

Songs of the Vaiṣṇava Ācāryas, with Synonyms & Audio

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Translated by His Divine Grace
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Founder-*ācārya* of the International Society for Krishna Consciousness
and
His Holiness Acyutānanda Svāmī and
Jayaśacīnandana dāsa Adhikārī

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

Foreword

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

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

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

I am greatly pleased to see this collection of songs composed by Ṭhākura Bhaktivinoda, Narottama dāsa, and other great *ācāryas* of the Gauḍīya Vaiṣṇava community (*sampradāya*). Songs composed by the *ācāryas* are not ordinary songs. When chanted by pure Vaiṣṇavas who follow the rules and

regulations of Vaiṣṇava character, they are actually effective in awakening the Kṛṣṇa consciousness dormant in every living entity. I have advised Śrīmān Acyutānanda Svāmī to sing more songs of the Vaiṣṇava *padāvalī* and record them in books so that my disciples and others in the Western countries may take advantage of this chanting and thus advance in Kṛṣṇa consciousness more and more.

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

A.C. Bhaktivedanta Swami
1974

Introduction

It was my good fortune to be in the service of Śrīla Prabhupāda at Śrī Māyāpur, the birthplace of Lord Caitanya, in setting up the groundwork of our Society's international center there. That year (1971) there was a terrible flood, but although for many days the water was rising, it was diverted from flooding the Society's property solely due to the embankment created by a road constructed by Śrīla Bhaktisiddhānta Sarasvatī, our Parama Guru Mahārāja. I wrote a letter to His Divine Grace explaining the situation and I mentioned, "The water has not entered our property. Śrīla Bhaktisiddhānta's road has saved us." Śrīla Prabhupāda, however, wrote back in answer in a different tone: "Yes, we are always saved by Śrīla Bhaktisiddhānta's road, so go on glorifying the disciplic succession, and your life will be a great success."

Later on, when I suggested writing down the songs of Śrīla Bhaktivinoda Thākura and Narottama dāsa Ṭhākura in English translations, His Divine Grace said, "Yes, we must push on this mission of Bhaktivinoda." So here in this book, which is the first of a series of translations of the complete works of the Vaiṣṇava ācāryas in the line of succession coming after Śrī Caitanya Mahāprabhu, I have also included a short life sketch of Ṭhākura Bhaktivinoda. In the following volumes, the lives of Śrīla Narottama dāsa Ṭhākura, Śrīnivāsa Ācārya, and other Vaiṣṇava ācāryas will appear.

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

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

The verses of these songs are wonderful sources of knowledge for preachers of Kṛṣṇa consciousness. In each and every line there is so much philosophy that one can preach from one line for hours. They are all so pregnant with

meaning and they lead to such succinct spiritual conclusions that a preacher need only recall the simple lines of songs like *Bhajahū Re Mana*, *Śrī Rūpa Mañjarī Pada*, *Ohe Vaiṣṇava Ṭhākura*, or the *Śrī Manaḥ-śikṣā*, and every point of Kṛṣṇa consciousness will be covered in detail. Śrīla Prabhupāda is constantly quoting from these lines in his lectures and books, and here also in this book his commentaries are given. Wherever Śrīla Prabhupāda has translated a song, no separate translations have been given, for his are complete in themselves.

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

A Glimpse into the Life of Ṭhākura Bhaktivinoda

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

If we look back one century, we cannot but be astonished to find how degraded was the condition of the Vaiṣṇava faith which had its pure origin in the deep and majestic spiritual philosophy of Caitanya Mahāprabhu. Even vastly learned *paṇḍitas* could not fathom the superexcellent precepts of Lord Caitanya's philosophy, yet due to incredulity born of the ignorance of uncultured men, the Vaisṇava faith had been degraded and was considered a beggar's excuse for living at the expense of society. It was by sheer love for the Godhead that Ṭhākura Bhaktivinoda expounded the deep philosophy which

had remained concealed in the pages of the *Vedas*, the *Upaniṣads*, the *Purāṇas*, and the *Bhāgavatam*. By his action toward divine service and also by his words, set in simple language to be easily understood by readers in general, he has given this philosophy to the world. It is his writings and his divine, unparalleled character that have helped to produce a class of educated and enlightened men who are now proud of their Vaiṣṇava faith and of their acquisition of the spiritual knowledge of the pure and sublime philosophy of Kṛṣṇa, on which the stern teachings of Śrī Caitanya are based.

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

Bhaktivinoda Ṭhākura then entered the educational service and introduced English education into the state of Orissa for the first time. He wrote a small book about all the *āśramas* of the state and mentioned an *āśrama* which was on his ancestors' property. "I have a small village Choṭimaṅgalpur in the country of Orissa of which I am the proprietor," he wrote. "In that village is a religious house which was granted by my predecessors to the holy men as a holding of rent-free land. The head of the institution entirely gave up entertaining such men as chanced to seek shelter on a rainy night. This came to my notice, and I administered a severe threat that his lands would be cruelly resumed if in the future complaints of inhospitality were brought to my

knowledge." Bhaktivinoda Ṭhākura later took to the government service and was transferred to Bengal. In one town he gave a historic speech on the *Śrīmad-Bhāgavatam* which attracted the attention of thousands. He made the world know what hidden treasures pervade every page of the *Bhāgavatam*, which should be read by all persons having a philosophical turn of mind. He was transferred some years later to a town called Champāran. In this town there was a *brahma-daitya* living in a great banyan tree, and he was being worshiped by many degraded people. (A *brahma-daitya* is a type of ghost.) One day the father of a famous girl scholar came to Bhaktivinoda for alms, and Bhaktivinoda Ṭhākura at once employed him in reading the *Bhāgavatam* under the shade of the banyan tree which was the abode of the ghost. After one month, the *Bhāgavatam* was completed, and then and there the tree crashed to the ground, and the ghost was gone for good. Everyone was thankful for this act except the few dishonest persons who were worshipping the ghost.

Bhaktivinoda's next move was to Purī. The government commissioner was much pleased to get him in his division, and he asked him to watch the affairs of the temple of Jagannātha on behalf of the government. It was through Bhaktivinoda's exertions that many malpractices were checked and the time for the offering of foods before the Deity was regulated to its extreme punctuality. Ṭhākura Bhaktivinoda was especially entrusted to quell the rise against the government of one Biṣikiṣeṇa, who declared himself to be an incarnation of Mahā-Viṣṇu. During the course of his investigation, Ṭhākura Bhaktivinoda found him to be a hoax and a culprit and charged him with transgressing government injunctions. After his trial the fellow was sentenced to imprisonment for a year and a half, but he died shortly after in jail. This man was really possessed of unnatural powers, but as they were the outcome of nonspiritual practices, he had to submit to the Ṭhākura when the latter wanted him to do so. Biṣikiṣeṇa was held in dread by the common people, and everyone warned Śrīla Bhaktivinoda not to admonish him, even for the sake of justice, in view of the serious consequences that the yogī would inflict. But

although the Ṭhākura was not a man of ostentation and did not allow people to know his true qualities and spiritual strength, he easily cut down the demoniac power of the impostor. With the fall of Biṣikiṣeṇa there rose an impostor Balarāma at another village, and there were also other so-called incarnations of God, but their plans were similarly frustrated.

During his stay at Jagannātha Purī, Ṭhākura Bhaktivinoda devoted much of his time to the discussion of spiritual works and prepared notes on the *Vedānta-sūtras* which were published with the commentaries of Baladeva Vidyābhuṣaṇa. He also composed the *Kalyāṇa-kalpataru* (from which *Vibhāvarī Śeṣa*, one selection, appears in this book). This may very truly be termed an immortal work, and it stands on the same level as the divine writings of Narottama dāsa Ṭhākura. In 1877 he left Purī on government service, and in 1881 he started a well-known spiritual journal called the *Sajjana-toṣaṇī* ("The Satisfaction of Pure Devotees"). He also published the *Śrī Kṛṣṇa-saṁhitā*, which revealed to the world the underlying philosophy explaining the spiritual existence of Kṛṣṇa. This book opened the eyes of educated people to teach them their true relationship with God. It also attracted the admiration of many German scholars, for although the public regarded Kṛṣṇa as a poetic creation of erotic nature, Śrīla Bhaktivinoda revealed Kṛṣṇa as Parabrahman, the Supreme Transcendental Person, the Absolute Being, on the basis of Vedic evidence.

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

While staying at Bārāsāt, Ṭhākura Bhaktivinoda met the famous Bengali

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

Bhaktivinoda Ṭhākura was so anxious to see the land of Lord Caitanya that he applied many times for a transfer to any town nearby. Upon not receiving the desired transfer, he formally submitted a resignation from public service, but it was refused. Then, to his great rejoicing, he obtained a transfer to Krishnanagar, twenty-five miles from Navadvīpa, Māyāpur. Once stationed at a place near Navadvīpa, he did not let a single free moment pass without visiting the land of Navadvīpa. He at once made inquiries about the exact whereabouts of the different places of Lord Caitanya's pastimes. He soon discovered that the then city of Navadvīpa was a town of only a hundred years' standing, so he was curious to locate the actual birthplace of Lord Caitanya. He was convinced that the town of Navadvīpa was not the

authentic location, and he at once commenced a vigorous inquiry to find the truth of the matter. But he could not easily escape from the people who tried to make him believe that the birthplace of Caitanya was at that town. Then, after careful inquiry, he was told that the site was lost under the shifting course of the Ganges. Not satisfied with this explanation, he himself set out to discover the *yoga-pīṭha* (birthplace). After great difficulties, he came to know of a place which was being adored by many realized souls as the true birthplace of Śrī Caitanya Mahāprabhu and which was then in the possession of the Muhammadans. Local inquiry and corroborative evidence from ancient maps of the latter part of the eighteenth century which showed the name "Śrī Māyāpur" at last helped him to discover the real site of the birthplace. The discovery led to the publishing of a valuable work called *Navadvīpa-dhāma-māhātmya*. (Chapter Five of this book has appeared in ISKCON's Bengali *Back to Godhead* magazine.)

The year 1895 was the most eventful year in the history of the Vaiṣṇava world, and Bhaktivinoda Ṭhākura was the prime mover of the events. It was in this year that he officially memorialized the birthsite of Śrī Caitanya and brought its true identity and importance before the public eye. Thousands of visitors were present at a function held at the spot.

Just after retiring from government service, Ṭhākura Bhaktivinoda himself, in a spirit of perfect humility and with a view to giving a firm standing to the discovery, went from door to door to raise funds for a temple. In the *Amrita Bazar Patrika* newspaper, on December 6, 1894, the following article appeared: "Bābū Kedāranātha Datta, the distinguished Deputy Magistrate who has just retired from the service, is one of the most active members. Indeed, Bābū Kedāranātha Datta has been deputed by his committee to raise subscriptions in Calcutta and elsewhere and is determined to go from house to house if necessary and beg a rupee from each Hindu gentleman for the noble purpose. If Bābū Kedāranātha Datta sticks to his resolution of going around with a bag in hand, we hope that no Hindu gentleman whose house may be honored by the presence of such a devout *bhakta* as Bābū Kedāranātha will send him away

without contributing his mite, however humble it may be, to the Gaura-Viṣṇupriyā Temple fund." Truly, Ṭhākura Bhaktivinoda honored the houses of many persons for the fulfillment of the noble object he had undertaken. He went to persons to whom he would not have gone for any purpose but for this mission of Lord Caitanya, and his efforts were not fruitless, since the sum collected contributed to the construction of a building on the holy site of Lord Caitanya's appearance.

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

The more the names of Lord Caitanya and Lord Kṛṣṇa were preached, the merrier was Ṭhākura Bhaktivinoda. He thereafter made annotations of *Śrī Brahmā-saṁhitā* and *Śrī Kṛṣṇa-karṇāmṛta* and gave to the world his immortal and precious works *Śrī Harināma-cintāmaṇi* and *Bhajana-rahasya*. He also edited, with commentary, *Śrīmad-bhāgavatārka-marīci-mālā*, which contains all the most prominent *śloka*s of the *Śrīmad-Bhāgavatam* pertaining to the Vaiṣṇava philosophy. His pen never tired, and it produced many other Vaiṣṇava philosophical works. He would begin his writings very late at night, after completing his government work, and stay up until one or two o'clock in the morning composing songs and literatures. Most of his works appeared in the *Sajjana-toṣaṇī* magazine. He was equally engaged in writing and in preaching the holy name in many districts of Bengal. His personal appearances at villages had marvelous effects on the people. To maintain the center at Nadia he built a house at Śrī Godrumadvīpa which is called Śrī Svānanda-sukhada-kuñja. Here in this abode the preaching of *hari-nāma* continued in full swing.

It was at the beginning of the twentieth century that he chose to live at Purī and build a house on the beachfront there. Many honest souls sought his

blessings and readily obtained them when he accepted the renounced order of life by taking *bābājī* initiation from Śrīla Gaurakiśora dāsa Bābājī in 1908. Though he was leading the life of a renounced soul, he could not avoid the men of all description who constantly visited him. All of them received oceans of spiritual training, instructions, and blessings. In 1910 he shut himself up and remained in a perfect state of *samādhi*, or full concentration on the eternal pastimes of the Lord. In 1914 he passed on to the blissful realm of Goloka on the day which is observed as the disappearance day of Śrī Gadādhara. Here we quote a stanza written about the *samādhi* of Haridāsa Ṭhākura which Śrīla Bhaktivinoda wrote sometime in 1871 to explain what influence a Vaiṣṇava carries in this world even after his departure:

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

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

Acyutānanda Svāmī

August 20, 1972

Disappearance Day of Śrīla Rūpa Gosvāmī
Rādhā-Dāmodara Temple

Standard Prayers

Audio

Śrī Guru Praṇāma

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

SYNONYMS

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.

TRANSLATION

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

Śrī Rūpa Praṇāma

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

SYNONYMS

śrī-caitanya—(of) Lord Caitanya; *manaḥ*—(within) the mind; *abhīṣṭam*—what is desired; *sthāpitam*—established; *yena*—by whom; *bhū-tale*—on the surface of the globe; *svayaṁ*—himself; *rūpaḥ*—Śrīla Rūpa Gosvāmī; *kadā*—when; *mahyaṁ*—unto me; *dadāti*—will give; *sva*—his own; *pada*—lotus feet; *antikam*—proximity to.

TRANSLATION

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

Maṅgalācaraṇa

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

SYNONYMS

vande—offer my respectful obeisances; *aham-I*; *śrī-guroḥ*—of my initiating spiritual master or instructing spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters in the *paramparā* system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; *ca*—and; *śrī-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 Rādhārānī; *saha-gaṇa*—with associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalita and Śrī Visakhā; *ca*—also.

TRANSLATION

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

Śrīla Prabhupāda Praṇati

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

SYNONYMS

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

TRANSLATION

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

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

SYNONYMS

namaḥ—obeisances; *te*—unto you; *sārāsvate deve*—servant of Bhaktisiddhānta Sarasvatī Gosvāmī; *gaura-vāṇī*—the message of Lord Caitanya; *pracāriṇe*—who are preaching, *nirviśeṣa*—(from) impersonalism; *śūnya-vādi*—(from) voidism; *pāścātya*—Western; *deśa*—countries;

tāriṇe—who are delivering.

TRANSLATION

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

Śrīla Bhaktisiddhānta Sarasvatī Praṇati

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

TRANSLATION

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*

SYNONYMS

śrī-vārṣabhānavī-devī-dayitāya—unto Śrī Vārṣabhānavī-devī-dayita dāsa, the servant of the lover of Śrīmatī Rādhārānī; *kṛpā-abdhaye*—who is an ocean of mercy; *kṛṣṇa-sambandha*—(of) the relationship with Kṛṣṇa; *vijñāna*—(of) the

science; *dāyine*—who is the deliverer; *prabhave*—unto the master; *namaḥ*—obeisances.

TRANSLATION

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

SYNONYMS

mādhurya—conjugal; *ujjala*—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.

TRANSLATION

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

SYNONYMS

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.

TRANSLATION

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

Śrīla Gaurakiśora Praṇati

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

SYNONYMS

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

TRANSLATION

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

Śrīla Bhaktivinoda Praṇati

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

SYNONYMS

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.

TRANSLATION

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

Śrīla Jagannātha Praṇati

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

SYNONYMS

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

TRANSLATION

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

Śrī Vaiṣṇava Praṇāma

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

SYNONYMS

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.

TRANSLATION

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

Śrī Gaurāṅga Praṇāma

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

SYNONYMS

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.

TRANSLATION

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

Śrī Pañca-tattva Praṇāma

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

SYNONYMS

pañca—tattva-ātmakam—comprehending the five transcendental subject matters; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—in the form of a devotee; *sva-rūpakam*—in the expansion of a devotee; *bhakta-avatāram*—in the incarnation of a devotee; *bhakta-ākhyam*—known as a devotee; *namāmi*—I offer my obeisances; *bhakta-śaktikam*—the energy of the Supreme Personality of Godhead, who supplies energy to the devotee.

TRANSLATION

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

Śrī Kṛṣṇa Praṇāma

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

SYNONYMS

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.

TRANSLATION

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

Sambandhādhideva Praṇāma

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

SYNONYMS

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.

TRANSLATION

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

Abhidheyādhideva Praṇāma

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

SYNONYMS

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

TRANSLATION

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

Prayojanādhideva Praṇāma

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

SYNONYMS

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

TRANSLATION

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

Śrī Rādhā Praṇāma

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

SYNONYMS

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.

TRANSLATION

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

Pañca-tattva Mahā-mantra

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

Purport to Pañca-tattva Mahā-mantra
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

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

Hare Kṛṣṇa Mahā-mantra

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

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

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

struggle against material nature can be stopped at once by revival of our Kṛṣṇa consciousness.

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

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

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

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

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

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

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

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

Śrīla Viśvanātha Cakravartī Ṭhākura, who appeared in the middle of the seventeenth century, is a great spiritual master in the Kṛṣṇa conscious chain of gurus and disciples. He says, "One who, with great

care and attention, loudly recites this beautiful prayer to the spiritual master during the brāhma-muhūrta obtains direct service to Kṛṣṇa, the Lord of Vṛndāvana, at the time of his death."

Audio

Text One

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

SYNONYMS

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

TRANSLATION

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.

Text Two

mahāprabhoḥ kīrtana-nṛtya-gīta-

*vāditra-mādyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam*

SYNONYMS

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

TRANSLATION

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.

Text Three

*śrī-vidyāhārādhanā-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyujato 'pi
vande guroḥ śrī-caraṇāravindam*

SYNONYMS

śrī-vidyā—(of) the *arcā-vidyā* (Deities), *ārādhanā*—the worship;

nitya—daily; *nānā*—(with) various; *śṛṅgāra*—clothing and ornaments; *tat*—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.

TRANSLATION

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.

Text Four

*catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tr̥ptān hari-bhakta-saṅghān
kṛtvaiiva tr̥ptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam*

SYNONYMS

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

TRANSLATION

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.

Text Five

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

SYNONYMS

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.

TRANSLATION

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.

Text Six

*nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā*

*tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam*

SYNONYMS

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

TRANSLATION

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.

Text Seven

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

SYNONYMS

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

śrī—auspicious; *caraṇa-aravindam*—unto the lotus feet.

TRANSLATION

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].

Text Eight

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

SYNONYMS

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

TRANSLATION

By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least

three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

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

Audio

Text One

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

SYNONYMS

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; *bhuvi*—in the world; *bhuvaḥ*—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.

TRANSLATION

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.

Text Two

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

SYNONYMS

nānā-śāstra—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; *man्यau*—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*...

TRANSLATION

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.

Text Three

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

SYNONYMS

śrī-gaurāṅga—of Lord Caitanya; *guṇa*—the qualities; *anuvārṇana*—in narrating; *vidhau*—in the process; *śraddhā*—of faith; *samṛddhi*—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; *vardhana*—increasing; *eka-nipuṇau*—they who are totally expert; *kaivalya-nistārakau*—they who are the saviors from impersonal liberation...

TRANSLATION

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.

Text Four

*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*

SYNONYMS

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...

TRANSLATION

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.

Text Five

*kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūṛākule
nānā-ratna-nibaddha-mūla-ṣṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārthadau yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

SYNONYMS

kūjat—cooing; *kokila*—of cuckoos; *haṁsa*—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; *ṣṭapa*—the trees; *śrī-yukta*—endowed with splendor; *vṛndāvane*—in the forest of Vṛndāvana; *rādhā-kṛṣṇam*—of Rādhā and Kṛṣṇa; *ahaṇ-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...

TRANSLATION

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.

Text Six

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

SYNONYMS

saṅkhyā-pūrvaka—in a scheduled measurement; *nāma-gāna*—singing the holy name; *natibhiḥ*—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; *vijitau*—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...

TRANSLATION

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.

Text Seven

*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*

SYNONYMS

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; *vaṁśī-vaṭe*—at the banyan tree called Vaṁśī-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; *abhibhūtau*—they who are overwhelmed; *mudā*—with great delight...

TRANSLATION

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 Vaṁśīvaṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa consciousness.

Text Eight

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
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

SYNONYMS

he rādhe—O Rādhā!; *vraja-devike*—O Queen of Vraja!; *ca*—and; *lalite*—O Lalitā Sakhī!; *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...

TRANSLATION

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.

