ultimate resort of all living entities, and who is also known as *Devakī-nandana* or *Yaśodā-nandana*, the son of *Devakī* and *Yaśodā*. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the *gopīs* of Vṛndāvana. May He be all-glorious and happy!”

4

*nāharṁ vande tava caraṇayor dvandvam advandva-hetoḥ
kumbhī-pākam gurum api hare nārakam nāpanetum
ramyā-rāmā-mṛdu-tanu-latā-nandane nābhirantum
bhāve bhāve hṛdaya-bhavane bhāvayeyam bhavantam*

na—not; *aham*—I; *vande*—pray; *tava*—Your; *caraṇayoḥ*—of the lotus feet; *dvandvam*—to the pair; *advandva*—of release from duality; *hetoḥ*—for the reason; *kumbhīpākam*—the planet of boiling oil; *gurum*—most severe; *api*—either; *hare*—O Hari; *nārakam*—hell; *na*—not; *apanetum*—to avoid; *ramyā*—very beautiful; *rāmā*—of the fair sex; *mṛdu*—soft; *tanu-latā*—of creeperlike bodies; *nandane*—in the pleasure gardens of heaven; *na api*—nor; *rantum*—to enjoy; *bhāve bhāve*—in various rebirths; *hṛdaya*—of my

heart; *bhavane*—within the house; *bhāvayeyam*—may I concentrate; *bhavantam*—on You.

O Lord Hari, it is not to be saved from the dualities of material existence or the grim tribulations of the Kumbhīpāka hell that I pray to Your lotus feet. Nor is my purpose to enjoy the soft-skinned beautiful women who reside in the gardens of heaven. I pray to Your lotus feet only so that I may remember You alone in the core of my heart, birth after birth.

5

*nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyam mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu*

na—not; *āsthā*—special regard; *dharme*—for religiosity; *na*—nor; *vasu*—of wealth; *nicaye*—for the accumulation; *na eva*—nor even; *kāma-upabhoge*—for sense enjoyment; *yad*—whatever; *bhāvyaṁ*—inevitable; *tad*—that; *bhavatu*—let it happen; *bhagavan*—O Lord; *pūrva*—previous; *karma*—my deeds; *anurūpam*—according to; *etat*—this; *prārthyam*—to be requested; *mama*—by me; *bahu matam*—most desirable; *janma-janma*—birth after birth; *antare*—during; *api*—even; *tvat*—Your; *pāda-ambhoruha*—of lotus feet; *yuga*—in the pair; *gatā*—resting; *niścalā*—unflinching; *bhaktiḥ*—devotion; *astu*—may there be.

O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet.

6

*divi vā bhuvī vā mamāstu vāso
narake vā narakāntaka prakāmam
avadhīrita-śāradāravindau
caraṇau te maraṇe 'pi cintayāmi*

divi—in the abode of the demigods; *vā*—or; *bhuvī*—on the earth, the home of human beings; *vā*—or; *mama*—my; *astu*—may be; *vāsaḥ*—residence; *narake*—in hell; *vā*—or; *naraka-antaka*—O killer of the demon Naraka; *prakāmam*—however You desire; *avadhīrita*—which have defied; *śārada*—

of the fall season; *aravindau*—the lotus flowers; *caraṇau*—the two feet; *te*—Your; *maraṇe*—at the time of death; *api*—even; *cintayāmi*—may I remember.

O Lord, killer of the demon Naraka! Let me reside either in the realm of the demigods, in the world of human beings, or in hell, as You please. I pray only that at the point of death I may remember Your two lotus feet, whose beauty defies that of the lotus growing in the Śarat season.

33

*kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva viśatu me mānasa-rāja-harṁsah
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṅṭhāvarodhana-vidhau smaraṇam kutas te*

kṛṣṇa—O Lord Kṛṣṇa; *tvadīya*—Your; *pada*—feet; *paṅkaja*—lotus flower; *pañjara*—the network; *antam*—the edge; *adya*—now, at this moment; *eva*—certainly; *me*—my; *viśatu*—may enter; *mānasa*—mind; *rāja*—royal; *harṁsa*—swan; *prāṇa-prayāṇa*—of death; *samaye*—at the time; *kapha*—mucus; *vāta*—air; *pittaiḥ*—and with bile; *kaṅṭha*—throat; *avarodhana-vidhau*—when it is choked; *smaraṇam*—remembrance; *kutaḥ*—how is it possible; *te*—of You.

O Lord Kṛṣṇa, at this moment let the royal swan of my mind enter the tangled stems of the lotus of Your feet. How will it be possible for me to remember You at the time of death, when my throat will be choked up with mucus, bile, and air?

49

*tat tvam prasīda bhagavan kuru mayi anāthe
viṣṇo kṛpām parama-kāruṇikaḥ khalu tvam
saṁsāra-sāgara-nimagnam ananta dīnam
uddhartum arhasi hare puruṣottamo 'si*

at—therefore; *tvam*—You; *prasīda*—please show Your favor; *bhagavan*—O Supreme Lord; *kuru*—please give; *mayi*—to me; *anāthe*—who am without a master; *viṣṇo*—O Viṣṇu; *kṛpām*—mercy; *parama*—the most; *kāruṇikaḥ*—compassionate; *khalu*—after all; *tvam*—You; *saṁsāra*—of material existence; *sāgara*—in the ocean; *nimagnam*—submerged; *ananta*—O limitless one; *dīnam*—wretched; *uddhartum*—to lift up; *arhasi*—

You should please; *hare*—O Hari; *puruṣa-uttamaḥ*—the Supreme Personality of Godhead; *asi*—You are.

O Supreme Lord, O Viṣṇu, You are the most compassionate. So now please show me Your favor and bestow Your mercy upon this helpless soul. O unlimited Lord, kindly uplift this wretch who is drowning in the ocean of material existence. O Lord Hari, You are the Supreme Personality of Godhead.

Commentary

Using a Sanskrit edition published by Śrīla Bhaktivinoda Ṭhākura in 1895, Prabhupāda began translating the *Mukunda-mālā-stotra* in the late 1950's. But after completing six verses with commentary, he suspended the work in order to translate *Śrīmad-Bhāgavatam*. He never resumed *Mukunda-mālā-stotra*. Yet he clearly intended that these prayers be published, since he included them in the list of his other English books at the beginning of each of the three volumes of the *Bhāgavatam's* First Canto.

In 1989, the Governing Body Commission of the International Society for Krishna Consciousness requested Satsvarūpa dāsa Goswami to complete the *Mukunda-mālā-stotra*.

In the purport to Verse 33 (*kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam*), Satsvarūpa Mahārāja writes: "Of all the verses of the *Mukunda-mālā-stotra*, this one was the most beloved of Śrīla Prabhupāda. He frequently quoted it and sang it as a *bhajana*. On one of the first record albums His Divine Grace produced, he sang this *śloka* as a complete song. Devotees who served Śrīla Prabhupāda often heard him sing it as he went about his daily activities, or sometimes alone in his room. He also quoted it many times in his purports."

What follows are some of those quotations about the verse beginning with *kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam*.

Our recording of these prayers is based on Śrīla Prabhupāda's tune.

Śrīmad-Bhāgavatam 2.4.21 — Puport

There is an intimate relationship between the swan and the lotus stem. So the comparison is very appropriate: without becoming a swan, or *paramahansa*, one cannot enter into the network of the lotus feet of the Lord. As stated in the *Brahma-saṁhitā*, the mental speculators, even by dint of learned scholarship, cannot even dream of the Absolute Truth by speculating over it for eternity. The Lord reserves the right of not being exposed to such mental speculators. And because they cannot enter into network stem of the lotus stem of the Lord, all material speculators differ in conclusions, and at the end they make a useless compromise by saying, "as many conclusions, as many ways," according to one's own inclination. But the Lord

is not like a shopkeeper trying to please all sorts of customers in the mental speculator exchange. The Lord is what He is, the Absolute Personality of Godhead, and He demands absolute surrender unto Him only. The pure devotee, however, by following the ways of previous *ācāryas*, or authorities, can see the Supreme Lord through the transparent medium of a bona fide spiritual master (*anupaśyanti*).

Lecture on Śrīmad-Bhāgavatam 1.2.8 — Bombay, December 26, 1972

Kṛṣṇa says: *yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram*. At the time of death our remembrance to a certain thing gives me next body. If I think like a dog, then I become next life a dog, and if I think like a god, then I, next life I become god. That is the test at the time of death. So unless you practice, how you can remember Kṛṣṇa at the time of death? Therefore, Saṁrāj Kulaśekhara, the great emperor devotee, he is praying to Kṛṣṇa, *kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam adyaiva viśatu me mānasa-rāja-hāmsaḥ*. "My dear Lord Kṛṣṇa, now I am healthy, I am thinking rightly, kindly give me immediately death, and I can be entangled with Your lotus feet tight, like the swan entangles itself with the lotus stem." You have seen, the swans take pleasure by entangling itself with the lotus stem. It goes down the water and catches the stem and binds itself. In this way, it is a sporting of the swan. So Samraj Kulaśekhara says, *kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam adyaiva viśatu me mānasa-rāja-hāmsaḥ*. "At the present moment my mind is just like the swan. It is playing with Your lotus stem. So, let me die immediately. Otherwise, if I die ordinarily," *prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ*, "the three elements *kapha*, *pitha*, bile, they will overwhelm me, and I may not remember You at that time. I may forget You. So Kṛṣṇa, give me immediately death so that I, remembering, I may die." This is process. Kṛṣṇa consciousness means somehow or other try to remember Kṛṣṇa at the time of death, *ante nārāyaṇa-smṛtiḥ*. Then your life is successful.

Lecture on Bhagavad-gītā 2.40 — London, September 13, 1973

Ante nārāyaṇa-smṛtiḥ. At the time of death, somehow or other, if you can remember Nārāyaṇa, Kṛṣṇa, your life is successful. Therefore, practice, practice, while you are strong, while you are in good life, practice how to remember Nārāyaṇa, Kṛṣṇa, always. Therefore Kulaśekhara, Mahārāja Kulaśekhara, he has written his *Stotra-mālā*, very important: *kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam...* He's thinking, "My Lord, Kṛṣṇa, now I am strong. Kindly give me the chance to die immediately. Give me the chance. Because now I can remember. But if I die in the natural way, when I am too old, it may be that *kapha-pitta*, because this is the body of *tri-dhātuka*, *kapha*, *pitta*, *vāyu*, so my throat will be choked up by mucus and I may be unconscious, I may not be able to chant at the time of death Your name. So now I am strong, please immediately give me death."

Kuntī-stotra

SB 1.8.18-33

18

kunty uvāca
namasye puruṣam tvādyam
īśvaram prakṛteḥ param
alakṣyam sarva-bhūtānām
antar bahir avasthitam

kuntī uvāca—Śrīmatī Kuntī said; *namasye*—let me bow down; *puruṣam*—the Supreme Person; *tvā*—You; *ādyam*—the original; *īśvaram*—the controller; *prakṛteḥ*—of the material cosmos; *param*—beyond; *alakṣyam*—the invisible; *sarva*—all; *bhūtānām*—of living beings; *antaḥ*—within; *bahiḥ*—without; *avasthitam*—existing.

Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

19

māyā-javanikācchannam
ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā
naṭo nāṭyadharo yathā

māyā—deluding; *javanikā*—curtain; *ācchannam*—covered by; *ajñā*—ignorant; *adhokṣajam*—beyond the range of material conception (transcendental); *avyayam*—irreproachable; *na*—not; *lakṣyase*—observed; *mūḍha-dṛśā*—by the foolish observer; *naṭaḥ*—artist; *nāṭya-dharaḥ*—dressed as a player; *yathā*—as.

Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

20

tathā paramaharṣinām
muninām amalātmanām
bhakti-yoga-vidhānārtham
katham paśyema hi striyaḥ

tathā—besides that; *paramaharṣinām*—of the advanced transcendentalists; *muninām*—of the great philosophers or mental speculators; *amala-ātmanām*—those whose minds are competent to discern between spirit and matter; *bhakti-*

yoga—the science of devotional service; *vidhāna-artham*—for executing; *katham*—how; *paśyema*—can observe; *hi*—certainly; *striyaḥ*—women.

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?

21

*kṛṣṇāya vāsudevāya
devakī-nandanāya ca
nanda-gopa-kumārāya
govindāya namo namaḥ*

kṛṣṇāya—the Supreme Lord; *vāsudevāya*—unto the son of Vasudeva; *devakī-nandanāya*—unto the son of Devakī; *ca*—and; *nanda-gopa*—Nanda and the cowherd men; *kumārāya*—unto their son; *govindāya*—unto the Personality of Godhead, who enlivens the cows and the senses; *namaḥ*—respectful obeisances; *namaḥ*—obeisances.

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

22

*namaḥ pañkaja-nābhāya
namaḥ pañkaja-māline
namaḥ pañkaja-netrāya
namas te pañkajāṅghraye*

namaḥ—all respectful obeisances; *pañkaja-nābhāya*—unto the Lord who has a specific depression resembling a lotus flower in the center of His abdomen; *namaḥ*—obeisances; *pañkaja-māline*—one who is always decorated with a garland of lotus flowers; *namaḥ*—obeisances; *pañkaja-netrāya*—one whose glance is as cooling as a lotus flower; *namaḥ te*—respectful obeisances unto You; *pañkaja-āṅghraye*—unto You, the soles of whose feet are engraved with lotus flowers (and who are therefore said to possess lotus feet).

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

*yathā hṛṣīkeśa khalena devakī
kaṁsena ruddhācīram śucārpitā
vimocitāham ca saha-ātma-jā vibho
tvayaiva nāthena muhur vipad-gaṇāt*

yathā—as it were; *hṛṣīkeśa*—the master of the senses; *khalena*—by the envious; *devakī*—Devakī (the mother of Śrī Kṛṣṇa); *kaṁsena*—by King Kaṁsa; *ruddhā*—imprisoned; *atī-cīram*—for a long time; *śuca-arpitā*—distressed; *vimocitā*—released; *aham ca*—also myself; *saha-ātma-jā*—along with my children; *vibho*—O great one; *tvayā eva*—by Your Lordship; *nāthena*—as the protector; *muhur*—constantly; *vipat-gaṇāt*—from a series of dangers.

O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother, Devakī, who was long imprisoned and distressed by the envious King Kaṁsa, and me and my children from a series of constant dangers.

*viṣān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana-vāsa-kṛcchrataḥ
mṛdhe mṛdhe 'neka-mahārathāstrato
drauṇy-astrataś cāsma hare 'bhirakṣitāḥ*

viṣāt—from poison; *mahā-agneḥ*—from the great fire; *puruṣa-ada*—the man-eaters; *darśanāt*—by combating; *asat*—vicious; *sabhāyāḥ*—assembly; *vana-vāsa*—exiled to the forest; *kṛcchrataḥ*—sufferings; *mṛdhe mṛdhe*—again and again in battle; *aneka*—many; *mahā-ratha*—great generals; *astrataḥ*—weapons; *drauṇi*—the son of Droṇācārya; *astrataḥ*—from the weapon of; *ca*—and; *āsma*—indicating past tense; *hare*—O my Lord; *abhirakṣitāḥ*—protected completely.

My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā.

*vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanam yat syād
apunar bhava-darśanam*

vipadaḥ—calamities; *santu*—let there be; *tāḥ*—all; *śaśvat*—again and again; *tatra*—there; *tatra*—and there; *jagad-guro*—O Lord of the universe; *bhavataḥ*—

Your; *darśanam*—meeting; *yaṭ*—that which; *syāt*—is; *apunaḥ*—not again; *bhava-darśanam*—seeing repetition of birth and death.

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

26

*janmaśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram*

janma—birth; *aiśvarya*—opulence; *śruta*—education; *śrībhiḥ*—by the possession of beauty; *edhamāna*—progressively increasing; *madaḥ*—intoxication; *pumān*—the human being; *na*—never; *eva*—ever; *arhati*—deserves; *abhidhātum*—to address in feeling; *vai*—certainly; *tvām*—You; *akiñcana-gocaram*—one who is approached easily by the materially exhausted man.

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

27

*namo kiñcana-vittāya
nivṛtta-guṇa-vṛttaye
ātmārāmāya śāntāya
kaivalya-pataye namaḥ*

namaḥ—all obeisances unto You; *akiñcana-vittāya*—unto the property of the materially impoverished; *nivṛtta*—completely transcendental to the actions of the material modes; *guṇa*—material modes; *vṛttaye*—affection; *ātma-ārāmāya*—one who is self-satisfied; *śāntāya*—the most gentle; *kaivalya-pataye*—unto the master of the monists; *namaḥ*—bowing down.

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

28

*manye tvām kālam īśānam
anādi-nidhanam vibhum
saram carantam sarvatra
bhūtānām yan mithaḥ kaliḥ*

manye—I consider; *tvām*—Your Lordship; *kālam*—the eternal time; *īśānam*—the Supreme Lord; *anādi-nidhanam*—without beginning and end; *vibhum*—all-pervading; *samam*—equally merciful; *carantam*—distributing; *sarvatra*—everywhere; *bhūtānām*—of the living beings; *yat mithaḥ*—by intercourse; *kalih*—dissension.

My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse.

29

*na veda kaścīd bhagavaṁś cikīrṣitam
tavehamānasya nṛṇāṁ viḍambanam
na yasya kaścīd dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇām*

na—does not; *veda*—know; *kaścīd*—anyone; *bhagavan*—O Lord; *cikīrṣitam*—pastimes; *tava*—Your; *ihamānasya*—like the worldly men; *nṛṇām*—of the people in general; *viḍambanam*—misleading; *na*—never; *yasya*—His; *kaścīd*—anyone; *dayitaḥ*—object of specific favor; *asti*—there is; *karhicit*—anywhere; *dveṣyaḥ*—object of envy; *ca*—and; *yasmin*—unto Him; *viṣamā*—partiality; *matih*—conception; *nṛṇām*—of the people.

O Lord, no one can understand Your transcendental pastimes, which appear to be human and are so misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.

30

*janma karma ca viśvātmann
ajasyākartur ātmanaḥ
tiryañ-nṛṣiṣu yādaḥsu
tat atyanta-viḍambanam*

janma—birth; *karma*—activity; *ca*—and; *viśva-ātman*—O soul of the universe; *ajasya*—of the unborn; *akartuḥ*—of the inactive; *ātmanaḥ*—of the vital energy; *tiryak*—animal; *nṛ*—human being; *ṛṣiṣu*—in the sages; *yādaḥsu*—in the water; *tat*—that; *atyanta*—veritable; *viḍambanam*—bewildering.

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.

*gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāsru-kalilāñjana-sambhramākṣam
vaktram niniya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti*

gopī—the cowherd lady (Yaśodā); *ādade*—took up; *tvayi*—on You; *kṛtāgasi*—creating disturbances (by breaking the butter pot); *dāma*—rope; *tāvat*—at that time; *yā*—that which; *te*—Your; *daśā*—situation; *asru-kalila*—overflooded with tears; *añjana*—ointment; *sambhrama*—perturbed; *akṣam*—eyes; *vaktram*—face; *niniya*—downwards; *bhaya-bhāvanayā*—by thoughts of fear; *sthitasya*—of the situation; *sā*—that; *mām*—me; *vimohayati*—bewilders; *bhīr api*—even fear personified; *yad*—whom; *bibheti*—is afraid.

My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

*kecid āhur ajam jātam
puṇya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam*

kecit—someone; *āhuḥ*—says; *ajam*—the unborn; *jātam*—being born; *puṇya-ślokasya*—of the great pious king; *kīrtaye*—for glorifying; *yadoḥ*—of King Yadu; *priyasya*—of the dear; *anvavāye*—in the family of; *malayasya*—Malaya hills; *iva*—as; *candanam*—sandalwood.

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills.

*apare vasudevasya
devakyām yācito 'bhyagāt
ajas tvam asya kṣemāya
vadhāya ca sura-dviṣām*

apare—others; *vasudevasya*—of Vasudeva; *devakyām*—of Devakī; *yācitaḥ*—being prayed for; *abhyagāt*—took birth; *ajaḥ*—unborn; *tvam*—You are; *asya*—of him; *kṣemāya*—for the good; *vadhāya*—for the purpose of killing; *ca*—and; *sura-dviṣām*—of those who are envious of the demigods.

Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.

34

*bhārāvātāraṇāyānye
bhuvo nāva ivodadhau
sīdantīyā bhūri-bhāreṇa
jāto hy ātma-bhuvārthitaḥ*

bhāra-avatāraṇāya—just to reduce the burden to the world; *anye*—others; *bhuvāḥ*—of the world; *nāvaḥ*—boat; *iva*—like; *udadhau*—on the sea; *sīdantīyāḥ*—aggrieved; *bhūri*—extremely; *bhāreṇa*—by the burden; *jātaḥ*—You were born; *hi*—certainly; *ātma-bhuvā*—by Brahmā; *arthitaḥ*—being prayed for.

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble.

35

*bhave 'smin kliśyamānānām
avidyā-kāma-karmabhiḥ
śravaṇa-smaraṇārḥāṇi
kariṣyann iti kecana*

bhave—in the material creation; *asmin*—this; *kliśyamānānām*—of those who are suffering from; *avidyā*—nescience; *kāma*—desire; *karmabhiḥ*—by execution of fruitive work; *śravaṇa*—hearing; *smaraṇa*—remembering; *arḥāṇi*—worshiping; *kariṣyan*—may perform; *iti*—thus; *kecana*—others.

And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

36

*śṛṇvanti gāyanti grṇanty abhīkṣṇaśaḥ
smaranti nandanti tavehitam janāḥ
ta eva paśyanty acireṇa tāvakam
bhava-pravāhoparamam padāmbujam*

śṛṇvanti—hear; *gāyanti*—chant; *grṇanti*—take; *abhīkṣṇaśaḥ*—continuously; *smaranti*—remember; *nandanti*—take pleasure; *tava*—Your; *īhitam*—activities; *janāḥ*—people in general; *te*—they; *eva*—certainly; *paśyanti*—can see; *acireṇa*—very soon; *tāvakam*—Your; *bhava-pravāha*—the current of rebirth; *uparamam*—cessation; *pada-ambujam*—lotus feet.

O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

37

*apy adya nas tvam sva-kṛteḥita prabho
jihāsasi svit suhṛdo 'nujīvinaḥ
yeṣām na cānyad bhavataḥ padāmbujāt
parāyaṇam rājasu yojitāmhasām*

api—if; *adya*—today; *naḥ*—us; *tvam*—You; *sva-kṛta*—self-executed; *īhita*—all duties; *prabho*—O my Lord; *jihāsasi*—giving up; *svit*—possibly; *suhṛdaḥ*—intimate friends; *anujīvinaḥ*—living at the mercy of; *yeṣām*—of whom; *na*—nor; *ca*—and; *anyat*—anyone else; *bhavataḥ*—Your; *pada-ambujāt*—from the lotus feet; *parāyaṇam*—dependent; *rājasu*—unto the kings; *yojita*—engaged in; *amhasām*—enmity.

O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us?

38

*ke vayam nāma-rūpābhyām
yadubhiḥ saha pāṇḍavāḥ
bhavato 'darśanam yarhi
hṛṣikāṇām iveśituḥ*

ke—who are; *vayam*—we; *nāma-rūpābhyām*—without fame and ability; *yadubhiḥ*—with the Yadus; *saha*—along with; *pāṇḍavāḥ*—and the Pāṇḍavas; *bhavataḥ*—Your; *adarśanam*—absence; *yarhi*—as if; *hṛṣikāṇām*—of the senses; *iva*—like; *īśituḥ*—of the living being.

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once.

39

*neyam śobhiṣyate tatra
yathedānim gadādhara
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ*

na—not; *iyam*—this land of our kingdom; *śobhiṣyate*—will appear beautiful; *tatra*—then; *yathā*—as it is now; *idānim*—how; *gadādhara*—O Kṛṣṇa; *tvat*—Your; *padaiḥ*—by the feet; *aṅkitā*—marked; *bhāti*—is dazzling; *sva-lakṣaṇa*—Your own marks; *vilakṣitaiḥ*—by the impressions.

O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.

40

*ime jana-padāḥ svṛddhāḥ
supakvausadhi-vīrudhaḥ
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ*

ime—all these; *jana-padāḥ*—cities and towns; *svṛddhāḥ*—flourished; *supakva*—nature; *ausadhi*—herbs; *vīrudhaḥ*—vegetables; *vana*—forests; *adri*—hills; *nadī*—rivers; *udanvantaḥ*—seas; *hi*—certainly; *edhante*—increasing; *tava*—by You; *vīkṣitaiḥ*—seen.

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them.

41

*atha viśveśa viśvātman
viśva-mūrte svakeṣu me
sneha-pāśam imam chindhi
dṛdham pāṇḍuṣu vṛṣṇiṣu*

atha—therefore; *viśva-īśa*—O Lord of the universe; *viśva-ātman*—O soul of the universe; *viśva-mūrte*—O personality of the universal form; *svakeṣu*—unto my own kinsmen; *me*—my; *sneha-pāśam*—tie of affection; *imam*—this; *chindhi*—cut off; *dṛdham*—deep; *pāṇḍuṣu*—for the Pāṇḍavas; *vṛṣṇiṣu*—for the Vṛṣṇis also.

O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis.

42

*tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvahatād addhā
gaṅgevaugham udanvati*

tvayi—unto You; *me*—my; *ananya-viṣayā*—unalloyed; *matir*—attention; *madhu-pate*—O Lord of Madhu; *asakṛt*—continuously; *ratim*—attraction; *udvahatāt*—may overflow; *addhā*—directly; *gaṅgā*—the Ganges; *iva*—like; *ogham*—flows; *udanvati*—down to the sea.

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.

*śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhruk-
rājanya-varṁśa-dahanānapavarga-vīrya
govinda go-dvija-surārti-harāvātāra
yogeśvarākhila-guro bhagavan namas te*

śrī-kṛṣṇa—O Śrī Kṛṣṇa; *kṛṣṇa-sakha*—O friend of Arjuna; *vṛṣṇi*—of descendants of Vṛṣṇi; *ṛṣabha*—O chief; *avani*—the earth; *dhruk*—rebellious; *rājanya-varṁśa*—dynasties of the kings; *dahana*—O annihilator; *anapavarga*—without deterioration of; *vīrya*—prowess; *govinda*—O proprietor of Golokadhāma; *go*—of the cows; *dvija*—the brāhmaṇas; *sura*—the demigods; *arti-hara*—to relieve distress; *avatāra*—O Lord who descends; *yoga-īśvara*—O master of all mystic powers; *akhila*—universal; *guro*—O preceptor; *bhagavan*—O possessor of all opulences; *namaḥ te*—respectful obeisances unto You.

O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances.

Commentary

When Kṛṣṇa was about to leave for Dvāraka, Kuntī-devī offered Him these prayers. Prabhupāda quoted from them very often, and the series of lectures he gave about the *Kuntī-stotra* in Los Angeles in 1973 were compiled into a book: *Teachings of Queen Kuntī*. He also sang these prayers and encouraged his disciples to do the same. Our rendition of *Kuntī-stotra* is based on Prabhupāda's tune which can be found on CDV-7. What follows is a selection of quotes of the most prominent verses.

Śrīmad-Bhāgavatam 1.8.17 — Purport

Kuntī is described herein as *satī*, or chaste, due to her unalloyed devotion to Lord Śrī Kṛṣṇa. Her mind will now be expressed in the following prayers for Lord Kṛṣṇa. A chaste devotee of the Lord does not look to others, namely any other living being or demigod, even for deliverance from danger. That was all along the characteristic of the whole family of the Pāṇḍavas. They knew nothing except Kṛṣṇa, and therefore the Lord was also always ready to help them in all respects and in all circumstances. That is the transcendental nature of the Lord. He reciprocates the dependence of the devotee. One should not, therefore, look for help from imperfect living beings or demigods, but one should look for all help from Lord Kṛṣṇa, who is

competent to save His devotees. Such a chaste devotee also never asks the Lord for help, but the Lord, out of His own accord, is always anxious to render it.

Śrīmad-Bhāgavatam 1.8.42 — Purport

Arjuna became a different person by devotional service. Therefore, the prayers of Kuntī also indicate the same categorical changes in activities. Śrīmatī Kuntī wanted to serve the Lord without diversion, and that was her prayer. This unalloyed devotion is the ultimate goal of life. Our attention is usually diverted to the service of something which is nongodly or not in the program of the Lord. When the program is changed into the service of the Lord, that is to say when the senses are purified in relation with the service of the Lord, it is called pure unalloyed devotional service. Śrīmatī Kuntīdevī wanted that perfection and prayed for it from the Lord.

Lecture on Śrīmad-Bhāgavatam 1.8.37 — Los Angeles, April 29, 1973

The ordinary living entity has a relationship with Kṛṣṇa, but when one becomes devotee, it is intimate relation, intimate friend. Therefore Kuntī is requesting Kṛṣṇa that "How You can leave us? We are Your intimate friends." And *anujīvaṇaḥ*. *Anujīvaṇaḥ* means, "We are simply living by Your care, by Your mercy. So don't think that we are safe and You are leaving us. We have no other shelter than Your lotus feet. Kindly don't leave us." This is Kuntī's prayer.

Śukadeva-stotra

SB 2.4.12–18

12

śrī-śuka uvāca

namaḥ parasmai puruṣāya bhūyase

sad-udbhava-sthāna-nirodha-līlayā

grhīta-śakti-tritayāya dehinām

antarbhavāyānupalakṣya-vartmane

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *namaḥ*—offering obeisances; *parasmai*—the Supreme; *puruṣāya*—Personality of Godhead; *bhūyase*—unto the complete whole; *sad-udbhava*—the creation of the material world; *sthāna*—its maintenance; *nirodha*—and its winding up; *līlayā*—by the pastime of; *grhīta*—having accepted; *śakti*—power; *tritayāya*—three modes; *dehinām*—of all who possess material bodies; *antaḥ-bhavāya*—unto Him who resides within; *anupalakṣya*—inconceivable; *vartmane*—one who has such ways.

Let me offer my respectful obeisances unto the Supreme Personality of Godhead, who, for the creation of the material world, accepts the three modes of nature. He is the complete whole residing within the body of everyone, and His ways are inconceivable.

*bhūyo namaḥ sad-vṛjina-cchide 'satām
asambhavāyākḥila-sattva-mūrtaye
puṁsām punaḥ pāramaharṁsya āśrame
vyavasthitānām anumṛgya-dāśuṣe*

bhūyaḥ—again; *namaḥ*—my obeisances; *sat*—of the devotees or the pious; *vṛjina*—distresses; *cchide*—the liberator; *asatām*—of the atheists, the nondevotee demons; *asambhavāya*—cessation of further unhappiness; *ākḥila*—complete; *sattva*—goodness; *mūrtaye*—unto the Personality; *puṁsām*—of the transcendentalists; *punaḥ*—again; *pāramaharṁsye*—the highest stage of spiritual perfection; *āśrame*—in the status; *vyavasthitānām*—particularly situated; *anumṛgya*—the destination; *dāśuṣe*—one who delivers.

I again offer my respectful obeisances unto the form of complete existence and transcendence, who is the liberator of the pious devotees from all distresses and the destroyer of the further advances in atheistic temperament of the nondevotee demons. For the transcendentalists who are situated in the topmost spiritual perfection, He grants their specific destinations.

*namo namas te 'stv ṛṣabhāya sātvatām
vidūra-kāṣṭhāya muhuḥ kuyoginām
nirasta-sāmyātīśayena rādhasā
sva-dhāmani brahmaṇi raṁsyate namaḥ*

namaḥ namaḥ te—let me offer my obeisances unto You; *astu*—are; *ṛṣabhāya*—unto the great associate; *sātvatām*—of the members of the Yadu dynasty; *vidūra-kāṣṭhāya*—one who is far from mundane wranglers; *muhuḥ*—always; *kuyoginām*—of the nondevotees; *nirasta*—vanquished; *sāmya*—equal status; *ātīśayena*—by greatness; *rādhasā*—by opulence; *sva-dhāmani*—in His own abode; *brahmaṇi*—in the spiritual sky; *raṁsyate*—enjoys; *namaḥ*—I do bow down.

I again offer my respectful obeisances unto the form of complete existence and transcendence, who is the liberator of the pious devotees from all distresses and the destroyer of the further advances in atheistic temperament of the nondevotee demons. For the transcendentalists who are situated in the topmost spiritual perfection, He grants their specific destinations.

*yat-kīrtanaṁ yat-smaraṇaṁ yad-īkṣaṇaṁ
yad-vandanaṁ yac-chravaṇaṁ yad-arhaṇam
lokasya sadyo vidhunoti kalmaṣaṁ
tasmai subhadra-śravase namo namaḥ*

yat—whose; *kīrtanam*—glorification; *yat*—whose; *smaraṇam*—remembrances; *yat*—whose; *ikṣaṇam*—audience; *yat*—whose; *vandanam*—prayers; *yat*—whose; *śravaṇam*—hearing about; *yat*—whose; *arhaṇam*—worshiping; *lokasya*—of all people; *sadyaḥ*—forthwith; *vidhunoti*—specifically cleanses; *kalmaṣam*—effects of sins; *tasmai*—unto Him; *subhadra*—all-auspicious; *śravase*—one who is heard; *namaḥ namaḥ*—my due obeisances again and again.

Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

16

*vicakṣaṇā yac-caraṇopasādanāt
saṅgam vyudasyobhayato 'ntar-ātmanaḥ
vindanti hi brahma-gatiṁ gata-klamās
tasmai subhadra-śravase namo namaḥ*

vicakṣaṇāḥ—highly intellectual; *yat*—whose; *caraṇa-upasādanāt*—simply dedicating oneself unto the lotus feet; *saṅgam*—attachment; *vyudasya*—giving up completely; *ubhayataḥ*—for present and future existence; *antaḥ-ātmanaḥ*—of the heart and soul; *vindanti*—moves progressively; *hi*—certainly; *brahma-gatiṁ*—toward spiritual existence; *gata-klamāḥ*—without difficulty; *tasmai*—unto Him; *subhadra*—all-auspicious; *śravase*—unto one who is heard; *namaḥ namaḥ*—my due obeisances again and again.

Let me offer my respectful obeisances again and again unto the all-auspicious Lord Śrī Kṛṣṇa. The highly intellectual, simply by surrendering unto His lotus feet, are relieved of all attachments to present and future existences and without difficulty progress toward spiritual existence.

17

*tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumāṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ*

tapasvinaḥ—the great learned sages; *dāna-parāḥ*—the great performer of charity; *yaśasvinaḥ*—the great worker of distinction; *manasvinaḥ*—the great philosophers or mystics; *mantra-vidaḥ*—the great chanter of the Vedic hymns; *su-māṅgalāḥ*—strict followers of Vedic principles; *kṣemaṁ*—fruitful result; *na*—never; *vindanti*—attain; *vinā*—without; *yad-arpaṇam*—dedication; *tasmai*—unto Him; *subhadra*—auspicious; *śravase*—hearing about Him; *namaḥ namaḥ*—my obeisances again and again.

Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa again and again because the great learned sages, the great performers of charity, the great workers of distinction, the great philosophers and mystics,

the great chanters of the Vedic hymns and the great followers of Vedic principles cannot achieve any fruitful result without dedication of such great qualities to the service of the Lord.

18

*kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti prabhaviṣṇave namaḥ*

kirāta—a province of old Bhārata; *hūṇa*—part of Germany and Russia; *āndhra*—a province of southern India; *pulinda*—the Greeks; *pulkaśāḥ*—another province; *ābhīra*—part of old Sind; *śumbhāḥ*—another province; *yavanāḥ*—the Turks; *khasādayaḥ*—the Mongolian province; *ye*—even those; *anye*—others; *ca*—also; *pāpāḥ*—addicted to sinful acts; *yat*—whose; *apāśraya-āśrayāḥ*—having taken shelter of the devotees of the Lord; *śudhyanti*—at once purified; *tasmai*—unto Him; *prabhaviṣṇave*—unto the powerful Viṣṇu; *namaḥ*—my respectful obeisances.

Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Śumbhas, Yavanas, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

Commentary

The last verse is quoted by Śrīla Prabhupāda hundreds of times because it shows the supremely powerful mercy of the Lord and His devotees by dint of which even the most sinful people can be elevated to the status of pure devotees. Some of Prabhupāda's quotes:

Letter to Sumati Morarjee – New York, November 10, 1965

The organized method is like this. They should have association of bona fide devotees of the Lord, they should join the Kirtana glorifying the Lord, they should hear the teachings of Srimad-Bhagavatam, they should have intimate touch with the temple or place of the Lord and they should be given ample chance to worship the Lord in the temple. Under the guidance of a bona fide devotee they can be given such facilities and the way of Srimad-Bhagavatam is open for every one. Apart from civilized men like the Americans even the Kirata, Andhra, Pulinda, Pukkasa, Abhira, Sumbha, Yavana, Khasadaya or any other lower caste, all of them can be trained up to be devotees of the Lord under proper guidance of a pure and bona fide devotee. That is the instruction of Sukadeva Goswami imparted to Maharaja Parikṣit.

Lecture on Bhagavad-gītā 7.3 – Bombay, March 29, 1971

Kirāta, hūṇa, āndhra, pulinda, pulkaśa. There are so many different names. Of course, if we research from history, from the world history, we can find out where there are. But there are varieties of human beings. Therefore Kṛṣṇa says, *manuṣyāṇāṁ sahasreṣu.* All human beings are not of the same standard. There are different standards. But Kṛṣṇa is so kind, Kṛṣṇa is so powerful, that anyone out of this human society can be claimed to become a Vaiṣṇava. Anyone. That is the statement of Śukadeva Gosvāmī: *kirāta-huṇāndhra-pulinda-pulkaśā ābhira-śumbhā yavanāḥ khasādayaḥ, ye 'nye ca pāpāḥ.* These names are mentioned, but there are many others whose names are not mentioned. *Ye 'nye ca pāpāḥ.* They are called *pāpāḥ.* *Pāpa* means very sinful life. *Yad-apāśrayāśrayāḥ.* If such persons, such lower-grade persons even, they take shelter of a pure devotee, then they become purified. *Śudhyanti,* they become purified. How? *Prabhaviṣṇave namaḥ.* That is the special prerogative power of Lord Viṣṇu. He can deliver anyone in any condition of life. *Prabhaviṣṇave namaḥ.* That is extra, extraordinary, inconceivable power.

