

Songs of the Vaiñëava Ācāryas

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Translated by His Divine Grace
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and
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Jayaçacénandana dāsa Adhikāré

**Dedicated to
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
who loved to sing the songs of the Vaiñëava 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 Kāñëa *mahā-mantra* underneath a tree in Tompkin's Square Park in New York. Çrémān 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 Kāñëa 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 Svāmé and Brahmānanda Svāmé. 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. Śrémān Acyutānanda could not remain separated from me, and therefore he joined me in Vāndāvana when I was staying there. Since then, Acyutānanda Svāmé 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 *mādaṅga* 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 Ōhākura Bhaktivinoda, Narottama dāsa, and other great *ācāryas* of the Gauḍeya Vaiñēava community (*sampradāya*). Songs composed by the *ācāryas* are not ordinary songs. When chanted by pure Vaiñēavas who follow the rules and regulations of Vaiñēava character, they are actually effective in awakening the Kāñēa consciousness dormant in every living entity. I have advised Śrémān Acyutānanda Svāmé to sing more songs of the Vaiñēava *padāvalé* 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 Svāmé 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 *kṛtana-rasa*, for *kṛtana-rasa* is the safest situation within this material world. Hare Kāñēa.

A. C. Bhaktivedanta Swami
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Introduction

It was my good fortune to be in the service of Śrēla Prabhupāda at Śrē 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 Çréla Bhaktisiddhānta Sarasvaté, 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. Çréla Bhaktisiddhānta's road has saved us." Çrila Prabhupāda, however, wrote back in answer in a different tone: "Yes, we are always saved by Çréla 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 Çréla Bhaktivinoda Thākura and Narottama dāsa Öhäkura 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 *Vaiñëava ācāryas* in the line of succession coming after Çré Caitanya Mahāprabhu, I have also included a short life sketch of Öhäkura Bhaktivinoda. In the following volumes, the lives of Çréla Narottama dāsa Öhäkura, Çrenivāsa Ācārya, and other *Vaiñëava ācāryas* will appear. The songs in this book are mostly by Öhäkura Bhaktivinoda and Narottama dāsa Öhäkura. 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 Çré Kāñëa 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 Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, 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 Çréla Narottama dāsa and Bhaktivinoda Öhäkura are nondifferent from the Vedic *mantras*. But, as stated by Çréla Prabhupāda in *The Nectar of Devotion*, even if someone does not have initiation into the *Gāyatrī mantra*, the chanting of Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, 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 Kāñëa 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 *Bhajahü Re Mana, Çré Rüpa Mai jaré Pada, Ohe Vaiñëava Öhäkura*, or the *Çré Manaù-çikñä*, and every point of Kñëa consciousness will be covered in detail. Çréla Prabhupäda is constantly quoting from these lines in his lectures and books, and here also in this book his commentaries are given. Wherever Çréla Prabhupäda 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 Çréla Bhaktivinoda Öhäkura.

A Glimpse into the Life of Öhäkura Bhaktivinoda

Öhäkura Bhaktivinoda led a life of incessant labor and activity for Çré Kñëa, 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 Çré Caitanya Himself and the Gosvämés. 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 Vaiñëava faith which had its pure origin in the deep and majestic spiritual philosophy of Caitanya Mahäprabhu. Even vastly learned *paëðitas* could not fathom the superexcellent precepts of Lord Caitanya's philosophy, yet due to incredulity born of the ignorance of uncultured men, the Vaisëava 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 Öhäkura Bhaktivinoda expounded the deep philosophy which had remained concealed in the pages of the *Vedas*, the *Upaniñads*, the *Puräëas*, and the *Bhägavatam*. 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 Vaiñëava faith and of their acquisition of the spiritual knowledge of the pure and sublime philosophy of Kñëa, on which the stern teachings of Çré Caitanya are

based.

Though born in opulent circumstances (on September 2, 1838), Öhäkura Bhaktivinoda, who was given the name Kedäranätha Datta, had to meet many difficulties in his early life. His childhood was spent at his maternal grandfather's house at Bärnagar (Ulägräm), 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, Räjavallabha 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. Öhäkura 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 *äçramas* of the state of Orissa. Bhaktivinoda Öhäkura 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 *äçramas* of the state and mentioned an *äçrama* which was on his ancestors' property. "I have a small village Choöimaï galpur 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 Öhäkura later took to the government service and was transferred to Bengal. In one town he gave a historic speech on the *Çrémad-Bhägavatam* which attracted the attention of thousands. He made the world know what hidden treasures pervade every page of the *Bhägavatam*, which should be read by all persons having a philosophical turn of mind. He was transferred some years later to a town called Champäran. 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 Öhäkura at once employed him in reading the *Bhägavatam* under the shade of the banyan tree which was the abode of the ghost. After one month, the *Bhägavatam* 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 Puré. The government commissioner was much pleased to get him in his division, and he asked him to watch the affairs of the temple of Jagannätha 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. Öhäkura Bhaktivinoda was especially entrusted to quell the rise against the government of one Biñikiñeëa, who declared himself to be an incarnation of Mahä-Viñëu. During the course of his investigation, Öhäkura 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 Öhäkura when the latter wanted him to do so. Biñikiñeëa was held in dread by the common people, and everyone warned Çréla Bhaktivinoda not to admonish him, even for the sake of justice, in view of the serious consequences that the yogé would inflict. But although the Öhäkura 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 Biñikiñeëa there rose an impostor Balaräma at another village, and there were also other so-called incarnations of God, but their plans were similarly frustrated.