Śrī Śrī Śikṣāṣṭaka
Eight Instructions

Lord Śrī Caitanya Mahāprabhu

Audio

Lord Caitanya Mahāprabhu instructed His disciples to write books on the science of Kṛṣṇa, a task which His followers have continued to carry out down to the present day. The elaborations and expositions on the philosophy taught by Lord Caitanya are, in fact, the most voluminous, exacting, and consistent, due to the unbreakable system of disciplic succession of any religious culture in the world. Yet Lord Caitanya in His youth widely renowned as a scholar, in fact, left us only eight verses, called Śikṣāṣṭaka.

These eight verses clearly reveal His mission and precepts. These supremely valuable prayers are translated herein.

Audio

Text One

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

SYNONYMS

cetaḥ-darpaṇa—the mirror of the heart; mārjanam—cleansing; bhava—of material existence; mahā-dāva-agni—the greatly blazing forest fire; nirvāpaṇam—extinguishing; śreyaḥ-kairava—the white lotus of good fortune; candrikā-vitarāṇam—spreading the moonbeams; vidyā-vadhū—the wife of all education; jīvanam—the life; ānanda-ambudhi—the ocean of bliss;

vardhanam—increasing; *prati-padam*—at every step; *pūrṇa-amṛta*—the full nectar; *āsvādanam*—giving a relishable taste; *sarva-ātma-snapanam*—bathing all souls; *param*—transcendental; *vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam*—for the congregational chanting of the holy name of Kṛṣṇa.

TRANSLATION

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

Text Two

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

SYNONYMS

nāmnām—of the holy names of the Lord; *akāri*—manifested; *bahudhā*—various kinds; *nija-sarva-śaktiḥ*—all types of personal potency; *tatra*—in that; *arpitā*—bestowed; *niyamitaḥ*—restricted; *smaraṇe*—in remembering; *na*—not; *kālaḥ*—consideration of time; *etādṛśī*—so much; *tava kṛpā*—Your mercy; *bhagavan*—O Lord!; *mama*—my; *api*—although; *durdaivam*—misfortune; *īdṛśam*—such; *iha*—in this (the holy name); *ajani*—was born; *na anurāgaḥ*—no attachment.

TRANSLATION

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

Text Three

*tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ*

SYNONYMS

tṛṇāt api—than even downtrodden grass; *su-nīcena*—by feeling oneself much lower; *taror*—than a tree; *iva*—like; *sahiṣṇunā*—by being tolerant; *amāninā*—by not accepting respect; *mānadena*—by giving respect to all others; *kīrtanīyaḥ*—should be chanted; *sadā*—always; *hariḥ*—the holy name of Hari.

TRANSLATION

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

Text Four

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi*

SYNONYMS

na dhanam—not wealth; *na janam*—not followers; *na sundarim*—not beautiful women; *kavitam*—fruitive activities described in flowery language; *va*—or; *jagad-isa*—O Lord of the universe!; *kamaye*—I desire; *mama*—my; *janmani janmani*—in birth after birth; *isvare*—unto the Supreme Personality of Godhead; *bhavatat*—let there be; *bhaktih*—devotional service; *ahaituki*—unmotivated; *tvayi*—unto You.

TRANSLATION

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

Text Five

*ayi nanda-tanuja kinikaram
patitam mam visame bhavambudhau
krpayā tava pāda-pankaja-
sthita-dhūli-sadṛśam vicintaya*

SYNONYMS

ayi nanda-tanuja—O son of Nanda Mahārāja!; *kinikaram*—Your servant;

patitam—fallen; *mām*—me; *viṣame*—horrible; *bhava-ambudhau*—in the ocean of nescience; *kṛpayā*—by causeless mercy; *tava*—Your; *pāda-paṅkaja*—lotus feet; *sthita*—situated at; *dhūlī*—the dust; *sadṛśam*—just like; *vicintaya*—please consider.

TRANSLATION

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

Text Six

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

SYNONYMS

nayanam—my eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—my mouth; *gadgada*—faltering; *ruddhayā*—by being choked up; *girā*—my words; *pulakaiḥ*—by thrilled hairs standing erect; *nicitam*—covered; *vapuḥ*—my body; *kadā*—when?; *tava*—Your; *nāma-grahaṇe*—in chanting the holy name; *bhaviṣyati*—will be.

TRANSLATION

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

Text Seven

*yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ
govinda-virahēṇa me*

SYNONYMS

yugāyitaṁ—makes like a great millennium; *nimeṣeṇa*—by a moment; *cakṣuṣā*—from my eyes; *prāvṛṣāyitaṁ*—makes tears fall like torrents of rain; *śūnyāyitaṁ*—makes void; *jagat sarvaṁ*—the entire world; *govinda-virahēṇa*—by the separation from Govinda; *me*—my.

TRANSLATION

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

Text Eight

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

SYNONYMS

āśliṣya—tightly embracing; *vā*—or; *pāda-ratām*—who is fallen at the lotus feet; *pinaṣtu*—let Him trample; *mām*—me; *adarśanāt*—by not being visible; *marma-hatām*—broken-hearted; *karotu*—let Him make; *vā*—or; *yathā tathā*—as He likes, so He does; *vā*—or; *vidadhātu*—let Him do; *lampāṭaḥ*—the debauchee; *mat-prāṇa-nāthaḥ*—the Lord of my life; *tu*—but; *saḥ eva*—only Him; *na*

aṇparaḥ—no one else.

TRANSLATION

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

Prayer unto the Lotus Feet of Kṛṣṇa
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
on board the ship Jaladuta, September 13, 1965

Audio

(refrain)

Text One

kṛṣṇa taba puṇya habe bhāi
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva ati boli tomā tāi

TRANSLATION

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.

Text Two

*śrī-siddhānta sarasvatī śacī-suta priya ati
kṛṣṇa-sebāya jāra tula nāi
sei se mohānta-guru jagater madhe uru
kṛṣṇa-bhakti dey ṭhāi ṭhāi*

TRANSLATION

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.

Text Three

*tāra icchā balavān pāścātyete ṭhān ṭhān
hoy jāte gaurāṅger nām
pṛthivīte nagarādi āsamudra nada nadī
sakalei loy kṛṣṇa nām*

TRANSLATION

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.

Text Four

*tāhale ānanda hoy tabe hoy digvijay
caitanyer kṛpā atīśay
māyā duṣṭa jata duḥkhī jagate sabāi sukhī*

vaiṣṇaver icchā pūrṇa hoy

TRANSLATION

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.

Text Five

*se kārja je koribāre ājñā jadi dilo more
jogya nahi an dīna hīna
tāi se tomāra kṛpā māgitechī anurūpā
āji numi sabār pravīṇa*

TRANSLATION

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.

Text Six

*tomāra se śakti pele guru-sebāya bastu mile
jibana sārthak jadi hoy
sei se sevā pāile tāhale sukhī hale
taba saṅga bhāgyate miloy*

TRANSLATION

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.

Text Seven

*evaṁ janam nīpatitam prabhavāhikūpe
kāmbābhikāmam anu yaḥ prapātan prasāṅgāt
kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ
so 'haṁ katham nu viśṛje tava bhṛtya-sevām*

TRANSLATION

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 Nṛsimhadeva, *Bhāg.* 7.9.28)

Text Eight

*tumi mor cira sāthī bhuliyā māyār lāthi
khāiyāchi janma-janmāntare
āji punaḥ e sujoga jadi hoy jogāyoga
tabe pāri tuhe milibāre*

TRANSLATION

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.

Text Nine

*tomāra milane bhāi ābār se sukha pāi
gocārane ghuri dīn bhor
kata bane chuṭāchuṭi bane khāi luṭāpuṭi
sei dīn kabe habe mor*

TRANSLATION

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?

Text Ten

*āji se subidhāne tomāra smaraṇa bhela
baro āśā ḍākilām tāi
āmi tomāra nitya-dāsa tāi kori eta āśa
tumi binā anya gati nāi*

TRANSLATION

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 means of success.

Text One (repeat)

*kṛṣṇa taba puṇya habe bhāi
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva ati boli tomā tāi*

TRANSLATION

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.

Mārkine Bhāgavata-dharma
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
at Boston Harbor, September 18, 1965

Audio

Text One

*baro-kṛpā kaile kṛṣṇa adhamer prati
ki lāgiyānile hethā koro ebe gati*

TRANSLATION

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.

Text Two

*āche kichu kārja taba ei anumāne
nahe keno āniben ei ugra-sthāne*

TRANSLATION

But I guess You have some business here, otherwise why would You bring me to this terrible place?

Text Three

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

TRANSLATION

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.

Text Four

*tabe jadi taba kṛpā hoy ahaitukī
sakal-i sambhava hoy tumi se kautukī*

TRANSLATION

But I know Your causeless mercy can make everything possible because You are the most expert mystic.

Text Five

*ki bhāve bujhāle tārā bujhe sei rasa
eta kṛpā koro prabhu kori nija-baśa*

TRANSLATION

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.

Text Six

*tomāra icchāya saba hoy māyā-baśa
tomāra icchāya nāśa māyār paraśa*

TRANSLATION

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.

Text Seven

*taba icchā hoy jadi tādera uddhār
bujhibe niścai tabe kathā se tomār*

TRANSLATION

I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.

Text Eight

*bhāgavater kathā se taba avatār
dhīra haiyā śune jadi kāne bār bār*

TRANSLATION

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 *Srīmad-Bhāgavatam* (1.2.17-21):

śrīvatām sva-kathāḥ kṛṣṇaḥ
punya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
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 evātmanīśvare

"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."

Text Nine

*rajas tamo hate tabe pāibe nistār
hṛdaya abhadra sate ghucibe tāhār*

TRANSLATION

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.

Text Ten

*ki ko're bujhābo kathā baro sei cāhi
khudra āmi dīna hīna kono śakti nāhi*

TRANSLATION

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.

Text Eleven

*athaca enecho prabhu kathā bolibāre
je tomār icchā prabhu koro ei bāre*

TRANSLATION

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.

Text Twelve

*akhila jagat-guru! bacana se āmār
alaṅkṛta koribār khamatā tomār*

TRANSLATION

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.

Text Thirteen

*taba kṛpā ha'le mor kathā śuddha habe
śuniyā sabāra śoka duḥkha je ghucibe*

TRANSLATION

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.

Text Fourteen

*āniyācho jadi prabhu āmāre nācāte
nācāo nācāo prabhu nācāo se-mate
kāṣṭhera puttali jathā nācāo se-mate*

TRANSLATION

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.

Text Fifteen

*bhakti nāi beda nāi nāme khub daro
"bhaktivedānta" nām ebe sārthak kor*

TRANSLATION

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. Bhaktivedanta Swami,
on board the ship Jaladuta, Commonwealth Pier,
Boston, Massachusetts, U.S.A.
dated 18th of September, 1965

Songs of Śrīla Bhaktivinoda Ṭhākura

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

Audio

Text One

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

SYNONYMS

udilo—the rising; *aruṇa*—redness; *pūraba-bhāge*—the eastern horizon; *dwija-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*—journeyed; *nagara-brāje*—wandering throughout the towns and villages.

TRANSLATION

When the rising sun appeared in the East, the jewel of the twice-born, Lord Gaurasundara, awakened, and, taking His devotees with Him, He went all over the countryside towns and villages

Text Two

*'tāthaī tāthaī bājalo khol,
ghana ghana tāhe jhājera rol,
preme ḍhala ḍhala soṇāra aṅga,
caraṇe nūṇpura bāje*

SYNONYMS

jīva jāgo—wake up, sleeping souls!; *jīva jāgo*—wake up, sleeping souls!; *gauracānda bole*—Lord Gaurāṅga calls; *'tāthaī tāthaī'*—making the sound *tāthaī tāthaī*; *bājalo khol*—the *mṛdaṅga* drums resounded; *ghana ghana*—played in time; *tāhe*—in that *kīrtana*; *jhājera*—of the large metal cymbals; *rol*—the tumult; *preme*—in ecstatic love; *ḍhala ḍhala*—slightly trembled; *soṇāra aṅga*—the golden form of Lord Gaurāṅga; *caraṇe*—upon His feet; *nūṇpura bāje*—the anklebells jingled.

TRANSLATION

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

Text Three

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

SYNONYMS

jīva jāgo—wake up, sleeping souls!; *jīva jāgo*—wake up, sleeping souls!; *gauracānda bole*—Lord Gaurāṅga calls; *mukunda mādharma yādava hari*—with the holy

names, “Mukunda!” “Mādhava!” “Yādava!” and “Hari!”; *bolena*—chanting; *bolo re*—oh sing!; *vadana bhoṛi'*—filling your mouths; *miche*—uselessly; *nida-vaṣe*—under the control of sleep; *gelo*—have spent; *re*—O!; *rāti*—the nights; *divasa*—the days; *śarīra-sāje*—in decorating your bodies.

TRANSLATION

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!"

Text Four

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

SYNONYMS

jīva jāgo—wake up, sleeping souls!; *jīva jāgo*—wake up, sleeping souls!; *gauracānda bole*—Lord Gaurāṅga calls; *emana*—this; *durlabha*—rare; *mānava-deho*—human body; *pāiyā*—having achieved; *ki koro*—what are you doing?; *bhava nā keho*—you have not thought about it at all; *ebe*—now; *nā bhajile*—you do not worship; *yaśodā-suta*—the darling of mother Yaśodā; *carama*—ultimately; *poṛibe*—you will fall (die); *lāje*—in shame.

TRANSLATION

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.

Text Five

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

SYNONYMS

jīva jāgo—wake up, sleeping souls!; *jīva jāgo*—wake up, sleeping souls!; *gauracānda bole*—Lord Gaurāṅga calls; *udita*—arisen; *tapana*—the sun; *hoile asta*—having set; *dina gelo*—the day passes; *boli'*—saying; *hoibe byasta*—will be lost; *tabe keno*—then why; *ebe*—now; *alasa hoy*—you remain idle; *nā bhaja*—you do not worship; *hṛdoya-rāje*—the Lord of the heart.

TRANSLATION

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?

Text Six

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

SYNONYMS

jīva jāgo—wake up, sleeping souls!; *jīva jāgo*—wake up, sleeping souls!; *gauracānda bole*—Lord Gaurāṅga calls; *jīvana*—life; *anitya*—is temporary; *jānaha sār*—please

understand this essential fact; *tāhe*—in that; *nānā-vidha*—various kinds; *vipada-bhār*—filled with miseries; *nāmāśraya kori'*—taking shelter of the holy name; *jatane*—carefully; *tumi*—you; *thākaha*—remain always engaged; *āpana kāje*—in His service as your own eternal occupation.

TRANSLATION

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

Text Seven

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

SYNONYMS

jīv jāgo—wake up, sleeping souls!; *jīv jāgo*—wake up, sleeping souls!; *gauracānda bole*—Lord Gaurāṅga calls; *jīvera*—of all living entities; *kalyāṇa-sādhana-kām*—desiring to bless; *jagate asi'*—in the material universe; *e*—this; *madhura nām*—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.

TRANSLATION

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

Text Eight

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

SYNONYMS

jīva jāgo—wake up, sleeping souls!; *jīva jāgo*—wake up, sleeping souls!; *gauracānda bole*—Lord Gaurāṅga calls; *kṛṣṇa-nāma-sudhā*—the pure nectar of the holy name of Kṛṣṇa; *korīyā pān*—drinking; *jurāo*—thus satisfy; *bhakativinoda-prāṇ*—the soul of Ṭhākura Bhaktivinoda; *nāma binā*—except for the holy name; *kichu nāhiko āra*—there is nothing else; *caudda-bhuvana-mājhe*—within the fourteen worlds.

TRANSLATION

Drink the pure nectar of the holy name. There is nothing but the name to be had in the fourteen worlds. It has filled the soul of Śrī Bhaktivinoda Ṭhākura.

Aruṇodaya-kīrtana II
Jīva Jāgo
(from Gītāvalī)

Audio

Text One

*jīva jāgo, jīva jāgo, gauracānda bole
kota nidrā jāo māyā-pīśācīra kole*

SYNONYMS

jīva jāgo—wake up, sleeping souls!; *jīva jāgo*—wake up, sleeping souls!; *gauracānda bole*—Lord Gaurāṅga calls; *kota nidrā jāo*—how long are you sleeping?; *māyā-pīśācīra*—of the witch Māyā; *kole*—in the lap.

TRANSLATION

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?

Text Two

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

SYNONYMS

bhajibo—I will certainly worship the Lord; *boliyā*—saying; *ese*—having come; *saṁsāra-bhitare*—into the material world; *bhuliyā*—having forgotten; *rohile tumi*—you have remained; *avidyāra bhare*—in the darkness of ignorance.

TRANSLATION

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

Text Three

tomāre loite āmi hoinu avatāra

āmi binā bandhu āra ke āche tomāra

SYNONYMS

tomāre loite—to reclaim you; *āmi*—I; *hoinu avatāra*—have descended as an incarnation; *āmi vinā*—other than Myself; *bandhu āra*—another friend; *ke āche*—who is?; *tomāra*—yours.

TRANSLATION

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

Text Four

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

SYNONYMS

enechi—I have brought; *auṣadhi*—the medicine; *māyā*—illusion of Māyā; *nāśibāro lāgi'*—for destroying; *hari-nāma mahā-mantra*—the great chant of the names of Hari; *lao*—please take it; *tumi*—you; *māgi'*—begging.

TRANSLATION

I have brought the medicine that will wipe out the disease of illusion from which you are suffering. Take this mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma Rāma Rāma, Hare Hare."

Text Five

bhakativinoda prabhu-caraṇe pariyā

sei hari-nāma-mantra loilo māgiyā

SYNONYMS

bhaktivinoda—Bhaktivinoda; *prabhu-carāṇe*—at the lotus feet of Lord Gaurāṅga; *poḍiyā*—falling down; *sei hari-nāma-mantra*—that *Hari-nāma-mantra*; *loilo*—he received; *māgiyā*—after begging.

TRANSLATION

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

Śrī Nāma (from Gītāvalī)

Audio

Text One

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

SYNONYMS

gāy—sings; *gorā*—Lord Gaurasundara; *madhur sware*—in a very sweet voice;
hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma, rāma rāma hare hare

TRANSLATION

Lord Gaurasundara sings in a very sweet voice, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Text Two

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

SYNONYMS

gṛhe thāko—just live at home; *vane thāko*—or live in the forest; *sadā*—always; *'hari'*—the holy name of Hari; *bole' ḍāko*—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!

TRANSLATION

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*.

Text Three

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

SYNONYMS

māyā-jāle—in the entangling network of *māyā*; *baddha ho'ye*—you are bound

up; *ācho*—yours is; *miche kāja*—fruitless toil; *lo'ye*—accepting; *ekhona*—now; *cetana pe'ye*—obtaining full consciousness; '*rādhā-mādhav*' *nām*—the names of Śrī Śrī Rādhā and Mādhava; *bolo re*—so chant!

TRANSLATION

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.

Text Four

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

SYNONYMS

jīvana—your life; *hoilo śeṣa*—may end at any moment; *na bhajile*—you have not served; *ḥṣīkeśa*—the Lord of the senses; *bhaktivinodopadeśa*—this advice of Bhaktivinoda Ṭhākura; *ekbār*—just once; *nām-rase*—in the nectar of the holy name; *mātō*—become intoxicated; *re*—oh!

TRANSLATION

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

Gopīnātha

(from Kalyāṇa-kalpataru)

Audio

Part One

Text One

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

SYNONYMS

gopīnāth—O 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.

TRANSLATION

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.

Text Two

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

SYNONYMS

gopīnāth; *āmāra*—my; *bharasā*—only hope; *tumi*—You are; *tomāra caraṇe*—at Your lotus feet; *loinu śaraṇa*—I have taken shelter; *tomāra*—Your; *kiṅkora*—servant; *āmi*—I.

TRANSLATION

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

Text Three

gopīnāth, kemone śodhibe more
nā jāni bhakati, karme jaḍa-mati,
poṛechi soṁsāra-ghore

SYNONYMS

gopīnāth; *kemone*—how?; *śodhibe*—will be purified; *more*—me; *nā jāni*—I do not know; *bhakati*—devotion; *karme*—in fruitive work; *jaḍa-mati*—my materialistic mind; *poṛechi*—I have fallen; *soṁsāra-ghore*—into this dark and perilous worldly existence.

TRANSLATION

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.

Text Four

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

SYNONYMS

gopīnāth; *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 kāyā*—this body of mine.

TRANSLATION

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.

Text Five

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

SYNONYMS

gopīnāth; *niyata*—eternal; *caraṇe*—at Your feet; *sthāna*—a place; *māge*—begs; *e pāmara*—this sinner; *kāndiyā kāndiyā*—who is weeping and weeping; *korohe*—oh please give; *karuṇā dāna*—the gift of Your mercy.

TRANSLATION

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

Text Six

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

SYNONYMS

gopīnāth; tumi—You; to'—certainly; sakali pāro—are able to do anything; durjane—all sinners; tārite—to deliver; tomāra—Your; śakati—power; ke āche—who is there?; pāpīra āro—more of a sinner than myself.

TRANSLATION

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?

Text Seven

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

SYNONYMS

gopīnāth; 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; koile suvistāra—You expand.

TRANSLATION

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.

Text Eight

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

SYNONYMS

gopīnāth; āmi—I; ki doṣe doṣī—am contaminated with how many sins?; asura sakala—all the demons; pāilo caraṇa—have attained Your lotus feet; vinoda—but this Bhaktivinoda; thākilo bosī—has remained in worldly existence.