Lecture on Śrīmad-Bhāgavatam 7.6.7 – Vṛndāvana, December 9, 1975

One who is inquisitive to understand Brahman – *brahmeti paramātmēti bhagavān iti śabdyate*— he should be given chance. Just like there is a little fire. Fan it. Fanning, fanning, fanning, and it becomes a big fire. So our process is that. Anyone, we pick up anyone, *kirāta-hūṇāndhra-pulinda-pulkaśā,* what to speak of the *sūdra.* *Striyaḥ sūdrās tathā vaiśyaḥ.* In the ordinary way the *stri,* woman, *sūdra,* the fourth-grade man, and *vaiśya,* they are taken together, not very intelligent. But *Pāñcarātri-vidhi* offers facility even persons who are lower than these *striya, sūdra, vaiśya.* *Kirāta-hūṇāndhra-pulinda-pulkaśā ābhira-śumbhā yavanāḥ khasādayaḥ, ye 'nye ca pāpā.* And less than that, *ye 'nye ca pāpa yad-apāśrayāśrayāḥ...* A devotee, a pure devotee of the Lord, and if these persons take shelter of a pure devotee of the Lord, then *śudhyanti*—they become purified by following the injunction of the spiritual master. He knows how to deal with them, how to elevate them to the brahminical position. So that is not artificial. *Śāstra* says, *Bhāgavata* says, "Yes. By such expert management these *kirāta-hūṇāndhra, lower than the sūdras, śudhyanti...*" *Śudhyanti.*

Now, just like people protest because we are giving the position of a *brāhmaṇa* to the *mlecchas, yavana.* *Yavanāḥ khasādayaḥ.* *Khasādayaḥ* means Mongolians, the Chinese, Japanese and the Philippines. So they are *khasādaya.* The Manipuris, Assamese, they are considered as *khasādaya.* So there is no distinction. Caitanya Mahāprabhu has given open declaration: *kṛṣṇa-bhajanete nāhi jāti kulādi vicāra.* Anyone who is desirous of becoming Kṛṣṇa conscious, it is open. Anyone can come. By proper training by the expert spiritual master everyone can be raised to the brahminical platform and then Vaiṣṇava platform.

Prahlāda-śikṣa & stotra

SB 7.5.5, 30-32, 42-45

5

*tat sādhu manye 'sura-varya dehinām
sadā samudvigna-dhiyām asat-grahāt
hitvātma-pātam gṛham andha-kūpaṁ
vanam gato yad dharim āśrayeta*

śrī-prahlādaḥ uvāca—Prahāda Mahārāja replied; *tat*—that; *sādhu*—very good, or the best part of life; *manye*—I think; *asura-varya*—O King of the asuras; *dehinām*—of persons who have accepted the material body; *sadā*—always; *samudvigna*—full of anxieties; *dhiyām*—whose intelligence; *asat-grahāt*—because of accepting the temporary body or bodily relations as real (thinking "I am this body, and everything belonging to this body is mine"); *hitvā*—giving up; *ātma-pātam*—the place where spiritual culture or self-realization is stopped; *gṛham*—the bodily concept of life, or household life; *andha-kūpaṁ*—which is nothing but a blind well (where there is no water but one nonetheless searches for water); *vanam*—to the forest; *gataḥ*—going; *yad*—which; *harim*—the Supreme Personality of Godhead; *āśrayeta*—may take shelter of.

Prahlāda Mahārāja replied: O best of the asuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [vana]. More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead. (SB 7.5.5)

30

*matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatām tamisram
punaḥ punaś carvita-carvaṇānām*

śrī-prahrādaḥ uvāca—Prahāda Mahārāja said; *matir*—inclination; *na*—never; *kṛṣṇe*—unto Lord Kṛṣṇa; *parataḥ*—from the instructions of others; *svataḥ*—from their own understanding; *vā*—either; *mithaḥ*—from

combined effort; *abhipadyeta*—is developed; *grha-vratānām*—of persons too addicted to the materialistic, *bodily* conception of life; *adānta*—uncontrolled; *gobhiḥ*—by the senses; *viśatām*—entering; *tamisram*—hellish life; *punaḥ*—again; *punaḥ*—again; *carvita*—things already chewed; *carvaṇānām*—who are chewing.

Prahlāda Mahārāja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both. (SB 7.5.30)

31

*na te viduḥ svārtha-gatim hi viṣṇum
durāśayā ye bahir-ārtha-māninaḥ
andhā yathāndhair upaniyamānās
te 'pīsa-tantryām uru-dāmni baddhāḥ*

na—not; *te*—they; *viduḥ*—know; *sva-ārtha-gatim*—the ultimate goal of life, or their own real interest; *hi*—indeed; *viṣṇum*—Lord Viṣṇu and His abode; *durāśayāḥ*—being ambitious to enjoy this material world; *ye*—who; *bahiḥ*—external sense objects; *ārtha-māninaḥ*—considering as valuable; *andhāḥ*—persons who are blind; *yathā*—just as; *andhair*—by other blind men; *upaniyamānāḥ*—being led; *te*—they; *api*—although; *īsa-tantryām*—to the ropes (laws) of material nature; *uru*—having very strong; *dāmni*—cords; *baddhāḥ*—bound.

Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries. (SB 7.5.31)

*naiṣāṁ matis tāvad urukramāṅghrīm
 sprśaty anarthāpagamo yad-arthaḥ
 mahīyasām pāda-rajo 'bhiṣekaṁ
 niṣkiñcanānām na vṛṇīta yāvat*

na—not; *eṣām*—of these; *matiḥ*—the consciousness; *tāvat*—that long; *urukrama-aṅghrīm*—the lotus feet of the Supreme Personality of Godhead, who is famous for performing uncommon activities; *sprśati*—does touch; *anartha*—of unwanted things; *apagamaḥ*—the disappearance; *yat*—of which; *arthaḥ*—the purpose; *mahīyasām*—of the great souls (the *mahātmās*, or devotees); *pāda-rajaḥ*—by the dust of the lotus feet; *abhiṣekam*—consecration; *niṣkiñcanānām*—of devotees who have nothing to do with this material world; *na*—not; *vṛṇīta*—may accept; *yāvat*—as long as.

Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination. (SB 7.5.32)

*ko nu atra te 'khila-guro bhagavan prayāsa
 uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ
 mūḍheṣu vai mahad-anugraha āta-bandho
 kim tena te priya-jaṇān anusevatām naḥ*

kaḥ—what is that; *nu*—indeed; *atra*—in this matter; *te*—of Your Lordship; *akhila-guro*—O supreme spiritual master of the entire creation; *bhagavan*—O Supreme Lord, O Personality of Godhead; *prayāsaḥ*—endeavor; *uttāraṇe*—for the deliverance of these fallen souls; *asya*—of this; *bhava-sambhava*—of creation and maintenance; *lopa*—and of annihilation; *hetoḥ*—of the cause; *mūḍheṣu*—unto the foolish persons rotting in this material world; *vai*—indeed; *mahat-anugrahaḥ*—compassion by the Supreme; *āta-bandho*—O friend of the suffering living entities; *kim*—what is the difficulty; *tena*—with that; *te*—of Your Lordship; *priya-jaṇān*—the

dear persons (devotees); *anusevatām*—of those always engaged in serving; *naḥ*—like us (who are so engaged).

O my Lord, O Supreme Personality of Godhead, original spiritual master of the entire world, what is the difficulty for You, who manage the affairs of the universe, in delivering the fallen souls engaged in Your devotional service? You are the friend of all suffering humanity, and for great personalities it is necessary to show mercy to the foolish. Therefore I think that You will show Your causeless mercy to persons like us, who engage in Your service. (SB 7.9.42)

43

*naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān*

na—not; *eva*—certainly; *udvije*—I am disturbed or afraid; *para*—O Supreme; *duratyaya*—insurmountable or very difficult to cross; *vaitaraṇyāḥ*—of the Vaitaraṇī, the river of the material world; *tvad-vīrya*—of Your Lordship's glories and activities; *gāyana*—from chanting or distributing; *mahā-amṛta*—in the great ocean of nectarean spiritual bliss; *magna-cittaḥ*—whose consciousness is absorbed; *śoce*—I am simply lamenting; *tataḥ*—from that; *vimukha-cetasaḥ*—the fools and rascals who are bereft of Kṛṣṇa consciousness; *indriya-artha*—in sense gratification; *māyā-sukhāya*—for temporary, illusory happiness; *bharam*—the false burden or responsibility (of maintaining one's family, society and nation and elaborate arrangements for that purpose); *udvahataḥ*—who are lifting (by making grand plans for this arrangement); *vimūḍhān*—although all of them are nothing but fools and rascals (I am thinking of them also).

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them. (SB 7.9.43)

44

*prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunam caranti vijane na parārtha-niṣṭhāḥ*

*naitān vihāya kṛpaṇān vimukumṣa eko
nānyam tvad asya śaraṇam bhramato 'nupaśye*

prāyeṇa—generally, in almost all cases; *deva*—O my Lord; *munayaḥ*—the great saintly persons; *sva*—personal, own; *vimukti-kāmāḥ*—ambitious for liberation from this material world; *maunam*—silently; *caranti*—they wander (in places like the Himalayan forests, where they have no touch with the activities of the materialists); *vijane*—in solitary places; *na*—not; *para-artha-niṣṭhāḥ*—interested in working for others by giving them the benefit of the Kṛṣṇa consciousness movement, by enlightening them with Kṛṣṇa consciousness; *na*—not; *etān*—these; *vihāya*—leaving aside; *kṛpaṇān*—fools and rascals (engaged in materialistic activity who do not know the benefit of the human form of life); *vimukumṣe*—I desire to be liberated and to return home, back to Godhead; *ekaḥ*—alone; *na*—not; *anyam*—other; *tvat*—but for You; *asya*—of this; *śaraṇam*—shelter; *bhramataḥ*—of the living entity rotating and wandering throughout the material universes; *anupaśye*—do I see.

My dear Lord Nṛsimhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [mauna-vrata]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet. (SB 7.9.44)

45

*yan maithunādi-grhamedhi-sukham hi tuccham
kaṇḍūyanena karayor iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijam viśaheta dhiraḥ*

yaṭ—that which (is meant for material sense gratification); *maithuna-ādi*—represented by talking of sex, reading sexual literature or enjoying sex life (at home or outside, as in a club); *grhamedhi-sukham*—all types of material happiness based on attachment to family, society, friendship, etc.; *hi*—indeed; *tuccham*—insignificant; *kaṇḍūyanena*—with the itching; *karayor*—of the two hands (to relieve the itching); *iva*—like; *duḥkha-duḥkham*—different types of unhappiness (into which one is put after such itching sense

gratification); *tṛpyanti*—become satisfied; *na*—never; *iha*—in material sense gratification; *kṛpaṇāḥ*—the foolish persons; *bahu-duḥkha-bhājaḥ*—subjected to various types of material unhappiness; *kaṇḍūti-vat*—if one can learn from such itching; *manasi-jam*—which is simply a mental concoction (actually there is no happiness); *viśaheta*—and tolerates (such itching); *dhīraḥ*—(he can become) a most perfect, sober person.

Sex life is compared to the rubbing of two hands to relieve an itch. Gṛhamedhīs, so-called gṛhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kṛpaṇas, the fools who are just the opposite of brāhmaṇas, are not satisfied by repeated sensuous enjoyment. Those who are dhīra, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals. (SB 7.9.45)

Commentary

The teachings and prayers of Prahāda Mahārāja are among the verses most frequently quoted by Śrīla Prabhupāda. During his first visit to England in 1969, Prabhupāda met with George Harrison, John Lennon and Yoko Ono, and he tried to inspire them to use their musical talent and fame to serve the mission of Śrī Caitanya Mahāprabhu by composing Kṛṣṇa conscious songs. During the conversation, Prabhupāda explained about Vedic hymns and then began to sing a capella Prahāda Mahārāja’s “teachings” to his father Hiraṇyakaśipu. In *Sacred Song Symphony* we have included these four verses and another four from the prayers of Prahāda to Nṛsimhadeva after the Lord had killed Hiraṇyakaśipu. Again, the tune is based on Prabhupāda’s singing. Below you will find quotes for each of the eight verses.

SB 7.5.5

Lecture on Śrī Caitanya-caritāmṛta, Ādi-līlā 1.8 – Mayapur, April 1, 1975

This world is the place of anxiety, *kuṇṭha*. Prahāda Mahārāja pointed it out that *tat sādhu manye 'sura-varya dehinām sadā samudvigna-dhiyām asad-grahāt*. Here, in this material world, whoever –Brahmā also– is full of anxiety. [...] So everyone is full of anxiety in this material world, *māyā*. So our Kṛṣṇa consciousness movement is to take a person from this *māyā* to

Vaikuṅṭha. That is the Kṛṣṇa consciousness movement, to save the living entity from anxiety and bring him to the platform of no anxiety. That is the difference, from anxiety to no anxiety. That is the greatest gift to the human society. Everyone is full of anxiety because we are in this material world. We must be full of anxiety. So here the information is given, *māyāṅīte vyāpī-vaikuṅṭha-loke*: "There is another atmosphere, another nature, where there is no anxiety." [...] So Kṛṣṇa consciousness movement is the only endeavor where, by becoming Kṛṣṇa conscious you become transferred from *māyā* to Vaikuṅṭha.

SB 7.5.30-31

Śrī Caitanya-caritāmṛta, Madhya-līlā 12.184 – Purport

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word *bahirmukha* refers to a person who is very busy tasting material enjoyment. Such a person always poses himself as an enjoyer of the external energy of the Supreme Personality of Godhead. Being attracted by external opulence, the nondevotee always forgets his intimate relationship with Kṛṣṇa. Such a person does not like the idea of becoming Kṛṣṇa conscious. This is explained by Śrīla Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.30-31): *matir na kṛṣṇe parataḥ svato vā...*

Materialists always remain blind because they are always guided by blind rascals. A materialistic person considers himself free to act as he likes. He does not know that he is rigidly controlled by the stringent laws of nature, nor does he know that he has to transmigrate from one body to another and perpetually rot in material existence. Such rascals and foolish people are lured by the prayers of their foolish leaders for sense gratification, and they cannot understand what is meant by Kṛṣṇa consciousness. The material world exists outside the spiritual sky, and a foolish materialist cannot estimate the extent of this material sky. What, then, can he know of the spiritual sky? Materialists simply believe their imperfect senses and do not take instructions from the revealed scriptures. According to Vedic civilization, one has to see through the authority of the revealed scriptures. *Śāstra-cakṣuḥ*: one should see everything through the medium of the Vedic literature. In this way, one can distinguish between the spiritual world and material world. Those who ignore such instructions cannot be convinced of the existence of the spiritual world. Because they have forgotten their spiritual identity, such materialists take this material world as the all in all. They are therefore called *bahirmukha*.

SB 7.5.32

Lecture on Bhagavad-gītā 2.22 – Hyderabad, November 26, 1972

It is said in the *Brahma-saṁhitā: vedeṣu durlabham adurlabham ātma-bhaktau. Vedeṣu*. If you simply study Vedas, although the ultimate goal of studying Veda is to know Kṛṣṇa, but if you want to study Vedas by your own speculative process, then He'll always remain rare. *Vedeṣu durlabham adurlabham ātma-bhaktau*. But if you approach a devotee of the Lord, he can deliver. He can deliver. *Mahīyasām pāda-rajo-bhīṣekaṁ niṣkiñcanānām na vṛñita yāvat, naiṣām matis tāvad urukramāṅghrim*. Prahlāda Mahārāja says that "You cannot have Kṛṣṇa consciousness..." *Naiṣām matis tāvad urukramāṅghrim*. Kṛṣṇa consciousness is not so easy. You cannot have it unless you surrender yourself. *Niṣkiñcanānām, mahīyasām pāda-rajo-bhīṣekaṁ niṣkiñcanānām na vṛñita yāvat*. So long you do not take the dust of the lotus feet of a devotee, *niṣkiñcanānām*, who has nothing to do with this material world—he's simply concerned with the service of the Lord—unless you are in touch with such a person, it is not possible to attain Kṛṣṇa consciousness.

SB 7.9.42

Lecture on Śrīmad-Bhāgavatam 7.9.42 – Mayapur, March 22, 1976

So here, *ko nu atra te akhila-guro bhagavan prayāsa*. Everyone requires some extra endeavor to favor us, but Kṛṣṇa does not require. That is Kṛṣṇa. He can do anything He likes. He does not depend on others. Others depend on Kṛṣṇa's sanction, but Kṛṣṇa does not require anyone's sanction. [...]

It is not at all possible to become independent of Kṛṣṇa's will. That is not possible. Therefore those who are trying to work independently, without Kṛṣṇa's favor, they're *mūḍha*, all rascals. They will not accept what Kṛṣṇa says, and they are trying to establish some law without Kṛṣṇa. "There is no need of God." Most scientists, they say like that. "Now we have got science. We can do everything." They are *mūḍhas*. It is not possible. Independently you cannot do without Kṛṣṇa's favor.

So best thing is that always try to seek favor of Kṛṣṇa. And you cannot seek Kṛṣṇa's favor directly. That is also another point. *Kim tena te priya-janān anusevatām naḥ*. You cannot jump over to Kṛṣṇa without the favor of His devotee. *Yasya prasādād bhagavat-prasādaḥ*. You cannot seek favor of Bhagavān directly. That is another foolishness. You must go through the servant of Kṛṣṇa. *Gopī-bhartur pada-kamalayoṛ dāsa-dāsa-dāsānudāsaḥ*. This is our process. We don't approach Kṛṣṇa directly. We must begin our service to the Kṛṣṇa's servant. And who is Kṛṣṇa's servant? One who has

become the servant of another Kṛṣṇa's servant. This is called *dāsa-dāsānudāsa*. Nobody can be independently servant of Kṛṣṇa. That is another foolishness. Kṛṣṇa never accepts anyone's service directly. No. That is not possible. You must come through the servant of the servant. This is called *paramparā* system.

SB 7.9.43

Lecture on Śrīmad-Bhāgavatam 1.7.47-48 – Vṛndāvana, October 6, 1976

If you become situated in Kṛṣṇa consciousness, then you'll be so satisfied that in any circumstances nobody will be able to give you any trouble. This is Vaiṣṇava. *Yayātmā suprasīdati. Ātmā, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati*. There is no question of lamenting. But still, a Vaiṣṇava laments not for his own purpose. Just like Prahlāda Mahārāja says that *na udvije para*. Kṛṣṇa is *para*. Nṛsimhadeva is *para*, the Supreme. "O the Supreme, I am not at all disturbed." *Naivodvije para duratyaya-vaitaraṇyāḥ*. Why? *Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ*. "Because by the grace of Nārada Muni I have learned this art, how to chant Your holy name. That I have learned." *Tvad-vīrya-gāyana*. "I learned or not learned, but whenever I chant, then I merge into the ocean of nectarean." [...]

A Vaiṣṇava has personally no distress. Anywhere he can sit down and chant Hare Kṛṣṇa and read *Śrīmad-Bhāgavatam*. And where is his difficulty? *Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ*. He has no. But why he takes so much distress? *Śoce tato vimukha-cetasaḥ*. Prahlāda Mahārāja says, "I am aggrieved for the rascals who are not devotees." *Vimukha* means they are not interested in Kṛṣṇa consciousness.

So a Vaiṣṇava is disturbed, perturbed. How these rascals are suffering so much in material condition. So how to teach them Kṛṣṇa consciousness. How to make them happy. This is Vaiṣṇava's concern.

SB 7.9.44

Lecture on Śrīmad-Bhāgavatam 6.1.6-8 – New York, July 21, 1971

Prahlāda Mahārāja says, *prāyeṇa deva munayaḥ sva-vimukti-kāmā*: "My dear Lord, there are many saintly persons, sages, they are very much interested in their own liberation." *Sva-vimukti-kāmā*. And *maunaṁ caranti vijane na parārtha-niṣṭhāḥ*: "They try to live in solitary place, in Himalaya Mountain, *maunam*, not talk to anyone, *caranti*..." Because they are always afraid that "If I mix with these ordinary people in the cities, I may be disturbed, I may fall down. Better let me save myself first of all." So Prahlāda

Mahārāja is regretting that these great saintly persons, they do not come in the city where they have manufactured a civilization, all day and night working hard. "But I am anxious for them." This is Prahlāda Mahārāja's philosophy. *Maunam caranti vijane parārtha-niṣṭhāḥ, na parārtha niṣṭhāḥ*: "They are not very much compassionate with these fallen people who are unnecessarily working so hard simply for sense gratification." If there is some substance in that working hard, no, they do not know what is the substance. And at most they know sex. That's all. Working so hard day and night. And what is satisfaction? Either naked dance, go to the naked club or this or that. That's all. But Prahlāda Mahārāja says, *naitān vihāya kṛpaṇān vimumukṣa ekaḥ*: "My Lord, I do not require salvation alone. Unless I take all these fools with me, I'll not go." He refuses to go the kingdom of God without taking all these fallen souls. Just see. This is Vaiṣṇava. He says, *naitān vihāya kṛpaṇān vimumukṣa ekaḥ*: "Then what is your process? You are very ambitious. That's all right. You want to take all of them with you to the kingdom of God, but what process?" People may ask, "How you are going to do that?" He says, *nānyam tvad asya-śaraṇam bhramato 'nupaśye*: "I simply want to teach them how to surrender unto You. That's all. Very simple method. As soon as you bow down before Kṛṣṇa with faith: "My Lord, Kṛṣṇa, I was forgetful of Yourself so long, so many lives. Now I have come to consciousness. Please accept me." That's all. If people simply learn this technique and sincerely surrender to the Lord, the path is immediately open.

SB 7.9.45

Lecture on Bhagavad-gītā 2.9 – London, August 15, 1973

In the material world, there cannot be possibility of love. It is not possible. The so-called love is cheating, cheating only. "I love you. I love you because you are beautiful. It will satisfy my senses. Because you are young, it will satisfy my senses." This is the world. Material world means this. *Purīṣaḥ striyā maithunī-bhāvam etat*. The whole basic principle of this material world is sense gratification. *Yan maithunādi-grhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham*.

This material world, so-called love, society, friendship and love—everything is depending on that sense gratification, *maithunādi*, beginning from sex. So when one becomes free from this *maithunādi-sukham*, he is liberated, he is liberated, *svāmī, gosvāmī*. So long one is attached to this *maithunādi*, sex impulse, he is neither *svāmī* nor *gosvāmī*. *Svāmī* means when one becomes master of the senses. As Kṛṣṇa is the master of senses, so when one

becomes Kṛṣṇa conscious, he becomes master of the senses. It is not that senses should be stopped. No. It should be controlled. "When I require, I shall use it; otherwise not." That is master of senses. "I shall not act impelled by the senses. Senses should act under my direction." That is *svāmī*.

Brahmā-stotra

SB 10.14.1-40

3

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

jñāne—for knowledge; *prayāsam*—the endeavor; *udapāsyā*—giving up completely; *namantaḥ*—offering obeisances; *eva*—simply; *jīvanti*—live; *sat-mukharitām*—chanted by the pure devotees; *bhavadīya-vārtām*—topics related to You; *sthāne*—in their material position; *sthitāḥ*—remaining; *śruti-gatām*—received by hearing; *tanu*—with their body; *vāk*—words; *manobhiḥ*—and mind; *ye*—who; *prāyaśaḥ*—for the most part; *ajita*—O unconquerable one; *jitaḥ*—conquered; *api*—nevertheless; *asi*—You become; *taiḥ*—by them; *tri-lokyām*—within the three worlds.

Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.

4

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho
klīsyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām*

śreyaḥ—of supreme benefit; *sṛtiṁ*—the path; *bhaktim*—devotional service; *udasya*—rejecting; *te*—they; *vibho*—O almighty Lord; *klīsyanti*—struggle;

ye—who; *kevala*—exclusive; *bodha*—of knowledge; *labdhaye*—for the achievement; *teṣām*—for them; *asau*—this; *kleśalaḥ*—botheration; *eva*—merely; *śiṣyate*—remains; *na*—nothing; *anyat*—other; *yathā*—just as; *sthūla-tuṣa*—empty husks; *avaghātinām*—for those who are beating.

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

7

*guṇātmanas te 'pi guṇān vimāturṁ
hitāvatīṛnasya ka īsire 'sya
kālena yair vā vimitāḥ su-kalpair
bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ*

guṇa-ātmanaḥ—of the possessor of all superior qualities; *te*—You; *api*—certainly; *guṇān*—the qualities; *vimāturṁ*—to count; *hita-avatīṛnasya*—who have descended for the benefit of all living entities; *ke*—who; *īsire*—are able; *asya*—of the universe; *kālena*—in due course of time; *yair*—by whom; *vā*—or; *vimitāḥ*—counted; *su-kalpair*—by great scientists; *bhū-pāṁśavaḥ*—the atoms of an earthly planet; *khe*—in the sky; *mihikāḥ*—the particles of snow; *dyu-bhāsaḥ*—the illumination of stars and planets.

In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities?

8

*tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

tat—therefore; *te*—Your; *anukampām*—compassion; *su-samikṣamāṇaḥ*—earnestly hoping for; *bhuñjānaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—the fruitive results; *hṛt*—with his heart; *vāk*—words; *vapurbhiḥ*—and body; *vidadhan*—offering; *namaḥ*—obeisances; *te*—unto You; *jīveta*—lives; *yaḥ*—anyone who; *mukti-pade*—to the position of liberation; *saḥ*—he; *dāya-bhāk*—the rightful heir.

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

14

*nārāyaṇas tvam na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgam nara-bhū-jalāyanāt
tac cāpi satyam na tavaiva māyā*

nārāyaṇaḥ—the Supreme Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—whether; *sarva*—of all; *dehinām*—embodied living beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O supreme controller; *akhila*—of all; *loka*—planets; *sākṣī*—the witness; *nārāyaṇaḥ*—Lord Śrī Nārāyaṇa; *aṅgam*—the expanded plenary portion; *nara*—from the Supreme Personality; *bhū*—originating; *jala*—of the water; *ayanāt*—because of being the manifesting source; *tat*—that (expansion); *ca*—and; *api*—indeed; *satyam*—true; *na*—not; *tava*—Your; *eva*—at all; *māyā*—illusory energy.

Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā.

29

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānuḡṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvaṁ*

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugrhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvam*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciram*—for a long period; *vicinvan*—speculating.

My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.

30

*tad astu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam*

tat—therefore; *astu*—may it be; *me*—my; *nātha*—O master; *saḥ*—that; *bhūri-bhāgaḥ*—greatest good fortune; *bhava*—in the birth; *atra*—this; *vā*—or; *anyatra*—in some other birth; *tu*—indeed; *vā*—or; *tiraścām*—among the animals; *yena*—by which; *aham*—I; *ekaḥ*—one; *api*—even; *bhavat*—or Your; *janānām*—devotees; *bhūtvā*—becoming; *niṣeve*—I may fully engage in serving; *tava*—Your; *pāda-pallavam*—lotus feet.

My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

40

*śrī-kṛṣṇa vṛṣṇi-kula-puṣkara-joṣa-dāyin
kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin
uddharma-śārvara-hara kṣiti-rākṣasa-dhrug
ā-kalpam ārkam arhan bhagavan namas te*

śrī-kṛṣṇa—O Lord Kṛṣṇa; *vṛṣṇi-kula*—of the Yadu dynasty; *puṣkara*—to the lotus; *joṣa*—pleasure; *dāyin*—O You who bestow; *kṣmā*—of the earth;

nirjara—the demigods; *dvija*—the *brāhmaṇas*; *paśu*—and of the animals; *udadhi*—of the great oceans; *vṛddhi*—the increase; *kārin*—O You who cause; *uddharma*—of atheistic principles; *śārvara*—of the darkness; *hara*—O dispeller; *kṣiti*—upon the earth; *rākṣasa*—of the demons; *dhruk*—the opponent; *ā-kalpam*—until the end of the universe; *ā-arkam*—as long as the sun shines; *arhan*—O supremely worshipable Deity; *bhagavan*—O Supreme Personality of Godhead; *namaḥ*—I offer my respectful obeisances; *te*—unto You.

My dear Śrī Kṛṣṇa, You bestow happiness upon the lotuslike Vṛṣṇi dynasty and expand the great oceans consisting of the earth, the demigods, the brāhmaṇas and the cows. You dispel the dense darkness of irreligion and oppose the demons who have appeared on this earth. O Supreme Personality of Godhead, as long as this universe exists and as long as the sun shines, I will offer my obeisances unto You.

Commentary

This is a selection of eight verses from Brahmā's prayers to Kṛṣṇa as found in Chapter 14 of the Tenth Canto of *Śrīmad-Bhāgavatam*. The first six were quoted many times by Śrīla Prabhupāda. Here are some examples.

SB 10.14.3

Lecture on Bhagavad-gītā 7.8-14 — New York, October 2, 1966

The purport of this verse is that *jñāne prayāsam udapāsyā*: "One should give up his unnecessary endeavor for philosophical speculation about God." One should give it up, *jñāne prayāsam*, because by speculation you cannot reach to the ultimate truth. Especially for understanding God, or God consciousness, speculation is useless. *Namanta eva*: "You just become submissive." Just become submissive, that "What I am? I am insignificant creature in this universe." This world, this earth, is an insignificant point in the universe. And within this earth, the America is a small spot. And within America, this New York City is another small spot. And in this New York City, I am there. So what is my importance? So we should understand that we are very insignificant in comparison to the creation of the whole cosmic situation and God. So we should be very submissive. We should understand our position. [...]

"All right, let me become submissive. Then next?" *San-mukharitām bhavadīya-vārtām*: "Just hear the message of God." The message of God

is just like *Bhagavad-gītā* or Bible, any, as you like. Just try to hear, *sanmukharitām vārtām*, from realized soul. Just like the truths of Bible were spoken by Lord Jesus Christ or Kṛṣṇa. Any, whatever you like, you hear. But you must hear about the Supreme Personality of Godhead and nothing more. That should be your profession. Then what will be the result? The result will be *sthāne sthitāḥ*. In whatever condition you are, that doesn't matter. "Oh, I am a very poor man." That doesn't matter. "Oh, I am a very rich man." That doesn't matter. "Oh, I am European." It doesn't matter. "I am Indian." Doesn't matter. "I am born very low." Oh, doesn't matter. Anything, unconditional. You remain whatever you are; that doesn't matter. If you simply hear, *sthāne sthitāḥ śruti-gatām*, if you simply give your aural reception to these transcendental words, the result will be that God, who can never be conquered, you'll conquer God. How you conquer? You will conquer by love. God cannot be conquered, but He can be conquered by love.

SB 10.14.4

Śrīmad-Bhāgavatam 2.4.16 – Purport

Bhakti-yoga is the highest quality of perfection to be achieved by the intelligent person in lieu of performing a large quantity of spiritual activities. The example cited here is very appropriate. A handful of real paddy is more valuable than heaps of paddy skins without any substance within. Similarly, one should not be attracted by the jugglery of *karma-kāṇḍa* or *jñāna-kāṇḍa* or even the gymnastic performances of *yoga*, but skillfully should take to the simple performances of *kīrtanam*, *smaraṇam*, etc., under a bona fide spiritual master, and without any difficulty attain the highest perfection.

SB 10.14.7

Teachings of Lord Caitanya, Chapter 9

When Lord Kṛṣṇa was within this universe, Brahmā played a trick on Him in order to confirm that the cowherd boy in Vṛndāvana was actually Kṛṣṇa Himself. By his mystic power, Brahmā stole all the cows, calves and cowherd friends of Kṛṣṇa and hid them. However, when he returned to see what Kṛṣṇa was doing alone, he saw that Kṛṣṇa was still playing with the same cows, calves and cowherd boys. In other words, by His Vaikuṅṭha potency, Lord Kṛṣṇa had expanded all the stolen cows, calves and friends. Indeed, Brahmā saw millions and billions of them, and he also saw millions and billions of tons of sugarcane and fruit, lotus flowers and horns. The

cowherd boys were decorated with various clothes and ornaments, and no one could count their vast numbers. Indeed, Brahmā saw that each of the cowherd boys had become a four-handed Nārāyaṇa like the predominating Deity of each *brahmāṇḍa*, and he also saw that innumerable Brahmās were engaged in offering obeisances to the Lord. He saw that all of them were emanating from the body of Kṛṣṇa and, after a second, also entering into His body. Lord Brahmā became struck with wonder and in his prayer admitted that although anyone and everyone could say that they knew about Kṛṣṇa, as far as he was concerned, he did not know anything about Him. "My dear Lord," he said, "the potencies and opulences which You have exhibited just now are beyond the ability of my mind to understand."

SB 10.14.8

Lecture on Śrīmad-Bhāgavatam 7.9.1 – Mayapur, February 8, 1976

Kṛṣṇa, the Supreme Personality of Godhead, if He is pleased upon somebody, nobody can annihilate him. Similarly, if He is angry upon somebody, nobody can protect him. There is a Bengali saying, *rākhe kṛṣṇa māre ke, māre kṛṣṇa rākhe ke*. [...] The devotees can understand that even sometimes we meet very reverse condition of life, it is also favor. *Tat te 'nukampāṁ su-samīkṣamāṇaḥ*. Anyone who can see that this unfavorable condition of life is also another favor of Kṛṣṇa... *Tat te 'nukampāṁ su-samīkṣamāṇaḥ*. "Even there is some suffering, it is not given by Kṛṣṇa. I am suffering on account of my past misdeeds, and Kṛṣṇa is so kind that I would have suffered many hundred thousand times more than the present suffering, but Kṛṣṇa is adjusting the whole thing by little suffering." This is the vision of devotee. *Ātma-kṛtāṁ vipākam*. A devotee never accuses Kṛṣṇa that "Kṛṣṇa, I am serving You so nicely, and You are giving me so much suffering?" No. This is not devotee's view. Devotee will take that "This so-called suffering is also Kṛṣṇa's favor."

SB 10.14.14

Śrīmad-Bhāgavatam 10.13.53 – Purport

"A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa must certainly be considered an offender." No one can compare to Nārāyaṇa, or Kṛṣṇa. Kṛṣṇa is Nārāyaṇa, and Nārāyaṇa is also Kṛṣṇa, for Kṛṣṇa is the original Nārāyaṇa. Brahmā himself addressed Kṛṣṇa, *nārāyaṇas tvam na hi sarva-dehinām*. "You are also Nārāyaṇa. Indeed, You are the original Nārāyaṇa."

SB 10.14.29

Lecture on Bhagavad-gītā 7.1 – Melbourne, June 29, 1974

Those who are philosophers, speculating what is God, what is the Absolute Truth, they cannot know. That is stated in the *Śrīmad-Bhāgavatam*. One who has gotten a little favor of Kṛṣṇa, God, he can understand. *Athāpi te deva padāmbuja-dvaya-prasāda-leśa*, little mercy, *jānāti tattvam*, he can understand what is God. Little favor; not all favor, a little. Others, *ciraṁ vicinvan*, they may go on speculating, imagining what is God, "God may be like this," "God may be like that," "God may be like that." So in that way, *ciraṁ vicinvan*, for many, many millions of years, if one thinks like that, he cannot understand. Therefore, Kṛṣṇa comes Himself, and He manifests His pastimes in Vṛndāvana as cowherd boy—how He is playing with His friends, how He is dealing with Rādhārāṇī, how He is dealing with His parents — everything is manifested practically just like ordinary human being. But at the same time, whenever there is need, big, big demons, beginning from Pūtānā, when He was only a few months old, He is maintaining His position as God.

SB 10.14.30

In this verse Brahmā is praying for the the good fortune to be able to engage in devotional service under any circumstance, even if put into a non-human body where generally the opportunity to serve the Lord is lost. In this regard, Śrīla Prabhupāda writes in the *Śrī Caitanya-caritāmṛta* (*Antya* 1.24):

“As will be evident from the following verses, the dog got the mercy of Śrī Caitanya Mahāprabhu and was immediately promoted to Vaikuṅṭha to become an eternal devotee. Śrīla Bhaktivinoda Ṭhākura has therefore sung, *tumi ta' ṭhākura, tomāra kukkura, baliyā jānaha more* (*Śaraṇāgati* 19). He thus offers to become the dog of a Vaiṣṇava. There are many other instances in which the pet animal of a Vaiṣṇava was delivered back home to Vaikuṅṭhaloka, back to Godhead. Such is the benefit of somehow or other becoming the favorite of a Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura has also sung, *kīṭa-jaṇma ha-u yathā tuyā dāsa* (*Śaraṇāgati* 11). There is no harm in taking birth again and again. Our only desire should be to take birth under the care of a Vaiṣṇava. Fortunately we had the opportunity to be born of a Vaiṣṇava father who took care of us very nicely. He prayed to Śrīmatī Rādhārāṇī that in the future we would become a servant of the eternal consort of Śrī Kṛṣṇa. Thus somehow or other we are now engaged in that service. We may

conclude that even as dogs we must take shelter of a Vaiṣṇava. The benefit will be the same as that which accrues to an advanced devotee under a Vaiṣṇava's care."

SB 10.14.40

Śrīmad-Bhāgavatam 10.14.40 – Purport

According to Śrīla Viśvanātha Cakravartī Ṭhākura, Lord Brahmā, in his shame, felt himself to be like a *brahma-rākṣasa* from Satyaloka who had come to the earth to disturb Lord Kṛṣṇa and His intimate friends and calves. Brahmā is lamenting that although Lord Kṛṣṇa is most exalted, the Lord of all lords, because He had appeared before Brahmā in such a simple and innocent feature—decorated with a stick, a conchshell, ornaments, red clay, a peacock feather and so on, and sporting with His cowherd boyfriends—Brahmā dared to challenge Him. Concerning Brahmā's prayers, of which this verse is the conclusion, Śrīla Viśvanātha Cakravartī Ṭhākura states, "May these prayers of Brahmā, which take away all doubts and broadcast all the definitive conclusions of devotional service, become the expert craftsmanship of the foundation of my consciousness."

Brahma-saṁhitā

Brahmā

29

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi*

cintāmaṇi—touchstone; *prakara*—groups made of; *sadmasu*—in abodes; *kalpa-vṛkṣa*—of desire trees; *lakṣa*—by millions; *āvṛteṣu*—surrounded; *surabhīr*—surabhi cows; *abhipālayantam*—tending; *lakṣmī*—of goddesses of fortune; *sahasra*—of thousands; *śata*—by hundreds; *sambhrama*—with great respect; *sevyamānam*—being served; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, the first progenitor who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by hundreds of thousands of lakṣmīs or gopīs.

*veṇuṁ kvaṇantam aravinda-dalāyatākṣam-
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamaṇīya-viśeṣa-śobham
govindam ādi-puruṣam tam ahaṁ bhajāmi*

veṇum—the flute; *kvaṇantam*—playing; *aravinda-dala*—(like) lotus petals; *āyata*—blooming; *aṁṣam*—whose eyes; *barha*—a peacock's feather; *avataṁsam*—whose ornament on the head; *asita-ambuda*—(tinged with the hue of) blue clouds; *sundara*—beautiful; *aṅgam*—whose figure; *kandarpa*—of Cupids; *koṭi*—millions; *kamaṇīya*—charming; *viśeṣa*—unique; *śobham*—whose loveliness; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals with head decked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids.

*ālola-candraka-lasad-vanamālya-varṁśi-
ratnāṅgadam praṇaya-keli-kalā-vilāsam
śyāmaṁ tri-bhaṅga-lalitāṁ niyata-prakāśam
govindam ādi-puruṣam tam ahaṁ bhajāmi*

ālola—swinging; *candraka*—with a moon-locket; *lasat*—beautified; *vana-mālya*—a garland of flowers; *varṁśi*—flute; *ratna-aṅgam*—adorned with jeweled ornaments; *praṇaya*—of love; *keli-kalā*—in pastimes; *vilāsam*—who always revels; *śyāmaṁ*—Śyāmasundara; *tri-bhaṅga*—bending in three places; *lalitaṁ*—graceful; *niyata*—eternally; *prakāśam*—manifest; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of love, whose graceful threefold-bending form of Śyāmasundara is eternally manifest.

*aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjala-vigrahasya
govindam ādi-puruṣam tam ahaṁ bhajāmi*

aṅgāni—the limbs; *yasya*—of whom; *sakala-indriya*—of all the organs; *vṛtti-manti*—possessing the functions; *paśyanti*—see; *pānti*—maintain; *kalayanti*—manifest; *ciraṁ*—eternally; *jaganti*—the universes; *ānanda*—bliss; *cit*—truth;

maya—full of; *sat*—substantiality; *ujjala*—full of dazzling splendor; *vigrahasya*—whose form; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.

33

*advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam ahaṁ bhajāmi*

advaitam—without a second; *acyutam*—without decay; *anādim*—without a beginning; *ananta-rūpam*—whose form is endless, or who possesses unlimited forms; *ādyam*—the beginning; *purāṇa-puruṣam*—the most ancient person; *nava-yauvanam*—a blooming youth; *ca*—also; *vedeṣu*—through the Vedas; *durlabham*—inaccessible; *adurlabham*—not difficult to obtain; *ātma-bhaktau*—through pure devotion of the soul; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal puruṣa; yet He is a person possessing the beauty of blooming youth.

34

*panthās tu koṭi-śata-vatsara-sampragamyō
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣam tam ahaṁ bhajāmi*

panthāḥ—the path; *tu*—but; *koṭi-śata*—thousands of millions; *vatsara*—of years; *sampragamyāḥ*—extending over; *vāyoḥ*—of wind; *atha api*—or; *manasaḥ*—of the mind; *muni-puṅgavānām*—of the foremost *jñānis*; *saḥ*—that (path); *api*—only; *asti*—is; *yat*—of whom; *prapada*—of the toe; *sīmni*—to the tip; *avicintya-tattve*—beyond material conception; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogīs who aspire after the transcendental and betake themselves to prāṇāyāma by drilling the respiration; or by the jñānis

who try to find out the nondifferentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.

35

*eko 'py asau racayitum jagad-aṅḍa-koṭim
yac-chaktir asti jagad-aṅḍa-cayā yad-antaḥ
aṅḍāntara-stha-paramāṇu-cayāntara-stham-
govindam ādi-puruṣam tam aham bhajāmi*

ekaḥ—one; *api*—although; *asau*—He; *racayitum*—to create; *jagat-aṅḍa*—of universes; *koṭim*—millions; *yac*—whose; *śaktiḥ*—potency; *asti*—there is; *jagat-aṅḍa-cayāḥ*—all the universes; *yad-antaḥ*—within whom; *aṅḍa-antara-stha*—which are scattered throughout the universe; *parama-ṇu-caya*—the atoms; *antara-stham*—situated within; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

He is an undifferentiated entity as there is no distinction between potency and the possessor thereof. In His work of creation of millions of worlds, His potency remains inseparable. All the universes exist in Him and He is present in His fullness in every one of the atoms that are scattered throughout the universe, at one and the same time. Such is the primeval Lord whom I adore.

36

*yad-bhāva-bhāvita-dhiyo manujās tathaiva
samprāpya rūpa-mahimāsana-yāna-bhūṣāḥ
sūktair yam eva nigama-prathitaiḥ stuvanti
govindam ādi-puruṣam tam aham bhajāmi*

yad—for whom; *bhāva*—with devotion; *bhāvita*—are imbued; *dhiyaḥ*—whose hearts; *manujāḥ*—men; *tathā eva*—similarly; *samprāpya*—having gained; *rūpa*—beauty; *mahima*—greatness; *āsana*—thrones; *yāna*—conveyances; *bhūṣāḥ*—and ornaments; *sūktaiḥ*—by Vedic hymns; *yam*—whom; *eva*—certainly; *nigama*—by the Vedas; *prathitaiḥ*—told; *stuvanti*—offer praise; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the same Govinda, the primeval Lord, in whose praise men, who are imbued with devotion, sing the mantra-sūktas told by the Vedas, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments.

37

*ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ*

*goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi*

ānanda—bliss; *cit*—and knowledge; *maya*—consisting of; *rasa*—mellows; *prati*—every second; *bhāvītābhiḥ*—who are engrossed with; *tābhiḥ*—with those; *yaḥ*—who; *eva*—certainly; *nija-rūpatayā*—with His own form; *kalābhiḥ*—who are parts of portions of His pleasure potency; *goloka*—in Goloka Vṛndāvana; *eva*—certainly; *nivasati*—resides; *akhila-ātma*—as the soul of all; *bhūtaḥ*—who exists; *govindam*—Govinda; *ādi-puruṣam*—the original personality; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes [sakhis], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.

38

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣam tam ahaṁ bhajāmi*

prema—of love; *añjana*—with the salve; *churita*—tinged; *bhakti*—of devotion; *vilocanena*—with the eye; *santaḥ*—the pure devotees; *sadā*—always; *eva*—indeed; *hṛdayeṣu*—in their hearts; *vilokayanti*—see; *yam*—whom; *śyāma*—dark blue; *sundaram*—beautiful; *acintya*—inconceivable; *guṇa*—with attributes; *svarūpaṁ*—whose nature is endowed; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.

39

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvātāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣam tam ahaṁ bhajāmi*

rāma-ādi—the incarnation of Lord Rāma, etc.; *mūrtiṣu*—in different forms; *kalā-niyamena*—by the order of plenary portions; *tiṣṭhan*—existing; *nānā*—various; *avatāram*—incarnations; *akarot*—executed; *bhuvaneṣu*—within the worlds; *kintu*—but; *kṛṣṇaḥ*—Lord Kṛṣṇa; *svayaṁ*—personally; *samabhavat*—appeared;

paramaḥ—the supreme; *pumān*—person; *yaḥ*—who; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, who manifested Himself personally as Kṛṣṇa and the different avatāras in the world in the forms of Rāma, Nṛsiṃha, Vāmana, etc., as His subjective portions.

40

yasya prabhā prabhavato jagad-aṅḍa-koṭi-koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam tad brahma niṣkalam anantam aśeṣa-bhūtam govindam ādi-puruṣam tam ahaṁ bhajāmi

yasya—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-aṅḍa*—of universes; *koṭi-koṭiṣu*—in millions and millions; *aśeṣa*—unlimited; *vasudhā-ādi*—with planets and other manifestations; *vibhūti*—with opulences; *bhinnam*—becoming variegated; *tat*—that; *brahma*—Brahman; *niṣkalam*—without parts; *anantam*—unlimited; *aśeṣa-bhūtam*—being complete; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upaniṣads, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.

41

māyā hi yasya jagad-aṅḍa-śatāni sūte traiguṇya-tad-viśaya-veda-vitāyamānā sattvāvalambi-para-sattvaṁ viśuddha-sattvaṁ govindam ādi-puruṣam tam ahaṁ bhajāmi

māyā—the external potency; *hi*—indeed; *yasya*—of whom; *jagat-aṅḍa*—of universes; *śatāni*—hundreds; *sūte*—brings forth; *traiguṇya*—embodying the threefold mundane qualities; *tat*—of that; *viśaya*—the subject matter; *veda*—the Vedic knowledge; *vitāyamānā*—diffusing; *sattva-avalambi*—the support of all existence; *para-sattvaṁ*—the ultimate entity; *viśuddha-sattvaṁ*—the absolute substantive principle; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, who is the absolute substantive principle being the ultimate entity in the form of the support of all existence whose external potency embodies the threefold mundane qualities, viz., sattva, rajas, and tamas and diffuses the Vedic knowledge regarding the mundane world.

*ānanda-cinmaya-rasātmayā manaḥsu
yaḥ prāṇinām pratīphalan smarātām upetya
līlāyitena bhuvanāni jayaty ajasram-
govindam ādi-puruṣam tam ahaṁ bhajāmi*

ānanda—blissful; *cit-maya*—cognitive; *rasa*—of *rasa*, *ātmayā*—due to being the entity; *manaḥsu*—in the minds; *yaḥ*—He who; *prāṇinām*—of living entities; *pratīphalan*—being reflected; *smarātām upetya*—recollecting; *līlāyitena*—by pastimes; *bhuvanāni*—the mundane world; *jayati*—triumphantly dominates; *ajasram*—ever; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, whose glory ever triumphantly dominates the mundane world by the activity of His own pastimes, being reflected in the mind of recollecting souls as the transcendental entity of ever-blissful cognitive rasa.

*goloka-nāmni nija-dhāmi tale ca tasya
devī maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitās ca yena
govindam ādi-puruṣam tam ahaṁ bhajāmi*

goloka-nāmni—in the planet known as Goloka Vṛndāvana; *nija-dhāmi*—the personal abode of the Supreme Personality of Godhead; *tale*—in the part underneath; *ca*—also; *tasya*—of that; *devī*—of the Goddess Durgā; *maheśa*—of Lord Śiva; *hari*—of Nārāyaṇa; *dhāmasu*—in the planets; *teṣu teṣu*—in each of them; *te te*—those respective; *prabhāva-nicayāḥ*—opulences; *vihitāḥ*—established; *ca*—also; *yena*—by whom; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

Lowest of all is located Devī-dhāma [mundane world], next above it is Maheśa-dhāma [abode of Maheśa]; above Maheśa-dhāma is placed Hari-dhāma [abode of Hari] and above them all is located Kṛṣṇa's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.

*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣam tam ahaṁ bhajāmi*

sṛṣṭi—creation; *sthiti*—preservation; *pralaya*—and destruction; *sādhana*—the agency; *śaktiḥ*—potency; *ekā*—one; *chāyā*—the shadow; *iva*—like; *yasya*—of whom; *bhuvanāni*—the mundane world; *bibharti*—maintains; *durgā*—Durgā; *icchā*—the will; *anurūpam*—in accordance with; *api*—certainly; *yasya*—of whom; *ca*—and; *ceṣṭate*—conducts herself; *sā*—she; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

The external potency Māyā who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself.

45

*kṣīram yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ sambhutām api tathā samupaiti kāryād
govindam ādi-puruṣam tam aham bhajāmi*

kṣīram—milk; *yathā*—as; *dadhi*—yogurt; *vikāra-viśeṣa*—of a special transformation; *yogāt*—by the application; *sañjāyate*—is transformed into; *na*—not; *hi*—indeed; *tataḥ*—from the milk; *pṛthag*—separated; *asti*—is; *hetoḥ*—which is the cause; *yaḥ*—who; *sambhutām*—the nature of Lord Śiva; *api*—also; *tathā*—thus; *samupaiti*—accepts; *kāryāt*—for the matter of some particular business; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Śambhu is a transformation for the performance of the work of destruction.

46

*dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yaḥ tādr̥g eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣam tam aham bhajāmi*

dīpa-arcīḥ—the flame of a lamp; *eva*—as; *hi*—certainly; *daśā-antaram*—another lamp; *abhyupetya*—expanding; *dīpāyate*—illuminates; *vivṛta-hetu*—with its expanded cause; *samāna-dharmā*—equally powerful; *yaḥ*—who; *tādr̥g*—similarly; *eva*—indeed; *hi*—certainly; *ca*—also; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—illuminates; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the primeval Lord

Govinda who exhibits Himself equally in the same mobile manner in His various manifestations.

47

*yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
ādhāra-śaktim avalambya parām sva-mūrtim
govindam ādi-puruṣam tam ahaṁ bhajāmi*

yaḥ—He who; *kāraṇa-arṇava*—of the Causal Ocean; *jale*—in the water; *bhajati*—enjoys; *sma*—indeed; *yoga-nidrām*—creative sleep; *ananta*—unlimited; *jagat-aṇḍa*—universes; *sa*—with; *roma-kūpaḥ*—the pores of His hair; *ādhāra-śaktim*—the all-accommodating potency; *avalambya*—assuming; *parām*—great; *sva-mūrtim*—own subjective form; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda who assuming His own great subjective form, who bears the name of Śeṣa, replete with the all-accommodating potency, and reposing in the Causal Ocean with the infinity of the world in the pores of His hair, enjoys creative sleep [yoga-nidrā].

48

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam ahaṁ bhajāmi*

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vilā-jāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

Brahmā and other lords of the mundane worlds, appearing from the pores of hair of Mahā-Viṣṇu, remain alive as long as the duration of one exhalation of the latter [Mahā-Viṣṇu]. I adore the primeval Lord Govinda of whose subjective personality Mahā-Viṣṇu is the portion of portion.

49

*bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ
svīyam kiyat prakāṣayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣam tam ahaṁ bhajāmi*

bhāsvān—the illuminating sun; *yathā*—as; *śma-śakaleṣu*—in various types of precious stones; *nijeṣu*—his own; *tejaḥ*—brilliance; *svīyam*—his own; *kiyat*—to

some extent; *prakaṭayati*—manifests; *api*—also; *tadvat*—similarly; *atra*—here; *brahmā*—Lord Brahmā; *yaḥ*—who; *eṣaḥ*—he; *jagat-aṇḍa-vidhāna-kartā*—the chief of the universe; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of sūryakānta, etc.

50

*yat-pāda-pallava-yugam vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihartum alam asya jagat-trayasya
govindam ādi-puruṣam tam ahaṁ bhajāmi*

yat—whose; *pāda-pallava*—lotus feet; *yugam*—two; *vinidhāya*—having held; *kumbha-dvandve*—upon the pair of tumuli; *praṇāma-samaye*—at the time of offering obeisances; *saḥ*—he; *gaṇa-adhirājaḥ*—Gaṇeśa; *vighnān*—obstacles; *vihantum*—to destroy; *alam*—capable; *asya*—of these; *jagat-trayasya*—three worlds; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda, whose lotus feet are always held by Gaṇeśa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.

51

*agnir mahi gaganam ambu marud diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣam tam ahaṁ bhajāmi*

agniḥ—fire; *mahi*—earth; *gaganam*—ether; *ambu*—water; *marut*—air; *diśaḥ*—directions; *ca*—also; *kālaḥ*—time; *tathā*—as well as; *ātma*—soul; *manasī*—and mind; *iti*—thus; *jagat-trayāṇi*—the three worlds; *yasmāt*—from whom; *bhavanti*—they originate; *vibhavanti*—they exist; *viśanti*—they enter; *yaṁ*—whom; *ca*—also; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

The three worlds are composed of the nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the primeval Lord Govinda from whom they originate, in whom they exist and into whom they enter at the time of the universal cataclysm.

*yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakra
govindam ādi-puruṣam tam ahaṁ bhajāmi*

yac—of whom; *cakṣuḥ*—the eye; *eṣaḥ*—the; *savitā*—sun; *sakala-grahāṇāṁ*—of all the planets; *rājā*—the king; *samasta-sura*—of all the demigods; *mūrtiḥ*—the image; *aśeṣa-tejāḥ*—full of infinite effulgence; *yasya*—of whom; *ājñayā*—by the order; *bhramati*—performs his journey; *sambhṛta*—complete; *kāla-cakraḥ*—the wheel of time; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *ahaṁ*—I; *bhajāmi*—worship.

The sun who is the king of all the planets, full of infinite effulgence, the image of the good soul, is as the eye of this world. I adore the primeval Lord Govinda in pursuance of whose order the sun performs his journey mounting the wheel of time.

*dharmo 'tha pāpa-nicayaḥ śrutayas tapāṁsi
brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ
yad-datta-mātra-vibhava-prakaṭa-prabhāvā
govindam ādi-puruṣam tam ahaṁ bhajāmi*

dharmāḥ—virtue; *atha*—also; *pāpa-nicayaḥ*—all vices; *śrutayaḥ*—the Vedas; *tapāṁsi*—penances; *brahma-ādi*—beginning from Lord Brahmā; *kīṭa-pataga*—insects; *avadhayaḥ*—down to; *ca*—and; *jīvāḥ*—living entity; *yac*—by whom; *datta*—conferred; *mātra*—exclusively; *vibhava*—by the power; *prakaṭa*—manifested; *prabhāvāḥ*—potencies; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *ahaṁ*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda, by whose conferred power are maintained the manifested potencies, that are found to exist, of all virtues, all vices, the Vedas, the penances and all jīvas, from Brahmā to the meanest insect.

*yas tv indragopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājām
govindam ādi-puruṣam tam ahaṁ bhajāmi*

yaḥ—He who (Govinda); *tu*—but; *indra-gopam*—to the small red insect called *indragopa*; *atha vā*—or even; *indram*—to Indra, king of heaven; *aho*—oh; *sva-karma*—of one's own fruitive activities; *bandha*—bondage; *anurūpa*—according to;

phala—of reactions; *bhājanam*—enjoying or suffering; *ātanoti*—bestows; *karmāṇi*—all fruitive activities and their reactions; *nirdahati*—destroys; *kintu*—but; *ca*—also; *bhakti-bhājām*—of persons engaged in devotional service; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda, who burns up to their roots all fruitive activities of those who are imbued with devotion and impartially ordains for each the due enjoyment of the fruits of one's activities, of all those who walk in the path of work, in accordance with the chain of their previously performed works, no less in the case of the tiny insect that bears the name of indragopa than in that of Indra, king of the devas.

55

*yam krodha-kāma-sahaja-praṇayādi-bhīti-
vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ
sañcintya tasya sadṛśīm tanum āpur ete
govindam ādi-puruṣam tam aham bhajāmi*

yam—upon whom; *krodha*—wrath; *kāma*—amorous passion; *sahaja-praṇaya*—natural friendly love; *ādi*—and so on; *bhīti*—fear; *vātsalya*—parental affection; *moha*—delusion; *guru-gaurava*—reverence; *sevya-bhāvaiḥ*—and with the attitude of willing service; *sañcintya*—meditating; *tasya*—of that; *sadṛśīm*—befitting; *tanum*—bodily form; *āpuḥ*—attained; *ete*—these persons; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda, the meditators of whom, by meditating upon Him under the sway of wrath, amorous passion, natural friendly love, fear, parental affection, delusion, reverence and willing service, attain to bodily forms befitting the nature of their contemplation.

Commentary

These verses from the Fifth Chapter of the *Brahma-saṁhitā* have a special significance for all followers of Śrī Caitanya Mahāprabhu who discovered them in a temple during His tour of South India. Śrīla Prabhupāda sang them many times and there are many different recordings of these verses which are also known as the “*Cintāmani* Prayers.” Our version is based one of the tunes Prabhupāda used to chant. We would have loved to give a quote for each of the verses, but that would require almost a separate volume. There are so many verses Prabhupāda used to quote from *Brahma-saṁhitā*, practically in every lecture at least one. Therefore, we will only present quotes for the eight most quoted verses.

Lecture on Bhagavad-gītā 2.11 – New York, March 4, 1966

Just like our friend, Mr. Cohen, he has left for California. Now, so far I am concerned, I have no idea of California. Now, he has told me that after reaching there, he'll write about the description of the place.

Now, suppose if, reading that description of the place, I think of going there, so I prepare myself, "Oh, I must go there." So just like I, I was describing that *cintāmaṇi-dhāma*, what sort of trees are there. And you were very much pleased that "I must go there." So we have to hear. Unless we hear what sort of God He is, what sort of God's place is, what is the mode of life there, we cannot be attracted.

30

Lecture on Brahma-saṁhitā 5.30 – San Francisco, September 13, 1968

The description is that Govinda is very fond of playing on flute, *venum*. *Venum* means flute. *Veṇuṁ kvaṇantam aravinda-dalāyatākṣarṁ*. His eyes are just like lotus petals. Very beautiful eyes. *Barhāvataṁsam*. And He likes peacock feather on the head. So you will find Kṛṣṇa always with peacock feather. He wears a very valuable helmet, helmet on His head, but you will find one peacock feather. *Asitāmbuda-sundarāṅgam*, and His complexion of the body is blackish, just like new clouds. He is not that complexion light; He is blackish, Kṛṣṇa, but He is so beautiful, all-attractive. Here, of course, in this material world, blackish we do not like; we want fair complexion. But Kṛṣṇa, the original person, He is blackish, but not blackish like this. *Kandarpa-koti-kamaṇiya-vīśesa-sobham*. His beauty is surpassing many millions of Cupids. You have heard the name of Cupid. He is a very enchanting person, loving person. But here it is described, *kandarpa-koṭi-kamaṇiya-vīśeṣa-śobharṁ*. If you assemble millions of Cupids in one place, still it cannot be compared with the beauty of Kṛṣṇa, Kṛṣṇa is so beautiful.

32

Lecture on Brahma-saṁhitā – New York, July 25, 1971

So Govinda, *aṅgāni yasya sakalendriya-vṛtti-manti*. *Aṅgāni*, *aṅgāni* means the limbs of the body. Just like hands, legs, ear, nose, they're different parts of our body. The distinction between this material body and spiritual body is that just like this hand is made for particular purpose—you can pick up something, you can touch something, but you cannot taste something. If you want to taste something, then the hand will bring that food to your mouth and will touch your tongue. Then you can know that it is bitter or sweet. But simply by touching the hand it is not possible to understand what is the nature of that particular...

Therefore God's body is described here that *aṅgāni yasya sakalendriya-vṛtti-manti*. Each and every part of the body has got the capacity for other parts of the body. Just like if you want to eat, we have to taste it through the tongue, through the mouth; but Kṛṣṇa, or God, if He simply sees only, He can eat, simply by seeing. This is spiritual body.

33

Śrīmad-Bhāgavatam 3.24.31 – Purport

In the *Brahma-saṁhitā* it is stated that the Lord is one Absolute, but He has *ananta*, or innumerable, forms. *Advaitam acyutam anādim ananta-rūpam*. The Lord is the original form, but still He has multiforms. Those multiforms are manifested by Him transcendently, according to the tastes of His multidevotees. It is understood that once Hanumān, the great devotee of Lord Rāmacandra, said that he knew that Nārāyaṇa, the husband of Lakṣmī, and Rāma, the husband of Sītā, are one and the same, and that there is no difference between Lakṣmī and Sītā, but as for himself, he liked the form of Lord Rāma. In a similar way, some devotees worship the original form of Kṛṣṇa. When we say "Kṛṣṇa" we refer to all forms of the Lord—not only Kṛṣṇa, but Rāma, Nṛsiṁha, Varāha, Nārāyaṇa, etc.

37

Lecture on Śrī Caitanya-caritāmṛta, Madhya-līlā 20.110 – New York, July 17, 1976

So everywhere the potency of the Supreme Lord is working. Very good example, exactly like the illumination, sunshine, moonshine, they are influencing the creation and they are situated in their own place, and they are all different potencies of the Supreme Personality of Godhead. So this is the potency of Kṛṣṇa. Kṛṣṇa is engaged in Vṛndāvana, Goloka Vṛndāvana. *Goloka eva nivasaty akhilātma-bhūtaḥ*. Although He is in the Goloka Vṛndāvana, He is playing with His cowherd boyfriends and the *gopīs* and His father and mother, but still He's expanded all over the creation. That is Kṛṣṇa. That is Kṛṣṇa. *Goloka eva nivasaty akhilātma-bhūtaḥ*. Just like we live in some apartment. Now we are here, we are absent from that apartment. God is not like that. God is in His apartment, at the same time universally present.

38

Lecture on Brahma-saṁhitā 5.38 – New York, November 5, 1966

Now, people say that "Whether God can be seen? If anyone has seen God?" Yes, God can be seen. There is no doubt about it. But it requires some qualification. Not some, but only one qualification. God is so kind that He does not require any material qualification. He does not require that you should be very learned man, very beautiful, or very rich man, or a king or emperor or minister or president, no, nothing of the sort. You can be anything. But only one qualification required. Then you can see God. What is that qualification?

[Sings:] *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*. That qualification is unalloyed love. That's all. Unalloyed love means without any tinge of philosophical speculation or fruitive activities. That's another subject; it requires great explanation. But unalloyed love means without any tinge of material color. That is called unalloyed. Even philosophical speculation or fruitive activities, even if it is offered to the Supreme Lord, that is not love. Love is above this. So if one can achieve that unalloyed love for God, with that, I mean to say, magic wand, the eyes become eligible for seeing God. *Premāñjana-cchurita-bhakti-vilocanena*. And that eye is called devotional eye. Not only eyes, but every part of our body, we

have to spiritualize by the contact. By the contact of spiritual service in devotion of the Lord, we can gradually spiritualize our whole set of senses. Just like a iron rod given to the fire: gradually the temperature rises. It becomes warm, warmer, warmest, very hot, then red hot. When it is red hot, then it is no longer iron; it is fire. Similarly, by our contact in devotional service of the Lord we can change the whole position of our material existence. If we have developed to that stage of unalloyed love for God, then God can be seen twenty-four hours, not that once seen and again not seen. No.

This is described here, that *santaḥ*, the great devotees, unalloyed devotees, who are liberated souls, have no connection with material activities or philosophical speculation, such unalloyed devotees, because their eyes are smeared with the ointment of love only, therefore they can see the Lord *sadaiva*, always, twenty-four hours.

35+40

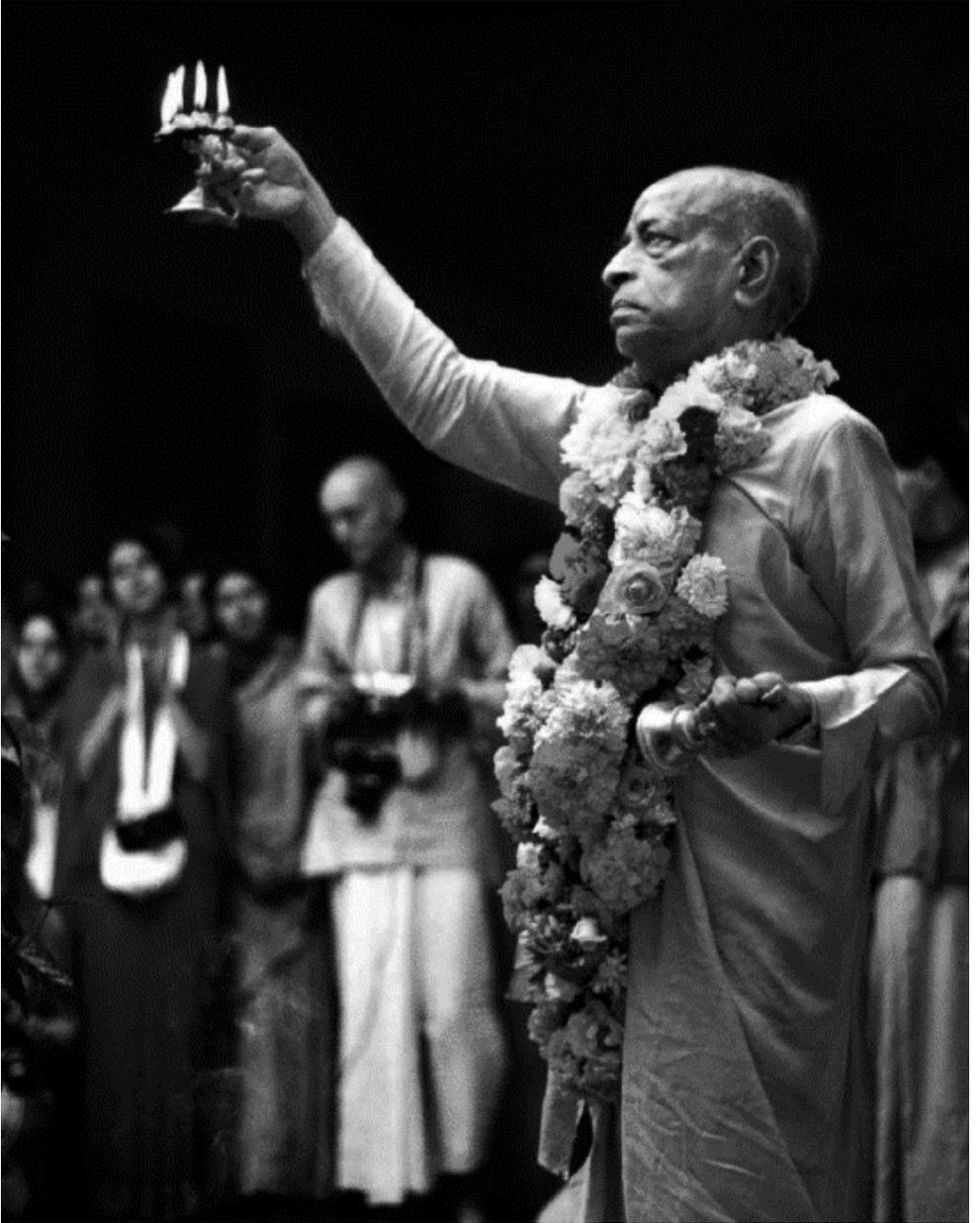
Śrīmad-Bhāgavatam 10.3.24 – Purport

The Absolute Truth is described later in the *Śrīmad-Bhāgavatam* (10.28.15) as *satyaṁ jñānam anantam yad brahma-jyotiḥ sanātanam*. The *brahmajyoti* is *sanātana*, eternal, yet it is dependent on Kṛṣṇa (*brahmaṇo hi pratiṣṭhāham*). The *Brahma-sarṁhitā* (5.35) states that the Lord is all-pervading. *Aṅdāntara-stha-paramāṇu-cayāntara-stham*: He is within this universe, and He is within the atom as Paramātmā. *Yasya prabhā prabhavato jagad-aṅḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhu-ti-bhinnam*: Brahman is also not independent of Him. Therefore whatever a philosopher may describe is ultimately Kṛṣṇa, or Lord Viṣṇu (*sarvaṁ khalv idam brahma, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān*). According to different phases of understanding, Lord Viṣṇu is differently described, but in fact He is the origin of everything.

52

Śrīmad-Bhāgavatam 10.3.26 – Purport

Everything is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Supreme Lord has no fear of the onslaughts of time. Time is estimated according to the movements of the sun (*savitā*). Every minute, every second, every day, every night, every month and every year of time can be calculated according to the sun's movements. But the sun is not independent, for it is under time's control. *Bhramati sarṁbhṛta-kāla-cakraḥ*: the sun moves within the *kāla-cakra*, the orbit of time. The sun is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Lord has no fear of time.

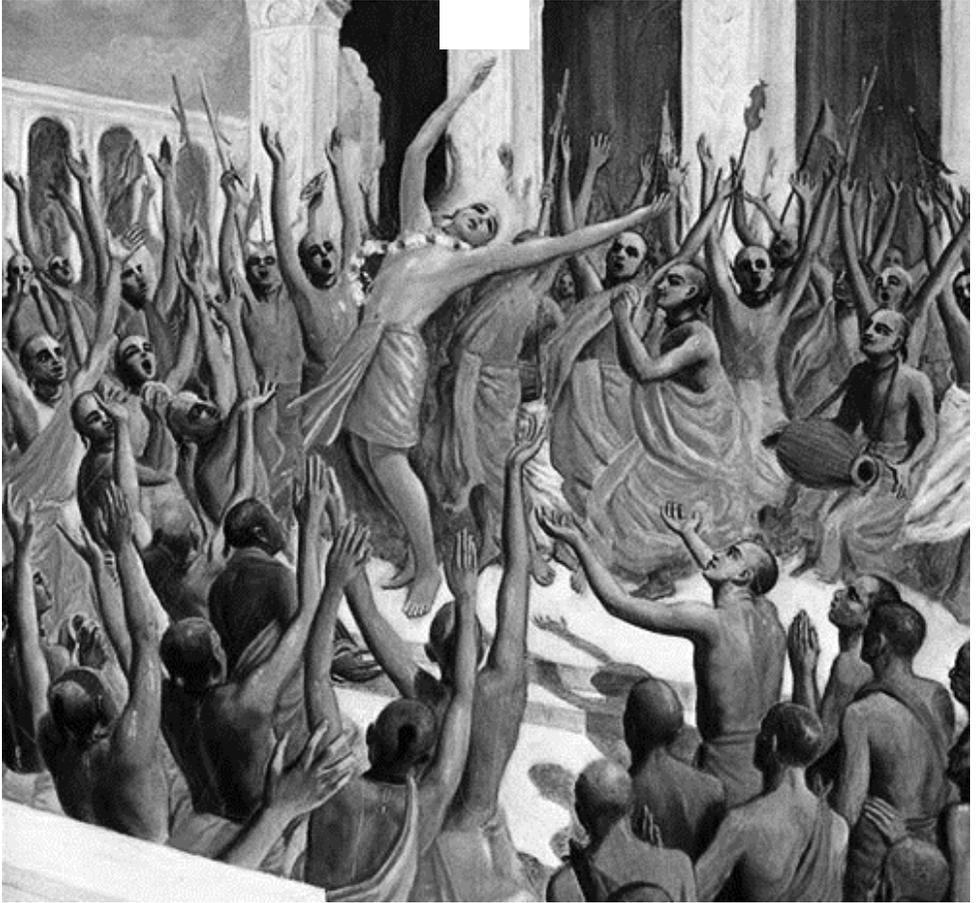


Śrīla Prabhupāda offering the first āraṭi
to Rādhā-Gokulānanda in Bhaktivedanta Manor, 1973

Nāma-kīrtanas & Ārāti-kīrtanas

Songs about the holy name and
Songs for ceremonial worship

Śrīman-mahāprabhura-śata-nāma	597
Kali-yuga-pāvana	602
Kali-kukkura-kadana	602
Vibhāvarī śeṣa	604
Yaśomatī-nandana	608
Nadīyā-godrume	610
(Hari) haraye namaḥ	613
Govinda jaya jaya	617
Nārada Muni	618
Gāya gorā madhura svare	621
Jaya Rādhā-Mādhava	623
Nitāi ki nāma eneche re	624



Lakṣmī-nṛsiṁha-nāmāṣṭottara-śata-stotra 627

Bhoga-āraṭi (Bhaja bhakata-vatsala) 631

Gaura-āraṭi (Kibā jaya) 636

Tulasī Prayers 639

Nṛsiṁha Prayers 642

Nāma-kīrtanas & Ārāti-kīrtanas

Śrīman-mahāprabhura-śata-nāma

(100 names of Śrī Caitanya Mahāprabhu)

Bhaktivinoda Ṭhākura

(Refrain:)

nadiyā-nagare nitāi nece' nece' gāya re

nadiyā-nagare—in the town of Nadiyā; *nitāi*—Lord Nityānanda; *nece'*—while dancing; *nece'*—while dancing; *gāya*—chant; *re*—Oh.

Oh! In the towns and villages of Nadiyā, Lord Nityānanda ecstatically dances and sings these names of Śrī Caitanya Mahāprabhu:

(1)

*jagannātha-suta mahāprabhu viśvambhara
māyāpura-śaśī navadvīpa-sudhākara*

Lord Caitanya is the beloved son of Jagannātha Mīśra. He is Mahāprabhu, the great master, and maintainer of the whole world. He is the shining moon of Māyāpur, and the source of all nectar for the land of Navadvīpa.