TRANSLATION

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

Part Two

Text One

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

SYNONYMS

gopīnāth; ghucāo—please remove; saṁsāra jwālā—the torment of worldly existence; avidyā-jātanā—the pain of ignorance; āro nāhi sahe—I can no longer

tolerate; *janama-maraṇa*—of births and deaths; *mālā*—the repeated succession.

TRANSLATION

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

Text Two

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

SYNONYMS

gopīnāth; *āmi*—I; *to'*—am certainly; *kāmera dāsa*—a servant of lust; *viṣaya-vāsanā*—worldly desires; *jāgiche hṛdoye*—are awakening in my heart; *phāṇdiche*—is tightening; *karama-phāṇsa*—the noose of fruitive work.

TRANSLATION

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

Text Three

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

SYNONYMS

gopināth; kabe vā—and when?; *jāgibo āmi*—I will wake up; *kāma-rūpa ari*—this enemy of lust; *dūre teyāgibo*—I will abandon afar; *hṛdoye*—in my heart; *sphuribe tumi*—You will manifest.

TRANSLATION

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

Text Four

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

SYNONYMS

gopīnāth; āmi—I; *to'*—am certainly; *tomāra jana*—Your devotee; *tomāre chāḍiyā*—having abandoned You; *saṁsāra bhajinu*—I have worshiped this mundane world; *bhuliyā āpana-dhana*—thus having forgotten my real treasure.

TRANSLATION

O Gopīnātha, I am Your devotee, but having abandoned You and thus having forgotten my real treasure, I have worshiped this mundane world.

Text Five

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

SYNONYMS

gopināth; *tumi*—You; *to'*—certainly; *sakali jāno*—know everything; *āpanāra jane*—Your own servant; *daṇḍiyā*—having punished; *ekhano*—now; *śrī-carāṇe*—at Your divine lotus feet; *deho sthāna*—please give him a place.

TRANSLATION

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

Text Six

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

SYNONYMS

gopīnāth; *ei ki*—is this; *vicāra tava*—Your judgment; *bimukha dekhiyā*—seeing me averse to You; *chāro*—You abandon; *nija-jane*—Your own servant; *na koro'*—and not bestow; *karuṇā-laba*—even a particle of mercy.

TRANSLATION

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

Text Seven

gopīnāth, āmi to mūrakha ati
kise bhālo hoyā, kabhu nā bujhinu,

tāi heno mama gati

SYNONYMS

gopināth; *āmi*—I; *to'*—am certainly; *mūrakha ati*—very foolish; *kise bhālo hoyā*—what is good for me; *kabhu nā bujhinu*—I have never known; *tāi heno*—therefore such; *mama gati*—is my condition.

TRANSLATION

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

Text Eight

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

SYNONYMS

gopināth; *tumi*—You; *to'*—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 bhāvo'*—please do not consider; *para*—an outsider.

TRANSLATION

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

Text One

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

SYNONYMS

gopīnāth; āmāra upāya nāi—I have no means of success; *tumi kṛpā kori'*—having bestowed Your mercy upon me; *āmāre loile*—if You take me; *saṁsāre*—from this world; *uddhāra pāi*—then I will obtain deliverance.

TRANSLATION

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.

Text Two

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

SYNONYMS

gopīnāth; 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.

TRANSLATION

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

Text Three

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

SYNONYMS

gopīnāth; *mana*—the mind; *je*—which; *pāgala*—is crazy; *mora*—my; *nā māne*—it does not care; *śāsana*—for any authority; *sadā acetana*—always senseless; *viṣaye*—in worldly affairs; *ro'yeche*—has remained; *ghora*—the dark pit.

TRANSLATION

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

Text Four

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

SYNONYMS

gopīnāth; *hāra*—defeat; *je*—which; *menechi āmi*—I have accepted; *aneka jatana*—all of my various endeavors; *hoilo biphala*—were totally useless; *ekhano*—now; *bharasā tumi*—You are the only hope.

TRANSLATION

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

Text Five

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

SYNONYMS

gopīnāth; *kemone*—how?; *hoibe gati*—shall I make any advancement; *prabala indriya*—the powerful senses; *boṣī-bhūta*—has come under the control; *mana*—my mind; *nā chāde*—and does not abandon; *viṣaya-rati*—its attachment to materialism.

TRANSLATION

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

Text Six

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

SYNONYMS

gopīnāth; *hṛdoye*—in the core of my heart; *bosiyā*—after sitting down; *mora*

manake—my mind; *śamiyā*—subduing; *laho*—please take me; *nija pāne*—to Yourself; *ghucibe*—will be relieved; *vipada ghora*—the horrible dangers of this world.

TRANSLATION

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.

Text Seven

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

SYNONYMS

gopīnāth; *anātha dekhiyā more*—seeing me so helpless; *tumi hṛṣīkeśa*—You are Hṛṣīkeśa, the Lord of the senses; *hṛṣīka damiyā*—controlling these senses of mine; *tāro'he*—oh please deliver!; *saṁsṛti-ghore*—from this dark and perilous worldly existence.

TRANSLATION

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.

Text Eight

gopīnāth, galāya legeche phāsa
kṛpā-asi dhorī', bandhana chediyā,

vinode koroḥo dāsa

SYNONYMS

gopināth; *galāya*—around my neck; *legeche*—is fixed; *phāṇsa*—the noose of materialism; *kṛpā-asi*—the sword of Your mercy; *dhorī'*—taking up; *bandhana chediyā*—and cutting this bondage; *vinode*—this Bhaktivinoda; *koroḥo dāsa*—make him Your humble servant.

TRANSLATION

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.

Gurudeva
(from Śaraṇāgati)

Audio

Text One

gurudev!
kṛpā-bindu diyā, koro' ei dāse,
tṛṇāpekḥā ati hīna
sakala saḥane, bala diyā koro',
nija-māne sṛṇhā-hīna

SYNONYMS

gurudev!—O Gurudeva!; *kṛpā-bindu*—a drop of your mercy; *diyā*—giving; *koro'*—make; *ei dāse*—this servant; *ṛṇāpekḥā*—than a blade of grass; *ati hīna*—very humble; *sakala sahane*—to bear all trials and troubles; *bala diyā*—giving strength; *koro'*—make; *nija-māne*—in personal honor; *spṛhā-hīna*—free from all desires.

TRANSLATION

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

Text Two

sakale sammāna korite śakati,
deho' nātha! jathājatha
tabe to' gāibo, hari-nāma-sukhe,
aparādha ha 'be hata

SYNONYMS

sakale sammāna—honoring all living beings; *korite*—to do; *śakati*—the power; *deho'*—please give; *nātha!*—O Lord!; *yathāyatha*—befittingly; *tabe*—then; *to'*—certainly; *gāibo*—I will sing; *hari-nāma-sukhe*—in the ecstasy of the holy name; *aparādha*—offenses; *ha'be*—will become; *hata*—finished.

TRANSLATION

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

will cease.

Text Three

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

SYNONYMS

kabe—when?; *heno*—such; *kṛpā*—mercy; *labhiyā*—obtaining; *e jana*—this devotee; *kṛtārtha*—fulfilled; *hoibe*—will become; *nātha!*—O Lord and master!; *śakti-buddhi-hīna*—devoid of all strength and intelligence; *āmi*—I; *ati dīna*—very fallen; *koro'*—please make; *more*—me; *ātma-sātha*—Your beloved servant.

TRANSLATION

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

Text Four

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

SYNONYMS

yogyatā-vicāre—in examining my worth; *kichu nāhi*—absolutely nothing; *pāi*—I find; *tomāra*—Your; *karuṇā sāra*—mercy is essential; *karuṇā nā hoile*—if You are not merciful; *kāndiyā kāndiyā*—weeping constantly; *prāṇa*—life; *nā rākhibo*—I

will not maintain; *āra*—any longer.

TRANSLATION

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

Mānasa Deha Geha Mind, Body, and Home (from Śaraṇāgati)

Audio

Text One

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

SYNONYMS

mānasa—my mind; *deho*—body; *geho*—family and home; *yo kichu*—whatever; *mor*—is mine; *arpil*—I have offered; *tuyā pade*—at Your lotus feet; *nanda-kiśor*—O youthful son of Nanda!

TRANSLATION

Mind, body, and family, whatever may be mine, I have surrendered at Your

lotus feet, O youthful son of Nanda!

Text Two

*sampade vipade, jīvane-maraṇe
dāy mama gelā, tuwā o-pada baraṇe*

SYNONYMS

sampade vipade—in good fortune or in bad; *jīvane-maraṇe*—in life or death; *dāy*—difficulties; *mama*—my; *gelā*—have disappeared; *tuyā o-pada*—those feet of Yours; *varaṇe*—by submissive acceptance.

TRANSLATION

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

Text Three

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

SYNONYMS

mārobi rākhobi—slay me or protect me; *yo icchā tohārā*—as You wish; *nitya-dāsa*—Your eternal servant; *prati*—toward; *tuyā adhikārā*—it is Your prerogative.

TRANSLATION

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

Text Four

janmāobi moe icchā jadi tor
bhakta-gr̥he jani janma hau mor

SYNONYMS

janmāobi moe—that I be born again; *icchā jadi tor*—if it is Your will; *bhakta-gr̥he*—in the home of Your devotee; *jani janma*—take birth; *hau*—may it be; *mor*—mine.

TRANSLATION

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

Text Five

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

SYNONYMS

kīṭa-janma—born as a worm; *hau*—may it be; *jathā*—so long as; *tuyā dās*—I remain Your devotee; *bahir-mukha*—averse to You; *brahma-janme*—to be born as Lord Brahmā; *nāhi āś*—I have no desire.

TRANSLATION

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

Text Six

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

SYNONYMS

bhukti-mukti-sprhā—desire for worldly enjoyment or liberation; *vihīna*—who is completely devoid; *je bhakta*—that devotee; *labhaite*—to attain; *tāko saṅga*—their association; *anurakta*—I yearn.

TRANSLATION

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

Text Seven

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

SYNONYMS

janaka—father; *jananī*—mother; *dayita*—lover; *tanay*—son; *prabhu*—Lord; *guru*—preceptor; *pati*—husband; *tuhū*—You; *sarva-moy*—are everything to me.

TRANSLATION

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

Text Eight

*bhakativinoda kohe, śuno kāna!
rādhā-nātha! tuhū hāmāra parāṇa*

SYNONYMS

bhakativinoda kohe—Ṭhākura Bhaktivinoda says; *śuno kāna!*—O Kāna, please hear me!; *rādhā-nātha!*—O Lord of Rādhā!; *tuhū*—You; *hāmāra parāṇa*—are my life and soul.

TRANSLATION

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

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

Audio

Text One

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

TRANSLATION

The divine couple, Śrī Śrī Rādhā and Kṛṣṇa, are my life and soul. In life or

death I have no other refuge but Them.

Text Two

*kālindīra kūle keli-kadambera vana
ratana-bedīra upara bosābo du'jana*

TRANSLATION

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.

Text Three

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

TRANSLATION

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

Text Four

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

TRANSLATION

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.

Text Five

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

TRANSLATION

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

Text Six

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

TRANSLATION

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

Vidyāra Vilāse
(from Śaraṇāgati)

Audio

Text One

vidyāra vilāse, kāṭāinu kāla,

*parama sāhase āmi
tomāra caraṇa, nā bhajinu kabhu,
ekhona śaraṇa tumi*

SYNONYMS

vidyāra vilāse—in the distractions of mundane learning; *kāṭāinu 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; *ekhona*—but now; *śaraṇa tumi*—You are my only shelter.

TRANSLATION

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.

Text Two

*poḍite poḍite, bharasā bārilo,
jñāne gati habe māni'
se āśā biphala, se jñāna durbala,
se jñāna ajñāna jāni*

SYNONYMS

poḍite poḍite—reading on and on; *bharasā bārilo*—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 jāni*—I know now to be ignorance.

TRANSLATION

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 know that all such erudition is actually pure ignorance.

Text Three

*jaḍa-vidyā jata, māyāra vaibhava,
tomāra bhajane bādhā
moha janamiyā, anitya saṁsāre,
jīvake koraye gādhā*

SYNONYMS

jaḍa-vidyā—mundane knowledge; *jata*—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.

TRANSLATION

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.*

Text Four

*sei gādhā ho'ye, saṁsārera bojhā,
bahinu aneka kāla*

*bārdhakyē ekhona, śaktira abhāve,
kichu nāhi lāge bhālo*

SYNONYMS

sei gādhā ho'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; *ekhano*—now; *śaktira abhāve*—for want of the power to enjoy; *kichu nāhi*—absolutely nothing; *lāge bhālo*—pleases me.

TRANSLATION

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.

Text Five

*jīvana jātanā, hoilo ekhona,
se vidyā avidyā bhelo
avidyāra jwālā, ghaṭilo biṣama,
se vidyā hoilo śelo*

SYNONYMS

jīvana jātanā hoilo—life has become agony; *ekhano*—now; *se vidyā*—that knowledge; *avidyā bhelo*—has become ignorance; *avidyāra jwālā*—the burning pain of ignorance; *ghaṭilo viṣama*—has become intolerable; *se vidyā*—that knowledge; *hoilo śelo*—has become a pointed spear.

TRANSLATION

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.

Text Six

*tomāra caraṇa, binā kichu dhana,
saṁsāre nā āche āra
bhaktivinoda, jaḍa-vidyā chāḍi,'
tuwā pada kore sāra*

SYNONYMS

tomāra caraṇa—Your lotus feet; *vinā*—besides; *kichu dhana*—any treasure; *saṁsāre*—in this world; *nā āche āra*—there is none else; *bhaktivinoda*—this Bhaktivinoda; *jaḍa-vidyā chāḍi'*—giving up all mundane knowledge; *tuyā pada*—Your lotus feet; *kore sāra*—makes the sum and substance of his life.

TRANSLATION

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.

Tumi Sarveśvareśvara
(from Śaraṇāgati)

Audio

Text One

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

TRANSLATION

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.

Text Two

*tava icchā-mato brahmā korena sṛjana
tava icchā-mato viṣṇu korena pālana*

TRANSLATION

According to Your will Lord Brahmā creates, and according to Your will Lord Viṣṇu maintains.

Text Three

*tava icchā-mate śiva korena saṁhāra
tava icchā-mate māyā sṛje kārāgāra*

TRANSLATION

According to Your will Lord Śiva destroys, and according to Your will Māyā constructs the prison house of this world.

Text Four

*tava icchā-mate jīver janama-maraṇa
saṁṛddhi-nipāte duḥkha sukha-saṁghaṭana*

TRANSLATION

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.

Text Five

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

TRANSLATION

The tiny soul bound up by Māyā vainly struggles in the fetters of worldly desire. Without Your sanction he is unable to do anything.

Text Six

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

TRANSLATION

You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.

Text Seven

nija-bala-ceṣṭā-prati bharasā chāḍiyā
tomāra icchāya āchi nirbhara koriyā

TRANSLATION

No longer confident of my own strength and endeavor, I have become solely

dependent on Your will.

Text Eight

*bhaktivinoda ati dīna akiñcana
tomāra icchāya tā'r jīvana maraṇa*

TRANSLATION

Bhaktivinoda is most poor, and his pride has been leveled. Now in accordance with Your will he lives and dies.

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

Audio

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

Text One

*bhāi-re!
śarīra abidyā-jāl, joḍendriya tāhe kāl,
jīve phele viṣaya-sāgore
tā'ra madhye jihvā ati, lobhamoy sudurmati,
tā'ke jetā kaṭhina saṁsāre
kṛṣṇa baro doyāmoy, koribāre jihvā jay,*

*swa-prasād-anna dilo bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,
preme dāko caitanya-nitāi*

TRANSLATION

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

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

Audio

Text One

*bhāi-re!
eka-dina śāntipure, prabhu adwaitera ghare,
dui prabhu bhojane bosilo
śāk kori' āswādana, prabhu bole bhakta-gaṇa,*

ei śāk kṛṣṇa āswādilo

TRANSLATION

O brothers! One day at Śrī Advaita's house in śāntipura, the two Lords-Caitanya and Nityānanda-were seated for lunch. Lord Caitanya tasted the green leafy vegetable preparation and addressed the assembly of His devotees, "This śāk is so delicious! Lord Kṛṣṇa has definitely tasted it.

Text Two

*heno śāk-āswādane, kṛṣṇa-prema aise mane,
sei preme koro āswādana
jaḍa-buddhi parihari', prasād bhojana kori',
'hari hari' bolo sarva jan*

TRANSLATION

"At the taste of *śāk* like this, love of Kṛṣṇa arises in the heart. In such love you should taste these remnants. Giving up all materialistic conceptions and taking the Lord's prasād, all of you just chant 'Hari! Hari!'" [for more details of this pastime, see Caitanya Bhāgavata, Antya 4.234-299]

Rādhā-Kṛṣṇa Bol
(from Gītāvalī)

Audio

Text One

*'rādhā-kṛṣṇa' bol bol bolo re sobāi
(ei) śikhā diyā, sab nadīyā
phirche nece' gaura-nitāi
(miche) māyār boṣe, jāccho bhese',
khāccho hābuḍubu, bhāi*

SYNONYMS

'rādhā-kṛṣṇa' bol bol bolo—everyone chant, chant, chant, 'Rādhā-Kṛṣṇa!'; *re*—oh!; *sobāi*—everyone; *(ei) śikhā*—this teaching; *diyā*—giving; *sab nadīyā*—all over the land of Nadia; *phirche*—wandering around; *nece'*—while dancing; *gaura-nitāi*—Lord Caitanya and Lord Nityānanda; *(miche)*—needlessly; *māyār boṣe*—under the control of *māyā*; *yāccho bhese'*—carried away by the waves; *khāccho hābuḍubu*—sometimes floating and sometimes sinking; *bhāi*—O brothers!

TRANSLATION

Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! When Lord Caitanya and Lord Nityānanda came dancing through Nadia, They gave these teachings: Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! You are caught up in a whirlpool of senseless action and are sinking lower and lower. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant!

Text Two

*(jīva) kṛṣṇa-dās, e biśwās,
korle to' āra duḥkha nāi
(kṛṣṇa) bolbe jabe, pulak ha'be
jhorbe āñkhi, boli tāi*

SYNONYMS

jīva—the spirit soul; *kṛṣṇa-dās*—the eternal servant of Kṛṣṇa; *e viśvās korle*—if you have this faith; *to'*—then; *ār duhkho nāi*—there will be no more misery; (*kṛṣṇa*) *bolbe jabe*—when you chant the holy name of Kṛṣṇa; *pulak ha'be*—your body will shiver in ecstasy; *jhorbe ānkhi*—your eyes will shed tears; *boli tāi*—this is what I say.

TRANSLATION

If you just understand that the spirit soul is the eternal servant of Kṛṣṇa, you will never have any more sorrows. Chant Hare Kṛṣṇa and your eyes will fill with tears and your body will feel transcendental shivering. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant!

Text Three

(*rādhā*) *kṛṣṇa' bolo*, *saṅge calo*,
ei-mātra bhikhā cāi
(*jāy*) *sakal'vipod bhaktivinod*
bole, *jakhon o-nām gāi*

SYNONYMS

(*rādhā*) *kṛṣṇa' bolo*—chant "Rādhā-Kṛṣṇa"; *saṅge calo*—please join with us; *ei-mātra*—only this; *bhikhā*—request; *cāi*—do I beg; (*jay*) *sakal vipod*—all dangers go away; *bhaktivinod bole*—Ṭhākura Bhaktivinoda says; *yakhon*—when; *o-nām gāi*—I chant those holy names.

TRANSLATION

Simply chant "Rādhā-Kṛṣṇa" and join with us. Those are the only alms we

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

Jaya Rādhā-Mādhava (from Gītāvalī)

Audio

Text One

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

SYNONYMS

jaya—all glories to:

rādhā-mādhava—Rādhā and the Lord of sweetness; *kuñja-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; *jaśodā-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.

TRANSLATION

Kṛṣṇa is the lover of Rādhā. He displays many amorous pastimes in the groves of Vṛndāvana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yaśodā, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamunā.

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

Siddhi Lalasa Wandering madly in Navadvipa

Audio

Text One

*kabe gaura-bane, suradhani-tate,
"ha radhe ha krsna" bo'le
kandiya bedabo, deho-sukha chadi,
nana-lata taru-tale*

SYNONYMS

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’bo*—I will wander; *deho-sukha chāḍi*’—forgetting all physical comforts; *nānā latā-taru*—of various creepers and trees; *tale*—under the shade.

TRANSLATION

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.

Text Two

(*kabe*) *swapaca-grhete*, *magiya khaibo*,
pibo saraswati-jal
puline puline, *gadagadi dibo*,
kori’ kṛṣṇa-kolahal

SYNONYMS

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; *gaḍā-gaḍi dibo*—I will roll on the ground; *kori’ kṛṣṇa-kolāhala*—raising an uproar of “Kṛṣṇa! Kṛṣṇa!”

TRANSLATION

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 Sarasvati river, and in ecstasy I will roll about on the banks of the river, raising a loud uproar of "Kṛṣṇa! Kṛṣṇa!"

Text Three

(kabe) dhama-basi jane, pranati koriya,
magibo kṛpā leśa
vaiṣṇava-carana- renu gay makhi',
dhorī' avadhuta-besa

SYNONYMS

dhāma-bāsī jane—to the inhabitants of the holy land; *praṇati koriyā*—bowing down; *māgibo*—I will beg; *kṛpā leśa*—a bit of their mercy; *vaiṣṇava-carana-renu*—the dust of the Vaiṣṇavas' feet; *gāya mākhi'*—smearing on my body; *dhorī'*—I will wear; *avadhūta-veśa*—the dress of a mendicant.

TRANSLATION

When will I bow down to all the inhabitants of the holy land of Navadvipa and humbly beg for a drop of their mercy? I will smear the dust of the Vaisnavas' lotus feet all over my body, and will wander around wearing the dress of a madman.

Text Four

(kabe) gaura-braja-bane, bheda na koriya,
hoibo baraja-basi
(takhan) dhamer swarupa, sphuribe nayane,
hoibo radhar dasi

SYNONYMS

gauḍa-braja-jane—the inhabitants of Navadvīpa and those of Vraja-bhūmi; *bheda nā dekhibo*—I will see no difference; *hoibo*—I will be transformed; *baraja-bāsī*—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.

TRANSLATION

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 Vraja-basi. 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 Srimati Radharani.

Kabe Ha'be Bolo
(from Śaraṇāgati)

Audio

Text One

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

SYNONYMS

kabe ha'be—when will it be?; *bolo*—please tell me; *se-dina*—that day; *āmār*—mine; (*āmār*)—my; *aparādhā ghuci'*—offenses ceasing; *śuddha nāme*—for the pure holy name; *ruci*—increasing taste; *kṛpā-bale*—by the power of divine grace; *ha'be*—will be; *hṛdoye*—within my heart; *sañcār*—infused.

TRANSLATION

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

Text Two

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

SYNONYMS

tṛṇādhika hīna—lower than a blade of grass; *kabe*—when?; *nije māni'*—considering myself; *sahiṣṇutā-guṇa*—the quality of forbearance; *hṛdoyete*—into my heart; *āni'*—bringing; *sakale mānada*—showing respect to all; *āpani*—myself; *amānī hoye*—being freed from false pride; *āsvādibo*—I will taste; *nāma-rasa-sār*—the essence of the nectar of the holy name.

TRANSLATION

Lower than a blade of grass, more tolerant than a tree. When will my mind attain this quality? Respectful to all, not expecting their honour, then shall I

taste the name's nectar sublime. When, oh when will that day be mine?

Text Three

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

SYNONYMS

dhana—wealth; *jana*—following; *āra*—and; *kavitā-sundarī*—beautiful women, as described in worldly poetry; *bolibo*—I will say; *nā cāhi*—I do not want; *deho-sukha-karī*—bodily pleasures; *janme janme*—birth after birth; *dāo*—please give; *ohe gaurahari*—O Lord Gaurahari!; *ahaitukī bhakti*—unmotivated devotion; *caraṇe tomār*—to Your lotus feet.

TRANSLATION

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

Text Four

*(kabe) korite śrī-kṛṣṇa-nāma uccāraṇa,
pulaṁkita deho gadgada bacana
baibarṇya-bepathu ha'be saṅghaṭana,
nirantara netre ba'be aśru-dhār*

SYNONYMS

(kabe)—when?; *korite*—to do; *śrī-kṛṣṇa-nāma uccāraṇa*—while articulating the

divine name of Śrī Kṛṣṇa; *pulakita deho*—body thrilled in ecstatic rapture; *gadgada vacana*—words choked with emotion; *vaivarṇya-vepathu*—changing bodily color and ecstatic trembling; *ha'be saṅghaṭana*—will occur; *nirantara*—constantly; *netre*—from my eyes; *ba'be*—will flow; *aśru-dhār*—streams of tears.

TRANSLATION

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

Text Five

*kabe navadvīpe, suradhunī-taṭe,
gaura-nityānanda boli' niṣkaṭaṭe
nāciyā gāiyā, berāibo chuṭe,
bātulera prāya chāriyā bicār*

SYNONYMS

kabe—when?; *navadvīpe*—in the land of Navadvīpa; *suradhunī-taṭe*—on the banks of the celestial Ganges; *gaura-nityānanda boli'*—calling, “O Gaura! O Nityānanda!”; *niṣkaṭaṭe*—innocently; *nāciyā*—dancing; *gāiyā*—singing; *beḍāibo chuṭe*—I will joyfully run about; *bātulera prāya*—just like a madman; *chāḍiyā vicār*—giving up all considerations.

TRANSLATION

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

Text Six

*kabe nityānanda, more kori 'doyā,
chārāibe mora viṣayera māyā
diyā more nija-caraṇera chāyā,
nāmera hāṭete dibe adhikār*

SYNONYMS

kabe—when?; *nityānanda*—Lord Nityānanda; *more kori' doyā*—being merciful to me; *chārāibe mora*—He will release me; *viṣayera māyā*—from the illusion of worldliness; *diyā more*—having given me; *nija-caraṇera chāyā*—the shade of His own feet; *nāmera hāṭete*—into the marketplace of the holy name; *dibe adhikār*—He will allow me to enter.

TRANSLATION

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

Text Seven

*kinibo, luṭibo, hari-nāma-rasa,
nāma-rase māti' hoibo bibaśa
rasera rasika-caraṇa paraśa,
koriyā mojibo rase anibār*

SYNONYMS

kinibo—I shall buy; *luṭibo*—I shall plunder; *hari-nāma-rasa*—the mellows of the name of Hari; *nāma-rase*—by those mellows of the holy name; *māti'*—becoming

intoxicated; *hoibo vivaśa*—I shall become stunned; *rasera rasika*—of those great souls who relish those mellows; *caraṇa paraśa*—by touching the feet; *koriyā majibo*—I will be immersed; *rase*—in the sweet nectar; *anibār*—constantly.

TRANSLATION

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

Text Eight

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

SYNONYMS

kabe—when?; *jīve doya*—compassion for all fallen souls; *hoibe udoya*—there will be an awakening; *nija-sukha bhuli'*—forgetting my own happiness; *sudīna-hṛdoya*—with a meek heart; *bhaktivinoda*—this Bhaktivinoda; *koriyā vinoya*—by humble entreaty; *śrī-ājñā-tahala*—the sacred order of Śrī Caitanya Mahāprabhu; *koribe pracār*—will set out to propagate.

TRANSLATION

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

Śuddha-bhakata (from Śaraṇāgati)

Audio

Text One

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

SYNONYMS

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.

TRANSLATION

The dust of the lotus feet of pure devotees, enthusiastic devotional service, and service to the pure devotees of the highest order are the roots of the creeper of devotion.

Text Two

mādhava-tithi, bhakti-jananī,

*jetane pālana kori
kṛṣṇa-basati, basati boli',
parama ādare bori*

SYNONYMS

mādhava-tithi—the holy days like Ekādaśī and Janmāṣṭamī; *bhakti-jananī*—the mother of devotion; *yatane pālana kori*—I observe with great care; *kṛṣṇa-basati*—the transcendental abode of Śrī Kṛṣṇa; *vasati boli'*—I choose as my dwelling place; *parama ādare bori*—with the greatest of reverence and love.

TRANSLATION

The holy days like Ekādaśī and Janmāṣṭami are the mother of devotion for those devotees who respect them. Let the holy places of Kṛṣṇa's pastimes be my places of worship, and bless me.

Text Three

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

SYNONYMS

gaur āmāra—my Lord Gaurasundara; *ye-saba sthāne*—all the places; *koralo bhramaṇa*—had traveled; *raṅge*—for pastimes; *se-saba sthāna*—all those places; *heribo āmi*—I will behold; *praṇayi-bhakata-saṅge*—in the company of loving devotees.

TRANSLATION

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

Text Four

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

SYNONYMS

mṛdaṅga-vādyā—the music of the *mṛdaṅga* drum; *śunite*—to hear; *mana*—my mind; *avasara*—an opportunity; *sadā jāce*—always begs; *gaura-vihita*—approved by Lord Gauracandra; *kīrtana*—the congregational chanting; *śuni'*—hearing; *ānande*—in ecstasy; *hṛdoya nāce*—my heart dances.

TRANSLATION

When I hear the sound of the *mṛdaṅga* in my heart I always desire to join in *kīrtana*; and when I hear the bonafide songs describing Lord Caitanya's pastimes, my heart dances in ecstasy.

Text Five

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

SYNONYMS

jugala-mūrti—the Deity forms of the divine couple; *dekhiyā*—beholding;

mora—my; *parama-ānanda* *hoya*—supreme bliss comes about; *prasāda-sevā* *korite*—to honor the *prasāda* food remnants; *hoya*—there is; *sakala prapañca*—all worldly illusions; *jaya*—I conquer.

TRANSLATION

Whenever I see the transcendental śrī-vigrahas of Rādhā-Kṛṣṇa I am in bliss, for by taking Their Lordships' prasāda we can conquer over the material elements.

Text Six

je-dina gr̥he, bhajana dekhi,
gr̥hete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā,
sukha nā sīmā pāya

SYNONYMS

ye-dina—that day; *gr̥he*—in my house; *bhajana dekhi*—seeing the worship ceremonies; *gr̥hete*—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.

TRANSLATION

One day while performing devotional practices, I saw my house transformed into Goloka Vṛndāvana. When I take the caraṇāmṛta of the Deity, I see the holy Ganges waters that come from the feet of Lord Viṣṇu, and my bliss knows no bounds.

Text Seven

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

SYNONYMS

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.

TRANSLATION

By seeing the *tulasī* tree my heart feels joy and Lord Mādhava (Kṛṣṇa) is also satisfied. When I eat the *prasāda* favored by Lord Caitanya it is a new life's experience. (Lord Caitanya was very fond of a green vegetable preparation called *sak*, and there is another song in this book that tells of the amazing effects of this type of *prasāda*.)

Text Eight

*bhakativinoda, kṛṣṇa-bhajane,
anakūla pāya jāhā
prati-dibase, parama-sukhe,
swikāra koroye tāhā*

SYNONYMS

bhakativinoda—this Bhaktivinoda; *kṛṣṇa-bhajane*—for the worship of Lord

Kṛṣṇa; *anukūla*—favorable; *pāya yāhā*—whatever is obtained; *prati-divase*—every day; *parama-sukhe*—with the greatest of joy; *svīkāra koroye*—accepts; *tāhā*—that.

TRANSLATION

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

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

Audio

Text One

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

SYNONYMS

bhaja—just worship; *bhakata-vatsala*—who is always very affectionate to His devotees; *śrī-gaurahari*—Lord Caitanya; *śrī-gaurahari*—this Śrī Gaurahari; *sohi*—is the same as; *goṣṭha-bihārī*—He who sports in the pasturelands;

nanda-yaśomatī-citta-hārī—who has stolen the hearts of Nanda Mahārāja and Mother Yaśodā.

TRANSLATION

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.

Text Two

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

SYNONYMS

[Mother Yaśodā calls to Kṛṣṇa:] *belā ha'lo*—it is very late; *dāmodara*—O Dāmodara!; *āisa ekhona*—please come now; *bhoga-mandire*—in the *prasāda* hall; *bosī'*—sitting; *karoha bhojana*—please take Your lunch.

TRANSLATION

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."

Text Three

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

SYNONYMS

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.

TRANSLATION

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.

Text Four

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

SYNONYMS

śuktā—bitter curry; *śāka*—spinach; *ādi*—and so forth; *bhāji*—fried savories; *nālitā*—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.

TRANSLATION

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.

Text Five

mudga-borā māṣa-borā roṭikā ghṛtānna

śaṣkulī piṣṭaka khīr puli pāyasānna

SYNONYMS

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; *khīr*—thick, cooked-down milk; *puli*—sweet rolls; *pāyasānna*—sweet rice in condensed milk.

TRANSLATION

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.

Text Six

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

SYNONYMS

karpūra—scented with camphor; *amṛta-keli*—exotic sweet rice; *rambhā*—bananas; *khīra-sāra*—delicious cheese; *amṛta rasālā*—nectarean mangos; *amla*—sour preparations; *dwādaśa prakāra*—of twelve different kinds.

TRANSLATION

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.

Text Seven

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

SYNONYMS

luci cini—purīs with sugar; *sarpurī*—purīs filled with cream; *lāḍḍu*—chick-pea flour sweetballs; *rasābalī*—dahl paddies boiled in sugared rice; *bhojana korena kṛṣṇa*—Kṛṣṇa eats; *ho'ye kutūhalī*—in great fun.

TRANSLATION

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

Text Eight

*rādhikāra pakka anna vividha byaṇjana
parama ānande kṛṣṇa korena bhojana*

SYNONYMS

rādhikāra—by Rādhikā; *pakka anna*—cooked grains; *vividha*—various; *vyaṇjana*—cooked vegetables; *parama ānande*—in supreme bliss; *kṛṣṇa korena bhojana*—Kṛṣṇa eats.

TRANSLATION

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

Text Nine

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

SYNONYMS

chale-bale—by hook or by crook; *lāḍḍu khāy*—eats *lāḍḍu* 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-bolo*—"Haribol! Haribol!"

TRANSLATION

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.

Text Ten

*rādhikādi gaṇe heri' nayanera koṇe
tṛpta ho'ye khāy kṛṣṇa jaśodā-bhavane*

SYNONYMS

rādhikādi gaṇe—Rādhārāṇī and Her *gopī* friends; *heri'*—beholding; *nayanera koṇe*—out of the corners of His eyes; *tṛpta ho'ye*—being very satisfied; *khāy kṛṣṇa*—Kṛṣṇa eats; *jaśodā-bhavane*—at the house of Mother Yaśodā.

TRANSLATION

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

Text Eleven

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

SYNONYMS

bhojanānte—after lunch; *piye kṛṣṇa*—Kṛṣṇa drinks; *subāsita vāri*—sweet-scented water; *sabe*—all His friends; *mukha prakhāloy*—wash their mouths; *ho'ye sāri sāri*—standing in lines.

TRANSLATION

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

Text Twelve

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

SYNONYMS

hasta-mukha—their hands and mouths; *prakhāliya*—after washing; *jata sakhā-gaṇe*—all the cowherd boys; *ānande*—in great bliss; *viśrāma kore*—they take rest; *baladeva-sane*—along with Lord Balarāma.

TRANSLATION

After all the cowherd boys wash their hands and mouths, in great bliss they

take rest with Lord Balarāma.

Text Thirteen

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

SYNONYMS

jambula rasāla—Kṛṣṇa's servants named Jambula and Rasāla; *āne*—bring; *tām̐būla-masālā*—spiced betel nuts; *tāhā kheyē*—chewing that; *kṛṣṇa-candra*—the moonlike Kṛṣṇa; *sukhe*—happily; *nidrā gelā*—goes to sleep.

TRANSLATION

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.

Text Fourteen

*viśālākṣa śikhi-puccha-cāmara ḍhulāya
apūrva śayyāya kṛṣṇa sukhe nidrā jāya.*

SYNONYMS

viśālākṣa—His servant named Viśālākṣa; *śikhi-puccha-cāmara*—a fan of peacock feathers; *ḍhulāya*—waves; *apūrva śayyāya*—on an excellent bedstead; *kṛṣṇa*—Kṛṣṇa; *sukhe*—happily; *nidrā jāya*—goes to sleep.

TRANSLATION

While Kṛṣṇa happily takes His rest on an excellent bedstead, His servant

Viśālākṣa cools Him with a fan of peacock feathers.

Text Fifteen

jaśomatī-ājñā pe'ye dhaniṣṭhā-ānīto
śrī-kṛṣṇa-prasāda rādhā bhuñje ho'ye prīto

SYNONYMS

jaśomatī-ājñā—the order of Mother Yaśodā; *pe'ye*—receiving; *dhaniṣṭhā-ānīto*—brought by the *gopī* named Dhaniṣṭhā; *śrī-kṛṣṇa-prasāda*—the food remnants of Śrī Kṛṣṇa; *rādhā-Śrīmatī Rādhārāṇī*; *bhuñje*—eats; *ho'ye prīto*—being extremely delighted.

TRANSLATION

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.

Text Sixteen

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

SYNONYMS

lalitādi—headed by Lalitā; *sakhī-gaṇa*—the assembly of girlfriends; *avaśeṣa 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.

TRANSLATION

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.

Text Seventeen

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

SYNONYMS

hari-līlā—the wonderful pastimes of Lord Hari; *ekmātra*—one and only; *yāhāra*—whose; *pramoda*—joy; *bhogārati*—this Bhoga-ārati song; *gāy*—sings; *ṭhākur bhaktivinoda*—Ṭhākur Bhaktivinoda.

TRANSLATION

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

Gaura-ārati
(from Gītāvalī)

Audio

Text One

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

jaga-jana-mana-lobhā

(First Refrain)

gaurāṅger ārotik śobhā

jaga-jana-mana-lobhā

SYNONYMS

jaya jaya—all glories, all glories!; *gorācānder*—of the moonlike Lord Caitanya; *āratiko 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.

TRANSLATION

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

Text Two

dakṣiṇe nitāicānd, bāme gadādhara
nikāṭe advaita, śrīnivāsa chatra-dhara

SYNONYMS

dakṣiṇe nitāi-cānd—on His right side is the moonlike Lord Nityānanda; *vāme gadādhara*—on His left is Śrī Gadādhara; *nikāṭe advaita*—nearby stands Śrī Advaita; *śrīnivāsa chatra-dhara*—and Śrīvāsa Ṭhākura is holding an umbrella.

TRANSLATION

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

umbrella over Lord Caitanya's head.

Text Three

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

SYNONYMS

bosiyāche—is sitting; *gorācānd*—Lord Gaura-candra; *ratna-simhāsane*—upon a jeweled throne; *ārati korena*—performing the *ārati* ceremony; *brahmā-ādi deva-gaṇe*—the demigods, headed by Lord Brahmā.

TRANSLATION

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

Text Four

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

SYNONYMS

narahari-ādi—Narahari Sārakāra and other associates; *kori' cāmara dhulāya*—fanning Him with *cāmara* whisks; *sañjaya-mukunda-vāsu-ghoṣ-ādi*—the devotees headed by Sañjaya, Mukunda and Vāsu Ghoṣa; *gāya*—are singing.

TRANSLATION

Narahari Sārakāra and other associates of Lord Caitanya fan Him with

cāmaras, and devotees headed by Sañjaya Paṇḍita, Mukunda Datta, and Vāsu
Ghoṣa sing sweet kīrtana.

Text Five

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

(Second Refrain)

*śaṅkha bāje ghaṇṭā bāje
madhur madhur madhur bāje*

SYNONYMS

śaṅkha bāje—conchshells resound; *ghaṇṭā* bāje—bells resound; *bāje*
karatāla—hand-cymbals resound; *madhura mṛdaṅga bāje*—sweet clay drums
resound; *parama rasāla*—supremely sweet and relishable to hear.

TRANSLATION

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

Text Six

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

SYNONYMS

bahu-koṭi—many millions; *candra*—of moons; *jini'*—conquering; *vadana*
ujjala—the brilliance of Lord Caitanya's face; *gala-deśe*—around His neck;
vana-mālā—the garland of forest flowers; *kore jhalamala*—shines.

TRANSLATION

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

Text Seven

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

SYNONYMS

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.

TRANSLATION

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

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

Audio

Text One

*yaśomatī-nandana, braja-baro-nāgara,
gokula-rañjana kāna
gopī-ṣarāṇa-dhana, madana-manohara,
kāliya-damana-vidhāna*

SYNONYMS

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-ṣarāṇa-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.

TRANSLATION

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.

Text Two

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

SYNONYMS

amala harinām—these pure holy names; *amiya vilāsā*—are full of sweet, nectarean pastimes; *vipina-ṭurandara*—He is the monarch of the garden groves; *navīna nāgara-bora*—He is the best of youthful lovers; *vaṁśī-vadana*—He is seen with His flute placed to His lips; *suvāsā*—He is an excellent dresser.

TRANSLATION

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.

Text Three

braja-jana-pālana, asura-kula-nāśana
nanda-godhana-rākhowālā
govinda mādharma, navanīta-taskara,
sundara nanda-gopālā

SYNONYMS

braja-jana-pālana—the protector of the inhabitants of Vraja; *asura-kula-nāśana*—the destroyer of demonic dynasties; *nanda-godhana-rākhaoyālā*—the keeper of Nanda Mahārāja's valuable cows; *govinda*—the giver of pleasure to the cows; *mādhava*—the husband of the goddess of fortune; *navanīta-taskara*—the butter thief; *sundara nanda-gopālā*—the beautiful cowherd son of Nanda Mahārāja.

TRANSLATION

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.

Text Four

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

SYNONYMS

yāmuna-taṭa-cara—He wanders along the banks of the river Yamunā; *gopī-basana-hara*—He steals the garments of the *gopīs*; *rāsa-rasika*—He delights in the mellows of the *rāsa* dance; *kṛpāmoya*—He is very merciful; *śrī-rādhā-vallabha*—the most beloved of Śrīmatī Rādhārāṇī; *bṛndāvana-naṭabara*—the great dancer of Vṛndāvana; *bhaktivinod-āśraya*—the shelter of Bhaktivinoda.

TRANSLATION

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

Ohe! Vaiṣṇava Ṭhākura

(from Śaraṇāgati)

Audio

Text One

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

SYNONYMS

ohe! *vaiṣṇava ṭhākura*—O venerable Vaiṣṇava!; *doyāra sāgara*—O ocean of mercy!; *e dāse*—to me, your servant; *koruṇā kori'*—be merciful; *diyā pada-chāyā*—giving the shade of your lotus feet; *śodho he āmāya*—O purify me!; *tomāra caraṇa*—your feet; *dhorī*—I humbly hold.