(2)

*śacī-suta gaurahari nimāi-sundara
rādhā-bhāva-kānti-ācchādita ṇaṭavara*

He is the beloved son of Śacī Mātā, and is Lord Hari with a fair golden complexion. As He was born under a nīm tree He was called Nimāi-sundara (beautiful Nimāi). He is covered by the sentiment and luster of Śrīmatī Rādhārāṇī, and He is the best of all dancers.

(3)

*nāmānanda capala bālaka māṭṭi-bhakta
brahmāṇḍa-vadana tarkī kautukānurakta*

He becomes restless upon hearing the holy names of Lord Hari. In His boyhood pastimes He is swift and agile, and is devoted to His mother. He displays the entire universe within His mouth, is a great logician, and is fond of joking and playing pranks.

(4)

*vidyārthi-uḍupa caura-dvayera mohana
tairthika-sarvasva grāmya-bālikā-kriḍana*

He is the moon among scholarly students, and He bewildered two thieves who tried to steal His jewels when He was a small child. He is the cynosure of all philosophers, and He teased and joked with the village girls of Nadiyā.

(5)

*lakṣmī-prati bara-dātā uddhata bālaka
śrī-śacira pati-putra-śoka-nibāraka*

He is the giver of blessings to Lakṣmī-priyā. He is very mischievous as a child, and is the dispeller of the grief Śacī-mātā felt after losing her husband Jagannātha and first son Viśvarūpa.

(6)

*lakṣmī-pati pūrva-deśa-sarva-kleśa-hara
digvijayi-darpa-hārī viṣnu-priyeśvara*

He is the Lord and husband of Lakṣmī-priyā. By His saṅkīrtan movement He removed all the distress of East Bengal. He eradicated the pride of the conquering paṇḍita named Keśava Kaśmiri, and is the beloved Lord of Viṣnu-priyā.

(7)

*ārya-dharma-pāla piṭṭ-gayā pinḍa-dātā
purī-śiṣya madhvācārya-sampradāya-pātā*

He is the preserver of sanātana-dharma, and the giver of the pinḍa oblation at the holy town of Gayā after the disappearance of His father Jagannāth Miśra. He became the disciple of Īśvara Purī, and is the protector of the Madhvācārya Sampradāya.

(8)

*kṛṣṇa-nāmonmatta kṛṣṇa-tattva-adhyāpaka
nāma-saṅkīrtana-yuga-dharma-pravartaka*

He becomes madly intoxicated by tasting the holy name of Kṛṣṇa, and is the professor of the science of Kṛṣṇa consciousness. Thus He inaugurated the religion of the age, nāma-saṅkīrtana.

(9)

*advaita-bāndhava śrīnivāsa-grha-dhana
nityānanda-prāna gadādhara jivana*

He is the friend of Advaita Ācārya, the treasure of Śrīvāsa Ṭhākura's home, the life and soul of Nityānanda Prabhu, and the very source of life for Gadādhara Paṇḍita.

(10)

*antardvīpa-śāśadhara sīmanta-vijaya
godruma-bihārī madhyadvīpa-lilāśraya*

He is the moon of Antardvīpa, and the triumph of Sīmantadvīpa. He enjoys wandering and frolicking on the island of Godruma, and is the shelter of pastimes in Madhyadvīpa.

(11)

*koladvīpa-pati ṛtudvīpa-maheśvara
jahnu-modadruma-rudradvīpera īśvara*

He is the Lord of Koladvīpa, the great controller of Ritudvīpa, and the creator of Jahnudvīpa, Modadrumadvīpa, and Rudradvīpa.

(12)

*nava-khaṇḍa-raṅganātha jāhnavī-jīvana
jagāi-mādhāi-ādi durvṛtta-tāraṇa*

He is thus the Supreme Lord of the nine islands of Navadvīpa, which serves as the stage for His wonderful pastimes. He is the life of the River Gaṅgā, and the deliverer of all sorts of rogues and rascals beginning with Jagāi and Mādhāi.

(13)

*nagara-kīrtana-simha kājī-uddhāraṇa
śuddha-nāma-pracāraka bhaktārti-haraṇa*

He is the lion of the village kīrtanas, and the deliverer of Chānd Kazi. He is the preacher of the pure holy name, and the remover of the distresses of His devotees.

(14)

*nārāyaṇī-kṛpā-sindhu jīvera niyantā
adhama-pañḍuyā-danḍī bhakta-doṣa-hantā*

He is the ocean of mercy for Nārāyaṇī (the mother of Śrīla Vṛndāvana dāsa Ṭhākura), and is the regulator of all souls. He is the chastiser of the fallen students who criticized His chanting of "gopī! gopī!", and is the destroyer of the sins of His devotees.

(15)

*śrī-kṛṣṇa-caitanya-candra bhārati-tāraṇa
parivraja-sīromaṇi utkala-pāvana*

He was initiated into sannyāsa with the name of Śrī Kṛṣṇa Caitanya, and He is beautiful like the moon. He delivered His sannyāsa-guru Keśava Bhāratī, is Himself the crest-jewel of all wandering renunciates, and is the savior of the region of Orissa.

(16)

*ambu-liṅga-bhuvaneśa-kapoteśa-pati
kṣīra-cora-gopāla-darśana-sukhī yati*

He is the master of Lord Śiva, who is known in three different Śaiva tīrthas as Ambu-liṅga, Bhuvaneśvara, and Kapoteśvara (visited by Lord Caitanya on His way to Jagannātha Puri). As a sannyāsī He rejoiced at the sight of the Orissan deities Kṣīra-cora Gopinātha and Sākṣī Gopāla.

(17)

*nirdanḍi-sannyāsī sārvabhauma-kṛpāmaya
svānanda-āsvādānandī sarva-sukhāśraya*

He became a sannyāsī without a danḍa (due to Lord Nityānanda's breaking it in three parts and throwing it in the Bhargī River), and is full of mercy for Sārvabhauma Bhaṭṭācārya. He is ecstatic by tasting the bliss of Himself in the form of Kṛṣṇa, and He is the resting place of all universal happiness.

(18)

*purāṭa-sundara vāsudeva-trāna-kartā
rāmānanda-sakhā bhaṭṭa-kula-kleśa-hartā*

He is beautiful like molten gold, and He delivered the leper Vāsudeva. He is the intimate friend of Rāmānanda Rāy, and the remover of all miseries from the family of Vyeṅkaṭa Bhaṭṭa.

(19)

*bauddha-jain-māyāvādi-kutarka-khaṇḍana
dakṣiṇa-pāvana bhakti-grantha-uddhāraṇa*

He is the refuter of the atheistic arguments of the Buddhists, Jains, and Māyāvādis. He is the savior of South India, and He has brought to light the two devotional literatures, Kṛṣṇa-karnāmṛta and Brahma-saṁhitā.

(20)

*ālāla-darśanānandī rathāgra-nartaka
gajapati-trāna devānanda-uddhāraka*

He became ecstatic at the sight of the deity Ālālanātha, and He danced in front of the Jagannātha cart during the Ratha-yātrā festival. He delivered Gajapati Pratāpa-Rudra, and was the savior of Devānanda Paṇḍita.

(21)

*kuliyā-prakāśe duṣṭa paḍuyāra trāna
rūpa-sanāntana-bandhu sarva-jīva-prāna*

By His appearance at Kuliya He delivered the ill-behaved student community there. He is the friend of Rūpa and Sanātana Goswāmī, and the life of all souls.

(22)

*vṛndāvanānanda-mūrti balabhadra-saṅgī
yavana-uddhārī bhaṭṭa-vallabhera raṅgī*

He is the personification of bliss in the transcendental realm of Vṛndāvana, and He is the companion and friend of Balabhadra Bhaṭṭācārya. On His return from Vṛndāvana He delivered many Muslims, and He is very fond of intimate exchanges with Vallabha Bhaṭṭa.

(23)

*kāśīvāsī-sannyāsī-uddhārī prema-dātā
markaṭa-vairāgī-danḍī ā-canḍāla-trātā*

He delivered the Māyāvādī sannyāsīs of Kāśī, and He is the bestower of love of God. He is the chastiser of the false renunciates who behave like monkeys, and He is the savior of everyone down to the lowest class of men, the dog-eaters.

(24)

*bhaktera gaurava-kārī bhakta-prāna-dhana
haridāsa-raghunātha-svarūpa-jīvana*

He is the glorifier of His devotees, and is the treasured wealth of their lives. He is the very life of such devotees as Haridāsa Ṭhākura, Raghunātha Dāsa Goswāmī, and Svarūpa Dāmodara.

(25)

*nadiyā-nagare nitāi nece' nece' gāya re
bhaktivinoda tā'ra pare raṅga-pāya re*

Oh! In the towns and villages of Nadiyā, Lord Nityānanda dances and dances ecstatically while singing these divine names, and Bhaktivinoda falls down at His reddish lotus feet. Oh!

Commentary

This song is from Bhaktivinoda Ṭhākura's *Gītāvalī*. It is the first of four songs from the section *Śrīman Mahāprabhura-śata-nāma*, One Hundred Names of Śrī Caitanya Mahāprabhu. The next song, *Kali-yuga-pāvana*, is Song 3 from that same section.

Kali-yuga-pāvana

Bhaktivinoda Ṭhakura

*kali-yuga-pāvana viśvambhara
gauḍa-citta-gagaṇa-śaśadhara
kīrtana-vidhātā, para-prema-dātā,
śacī-suta puraṭa-sundara*

kali-yuga-pāvana—the savior of Kali-yuga; *viśvambhara*—Lord Caitanya, the maintainer of the universe; *gauḍa-citta*—of the hearts of the people of Bengal; *gagaṇa*—in the sky; *śaśadhara*—the full moon; *kīrtana-vidhātā*—the inaugurator of congregational chanting; *para-prema-dātā*—the bestower of ecstatic love; *śacī-suta*—the son of Saci-devi; *puraṭa-sundara*—with a pure golden complexion.

Śrī Caitanya Mahāprabhu who is also known as Viśvambhara (the maintainer of the universe) is the savior of the age of Kali, the full moon in the sky of the hearts of the people of Bengal, the inaugurator of congregational chanting, the bestower of transcendental ecstatic love, and Mother Śacī's beloved son who has a pure golden complexion.

Kali-kukkura-kadana

Bhaktivinoda Ṭhākura

1

*kali-kukkura-kadana yadi cā'o (he)
kali-yuga-pāvana, kali-bhaya-nāśana,
śrī-śacī-nandana gā'o (he)*

kali-kukkura—the dog-like *Kali*; *kadana*—to fight; *yadi*—if; *cā'o*—you want; (*he*)—hey; *kali-yuga-pāvana*—the deliverer of the age of Kali; *kali-bhaya-nāśana*—the destroyer of all fear caused by Kali; *śrī-śacī-nandana*—the son of Śacīdevī; *gā'o*—chant; (*he*)—hey.

If you want to counteract the influence of the dog-like personality of Kali, then just chant the glories of the son of Mother Śacī who is our savior savior in Kali-yuga and the destroyer of all fear caused by Kali.

2

*gadādhara-madana, nitā'yer prāṇa-dhana,
advaitera prapūjita gaura
nimāi viśvambhara, śrīnivasa-iśvara,
bhakta-samūha-cita-cora*

gadādhara-madana—He who maddens Gadādhara; *nitā'yer prāna-dhana*—He who is the life and soul of Nitāi; *advaiter prapūjita*—He who is the worshipable object of Advaita Ācārya; *gaura*—Gaura; *nimāi*—who is called Nimāi; *viśvambhara*—who is known as Viśvambhara; *śrīnivasa-īśvara*—the lord of Śrīvāsa Ṭhākura; *bhakta-samūha*—all the devotees; *cita-cora*—the thief of their hearts.

He is the enchanter of Gadādhara, the life and soul of Nitāi and the most worshipable object of Advaita. He is known as Gaura, Nimāi, Viśvambhara, the lord of Śrīvāsa Paṇḍita, and the thief of the hearts of all the assembled devotees.

3

nadiyā-śaśadhara, māyāpura-īśvara,
nāma-pravartana sura
grhī-jana-sikṣaka, nyāsi-kula-nāyaka,
mādhava rādhā-bhāva-pūra

nadiya-śaśadhara—the moon of Nadiya; *māyāpura-īśvara*—the ruler of Māyāpura; *nāma-pravartana*—He who introduced the holy name; *sura*—divine; *grhī-jana*—those who live in household life; *sikṣaka*—the instructor; *nyāsi-kula*—of the members of the renounced order of life; *nāyaka*—the foremost; *mādhava*—the husband of the goddess of fortune; *rādhā-bhāva*—the ecstatic sentiments of Rādhārāṇi; *pūra*—a storehouse.

He is the moon of Nadiyā, the lord of Śrī Māyāpura-dhāma, and the divine propagator of His own holy name. He is the instructor of family men, and He is also the hero of the members of the renounced order. He is the husband of the goddess of fortune, and He is overflowing with the ecstatic moods and sentiments of Śrīmatī Rādhārāṇi.

4

sārvabhauma-śodhana, gajapati-tāraṇa,
ramānanda-poṣaṇa vīra
rūpānanda-varadhana, sanātana-pālana,
haridāsa-madana dhīra

sārvabhauma-śodhana—the purifier of Sārvabhauma Bhaṭṭācārya; *gajapati-tāraṇa*—the deliverer of King Pratāparudra; *ramānanda-poṣaṇa*—the nourisher of Ramānanda Rāya; *vīra*—hero; *rūpānanda-varadhana*—He who increases the bliss of Rupa Gosvāmi; *sanātana-pālana*—the protector of Sanātana Gosvāmi; *haridāsa-madana*—the enchanter of Haridāsa; *dhīra*—grave, equiposed.

He is the purifier of Sārvabhauma Bhaṭṭācārya and the deliverer of King Pratāparudra. He is the source of nourishment for Śrīla Rāmānanda Rāya and He is a great hero. He increases the ecstasy of Rūpa Gosvāmī, He protects Sanātana Gosvāmī, He gladdens Haridāsa Ṭhākura, and He is very grave.

*vraja-rasa bhāvana, duṣṭa-mata-sātana,
kapati bighātana kāma
śuddha-bhakta-pālana, śuṣka-jñāna tādaṇa,
chala-bhakti-dūṣaṇa rāma*

vraja-rasa—of the mellows found in Vraja; *bhāvana*—He who is immersed in; *duṣṭa-mata*—of the evil mentality; *sātana*—the chastiser; *kapati*—of those who are pretenders; *bighātana kāma*—dissolves the lusty tendencies; *śuddha-bhakta*—of the pure devotees; *pālana*—the protector; *śuṣka-jñāna*—of dry knowledge; *tādaṇa*—the destroyer; *chala-bhakti*—of imaginary devotional service; *dūṣaṇa*—the destroyer; *rāma*—the supremely blissful Lord.

He is always immersed in the transcendental mellows of Vraja-dhāma, He destroys all evil mentalities, and He dissolves the mundane lust of the deceitful insincere souls by His causeless mercy. He maintains and protects His pure devotees, and He chastises dry speculative knowledge. He destroys pretentious and hypocritical devotion, and He is the reservoir of pleasure.

Commentary

Kali-kukkura-kadana and *Vibhāvarī-śeṣa* are subtitled *Nāma-kīrtana*. They are the first two songs of Part 4 of the Third Branch of the songbook *Kalyana kalpa-taru* which is entitled *Ucchvāsa-kīrtana* (The loud chanting of overflowing spiritual emotions). These songs are entirely composed of different names of Lord Caitanya and Lord Kṛṣṇa respectively.

Vibhāvarī-śeṣa

Bhaktivinoda Ṭhākura

1

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

vibhāvarī—the night; *śeṣa*—has come to an end; *āloka-praveśa*—the light of dawn is entering; *nidrā chāri'*—giving up your sleep; *uṭha*—arise; *jīva*—O soul!; *bala hari hari*—chant the holy names of Lord Hari; *mukunda*—the giver of liberation; *murāri*—the enemy of the Mura demon; *rāma*—the supreme enjoyer; *kṛṣṇa*—the all-attractive one; *hayagrīva*—the horse-headed incarnation.

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,
vrajendra-nandana śyāma
pūtanā-ghātana, kaiṭabha-śātana,
jaya dāśarathi-rāma*

nṛsimha—the half-man, half-lion; *vāmana*—the dwarf brāhmaṇa; *śrī-madhusūdana*—the killer of the Madhu demon; *vrajendra-nandana*—the beloved son of the King of Vraja; *śyāma*—who is blackish in complexion; *pūtanā-ghātana*—the slayer of the Pūtanā witch; *kaiṭabha-śātana*—the destroyer of the demon Kaiṭabha; *jaya*—all glories!; *dāśarathi-rāma*—Lord Rāma, the son of King Daśaratha.

Lord Hari incarnated as the half-man, half-lion, Nṛsimha. He appeared as the dwarf brāhmaṇa Vāmana 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*

yaśodā dulāla—the darling of Mother Yaśodā; *govinda*—the giver of pleasure to the cows; *gopāla*—the protector of the cows; *vṛndāvana purandara*—the monarch of the Vṛndāvana forest; *gopī-priya jana*—the beloved of the *gopīs*; *rādhikā-ramaṇa*—the lover of Rādhikā; *bhuvana-sundara-bara*—the most beautiful personality in all the worlds.

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

*rāvaṇāntakara, mākhana-taskara,
gopī-jana-vastra-hārī
vrajera rākhāla, gopa-vṛnda-pāla,
citta-hārī varṇśī-dhārī*

rāvaṇāntakara—who brought about the end of the demon Rāvaṇa; *makhana-taskara*—who stole the older *gopīs'* butter; *gopījana-vastra-hārī*—who stole the younger *gopīs'* clothes; *vrajera rākhala*—a cowherd boy of Vraja; *gopa-vṛnda-pāla*—the protector of the cowherd boys; *citta-hārī*—who steals the hearts of all; *vaṁśī-dhārī*—who always holds a flute.

As Rāmacandra He put an end to the demoniac King Rāvaṇa. As Kṛṣṇa, in His childhood He stole butter from the elder gopīs, and in His youth He stole the clothes of the younger gopīs while they bathed 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-vandana, śrī-nanda-nandana,
vraja-jana-bhaya-hārī
navīna nīrada, rūpa manohara,
mohana-vaṁśī-vihārī

yogīndra-vandana—worshiped by the best of *yogīs*; *śrī-nanda-nandana*—the delightful son of Nanda; *vraja-jana-bhaya-hārī*—who removes all the fears of the inhabitants of Vraja; *navīna nīrada*—who is the color of a fresh rain cloud; *rūpa manohara*—whose form is enchanting; *mohana-vaṁśī-vihārī*—who looks very charming wandering about playing His flute.

Lord Kṛṣṇa is worshiped by the best of yogīs, He 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-parāyaṇa,
vṛnda-vipina-nivāsī

yaśodā-nandana—the delightful son of Yaśodā; *kaṁsa-nisūdana*—the killer of King Kaṁsa; *nikuñja-rāsa-vilāsī*—who sports the *rāsa* dance amongst the garden groves; *kadamba-kānana rāsa-parāyaṇa*—who is fond of engaging in the *rāsa* dance underneath the kadamba trees; *vṛndā-vipina-nivāsī*—who resides in the forest of Vṛndā Devī.

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 the *rāsa* dance beneath the kadamba trees, and He resides in the forest of Vṛndāvana.

*ānanda-var dhana, prema-niketana,
phula-śara-yojaka kāma
gopāṅganā-gaṇa, citta-vinodana,
samasta-guṇa-gaṇa-dhāma*

ānanda-var dhana—who increases the ecstasy of His devotees; *prema-niketana*—the reservoir of all love; *phula-śara*—flowered arrows; *yojaka*—who uses; *kāma*—the transcendental Cupid; *gopāṅgana-gaṇa citta-vinodana*—the pleasure of the cowherd girls' hearts; *samasta-guṇa-gaṇa-dhāma*—the abode of all wonderful qualities.

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

*yāmuna-jīvana, keli-parāyaṇa,
mānasa-candra-cakora
nāma-sudhā-rasa, gāo kṛṣṇa-yaśa
rākha vacana mana mora*

yāmuna-jīvana—the life of the river Yamunā; *keli-parāyaṇa*—who is always absorbed in amorous pastimes; *mānasa-candra-cakora*—who is the moon of the *gopīs'* minds, which are like cakora birds (that subsist only upon moonlight); *nāma-sudhā-rasa*—the nectarean mellows of these holy names; *gāo*—please sing; *kṛṣṇa yaśa*—the glories of Śrī Kṛṣṇa; *rākha vacana*—please obey this advice; *mana mora*—O my dear mind!

Lord Kṛṣṇa is the life of the river Yamunā. He is always absorbed in amorous pastimes, and He is the moon for the cakora birds of the gopīs' minds. 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.

Commentary

This song has become well-known all over ISKCON, because it is sung every morning during Maṅgala-ārati at the Krishna-Balaram Mandir. Similar to the next one (*Yaśomatī-nandana*), *Vibhavarī-śeṣa*, it is composed of different names of the Lord which are given to Him according to His pastimes and relationships with His devotees. Śrīla Prabhupāda speaks about this in a lecture given at the Los Angeles Temple in 1969:

This Kṛṣṇa consciousness movement is trying to teach people to not to declare independence, which is not possible, nor to try to make this world happy without Kṛṣṇa. That is not possible. That is our propaganda. Whatever you do, you take shelter of Kṛṣṇa, or God. "Kṛṣṇa" is the most explicit term for God. God may have many names. Kṛṣṇa is the perfect name. "God has no name", some philosophers say. "No name" means that His name is understood by His different actions. Just like Kṛṣṇa is sometimes called Yaśodā-nandana. Because He has accepted mother Yaśodā, to become her son, therefore Kṛṣṇa's name is Yaśodā-nandana. Kṛṣṇa's name is Pārtha-sārathi. Why? Because Kṛṣṇa has accepted to become the chariot driver of Arjuna. Pārtha means Arjuna, and *sārathi* means chariot driver. So Kṛṣṇa's name became Pārtha-sārathi. Kṛṣṇa used to steal butter from His mother's butter stock; therefore Kṛṣṇa's name is Mākhana-cora. So in this way Kṛṣṇa's name are varieties. Kṛṣṇa has unlimited number of activities, and according to such activities He has got unlimited names. But the primary name which is applicable in all circumstances is "Kṛṣṇa." Kṛṣṇa means "all-attractive." Kṛṣṇa attracts everyone. Otherwise how you're attracted, if Kṛṣṇa is not all-attractive? From the beginning of your life you never heard of Kṛṣṇa, neither you knew about Kṛṣṇa. Why you are attracted? So Kṛṣṇa is all-attractive. That is the perfect name of God: "Kṛṣṇa."

Yaśomatī-nandana

(Śrī nāma-kīrtana)

Bhaktivinoda Ṭhākura

1

*yaśomatī-nandana, vraja-vara-nāgara,
gokula-rañjana kāna
gopī-parāṇa-dhana, madana-manohara,
kāliya-damana-vidhāna*

yaśomatī-nandana—Lord Kṛṣṇa is the beloved son of Mother Yaśodā; *vraja-vara-nāgara*—most beloved of the inhabitants of Vraja; *gokula-rañjana*—the attractor of the people of Gokula; *kāna*—(an intimate nickname); *gopī-parāṇa-dhana*—the wealth of the lives of the *gopīs*; *madana-manohara*—who can attract even the mind of Cupid; *kāliya-damana-vidhāna*—the chastiser of the Kāliya serpent.

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 harināma amiya-vilāsā
vipina-purandara, navīna nāgara-vara,
varṁśī-vadana suvāsā

amala harinām—these pure holy names; *amiya vilāsā*—are full of sweet, nectarean pastimes; *vipina-purandara*—He is the monarch of the garden groves; *navīna nāgara-vara*—He is the best of youthful lovers; *varṁśī-vadana*—He is seen with His flute placed to His lips; *suvāsā*—He is an excellent dresser.

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

vraja-jana-pālana, asura-kula-nāśana
nanda-godhana-rākhoyālā
govinda mādharma, navanīta-taskara,
sundara nanda-gopālā

vraja-jana-pālana—the protector of the inhabitants of Vraja; *asura-kula-nāśana*—the destroyer of demonic dynasties; *nanda-godhana-rākhoyālā*—the keeper of Nanda Mahārāja's valuable cows; *govinda*—the giver of pleasure to the cows; *mādharma*—the husband of the goddess of fortune; *navanīta-taskara*—the butter thief; *sundara nanda-gopālā*—the beautiful cowherd son of Nanda Mahārāja.

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-vasana-hara,
rāsa-rasika, kṛpāmaya
śrī-rādhā-vallabha, vṛndāvana-naṭavara,
bhaktivinoda-āśraya

yāmuna-taṭa-cara—He wanders along the banks of the river Yamunā; *gopī-vasana-hara*—He steals the garments of the *gopīs*; *rāsa-rasika*—He delights in the mellows of the *rāsa* dance; *kṛpāmaya*—He is very merciful; *śrī-rādhā-vallabha*—the most beloved of Śrīmatī Rādhārāṇī; *vṛndāvana-naṭavara*—the great dancer of Vṛndāvana; *bhaktivinoda-āśraya*—the shelter of Bhaktivinoda.

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 Bhaktivinoda.

Commentary

Yaśomatī-nandana is another of Prabhupāda's favorite *bhajan*s. Many devotees know this song by heart, and it is often chanted when the Deities are greeted in the morning. Śrīla Prabhupāda's special liking of this song is evident from the following entry in Tamal Krishna Mahārāja's Diary *Prabhupāda's Final Days*:

October 9

Guru-kr̥pā Swami was leading *kīrtana* softly when suddenly Prabhupāda said, "*Yaśomatī-nandana, Yaśomatī-nandana.*" Guru-kr̥pā immediately broke into *Yaśomatī-nandana braja-baro-nāgara*. Prabhupāda smiled slightly. ... As Guru-kr̥pā sang, Prabhupāda softly spoke, "Let me drink *harināma amiya-vilāsā,*" and smiled broadly.

Hari-śauri: "That is sweetest nectar."

Prabhupāda: "Hmm." Then he said, "*Yaśomatī-nandana,*" and fell silent again.

According to the diary, later in the day, a devotee began to chant the *Brahma-samhitā* prayers. When he got to the verse, *advaitam acyutam...*, Prabhupāda opened his eyes and said. "This one, *Yaśomatī-nandana*, and Hare Kṛṣṇa. Chant these three."

Apparently, Śrīla Prabhupāda's spiritual master, Śrīla Bhaktisiddhānta Sarasvatī, was also very fond of this song. At the end of the biography *A Ray of Viṣṇu*, by Rūpa Vilāsa, we find a description of Śrīla Bhaktisiddhānta's *samādhi* ceremony:

"Flower garlands were offered around his neck, and *tulasī* plants were sown on all sides. His favorite songs were sung: *Śrī Rūpa Mañjarī, Svānanda-sukhada-kuñja-manohara*, and *Yaśomatī-nandana*. Then, chanting *Je ānila prema-dhana*, the devotees circumambulated the *samādhi* site four times. The *samādhi* was covered with earth and surrounded by *tulasī* on all four sides, marked with the sign of *tilaka* and covered with flower garlands."

Nadīyā-godrume

(Ājñā-Ṭahal)

Bhaktivinoda Ṭhākura

1

*nadīyā-godrume nityānanda mahājana
patiyāche nām-haṭṭa jīvera kāraṇa*

nadiyā—Nadiyā; *godrume*—in Godruma; *nityānanda*—Nityānanda; *mahājana*—the great personality; *patiyāche*—opened; *nām*—holu name; *haṭṭa*—marketplace; *jivera*—living entity's; *kāraṇa*—for the cause.

In the land of Nadiyā, on the island of Godruma, the magnanimous Lord Nityānanda has opened the marketplace of the holy name in order to deliver all fallen souls.

2

(śraddhāvāna jana he, śraddhāvāna jana he)
prabhura ājñāya, bhāi, māgi ei bhikṣā
bala 'kṛṣṇa,' bhaja kṛṣṇa, kara kṛṣṇa-sikṣā

(śraddhāvāna—possessing; *jana*—person; *he*—O!; *śraddhāvāna*—possessing; *jana*—person; *he*—O!); *prabhura*—of the Lord; *ājñāya*—on the order; *bhāi*—o brothers; *māgi*—I beg; *ei*—these; *bhikṣā*—alms; *bala*—chant; *'kṛṣṇa'*—Kṛṣṇa; *bhaja*—worship; *kṛṣṇa*—Kṛṣṇa; *kara*—follow; *kṛṣṇa*—Kṛṣṇa; *sikṣā*—instructions.

O men of faith! O men of faith! By the order of Lord Gaurāṅga, O brothers, I beg this one request: Chant "Kṛṣṇa!", worship Kṛṣṇa, and follow Kṛṣṇa's instructions.

3

aparādha-sūnya ha' ye laho kṛṣṇa-nāma
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prāṇa

aparādha—offenses; *sūnya*—free; *ha' ye*—having been; *laho*—chant; *kṛṣṇa*—Kṛṣṇa; *nāma*—names; *kṛṣṇa*—Kṛṣṇa; *mātā*—mother; *kṛṣṇa*—Kṛṣṇa; *pitā*—father; *kṛṣṇa*—Kṛṣṇa; *dhana*—treasure; *prāṇa*—life.

Being careful to remain free of offenses, just take the holy name of Kṛṣṇa. Kṛṣṇa is your mother, Kṛṣṇa is your father, and Kṛṣṇa is the treasure of your life.

4

kṛṣṇera saṁsāra kara chāri' anācāra
jīve dayā, kṛṣṇa-nāma-sarva-dharma-sāra

kṛṣṇera—of Kṛṣṇa (with Kṛṣṇa at the center); *saṁsāra kara*—lead a domestic life, manage domestic affairs; *chāri'*—having given up; *anācāra*—sinful behavior; *jīve*—to the living entities; *dayā*—compassion; *kṛṣṇa*—Kṛṣṇa; *nāma*—names; *sarva*—all; *dharma*—religion; *sāra*—essence.

Giving up all improper behavior, carry on your worldly duties only in relation to Kṛṣṇa. The showing of compassion to all fallen souls by loudly chanting the holy name of Kṛṣṇa is the essence of all forms of religion.

Commentary

In Bhaktivinoda Ṭhākura's songbook *Gītāvalī*, this is Song 1 in the section *Śrī Nāgar-kīrtana*, *Congregational chanting in public places*. Bhaktivinoda Ṭhākura has explained the meaning of each verse of this song. Here are some excerpts:

Śrī Mahāprabhu displayed His mercy toward the *jīvas* tortured by Kali-yuga by ordering Śrī Nityānanda Prabhu to preach the holy name from home to home; therefore Śrī Nityānanda Prabhu is verily the Mūla-mahājana (the chief proprietor) of the *Nāma-haṭṭa* located at Godruma. Even though all the employees of the *Nāma-haṭṭa* are qualified for performing *ājñā-ṭaha*, the 'Patrol According to the Lord's Order', still the great *mahāśayas*, who are like patrolling watchmen, are especially empowered to render these duties in an entirely selfless manner.

The *mahāśaya* on patrol plays his *karatālas* and calls out, "O people of faith! I do not wish to beg from you any worldly thing or mundane favor. The only alms I beg is that all of you honor the order of the Lord by chanting the name of Kṛṣṇa, worshiping Kṛṣṇa, and teaching others about Kṛṣṇa. Just invoke the true name of Kṛṣṇa. Specifically, by giving up *nāmābhāsa*, please chant the purely spiritual holy name of the Lord."

The word '*aparādha*' indicates the ten offenses against chanting the holy names of the Lord. [...] O people of faith! Remaining free of these ten offenses, just worship Lord Kṛṣṇa. Only Kṛṣṇa is the *jīva*'s mother, father, offspring, wealth, husband, and life-treasure. The *jīva* is a spiritual ray (*cit-kaṇa*), Kṛṣṇa is the spiritual sun (*cit-sūrya*), and the material world is the *jīva*'s prison. Truly the pastimes of Kṛṣṇa, which lie beyond the material realm, are your factual riches to be sought.

O faithful *jīva*! You have turned away from Kṛṣṇa and then suffered the experience of so-called happiness and distress in the realm of *māyika-saṁsāra*. This situation is not befitting you. As long as you remain bound to the wheel of *karma* as a result of your faulty aversion to Kṛṣṇa, please accept one transcendental remedy. If you are inclined toward the path of *pravṛtti* (positive use of material situations), then just become a *grhastha*, *brahmacārī*, or *vānaprastha*; or if you are inclined to the path of *nivṛtti* (renunciation of material situations), then just be a *sannyāsī*. But in whatever position you find yourself, please give up all sinful activities, while offering your body, home, wife, children, and wealth unto Śrī Kṛṣṇa. Living in Kṛṣṇa's world, perform all your actions by dovetailing your senses and mind with topics of Kṛṣṇa, and with a heart purified of envious aversion pass the journey of life. The supreme nectar of favorable service rendered unto Lord Kṛṣṇa will gradually become thickened until it breaks through your two bodies –the gross and the subtle – and will finally cause your eternal spiritual form to again awaken.

(Hari) haraye namaḥ
(Nāma-saṅkīrtana)
Narottama dasa Thakura

1

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

hari haraye—unto Hari; *namaḥ*—obeisances; *kṛṣṇa yādavāya*—unto Kṛṣṇa known as Yādava (the best of the Yadu dynasty); *namaḥ*—obeisances; *yādavāya*—unto Yādava; *mādhavāya*—unto Mādhava, the husband of the goddess of fortune; *keśavāya*—unto Keśava, He of fine hair; *namaḥ*—obeisances.

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
gīrdhārī gopīnātha madana-mohana*

gopāla—He appears as a cowherd boy; *govinda*—the pleaser of the cows; *rāma*—the reservoir of pleasure; *śrī-madhusūdana*—the magnificent killer of the demon named Madhu; *gīrdhārī*—the lifter of Govardhana Hill; *gopīnātha*—the Lord of the cowherd damsels; *madana-mohana*—the enchanter of Cupid.

O Gopāla, Govinda, Rāma, Śrī Madhusūdana, Gīrdhārī Gopīnātha, and Madana-mohana!

3

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

śrī-caitanya-nityānanda—chanting the names of Lord Caitanya and Lord Nityānanda; *śrī-advaita-sītā*—Śrī Advaita ācārya and his wife Sītā Ṭhākuraṅgī; *hari*—Lord Hari; *guru*—the spiritual master; *vaiṣṇava*—all the assembled devotees; *bhāgavata*—the Śrīmad-Bhāgavatam; *gītā*—the Bhagavad-Gītā.

All glories to Śrī Caitanya and Nityānanda! All glories to Śrī Advaita Ācārya and His consort, Śrī Sītā Ṭhākuraṅgī. 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*

śrī-rūpa sanātana bhaṭṭa-raghunāth śrī-jīva gopāla-bhaṭṭa dāsa-raghunāth—chanting the names of the Six Gosvāmīs : Śrī Rūpa, Sanātana, Raghunāth Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa, and Raghunāth dāsa.

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

5

*ei chaya gosāir kari caraṇa vandana
yāhā hoite vighna-nāśa abhiṣṭa-pūraṇa*

ei chay gosāir—of these six Gosvāmīs; *kori*—I offer; *caraṇa vandana*—obeisances unto their feet; *yāhā hoite*—by which; *vighna-nāś*—obstacles to devotion are destroyed; *abhiṣṭa-pūraṇ*—all spiritual desires are fulfilled.

I offer my obeisances to the feet of these six Gosvāmīs. Bowing to them destroys all obstacles to devotional service and fulfills all spiritual desires.

6

*ei chaya gosāi yāñra-mui tāñra dāsa
tā-sabāra pada-reṇu mora pañca-ñgrāsa*

ei chaya gosāi—of these six Gosvāmīs; *yāñra*—whoever is; *mui*—I; *tāñra*—their; *dāsa*—servant; *tā-sabāra*—of all of them; *pada-reṇu*—the dust of the feet; *mora*—my; *pañca-grās*—five kinds of foodstuffs.

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 foods.

7

*tāñdera caraṇa-sevi-bhakta-sane vāsa
janame janame haya ei abhilāśa*

tāñdera caraṇa—the lotus feet of these six Gosvāmīs; *sevi bhakta*—those devotees who serve; *sane vāsa*—living along with; *janame janame*—birth after birth; *haya*—there is; *ei abhilāśa*—this is my desire.

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 chaya gosāi jabe vraje koilā vāsa
rādhā-kṛṣṇa-nitya-lilā karilā prakāśa*

ei chaya gosāi—these six Gosvāmīs; *jabe*—when; *vraje*—in Vraja; *koilā vāsa*—lived; *rādhā-kṛṣṇa-nitya-lilā*—the eternal pastimes of Rādhā and Kṛṣṇa; *karilā prakāśa*—they revealed.

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

9

*ānande bala hari bhaja vṛndavana
śrī-guru-vaiṣṇava-pade majāiyā mana*

ānande—in bliss; *bala*—just chant; *hari*—the names of Lord Hari; *bhaja*—just worship; *vṛndavana*—the transcendental realm of Vṛndavana; *śrī-guru vaiṣṇava*—the spiritual master and the Vaiṣṇavas; *pade*—on the lotus feet; *majāiyā mana*—absorbing your mind in meditation.

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

10

*śrī-guru-vaiṣṇava-pada-padma kari āśa
narottama dāsa kahe nāma-saṅkīrtana*

śrī-guru-vaiṣṇava—of Śrī Guru and the Vaiṣṇavas; *pāda-padma*—the lotus feet; *kari āśa*—I am desiring; *nāma-saṅkīrtana*—the glorification of the holy name; *kahe*—sings; *narottama dāsa*—the author, Narottama dāsa Ṭhākura.