TRANSLATION

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.

Text Two

chaya bega domi', chaya doṣa śodhi',
chaya guṇa deho' dāse
chaya sat-saṅga, deho' he āmāre,

boshechi saṅgera āśe

SYNONYMS

chaya vega—the six urges; *domi'*—controlling; *chaya doṣa*—the six faults; *śodhi'*—purifying; *chaya guṇa*—the six good qualities; *deho' dāse*—please give to your servant; *chaya sat-saṅga*—the six kinds of holy association; *deho' he āmāre*—O give me!; *bosechi*—I have sat down here; *saṅgera*—of having your company; *āśe*—in the hope.

TRANSLATION

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.

Text Three

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

SYNONYMS

ekākī—alone; *āmāra*—my; *nāhi pāya bala*—have no strength; *hari-nāma-saṅkīrtane*—to chant the holy name of Lord Hari; *tumi*—you; *kṛpā kori'*—being merciful; *śraddhā-bindu*—a particle of faith; *diyā*—bestowing; *deho'*—please give; *kṛṣṇa-nāma-dhane*—the great treasure of the holy name of Kṛṣṇa.

TRANSLATION

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.

Text Four

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

SYNONYMS

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' boli'*—crying Kṛṣṇa! Kṛṣṇa!; *dhāi*—I run; *tava pāche pāche*—behind you.

TRANSLATION

Kṛṣṇa is yours; you have the power to give Him to me. I am simply running behind you shouting, "Kṛṣṇa! Kṛṣṇa!"

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

Vibhāvarī Śeṣa (from Kalyāṇa-kalpataru)

Audio

Text One

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

SYNONYMS

vibhāvarī—the night; *śeṣa*—has come to an end; *āloka-praveśa*—the light of dawn is entering; *nidrā chādi'*—giving up your sleep; *uṭho*—arise; *jīva*—O soul!; *bolo 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.

TRANSLATION

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.

Text Two

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

SYNONYMS

nṛsimha—the half-man, half-lion; *vāmana*—the dwarf *brāhmaṇa*; *śrī-madhusūdana*—the killer of the Madhu demon; *brajendra-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.

TRANSLATION

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

Text Three

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

SYNONYMS

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.

TRANSLATION

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.

Text Four

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

SYNONYMS

rāvāṇāntakara—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; *brajera rākhāla*—a cowherd boy of Vraja; *gopa-vṛnda-pāla*—the protector of the cowherd boys; *citta-hārī*—who steals the hearts of all; *baṁśī-dhārī*—who always holds a flute.

TRANSLATION

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

Text Five

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

SYNONYMS

yogīndra-vandana—worshiped by the best of yogīs; *śrī-nanda-nandana*—the delightful son of Nanda; *braja-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-bamśī-bihārī*—who looks very charming wandering about playing His flute.

TRANSLATION

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

Text Six

*yaśodā-nandana, kaṁsa-nisūdana,
nikuñja-rāsa-vilāsī
kadamba-kānana, rāsa-parāyaṇa,*

bṛnda-vipina-nivāsī

SYNONYMS

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.

TRANSLATION

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

Text Seven

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

SYNONYMS

ānanda-varadhana—who increases the ecstasy of His devotees; *prema-niketana*—the reservoir of all love; *phula-śara*—flowered arrows; *jojaka*—who uses; *kāma*—the transcendental Cupid; *gopāṅgana-gaṇa*—the pleasure of the cowherd girls' hearts; *samasta-guṇa-gaṇa-dhāma*—the abode of all wonderful qualities.

TRANSLATION

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

Text Eight

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

SYNONYMS

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 jaśa*—the glories of Śrī Kṛṣṇa; *rākho vacana*—please obey this advice; *mana mora*—O my dear mind!

TRANSLATION

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

Āmār Jīvan

My Life (from Śaraṇāgati)

Audio

Text One

*āmāra jīvana, sadā pāpe rata,
nāhiko puṇyera leṣa
parere udvega, diyāchi ye koto,
diyāchi jīvere kleśa*

TRANSLATION

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

Text Two

*nija sukha lāgi', pāpe nāhi dori,
dayā-hīna svārtha-para
para-sukhe duḥkhī, sadā mithya-bhāṣī,
para-duḥkha sukha-karo*

TRANSLATION

I have never hesitated to perform sinful acts for my own enjoyment. Devoid of all compassion, concerned only with my own selfish interests, I am remorseful seeing others happy. I am a perpetual liar, and the misery of others is a source of great pleasure for me.

Text Three

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

TRANSLATION

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

Text Four

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

TRANSLATION

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

Text Five

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

TRANSLATION

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

Text Six

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

TRANSLATION

Now in old age, deprived of all means of success, humbled and poor, Bhaktivinoda submits his tale of grief at the feet of the Supreme Lord.

Purport to Āmār Jīvan
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Āmāra jīvana sadā pāpe rata nāhiko puṇyera leṣa. This is a song sung by Bhaktivinoda Ṭhākura in Vaiṣṇava humbleness. A Vaiṣṇava is always meek and humble. So he is describing the life of the people in general, taking himself to be one of them. He says that "My life is always engaged in sinful activities, and if you try to find out, you will not find even a trace of pious

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

Anādi Karama Phale

"The Reactions of Beginningless Karma"

(from Gītāvalī)

Audio

Text One

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

TRANSLATION

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

Text Two

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

TRANSLATION

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

Text Three

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

TRANSLATION

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

Text Four

*patita-kīṅkare dhari', pāda-padma-dhuli kari',
deho bhaktivinoda āśraya
āmi tava nitya-dāsa, bhuliyā māyāra pāśa,
baddha ho'ye āchi dayāmaya*

TRANSLATION

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

Purport to Anādi Karama Phale
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Anādi karama-phale paḍi' bhavārṇava-jale taribāre nā dekhi upāya. This is a song sung by Bhaktivinoda Ṭhākura depicting the conditioned soul. Bhaktivinoda Ṭhākura is presenting himself as one of the ordinary human beings, saying "Due to my past fruitive activities, I have now fallen into this ocean of nescience, and I do not find any means of coming out of this great ocean." *Ei viṣaya-halāhale:* "It is just like an ocean of poison." If one takes some pungent food, it burns the heart. Similarly, although we are trying to be happy by sense enjoyment, actually our situation is becoming just the opposite, and the effort is causing our hearts to burn. And *divā-niśi hiyā jvale:* "That burning sensation is going on day and night, twenty-four hours a day." *Mana kabhu sukha nāhi pāya:* "And on account of this my mind is not at all satisfied." *Āśā-pāśa-śata-śata kleśa deya avirata:* "I am always making hundreds and thousands of plans to become happy, but actually all of these plans give me pain, twenty-four hours a day." *Pravṛtti-ūrmira tāhe khela:* "My position is exactly like one who is being dashed again and again by the waves of the ocean." *Kāma-krodha-ādi chaya, bāṭapāḍe deya bhaya:* "Besides that, there are so many thieves and rogues. Especially they are six in number-namely lust,

anger, greed, envy, illusion, and madness. They are always present, and I am afraid of them. "Avasāna hoilo āsi' belā: "In this way my life is becoming advanced, or in other words I am coming to the point of the end of my life." *Jñāna-karma-ṭhaga dui, more pratārīya loi*: "Although this is my position, still, two kinds of activities are cheating me, namely mental speculation and fruitive activities." (*Ṭhaga* means "cheater.") And *avaśeṣe phele sindhu-jale*: "After misleading me, they bring me to the seashore and push me down within the sea." *E heno samaye bandhu, tumi kṛṣṇa kṛpā-sindhu*: "Under the circumstances, my dear Kṛṣṇa, you are my only friend, and You are an ocean of mercy." *Kṛpā kori' tolo more bale*: "I have no strength to get out of this ocean of nescience, so I pray unto Your lotus feet that by Your strength You kindly pick me up." *Patita-kiṅkare dhari' pāda-padma-dhuli kari'*: "After all, I am Your eternal servant. Somehow or other I have fallen into this ocean, so kindly pick me up and fix me as one of the particles of dust at Your lotus feet." *Deho bhaktivinoda āśraya*: Bhaktivinoda Ṭhākura entreats, "Kindly give me shelter at Your lotus feet." *Āmi tava nitya-dāsa*: "I am Your eternal servant." *Bhuliyā māyāra pāśa*: "Somehow or other I forgot You, and I have now fallen into the network of māyā." *Baddha ho'ye āchi dayāmaya*: "My dear Lord, I have become entangled in this way. Kindly save me."

Bhuliyā Tomāre
Forgetting You
(from Śaraṇāgati)

Audio

Text One

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

TRANSLATION

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

Text Two

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

TRANSLATION

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.

Text Three

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

TRANSLATION

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.

Text Four

*ādarera chele, sva-janera kole,
hāsiyā kāṭānu kāla
janaka jananī-snehete bhuliyā,
saṁsāra lāgilo bhālo*

TRANSLATION

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.

Text Five

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

TRANSLATION

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.

Text Six

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

TRANSLATION

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!

Text Seven

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

TRANSLATION

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

Nārada Muni Bājāy Vīṇā
"Nārada Muni Plays His Vīṇā"

(from Gītāvalī)

Audio

Text One

*nārada muni, bājāy vīṇā
'rādhikā-ramaṇa'-nāme
nāma amani, udita haya,
bhakata-gītā-sāme*

TRANSLATION

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

Text Two

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

TRANSLATION

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.

Text Three

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

TRANSLATION

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

Text Four

*pañca-vadana, nārade dhorī',
premera saghana rol
kamalāsana, nāciyā bole,
'bolo bolo hari bolo'*

TRANSLATION

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!'"

Text Five

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

TRANSLATION

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.

Text Six

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

TRANSLATION

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

Purport to Nārada Muni Bājāy Vīṇā
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

This is a song sung by Bhaktivinoda Ṭhākura. The purport of this song is that the great soul Nārada Muni is playing on his stringed instrument, called

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

In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic, and Bhaktivinoda Ṭhākura says, "When the whole universe becomes ecstatic in this way, my desires are satisfied, and I therefore pray unto the lotus feet of Rūpa Gosvāmī that the chanting of *hari-nāma* may go on nicely like this."

Songs of Śrīla Narottama dāsa Ṭhākura

Iṣṭa-deve Vijñapti
Hari Hari Biphale
Prayer to One's Beloved Lord

(from Prārthanā)

Audio

Text One

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

SYNONYMS

hari hari!—O Lord Hari!; *bifale*—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; *viṣa khāinu*—I have drunk poison.

TRANSLATION

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

Text Two

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

SYNONYMS

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 janmilo*—never came about; *kene*—why?; *tāy*—for that; *saṁsāra-viṣānale*—in the fire of the poison of worldliness; *divā-niśi*—day and night; *hiyā jvale*—my heart burns; *juḍāite*—to relieve it; *nā koinu upāy*—I have not taken the means.

TRANSLATION

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

Text Three

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

SYNONYMS

brajendra-nandana yei—Lord Kṛṣṇa, the son of the King of Vraja; *śacī-suta*—the son of śacī (Lord Caitanya); *hoilo*—became; *sei*—He; *balarāma*—Lord Balarāma; *hoilo*—became; *nitāi*—Lord Nityānanda; *dīna-hīna*—who were lowly and wretched; *jata chilo*—all those souls who were; *hari-nāme*—by the holy name; *uddhārilo*—were delivered; *tāra śākṣī*—the evidence of that; *jagāi mādhai*—the two sinners named Jagāi and Mādhai.

TRANSLATION

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

Text Four

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

SYNONYMS

hā hā prabhu—alas! alas! O dear Lord!; *nanda-suta*—O son of Nanda!; *vṛṣabhānu-sutā yuta*—accompanied by the daughter of Vṛṣabhānu; *koruṇā karoho*—please be merciful to me; *ei-bāro*—now; *narottama-dāsa koy*—Narottama dāsa says; *nā ṭheliho*—please do not push me away; *rāṅga pāy*—from Your reddish lotus feet; *tomā bine*—except for You; *ke āche āmāra*—who is my beloved?

TRANSLATION

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

Lālasāmayī Prārthanā (from Prārthanā)

Audio

Text One

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

SYNONYMS

'gaurāṅga' bolite—while chanting the holy name of Lord Gaurāṅga; *habe*—will it be?; *pulaka-śarīra*—shivering bodily limbs; *'hari hari' bolite*—while chanting the holy name of Lord Hari; *nayane*—from my eyes; *ba'be nīra*—tears will fall.

TRANSLATION

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?

Text Two

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

SYNONYMS

āra kabe—and when?; *nitāi-cander koruṇā*—the compassion of the moonlike Lord Nityānanda; *hoibe*—will be shown to me; *saṁsāra-vasanā mora*—my worldly desires; *kabe*—when?; *tuccha ha'be*—will become very insignificant.

TRANSLATION

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

Text Three

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

SYNONYMS

viṣaya chāḍiyā—giving up sense gratification; *kabe*—when?; *śuddha ha'be*—will become completely purified; *mana*—my mind; *kabe*—when?; *hāma herabo*—I will behold; *śrī-bṛndābana*—the transcendental realm of Śrī Vṛndāvana.

TRANSLATION

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

Text Four

rūpa-raghunātha-pade hoibe ākuti

kabe hāma bujhabo se jugala-pīriti

SYNONYMS

rūpa-raghunātha-pade—for the feet of Śrīla Rūpa and Raghunātha dāsa Gosvāmīs; *hoibe ākūti*—will be eager; *kabe*—when?; *hāma bujhabo*—I will understand; *se*—that; *jugala-pīriti*—the conjugal loving affairs of the divine couple.

TRANSLATION

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.

Text Five

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

SYNONYMS

rūpa-raghunātha-pade—at the feet of Śrīla Rūpa and Raghunātha dāsa Gosvāmīs; *rahu*—may it remain; *mora āśa*—my hope; *prārthanā koroye*—making prayers; *sadā*—always; *narottama-dāsa*—is this Narottama dāsa.

TRANSLATION

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

Purport to Lālasāmayī Prārthanā
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

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

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

Then he says, *āra kabe nitāi-cānder koruṇā hoibe*. We are all asking about the mercy of Lord Nityānanda. Nityānanda is supposed to be the original spiritual master, so we have to approach Gaurāṅga, Lord Caitanya, through the mercy of Lord Nityānanda. What is the symptom of a person who has achieved the causeless mercy of Lord Nityānanda? Narottama dāsa Ṭhākura says that the symptom of one who has actually received the causeless mercy of Lord Nityānanda is that he has no more material desire. *Āra kabe nitāi-cānder*

koruṇā hoibe saṁsāra-bāsanā mora kabe tuccha ha'be. *Saṁsāra-bāsanā* means "desire for material enjoyment," and Narottama dāsa wonders when it will become very insignificant. Of course, as long as we have bodies we have to accept so many material things, but not in the spirit of enjoyment, but only to keep body and soul together.

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

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

**Hari Haraye Namaḥ
Nāma-saṅkīrtana**

Audio

Text One

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

SYNONYMS

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.

TRANSLATION

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

Text Two

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

SYNONYMS

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; *giridhārī*—the lifter of Govardhana Hill; *goṇinātha*—the Lord of the cowherd damsels; *madana-mohana*—the enchanter of Cupid.

TRANSLATION

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

Text Three

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

SYNONYMS

śrī-caitanya-nityānanda—chanting the names of Lord Caitanya and Lord Nityānanda; *śrī-advaita-sītā*—Śrī Advaita ācārya and his wife Sītā Ṭhākuraṇī; *hari*—Lord Hari; *guru*—the spiritual master; *vaiṣṇava*—all the assembled devotees; *bhāgavata*—the Śrīmad-Bhāgavatam; *gītā*—the Bhagavad-Gītā.

TRANSLATION

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

Text Four

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

SYNONYMS

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.

TRANSLATION

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

Text Five

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

SYNONYMS

ei chay gosāir—of these Six Gosvāmīs; *kori*—I offer; *caraṇa vandan*—obeisances unto their feet; *yāhā hoite*—by which; *vighna-nāś*—obstacles to devotion are destroyed; *abhīṣṭa-pūraṇ*—all spiritual desires are fulfilled.

TRANSLATION

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

Text Six

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

SYNONYMS

ei chay gosāi—of these six Gosvāmīs; *jār*—whoever is; *mui*—I; *tār*—their; *dās*—servant; *tā-sabāra*—of all of them; *pada-reṇu*—the dust of the feet;

mora—my; *pañca-grās*—five kinds of foodstuffs.

TRANSLATION

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

Text Seven

tāndera caraṇa-sebi-bhakta-sane bās
janame janame hoy ei abhilāṣ

SYNONYMS

tāndera caraṇa—the lotus feet of these six Gosvāmīs; *sevi bhakta*—those devotees who serve; *sane vās*—living along with; *janame janame*—birth after birth; *hoy*—there is; *ei abhilāṣ*—this is my desire.

TRANSLATION

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

Text Eight

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

SYNONYMS

ei chay gosāi—these six Gosvāmīs; *jabe*—when; *vraje*—in Vraja; *koilā vās*—lived; *rādhā-kṛṣṇa-nitya-līlā*—the eternal pastimes of Rādhā and Kṛṣṇa; *korilā prakāś*—they revealed.

TRANSLATION

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

Text Nine

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

SYNONYMS

ānande—in bliss; *bolo*—just chant; *hari*—the names of Lord Hari; *bhaja*—just worship; *bṛndāban*—the transcendental realm of Vṛndāvana; *śrī-guru vaiṣṇava*—the spiritual master and the Vaiṣṇavas; *pade*—on the lotus feet; *majāiyā man*—absorbing your mind in meditation.

TRANSLATION

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

Text Ten

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

SYNONYMS

śrī-guru-vaiṣṇava—of Śrī Guru and the Vaiṣṇavas; *pāda-padma*—the lotus feet; *kori āś*—I am desiring; *nāma-saṅkīrtana*—the glorification of the holy name;

kohe—sings; *narottama dās*—the author, Narottama dās Ṭhākura.

TRANSLATION

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

Purport to Nāma-saṅkīrtana
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

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

the first two lines of this song, and Narottama Dāsa Ṭhākura and others have placed these names in the beginning of their writings to immortalize these events in the memory of everyone.

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

Sakhī-vṛnde Vijñapti
Rādhā Kṛṣṇa Prāṇa Mora
Prayer to the Sakhīs

(from Prārthanā)

Text One

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

SYNONYMS

rādhā-kṛṣṇa—Śrī Rādhā and Kṛṣṇa; *prāṇa mora*—are my life and soul; *yugala-kīśora*—the youthful couple; *jīvane maraṇe*—in life or in death; *gati*—refuge; *āra nāhi*—no other; *mora*—my.

TRANSLATION

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

Text Two

*kālindīra kūle keli-kadambara vana
ratana-bedīra upara bosābo du'jana*

SYNONYMS

kālindīra kūle—on the bank of the Yamunā; *keli-kadambara vana*—in a forest of kadamba trees; *ratana-bedīra upara*—upon a throne made of brilliant jewels; *bosābo*—I will seat; *du'jana*—the divine couple.

TRANSLATION

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.

Text Three

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

SYNONYMS

śyāma-gaurī-aṅge—on Their dark and fair forms; *dibo*—I will anoint; *cūyā*—condensed perfume; *candanera gandha*—scented sandalwood paste; *cāmara*—with a *cāmara* whisk; *ḍhulābo*—I will fan Them; *kabe heri*—when will I behold?; *mukha-candra*—Their moonlike faces.

TRANSLATION

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

Text Four

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

SYNONYMS

gāthiyā—after stringing together; *mālatīr mālā*—garlands of jasmine flowers; *dibo*—I will place them; *dohāra gale*—around both Their necks; *adhare*—to Their lotus mouths; *tuliyā*—lifting; *dibo*—I will offer; *karpūra-tāmbūle*—betel nuts scented with camphor.

TRANSLATION

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.

Text Five

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

SYNONYMS

lalitā viśākhā-ādi—headed by Lalitā and Viśākhā; *jata sakhī-bṛnda*—of all the *sakhīs*; *ājñāya*—on the orders; *koribo sevā*—I will serve; *caraṇāravinda*—the lotus feet of Rādhā and Kṛṣṇa.

TRANSLATION

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

Text Six

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

SYNONYMS

śrī-kṛṣṇa-caitanya-prabhur—of Śrī Kṛṣṇa Caitanya Prabhu; *dāser anudāsa*—the servant of the servant; *sevā*—this service to the divine couple; *abilāṣa kore*—longs for; *narottama-dāsa*—this Narottama dāsa.

TRANSLATION

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

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

Audio

Text One

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

SYNONYMS

ye anilo—he who brought; *prema-dhana*—the treasure of divine love; *koruṇā pracur*—who was filled with compassion and mercy; *heno prabhu*—such a personality; *kothā gelā*—where has he gone?; *ācārya-ṭhākur*—Śrīnivāsa ācārya.

TRANSLATION

He who brought the treasure of divine love and who was filled with

compassion and mercy—where has such a personality as Śrīnivāsa Ācārya*(1) gone?

Text Two

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

SYNONYMS

kāhā—where is; *mora*—my; *svarūp rūpa*—Svarūpa Dāmodara and Rūpa Gosvāmī; *kāhā*—where is; *sanātan*—Sanātana Gosvāmī; *kāhā*—where is; *dāsa raghunātha patita-pāvan*—Raghunātha dāsa Gosvāmī, the savior of the fallen.

TRANSLATION

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

Text Three

*kāhā mora bhaṭṭa-juga kāhā kavirāj
eka-kāle kothā gelā gorā naṭa-rāj*

SYNONYMS

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; *kothā gelā*—where have they gone?; *gorā naṭa-rāj*—Lord Gaurāṅga, the great dancer.

TRANSLATION

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

Text Four

pāṣāṇe kuṭibo māthā anale paśibo
gaurāṅga guṇera nidhi kothā gele pābo

SYNONYMS

pāṣāṇe—against the rock; *kuṭibo māthā*—I will pound my head; *anale paśibo*—I will enter the fire; *gaurāṅga*—Lord Gaurāṅga; *guṇera nidhi*—the reservoir of all wonderful qualities; *kothā*—where?; *gele pābo*—may I go in order to find.

TRANSLATION

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?

Text Five

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

SYNONYMS

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.

TRANSLATION

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

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

Audio

Text One

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

SYNONYMS

gaurāṅgera—of Lord Gaurāṅga; *duṭi pada*—the two lotus feet; *jār*—whose; *dhana sampada*—wealth and treasure; *se jāne*—that person; *bhakati-rasa-sār*—(they understand) the essence of devotion; *gaurāṅgera*—of Lord Gaurāṅga; *madhura-līlā*—the sweet pastimes; *jār karṇe*—in whose ear; *praveśilā*—has entered; *hṛdoya*—the heart; *nirmala bhelo*—becomes purified; *tār*—his.

TRANSLATION

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.

Text Two

*je gaurāṅgera nāma loy, tāra hoy premodoy,
tāre mui jāi bolihāri
gaurāṅga-guṇete jhure, nitya-līlā tāre sphure,
se jana bhakati-adhikārī*

SYNONYMS

je—who; *gaurāṅgera*—of Lord Gaurāṅga; *nāma loy*—chants the holy name; *tāra*—his; *hoy*—it is affected; *premodoy*—the awakening of divine love; *tāre*—unto him; *mui*—I (say); *jāi bolihari*—bravo, very nice!; *gaurāṅga-guṇete*—appreciating the qualities of Lord Gaurāṅga; *jhure*—(if someone) cries; *nitya-līlā*—then the Lord's eternal pastimes; *tāre*—unto him; *sphure*—are manifest; *se jana*—that person; *bhakati-adhikārī*—is qualified to perform devotional service.

TRANSLATION

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

Text Three

gaurāṅgera saṅgi-gaṇe, nitya-siddha kori' māne,

*se jāy brajendra-suta-pāś
śrī-gauḍa-maṇḍala-bhūmi, jebā jāne cintāmaṇi,
tāra hoy braja-bhūme bās*

SYNONYMS

gaurāṅgera—of Lord Gaurāṅga; *saṅgi-gaṇe*—the associates; *nitya-siddha*—eternally liberated; *korī' māne*—considers; *se jāy*—that person goes; *brajendra-suta-pāś*—to the company of the son of the king of Vraja; *śrī-gauḍa-maṇḍala-bhūmi*—the holy land of Navadvīpa; *jebā*—whoever; *jāne*—understands; *cintāmaṇi*—that it's made of transcendental touchstones; *tāra hoy*—his is; *braja-bhūme bās*—residence in the holy land of Vraja.

TRANSLATION

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

Text Four

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

SYNONYMS

gaura-prema—of love for Lord Gaurāṅga; *rasārṇave*—in the ecstatic mellow-ocean; *se taraṅge*—in those waves; *jebā*—whoever; *ḍube*—dives; *se*—that

person; *rādhā-mādhava-antaraṅga*—(becomes) one of the confidential associates of Śrī Śrī Rādhā and Mādhava; *gṛhe*—at home; *vā*—or; *vanete*—in the forest; *thāke*—living; ‘*hā gaurāṅga*’ *bo’le*—chanting “O Gaurāṅga!”; *ḍāke*—shouting; *narottama māge*—Narottama begs; *tāra saṅga*—his company.

TRANSLATION

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

Purport to *Sāvaraṇa-śrī-gaura-mahimā*
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

This is a song by Narottama dāsa Ṭhākura in praise of the glories of Lord Caitanya. *Gaurāṅga* refers to Lord Caitanya, who has a fair complexion. One who has a fair complexion is called *gaura*, and since Lord Caitanya was very fair, just like molten gold, He was also named Gaurasundara. Narottama dāsa Ṭhākura says, *gaurāṅgera duṭi pada, jār dhana-sampada, se jāne bhakati-rasa-sār*. Anyone who has accepted the two lotus feet of Lord Caitanya can understand the true essence of devotional service. Devotional

service is very difficult. It cannot be understood by any ordinary man. As it is stated in the *Bhagavad-gītā*, out of many thousands of persons who are trying to achieve the perfection of human life, only some actually become perfect and realize the self. And out of many thousands of such self-realized persons, only one can understand Kṛṣṇa. Without understanding Kṛṣṇa, how can one engage himself in the service of Kṛṣṇa? Therefore, the devotional service of Kṛṣṇa is not an ordinary thing. But fortunately, if one follows in the footsteps of Lord Caitanya (*gaurāṅgera duṭi pada*) by following the path shown by Lord Caitanya—the process of simply chanting Hare Kṛṣṇa—he can very easily understand what devotional service is. Therefore, Narottama dāsa Ṭhākura prays that one take shelter of Lord Caitanya and follow in His footsteps, for then one can understand the essence of devotional service.

Lord Caitanya's pastimes are very pleasing, because the basic principles of Lord Caitanya Mahāprabhu's movement are chanting, dancing, and eating *kṛṣṇa-prasāda*. He made His headquarters in Jagannātha Purī and would dance, chant, and then immediately call for *prasāda* to be distributed to the devotees. They were so pleased that every day hundreds of men would come to chant and dance with Lord Caitanya. The temple proprietor, the King of Orissa, Mahārāja Pratāparudra, had an open order to the workers in the temple to supply as much *prasāda* to Lord Caitanya's devotees as they wanted. Therefore, His pastimes are very pleasing: chant, dance, and take *prasāda*. If one is captivated by the pastimes of Lord Caitanya, simply by chanting and dancing and eating *prasāda* the dirty things in his heart will all become cleansed. The heart of anyone who takes to this movement of chanting, dancing, and eating *kṛṣṇa-prasāda* will surely be cleansed of all dirty material contamination. Narottama dāsa Ṭhākura says, very rightly, *gaurāṅgera madhura-līlā, jār karṇe praveśilā, hṛdoya nirmala bhelo tār*: if one wants to cleanse his heart, he must take to the movement of Lord Caitanya—Kṛṣṇa consciousness.

Lord Caitanya is so nice that one who simply takes the holy name of Gaurasundara, Śrī Kṛṣṇa Caitanya, will immediately develop love of God.

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

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

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

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

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

had His pastimes are as good as Vṛndāvana.

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

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

you have taken to these principles of life, I desire your company, because you are a devotee of Lord Caitanya." In this way, Narottama dāsa Ṭhākura finishes the song.

Śrī Guru-vandanā The Worship of Śrī Guru (from Prema-bhakti-candrikā)

Audio

Text One

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

SYNONYMS

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 jāi*—crossing over; *kṛṣṇa-prāpti*—obtaining Kṛṣṇa; *hoy*—there is; *yāhā haite*—by which.

TRANSLATION

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.

Text Two

*guru-mukha-padma-vākya, cittete koriyā aikya,
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati,
je prasāde pūre sarva āśā*

SYNONYMS

guru-mukha-padma—the lotus mouth of the spiritual master; *vākya*—the words; *cittete*—with your heart; *koriyā aikya*—making one; *ār*—anything else; *nā*—do not; *koriho 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.

TRANSLATION

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.

Text Three

cakhu-dān dilo jei, janme janme prabhu sei,

*divya jñān hṛde prakāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte,
vede gāy jāhāra carito*

SYNONYMS

cakhu-dān—the gift of transcendental vision; *dilo yei*—who has given; *janme janme*—birth after birth; *prabhu sei*—he is my lord; *divya-jñān*—divine knowledge; *hṛde*—in the heart; *prakāśito*—is revealed; *prema-bhakti*—loving devotional service; *yāhā hoite*—by which; *avidyā*—ignorance; *vināśa yāte*—is destroyed; *vede*—in the Vedic scriptures; *gāy*—is sung; *yāhāra carito*—whose character.

TRANSLATION

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.

Text Four

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

SYNONYMS

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 doyā*—please be merciful; *deho more*—give to me; *pada-chāyā*—the shade of your lotus feet; *ebe*—now; *jaśa*—fame; *ghuṣuk*—may it be proclaimed;

tri-bhuvana—throughout the three worlds.

TRANSLATION

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

SYNONYMS

(extra words) *dui pade*—at his two feet; *loila śaraṇa*—we have taken shelter; *gurudeva-patita-pāvana*—the bonafide spiritual master is the savior of the fallen.

Sāvaraṇa-śrī-gaura-pāda-padme
Śrī Kṛṣṇa Caitanya Prabhu
A Prayer to the Lotus Feet of Śrī Gaurāṅga
(from Prārthanā)

Audio

Text One

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

SYNONYMS

śrī-kṛṣṇa-caitanya prabhu—O my Lord Śrī Kṛṣṇa Caitanya!; *doyā koro*—please show mercy; *more*—to me; *tomā vinā*—other than You; *ke doyālu*—who is merciful?; *jagat-saṁsāre*—in this material world.

TRANSLATION

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

Text Two

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

SYNONYMS

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.

TRANSLATION

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.

Text Three

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

SYNONYMS

hā hā—alas! alas!; *prabhu nityānanda*—O Lord Nityānanda!; *premānanda*—in the bliss of divine love; *sukhī*—You are delighted; *kṛpābalokana*—glance of mercy; *koro*—please cast; *āmi boḍo duḥkhī*—I am very sad.

TRANSLATION

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.

Text Four

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

SYNONYMS

doyā koro—please show mercy; *sītā-pati*—O husband of Sītā Ṭhākuraṇī!; *advaita gosāi*—O Advaita ācārya!; *tava kṛpā-bale*—by the power of your mercy; *pāi*—I can attain; *caitanya-nitāi*—Lord Caitanya and Nityānanda.

TRANSLATION

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.

Text Five

hā hā swarūp, sanātana, rūpa, raghunātha

bhaṭṭa-juga, śrī-jīva hā prabhu lokanātha

SYNONYMS

hā hā—alas! alas!; *swarūp*—O Svarūpa Dāmodara Gosvāmī!; *sanātana*—O Sanātana Gosvāmī!; *rūpa*—O Rūpa Gosvāmī!; *raghunātha*—O Raghunātha dāsa Gosvāmī!; *bhaṭṭa-juga*—O two Bhaṭṭas!; *śrī-jīva*—O Śrī Jīva Gosvāmī!; *hā*—alas!; *prabhu lokanātha*—O my spiritual master, Lokanātha Gosvāmī!

TRANSLATION

O Svarūpa Dāmodara, personal secretary of Lord Caitanya, O six Gosvāmīs; Śrī Rupa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Raghunātha dāsa Gosvāmī! O Lokanātha Gosvāmī, my beloved spiritual master! Narottama dāsa also prays for your mercy.

Text Six

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

SYNONYMS

doyā koro—please show mercy; *śrī-ācārya prabhu śrīnivāsa*—O Śrīnivāsa ācārya!; *rāmacandra-saṅga*—the association of Rāmacandra Kavirāja; *māge*—begs; *narottama-dāsa*—this Narottama dāsa.

TRANSLATION

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

Purport to Sāvaraṇa-śrī-gaura-pāda-padme
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

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

Then he prays to Lord Nityānanda. He says, *hā hā prabhu nityānanda premānanda-sukhī*: "My dear Lord Nityānanda, You are always joyful in spiritual bliss. Since You always appear very happy, I have come to You

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

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

After the six Gosvāmīs, the next *ācārya* was Śrīnivāsa Ācārya. Actually, Narottama dāsa Ṭhākura was in the disciplic succession after Śrīnivāsa Ācārya and was almost his contemporary, and Narottama dāsa's personal friend was Rāmacandra Cakravartī. Therefore he prays, "I always desire the company of Rāmacandra." He desires a devotee's company. The whole process is that we

should always pray for the mercy of the superior *ācāryas* and keep company with pure devotees. Then it will be easier for us to advance in Kṛṣṇa consciousness and receive the mercy of Lord Caitanya and Lord Kṛṣṇa. This is the sum and substance of this song sung by Narottama dāsa Ṭhākura.

Vāsantī-rāsa (Amorous Pastimes in the Spring)

Audio

Text One

*vṛndāvana ramya-sthāna divya-ciñtāmaṇi-dhāma
ratana-mandira manohara
abrta kālindī-nīre rāja-haṁsa keli kare
tāhe śobhe kanaka-kamala
tāra madhye hema-pīṭha aṣṭa-dale beṣṭita
aṣṭa-dale pradhānā nāyikā
tāra madhye ratnāsane ba'si āchen dui-jane
śyāma-saṅge sundarī rādhikā
o-rūpa-lābaṇya-rāśi amiya pariche khasi
hāsya-parihāsa-sambhāṣaṇe
narottama-dāsa kaya nitya-līlā sukha-maya
sadāi sphurūka mora mane*

SYNONYMS

vṛndāvana—Śrī Vṛndāvana; *ramya-sthāna*—beautiful abode; *divya*—transcendental; *cintāmaṇi-dhāma*—full of gems; *ratana*—jewelled; *mandira*—temples; *manohara*—enchanting; *abrta*—surrounded; *kāḷindī-nīre*—the waters of Yamunā; *rāja-haṁsa keli kare*—the swans are sporting; *tāhe śobhe*—in that water; *kanaka*—golden; *kamala*—lotus; *tā'ra madhye*—in the middle of that lotus; *hema-pīṭha*—golden altar; *aṣṭa-dale beṣṭita*—surrounded by eight petals; *aṣṭa-dale*—eight petals; *pradhānā nāyikā*—principal sakhīs; *tā'ra madhye*—in the midst of them; *ratnāsane*—on a golden throne; *ba'si āchen*—are seated; *dui-jane*—both of Them; *śyāma-saṅge*—along with Śyāmasundara; *sundarī rādhikā*—beautiful Śrī Rādhikā; *o-rūpa-lābaṇya-rāśi*—the beauty and sweetness; *amiya pariche khasi*—shower of nectar; *hāsyā*—smiling; *parihāsa*—teasing; *sambhāṣaṇe*—conversing; *narottama-dāsa*—Narottama dāsa; *kaya*—says; *nitya-līlā*—eternal pastimes; *sukha-maya*—full of bliss; *sadāi*—always; *sphurūka*—manifest; *mora mane*—in my heart.

The beautiful place known as Vṛndāvana is a transcendental abode in the spiritual world and is made entirely of divine touchstones. There are many beautiful temples made out of jewels, and swans known as rāja-haṁsa play in the waters of the River Yamunā, which flows through that transcendental land. In the water of that divine river there is a beautiful golden lotus of a hundred petals.

In the midst of that lotus, there is a golden platform surrounded by eight petals. Situated upon those eight petals are the principal sakhīs, headed by Lalitā and Viśākhā. On that golden platform, the Divine Couple sit upon a jewelled throne. In the company of Lord Śyāma sits the beautiful Rādhikā.

The beauty and sweetness of Śrī Rādhā and Govinda's forms during Their talks, which are filled with smiles and laughter, is emanating showers of nectar. Narottama dāsa says: “May these eternal pastimes, filled with transcendental joy, be ever manifest in my heart.”

Manah-sīkṣā Teachings to the Mind (from Prārthanā)

Audio

Text One

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

SYNONYMS

nitāi-pada-kamala—the lotus feet of Lord Nityānanda; *koṭi-candra*—ten million moons; *suśītala*—very soothing; *je chāyāy*—by which moonbeams; *jagata juḍāy*—the universe is relieved; *heno nitāi*—such a Nitāi; *bine*—without; *bhāi*—O brothers!; *rādhā-kṛṣṇa*—Rādhā and Kṛṣṇa; *pāite nāi*—it is not possible to attain; *dṛḍha kori'*—becoming fixed up; *dharo*—hold onto; *nitāir pāy*—the feet of Nitāi.

TRANSLATION

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.

Text Two

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

SYNONYMS

se sambandha—a connection with him (Nityānanda); *nāhi yā'r*—whoever does not have; *bṛthā*—useless; *janma*—life; *gelo*—passes; *tā'r*—his; *sei paśu*—that animal; *boḍo durācār*—is very sinful; *nitāi*—the name of Nitāi; *nā bolilo*—not uttering; *mukhe*—with the mouth; *majilo*—absorbed; *saṁsāra-sukhe*—in so-called worldly happiness; *vidyā-kule*—education and high birth; *ki koribe tār*—how can it protect him?

TRANSLATION

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?

Text Three

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

dharo nitāi-caraṇa du'khāni

SYNONYMS

ahaṅkāre—in false ego; *matta hoiyā*—becoming maddened; *nitāi-pada pāsariyā*—forgetting the feet of Lord Nityānanda; *asatyere*—falsehood; *satya kori māni*—considers to be truth; *nitāiyer koruṇā habe*—if Nitāi is merciful; *braje*—in Vraja; *rādhā-kṛṣṇa pabe*—one attains Rādhā and Kṛṣṇa; *dharo*—please grasp; *nitāi-caraṇa du'khāni*—the pair of Nitāi's feet.

TRANSLATION

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.

Text Four

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

SYNONYMS

nitāiyer caraṇa—Nitāi's feet; *satya*—are true; *tāhāra sevaka*—his servants; *nitya*—are eternally liberated; *nitāi-pada*—the feet of Nitāi; *sadā*—perpetually; *koro āśa*—please hope; *narottama*—this Narottama dāsa; *boḍo dukhī*—is very unhappy; *nitāi*—O Lord Nityānanda!; *more koro sukhī*—please make me happy;

rākho—please keep me; *rāṅgā-caraṇera pāśa*—close by Your reddish feet.

TRANSLATION

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

Purport to Manaḥ-śikṣā
by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

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

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

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

the state laws, the demoniac cannot be tamed.

What are they doing? *Nitāi nā bolilo mukhe*. Since they do not know who Nityānanda is, they never say the names of Lord Nityānanda and Lord Caitanya. *Majilo saṁsāra-sukhe*. *Majilo* means "becomes absorbed." They become absorbed in so-called material enjoyment. They don't care who Lord Caitanya and Nityānanda are, and therefore they go deep down into material existence. *Vidyā-kule ki koribe tār*: if one has no connection with Nityānanda, and if he does not come to Kṛṣṇa consciousness, his *vidyā*, or his so-called academic education, and *kula*, birth in a high family or great nation, will not protect him. Regardless of whether one is born in a very big family or nation or has a very advanced academic education, at the time of death nature's law will act, his work will be finished, and he will get another body according to that work.

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

Narottama dāsa Ṭhākura then says, *nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*: "If you actually want to approach the association of Rādhā-Kṛṣṇa, you must achieve the mercy of Lord Nityānanda first. When He is merciful toward you, then you will be able to approach Rādhā-Kṛṣṇa." *Dharo nitāi-caraṇa du'khāni*. Narottama dāsa advises that one firmly catch the lotus feet of Lord Nityānanda.

Then again he says, *nitāi-caraṇa satya*. One should not misunderstand and think that as he has caught hold of *māyā*, similarly the lotus feet of Nityānanda may also be something like that *māyā*, or illusion. Therefore

Narottama dāsa confirms, *nitāi-caraṇa satya*: the lotus feet of Nityānanda are not illusion; they are a fact. *Tāhāra sevaka nitya*: and one who engages in the transcendental loving service of Nityānanda is also transcendental. If one engages in the transcendental loving service of Nityānanda in Kṛṣṇa consciousness, he immediately achieves his transcendental position on the spiritual platform, which is eternal and blissful. Therefore he advises, *nitāi-pada sadā koro āśa*: always try to catch the lotus feet of Lord Nityānanda.

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

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

Audio

Text One

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

SYNONYMS

śrī-rūpa-mañjarī-pada—the feet of Śrī Rūpa Mañjarī [Rūpa Gosvāmī's eternal form as a *gopī* of Vraja]; *sei*—they; *mora sampada*—are my real wealth; *sei mor bhajana-pūjana*—they are the object of my service and worship; *sei mora prāṇa-dhana*—they are the treasure of my heart; *sei mora ābharaṇa*—they are my ornaments; *sei mor jīvanera jīvana*—and they are the life of my life.

TRANSLATION

The lotus feet of Śrī Rūpa Mañjarī are my treasure, my devotional service, and my object of worship. They give my life meaning, and they are the life of my life.

Text Two

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

SYNONYMS

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 mor 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.

TRANSLATION

They are the perfection of *rasa*, and they are perfection worthy of attainment. They are the very law of the Vedlc scriptures for me. They are the meaning of all my fasts and penances and my silent utterings of my mantras. They are the basis of religion and activities.

Text Three

*anukūla habe vidhi, se-pade hoibe siddhi,
nirakhibo e dui nayane
se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śaśi,
praphullita habe niśi-dine*

SYNONYMS

anukūla habe—will become favorable to devotion; *vidhi*—all my activities; *se-pade*—by the power of those feet; *hoibe siddhi*—spiritual perfection will be achieved; *nirakhibo*—I will be able to actually see; *e dui nayane*—with these two eyes; *se rūpa-mādhurī-rāśi*—the waves of sweet beauty flowing from Śrī Rūpa Mañjarī's feet; *prāṇa-kuvalaya*—upon the lotus of my heart; *śaśi*—shining like the brilliant moon; *praphullita habe*—will blossom; *niśi-dine*—both night and day.