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

Commentary

Narottama dāsa Ṭhākura composed this song on the basis of a verse that Śrī Caitanya Mahāprabhu sang personally and taught His followers to chant in public in alternation with the Hare Kṛṣṇa *mahā-mantra*: *harāye namaḥ kṛṣṇa yadavāya namaḥ/ gopāla govinda rāma śrī madhusudāna*. This verse is mentioned in the *Śrī Caitanya-caritāmṛta* (*Ādi* 17.122 and *Madhya* 25.64). In most songbooks we find *hari* added at the beginning in parenthesis (*hari*). However, when Prabhupāda sings this *bhajana*, he does not add *hari*. Following his example, we begin our audio versions of this song with *harāye*.

Śrīla Prabhupāda quoted from this song many times, stressing especially the importance of *sādhu-saṅga*, the association of devotees.

Śrī Caitanya-caritāmṛta Madhya-līlā 4.79 – Purport

If the preachers in our Kṛṣṇa consciousness movement are sincere devotees of Kṛṣṇa, Kṛṣṇa will always be with them because He is very kind and favorable to all His devotees. Just as Arjuna and Kṛṣṇa were victorious in the Battle of Kurukṣetra, this Kṛṣṇa consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of the

predecessors (the six Gosvāmīs and other devotees of the Lord). As Narottama dāsa Ṭhākura has stated: *tāndera caraṇa sevi bhakta-sane vāsa, janame janame haya ei abhilāṣa*. The Kṛṣṇa consciousness devotees must always desire to remain in the society of devotees. *Bhakta-sane vāsa*: they cannot go outside the Kṛṣṇa consciousness society or movement. Within the society we must try to serve the predecessors by preaching Caitanya Mahāprabhu's cult and spreading His name and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt, it happens by the grace of Kṛṣṇa.

Lecture on Nectar of Devotion – Vṛndāvana, November 13, 1972

The Gosvāmīs, or in the *Pañcarātra* system, in the *śāstras*, the regulative principles are so made that, if we practice it, gradually our dormant Kṛṣṇa consciousness will be awakened. Therefore these prescribed rules and regulations, as it is given in the *śāstras* and confirmed by the *ācāryas*... Narottama dāsa Ṭhākura says, *tāndera caraṇa-sevī*. We have to follow the footprints of the *ācāryas*. *Ācārya* means *paramparā*. One *ācārya* is following the previous *ācārya*. An *ācārya* does not manufacture anything, something novel. He follows the previous *ācārya*. And therefore he's *ācārya*. And one who follows... *Ācāryavān puruṣo veda. Ācārya upāsanam*, in the *Bhagavad-gītā* it is said. So we have to accept the principles laid down by the *ācāryas*. *Tāndera caraṇa-sevī-bhakta-sane vāsa. Rūpa-raghunāthapade haibe ākutī kabe hāma bujhaba śrī-yugala-pīriti*. Narottama dāsa Ṭhākura's versions are accepted as Vedic versions, *śruti-pramāṇa*. Viśvanātha Cakravartī Ṭhākura says that the statements of Narottama dāsa Ṭhākura are as good as Vedic evidences. Therefore we quote from Narottama dāsa Ṭhākura often. Not only Narottama dāsa Ṭhākura, also Kṛṣṇadāsa Kavirāja Gosvāmī and the six Gosvāmīs, they are authorities. So we have no difficulty. *Tāndera caraṇa-sevī-bhakta-sane vāsa*. That's all. Let us follow the footprints of the *ācāryas*, *gosvāmīs*, and live together as sincere, serious devotees. Then our life is successful. It is not very difficult. *Bhakta-sane vāsa. Tāndera caraṇe*. We should live together as devotee and follow the footprints of the *ācāryas*. Don't manufacture concoction. Then it will be spoiled. Simply try to follow. They'll protect. They'll give protection. Because Kṛṣṇa says, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi*. So if we take shelter of the *ācāryas*, that means we take shelter of Kṛṣṇa. *Yasya prasādād bhagavat-prasādaḥ*. If the *ācārya, guru*, is satisfied, then we must know certainly that Kṛṣṇa is satisfied. So this is the principle, and the *ācāryas* give us direction. It is not very difficult. Simply we have to become very serious and sincere. Then everything is all right.

Śrī Caitanya-caritāmṛta Ādi-līlā 17.123 – Purport

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa *mahā-mantra*,

with the addition of *haraye namaḥ, kṛṣṇa yādavāya namaḥ*, for this song was a favorite of Śrī Caitanya Mahāprabhu's. But all such *saṅkīrtana* must be preceded by the chanting of the holy names of the five tattvas—*śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. We are already accustomed to chant these two mantras—*śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda* and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines—namely *haraye namaḥ, kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma śrī-madhusūdana*—should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any vibration other than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

Govinda jaya jaya

Traditional

*govinda jaya jaya, gopāla jaya jaya
rādhā-ramaṇa hari, govinda jaya jaya*

**All glories to Govinda! All glories to Gopāla!
All glories to Hari, the lover of Rādhā.**

Commentary

In January of 1967, the day after the Mantra-Rock Dance at the Avalon Ballroom in San Francisco, Prabhupāda walked with Kīrtanānanda and Hayagrīva along the boardwalk, near the Pacific Ocean. As they walked, he began softly singing a *mantra* that Kīrtanānanda and Hayagrīva had never heard before: *Govinda jaya jaya, gopāla jaya jaya, rādhā-ramaṇa hari, govinda jaya jaya*.

From that day on, this short traditional song became very popular among the devotees, and Prabhupāda recorded it several times, with a group of disciples responding to his chanting. Apparently, during the next years, the singing of *Govinda jaya jaya* became a regular practice, and Śrīla Prabhupāda requested the devotees to chant it on different occasions, for example after the installation of Jagannātha, Subhadra and Baladeva in San Francisco, in March of 1967, and after initiation and wedding ceremonies. The devotees who went to London, included it on their record produced by George Harrison, and during that time, Prabhupāda also wrote the following letter:

Letter to Daniel – Montreal, 22 August, 1968

Please go on chanting "Govinda Jaya Jaya, Govinda Jaya Jaya, Radha Ramana Hari, Govinda Jaya Jaya", along with "Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama, Rama, Hare Hare," and in any condition you shall be happy without any doubt.

Nārada Muni

Bhaktivinoda Ṭhākura

1

*nārada muni, bājāya viṇā 'rādhikā-ramaṇa'-nāme
nāma amani, udīta hayā, bhakata-gītā-sāme*

nārada muni—Nārada Muni; *bājāya*—plays; *viṇā*—his viṇā; '*rādhikā-ramaṇa'*
nāme—the holy name Rādhikā-ramaṇa; *nāma*—that name; *amani*—
spontaneously; *udīta*—rise; *hayā*—does; *bhakata*—the devotees of the Lord;
gītā—singing; *sāme*—in the association.

When the great soul Nārada Muni plays his stringed viṇā, the holy name Rādhikā-ramaṇa descends and immediately appears amidst the kīrtana of the Lord's devotees.

2

*amiya-dhārā, variṣe ghana,
śravaṇa-yugale giyā
bhakata jana, saghane nāce,
bhariyā āpana hiyā*

amiya—of nectar; *dhārā*—a flood; *variṣe*—does shower down; *ghana*—like a
monsoon cloud; *śravaṇa*—of ears; *yugale*—into their pairs; *giyā*—gives; *bhakata*
jana—the devotees; *saghane*—enthusiastically; *nāce*—dance; *bhoriyā*—full;
āpana—one's own; *hiyā*—heart.

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
keha vā kāñde, keha vā nāce,
keho māte mane mane*

mādhurī-pūra—full of sweetness; *āsava*—intoxicating beverage; *paśi'*—drinking;
mātāya—maddening; *jagata*—of the universe; *jane*—inhabitants; *keha vā*—some;
kāñde—weeping; *keha vā*—some; *nāce*—dancing; *keha*—some; *māte*—
intoxicated; *mane mane*—within their minds.

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

4

*pañca-vadana, nārade dhari',
premera saghana rola
kamalāsana, nāciyā bale,
'bala bala hari bala'*

pañca-vadana—the five-faced one (Śiva); *nārade*—Narada; *dhari'*—embraces; *premera*—out of love; *saghana*—ecstatically rol—shouts; *kamala-āsana*—Brahmā, whose seat is a lotus; *nāciyā*—dances; *bole*—declares; *bolo bolo*—chant, chant; *hari*—the name Hari; *bolo*—chant.

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' bali' gāya
nāma-prabhāve, mātīla viśva,
nāma-rasa sabe pāya*

sahasrānana—the thousand-faced one, Ananta Śeṣa; *parama*—in supreme; *sukhe*—happiness; *hari hari*—Hari, Hari; *bali'*—calls out; *gāya*—sings; *nāma*—of the name; *prabhāve*—by the influence; *mātīla*—goes mad; *viśva*—the universe; *nāma*—of the holy name; *rasa*—by the mellows; *sabe*—everyone; *pāya*—relishes.

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'la āmāra āśa
śrī-rūpa-pade, yācaye ihā,
bhaktivinoda-dāsa*

śrī-kṛṣṇa-nāma—the holy name of Kṛṣṇa; *rasane*—on the tongue; *sphuri'*—by manifesting; *pūrā'la*—has fulfilled; *āmāra*—my; *āśa*—desires; *śrī-rūpa*—of Śrīla Rūpa Gosvāmī; *pade*—the lotus feet; *yācaye*—I beg; *ihā*—now; *bhaktivinoda*—Bhaktivinoda; *dāsa*—the servant.

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 Gosvāmī that the chanting of harināma may always continue in this way.

Commentary

Nārada Muni's mission of traveling all over the universe to enlighten everyone by singing the glories of the Lord is described in the 6. Canto of *Śrīmad-Bhāgavatam*, Text 22:

The seven musical notes ṣa, ṛ, gā, ma, pa, dha and ni are used in musical instruments, but originally they come from the Sāma Veda. The great sage Nārada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations, such as Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Hṛṣikeśa, the master of the senses. After delivering the Haryaśvas, Nārada Muni continued traveling throughout the planetary systems, his mind always fixed at the lotus feet of the Lord.

PURPORT

The goodness of the great sage Nārada Muni is described herewith. He always chants about the pastimes of the Lord and delivers the fallen souls back to Godhead. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung: *nārada-muni, bājāya viṇā, 'rādhikā-ramaṇa'-nāme...* [the entire song is quoted]. The purport of this song is that Nārada Muni, the great soul, plays a stringed instrument called a *viṇā*, vibrating the sound Rādhikā-ramaṇa, which is another name for Kṛṣṇa. As soon as he strokes the strings, all the devotees begin responding, making a very beautiful vibration. Accompanied by the stringed instrument, the singing seems like a shower of nectar, and all the devotees dance in ecstasy to the fullest extent of their satisfaction. While dancing, they appear madly intoxicated with ecstasy, as if drinking the beverage called *mādhuri-pūra*. Some of them cry, some of them dance, and some of them, although unable to dance publicly, dance within their hearts. Lord Śiva embraces Nārada Muni and begins talking in an ecstatic voice, and seeing Lord Śiva dancing with Nārada, Lord Brahmā also joins, saying, "All of you kindly chant 'Hari bol! Hari bol!' " The King of heaven, Indra, also gradually joins with great satisfaction and begins dancing and chanting "Hari bol! Hari bol!" In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic. Bhaktivinoda Ṭhākura says, "When the universe becomes ecstatic, my desire is satisfied. I therefore pray unto the lotus feet of Rūpa Gosvāmī that this chanting of *harer nāma* may go on nicely like this."

Lord Brahmā is the *guru* of Nārada Muni, who is the *guru* of Vyāsadeva, and Vyāsadeva is the *guru* of Madhvācārya. Thus the Gauḍīya-Mādhva-sampradāya is in the disciplic succession from Nārada Muni. The members of this disciplic succession—in other words, the members of the Kṛṣṇa consciousness movement—should follow in the footsteps of Nārada Muni by chanting the

transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. They should go everywhere to deliver the fallen souls by vibrating the Hare Kṛṣṇa *mantra* and the instructions of *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*. That will please the Supreme Personality of Godhead. One can spiritually advance if one actually follows the instructions of Nārada Muni. If one pleases Nārada Muni, then the Supreme Personality of Godhead, Hṛṣīkeśa, is also pleased (*yasya prasādād bhagavat-prasādaḥ*). Both Nārada Muni and the present spiritual master speak the same teachings of Kṛṣṇa, who says in *Bhagavad-gītā* (18.65-66):

*man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
mām evaiśyasi satyaṁ te pratijāne priyo 'si me
sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Gāya gorā madhura svare (Śrī Nāma)

Bhaktivinoda Ṭhākura

(1)

*gāya gorā madhura svare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

gāya—sings; *gorā*—Lord Gaurasundara; *madhura svare*—in a very sweet voice.

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)

*grhe thāka, vane thāka, sadā 'hari' bale' ḍāka,
sukhe duḥkhe bhula nā' ko, vadane hari-nāma kara re*

grhe thāka—just live at home; *vane thāka*—or live in the forest; *sadā*—always; *'hari'*—the holy name of Hari; *bale' ḍāka*—shout while chanting; *sukhe duḥkhe*—in happiness or distress; *bhulo nā'ko*—don't forget; *vadane*—with your lips; *hari-nām*—the holy names; *koro re*—oh please chant!

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 ha 'ye, ācho miche kāja la' ye,
ekhana cetana pe' ye, 'rādhā-mādhava' nāma bala re*

māyā-jāle—in the entangling network of *māyā*, *baddha ha'ye*—you are bound up; *ācho*—yours is; *miche kāja*—fruitless toil; *la'ye*—accepting; *ekhana*—now; *cetana pe'ye*—obtaining full consciousness; *'rādhā-mādhava' nāma*—the names of Śrī Śrī Rādhā and Mādhava; *bala re*—so chant!

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 hoila śeṣa, nā bhajile hṛṣikeśa
bhaktivinodopadeśa, ekabāra nāma-rase māta re*

jīvana—your life; *hoila śeṣa*—may end at any moment; *na bhajile*—you have not served; *hṛṣikeśa*—the Lord of the senses; *bhaktivinodopadeśa*—this advice of Bhaktivinoda Ṭhākura; *ekabāra*—just once; *nāma-rase*—in the nectar of the holy name; *māta*—become intoxicated; *re*—oh!

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

Commentary

In Bhaktivinoda Ṭhākura's songbook *Gītāvalī*, this is Song 2 in the section *Śrī Nagar-kīrtana, Congregational chanting in public places*.

Śrīla Prabhupāda speaks about this song on a morning walk in Hawaii in 1975:

Whether you live in temple or outside temple, the rules and regulation and the process must be followed. Then you are successful. It doesn't matter that you have to live in the temple. *Gr̥he thāka vane thāka, 'hā gaurāṅga' ba'le ḍāka*. Not that everyone has to live in the temple. If he does not agree with other Godbrothers, friends, he can live separately. But he must follow the rules and regulation. That is wanted. But if you live with devotees, it will be automatically done. Therefore it is recommended that you live with devotees. But if you cannot agree with the

devotees, you have got your own opinion, then you cannot make a new opinion so far the process is concerned. That must be followed. This is not good idea, that "Whatever I do, it is my independence, and I will chant." So that is good in sense that some day he will come to senses. Otherwise, for the time being, the chant is not very powerful. The fire in wet wood is not powerful. It will create some smoke. Although the fire is there. But if you put dry wood, immediately it will be blazing, and your business will be quickly done. This is intelligence. There are many examples. A patient suffering from disease, a doctor said, "You should do; you should not do." So if we follow "You should not do," then he becomes quickly recovered. But if he becomes under the treatment of the doctor at the same time he does all nonsense, then how it can be successful?

Jaya rādhā-mādhava

Bhaktivinoda Ṭhākura

*jaya rādhā-mādhava kuṅja-bihārī
gopī-jana-vallabha giri-vara-dhārī
yaśodā-nandana, vraja-jana-rañjana,
yāmuna-tīra-vana-cārī*

jaya—all glories to; *rādhā-mādhava*—Rādhā and Mādhava; *kuṅja-bihārī*—He who enjoys loving pastimes in the groves of Vṛndāvana; *gopī-jana-vallabha*—the lover of the cowherd maidens of Vraja; *giri-vara-dhārī*—the holder of the great hill named Govardhana; *yaśodā-nandana*—the beloved son of mother Yaśodā; *vraja-jana-rañjana*—the delighter of the inhabitants of Vraja; *yāmuna-tīra-vana-cārī*—who wanders in the forests along the banks of the river Yamunā.

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.

Commentary

This song is also from Bhaktivinoda Ṭhākura's collection *Gītāvalī*. Śrīla Prabhupāda was very fond of this song and sang it just before his lectures. In Allahabad and Gorakhpur he fell into a trance after singing the first two lines. 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."

Nitāi ki nām eneche re

Bhaktivinoda Ṭhākura

(1)

nitāi ki nāma eneche re
(*nitāi*) *nāma eneche, nāmera hāṭe,*
śraddhā-mūlye nāma diteche re

nitāi—Nitāi; *ki*—what!; *nāma*—names; *eneche*—brought; *re*—oh!; (*nitāi*)—Nitāi; *nāma*—names; *eneche*—brought; *nāmera*—of the holy names; *hāṭe*—in the marketplace; *śraddhā*—faith; *mūlye*—for the price; *nāma*—names; *diteche*—He is selling; *re*—oh!.

Oh, what a wonderful name Lord Nityānanda has brought! Nitāi has brought the divine name to the Marketplace of the Holy Name, and He is giving away that name for the mere price of your faith! Oh!

(2)

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare re
hare rāma hare rāma rāma rāma hare hare re

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Oh!
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare Oh!

(3)

(*nitāi*) *jīvera daśā, malina dekhe,*
nāma eneche vraja theke re

(*nitāi*)—Nitāi; *jīvera*—of the living beings; *daśā*—condition; *malina*—sorrowful, gloomy; *dekhe*—having see; *nāma*—holy name; *eneche*—He brought; *vraja*—Vraja; *theke*—from; *re*—oh!.

Oh, seeing the miserable condition of the fallen souls of this world, Nitāi has personally brought the holy name from the transcendental realm of Vraja!

(4)

e nāma śiva jape pañca-mukhe re
(*madhura e harināma*)

e—these; *nāma*—names; *śiva*—Lord Śiva; *jape*—chants; *pañca*—five; *mukhe*—with mouths; *re*—oh!; (*madhura*—sweet; *e*—these; *harināma*—names of Hari).

Oh, Lord Śiva chants this holy name with his five mouths!
This holy name is so sweet!

(5)

e nāma brahmā jape catur-mukhe re
(*madhura e harināma*)

e—these; *nāma*—names; *brahmā*—Lord Brahmā; *jape*—chants; *catur*—four; *mukhe*—with mouths; *re*—oh!; (*madhura*—sweet; *e*—these; *harināma*—names of Hari).

**Oh, Lord Brahmā chants this holy name with his four mouths!
This holy name is so sweet!**

(6)

e nāma nārada jape vīnā-yantre re
(*madhura e harināma*)

e—these; *nāma*—names; *nārada*—Nārada Muni; *jape vīnā*—chants binā – a kind of musical heptacord; *yantre*—with instrument; *re*—oh!; (*madhura*—sweet; *e*—oh!; *harināma*—names of Hari).

**Oh, Nārada Muni chants this holy name while playing on his vīnā!
This holy name is so sweet!**

(7)

e nāmābase ajāmila vaikuṅṭhe gela re
e nāma balte balte vraje cala re
(*bhaktivinoda bale*)

e—these; *nāma*—names; *ābase*—by a mere semblance; *ajāmila*—Ajāmila; *vaikuṅṭhe*—to Vaikuṅṭhe; *gela*—went; *re*—oh!; *e*—these; *nāma*—names; *balte balte*—chanting and chanting; *vraje*—to Vraja; *cala*—come on, let's go; *re*—oh!; (*bhaktivinoda*—Bhaktivinoda; *bale*—says).

Oh, just by the dim reflection of this holy name, the sinful Ajāmila went to Vaikuṅṭha! Bhaktivinoda therefore says, "Oh, continuously chanting this holy name, go at once to the divine realm of Vraja! This holy name is so sweet!"

Commentary

In Bhaktivinoda Ṭhākura's songbook *Gītāvalī*, this is Song 7 in the section *Śrī Nagar-kīrtana*, *Congregational chanting in public places*. Śrīla Prabhupāda recorded it in Los Angeles in July of 1971. He then gave the following purport:

This *mahā-mantra*, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, is being chanted by Brahmā with his four mouths, *brahmā-jape catur-mukhe*. Brahmā means Lord Brahmā, and *jape* means he is chanting, *catur-mukhe*, with his four heads. Within this universe, only Brahmā has got four heads. And Lord Śiva sometimes exhibits five heads. So it is explained here that Lord Brahmā is also chanting this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, with his four mouths. Still he is chanting. He does not think that he is satiated. This transcendental name is so sweet that either you chant with your one mouth and one tongue or with one thousand mouth or one thousand tongue, still, you will never feel tired. That is the purport of this song. Śrīla Rūpa Gosvāmī, he lamented that "This Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, these names are so sweet

that how I can relish the transcendental sweetness with one tongue and one mouth? If God would have given me millions of tongues and millions of mouths, then I would have relished a little of it.” So he lamented. Here also it is said that Nārada Muni, he has got always with him a *tambura*, and he is traveling all over the universe constantly. He cannot stay in any place more than a few seconds, and he has no companion. But his only companion is that *tambura* and chanting Hare Kṛṣṇa. Therefore it is said here, *nārada-jape, vīṇā-yantre, kṛṣṇa kṛṣṇa hare hare*. So all the devotees of the Lord, they are chanting in their own way, still they never feel tired or satiated. That is the significance of transcendental chanting.

Bhaktivinoda Ṭhākura describes in his journal *Sajjana Toṣaṇī* (4/2) how his spiritual master, Jagannātha Dās Bābāji Mahārāja, went out on *nagara-saṅkīrtana* with all the devotees in the village of Āmlājoḍa: “The symptoms of ecstatic love that Bābāji Mahārāja began to exhibit at the time of *kīrtana* is beyond description. Even though he was more than one hundred years old, yet he wonderfully sang, cried and rolled on the ground like a lion. It was an unprecedented scenery the way he sang as follows:

nitāi ki nāma eneche re
(nitāi) nāma eneche, nāmera hāṭe,
śraddhā-mūlye nāma diteche re

‘What wonderful holy names has Lord Nityānanda brought. He is distributing the holy names in exchange of only one’s faith.’ And then he added: ‘Although my most merciful Nityānanda was hit on the head by Jagāi, still He distributed love of God to everyone’. On seeing the symptoms of Bābāji Mahārāja’s ecstatic love everyone became filled with bliss of *kīrtana*, displayed the symptoms of ecstatic love such as shedding of tears, standing of the hairs on end, and danced for a long time with ecstasy. After a while when *kīrtana* came to an end, he briefly delivered a lecture on *nāma-haṭṭa* [Nityānanda’s marketplace of the holy name].

Lakṣmī-Nṛsimha
nāmāṣṭottara-śata-stotra
(108 names of Lakṣmī-Nṛsimha)

om nṛsimhāya namaḥ
om mahāsimhāya namaḥ
om divyasimhāya namaḥ
om mahābalāya namaḥ
om ugrasimhāya namaḥ
om mahadevāya namaḥ

(Refrain)

śrī nṛsimha jaya nṛsimha jaya jaya nṛsimha
prahlādeśa jaya padma mukha padma bhṛṅga

(1)

nārasimho¹ mahāsimho² divyasimho³ mahābalaḥ⁴
ugrasimho⁵ mahādevaḥ⁶ stambha-jaś⁷ cogra-locanaḥ⁸

(2)

raudraḥ⁹ sarvādbhutaḥ¹⁰ śrīmān¹¹ yogānandas¹² trivikramaḥ¹³
hariḥ¹⁴ kolāhalaś¹⁵ cakri¹⁶ vijayo¹⁷ jaya-varohanaḥ¹⁸

(3)

pañcānanaḥ¹⁹ para-brahma²⁰ caghorō²¹ ghora-vikramaḥ²²
jvālān-mukho²³ jvālamāl²⁴ mahājvālo²⁵ mahāprabhuḥ²⁶

(4)

nitilākṣaḥ²⁷ sahasrākṣo²⁸ durnirikṣyaḥ²⁹ pratāpanaḥ³⁰
mahādamṣṭrā³¹ yudhaḥ-prājñas³² caṇḍa-kopi³³ sadāśivaḥ³⁴

(5)

hiraṇyakaśipu-dhvaṁsī³⁵ daitya-dānava-bhañjanaḥ³⁶
guṇa-bhadro³⁷ mahābhadro³⁸ bala-bhadro³⁹ subhadraḥ⁴⁰

(6)

*karālo⁴¹ vikarālas⁴² ca vikartā⁴³ sarva-karṭṛkaḥ⁴⁴
śimśumāras⁴⁵ trilokātmā⁴⁶ īśaḥ⁴⁷ sarveśvaro⁴⁸ vibhuḥ⁴⁹*

(7)

*bhairavādambaro⁵⁰ divyaś⁵¹ cācyutaḥ⁵² kavi⁵³ mādharmaḥ⁵⁴
adhokṣajo⁵⁵ 'kṣaraḥ⁵⁶ śarvo⁵⁷ vanamālī⁵⁸ varapradaḥ⁵⁹*

(8)

*viśvambhāro⁶⁰ 'dbhūto⁶¹ bhavyo⁶² viśṇuśca⁶³ puruṣottamaḥ⁶⁴
amoghāstro⁶⁵ nakhāstraś⁶⁶ ca sūryajyotiḥ⁶⁷ sureśvaraḥ⁶⁸*

(9)

*sahasrabāhuḥ⁶⁹ sarvajñaḥ⁷⁰ sarva-siddhi-pradāyakaḥ⁷¹
vajra-damṣṭro⁷² vajra-nakho⁷³ mahānāndaḥ⁷⁴ parantapaḥ⁷⁵*

(10)

*sarva-mantraika-rūpaś⁷⁶ ca sarva-yantra-vidāraṇaḥ⁷⁷
sarva-tantrātmako⁷⁸ 'vyaktaḥ⁷⁹ suvyakto⁸⁰ bhakta-vatsalaḥ⁸¹*

(11)

*vaiśākha-śuklasam-bhūtaḥ⁸² śaraṇāgata-vatsalaḥ⁸³
udāra-kīrtiḥ⁸⁴ puṇyātmā⁸⁵ mahātmā⁸⁶ caṇḍa-vikramaḥ⁸⁷*

(12)

*vedatraya⁸⁸ prapūjyaś⁸⁹ ca bhagavān⁹⁰ parameśvaraḥ⁹¹
śrīvatsāṅkaḥ śrīnivāso⁹² jagad-vyāpi⁹³ jagan-mayaḥ⁹⁴*

(13)

*jagat-pālo⁹⁵ jagannātho⁹⁶ mahākāyo⁹⁷ dvi-rūpabhṛt⁹⁸
paramātmā⁹⁹ paraśjyotiḥ¹⁰⁰ nirguṇaś¹⁰¹ ca ṅṛkesari¹⁰²*

(14)

*para-tattvaṁ¹⁰³ paran-dhāma¹⁰⁴ sac-cid-ānanda vigrahaḥ¹⁰⁵
lakṣmī-ṅṛsimhaḥ¹⁰⁶ sarvātmā¹⁰⁷ dhīraḥ prahlāda-pālakaḥ¹⁰⁸*

(15)

*idaṁ lakṣmī-ṅṛsimhasya nāmāṣṭottaramī śatam
tri-sandhyam yaḥ pathed bhaktyā sarvābhiṣṭamavāpnuyāt*

Commentary

On His tour of South India, Śrī Caitanya Mahāprabhu arrived one day at the place of pilgrimage known as Jiyāḍa-ṅṣimha. Upon seeing the Deity of Lord ṅṣimha in the temple, Śrī Caitanya Mahāprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers:

*“śrī-ṅṣimha, jaya ṅṣimha, jaya jaya ṅṣimha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga”*

“All glories to ṅṣimhadeva! All glories to ṅṣimhadeva, who is the Lord of Prahāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.”

The following is the translation of the 108 names of ṅṣimhadeva by Bhaktivinoda Ṭhākura:

I offer my humble obeisances to:

1. the Supreme Lord in the form of a half-man half-lion, 2. the divine lion, 4. the greatly powerful, 5. the terrifying lion, 6. the Lord of lords, 7. the one who appeared from a pillar, 8. the one who possesses terrifying eyes, 9. the one who showed great anger, 10. the one who is all-wonderful 11. the one who is most beautiful, 12. the source of yogic bliss, 13. the one who took three gigantic steps, 14. the one who takes away all troubles, 15. the one who roars loudly, 16. the one who carries a disk, 17. the one who is always victorious, 18. the one whose glories are always increasing, 19. Him who possesses five heads, 20. the Supreme Absolute Truth, 21. the one who for His devotees is not horrible, 22. the one whose actions are terrifying, 23. the one whose face is effulgent, 24. the one who is decorated with an effulgent garland of flames, 25. the one who is most effulgent, 26. the Supreme Master, 27. the one who possesses all good (moral) qualities, 28. the one who has one thousand eyes, 29. the one who is difficult to look at, 30. the one who oppresses His enemies with great heat, 31. the one who possesses huge teeth, 32. the supremely astute in battle who is always ready to fight, 33. the one who is compared to an angry moon, 34. the all-auspicious Lord, 35. the one who destroys Hiraṅyakaśipu, 36. the one who destroys the masses of the race of demons and giants, 37. the one who is full of auspicious qualities, 38. the one who is very auspicious, 39. the one whose power is auspicious, 40. the one who is extremely auspicious, 41. the one who possesses a wide-open mouth, 42. the one who has a gaping mouth, 43. the Lord who performs wonderful activities, 44. the Lord who performs all activities, 45. the one who also appears as Matsya, 46. the soul of the three worlds, 47. the supreme controller, 48. the controller of all other controllers, 49. the one who is the best of all beings, 50. the one who causes terror by roaring in the sky, 51. that divine person, 52. the one who is infallible, 53. the supreme poet, 54. the husband of the Goddess of Fortune, 55. the one who is beyond

understanding, 56. the infallible one, 57. the one who is the origin of everything, 58. the one who wears a garland of forest flowers, 59. the merciful Lord who grants boons to the deserving devotees, 60. the one who maintains the universe, 61. the one who is wonderful, 62. the one who determines the future (who is the future for His devotees), 63. the one who is the all pervading Lord Vishnu, 64. the one who is the supreme enjoyer, 65. the one who can never be wounded by weapons, 66. the one who has sharp nails for weapons, 67. the one who is the source of sun's rays, 68. the Lord of the demigods, 69. Nara-hari the thousand-armed Lord, 70. the one who is the all-knowing, 71. the one who awards all perfections to the *sadhakas* (devotees), 72. the one who has teeth like lightning bolts, 73. the one who possesses nails like piercing lightning bolts, 74. the source of supreme bliss – *ātmananda*– Nṛsiṁha, 75. the source of all austerities, spiritual energy (and *taptah* - heat), 76. that divine personality who, although one, appears as the many mantrika formulas, 77. the one who destroys all machines (demoniac plans/arrangements/vehicles for demoniac works), 78. the essence and proprietor of all *tantras* (ritual rites - *pujas*), 79. the one who appears unmanifest, 80. the one who for His devotees becomes wonderfully manifest from a pillar (or whenever needed), 81. the one who always has the well-being of His devotees at heart, 82. the one who appeared during the waxing moon of the month of Visakha (April-May), 83. the one who is kind to those surrendered to Him (like the mother lioness who is kind to her cubs), 84. the one who is universally famous, 85. the one who is the essence of piety, 86. that great personality, 87. the one who is the performer of moonlike or great deeds, or who performs deeds that eclipse all others, 88. the Lord of the three original Vedas (Rg, Yajur, Sama), 89. the one who is supremely worshipable, 90. Bhagavān, the Supreme Personality of Godhead, 91. the one who is the supreme controller, 92. the one who is just like Krishna, being marked with symbol of Lakṣmī, 93. the one who pervades the entire universe, 94. the supreme mystic who makes the material world seem real, 95. the protector of the universe, 96. the Lord of Universe, 97. the one who moves in the air or with the movement of the air (is everywhere), 98. the one who has a double form (man-lion), 99. the one who is the Supersoul of all beings, 100. the one whose effulgence is the source of Brahman, 101. the one who has no material qualities (who possesses transcendental qualities), 102. the one who has a lion's mane while appearing part human), 103. the Supreme Absolute Truth (the one who is of the supreme nature), 104. the one who comes from the supreme abode, 105. the one whose form is made of eternal knowledge and bliss, 106. Nṛsiṁha (the Supreme Lord in the form of a half-man half-lion) together with Lakṣmī (the supreme Goddess of Fortune), 107. the Soul of all soul, 108. the one who is always sober (being never bewildered), who is the protector of Prahlāda Maharājā and those of that nature (who are surrendered to Him).

Bhaja bhaktata-vatsala

(Bhoga-ārati)

Bhaktivinoda Ṭhākura

1

bhaja-bhakata-vatsala śrī-gaurahari
śrī-gaurahari sahi goṣṭha-vihārī
nanda-yaśomati-citta-hari

bhaja—just worship; *bhakata-vatsala*—who is always very affectionate to His devotees; *śrī-gaurahari*—Lord Caitanya; *śrī-gaurahari*—this Śrī Gaurahari; *sahi*—is the same as; *goṣṭha-vihārī*—He who delights Himself in the pasturing grounds; *nanda-yaśomati-citta-hārī*—who has stolen the hearts of Nanda Mahārāja and Mother Yaśodā.

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 ha'la dāmodara āisa ekhana
bhoga-mandire basi' karaha bhojana

[Mother Yaśodā calls to Kṛṣṇa:] *belā ha'la*—it is very late; *dāmodara*—O Dāmodara!; *āisa ekhana*—please come now; *bhoga-mandire*—in the dining hall; *basi'*—sitting; *karaha bhojana*—please take Your lunch.

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-vara-dhārī
baladeva-saha sakhā baise sārī sārī

nandera nideśe—on the direction of Nanda Mahārāja; *baise*—sits; *giri-vara-dhārī*—the holder of Govardhana Hill; *baladeva-saha*—along with Śrī Baladeva; *sakhā*—the cowherd boys; *baise sārī sārī*—sit down in rows.

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 nālītā kuṣmāṇḍa
dāli dālnā dugdha-tumbī dadhi mocā-khaṇḍa

śuktā—bitter curry; *śāka*—spinach; *ādi*—and so forth; *bhāji*—fried savories; *nālītā*—salad with green leaves of the jute plant; *kuṣmāṇḍa*—pumpkin; *dāli dālnā*—baskets of fruit; *dugdha-tumbī*—squash cooked with milk; *dadhi*—thick yogurt; *mocā-khaṇḍa*—vegetable preparations made from the flower of the banana tree.

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-barā māṣa-barā roṭikā ghṛtānna
śaṣkulī piṣṭaka kṣīra puli pāyasānna

mudga-boḍā—fried squares of dahl paddies; *roṭikā*—capātīs; *ghṛtānna*—rice with ghee; *śaṣkulī*—sweetmeats made with milk, sugar and sesamum; *piṣṭaka*—sweetened rice flour cakes; *kṣīra*—thick, cooked-down milk; *puli*—sweet rolls; *pāyasānna*—sweet rice in condensed milk.

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 kṣīra-sāra
amṛta rasālā, amla dvādaśa prakāra

karpūra—scented with camphor; *amṛta-keli*—exotic sweet rice; *rambhā*—bananas; *khīra-sāra*—delicious cheese; *amṛta rasālā*—nectarean mangos; *amla*—sour preparations; *dvādaśa prakāra*—of twelve different kinds.

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 kareṇa kṛṣṇa ha'ye kutūhalī

luci cini—purīs with sugar; *sarpurī*—purīs filled with cream; *lāḍḍu*—chick-pea flour sweetballs; *rasābalī*—dahl paddies boiled in sugared rice; *bhojana karena kṛṣṇa*—Kṛṣṇa eats; *ha'ye kutūhalī*—in great fun.

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

8

rādhikāra pakka anna vividha byaṅjana
parama ānande kṛṣṇa karena bhojana

rādhikāra—by Rādhikā; *pakka anna*—cooked grains; *vividha*—various; *vyaṅjana*—cooked vegetables; *parama ānande*—in supreme bliss; *kṛṣṇa karena bhojana*—Kṛṣṇa eats.

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

9

chale-bale lāḍḍu khāya śrī-madhumaṅgala
bagala bājāya āra deya hari-bala

chale-bale—by hook or by crook; *lāḍḍu khāya*—eats laḍḍu sweetballs; *śrī-madhumaṅgala*—Kṛṣṇa's funny brāhmaṇa friend Madhumaṅgala; *bagala bājāy*—makes a funny sound by slapping his hands under his armpits; *āra deya*—give me more!; *hari-bala*—"Haribol! Haribol!"

Kṛṣṇa's funny brāhmaṇa friend Madhumaṅgala, who is very fond of laḍḍus, gets them by hook or by crook. Eating the laḍḍus, 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
tṛpta ha'ye khāya kṛṣṇa yaśodā-bhavane

rādhikādi gaṇe—Rādhārāṇī and Her *gopī* friends; *heri'*—beholding; *nayanera koṇe*—out of the corners of His eyes; *tṛpta ha'ye*—being very satisfied; *khāya kṛṣṇa*—Kṛṣṇa eats; *yaśodā-bhavane*—at the house of Mother Yaśodā.

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 vāri
sabe mukha prakhālaya ha'ye sāri sāri

bhojanānte—after lunch; *piye kṛṣṇa*—Kṛṣṇa drinks; *suvāsita vāri*—sweet-scented water; *sabe*—all His friends; *mukha prakhālaya*—wash their mouths; *ha'ye sārī sārī*—standing in lines.

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

12

hasta-mukha prakhāliyā yata sakhā-gaṇe
ānande viśrāma kare baladeva-sane

hasta-mukha—their hands and mouths; *prakhāliyā*—after washing; *yata sakhā-gaṇe*—all the cowherd boys; *ānande*—in great bliss; *viśrāma kare*—they take rest; *baladeva-sane*—along with Lord Balarāma.

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

jambula rasāla—Kṛṣṇa's servants named Jambula and Rasāla; *āne*—bring; *tāmbūla-masālā*—spiced betel nuts; *tāhā kheyē*—chewing that; *kṛṣṇa-candra*—the moonlike Kṛṣṇa; *sukhe*—happily; *nidrā gelā*—goes to sleep.

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

viśālākṣa śikhi-puccha-cāmara dhulāya
apūrva śayyāya kṛṣṇa sukhe nidrā yāya

viśālākṣa—His servant named Viśālākṣa; *śikhi-puccha-cāmara*—a fan of peacock feathers; *dhulāya*—waves; *apūrva śayyāya*—on an excellent bedstead; *kṛṣṇa*—Kṛṣṇa; *sukhe*—happily; *nidrā yāya*—goes to sleep.

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

15

yaśomatī-ājñā pe'ye dhaniṣṭhā-ānīta
śrī-kṛṣṇa-prasāda rādhā bhuñje ha'ye prīta

yaśomatī-ājñā—the order of Mother Yaśodā; *pe'ye*—receiving; *dhaniṣṭhā-ānīta*—brought by the *gopī* named Dhaniṣṭhā; *śrī-kṛṣṇa-prasāda*—the food remnants of Śrī Kṛṣṇa; *rādhā*—Śrīmatī Rādhārāṇī; *bhuñje*—eats; *ha'ye prīta*—being extremely delighted.

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 avāśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya*

lalitādi—headed by Lalitā; *sakhī-gaṇa*—the assembly of girlfriends; *avāśeṣa pāya*—receiving Her remnants; *mane mane*—in their heart-of-hearts; *sukhe*—blissfully; *rādhā-kṛṣṇa-guṇa*—the qualities of Rādhā and Kṛṣṇa; *gāya*—they sing.

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-lilā eka-mātra yāhāra pramoda
bhogārati gāya ṭhākura bhaktivinoda*

hari-lilā—the wonderful pastimes of Lord Hari; *eka-mātra*—one and only; *yāhāra*—whose; *pramoda*—joy; *bhogārati*—this Bhoga-ārati song; *gāya*—sings; *ṭhākura bhaktivinoda*—Ṭhākura Bhaktivinoda.

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

Commentary

A devotee does not eat anything without offering it first to the Lord. Śrīla Prabhupāda always stressed the importance of *kṛṣṇa-prasādam*, to engage the tongue in devotional service by tasting sanctified food. This song is especially sung at noon while food (*bhoga*) is being offered to the Lord and then *ārati* performed. Actually, the Supreme Personality of Godhead is self-satisfied and does not need our offering of eatables, but out of His unlimited kindness He accepts whatever a devotee offers Him with love. In this regard, Śrīla Prabhupāda writes in the Fourth Canto of *Śrīmad-Bhāgavatam* (30.28):

The form of the Lord known as *arcā-vigraha* is an expansion of His unlimited potencies. When the Lord is gradually satisfied with the service of a devotee, in due course of time He accepts the devotee as one of His many unalloyed servants. By nature, the Lord is very compassionate; therefore the service of neophyte devotees is accepted by the Lord. As confirmed in *Bhagavad-gītā* (9.26):

*patraṁ puṣpaṁ phalaṁ toyarṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." The devotee offers eatables in the form of vegetables, fruits, leaves and water to the *arcā-vigraha*. The Lord, being *bhakta-vatsala*, compassionate upon His devotees, accepts these offerings. Atheists may think that the devotees are engaged in idol worship, but the fact is different. Janārdana, the Supreme Lord, accepts *bhāva*, the attitude of service. The neophyte devotee engaged in the worship of the Lord may not understand the value of such worship, but the Supreme Lord, being *bhakta-vatsala*, accepts His devotee and in due course of time takes him home.

A similar statement is found in the Seventh Canto (SB 7.2.7-8):

The Lord accepts the offerings of devotees because of their transcendental love. Because they are in love with the Supreme Lord, they do not eat anything without offering it first to the Lord. The Lord does not hanker for a small leaf or flower; He has enough to eat. Indeed, He is feeding all living entities. Nonetheless, because He is very merciful and is *bhakta-vatsala*, very favorable to the devotees, He certainly eats whatever they offer Him with love and devotion. This quality should not be misjudged to be childish. The highest quality of the Supreme Lord is that He is *bhakta-vatsala*; in other words, He is always extremely pleased with His devotees.

Gaura-ārati

Bhaktivinoda Ṭhākura

1

*(kiba) jaya jaya gorācāndera āratika śobhā
jāhnavī-taṭa-vane jaga-mana-lobhā
jaga-jana-mana-lobhā*

jaya jaya—all glories, all glories!; *gorācāndera*—of the moonlike Lord Caitanya; *āratika śobhā*—the beautiful ārati ceremony; *jāhnavī-taṭa-vane*—in a grove on the banks of the Ganges river; *jaga-mana-lobhā*—attracting the minds of all living entities in the universe.

All glories, all glories to the beautiful ārati ceremony of Lord Caitanya! This Gaura-ārati is being performed in a grove on the bank of the Ganges and is captivating everyone in the universe.

2

*dakṣiṇe nitāicānda, vāme gadādhara
nikaṭe advaita, śrīnivāsa chatra-dhara*

dakṣiṇe nitāicānda—on His right side is the moonlike Lord Nityānanda; *vāme gadādhara*—on His left is Śrī Gadādhara; *nikāṣe advaita*—nearby stands Śrī Advaita; *śrīnivāsa chatra-dhara*—and Śrīvāsa Ṭhākura is holding an umbrella.

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

3

bosiyāche gorācānda ratna-simhāsane
ārati karena brahmā-ādi deva-gaṇe

bosiyāche—is sitting; *gorācānda*—Lord Gauracandra; *ratna-simhāsane*—upon a jeweled throne; *ārati karena*—performing the ārati ceremony; *brahmā-ādi deva-gaṇe*—the demigods, headed by Lord Brahmā.

Lord Caitanya has sat down on a jeweled throne, and Lord Brahmā and the other demigods are performing His ārati.

4

narahari-ādi kari' cāmara dhulāya
sañjaya-mukunda-vāsu-ghoṣa-ādi gāya

narahari-ādi—Narahari Sārakāra and other associates; *kari' cāmara dhulāya*—fanning Him with *cāmara* whisks; *sañjaya-mukunda-vāsu-ghoṣa-ādi*—the devotees headed by Sañjaya, Mukunda and Vāsu Ghoṣa; *gāya*—are singing.

As Narahari Sarakāra and other associates of Lord Caitanya fan Him with cāmaras, Sañjaya Paṇḍita, Mukunda Datta, Vāsu Ghoṣa and other devotees sing sweet kīrtana.

5

śaṅkha bāje ghaṅṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

śaṅkha bāje—conchshells resound; *ghaṅṭā bāje*—bells resound; *bāje karatāla*—hand-cymbals resound; *madhura mṛdaṅga bāje*—sweet clay drums resound; *parama rasāla*—supremely sweet and relishable to hear.

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 ujjava
gala-deśe vana-mālā kare jhalamala

bahu-koṭi—many millions; *candra*—of moons; *jini'*—conquering; *vadana ujjava*—the brilliance of Lord Caitanya's face; *gala-deśe*—around His neck; *vana-mālā*—the garland of forest flowers; *kare jhālamala*—shines.

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*

śiva-śuka-nārada—Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni; *preme*—with the ecstasy of transcendental love; *gada-gada*—their voices are choked; *bhaktivinoda*—thus Ṭhākura Bhaktivinoda; *dekhe*—beholds; *gorāra sampada*—the glory of Lord Caitanya.

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

Commentary

This *ārati* song is sung in the evening. Śrīla Prabhupāda introduced this song on December 31, 1968 in Los Angeles. He had Pradyumna note down every word and explained its meaning. Sometimes, he would elaborate:

Lobhā, “attractive.” This means “The *ārātrika* ceremony which is going on on the bank of the Ganges to receive Lord Caitanya is so beautiful that it is attractive to the people of the world, all people of the world.” *Jaga-jana-mana-lobhā. Mana...* “Attractive to the mind of all people of the world.”

Pradyumna: *Ārati karena*.

Prabhupāda: *Ārati* means reception, *karena*, doing, *brahma*, Lord Brahma, *ādi*, headed by, *deva-gaṇe*, all the demigods. That means “To offer *ārati* reception to Lord Caitanya, all the demigods have come down, headed by Lord Brahma.” *Ārati karena brahmā-ādi deva-gaṇe*.

Rasāla, very relishable. All these sounds together, when vibrated, they are very relishable to hear. So make typed copies nicely, with diacritic mark, hard “a,” and explain. And the sound is there, repeat. If you practice two, three days, it will be all right. Everyone will be able to sing, and it will be very nice.

Pradyumna: It's very beautiful.

Prabhupāda: Yes. Everything will come out nice, beautiful. (break—Prabhupāda sings *mahā-mantra* in morning tune, also mixing the words) Like that. This is to be practiced. So these words can be mixed in a different way to make the sound palatable. That's all. Just repeat. The Hare Kṛṣṇa is there, but in a different way. That's all.

Tulasī Prayers

(To be recited three times while bowing down)

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

vṛndāyai—unto Vṛndā; *tulasī devyai*—unto Tulasī Devī; *priyāyai*—who is dear; *keśavasya*—to Lord Keśava; *ca*—and; *viṣṇu bhakti*—devotional service to Lord Viṣṇu; *prade*—who bestows; *devi*—O goddess; *satyavatyai*—unto Satyavatī; *namo namaḥ*—repeated obeisances.

“I offer my repeated obeisances unto Vṛndā, Śrīmatī Tulasī Devī, who is very dear to Lord Keśava [Kṛṣṇa]. O goddess, you bestow devotional service to Lord Viṣṇu [Kṛṣṇa] and possess the highest truth.”

(To be sung during the offering of arati)

(1)
*namo namaḥ
tulasī! kṛṣṇa-preyasī! namo namaḥ
rādhā-kṛṣṇa-sevā pābo ei abhilāṣī*

(refrain) *namo namaḥ*—bowing again and again; *tulasī*—O Tulasī!; *kṛṣṇa-preyasī*—O beloved of Kṛṣṇa!; *namo namaḥ*—repeated obeisances; *rādhā-kṛṣṇa-sevā*—the service of Śrī Śrī Rādhā and Kṛṣṇa; *pābo*—I will obtain; *ei*—this; *abhilāṣī*—I am desirous.

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

(2)
*ye tomāra śaraṇa laya, tāra vāñchā pūrṇa haya
kṛpā kari' kara tāre vṛndāvana-vāsi*

ye—whoever; *tomāra*—your; *śaraṇa loy*—takes shelter; *tāra*—his; *vāñchā*—desires; *pūrṇa hoy*—are fulfilled; *kṛpā kori'*—being merciful; *koro*—you make; *tāre*—him; *vṛndāvana-vāsī*—a resident of Vṛndāvana.

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
nayane heriba sadā yugala-rūpa-rāśī*

mora—my; *ei*—this; *abhilāṣ*—desire; *vilās kuñje*—in the pleasure-groves; *dio*—please give; *vās*—a residence; *nayane*—with my eyes; *heribo*—I will behold; *sadā*—always; *yugala-rūpa-rāśī*—the waves of the Divine Couple's beauty.

My desire is that you will also grant 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 kara
sevā-adhikāra diye kara nija dāsī*

ei nivedana—this request; *dhara*—please keep; *sakhīra*—of one of the cowherd damsels; *anugata koro*—make me a follower; *sevā-adhikāra*—the privilege of devotional service; *diye*—bestowing; *koro*—please make; *nija dāsī*—your own maidservant.

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 kaya, ei yena mora haya
śrī-rādhā-govinda-preme sadā yena bhāsi*

dīna kṛṣṇa-dāse—the fallen and lowly servant of Kṛṣṇa (named Kṛṣṇadāsa); *koy*—prays; *ei*—this; *yena*—just like; *mora hoy*—is mine; *śrī-rādhā-govinda-preme*—in the ecstatic love for Śrī Rādhā and Govinda; *sadā*—always; *yena*—just like; *bhāsi*—swimming.

This very fallen and lowly servant of Kṛṣṇa prays, 'May I always swim in the love of Śrī Śrī Rādhā and Govinda.

(To be chanted while circumambulating and watering the tulasi plant)

*yāni kāni ca pāpāni
brahma-hatyādikāni ca
tāni tāni praṇaśyanti
prada-kṣiṇaḥ 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 one may have committed are destroyed at every step, even the sin of killing a brāhmaṇa.

Commentary

When Śrīla Prabhupāda came to the West, he did not expect to be able to introduce the worship of Tulasī Devī because of the cold climate. Thus he was very pleased when one of his first disciples, Govinda Dasi, succeeded in growing *tulasī* plants from seeds in Hawaii. In a letter to her, dated April 7, 1970, Śrīla Prabhupāda expressed his gratitude for her exceptional service and gave her the *mantras* for worshipping *tulasī*:

I am giving you here with three mantras for Tulasī Devī as follows:

vrindaai tulasī devyai priyaai kesavasya ca
visnubhaktiprade devī satyavatyai namo namah

This is offering obeisances, bowing down (pancanga pranam).

And when collecting leaves from the plant, the following mantra should be chanted:

tulasya mrta janmasi sada tvam kesavapriya
kesavarthi cinomi tvam barada bhava sobhine

Then the mantra for circumambulating the Tulasī tree:

yani kani ca papani brahmahatya dikani ca
tani tani pranasyanti pradaksinah pade pade

So there are three mantras, one for bowing down, one for circumambulating (3 times round the plant both morning and evening), and one for collecting the leaves. Later someone felt that *viṣṇu-bhakti* in the *pranama* prayer should be changed to *kṛṣṇa-bhakti*, probably reasoning that following prayer chanted during *arati* is all about Radha-Kṛṣṇa in Vṛndāvana, not about Viṣṇu in Vaikuṅṭha.

In the Vedabase we find the following statement: “Śrīla Prabhupāda gave his disciples the following prayers for worshipping Tulasī Devī: [...] *kṛṣṇa-bhakti-prade devī*.” As is clear from the letter to Govinda Dasi, this is not a fact. We should stick to *mantra* given personally by our founder-ācārya.

To correct the spiritual master, even with the best of intentions, is an offense. Furthermore, applying the same reasoning, we might as well change other verses where Viṣṇu is mentioned, for example Prahlāda Mahārāja’s teaching: *śravaṇam kīrtanam viṣṇoḥ smaraṇam*? Or the injunction *martavyaḥ satatam viṣṇuḥ*. Or, for that matter, *nama om viṣṇu-pādāya*.

Nṛsimha Prayers

1

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

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

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

2

*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; *bahir*—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.

3

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

tava—Your; *kara-kamala-vare*—upon the beautiful lotus hands; *nakham*—the nails; *adbhuta-śṛṅgam*—wonderfully sharp tips; *dalita*—ripped apart; *hiraṇyakaśīpu-tanu*—the body of the demon Hiraṇyakaśipu; *bhṛṅgam*—the wasp; *keśava*—O Lord Keśava!; *dhṛta-narahari-rūpa*—who assumed the form of Narahari; *jaya*—all glories; *jagat-īśa hare*—O Hari, Lord of the universe!

O Keśava! O Lord of the universe! O Lord Hari who have assumed the form of a half-man, half-lion! All glories to You! With the wonderfully sharp nails

on Your beautiful lotus hands You have ripped apart the wasplike body of Hiranyakaśipu.

Commentary

Prayers 1 and 2 are from the *Nṛsimha Purāṇa* and the third verse is from Jayadeva Gosvāmī's *Daśāvātāra-stotra*. As described in the *Śrī Caitanya-caritāmṛta*, *Antya-līlā* 16.52-53, Śrī Caitanya Mahāprabhu used to chant these verses again and again while offering obeisances to Lord Nṛsimha before entering the temple of Lord Jagannātha.

Yaśodānandana remembers: "When Prabhupada first introduced the *namas te narasimhāya* prayers, he said that they were for the protection of his movement. While he was singing them, some Indian lady in the crowd started to sing *om jaya jagadīśa hare*. Prabhupada interrupted the prayer and said, "Who has said this?" He said, "No, no. Not *om jaya jagadīśa hare*. It is *jaya jagadīśa hare*. Don't concoct." Prabhupada was very specific about that, because various Hindus sing *ārati* prayers with the words *om jaya jagadīśa hare*. Then Prabhupada chanted the *namas te narasimhāya* prayer in a very grave tone, repeating each and every word. It was an ecstatic experience to see and hear Śrīla Prabhupāda introducing this new, potent, transcendental prayer and showing the devotees how to sing it to protect his movement."

Prabhupāda requested his disciples to chant this prayer after every *ārati*. Thus it is one of the main prayers of the Kṛṣṇa Consciousness Movement, and it goes without saying that therefore it should be chanted correctly. Unfortunately, many singers who lead Nṛsimhadeva's *ārati-kīrtana* after Maṅgala-ārati in Mayapur don't pronounce Nṛsimha's names correctly. Being a Sanskrit prayer, word endings may change according to grammatical rules. In this case, the ending of Nṛsimhadeva's name changes from **a** to **o** in the second verse:

*ito nṛsimhaḥ parato nṛsimho
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho
nṛsimham ādiraṁ śaraṇaṁ prapadye*

However, since years the singers have been chanting all endings either with **a** or with **o**. Over time, **a** has gained prominence and has been accepted as the standard. As a result, hundreds and thousands of devotees all over the world have been infected with this wrong chanting which can be heard in many temples, even though in some places the Nṛsimha Prayers are displayed on a large signboard in front of the audience.

Furthermore, Nṛsimhadeva's name in the last line of the prayer is *nṛsimham* not *narasimham*, as has become the custom.

We know from devotees' accounts that Śrīla Prabhupāda corrected wrong chanting whenever he heard it, sometimes even sending his servant or secretary to the

temple room in order to stop the *kīrtana*. He is not pleased when the Nṛsiṁha Prayers are chanted incorrectly. We should make an effort to chant them as given in the *Nṛsiṁha Purāṇa*. What is the difficulty?



Pahlāda-Nṛsiṁha in Mayapur, India

21

Music Scores



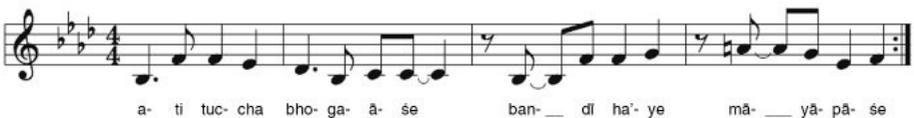
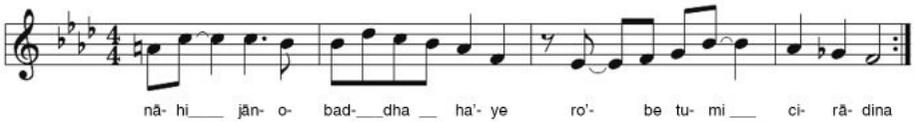
Advaitaṣṭaka



Akrodha paramānanda



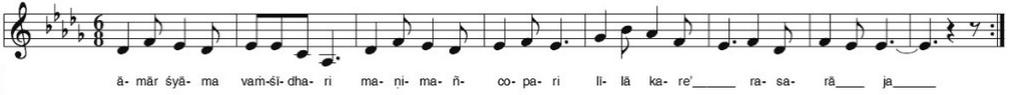
Ara kena maya-jale



Āmāra jīvana



Ami yamunā-puline



Anādi karama phale



Ātma-nivedana



āt-ma-ni-ve-da-na tu-vā pa-de ka-ri' hoi- nu pa-ra-ma su-khī



duḥ-kha dū-re ge-lo cin-tā- nā-ra-hi-la cau-di-ke ā-nan-da de-khī



a-śo-ka- a-bhaya a-mṛ-ta-ā-dhāra to-mā-ra ca-ra-na-dva-ya



tā-hā-te e-kho-na vi-śrāma-la-bhī-yā chā-ri-nu-bha-ve-ra bho-ya

Avatara-sara

♩ = 60



a-va-tā-ra sā-ra gau-ra-a-va-tā-ra a-va-tā-ra



ta-ra ke-na nā-bha-ji-li tā-re ka-ri-ni-re



vā-sa ge-la nā-pi-yā-sa ā-pa-na ka-ra-ma phe-re



kaṇ-ṭa-ke-ra ta ru sa-dāi se-vi-li man am-ṛi-ta pāi-bā-ra ā-se



pre-ma kal-pa-ta-ru śrī gau-rān-ga ā-mā-ra tā-hā-re bhā-vi-li-bi-se

Bhajahū re mana



bha-ja-hū re ma-na śrī-nan-da- nan da-na a- bha-ya- ca-ra- nā- ra- vin- da re



dur- la- bha mā- na- va- ja- na ma sat- saṅ- ge (dur- la- bha)



ta- ro- ho e _____ bha- va- sin- dhu re (ta- ro- ho)

Bhaja bhaja hari



bha-ja bha-ja ha- ri _____ ma- na dr- dha ka- ri _____ mu- khe bo- lo tā- ra nā _____ ma _____



vra- jen _____ dra- nan- da- na go- pl- prā- na- dhana bhu- va- na mo- ha- na syā _____ ma



ka- kha _____ na _____ ma _____ ri- be ke- ma- ne ta _____ ri- be vi- sa- ma sā- ma- na dā- ke _____



yā- hā- ra pra- tā _____ pe bhu _____ va- na kā _____ pa ye nā jā _____ ni ma- ra vi- pā _____ ke

Bhaja bhakata-vatsala (Bhoga-ārati)



bha-ja bha-ka _____ ta- vat- sa- la śrī- gau _____ ra- ha- ri (bhaja)



śrī- gau- ra- ha- ri so- hi goṣṭ- ha- bi- hā _____ rī



nan- da- ja- śo _____ ma- ti- cit _____ ta- ha- ri

Bhuliyā tomāre



bhu- li- yā to- mā- re sarī- sā- re ā- si- yā pe- ye nā- nā- vi- dīa bya- thā



ja- na- nī- ja- thare chi- lā- ma ya- kha- na vi- śama ban- dhana- pā- śe



eka- bā- ra pra- bhu! de- khā di- yā mo- re



vañ- ci- le e di- na dā- se



tak- ho- na bhā- vi- nu ja- nama pā- i- yā ka- ri- ba bha- ja- na ta- va

Brahma-saṁhitā



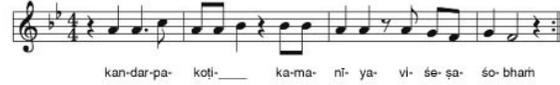
cin- tā- ma- nī- pra- ka- ra- sad- ma- su kalpa- vṛk- śa- lak- śā- vṛ- te- śu su- ra- bhīr a- bhī- pā- la- yan- tam



lakṣ- mi- sa- has- ra- śa- ta- sam- bhra- ma- se- vya- mā- nañi go- vin- dam ā- di- pu- ru- śaṁ tam a- hañi bha- jā- mi



ve- nūñ kva- ṇan- tam a- ra- vin- da- dā- lā- ya- tāk- śaṁ bar- hā- va- tañ- sam a- si- tāñ- bu- da- sun- da- rāñ- gam



kan- dar- pa- koṭi- ka- ma- nī- ya- vi- śe- śa- śo- bhañ



go- vin- dam ā- di- pu- ru- śaṁ tam a- hañi bha- jā- mi



ā- lo- la- can- dra- ka- la- sad- va- na- māñ- ya- vañ- śi- rat- nāñ- ga- dañi pra- ṇa- ya- ke- li- ka- lā- vi- lā- sam

Brahma-stotra



śrī brahma u vā- ca
jñā- ne__ pra- yā-sam u- da- pā-syan__ a- man- ta e- va
ji- van__ ti san- mu- kha- ri- tārn bha-va- dī- ya- vār-tām
sthā- ne__ sthi- tān śru- ti- ga- tān ta- nu- vān- ma- no- bhir
ye prā__ ya- śo 'ji- ta ji- to 'pya si tais tri- lo- kyām

Caitanyāṣṭaka



sa- do- pā- syaḥ śrī- mān dhr̄- ta-__ ma-__ nu- ja- kāy- aih pra- navi- tān
sa cai- tan- vah kiṁ me pu- nar a- dī- dr̄- śor vā- sva- ti pa- dam
sva- bhak- te- bhyah śud- dham̄ ni-__ ja-__ bha- ja- na- mu- drām u- pa- di- śan

Dalera-gita



ba- ra su- kher kha- bor gaya ba- ra su- kher kha- bor gaya
su- ra- bhi- kun- je- te na- mer hata khu- le 'che
kho- ḍa ni- tā-__ i kho- ḍa ni- tāi

Coraṣṭaka

Theme 1

vra-je pra-sid - dhaṁ na - va - nī - ta cau - raṁ go - pān -

4 ga - nā - nām ca du - kū - la

5 cau - raṁ a - ne - ka jan - mār - ji - ta pā - pa cau - raṁ cau -

8 rā - gra - ga - ṇyam pu - ru - ṣaṁ na -

9 Theme 2

mā-mi a - kiñ - ca - ni kṛ - tyā pa - dā - śrī - taṁ yah ka - ro - ti bhi - kṣuṁ pa - thi ge - ha

13 hī - - nam ke -

14 nā - py aho bhī - ṣa - ṇa cau - ra i - drg dṛṣ - taḥ śru - to vā nā ja - gat tra - ye pi dha -

18 Theme 3

naṁ ca mā - a - naṁ ca ta - then - dri - yā - ni prā - nāś ca hṛ - tvā ma -

21 ma sar - vam e - va pa - lā - ya - se ku - tra dhṛ - to dya cau - ra

24 tvam bha - - kti dām - nā - - si

25 **Theme 4**

ma - yā ni-rud - dhaḥ kā-rā gr-he va-sa sa - dā hṛ-da - ye ma - dī - ye ma-ad

31 **Tema 5**

bhak-ti pā-śa dṛ - ḍha ban-dha - na niś-ca - la - a - aḥ san tva - āṁ kṛ - ṣṇa

36

he pra - la - ya ko - ṭi śa - tān - ta - re 'pi sar -

39

va - sva cau - ra hṛ - da - yān na - hi mo-ca - yā - a - mi ha-re

43 **Maha-mantra Theme 1**

kṛ - ṣṇa ha - re kṛ - ṣṇa kṛ - ṣṇa kṛ - ṣṇa ha - re ha - re ha - re

47

ra - ma ha - re ra - ma ra - ma ra - ma ha - re ha - re ha - re

51 **Theme 2**

kṛ - ṣṇa ha - re kṛ - ṣṇa kṛ - ṣṇa kṛ - ṣṇa ha - re ha - re ha - re

55

ra - ma ha - re ra - ma ra - ma ra - ma ha - re ha -

58 **Theme 3**

re ha - re kṛ - ṣṇa ha - re kṛ - ṣṇa kṛ - ṣṇa kṛ - ṣṇa ha - re

62

ha - re ha - re ra - ma ha - re ra - ma ra - ma ra - ma ha - re ha - re

Damodarāṣṭaka

Teental

♩ = 90

na - mā - miś - va - rañ sac cid ā - nan - da rū - u - pa - aṁ

3

la - sat kuṇ - ḍa - la - aṁ go - ku - le bhrā - ja - mā - nam

5

ya - śo - dā bhi - yo - lū - kha - lād dhā - va - mā - naṁ pa - rām - ṛṣ - ṭa - am a - tyan - ta -

8

to dru - tya go - pyā

9

ha - re kṛ - i - ṣṇa - a ha - re kṛ - ṣṇa kṛ - ṣṇa kṛ - ṣṇa

13

ha - re ha - re ha - re rā - a - ma - a ha - re rā - ma rā - ma rā - ma

17

ha - re ha - re ha - re - e kṛ - ṣṇa ha - re kṛ - ṣṇa kṛ - ṣṇa kṛ - ṣṇa

21

ha - re ha - re ha - re - e rā - ma ha - re rā - ma rā - ma rā - ma - a ha - re ha - re

Daśāvatāra-stotra



pra-la-ya-pa- yo-dhi- jā- le dhṛ- ta- vān a- si ve-__ dañ__



vi- hi- ta- va- hi- tra- ca ri- tram a- khe-dam



ke- śa- va dhṛ- ta mi- na- śa- rī- ra__ ja- ya ja- ga- dī- śa ha re__



ja- ya ja- ga- dī- śa ha re__ ja- ya ja- ga- dī- śa ha re__

Durlabha mānava-janma



dur- la- bha mā- na- va- jan- ma__ la- bhi- yā sañ- sā__ re



kṛṣ- ṇa__ nā bha- ji- nu__ duḥ- kha ka- hi- ba kā- hā- re?__



'sañ- sā- ra' 'sañ- sā- ra' ka'- re mi- che ge- la kāla



lā- bha nā ka- i- la ki- chu gha- ṭi- lo jañ- jāla__

Duṣṭa mana!



duṣ- ṭa man! tu- mi ki- se- ra vaiṣ- na- va?__ (duṣ- ta)



pra- ti- śt- hā- ra ta- re nir- ja- ne- ra gha- re ta- va 'ha- ri__ nām'__ ke- va- la 'kai- ta- va'

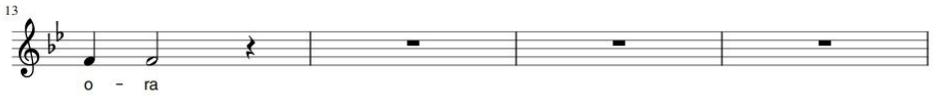


ja- de- ra para- ti- s- thā śu- ka- re- ra viṣ- thā ja- na nā ki tā__ hā 'mā- yā- ra vai- bha- va'



ka- na- ka kā- mi- nī di-__ va- sa- jā- mi- nī bhā- vi- yā ki kā__ ja a- ni- tya se- sa- ba

Dhana mora nityānanda



Dhana, jana, deha, geha



E duṣṭa hṛdaye kāma

e duṣ-ta hr-da-ye kā-ma ā-di ri-pu chay ku-ti-nā tī pra-tiṣ-thā-śā śā-thya sa-dā ra-hi'

hr-da-ya-śo-dha-na ā-ra kṛṣ-ṇe-ra vā-sa-nā nṛs-im-ha-ca-raṇe mo-ra e-i ta-kā-ma-nā

bha-ya bha-ya-pā-ya yā-ra daraśa-ne se-ha-ri pra-san-na ho-i-bo-ka-be mo-re do-yā ka-ri

Ei bara karuṇa kara

ei-bā-ra ka-ru-nā ka-ra vaiṣṇa-va-go-sāi (ei-ba)

pa-ti-ta-pā-va-na tomā bi-ne-ke-ha nāi

jā-hā-ra ni-ka-ṭe ge-le pā-pa-dū-re jāya (ja-)

Ekhana bujhinu prabhu

e-

a-śo-kā bho-ā mṛ-ta-pūr-na sar-va-kha-na (e)

sa-ka-la chā-di-yā tu-wā-ca-ra-na-ka-ma-le

po-di-yā-chi-ā-mi nā-tha! ta-va-pa-da-ta-le

Emana durmati

e- ma-na__ dūr- ma- ti sam- sā- ra bhi__ ta- re pa- ri- yā ā- chi nu ā- mi

ta- va ni- ja- ja- na, ko- na ma- hā- ja- ne pā- thā- i- yā di- le tu- mi (e)

da- yā ko- ri' mo- re pa- ti__ ta de_____ khi- yā__ ka- hi- la ā- mā- re gi- yā

o- he dī- na__ ja- na śu- na bhā- la__ kathā u_ lla- si- ta ha- be hi- yā__

Gorā pahu

gau- rā pa- hu nā bha- ji - yā ma - i - nū pre- ma ra -

5 ta - na dha - na he - lā - ye hā - rā - i - nu

8 a - dha - ne ja - ta - na ka - ri dha- na te - yā - gi - i - nu

12 ā - pa - na ka - ra - ma do - ṣe ā - pa - ni du - bi - i - nū

16 pre- ma ra - ta - na dha - na he- lā - ye hā - rā - i - nu

Gaura-ārati

$\text{♩} = 110$

ki-ba ja - ya ja - ya go - rā-cān - der ā-ra-ti - ko

5

šo - o - o - bhā jāh - na - vī ta - ta va - ne - e ja - ga ma - na

9

lo - o - o - bhā

11

ja - ya śrī kṛ - ṣṇa ca - ai - ta nya pra - bhu ni - tyā -

15

na - a - a - n - da - a śrī ad - vai ta ga - dā - dha - ra śrī - vā - sā - di gau ra bhak - ta

19

vṛ - i - in - da

Gaurāṅga balite habe

'gau-rān-ga' bo - li - te ha - be pu - la - ka - śa - rī - ra

ha - ri ha - ri bo - li - te na - ya - ne - ba' be nīra

Gaurāṅga karuṇa kara



Gaurāṅgera duti pada



Gāya gora madhur svare



Godruma-candra-bhajana-upadeśa



ya- di te ha- ri- pā- da- sa- ro- ja- su- dhā- ra- sa- pā- na- pa- ra- m hr- da- ya- m sa- ta- tam



pa- ri- hr- tyā- gr- ha- m ka- li- bhā- va- ma- ya- m (pa- ri)



bha- ja go- dru- ma- kā- na- na- kuñ- ja- vi- dhum (bha- ja)



bha- ja go- dru- ma- kā- na- na- kuñ- ja- vi- dhum

Govardhāṣṭaka



kṛṣ-ṇa- pra- sā- de- na- sa- ma- ta- śai- la- sām- rā- jya- m āp- no- ti- ca- vai- ri-ṇ- o- 'pi (kṛṣ-ṇa- pra)



śa- kra- sya- yaḥ- prā- pa- ba- lim- sa- sāk- ṣād- go- var- dha- no- me- di- śa- tam- a- bhiṣ- tam (śa- kra- sya)



go- vardha- no- me- di- śa- tam- a- bhiṣ- tam- go- vardha- no- me- di- śa- tam- a- bhiṣ- tam (go- vardha)

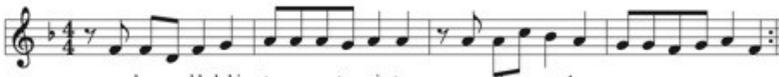
Gurvaṣṭaka



sam- sā- ra- dā- vā- na- li- t- dha- lo- ka- trā- nā- ya- kā- ruṇ- ya- gha- nā- gha- nat- vam (sam- sā- ra)



prāp- ta- sya- ka- tyā- nā- gu- nā- ra- va- sya- van- da- gu- roḥ- śrī- ca- ra- nā- ra- vin- dam

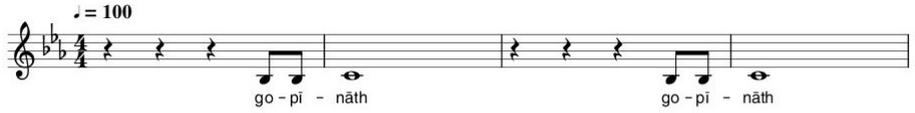


ma- hā- pra- bhōḥ- ki- ta- na- n- tyā- gi- ta- vā- dī- tra- mā- dya- ma- na- so- ra- sa- na



ro- māñ- ca- kam- pā- ru- ta- rañ- ga- bhā- jo- van- da- gu- roḥ- śrī- ca- ra- nā- ra- vin- dam

Gopīnātha



Govinda jaya jaya



Gurudeva!

gu-ru- dev kṛ- pā-bin-du di- yā ko ro' e- i

dā- se tr- nā pe- khā a- ti hi- na (gu-ru)

sa- ka- la sa- ha- ne ba- la di- yā ko- ro' ni- ja- mā- ne spr- hā- hi- na

ta- be to' gā- i- bo ha- ri- nā- ma- su- khe a- pa- rā- dha ha 'be ha- ta

Guru-paramparā

$\text{♩} = 110$

kṛṣṇ - ṇa hoi - te ca - tur muk - ha ho - y kṛṣṇ - ṇa se - von - muk - ha

5
brah - mā hoi - te nā - ra - dera ma - ti nā - ra - da

9
hoi - te vyā - sa mad - hva ka - he vyā - sa dā - sa pūr - ṇa - pra - jña

13
pad - ma - nā - bha ga - ti

Guru-vandana



(Hari) haraye namaḥ kṛṣṇa



ha- ra- ye na-maḥ kṛṣ-ṇa yā-da- vā-ya na-maḥ yā-da- vā-ya mā-dha-vā-ya ke-śa- vā-ya na-maḥ (ha)

ha- ra- ye na-maḥ kṛṣ-ṇa yā-da- vā-ya na-maḥ go- pāla go- vin- da rāma śrī-ma- dhu-sū- dana (ha)

go- pāla go- vin- da rā- ma śrī- ma-dhu-sū- da na gi- ri- dhā- rī go- pī- nā- tha ma- da- na- mo- ha- na

Jaya jaya advaita ācārya



♩ = 90

ja - ya jay - a advai - ta ā - cā - rya da - yā maya

5 jā - ra hu - huṅ - kā - re gau - ra a - va - tā - ra ha - ya

9 pre - ma - dā - tā sī - tā - nā - tha ka - ru - nā sā - a - gar -

13 a jāra pre - ma - ra - se ā - i - lā vra - je - ra - nā - a - gara

17 jā - hā - re ka - ru - nā ka - ri' kṛ - pā - di - te cā - ya

21 pre - mā - ve - śe se ja - na cai - ta - nya gu - na gāya

25 ha - re kṛṣ - ṇa ha - re kṛṣ - ṇa kṛṣ - ṇa kṛṣ - ṇa ha - re ha - re
ha - re rā - ma ha - re rā - ma rā - ma rā - ma ha - re ha - re