TRANSLATION

By the purifying process of favorable devotional service one will attain perfection and with these two eyes be able to see. His transcendental form is shining like moonlight in my heart, and my heart therefore shines and reciprocates. In other words, the ordinary moon lights up the night, and its shine illuminates other objects; but the moon of the effulgence of the form of Śrī Rūpa Mañjarī shines into the heart and makes the heart also shine back to the spiritual sky. This moon shines not only in the nighttime, but day and night.

Text Four

*tuwā adarśana-ahi, garale jārālo dehī,
cīro-dina tāpita jīvana
hā hā rūpa koro doyā, deho more pada-chāyā,
narottama loilo śaraṇa*

SYNONYMS

tuyā adarśana-ahi—the snake of separation from you; *garale*—by the venom; *jārālo*—has wasted away; *dehī*—my body; *cīro-dina*—perpetually; *tāpita jīvana*—my life is afflicted with a great fever; *hā hā rūpa*—alas! alas! O Rūpa Mañjarī!; *koro doyā*—please be merciful; *deho more*—give to me; *pada-chāyā*—the shade of your lotus feet; *narottama*—Narottama dāsa; *loilo śaraṇa*—has taken refuge.

TRANSLATION

Your absence from my vision is like a dose of strong poison, and I will suffer till the end of my life. Narottama dāsa Ṭhākura says: "Please give me your mercy and the shade of your lotus feet."

Vaiṣṇave Vijñapti
Prayer to the Vaiṣṇava
(from Prārthanā)

Audio

Text One

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

SYNONYMS

ei-bāro—now; *karuṇā koro*—please be merciful; *vaiṣṇava gosāi*—O Vaiṣṇava Gosvāmī; *patita-pāvana*—who can purify the fallen souls; *tomā bine*—except for you; *keho nāi*—there is no one.

TRANSLATION

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

Text Two

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

SYNONYMS

jāhāra nikaṭe—by whose mere audience; *gele*—approaching; *pāpa*—all sins; *dūre jāy*—go far away; *emona doyāla prabhu*—such a merciful personality; *kebā kothā pāy*—where can anyone find?

TRANSLATION

Where does anyone find such a merciful personality by whose mere

audience all sins go far away?

Text Three

*gaṅgāra paraśa hoile paścāte pāvan
darśane pavitra koro-ei tomāra guṇ*

SYNONYMS

gaṅgāra paraśa hoile—touching the waters of the sacred Ganges; *paścāte pāvan*—one becomes purified later; *darśane*—just by the sight of you; *pavitra koro*—you immediately purify; *ei*—this; *tomāra guṇ*—is your quality.

TRANSLATION

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

Text Four

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

SYNONYMS

hari-sthāne—to Lord Hari; *aparādhe*—committing an offense; *tāre hari-nām*—the holy name delivers them; *tomā sthāne aparādhe*—but if one commits an offense to you; *nāhi paritrāṇ*—there is no means of deliverance.

TRANSLATION

The holy name delivers one who has committed an offense to Lord Hari, but

if one commits an offense to you, there is no means of deliverance.

Text Five

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

SYNONYMS

tomāra hṛdoye—in your heart; *sadā*—always; *govinda-viśrām*—the resting place of Lord Govinda; *govinda kohena*—Lord Govinda says; *mora vaiṣṇava parāṇ*—“The Vaiṣṇavas are My heart.”

TRANSLATION

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

Text Six

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

SYNONYMS

prati-janme—in every birth I may take; *kori āśā*—I desire; *caraṇera dhūli*—the dust of your holy feet; *narottame*—to Narottama dāsa; *koro doyā*—please be kind; *āpanāra boli'*—and consider to be your own property.

TRANSLATION

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

Gaurā Pahu (from Prārthanā)

Audio

Text One

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

TRANSLATION

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

Text Two

*adhane yatana kari dhana teyāginu
āpana karama-doṣe āpani ḍubinu*

TRANSLATION

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.

Text Three

sat-saṅga chāḍi' kainu asate vilāsa

te-kāraṇe lāgilo ye karma-bandha-phāṇsa

TRANSLATION

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.

Text Four

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

TRANSLATION

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

Text Five

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

TRANSLATION

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

Purport to Gaurā Pahu
by His Divine Grace

This is a song by Narottama dāsa Ṭhākura. He says, *gaura pahu nā bhajiyā goinu*: "I have invited my spiritual death by not worshiping Lord Caitanya." *Gaura pahu* means "Lord Caitanya," and *nā bhajiyā*, "without worshiping." *Goinu*: "I have invited spiritual death." And why have I invited spiritual death? *Adhane yatane kari dhana teyāginu*: "Because I am engaged in something which is useless and have rejected the real purpose of my life. *Adhane* means "valueless things," and *dhana* means "valuables." So actually every one of us is neglecting our spiritual emancipation: we are engaged in material sense gratification, and therefore we are losing the opportunity of this human form of body to elevate ourselves to the spiritual platform. This human body is especially provided to the conditioned soul to give him a chance for spiritual emancipation. So anyone who does not care for spiritual emancipation is inviting spiritual death. Spiritual death means to forget oneself-to forget that one is spirit. That is spiritual death, like animal life. Animal life is full forgetfulness. The animals cannot be reminded under any circumstances that they are not this body. It is only in this human form of life that one can understand that he is not this body, that he is spirit soul. By chanting Hare Kṛṣṇa one can easily understand this fact. In other words, by worshiping Lord Caitanya, following His principles and ways, and chanting Hare Kṛṣṇa one can very easily come to the platform of spiritual understanding.

But Narottama dāsa Ṭhākura says on our behalf that we are neglecting this. Therefore we are inviting spiritual death. Then he says, *prema-ratana-dhana helāya hārāinu*. Spiritual life means to develop real love. Everyone says "love." There are so many signboards, so many books: "Love, love." But there is no love. This is illusion. It is all lust. "Love" for intoxication, "love" for sex, "love"

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

And why is it happening? *Sat-saṅga chāḍi' kainu asate vilāsa*: "I have given up the association of devotees and am associating with common nonsense men for sense gratification." *Sat* means "spirit," and *asat* means "matter." Association with nondevotees produces material attachment, and that means implication in material, conditioned life. So, one has to associate with devotees. *Satām prasaṅgān mama vīrya-saṁvido*. One can learn about God only in the association of devotees. Therefore we are pushing this Kṛṣṇa consciousness society. You'll find that one who comes to this society and associates with us for a few days or a few weeks becomes Kṛṣṇa conscious, and soon he comes forward for initiation and further advancement. So, association

with devotees is very important. But here Narottama dāsa Ṭhākura laments, *sat-saṅga chāḍi kainu asatye vilāsa te-kāraṇe lāgilo ye karma-bandha-phāṇsa*: "I have given up the association of devotees and tried to enjoy among nondevotees, and immediately *māyā* has caught me and mangled me in the web of fruitive activities." *Māyā* is just by our side. As soon as we give up the company of devotees, *māyā* says, "Yes, come to my company." Nobody can remain without any company; that is not possible. One must associate with either *māyā* or Kṛṣṇa. And when we speak of Kṛṣṇa, we mean Kṛṣṇa and His devotees. Kṛṣṇa is never alone. He is always with Rādhārāṇī, with the other *gopīs*, with the cowherd boys. So to be Kṛṣṇa conscious means to keep association with the devotees of Kṛṣṇa.

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

Finally Narottama dāsa Ṭhākura, representing ourselves, laments, *keno vā āchaye prāṇa ki sukha pāiyā*: "Why am I living? I have not associated with the devotees, I have not taken part in the *saṅkīrtana* movement, I do not understand what is Kṛṣṇa, I do not understand what is Lord Caitanya. Then why am I living? What is my happiness? Why did I not die long, long ago?" So, this is not only Narottama dāsa Ṭhākura's lamentation. Every one of us should think like that: "If I cannot associate with devotees, if I cannot understand the Kṛṣṇa consciousness movement, if I cannot come in touch with Lord Caitanya

and His associates, it would be better for me to die." This is the substance of this song.

Songs of Other Vaiṣṇava Ācāryas

Śrī Rādhikā-stava
Rādhe Jaya Jaya Mādhava-dayite
(from Stava-mālā)
Śrīla Rūpa Gosvāmī

Audio

(refrain)

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

SYNONYMS

(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!

TRANSLATION

(refrain) O Rādhā! O beloved of Mādhava! O You who are worshiped by all

the young girls of Gokula! All glories unto You! All glories unto You!

Text One

*dāmodara-rati-vardhana-veśe
hari-niṣkuta-vṛndā-vipineśe
vṛṣabhānūdadhi-nava-śaśi-lekhe
lalitā-sakhi guṇa-ramita-viśākhe
karuṇām kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-carite*

SYNONYMS

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; *iśe*—O Queen!; *vṛṣabhānu-udadhi*—from the ocean of King Vṛṣabhānu; *nava-śaśi-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!; *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!

TRANSLATION

O You who dress Yourself in such a way as to increase Lord Dāmodara's love and attachment for You! O Queen of Vṛndāvana, which is the pleasure grove of Lord Hari! O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O You who make Viśākhā loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Kṛṣṇa! O You who are filled with compassion! O You whose divine characteristics are

described by the great sages Sanaka and Sanātana! O Rādhā, please be merciful to me!

Śrī Daśāvatāra-stotra
Pralaya Payodhi Jale
(from Gītā-govinda)
by Jayadeva Gosvāmī

Audio

Text One

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

SYNONYMS

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!

TRANSLATION

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.

Text Two

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

SYNONYMS

kṣitiḥ—the great Mandara Mountain; *iha*—here; *vipulatare*—gigantic; *tiṣṭhati*—rests; *tava pṛṣṭhe*—upon Your back; *dharaṇi-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 jagadīśa hare*...

TRANSLATION

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.

Text Three

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

SYNONYMS

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 jagadīśa hare*...

TRANSLATION

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.

Text Four

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

SYNONYMS

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 jagadīśa hare*...

TRANSLATION

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.

Text Five

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

SYNONYMS

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-janita*—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 jagadīśa hare*...

TRANSLATION

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.

Text Six

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

SYNONYMS

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; *snāpayasi*—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 jagadīśa hare...*

TRANSLATION

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.

Text Seven

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

SYNONYMS

vitarsi—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; *ramanīyam*—delightful; *keśava*—O Lord Keśava, of fine hair!; *dhṛta-rāma-śarīra*—who have accepted the form of

Rāmacandra; *jaya jagadīśa hare...*

TRANSLATION

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.

Text Eight

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

SYNONYMS

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; *yamunā-bham*—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 jagadīśa hare...*

TRANSLATION

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.

Text Nine

*nindāsī yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātaṁ
keśava dhṛta-buddha-śarīra jaya jagadīśa hare*

SYNONYMS

nindasi—You decry; *yajña-vidheḥ*—performed by the rules of Vedic sacrifice; *ahaha*—oh!; *śruti-jātaṁ*—according to the scriptures; *sadaya-hṛdaya*—of compassionate heart; *darśita*—shown; *paśu-ghātaṁ*—the slaughtering of poor animals; *keśava*—O Lord Keśava, of fine hair!; *dhṛta-buddha-śarīra*—who have accepted the form of Lord Buddha; *jaya jagadīśa hare*...

TRANSLATION

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.

Text Ten

*mleccha-nivaha-nidhane kalayasi karavālaṁ
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare*

SYNONYMS

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 jagadīśa hare...*

TRANSLATION

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.

Text Eleven

śrī-jayedeva-kaver idam uditam udāram
śṛṇu sukha-dam śubha-dam bhava-sāram
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare

SYNONYMS

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 jagadīśa hare...*

TRANSLATION

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.

Text Twelve

*vedān uddharate jaganti vahate bhū-golam udbibhrate
daityam dārayate balim chalayate kṣatra-kṣayam kurvate
paulastyam jayate halam kalayate kārūṇyam ātanvate
mlecchān mūrchayate daśakṛti-kṛte kṛṣṇāya tubhyam namaḥ*

SYNONYMS

vedān uddharate—rescuing the Vedas; *jaganti vahate*—bearing the Mandara Mountain on Your back; *bhū-golam udbibhrate*—lifting the earth; *daityam dārayate*—tearing apart the demon Hiraṇyakaśipu; *balim chalayate*—tricking the demon king Bali; *kṣatra-kṣayam kurvate*—slaying all of the wicked *kṣatriyas*; *paulastyam jayate*—conquering the son of Pulastya [the *rākṣasa* king Rāvaṇa]; *halam kalayate*—carrying a plow; *kārūṇyam ātanvate*—showing compassion; *mlecchān mūrchayate*—killing the degraded low-class men; *daśa-ākṛti kṛte*—O You who appears in the forms of these ten incarnations!; *kṛṣṇāya*—O Lord Kṛṣṇa!; *tubhyam namaḥ*—I offer my obeisances unto You.

TRANSLATION

O Lord Kṛṣṇa, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Kūrma You bear the Mandara Mountain on Your back. As Varāha You lift the earth with Your tusk, and in the form of Narasimha You tear open the chest of the daitya Hiraṇyakaśipu. In the form of Vāmana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Paraśurāma You slay all of the wicked *kṣatriyas*, and as Rāmacandra You conquer the *rākṣasa* king

Rāvaṇa. In the form of Balarāma You carry a plow with which You subdue the wicked and draw toward You the River Yamunā. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].

Śrī Guru-paramparā by Śrīla Bhaktisiddhanta Sarasvatī Gosvāmī Prabhupāda

Audio

Text One

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

SYNONYMS

kṛṣṇa hoite—from the Supreme Lord Śrī Kṛṣṇa; *catur-mukha*—the four-headed Brahmā; *hoy kṛṣṇa-sevonmukha*—became fixed in devotional service to Kṛṣṇa; *brahmā hoite*—from Brahmā; *nāradera mati*—Devarṣi Nārada's understanding (of this divine science was obtained); *nārada hoite*—from Nārada; *vyāsa*—Kṛṣṇa Dvaipāyana Vyāsadeva became a disciple; *madhva*—Śrīpāda Madhvācārya; *kohe*—calls himself; *vyāsa-dāsa*—a servant of Vyāsa; *pūrṇaprajña*—Purṇaprajña Tīrtha (Madhva); *padmanābha gati*—is the *guru* and sole refuge of Padmanābha

Tīrtha.

TRANSLATION

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.

Text Two

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

SYNONYMS

nṛhari mādharma-baṁśe—two other principal disciples of Madhva, Nṛhari Tīrtha and Mādharma Tīrtha; *akṣobhya paramahaṁse*—the great *paramahaṁsa* Akṣobhya Tīrtha; *śiṣya boli'*—was called a disciple of Mādharma Tīrtha; *aṅgikāra kore*—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.

TRANSLATION

The two other principal disciples of Madhva are Nṛhari Tīrtha and Mādhava Tīrtha. Mādhava Tīrtha accepted the great paramahansa Akśobhya Tīrtha as a disciple. The principal disciple of Akśobhya Tīrtha was known as Jayatīrtha. Jayatīrtha's service was for his disciple Jñānasindhu.

Text Three

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

SYNONYMS

tāhā hoite—from Jñānasindhu; *dayānidhi*—Dayānidhi received the science of devotional service; *tāra dāsa*—the servant of Dayānidhi; *vidyānidhi*—was Vidyānidhi (Vidyādhirāja Tīrtha); *rājendra hoilo*—Rājendra Tīrtha became; *tāhā ha'te*—a disciple of Vidyādhirāja Tīrtha; *tāhāra kiṅkora*—Rājendra Tīrtha's servant; *jaya-dharma nāme*—by the name of Jayadharmā or Vijayadhvajā Tīrtha; *paricaya*—was known; *paramparā*—this disciplic succession; *jāno bhālo mate*—you should properly understand.

TRANSLATION

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

Text Four

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

SYNONYMS

jayadharma-dāsye—in the service of his guru, Vijayadhvaṇja Tīrtha (Jayadharma); *khyāti*—known as; *śrī puruṣottama-yati*—the great sannyāsī Śrī Puruṣottama Tīrtha; *tā ha'te*—the principal disciple of Puruṣottama Tīrtha; *brahmaṇya-tīrtha*—was Subrahmaṇya Tīrtha; *sūri*—the great saint; *vyāsatīrtha*—Vyāsatīrtha (Vyāsa Rāya); *tāra dāsa*—Subrahmaṇya's servant; *lakṣmīpati*—Lakṣmīpati Tīrtha; *vyāsa-dāsa*—was Vyāsatīrtha's servant; *tāhā ha'te*—whose disciple was; *mādhavendra purī*—Mādhavendra Purī Gosvāmī.

TRANSLATION

The great sannyāsī Śrī Puruṣottama Tīrtha received his knowledge in the service of his guru, Vijayadhvaṇja Tīrtha [Jayadharma]. The principal disciple of Puruṣottama Tīrtha was Subrahmaṇya Tīrtha. His servant was the great Vyāsatīrtha [Vyāsa Rāya]. Vyāsatīrtha's servant was Lakṣmīpati Tīrtha whose disciple was Mādhavendra Purī Gosvāmī.

Text Five

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

SYNONYMS

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 korilen*—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.

TRANSLATION

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.

Text Six

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya,
rūpānuga janera jīvana
viśwambhara priyaṅkara, śrī-swarūpa dāmodara,
śrī-goswāmī rūpa-sanātana*

SYNONYMS

mahāprabhu śrī-caitanya—Śrī Caitanya Mahāprabhu; *rādhā-kṛṣṇa nāhe anya*—is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa; *rūpānuga janera*—of those Vaiṣṇavas who follow Śrī Rūpa Gosvāmī; *jīvana*—the very life; *viśwambhara priyaṅkara*—the givers of great happiness to Viśwambhara (Śrī Caitanya); *śrī-swarūpa dāmodara*—Śrī Svarūpa Dāmodara Gosvāmī; *śrī-goswāmī*

rūpa-sanātana—Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

TRANSLATION

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

Text Seven

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

SYNONYMS

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-bara*—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); *jāra pada*—for whose feet (Narottama's); *viśvanātha-āśa*—the only aspiration of Viśvanātha Cakravartī Ṭhākura.

TRANSLATION

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.

Text Eight

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

SYNONYMS

viśvanātha-bhakta-sātha—Viśvanātha Cakravartī, along with the assembled devotees; *baladeva*—Śrī Baladeva Vidyābhūṣaṇa; *jagannātha*—then Jagannātha dāsa Bābājī; *tāra priya*—his dear student; *śrī-bhaktivinoda*—Śrī Bhaktivinoda Ṭhākura; *mahā-bhāgavata-bara*—the topmost among great devotees; *śrī-gaurakiśora-bara*—the eminent Śrī Gaurakiśora dāsa Bābājī; *hari-bhajanete*—in unalloyed worship of Lord Hari; *jā'ra moda*—whose sole joy was found.

TRANSLATION

Viśvanātha Cakravartī Ṭhākura was the śikṣā-guru [instructing spiritual

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

Text Nine

*(2) *ihārā paramahaṁsa, gaurāṅgera nija-baṁśa*
tādera caraṇe mama gati
āmi sevā-udāsīna, nāmete tridaṇḍī dīna
śrī-bhaktisiddhānta sarasvatī

SYNONYMS

ihārā—all these great saintly Vaiṣṇavas; *paramahaṁsa*—are devotees of the highest order; *gaurāṅgera nija-baṁśa*—members of Lord Gaurāṅga's own spiritual family; *tādera caraṇe*—for their holy feet; *mama gati*—are my refuge; *āmi sevā-udāsīna*—I have no real interest in devotional service; *nāmete*—named; *tridaṇḍī*—a *tridaṇḍī sannyāsī*; *dīna*—poor and lowly; *śrī-bhaktisiddhānta sarasvatī*—Śrī Bhaktisiddhānta Sarasvatī.

TRANSLATION

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

Text Ten

śrī-vārṣabhānavī-barā, sadā sevya-sevā-parā,

tāhāra dayita-dāsa-nāma
tāra pradhān pracārako, śrī-bhaktivedānta nāmo,
patita-janete doyā-dhāma

SYNONYMS

śrī-varṣabhānavī-vara—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 pradhān pracārako*—his foremost disciple-preacher; *śrī-bhaktivedānta nāmo*—named Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda; *patita-janete*—for all fallen souls; *doyā-dhāma*—a reservoir of mercy and compassion.

TRANSLATION

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

Śrī Śrī Gaura-Nityānander Dayā
The Mercy of Śrī Gaura and Nityānanda
(from Dhāmālī)

by Locana Dāsa Ṭhākura

Audio

Text One

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

SYNONYMS

parama koruṇa—supremely merciful; *pah dui jana*—the two Lords; *nitāi gauracandra*—Lord Nityānanda and Lord Gauracandra; *saba avatāra*—of all incarnations; *sāra*—They are the essence; *śiromaṇi*—and the crest jewels; *kevala ānanda-kanda*—exclusive fountains of bliss.

TRANSLATION

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

Text Two

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

SYNONYMS

bhajo bhajo—just worship, just *worship*; *bhāi*—O brothers!; *caitanya nitāi*—Lord Caitanya and Nityānanda; *sudṛḍha viśvāsa kori'*—with firm faith; *viṣaya chāḍiyā*—giving up sense gratification; *se rase*—in that mellow of worship; *majiyā*—absorbing; *mukhe*—with your mouth; *bolo hari hari*—chant Hari! Hari!