29 ha - re kṛ - ṣṇa - a - a - a - a ha - re kṛ - ṣṇa - a - a - a - a kṛṣ - ṇa kṛṣ - ṇa
ha - re rā - ma - a - a - a - a ha - re rā - ma - a - a - a - a rā - ma rā - ma

34 ha - re ha - re ha - re

Jagannathāstaka

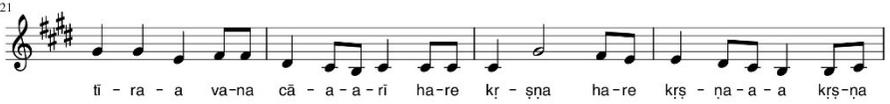


Hari hari! biphale



Jaya rādhā-mādhava

♩ = 100



Jaya rādhe, jaya kṛṣṇa



Jiv jago

jiv jā-go jiv jā-go gau-ra cān- da bo- le ko- ta ni- drā jā- o mā- yā pi- śā- cī- ra ko- le
 bha- ji- bo- bo- li- yā e- se sañ- sā- ra- bhi to- re bhu- li- yā ro- hi- le tu- mi a- vi- dyā- ra bho- re

Kabe gaura-vane

ka- be gau- ra- va- ne- su- ra- dhu- nī- ta- te 'hā rā- dhe hā kr- śṇ- a' bo- le' (ka- be)
 kān- di- yā be- rā- 'bo- de- ho- su- kha- chā- ri' nā- nā la- tā- ta- ru- ta- le-
 śva- pa- ca- gr- he- te mā- gi- yā khā- i- bo- pi- bo- sa- ras- wa- ti- ja- la
 pu- li- ne pu- li- ne ga- rā- ga- ri- di- bo- ko- ri' kṛṣ- ṇa- ko- lā- ha- la-

Kabe habe bala

$\text{♩} = 60$
 ka- be ha- 'be ba- la se di- na āmār a- pa- rād- ha gu- cī'
 śud- dha nā- me ru- u- ci- i
 kṛ- pā ba- le ha- 'be hṛ- da- ye sañ- cār

Kali kukkura

$\text{♩} = 100$

ka-li kuk-ku-ra ka-da-na ja-di ca o he ka-li yu-ga pā - va-na

5

ka-li bhaya nā - śa-na śrī śa-ci nan da na gā 'o he ni-māi viś-vam-bhara

9

śrī - ni-vāsa iś - va - ra bhak-ta sa - muh - a cit - ta co - ra ga -

12

dā - dhara mā - dana ni -

13

tā - 'ye - ra prā - na-dhana ad - vai-tera pra-pū - ji - ta ga - u - ra

Kṛpā kara vaiṣṇava ṭhākura

$\text{♩} = 100$

kṛ-pā ka - ra vai - ṣṇa-va ṭhā-kura sam - ban-dha jā - ni - yā

5

bha-ji - te bha-ji - te a - bhi-māna hau dū-ra 'ā - mi to vai-ṣṇa-va'

9

e bud - dhi hoi-le a - mā - nī nā ha - 'ba ā - mi - i pra - ti-ṣṭhā-śā ā - si'

13

ḥr - da - ya dū - ,si - be hai - ba ni - ra - ya gā - mī - i

Kali-yuga-pāvana



ka- li- yu- ga- pā- va- na viś- vam- bhara gau- ḍa- ci- tta- ga- ga- na- śa- śa- dhara



kīr- ta- na- vi- dhā- tā pa- ra- pre- ma- dā- tā śa- cī- su- ta pu- ra- ta- sun- da- ra



ka- li- yu- ga- pā- va- na viś- vam- bhara



gau- ḍa- ci- tta- ga- ga- na- śa- śa- dhara



kīr- ta- na- vi- dhā- tā pa- ra- pre- ma- dā- tā



śa- cī- su- ta pu- ra- ta- sun- da- ra

Kena hare kṛṣṇa



ke- no ha- re kṛṣ- ṇa- nām ha- ri bo- le (ke)



ke- no ha- re kṛṣ- ṇa- nām ha- ri bo- le



ma- no prā- ṇ kān- de nā



ke- no ha- re kṛṣ- ṇa- nām ha- ri bo- le ma- no prāṇ kān- de nā

Kṛṣṇa-bhakti vinā

kṛṣ-ṇa-bhak-ti__ vi-nā ka-bhu__ nā-hi pha-la- doy mi-che sa-ba__ dhar-mā-dhar-ma__ ji-ver u-pā-dhi__ moy
 yo-ga- yā-ga__ ta__ po- dhyā-na__ san-nyā- sā-di brah-ma__ jñā- na (yo-ga)
 nā-nā- kān-da- rū__ pe ji- vera ban__ dha- na- kā__ rāna hoy__ (nā-nā-)

Kṛṣṇa-candra guṇera sāgara

♩ = 95

kṛṣ-ṇa can - dra gu-ṇera sā - gara a - pa - rā - dhī ja - ne
 kṛ - pā vi - ta - ra - ṇe śo-dhi-te na - he kā-a-tara ba - hir - mu-kha ha' ye
 mā-yā-re bha - ji - ye saṁ-sā-re ho - i - nu rā - gi kṛṣ-ṇa da-yā-ma - ya
 pra-pañ-ce u - da - ya hoi-lā ā-mā - ra lā - gi e - ma - na ra - ta - ne
 viś - e - ṣa ya - ta - ne bha-ja sa-khī a - vi - ra-ta vi - no - da e - khā-ne
 śrī kṛṣ - ṇa ca - ra - ṇe gu-ṇe ban-dha sa - dā na-ta ha-re kṛṣ - ṇa ha-re
 kṛṣ-ṇa kṛṣ-ṇa kṛ - ṣṇa ha - re ha - a - re ha-re rā - ma ha-re
 rā-ma rā-ma rā - ma ha - re ha-a-re ha - re kṛṣ-ṇa ha-re kṛṣ-ṇa kṛṣ-ṇa
 kṛ - ṣṇa ha - re - e ha-re ha - re rā-ma ha-re rā-ma rā-ma rā - ma ha - re
 ha - a - re

Kṛṣṇa deva bhavantam

$\text{♩} = 80$

kṛṣ-ṇa de-va bha-van - taṁ van-de kṛṣ-ṇa de-va bha-van - taṁ

5 1. 2.
van - de kṛṣ-ṇa kṛṣ-ṇa de - va bha - van - taṁ van - de kṛṣ-ṇa

9
de - va bha - van - taṁ

10
van - de man mā - na - sa mad - hu - ka - ram ar - pa - ya ni - ja pa - da paṅ - ka - ja ma - ka -

14
ran - de yad a - pi sa - mā - dhi - ṣu vid - hir a - pi pa - śya - ti

17
na ta - va na - khā - gra ma -

18
rī - cim man mā - na - sa mad - hu - ka - ram ar - pa - ya ni - ja pa - da paṅ - ka - ja -

22
a ma - ka - ran - de ha - re kṛṣ - ṇa ha - re kṛṣ-ṇa kṛṣ-ṇa

26
kṛṣ-ṇa ha - re ha - re ha - re rā - ma ha - re rā - ma rā - ma rā - ma ha - re

31
ha - re

Kṛṣṇa he!

♩ = 120



Kṛṣṇa tava punya

kṛṣ - ṇa ta - va pu - nya ha - be bhāi e pu - nya ko - ri - be ja - be
 4
 rā - dhā - rā - nī khu - sī ha - be
 5
 dhru - va a - ti bo - li to - mā tāi śrī sid - dhān - ta sa - ra - sva - ti
 8
 śa - cī su - ta pri - ya a - ti
 9
 kṛṣ - ṇa se - vā - y jā - ra tu - la nāi sei se mo - hān - ta gu - ru
 12
 ja - ga - tera ma - dhe - e u - ru
 13
 kṛṣ - ṇa bhak - ti de - y thā - i thāi tā - ra icch - ā ba - la - vān - pās - cā - tye - te thān thān
 17
 hoy jā - te gau - rān - ge - ra nām pr - thi - vi - te na - ga - rā - di ā - sa - mu - dra na - da na - di
 21
 sa - ka - lei - i lo - y kṛṣ - ṇa nām ha - re kṛṣ - ṇa ha - re kṛṣ - ṇa
 25
 kṛṣ - ṇa kṛṣ - ṇa ha - re ha - re ha - re rā - ma - a - a ha - re rā - ma - a - a - a
 29
 a rā - ma rā - ma ha - re ha - re ha - re kṛṣ - ṇa ha - re kṛ - ṣṇa - a - a
 33
 kr - ṣṇa kr - ṣṇa ha - re ha - re ha - re rā - ma - a - a ha - re rā - ma - a - a - a
 37
 rā - ma rā - ma ha - re ha - re e - e - e

Kuntī-stotra

♩ = 80

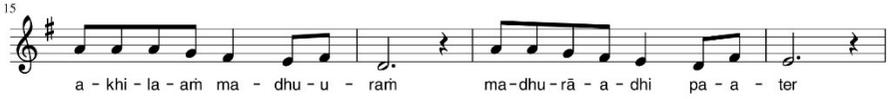


na - ma - sye pu - ru - ṣaṁ tvā - dyam iś - va - raṁ pra - kṛ - teḥ pa - ram a -
5 a - la - kṣyaṁ sar - va bhū - tā - nām an - tar ba - hir a - va - sthi - tam
9 mā - yā ja - va - ni - kāc - chan - nam a - jñād - ho - kṣa - jam a - vya - yam na
13 la - kṣya - se mū - ḍha dṛ - śā na - ṭo nā - ṭya - dha - ro ya - thā ta -
17 thā pa - ra - ma - haṁ - sā - nāṁ mu - ni - nām a - ma - lāt - ma - nām bha -
21 a - kti yo - ga vi - dhā - nār - thaṁ ka - thaṁ pa - śye - ma hi stri - ya - ḥ
25 śrī kṛṣ - ṇa kṛṣ - ṇa sa - kha vṛṣ - ṇi ṛ - ṣa - bhā - va - ni dhruḡ
29 rā - ja - nya - a vaṁ - śa da - ha nā - na - pa - va - rga vi - rya go - vin - da go dvi -
34 ja su - rār - ti ha - rā - va - tā - ra yo - ge - śva - rā - khi - la gu - ro
39 bha - ga - va - an na - mas te

Lakṣmī-Nṛsimha nāmāṣṭottara-sāra-stotra (108 names of Lakṣmī-Nṛsimha)



Madhurāṣṭaka



Mama mana mandire

♩ = 100

ma - ma ma - na ma - an - di - i - re ra - ha ni - śi - i - i di - i - ina kṛṣṇa mu -

5
rā - a - ri śrī kṛṣṇa mu - rā - a - a - a - ri bha - kti - i pri - i - ti - i

9
mā - lā can - dana tu - mi ni - o he ni - o ci - to nan - dana

12
jī - va - na ma - ra - ṇa ta - va

13
pū - u - jā ni - ve - e - da - ana su - un - da - ra he - e - e ma - na hā - a - ri e - so

16
nan - da ku - mā - ra āra

17
nan - da ku - māra ha - be pre - e - ma pra - di - pe ā - ra - ti to - o - mār - a

20
na - ya - na yamu - nā

21
jha - re a - ni - vā - a - a - ara to - mā - ra vi - ra - he - e gi - ri - dhā - a - ri

Maṅgalācaraṇa



om a- jñā-na-ti-mi-rān-dha-sya jñā-nāñ-ja- na-śa lā__ ka yā



cak- śur un-mi li-taṁ ye-na tas_mai śrī-gu-ra-ve na-mah__ (om a-)



śrī-cai-tan-ya__ ma- no-'bhis-taṁ__ sthā-pi-taṁ ye- na bhū- ta- le



sva-yaṁ rū-paḥ ka- dā ma- hyaṁ da- dā- ti sva- pa- dān- ti- kam



van-de 'ha__m śrī- gu- roh__



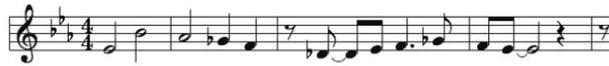
śrī- yu- ta- pa-da- ka-ma- laṁ śrī- gu- rūn vaiś-na- vāṁś ca__ (van-de)



śrī__ rū-paṁ__ sā_ gra- jā- taṁ



sa-ha__ ga- na__ ra-ghu-nā- thān-vi-taṁ taṁ sa- ji- vam (sri__)



sā_d__ vai- taṁ__ sā__ va-dhū__ ta_m



pa__ ri- ja- na- sa__ hi-ta__m kṛṣ_ na cai-tan-ya_ de_ va__m



śrī- rā_ dhā-__ kṛṣ_ na-__ pā- dā-n__



sa- ha- ga-na-la__ li- tā-__ śrī- viś-ākhaṁ vi- tā_ mś ca__



na- ma om̐ viṣ-ṇu-pā- dā- ya kṛṣ-ṇa-preṣ-ṭhā-ya bhū__ ta- le



śrī- ma-te bhak-ti- ve- dān-ta- svā__ min i- ti nā__ mi- ne (na-ma)



na-mas te sā-ras-va-te de-ve gau__ra- vā-ṅī- pra-cā- ri- ṇe



nir__ vi- śe-ṣa__ sūn__ ya- vā- di- pās__ cā- tya-de-śa-tā- ri- ṇe__

Mānasa, deha, geha



mā- na-sa de- ha__ge-ha jo ki- chu mor__



ar- pi- luṅ tu- wā__ pa-de nan- da- ki- śor_



sam- pa- de vi- pa- de jī- va- ne- ma- ra- ṇe



dāy ma- ma ge- lā tu- wā o- pa- da va- ra- __ṇe

Markine bhāgavata-dharma

$\text{♩} = 60$

ba-ra kṛ-pā kai-le kṛṣ-ṇa a-dha-me-era pra-ti

3

ki-lā-gi yā-ni-le he-thā ka-ra-e-be-ga-ti

5

ra-jaṣ ta-mo gu-u-ṇe-e e-rā sa-bāi āc-chan-na

7

vā-su-de-va ka-a-thā-a ru-ci na-he-se-pra-san-na

9

śrī-va-tāṁ sva-ka-thāḥ kṛṣ-ṇaḥ pu-nya śra-va-ṇa-a kīr-ta-naḥ hṛ-dy

11

an-taḥ stho hy a-bha-drā-ṇi vi-dhu-no-ti su-hṛt sa-tām

13

na-ṣṭa prā-ye-ṣv abha-dre-ṣu-u ni-tyaṁ bhā-ga-va-ta se-va-yā

15

bha-ga-va-tyut-ta-ma ślo-o-o-o-ke bhak-tir bha-va-ti-iti-i na-ai-ṣṭhi-kī

Mukunda-māla-stotra

$J = 100$

kr̥ṣṇa tva-dī-ya pa-da pañ-ka-ja pañ-ja-rān-tam a-dyai-va-vi-śa-tu me

5 mā-na-sa-rā-ja haṁ-saḥ prā-ṇa pra-yā-ṇa sa-ma-ye kap-ha-vā-ta

9 pit-taiḥ kaṇ-thā-va-ro-dha-na vi-dhau sma-ra-ṇaṁ ku-tas-te

13 ja-ya-tu ja-ya-tu de-vo de-va-kī nan-da-no 'yaṁ ja-ya-tu ja-ya-tu

17 kr̥ṣṇo vṛṣṇi vaṁ-śa pra-dī-paḥ ja-ya-tu ja-ya-tu

20 me-gha śyā-ma-laḥ ko-ma-

21 lān-go ja-ya-tu ja-ya-tu pr-thvibhā ra-nā-śo mu-kun-daḥ

25 ha-re kr̥ṣṇa ha-re kr̥ṣṇa kr̥ṣṇa kr̥ṣṇa ha-re ha-re

Nādiyā-godrume

♩ = 120

na - di - yā go - dru - me ni - tyā - nan - da ma - hā - jan pa - ti - yā - che nā - m - haṭ - ṭa

4

ji - ve - r kā - raṅ

5

śrad - dhā - vān ja - n he śrad - dhā - vā - an ja - n he ha - re kṛṣ - ṇa ha - re kṛṣ - ṇa

9

kṛṣ - ṇa kṛṣ - ṇa ha - re ha - re ha - re kṛṣ - ṇa ha - re kṛṣ - ṇa

13

kṛṣ - ṇa kṛṣ - ṇa ha - re ha - re

Nārada Muni

nā - ra - da mu - ni bā - jā - y vi - nā 'rā - dhi - kā - ra - ma - nā - nā me (nā - ra - da)

nā - ma a - ma - ni, u - di - ta ha - yā bha - ka - ta - gi tā - sā - me

Nitāi-guṇa-maṇi



ni- tāi gu-ṇa-ma-ni ā mār_ ni- tāi gu-ṇa-ma-ni



ā- ni- yā pre-me-ra van- yā bhā- sāi- la a- va- nī (ni- tāi)



ni- tāi- pa_ da- ka- ma- la_ ko_ tī- can_ dra- su- ēi- ta- la_



je chā_ yāy_ ja- ga- ta ju_ rā_ y



he- no ni_ tāi bi- ne bhāi_ rā_ dhā- kṛ_ na pāi- te nāi_



dr- ḍha ko- ri_ dha- ro ni- tāir_ pāy

Nitāi-pada-kamala

(Bengali Tune)



ni- tāi- pa_ da- ka- ma- la_ ko_ tī- can_ dra- su- ēi- ta- la_



je chā_ yāy_ ja- ga- ta ju_ rā_ y



he- no ni_ tāi bi- ne bhāi_ rā_ dhā- kṛ_ na pāi- te nāi_



dr- ḍha ko- ri_ dha- ro ni- tāir_ pāy

Nitāi-pada-kamala

Prabhupāda's Tune

♩ = 100



Nitāi ki nāma eneche

$\text{♩} = 90$

ni-tāi ki nā - ma e - ne - che re ni-tā-ai nā - ma e - ne-che

nā - mer hā - ṭe śrad - dhā mū - u - lye nā - ma di - te - che

re ni - tāi ji - vera da - śā ma - li - na de - e - e -

khe' nām e - ne - che bra - ja the - ke

re ha - re kṛṣ - ṇa ha - re kṛ - ṣṇa kṛṣ - ṇa kṛṣ - ṇa kṛṣ - ṇa ha - a

re - e - e ha - re rā - ma ha - re rā - ma rā - ma rā - ma ha - re ha -

re - e - e ha - re kṛ - ṣṇa ha - re kṛṣ - ṇa kṛṣ - ṇa kṛ - ṣṇa ha - re ha -

re - e ha - re rā - ma ha - re rā - ma rā - ma

rā - ma ha - re ha - re - e e nāma śi - va ja - pe

pañ - ca mu - khe re ma - dhur e ha - ri - nā - am e nāma brah - mā ja - pe

ca - tur muk - he re ma - dhur e ha - ri - nā - am

Nityānandāṣṭaka

♩ = 90

5 sa-rac can-dra bhrān-tīm sphu - rad a-ma - la kān-tīm ga -

9 ja ga-tīm ha-ri pre-mon - mat-tām dhṛ - ta pa-ra - ma sat - tvām smi - ta muk -

14 ham sa-dā - ghūr-ṇan ne-traṁ ka - ra ka-li - ta ve - traṁ ka - li bhi - daṁ bha-je

19 ni - tyā - nan-daṁ bha-ja-na ta-ru kan - da-aṁ ni-ra - va - dhi van-de śrī kṛ - ṣṇa

24 ca - ai-ta - nya ni-tyā-nan-dau sa - ho - di-tau gau-ḍo-da - ye puṣ - pa - van - tau

29 ci-trau śan-dau ta - mo nu-dau ja - ya ja - ya śrī cai-ta - nya ja-ya ni - tyā -

35 nan-da jaya a-dvai - ta ācā - rya ja - ya gau-ra bhak - ta vṛ - n-da śrī kṛṣ-ṇa

40 ca - ai-tan - ya pra-bhu ni-tyā - na-an-da śrī a-dvai - ta ga - dā - dhara śrī -

44 vās - ā - di gau-ra bhak-ta vṛ - n - da ha-re kṛṣ-ṇa ha-re kṛ - ṣṇa kṛṣ-ṇa

49 kṛ-i-ṣṇa ha - re ha-re ha-re rā - ma ha - re rā - ma rā-ma rā - a - ma ha -

re ha - re

Nṛsimha Prayers



Ohe! vaiṣṇava ṭhākura

o- he! vaiṣ- ṇa ____ va ṭhā- ku- ra do- yā- ra sā- ga- ra ____ e dā_ se ko ru- nā ko- ri' (o-)

di- yā pa- da- chā- yā śo- dho he ā- mā- ya to- mā- ra ca- ra- ṇa dho- ri

Parama karuṇa

pa- ra- ma ka- ru- ṇa pa- hū du- i ja- na ni- tī ai gau- ra- can- dra

sa- ba a- va- tā- ra- sā- ra śi- ro- ma- ṇi ke- va- la ā- nan- da- kan- da

Prabhu tava pada-yuge

$\text{♩} = 80$

pra- bhu ta- va pa- da yu- ge mo- ra ni - ve - dana nā- hi mā- gi de- ha su- kha

7 vi - dyā dha - na ja- na nā - hi mā- gi swar- ga ā- ra mo- kṣa nā - hi mā- gi

13 nā ka - ri prār - tha - nā - a ko - na vi - bhū - ti - ra lā - gi'

Prahlāda-śikṣa & stotra

$\text{♩} = 90$

tat sā - dhu man-ye 'su-ra va - rya de - hi-nām sa -

5

dā sa - mu-dvi-gna dhi - yām a-sad gra - hā - at hi - tvā - tma pā-tarṁ

9

gr-ham an - dha kū - paṁ va - naṁ ga-to yad dha - rim ā - śra -

13

ye - ta ma - tir na kṛṣ-ṇe pa - ra - taḥ sva -

17

to vā mi - tho 'bhi - pa - a - dye - ta gr-ha vra - tā - nām a -

21

dān - ta go-bhir vi - śa-tārṁ ta - mi-sraṁ pu-naḥ pu - naś

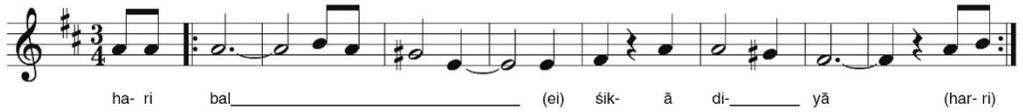
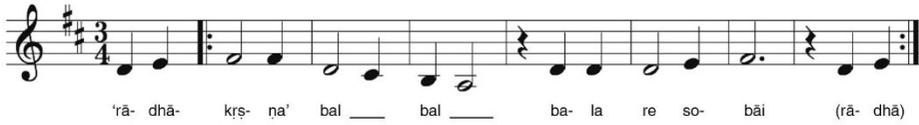
25

car-vi - ta car - va - ṇā-nām ja-ya pra - hlāda ṅ - siṁ - ha

29

pra-hlāda ṅ-siṁ-ha pra-hlāda ṅ-siṁ-ha ja-ya pra-hlāda ṅ-siṁ-ha - a

Rādhā-Kṛṣṇa bal



Rādhikā-stava



Rādhā-Kṛṣṇa prāṇa mora

Moderato



Rādhikāṣṭaka



Śaci-tanayāṣṭaka



Śacī-sutāṣṭaka

$\text{♩} = 80$

na-va gau-ra va-raṁ na-va puṣ-pa śa-raṁ na-va

4
bhā - va dha - raṁ na - va

5
lā - sya pa-ram na-va hā-sya ka-raṁ na-va he-ma va-raṁ pra-na-

8
mā-mi śa - cī su - ta gau-ra va-ram na-va hā-sya ka-raṁ na-va

11
he - ma va - raṁ pra - ṇa -

12
mā-mi śa - cī su - ta gau-ra va-ram na-va pre-ma yu-taṁ na-va

15
nī - ta śu - caṁ na - va

16
ve-śa kṛ-taṁ na-va pre-ma ra-sam na-va - dhā vi-la-sat śu - bha

19
pre - ma ma - yaṁ pra - ṇa -

20
mā-mi śa - cī su - ta gau-ra va-ram pra-ṇa - mā-mi ka-raṁ na-va

23
he - ma va - raṁ pra - ṇa -

24
mā-mi śa - cī su - ta gau-ra va-ram ha - ri bhak-ti pa-raṁ ha - ri

27
nā - ma dha - raṁ ka - ra

28

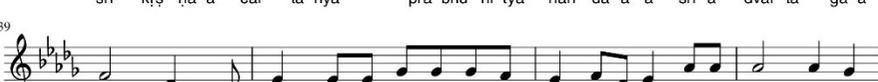

 ja - pya ka - raṁ ha - ri nā - ma pa - ram na - ya - ne sa - ta - taṁ pra - ṇa -

31

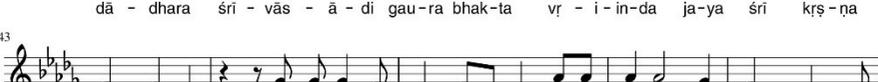

 yā - śru dha - raṁ pra - ṇa - mā - mi śa - cī su - ta gau - ra va - ram ja - ya

34

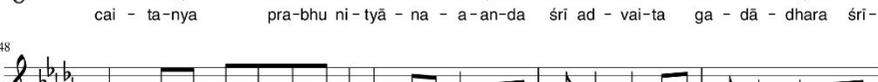

 śrī kṛṣṇa - a cai - ta - nya pra - bhū ni - tyā - nan - da - a - a śrī a - dvai - ta ga - a -

39


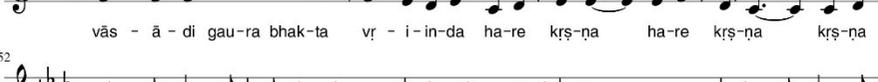
 dā - dhara śrī - vās - ā - di gau - ra bhak - ta vṛ - i - in - da ja - ya śrī kṛṣṇa

43


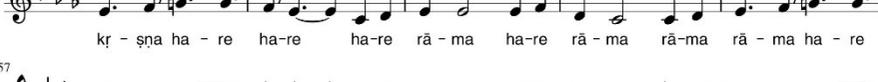
 cai - ta - nya pra - bhū ni - tyā - na - a - an - da śrī ad - vai - ta ga - dā - dhara śrī -

48


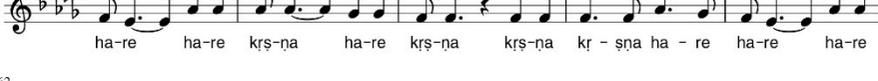
 vās - ā - di gau - ra bhak - ta vṛ - i - in - da ha - re kṛṣṇa ha - re kṛṣṇa kṛṣṇa

52


 kṛ - ṣṇa ha - re ha - re ha - re rā - ma ha - re rā - ma rā - ma rā - ma ha - re

57


 ha - re ha - re kṛṣṇa ha - re kṛṣṇa kṛṣṇa kṛ - ṣṇa ha - re ha - re ha - re

62


 rā - ma ha - re rā - ma rā - ma rā - ma ha - re ha - re ha - re kṛṣṇa ha - re

67


 kṛṣṇa kṛṣṇa kṛ - ṣṇa ha - re ha - re ha - re rā - ma ha - re rā - ma rā - ma

72


 kṛṣṇa kṛṣṇa kṛ - ṣṇa ha - re ha - re ha - re rā - ma ha - re rā - ma rā - ma

Ṣaḍ-gosvāmyāṣṭaka

kṛṣ-ṇot- kīr- ta- na- gā- na- nar- ta- na- pa rau pre- mām-ṛ- tām- bho- ni- dhī
 dhī- rā dhī- ra- ja- na- pri- yau- pri- ya- ka- rau nir- mat- sa- rau pū- ji- tau
 nā- nā- śās- tra- vi- cā- ra- nai- ka- ni- pu- nau sad- dhar- ma- sams- thā- pa- kau
 lo- kā- nām hi- ta- kā- ri- ṇau tri- bhu- va- ne mām- yau śa- raṇ- yā- ka- rau

Sarvasva tomāra

♩ = 100

sar - va- sva to - o- māra ca - a- ra- ṇe saṁ - pi- yā po- re- chi to - o- mā- ra
 5
 gha- re tu- mi to' thā- ku- ur to- mā - ra ku- kku- ur ba- li- yā jā - na- ho
 9
 mo- re bān- dhi- yā ni- ka - ṭe ā- mā - re pā- li- be ra- hi- ba to- mā - ra
 13
 dwā- re tu- mi to' thā- ku- ur to- mā - ra ku- kku- ur ba- li- yā jā - na- ho
 17
 mo - re

Śarīra-avidyā jāla

$\text{♩} = 80$

śa - rī - ra a - vi - dyā jāla ja - den-dri-ya tā - he kāl jī-ve phe-le vi-śa-ya

8

sā-ga-re tā'ra ma-dhye jī-hvā a - ti lo-bha-moy su-dur-ma-ti tā'-ke je-tā ka-ṭhi-na

12

sam-sā-a-re kṛṣṇa bo-ro da-yā-moy ka-ri-bā-re jī-hvā jāy sva pra-sā-ad - ā - an-na

16

di-la bhāi sei an-nā-mṛ-ta khā-o rā-dhā kṛṣṇa gu-ṇa gā - o pre-me dā - ko cai-

20

ta-nya ni-tāi ha - re kṛ - ṣṇa ha - re kṛṣ - na kṛṣ - ṇa kṛṣ - ṇa ha - re ha - re

23

ha - re rā - ma ha - re rā - ma rā - ma rā ma ha - re ha - re

Śikṣāṣṭaka

ce - to - dar - pa - na - mā - ja - na - ri bha - va - ma - hā - dā vā - gi - nir - vā - pa - nam (ce - to -)

ā - nan - dām - bu - dhi - var - dha - nam pra - ti - pa - dam pūr - ṇā - m - r - tās - vā - da - na - ri (ā - nan - dām)

sar - vāt - ma - sna - pa - nam pa - ram vi - ja - ya - te śrī - kṛṣ - ṇa - saṅ - kir - ta - nam

Śrī kṛṣṇa caitanya prabhu daya kara more



śrī- kṛṣ-ṇa- cai- tan- ya pra- bhu do- yā ko- ro mo_____ re



to- mā bi- nā ke do- yā- lu ____ ja- gat- __sam- sā-__ re



hā- hā pra- bhu ni- tyā- nan- da pre- mā- nan- da su-__ khī



kṛ- pā- ba- lo- ka- na ko- ro ā- mi bo- ro- du-__ ḥkhī

Śrī kṛṣṇa caitanya prabhu jīve daya kari

♩ = 55

śrī kṛṣṇa cai - ta - nya pra - bhu jī - ve da - yā - a ka - ri'

3 swa pār-ṣa-da swī - ya dhāma sa - ha a - va - ta - ri' a - tyan - ta dur - la - bha pre - ma

6 ka - ri - bā - re dā - na śī - khā - ya śa - ra - nā - ga - ti bha - ka - te - ra prā - na

9 śrī kṛṣṇa ca - ai - tan - ya pra - bhu ni - ty - ā - nan - da

11 śrī ad - vai - ta ga - dā - dhara śrī - vās - ā - di gaura bhak - ta vṛn - da

13 ha - re kṛ - ṣṇa ha - re kṛṣṇa kṛ - ṣṇa kṛ - i - ṣṇa ha - re ha - re

15 ha - re rā - ma ha - re rā - ma rā - ma rā - ma ha - re ha - re

17 ha - re kṛ - ṣṇa ha - re kṛ - ṣṇa kṛ - ṣṇa kṛ - ṣṇa ha - re ha - re

19 ha - re rā - ma ha - a - re rā - ma rā - ma rā - ma ha - re ha - re

Śrīman-mahāprabhura-śata-nāma

$J = 100$

na - di - yā na - gare ni - tāi ne - ce' ne - ce' gāy - a re ja - gan - nā - tha su - ta ma -

4
hā - pra - bhu viś - vam - bhara

5
mā - yā - pura śa - śi na - va - dvī - pa su - dhā - kara śa - ci su - ta gau - ra - ha - ri

8
ni - mā - i sun - da - ra

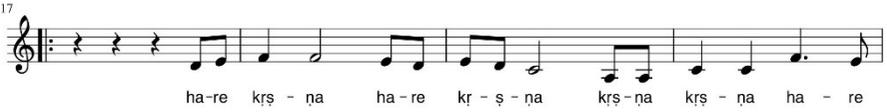
9
rā - dhā bhā - va kān - ti ā - cchā - di - ta - a na - ṭa - bara nā - mā - nan - da ca - pala

12
bā - la - ka mā - ṭṛ bhak - ta

13
brah - mān - ṭa va - da - na tar - kī kau - tu - kā - a - nu - ra - kta

Śrī-rūpa-mañjārī-pada

♩ = 100



Śuddha-bhakata-



Tataila saikate



Śukadeva-stotra

$J = 90$



na-maḥ pa-ra - smai pu - ru - ṣā - ya bhū - ya - se - e sad ud-bha - va sthā - na

5



ni - ro-dha - a lī - la - yā gr - hī - ta śa - kti tri - ta - yā - ya de - hi -

9



nā - am an - tar - bha - vā - yā - nu - pa - la - kṣya var - tma - a - ne yat

13



kīr - ta - naṁ yat sma - ra - naṁ yad ī - kṣa - naṁ yad

15



van - da - naṁ yac chra - va - naṁ yad ar - ha - naṁ lo - ka - sya - a sa - dyo

18



vi - dhu - no - ti kal - ma - ṣaṁ ta - smai su - bha - dra śra - va - se na - mo na - ma - ḥ

Tulāsī Prayers



na__ mo na - maḥ tu - la - sī kṛṣ - ṇa - pre__ ya__ si na__ mo na - maḥ (tu)



rādhā - kṛṣ - ṇa - se - vā__ pā - bo e - i a - bhi - lā__ śī



je to - mā - ra śa - ra - ṇa loy, ta - ra vāñ - chā pūr - ṇa ho - y



kṛ - pā ko - ri' ko - ro tā - re vṛn - dā - va - na - vā__ si

Ṭhākura vaiṣṇava gana

♩ = 50

ṭhā-ku - u - ra vai - ṣṇa - va ga - na ka - ri e - ei ni - ve - da - na

3 mo bo - ro - o a - dha - ma du - rā - cāra

5 dā - rū - ṇa saṁ - sā - ra ni - dhi tā te du - bāi - la vi - dhi

7 ke - śe dha - ri mo - re ka - ra pāra

9 kā ma kro - dha lo - bha mo - ha ma - da a - bhi - mā - na sa - ha

11 ā - pa - na ā - pa - na sthā - ne tā - a - ne

13 ai - cha - na ā - ma - ra ma - na phi - re je - na an - dha ja - na

15 su - pa - tha vi - pa - tha na - hi jā - a - ne

17 nā la - i - nu sa - ta ma - ta a - sa - te ma - ji - la cit - ta

19 tu - wā pā - ye nā ka - ri - nu ā - a - śa

21 
 na-ro-tta - ma dā - se - e kay de-khi śu - ni lā - ge bha - ya

23 
 ta - rāi - - yā la - ha ni - ja pā - a - śa

25 
 vāñ-chā kal-pa - ta - ru - bhyas ca - a kṛ-pā sin-dhu-bhya e - va ca - a

27 
 pa - ti - tā - nām pa - va - ne - bhyo vai-ṣṇa - ve - bhyo na - mo na - ma - ḥ

29 
 pañ - ca - tat - tvā - tma - kam kṛ - i - ṣṇa bha - kta - rū - pa - sva - rū - pa - ka - am

31 
 bhak - tā - vā - ta - ram bhak - tā - a - khyam na - mā - mi bha - kta - śa - kti - kam

33 
 ha re kṛ - ṣṇa ha re kṛ - ṣṇa kṛ - ṣṇa kṛ - ṣṇa ha - re ha - re

35 
 ha - re rā - ma ha - re rā - ma rā - ma rā - ma ha - re ha - re

Tumi sarveśvaraśvara

5
tu - mi sar - ve - śva - re - e - e - śva - ra vra - je - ndra ku - mā - a - ra

9
to - mā - ra ic - chā - ya vi - ś - ve śr - ja - na sañ - hā - a - ra

13
ta - va ic - chā ma - to brah - mā ko - re - na śr - i - ja - a - na

17
ta - va ic - chā ma - to viṣ - nu ko - re - na pā - la - a - na

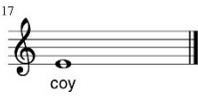
21
ha - re kṛṣ - ṇa ha - re - re kṛṣ - ṇa kṛṣ - ṇa kṛṣ - ṇa ha - re ha - re

25
ha - re rā - ma ha - re rā - ma rā - ma rā - ma ha - re ha - re

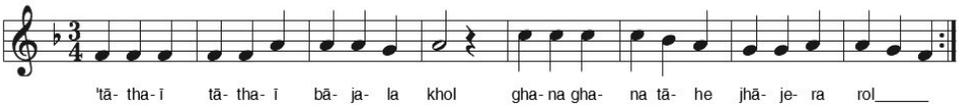
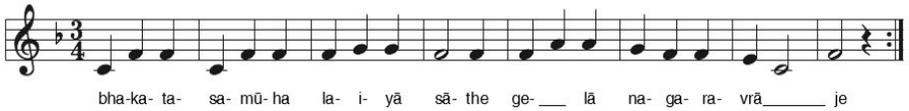
29

33

Tuwā bhakti pratikūla



Udila aruṇa



Vande kṛṣṇa nanda kumāra

$J = 120$



van - de kṛṣ - ṇa - nan - da ku - mā - ra nan - da ku - mā - ra ma - da - na go - pā - la



ma - da - na go - pā - la mo - ha - na rū - pa mo - ha - na rū - pa



nan - da ku - mā - ra



ja - ya ja - ya de - va ha - ri go - vin - da ha - ri go - pā - la ha - ri ja - ya



pra - bhu dī - na da - yā - la ha - ri go - vin - da ha - ri go - pā - la ha - ri



ja - ya pra - bhu dī - na da - yā - la ha - ri ja - ya ja - ya de - va ha - ri ja - ya



rā - ma ha - ri ja - ya kṛṣ - ṇa ha - ri ja - ya śa - cī nan - da - na



gau - ra ha - ri go -



vin - da ha - ri go - pā - la ha - ri ja - ya ja - ya de - va ha - ri

Vibhāvarī-śeṣa

vi- bhā-va- rī śe- ṣa ā- lo- ka- pra- veśa, ni- drā- chā- ri' u- t̥ho ji_____va

bo- lo ha- ri ha- ri, mu- kun- da mu- rā- ri, rā- ma kṣ- ṇa ha- ya- grī-_____va

nr- sīm ha vā- ma- na śrī- ma- dhu- sū- da- na bra- jēn dra- nan- da- na śyā- ma

pū- ta- nā- ghā- ta- na kai- ṭa- bha- śā- ta- na ja- ya dā- śa- ra- thi- rā- ma

Vidyāra-vilāse

vi- dyā- ra vi- lā- se kāt- āi- nu kā- la pa- ra- ma sā- ha- se ā_____ mi_____ (vi- dyā- ra)

to- mā- ra ca- ra- na nā bha- ji- nu ka- bhu

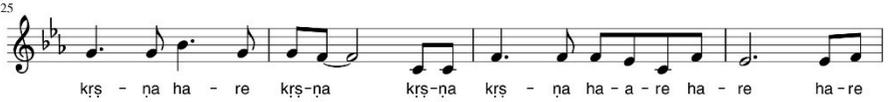
ek- hō- na śa- ra- na tu_____ mi

po- ḍi- te po- ḍi- te bhara sā_____ bā- ri- lo

jñā- ne ga- ti ha- be mā- ni'

se ā- śā bi- pha- la se_____ jñā- na dur- ba- la

Vṛndāvana ramya-sthāna



Vṛndāvanāṣṭaka

mu - kun-da mu-ra - li ra - va - a śra-va - ṇa phul - la hṛd bal - la -

5
vī ka - dam-ba - ka ka - ram - bi - ta pra - ti ka-dam - ba kuñ - jā - a - an-ta -

9
rā ka - lin - da gi - ri nan - di - nī - i ka-ma - la kan-da-lān - do - li -

13
nā su gan-dhir a - ni - le - na me śa-ra - ṇam as - tu vṛn-dā - ṭa -

17
vī su gan-dhir a - ni - le - na me śa-ra - ṇam as - tu vṛn-dā - ṭa -

21
vī ha-re kṛṣ - ṇa ha - re - e kṛṣ - ṇa kṛṣ-ṇa

25
kṛṣ - ṇa ha - re ha - re ha - re rā - ma ha - re - e rā - ma rā - ma

29
rā - ma ha - re ha - a - re ha - re kṛṣ - ṇa ha - re kṛṣ - ṇa - a kṛṣ - ṇa

33
kṛṣ - ṇa ha - re ha - a - re ha - re rā - ma ha - re rā - ma - a rā - ma

37
rā - ma ha - re - e ha - re

Yaśomatī-nandana

$\text{♩} = 90$

ya - śo - ma - ti nan - da - na vra - ja - ba - ro - nā - ga - ra go - ku - la rañ - ja - na

kā - - - a - na

go - pī pa - rā - ṇa - dha - na ma - da - na - ma - no - ha - ra kā - li - ya da - ma - na vi -

dhā - - - a - na

a - ma - la - ha - ri - nām a - mi - ya vi - lā - sā vi - pi - na pu - ran - da - ra

na - vī - na nā - ga - ra - bo - ra

vañ - si va - da - na su vā a sā vra - ja - ja - na - pa - la - na

a - su - ra ku - la nā - a - śa - na

nan - da go - dha - na - ra - kho - wāl - a - lā - go - vin - da - mā - dha - va -

- na va nī ta tas ka ra

sun - da - ra nan - da go - pā - a - lā - ha - re - kṛ - ṣṇa - ha - re - kṛ - ṣṇa - a -

- kṛ - ṣṇa - kṛ - ṣṇa - a - ha - re - ha - re - ha - re - rā - ma - ha - re - rā - ma - a -

- rā - ma - rā - ma - a - ha - re - ha re

Pronunciation Guide for Sanskrit and Bengali

Sanskrit, being the mother of all languages, also gave birth to Bengali, and it is estimated that about 70% of the Bengali vocabulary is very similar, if not identical, to its Sanskrit counterpart. Both languages have their own script and there are different systems of transliteration, or Romanization, to facilitate the pronunciation for those who do not speak these languages. The pronunciation of Romanized Sanskrit is relatively straightforward whereas many transliterated letters in Bengali do not reflect the phonetic sound. This is true for most languages, English being a good example. The last four letters of “through”, “though”, “tough”, and “plough” are all spelled identically but pronounced differently. On the other hand, many words are pronounced identically but written differently, like “hear” and “here”, or “fair” and “fare”. For somebody who has no knowledge of either English or Bengali, the pronunciation of Bengali is probably easier to learn than the pronunciation of English.

One of the objectives of this songbook is to make it as uncomplicated as possible to sing the Vaiṣṇava songs and thus inspire devotees to incorporate singing them as a regular part of their spiritual practice. A consistent system of Romanization that facilitates the proper pronunciation is therefore essential, as are easy-to-follow melodies and a clear song structure. For this reason, we have slightly modified the transliteration method found in BBT and other publications. The IAST (International Alphabet of Sanskrit Transliteration) system, used by the BBT, was devised in the 19th century for the Romanization of Sanskrit because it makes it possible to read the Sanskrit text unambiguously, exactly as if it were in the original Indic script. However, to pronounce Bengali with this system is not as easy, because many letters don't correspond to their phonetics. One letter in particular stands out, because it appears quite often but is invariably incorrectly pronounced, unless you know Bengali: ঠ.

Transliterated ঠ is shown as **ḍ**, but is pronounced **r**. To add to the confusion, there is a similar letter – ʈ – that is also transliterated as **ḍ** and is indeed pronounced as **ḍ**. But in the transliterated texts of the *Śrī Caitanya-caritāmṛta*, as well as in many songbooks, there is no way of telling ঠ from ʈ apart, because both are transliterated in the same way: **ḍ**. Furthermore, in the pronunciation guide at the end of the books, the difference between the two is not mentioned.

As a result, most of us who don't speak Bengali, have developed pronunciation habits that are simply wrong. For example, every day, at the time of *prasādam*, we chant: *śārīra avidyā-jāla, jaḍendriya tāhe kāla* and *kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya*. The **ḍ** in both *jaḍendriya* and *baḍa* is not a **ḍ**, it is pronounced **r**. The word *baḍa* which is quite common, means “very”, or “great”, or “very much”, or

“elder” and “younger”, as in Baḍa Haridāsa and Choṭa Haridāsa. In the Vedabase we can find three different transliterations: *baḍa*, *bara* and *boro*, the latter being an attempt to reflect the actual Bengali pronunciation. Another common word, found in a number of *bhajan*s, is *chāḍiyā* (giving up). Because the ḍ is not a ḍ but an r, it should be pronounced *chāriyā*.

To avoid this confusion, in *Sacred Song Symphony* we have transliterated ৗ as r and ৘ as ḍ, a simple solution. As far as the rest of transliterated Bengali goes, the most notable difference from Sanskrit is the pronunciation of the short a. In Sanskrit it is pronounced like the a in *car*, whereas in Bengali, the a is pronounced more like an open o, as in *what*. And very often, at the end of a word, the a is mute.

Detailed examples of pronunciation are given in the chart on the opposite page. When the first Vaiṣṇava Songbook was published, these rules were taken into consideration and an attempt was made to present the transliterated Bengali in a way that corresponds to the native pronunciation. Thus we find *kara* changed into *koro*, or sometimes *karuṇa* into *koruṇa*. However, this rule has not been applied consistently, and therefore many words where the a is also pronounced as an o have been left with the original a, causing confusion.

In *Sacred Song Symphony* we have left the a unchanged, and it is simply a matter of becoming accustomed to pronounce any short a like an open o, unless it is found at the end of a word where it is generally not pronounced at all. Another good example for both rules is *jīva jaga*, pronounced *jīv jago*. As a reminder of the rule to mute the a, we have changed the color of the last a in many words to a dark grey. This is a suggestion only, because there is no hard and fast rule. A singer may mute or pronounce the last a of a word, depending on the melody and meter. In some cases, an a may even be added. Thus *bhakta* becomes *bhakata* and *karma* becomes *karama*, as we can see in *Bhaja bhakata-vatsala* or *Anādi karama phale*. Noteworthy is also the s. There are three types of s, both in Sanskrit and Bengali: s, ś and ṣ. Among these, the Bengali ṣ is special because it is not pronounced. This happens in many words we are familiar with, like śikṣa or cakṣu. They are pronounced śika and caku respectively. During *guru-pūjā*, we sing therefore *cakudana dila jei*. In some songbooks, the publishers have opted to replace the ṣ with an h, and thus we may come across words like pakhi (pakṣi) or sikha (śikṣa). In this songbook, we have greyed the ṣ in order to indicate that it is mute.

Another peculiarity is that Bengalis pronounce the simple s as sh. Śrīla Prabhupāda did this also, even sometimes with Sanskrit words, and thus his first disciples became accustomed to say *prashadam*, or even *prashad*, instead of *prasādam*, and Nṛshirṇa instead of Nṛsirṇha.

The following is a simplified guide for Bengali (**BN**) and Sanskrit (**SK**) pronunciation.

BN **a** – like an open **o**, e.g. the **a** in **what**. As a word ending often mute.

SK **a** – short like in **but**

BN **ā** – long like in **far** SK *the same*

BN **ai** – **oi**, like in **oil** SK **ai** – like in **Thailand**

BN **au** – **ou**, like in **shoulder** SK **au** – like in **south**

BN **e** – like an open **e**, similar to the **a** in **bag**

SK **e** – like in **ten**

BN+SK

i – short like in **fit** **ī** – long like in **feet**

u – short like in **put** **ū** – long like in **root**

o – like in **pot**

c – like in **chapter**

cch – like in **rich child**

j – **dj**, like in **Arjuna**

y – like in **yoga**

ṅ – a nasal sound, similar to the **ng** in **song**.

m̐ – also a nasal sound, as above

r̐ – **ri**, like in **ring**

bh, dh, gh, th etc. – when consonants are followed by an **h**, the **h** should be audible.

In Bengali, **ph** is pronounced like **f**. Therefore, sometimes we may see *biphale* written as *bifale*.

ḥ – the vowel preceding **ḥ** is repeated, for example **namaḥ** is pronounced **namaḥa**

BN

s, ś – generally pronounced like the **sh** in **Krishna**. There is a slight difference between the two, but not perceivable for most Western ears.

ṣ – mute, not pronounced at all

v – generally pronounced like **b**

w – like a **w** before a vowel, like in **wall** (ual).

SK **s** – like in **sun**; **ś** – like in **shine**; **ṣ** – like in **shawl**

When two words have a vowel at the end and at the beginning respectively, like in *sevā-**adhikāra** diye*, they are bridged with an y. Thus the pronunciation would sound like *sevā**y**adhikara diye*.

For a more detailed explanation
see the Pronunciation Guides in BBT publications.

Common Pronunciation Errors in Sanskrit and Bengali Prayers

In the material world, the influence of time degrades everything, pronunciation not being exempt. To learn a Sanskrit verse or a Bengali prayer, most of us memorized it by reading the printed words over and over again. But, over time memory tends to fade and errors creep in that develop into habits and, if not corrected, ultimately become an accepted standard.

It seems that something like this has happened and is still happening in Mayapur. Every day, for years now, many of those who lead the Nṛsimha Prayers after Maṅgala-ārati commit several errors in the second verse. The original Sanskrit verse from the *Nṛsimha Purāṇa* reads:

ito nṛsimhaḥ parato nṛsimho
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho
nṛsimham ādirṁ śaraṇaṁ prapadye

However, In Mayapur, and now in many parts of the world, many devotees sing:

ito nṛsimhaḥ parato nṛsimha
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimha hṛdaye nṛsimha
narasimham ādirṁ śaraṇaṁ prapadye

One may argue: “What’s the big deal?” It’s only an **a** for an **o**. True, but we should note that Prabhupāda did not shrug off errors like this. For example, he personally corrected a similar mistake (an **i** for an **e**) in a lecture given in London in 1971: “So offering respect to the spiritual master means to remember some of his activities. Just like you offer respect to your spiritual master, *namas te sārāsvate deve gaura-vāṇī-pracāriṇe*. This is the activity of your spiritual master, that he is preaching the message of Lord Caitanya Mahāprabhu and he’s a disciple of Sarasvatī Ṭhākura. *Namas te sārāsvate*. You should pronounce it *sārāsvate*, not *sarasvatī*. Sarasvatī is my spiritual master. So his disciple is Sārāsvate. *Sārāsvate deve gaura-vāṇī-pracāriṇe*.” Still, almost 50 years later, many devotees pronounce it *sarasvatī*.

As far as the Nṛsimha Prayers go, I have tried at different times to raise awareness of the situation, so far without much success. I have approached some of the singers personally before, during and after the Nṛsimhadeva *ārati* and pointed out the errors. I was assured they would be corrected. It didn’t happen. I asked to have a meeting with all the *kīrtana* leaders. The reply was negative, too difficult to arrange. Finally, I got one of the local GBCs involved who referred me to the person in charge of *kīrtana* schedules. We met, I explained the situation and was assured

the errors would be corrected. A year has passed since then. The wrong chanting is still going on. And it is watched by hundreds and thousands on YouTube.

This problem is not trivial, or a local affair, because these videos are being watched by so many devotees. And thousands of devotees visit Mayapur each year and take the wrong way of chanting back home to their temples and congregations. The habit has become so deeply ingrained that even if a *kīrtana* leader chants the prayers correctly, the crowd will respond in the wrong way. I have witnessed this in different places, especially in Mayapur.

The following prayer, also from *Śrī Caitanya-caritāmṛta* (*Madhya* 8.5), was chanted by the Lord when He visited Jiyāḍa-ṅṣimha. In Mayapur, it is chanted to greet Nṛsimhadeva at 7 am.:

“śrī-ṅṣimha, jaya ṅṣimha, jaya jaya ṅṣimha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga”

Here also it is quite common that errors are made. I have heard any one of the following variations:

“śrī-ṅṣimha, jaya ṅṣimha, jaya jaya **narasimhadeva**
“śrī-ṅṣimha, jaya ṅṣimha, jaya jaya **jaya** ṅṣimha
“śrī-ṅṣimha, jaya ṅṣimha, jaya jaya **śrī-ṅṣimha**
“śrī-ṅṣimha, jaya ṅṣimha, jaya jaya **jaya śrī-ṅṣimha**
“**jaya** ṅṣimha, **śrī-ṅṣimha**, jaya jaya **śrī-ṅṣimha**
“**jaya** ṅṣimha, **śrī-ṅṣimha**, jaya jaya ṅṣimha

Another concern is the Pañca-tattva mantra. Gadādhara has a diacritic mark on the second **a**. On different recordings we can hear Prabhupāda clearly chant “Gadādhara” emphasizing the second **a**. However, even during his presence, devotees began to chant all syllables with equal emphasis, or even emphasizing the first syllable Gadadhara. Bhavananda speaks about this in his remembrances on ITV: “During the festival the devotees were having a kirtan in the temple in Mayapur. They sang a tune that lent itself to saying Ga’dadhar (accent on first syllable). But it was one of those newer melodies. Prabhupada called me in and said, “They are singing Ga’dadhar but it is Gada’dhar (accent on second syllable).” I told everyone, but no one listened to me. They all continued to chant Ga’dadhar because it was more syncopated for the melody. The melody shouldn’t take precedence over the name.” On the recordings for *Sacred Song Symphony* the Pañca-tattva mantra appears on a number of songs, in different melodies and different meters, some even Ektal (what is commonly known as the 1-2-beat). But we always chant “Gadādhara”, accentuating the second syllable. There is no difficulty, no matter what kind of melody or meter we may use.

Strictly speaking, unless the second syllable is emphasized, the word *gada* has a different meaning. *Gadā* means “mace”, whereas *gada* means “disease”, or “poison.” We don’t worship a “poison-carrier.”

Śrīla Prabhupāda wanted us to learn the proper pronunciation of the Sanskrit verses. In 1972, he said in a lecture in Tokyo:

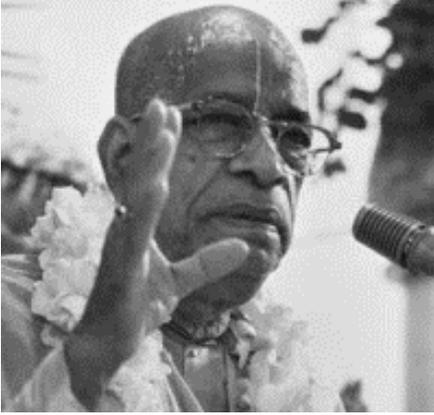
“So this *Bhāgavatam*, it is the essence of the Vedic knowledge, and when it is received through the *paramparā* system of pure devotees, then it becomes still more sweet than before. That is the purpose. So we should try to learn, get it by heart, at least one *śloka*, two *śloka* in a week. And if we chant that... Just like you are chanting so many songs, similarly, if you chant one or two verses of *Śrīmad-Bhāgavatam*, that will make you very quickly advanced for spiritual realization. We are therefore taking so much trouble to get this transliteration, the meaning, so that the reader may take advanced step, full advantage of the *mantra*.

It is not that to show some scholarship, that "I know so much Sanskrit." No. It is just offered with humility, to learn the *mantra*. They are all transcendental vibration. Just Hare Kṛṣṇa mantra, this is *mahā-mantra*, but all the verses from *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, spoken by Kṛṣṇa, spoken by Vyāsadeva, an incarnation of Kṛṣṇa, they're also *mantras*, infallible instruction. So try to get it by heart, chanting. Either you chant by seeing the book or get it by heart, it is all the same. But try to chant one, two *ślokas* daily. Chant. [Prabhupāda teaches his students to pronounce each word of the verse.]

So you have to study like that. So many *ślokas*; I am taking so much labor. It is not for making business, for selling only, and not for my students. You must all read like this, practice. Why so much trouble is being taken, word-to-word meaning and then transliteration? If you chant this *mantra*, that vibration will cleanse the atmosphere. And wherever you go, in any part of the world, if you can chant this *mantra*, oh, you'll be received like gods. It is so nice. And in India they will actually receive you like gods if you chant this *mantra*. They will offer so much respect. *Veda-mantra*.

To pronounce the Sanskrit prayers correctly will be pleasing to Śrīla Prabhupāda. Only a little bit of awareness and determination are required. Then even long-term bad habits can be overcome. “Where there’s a will, there’s a way.” Mayapur is ISKCON’s World Headquarters, and the rest of the world follows its lead: *yad yad ācarati śreṣṭhas tat tad evetaro janaḥ*. This entails a grave responsibility. Nṛsiṁhadeva deserves to be praised with the same *mantra* that Śrī Caitanya Mahāprabhu used to chant, a genuine rendition. What is the difficulty?

The Founder-Ācārya



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the Founder-Ācārya of the International Society for Krishna Consciousness, was born Abhay Charan De in 1896 in Calcutta, India into a Vaiṣṇava family. From the very beginning of his childhood, he was educated in a devotional way of life and learned how to see everything in relation to the Supreme Lord.

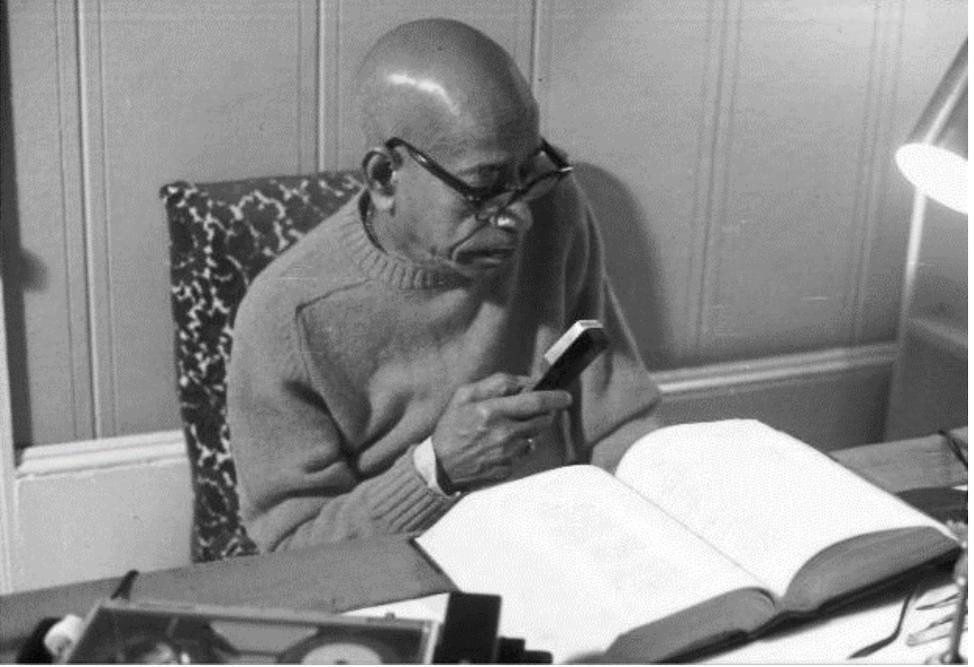
He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in 1922, and eleven years later became his initiated disciple and received his new name, Abhay Charanaravinda.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta had requested Abhay Charan to broadcast Vedic knowledge through the English language. Thus, in the years that followed, his disciple wrote an English commentary on the *Bhagavad-gītā* and in 1944, without assistance, started a fortnightly magazine, *Back to Godhead*.

Recognizing his philosophical learning and devotion, the Gauḍiyā Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, A. C. Bhaktivedanta retired from married life and four years later adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. He traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Radha-Damodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) and the title "Swami" in 1959. At Radha-Damodara, A. C. Bhaktivedanta Swami began work on his life's masterpiece: a multivolume translation and commentary on the 18,000-verse, 12-canto *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*).

After publishing the First Canto in three volumes, he came to the United States, in 1965, to fulfill the mission of his spiritual master. After almost a year of great difficulty he established the International Society for Krishna Consciousness (ISKCON) in July of 1966 in New York. Under his careful guidance, the Society grew within a decade to a worldwide confederation of almost one hundred ashrams, schools, temples, institutes and farm communities.

Śrīla Prabhupāda also inspired the construction of a large international center at Mayapur in West Bengal, India, which is also the site “The Temple of the Vedic Planetarium”. A similar project is the magnificent Krishna-Balaram Temple and



International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous universities. His writings have been translated into over eighty languages. The Bhaktivedanta Book Trust, established in 1972 to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy.

In the last ten years of his life (1967-1977), in spite of his advanced age, Prabhupāda circled the globe twelve times on lecture tours that took him to six continents. In spite of such a vigorous schedule, he continued to write prolifically. The writings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda constitute a veritable library of Vedic philosophy, religion, literature and culture.

The Author



Bhakti Gauravani Goswami, born in Germany in 1951, met devotees in Hamburg in the summer of 1971, while doing mandatory military service. After reading Śrīla Prabhupāda's *Śrī Īsopaṇiṣad* and receiving guidance from Prabhupāda's disciples at ISKCON's Hamburg temple, he became a vegetarian, shaved his head, and lived (as far as circumstances allowed) a devotional life while still in the army. To help him focus, devotees asked him to translate the Second Canto of *Śrīmad-Bhāgavatam* into German. Shortly after

his discharge, he traveled to Paris in June of 1972 to meet Śrīla Prabhupāda who accepted him as his disciple and gave him the spiritual name Vedavyāsa dāsa.

For the next eight years, Vedavyāsa dāsa translated his spiritual master's books into German and managed the German BBT. After moving to Spain in 1981, he oversaw the printing for the Spanish BBT and assisted in the administration of the Spanish temples. In 1982, he met his future wife, Rasāmṛta devī dāsī, with whom he would raise four children.

In 1985, he established the European office of the Spanish BBT and organized the translation and production of Prabhupāda's books in Spanish. During the next ten years the *Śrīmad-Bhāgavatam* and several other works were published, and the *Śrī Caitanya-caritāmṛta* was translated and prepared for publication.

For the occasion of Śrīla Prabhupāda's centennial celebration, Vedavyāsa wrote and published a book called *Śrīla Prabhupāda and His Disciples in Germany*, which narrates the history of ISKCON Germany from 1969 to 1977 and features the memories of Prabhupāda's disciples.

In 2007, he and his wife entered into the retired order of life, *vānaprastha*. Seven years later, after 32 years of marriage, Vedavyāsa dāsa entered into the renounced order of life. On the auspicious day of Gaura Purnima in 2014 he received *sannyāsa* initiation and his new name Bhakti Gauravani Goswami from His Holiness Prahladananda Swami in Śrīdhāma Mayapur.

At present, Bhakti Gauravani Goswami is retranslating Śrīla Prabhupāda's books into German, incorporating his matured understanding of his spiritual master's teachings into the new edition. He also pursues his own writing and recording projects and continues to travel and preach in Europe, South America and India.

The Project

From the very beginning of my devotional life, I had been intrigued by the *bhajan*s that were sung in the temple. Sanskrit and Bengali seemed to be designed for glorifying Kṛṣṇa. The combination of philosophy and music was fascinating. Over the next couple of years, I made myself familiar with many of the songs that our predecessor *ācāryas* had composed, and I wanted to share them with others by combining sound with sight to enhance the experience.

That was in 1975, decades before computers would make audiovisual presentations a breeze. In those days a slide projector would have to do, involving many hours of preparing appropriate photographs, often taking close-ups from the paintings in Prabhupāda's books. Times have changed. With the advent of the digital age, the combination of images and sound has become as easy as can be. During the last decade (2010-2019), wherever I was invited to preach, I used to give PowerPoint Seminars about the songs of the Vaiṣṇava *ācāryas*. When participants approached me afterwards, asking for CDs with the songs that we had studied, I had to disappoint them. There were none.

The requests did not stop and finally, in 2017, I began to contemplate how to go about it. I did not want to simply record some songs. That I had done in the past and, at any rate, there were already so many recordings by so many devotees available. If I were to embark on such a project, it had to be different. I wanted people not just to listen to the songs, I wanted them to imbibe the meaning and become inspired and encouraged to sing these *bhajan*s themselves.

Each song needed a choir, who would invite the listener to sing along with them. And a songbook was needed that would offer more than just the transliterations and translations. Our Vaiṣṇava songs are a treasure house of transcendental knowledge, and Śrīla Prabhupāda was very much familiar with its contents. He used to quote from the *ācāryas*' songs hundreds of times in his books and lectures. The reader/listener should hear Prabhupāda speak, and to this end, I have included in *Sacred Song Symphony* quotes for almost each of the 108 songs.

Digital recording has many advantages over analogue technology, one being the tremendous flexibility it offers. Many devotees collaborated and lent their voices for the choirs, but the more the merrier. I would love to see the choirs grow, and expand the synergy more and more.

Here is where you, dear reader, may come in. If you wish to participate in this ongoing project, please contact me. Visit www.sacredsongsymphony.com for contact information, news, updates and download links.

Index of Songs and Prayers

A → Z

Advaitāṣṭaka	126
Ājñā-ṭahal (Nadiyā-godrume)	187
Akrodha paramānanda	105
Akṣepa (Gorā pahū)	25
Amāra jīvana	42
Ami yamunā puline	100
Anādi karama phale	34
Āra kena māyā-jāle	96
Aruṇadaya-kīrtana I (Udila aruṇa)	82
Aruṇadaya-kīrtana II (Jīva jaga)	84
Ātma-nivedana	46
Avatāra-sāra	99
Bahirmukha ha'ye (Kṛṣṇa-candra guṇera-sāgara)	117
Bhajahū re mana	86
Bhaja bhaja hari	98
Bhaja bhakata-vatsala (Bhoga-ārati)	200
Bhuliyā tomāre	40
Bhoga-ārati (Bhaja bhakata-vatsala)	200
Bara sukhera khabora gāi (Dalalera-gītā)	106
Brahma-samhitā (Cintāmaṇi)	170
Brahma-stotra	168
Caitanyāṣṭaka	130
Ceto-darpaṇa-mārjanam (Śikṣāṣṭaka)	150
Cintāmaṇi (Brahma-samhitā)	170
Corāṣṭaka	144
Dalalera-gītā (Bara sukhera khabora gāi)	106
Damodarāṣṭaka (Nāmamiśvaram)	146
Dasāvatāra-stotra (Pralaya payodhi jale)	154
Dhana, jana, deha, geha	87
Dhana mora nityānanda	108
Durlabha mānava janma	30
Duṣṭa mana!	88
E duṣṭa hṛdaye kāma	76
Ei bara karuṇa kara (Vaiṣṇave-vijñapti)	68
Ekhana bujhinu	49

Emana durmati	44
Gaura-ārati (Kiba jaya)	203
Gaurāᅅga balite habe (Lālasāmayī)	58
Gaurāᅅga karuᅅa kara	70
Gaurāᅅgera-duti pada (Sāvaraᅅa-śrī-gaura-mahimā)	110
Gaura-nityānandera dayā (Parama karuna)	112
Gāya gorā madhura svare	189
Godruma-candra-bhajana-upadeśa (Yadi te hari-pāda)	92
Gopīnātha	26
Gorā Pahū (Akᅅepa)	25
Govardhanāᅅᅅaka	138
Govinda jaya jaya	202
Gurudeva!	55
Guru-paramparā (Kᅅᅅᅅa hoite catur-mukha)	20
Guru-vandanā (Śrī-guru-caraᅅa-padma)	102
Gurvaᅅᅅaka (Saᅅsāra)	120
(Hari) haraye namaᅅ (Nāma-saᅅkīrtana)	188
Hari hari! biphale	24
Iᅅᅅa-deve vijᅅᅅapti	24
Jadi gaura na haita (Yadi...)	71
Jagannathāᅅᅅaka (Kadācit kālindī...)	148
Jaya jaya advaita	103
Jaya rādhā-mādhava	191
Jaya rādhē, jaya kᅅᅅᅅa (Śrī-vraja-dhāma-mahimāmᅅᅅta)	114
Je anila prema-dhana (Sapārᅅada-bhagavad-viraha)	79
Jīva jaga (Aruᅅadaya-kīrtana II)	84
Kabe gaura-vane (Siddhi-lālasā)	56
Kabe habe bala	72
Kadācit kālindī-taᅅa-vipina (Jagannathāᅅᅅaka)	148
Kali-kukkura	182
Kali-yuga-pāvana	183
Kena hare kᅅᅅᅅa	32
(Kiba) jaya jaya gorācāndera (Gaura-ārati)	203
Kᅅᅅa kara vaiᅅᅅava ᅅhākura	69
Kᅅᅅᅅa-bhakti vina	97
Kᅅᅅᅅa-candra guᅅa-sāgara (Bahirmukha ha'ye)	117
Kᅅᅅᅅa deva bhavantam vande	60
Kᅅᅅᅅa he!	75
Kᅅᅅᅅa hoite catur-mukha (Guru-paramparā)	20

Kṛṣṇotkīrtana-gāna-nartana-parau (Ṣaḍ-gosvamyāṣṭaka)	122
Kṛṣṇa tava puṇya (Prayers to the lotus feet of Lord Kṛṣṇa)	62
Kṛṣṇa tvadīya-pada-paṅkaja (Mukunda-mālā-stotra)	156
Kuntī-stotra	158
Lakṣmī-nṛsimha-namāṣṭottara	194
Lālasāmayī (Gaurāṅga balite)	58
Madhurāṣṭaka	142
Mama mana mandire	59
Manaḥ-sīkṣa (Nitai-pada-kamala)	109
Mānasa, deha, geḥa	45
Mangalācaraṇa	16
Markine bhagavate-dharma	64
Mukunda-mālā-stotra (Kṛṣṇa tvadīya-pada-paṅkaja)	156
Nadīyā-godrume (Ājñā-ṭahal)	187
Nāma-kīrtana (Yasomati-nandana)	186
Nāma-saṅkīrtana (Hari haraye namaḥ)	188
Nāmaste narasimhāya (Nṛsimha Prayers)	197
Nāmamīśvaraṁ sac-cid-ānanda-rūpaṁ (Damodarāṣṭaka)	146
Nārada Muni	190
Nava gaura-varaṁ (Śacī-sutāṣṭaka)	132
Nitāi guṇa mani amāra	104
Nitāi ki nama eneche	192
Nitāi-pada-kamala	109
Nityānandāṣṭaka	128
Nṛsimha Prayers (Nāmaste narasimhāya)	197
Ohe! vaiṣṇava ṭhākura	54
Om̐ namo bhagavate narasimhāya	77
Parama-karuṇa (Gaura-nityānandera dayā)	112
Prabhu tava pada-yuge	73
Prahlāda-sīkṣa & stotra	166
Pralaya-payodhi jale (Dasāvatāra-stotra)	154
Pranāmas	14
Prasāda-sevāya (Śarīra avidyā jāla)	96
Prayers to the lotus feet of Lord Kṛṣṇa (Kṛṣṇa tava puṇya)	62
Rādhā-kṛṣṇa bal	85
Rādhā-kṛṣṇa prāṇa-mora (Sakhī-vṛnde vijñapti)	78
Rādhē jaya jaya mādharma-dayite (Rādhikā-stava)	116
Rādhikāṣṭaka	140
Rādhikā-stava (Rādhē jaya jaya)	116

Śacī-sutāṣṭaka (Nava gaura-varaṁ)	132
Śacī-tanayāṣṭaka (Ujjvala-varaṇa)	134
Ṣaḍ-gosvamyāṣṭaka (Kṛṣṇotkīrtana...)	122
Sakhī-vṛnde vijñapti (Rādhā-kṛṣṇa prāṇa-mora)	78
Saṁsāra	120
Sapārṣada-bhagavad-viraha-janita-vilāpa (Je anila prema)	79
Śarīra avidyā jāla	96
Sarvasva tomāra caraṇe	47
Sāvaraṇa-śrī-gaura-mahimā (Gaurangera duti pada)	110
Sāvaraṇa-śrī-gaura-pāda-padme (Śrī kṛṣṇa caitanya prabhu dayā)	111
Siddhi-lālasā (Kabe gaura-vane)	56
Śīkṣāṣṭaka (Ceto-darpaṇa-mārjanam)	150
Śrī-guru-caraṇa-padma (Guru-vandanā)	102
Śrī Guru-vandanā	102
Śrī kṛṣṇa caitanya prabhu dayā kara more	111
Śrī kṛṣṇa caitanya prabhu jīve dayā kari	38
Śrīman-mahāprabhura-śata-nāma	179
Śrī-rūpa-mañjarī-pada	57
Śrī śrī ṣaḍ-gosvāmy-aṣṭaka	122
Śrī-vraja-dhāma-mahimāmṛta (Jaya radhe jaya kṛṣṇa)	114
Śuddha-bhakata-caraṇa-reṇu	51
Śukadeva-stotra	164
Tataila saikate	35
Ṭhākura vaiṣṇava gana	67
Tulasī Prayers	199
Tumi sarveśvareśvara	48
Tuwā bhakti-pratikula	50
Udila aruṇa (Aruṇadaya-kīrtana I)	82
Ujjvala-varaṇa (Śacī-tanayāṣṭaka)	134
Vaiṣṇave-vijñapti (Ei bara karuna kara)	68
Vande kṛṣṇa nanda-kumāra	198
Vāsantī-rāsa (Vṛndāvana-ramya-sthāna)	113
Vibhāvarī-śeṣa	184
Vidyāra-vilāse	39
Vṛndāvana-ramya-sthāna (Vāsantī-rāsa)	113
Vṛndāvanāṣṭaka	136
Yadi te hari-pāda (Godruma-candra-bhajana)	92
Yaśomatī-nandana	186
Ye anila prema-dhana (Je...)	79

The Choirs and other assistants

Photos on back endpaper

First row from left to right:

- (1) Devakinandana, Sucandra,
- (2) Visakha, Vasudava, Phanindra, Natarani,
- (3) Irina, Indulekha-priya, Kamalatika, Ananteshvar

Second row from left to right:

- (1+2) Devadharna,
- (3) Irina, Anish, Ananteshvar,
- (5) Noelia, Visnurata, Parama karuna

Third row from left to right:

- (1) Maha-bahu, Jayasri,
- (2) Noelia, Visnurata, Vidyananda, Anuradha,
- (3) Gaurananda, Natavara Nityananda, Mahavendra Puri, Anantesvara, Dinabandhu,
- (4) Puspagopala, Godruma-pati

Fourth row from left to right:

- (1) Nandanandana, Gauranga-prema,
- (2) Gopitamrta, Tulsi, Pandava-bhandana,
- (3) Kamalatika, Irina, Ananteshvar,
- (4) Krishna-lila

Fifth row from left to right:

- (1) Devarsi Narada, Violeta,
- (2+3) Gauranga karuna-sindhu, Tulsi,
- (4) Gauranga-lila, Caitanyacandra,
- (5) Caitanyacandra, Gauranga-lila, (6) Devarsi