TRANSLATION

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

Text Three

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

SYNONYMS

dekho—just see; *ore bhāi*—O dear brothers!; *tri-bhuvane*—within the three worlds; *nāi*—there is none; *emona*—such as these; *doyāla dātā*—charitable givers of mercy; *paśu*—even the animals; *pākhī*—and the birds; *jhure*—weep; *pāṣāṇa vidare*—stones melt; *śuni'*—upon hearing; *jāñra*—whose; *guṇa-gāthā*—glorification of Their qualities.

TRANSLATION

My dear brother, just try and examine this. Within the three worlds there is

no one like Lord Caitanya or Lord Nityānanda. Their merciful qualities are so great that upon hearing them even birds and beasts cry and stones melt.

Text Four

*saṁsāre majiyā, rohili poriyā,
se pade nahilo āśa
āṇana karama, bhuñjāye śamana,
kahoye locana-dāsa*

SYNONYMS

saṁsāre majiyā—entrapped in the materialistic sense gratification process; *rohili poḍiyā*—falling and remaining; *se pade*—for Their lotus feet; *nahilo āśa*—you have no aspiration; *āṇana karama*—your own bad *karma*; *bhuñjāye*—you are being punished (lit. ‘enjoying’); *śamana*—by Yamarāja, lord of death; *kahoye locana-dāsa*—thus says Locana dāsa.

TRANSLATION

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

Purport to Śrī Śrī Gaura-Nityānander Dayā
by His Divine Grace

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

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

Dekho ore bhāi, tri-bhuvane nāi. Locana dāsa Ṭhākura says, "My dear brother, you just try and examine this. Within the three worlds there is no one like Lord Caitanya or Lord Nityānanda, because Their merciful qualities are

so great that They make even birds and beasts cry, what to speak of human beings." Actually, when Lord Caitanya passed through the forest known as Jharikhaṇḍa, the tigers, elephants, snakes, deer, and all other animals joined Him in chanting Hare Kṛṣṇa: It is so nice that anyone can join. Even the animals can join, what to speak of human beings. Of course, it is not possible for ordinary men to induce animals to chant, but if Caitanya Mahāprabhu could inspire animals to chant, at least we can encourage human beings to adopt this path of Hare Kṛṣṇa *mantra* chanting. It is so nice that even the most stonehearted man will be melted. *Pāṣāṇa* means "stone." It is so nice that even stone will melt.

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

Bhajahū Re Mana Śrī Nanda-nandana by Govinda Dāsa Kavirāja

Audio

Text One

*bhajahū re mana śrī-nanda-nandana
abhaya-caraṇāravinda re*

*durlabha mānava-janama sat-saṅge
taroḥo e bhava-sindhu re*

SYNONYMS

bhajah—just worship; *re mana*—O 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; *taroḥo*—cross over; *e bhava-sindhu*—this ocean of worldly existence; *re*—O!

TRANSLATION

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

Text Two

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

SYNONYMS

śīta—the cold; *ātapa*—the heat; *bāta*—the wind; *bariṣaṇa*—the rain; *e*—this; *dina*—the day; *yāminī*—the night; *jāgi*—I remain sleepless; *re*—O!; *biphale*—uselessly; *sevinu*—I have served; *kṛpaṇa durajana*—miserly and wicked men; *capala*—flickering; *sukha-laba*—a fraction of happiness; *lāgi'*—for the purpose of; *re*—O!

TRANSLATION

Day and night I remain sleepless, suffering heat and cold, wind and rain. For a bit of flickering happiness I have vainly served wicked and miserly men.

Text Three

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

SYNONYMS

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; *bhajah*—you should always worship; *hari-pada*—the divine feet of Lord Hari; *nīti*—the practice; *re*—O!

TRANSLATION

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

Text Four

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

govinda-dāsa-abhilāṣa re

SYNONYMS

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; *dāśya*—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!

TRANSLATION

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

Śrī Dāmodarāṣṭaka

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

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

(Śrī Hari-bhakti-vilāsa 2.16.198)

Audio

Text One

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

SYNONYMS

namāmi—I bow down; *īśvaram*—to the supreme controller; *sat-cit-ānanda-rūpaṁ*—whose form is composed of eternity, knowledge and bliss; *lasat-kunḍalam*—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).

TRANSLATION

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.

Text Two

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

SYNONYMS

rudantaṁ—crying; *muhuh*—again and again; *netra-yugmaṁ*—His two eyes; *mṛjantaṁ*—rubbing; *kara-ambhoja-yugmena*—with His two lotus-like hands; *sa-ātaṅka-netraṁ*—with very fearful eyes; *muhuh*—again and again; *śvāsa*—quick breathing and sighing; *kampā*—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.

TRANSLATION

[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.

Text Three

*itīḍṛk sva-līlābhir ānanda-kunḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam
tadīyeṣita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande*

SYNONYMS

iti īḍṛk—displaying in this way (childhood pastimes such as the *Dāmodara-līlā* and so forth); *sva-līlābhiḥ*—by His own pastimes; *ānanda-kunḍe*—in a pool of bliss; *sva-ghoṣam*—His own family and the other residents of Gokula; *nimajjantam*—immersing; *ākhyāpayantam*—makes known; *tadīya-īṣita-jñeṣu*—to those desirous of knowing His majesty (*aiśvarya*); *bhaktaiḥ jitatvaṁ*—His quality of being conquered by His loving devotees (who are devoid of *aiśvarya-jñāna*); *punaḥ*—again; *premataḥ*—with love and devotion; *taṁ*—unto that Lord Dāmodara; *śata-āvṛtti*—hundreds and hundreds of times; *vande*—I praise.

TRANSLATION

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.

Text Four

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

SYNONYMS

varam—boons; *deva*—O Lord!; *mokṣam*—liberation; *na*—not; *mokṣā-avadhim*—the highest pinnacle of liberation (the realm of Śrī Vaikuṇṭha-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; *iha*—here in Vṛndāvana; *idam*—this; *te*—Your; *vapuḥ*—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.)

TRANSLATION

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

Text Five

idam te mukhāmbhojam atyanta-nīlair
vṛtam kuntalaiḥ snigdha-raktaiś ca gopyā
muhuś cumbitam bimba-raktādharam me
manasy āvirāstām alam lakṣa-lābhaiḥ

SYNONYMS

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);

muhuḥ—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.

TRANSLATION

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.

Text Six

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

SYNONYMS

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.

TRANSLATION

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.

Text Seven

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

SYNONYMS

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; *asti*—is; *dāmodara*—O Lord Dāmodara!; *iha*—this.

TRANSLATION

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.

Text Eight

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

SYNONYMS

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-līlāya*—unto Your limitless sportive pastimes; *devāya*—unto Your transcendental nature; *tubhyam*—unto You.

TRANSLATION

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

Śrī Jagannāthāṣṭaka

Text One

kadācit kālindī-taṭa-vipina-saṅgītaka-ravo

*mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara-pati-gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

TRANSLATION

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.

Text Two

*bhuje savye veṇuṁ śīrasi śikhi-puccham kaṭi-taṭe
dukūlaṁ netrānte saḥacara-kaṭākṣaṁ vidadhate
sadā śrīmad-vṛndāvana-vasati-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

TRANSLATION

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.

Text Three

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

TRANSLATION

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.

Text Four

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

TRANSLATION

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

Text Five

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

TRANSLATION

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.

Text Six

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

TRANSLATION

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

Text Seven

*na vai yāce rājyaṁ na ca kanaka-māṇikyā-vibhavaṁ
na yāce 'haṁ ramyāṁ sakala jana-kāmyāṁ vara-vadhūṁ
sadā kāle kāle pramatha-ṭatinā gīta-carito
jagannāthaḥ svāmī nayana-ṭha-gāmī bhavatu me*

TRANSLATION

I do not pray for a kingdom, or 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.

Text Eight

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

TRANSLATION

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

Text Nine

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

TRANSLATION

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

Hari He Doyāl Mor
Dainya O Prapatti

"Humility and Devotional Surrender" by an anonymous Vaiṣṇava poet

Audio

Text One

*hari he doyāl mor jaya rādhā-nāth
bāro bāro ei-bāro loho nija sāth*

SYNONYMS

hari he—O Hari!; *doyāl mor*—O my merciful Lord!; *jaya rādhā-nāth*—all glories to You, the Lord of Rādhā!; *bāro bāro*—again and again (I have pleaded with You); *ei-bāro*—but this time; *loho*—please take me; *nija sāth*—as Your own.

TRANSLATION

O Hari! O my merciful Lord! All glories to You, O Lord of Rādhā! Again and again I have pleaded with You, and now I beg You yet again to accept me as Your own.

Text Two

*bahu yoni bhrami' nātha! loinu śaraṇ
nija-gue kṛpā koro' adhama-tāraṇ*

SYNONYMS

bahu yoni—through many wombs; *bhrami'*—after wandering; *nātha*—O

Lord!; *loinu śaraṇ*—I have taken refuge in You; *nija-guṇe*—by Your divine power; *kṛpā koro'*—be merciful; *adhama-tāraṇ*—and deliver this wretched soul.

TRANSLATION

O Lord! Hopelessly taking birth over and over, I have now come to You for refuge. Please show Your merciful nature and deliver this wretched soul.

Text Three

jagata-kāraṇa tumi jagata-jīvan
tomā chāḍā kār nāhi he rādhā-ramaṇ

SYNONYMS

jagata-kāraṇa tumi—You are the cause of the universe; *jagata-jīvan*—and the life of the universe; *tomā chāḍā*—without You; *kār nāhi*—no one has anything; *he rādhā-ramaṇ*—O lover of Rādhā!

TRANSLATION

You are the cause of the universe, and its very life. Other than You, O lover of Rādhā, there is no shelter.

Text Four

bhuvana-maṅgala tumi bhuvanar pati
tumi upekhile nātha, ki hoibe gati

SYNONYMS

bhuvana-maṅgala tumi—You bring about auspiciousness for the world;

bhuvanēr pati—and You are the master of all the worlds; *tumi upekhile*—if I neglect You; *nātha*—O Lord!; *ki hoibe gati*—what will be my fate?

TRANSLATION

You bring about auspiciousness for the world, and You are the master of all the worlds as well. O Lord, what will become of me if You forsake me?

Text Five

bhāviyā dekhinu ei jagata-mājhāre
tomā binā keho nāhi e dāse uddhāre

SYNONYMS

bhāviyā—after having considered it; *dekhinu*—I have seen; *ei jagata-mājhāre*—within this world; *tomā binā*—except for You; *keho nāhi*—there is no one; *e dāse uddhāre*—who can deliver this fallen servant.

TRANSLATION

I have understood, after contemplating my predicament, that within this world there is no one who can deliver this servant but You.

Jaya Rādhe Jaya Kṛṣṇa
Śrī Vraja-dhāma-mahimāmṛta
The Nectarean Glories of Vraja-dhāma

Audio

Text One

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

SYNONYMS

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.

TRANSLATION

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.

Text Two

*śyāma-kunḍa, rādhā-kunḍa, giri-govardhan
kāṇḍī jamunā jaya, jaya mahāvan*

SYNONYMS

śyāma-kunḍa—glories to the personal lake of śyāma; *rādhā-kunḍa*—glories to the personal lake of Rādhā; *giri-govardhan*—glories to Govardhana Hill; *kāṇḍī jamunā jaya*—glories to the Yamunā river, known as Kāṇḍī, the daughter of the Kalinda mountain; *jaya mahāvana*—glories to the great forest of Mahāvana, the place of Kṛṣṇa's childhood pastimes.

TRANSLATION

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.

Text Three

*keśī-ghāṭa, vaṁśī-vaṭa, dvādaśa-kānan
jāhā saba līlā koilo śrī-nanda-nandan*

SYNONYMS

keśī-ghāṭa—glories to Keśī-ghāṭa, where Kṛṣṇa killed the horse demon; *vaṁśī-vaṭa*—glories to the Vaṁśī-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; *līlā*—pastimes; *koilo*—performed; *śrī-nanda-nandana*—the son of Nanda Mahārāja.

TRANSLATION

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

Text Four

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

SYNONYMS

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.

TRANSLATION

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.

Text Five

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

SYNONYMS

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.

TRANSLATION

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.

Text Six

jaya jaya gopīśwara vṛndāvana-mājh

jaya jaya kṛṣṇa-sakhā baṭu dwija-rāj

SYNONYMS

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; *dwija-rāja*—the monarch of the twice-born *brāhmaṇas*.

TRANSLATION

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.

Text Seven

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

SYNONYMS

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.

TRANSLATION

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.

Text Eight

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

SYNONYMS

jaya dwija-patnī—glories to the wives of the Vedic *brāhmaṇas*; *jaya nāgakanyā-gaṇa*—glories to the wives of the Kāliya serpent; *bhaktite*—in devotion; *yāhārā*—of whom; *pāilo*—had attained; *govinda-caraṇa*—the lotus feet of Govinda.

TRANSLATION

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.

Text Nine

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

SYNONYMS

śrī-rāsa-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.

TRANSLATION

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.

Text Ten

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

SYNONYMS

jaya jayojjwala-rasa—glories to the *ujjwala-rasa*, the conjugal mellow; *sarva-rasa-sāra*—the quintessence of all ecstatic mellows; *parakīyā-bhāve*—in the mood of paramourship; *yāhā*—which; *brajete pracāra*—is manifest only in the realm of Vraja.

TRANSLATION

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].

Text Eleven

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

SYNONYMS

śrī-jāhnavā-pāda-padma—the lotus feet of Lord Nityānanda's *śakti*, Śrī Jāhnavā-devī; *korīyā smaraṇa*—remembering; *dīna*—very fallen and lowly; *kṛṣṇadāsa*—Kṛṣṇadāsa; *kohe nāma-saṅkīrtana*—sings the names of the Lord.

TRANSLATION

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

Jaya Rādhā-Kṛṣṇa Gīti

Audio

Text One

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

TRANSLATION

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

Text Two

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

TRANSLATION

All glories to Rādhā and Madana-gopāla, the treasure of Śrī Advaita

Ācārya's heart!

Text Three

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

TRANSLATION

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

Text Four

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

TRANSLATION

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

Text Five

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

TRANSLATION

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

Text Six

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

TRANSLATION

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

Text Seven

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

TRANSLATION

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

Text Eight

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

TRANSLATION

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

Text Nine

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

TRANSLATION

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

Text Ten

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

TRANSLATION

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

Text Eleven

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

TRANSLATION

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

Text Twelve

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

TRANSLATION

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

Text Thirteen

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

TRANSLATION

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

Text Fourteen

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

TRANSLATION

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

Nitāi Guṇa Maṇi Nityānanda, the Jewel of Virtues

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

Audio

Text One

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

TRANSLATION

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.

Text Two

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

TRANSLATION

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.

Text Three

*dīna hīna patita pāmara nāhi bāche
brahmār durlabha prema sabākāre jāce*

TRANSLATION

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

Text Four

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

TRANSLATION

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.

Text Five

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

TRANSLATION

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

Śrī Tulasī-ārati by Candrasekhara Kavi

Text One

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

SYNONYMS

namo namaḥ—I offer my obeisances to you again and again; *tulasī mahārāṇī*—O Tulasī Mahārāṇī!; *vṛnde*—O Vṛndā!; *mahārāṇī*—O grand Queen!; *namo namaḥ*—I offer my obeisances to you again and again; *namo re*—my obeisances unto you!; *namo re*—my obeisances unto you!; *meiyā*—O mother!; *namo nārāyaṇī*—O Nārāyaṇī, wife of Lord Nārāyaṇa!

TRANSLATION

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

Text Two

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

SYNONYMS

yāṅko daraśe—whoever sees you; *paraśe*—or touches you; *agha-nāśa-i*—all sins are destroyed; *mahimā*—your glories; *veda-purāṇe*—in the Vedas and Purāṇas; *vākhāni*—are described.

TRANSLATION

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

Text Three

*jāko patra, mañjarī komala
śrī-pati-caraṇa-kamale lapaṭāni
dhanya tulasi meiyā, purāṇa tapa kiye,
śrī-śālagrāma-mahā-pāṭarāṇī*

SYNONYMS

yāṅko—whose; *patra*—leaves; *mañjarī komala*—and soft *mañjarīs*; *śrī-pati*—of Lord Nārāyaṇa, the husband of Lakṣmī; *caraṇa-kamale*—at the lotus feet; *lapaṭāni*—are entwined; *dhanya tulasi meiyā*—O blessed mother Tulasī!;

pūraṇa—you successfully completed; *tapā kiye*—performing austerities; *śrī-śālagrāma*—of Śrī śālagrāma-śīlā; *mahā-pāṭarāṇī*—and have thus become the chief consort and queen.

TRANSLATION

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

Text Four

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

SYNONYMS

dhūpa—incense; *dīpa*—a ghee lamp; *naivedya*—edibles; *āratī*—the *āratī* ceremony; *phulanā kiye*—offering to you; *varakhā*—you shower; *varakhāni*—your rain of mercy; *chāppānna bhoga*—the fifty-six varieties of cooked food; *chatrīśa byañjana*—or the thirty-six different curries; *vinā tulasī*—without *tulasī* leaves; *prabhu*—the Lord; *eka nāhi māni*—does not care for even one of them.

TRANSLATION

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

Text Five

*śiva-śuka-nārada, āur brahmādiko,
ḍhūrata phirata mahā-muni jñānī
candraśekhara meiyā, terā jaśa gāowe
bhakati-dāna dījiye mahārāṇī*

SYNONYMS

śiva-śuka-nārada—Lord Śiva, Śukadeva Gosvāmī, Devarṣi Nārada; *aur*—and; *brahmādiko*—demigods headed by Lord Brahmā; *ḍhūrata phirata*—are circumambulating you; *mahā-muni jñānī*—and all the wise jñānīs and great munis; *candraśekhara*—this Candraśekhara; *meiyā*—O mother!; *terā jaśa*—your glories; *gāowe*—thus sings; *bhakati-dāna*—the gift of pure devotion; *dījiye*—please bestow upon me; *mahārāṇī*—O Mahārāṇī!

TRANSLATION

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

Śrī Tulasī-kīrtana

Audio

Text One

*namo namaḥ tulasī kṛṣṇa-preyasi namo namaḥ
rādhā-kṛṣṇa-sevā pābo ei abhilāṣī*

SYNONYMS

(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.

TRANSLATION

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

Text Two

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

SYNONYMS

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-vāsi*—a resident of Vṛndāvana.

TRANSLATION

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

Text Three

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

SYNONYMS

mora—my; *ei*—this; *abhilāṣa*—desire; *vilāsa kuñje*—in the pleasure-groves; *dio*—please give; *vāsa*—a residence; *nayana*—with my eyes; *heribo*—I will behold; *sadā*—always; *yugala-rūpa-rāśi*—the waves of the Divine Couple's beauty.

TRANSLATION

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

Text Four

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

SYNONYMS

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; *nīja dāsī*—your own maidservant.

TRANSLATION

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.

Text Five

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

SYNONYMS

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.

TRANSLATION

This very fallen and lowly servant of Kṛṣṇa prays, "May I always swim in the love of Śrī Śrī Rādhā and Govinda."

Śrī Tulasī Praṇāma

Audio

Text One

*vṛndāyai tulasī-devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī*

satya vatyai namo namaḥ

SYNONYMS

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

TRANSLATION

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

Śrī Tulasī Pradakṣiṇa Mantra

Audio

Text One

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

SYNONYMS

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.

TRANSLATION

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

Śrī Nṛsimha Praṇāma

Audio

Text One

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

SYNONYMS

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

TRANSLATION

I offer my obeisances to Lord Nṛsimha who gives joy to Prahāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśipu.

Text Two

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

SYNONYMS

itaḥ—here; *nṛsimhaḥ*—Lord Nṛsimha; *parataḥ*—there; *nṛsimhaḥ*—Lord Nṛsimha; *yataḥ yataḥ*—wherever; *yāmi*—I go; *tataḥ*—there; *nṛsimhaḥ*—Lord Nṛsimha; *bahiḥ*—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.

TRANSLATION

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

Prayer to Lord Nṛsimha
by Jayadeva Gosvāmī

(from Śrī Daśāvatāra-stotra)

Audio

Text One

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

SYNONYMS

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!; *dhṛta-narahari-rūpa*—who assumed the form of Narahari; *jaya*—all glories; *jagat-īśa hare*—O Hari, Lord of the universe!

TRANSLATION

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.

All glories to Lord Nṛsimha

Endnotes

1 (Popup - Popup)

Although the BBT translation of this song mentions Śrīla Śrīnivāsa Ācārya as the “*ācārya ṭhākura*” that Śrīla Narottama dāsa Ṭhākura was referring to in the second line of this song. It is generally understood among the Gauḍīya Vaiṣṇavas that the line refers to Advaita Ācārya. *Prārthanā* was composed by Śrīla Narottama dāsa Ṭhākura during the lifetime of Śrīla Śrīnivāsa Ācārya, as they were both contemporaries. *Śrī Gauḍīya Vaiṣṇava Abhidāna* states the disappearance of Śrīla Śrīnivāsa Ācārya to be 1610, while Śrīla Narottama dāsa Ṭhākura disappeared in 1611.

2 (Popup - Popup)

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