During his stay at Jagannätha Puré, Öhäkura Bhaktivinoda devoted much of his time to the discussion of spiritual works and prepared notes on the *Vedänta-sütras* which were published with the commentaries of Baladeva Vidyäbhuñaëa. He also composed the *Kalyäëa-kalpataru* (from which *Vibhävaré Çeña*, 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 däsa Öhäkura. In 1877 he left Puré on government service, and in 1881 he started a well-known spiritual journal called the *Sajjana-toñäëé* ("The Satisfaction of Pure Devotees"). He also published the *Çré Kãñëa-saàhitä*, which revealed to the world the underlying philosophy explaining the spiritual existence of Kãñëa. 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 Kãñëa as a poetic creation of erotic nature,

Çréla Bhaktivinoda revealed Kâñëa 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 Naräil, he visited Vândävana. There he had to encounter a band of dacoits known as Kai jharas. These powerful bandits spread all over the roads surrounding the holy place and used to attack innocent pilgrims. Bhaktivinoda Öhäkura brought this news to the government and after many months of struggle extirpated the bandits from Vândävana forever. From this time on, Öhäkura Bhaktivinoda preached extensively in large gatherings, explaining all of the precepts of the *saì kértana* of the holy names, Hare Kâñëa, Hare Kâñëa, Kâñëa Kâñëa, Hare Hare/ Hare Râma, Hare Râma, Râma Râma, Hare Hare. While staying at Bäräsat, Öhäkura Bhaktivinoda met the famous Bengali writer Baì kimaçandra. This novelist and playwright had just finished writing a book on Kâñëa, and knowing Çréla Bhaktivinoda to be an authority on topics of Kâñëa, he gave the manuscript to Bhaktivinoda Öhäkura 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 Baì kimaçandra to accommodate the pure supramundane precepts of Lord Caitanya. During his last year at Bäräsat, Bhaktivinoda was requested by a noted high court judge to publish an authoritative edition of the *Çrémad Bhagavad-gétä* with the commentaries of Çré Viçvanätha Cakravarté Öhäkura as well as his own (Bhaktivinoda's) translation. The preface, written by Baì kimaçandra, expressed his gratitude to the Öhäkura for his endeavor, and when it was published, the copies were soon exhausted. Then Öhäkura Bhaktivinoda published a unique work entitled *Çré Caitanya-çikñämäta* ("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 *Çré Viçva-vaiñëava-räja-sabhä* for the propagation of pure *hari-bhakti*. Many eminent citizens of Calcutta joined the society, and several committees were organized with assigned duties.

Bhaktivinoda Thäkura 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 Navadvépa, Mäyapur. Once stationed at a place near Navadvépa, he did not let a single free moment pass without visiting the land of Navadvépa. 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 Navadvépa 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 Navadvépa 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-péöha* (birthplace). After great difficulties, he came to know of a place which was being adored by many realized souls as the true birthplace of Çré Caitanya Mahäprabhu 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 "Çré Mäyapur" at last helped him to discover the real site of the birthplace. The discovery led to the publishing of a valuable work called *Navadvépa-dhäma-mähätmya*. (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 Vaiñéava world, and Bhaktivinoda Öhäkura was the prime mover of the events. It was in this year that he officially memorialized the birthsite of Çré 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, Öhäkura 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: "Bäbü Kedäranätha Datta, the distinguished Deputy Magistrate who has just retired from the service, is one of the most active members. Indeed, Bäbü Kedäranätha 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 Bäbü Kedäranätha 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-Viñēupriyā Temple fund." Truly, Öhäkura 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 *Gaurāi ga-smaraëa-mai gala-stotra*, with a preface in English containing the life and precepts of Çré 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 Kāñëa were preached, the merrier was Öhäkura Bhaktivinoda. He thereafter made annotations of Çré *Brahmä-saàhitä* and Çré *Kāñëa-karëämāta* and gave to the world his immortal and precious works Çré *Harinäma-cintämaëi* and *Bhajana-rahasya*. He also edited, with commentary, Çrémad-*bhägavatārka-marëcimälä*, which contains all the most prominent *çlokas* of the Çrémad-*Bhägavatam* pertaining to the Vaiñëava philosophy. His pen never tired, and it produced many other Vaiñëava 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-toñäëë* 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 Çré Godrumadvépa which is called Çré Svānanda-sukhada-kui ja. 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 Puré 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 *bābājé* initiation from Çréla Gaurakiçora dāsa Bābājé 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 Çré Gadādhara. Here we quote a stanza written about the *samādhi* of Haridāsa Öhäkura which Çréla Bhaktivinoda wrote sometime in 1871 to explain what influence a Vaiñëava carries in this world even after his departure:

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

Çréla 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 Çré Kāñëa, and may he engage me in the service of the six Gosvāmés of Vāndāvana, Lord Caitanya, and Rādhārāëë.

Acyutānanda Svāmé

August 20, 1972
Disappearance Day of Çréla Rūpa Gosvāmé
Rādhā-Dāmodara Temple
Sevā-kui ja, Vāndāvana

Standard Prayers

Çré Guru Praëäma

oà aji āna-timirāndhasya jī ānāi jana-çalākayā

cakñur unmélitaà yena tasmai çré-gurave namaù

oà—address; *aji āna*—(of) ignorance; *timira*—(by) the darkness; *andhasya*—of one who was blinded; *ji āna-ai jana*—(by) the ointment of spiritual knowledge; *çalākayā*—by a medical instrument called a *çalākā*, which is used to apply medical ointment to eyes afflicted with cataracts; *cakñuù*—eyes; *unmé¹itam*—were opened; *yena*—by whom; *tasmai*—unto him; *çré-gurave*—unto my spiritual master; *namaù*—obeisances.

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

Çré Rūpa Praëäma

*çré-caitanya-mano- 'bhéññaà sthāpitaà yena bhū-tale
svayaà rūpaù kadā mahyaà dadāti sva-padāntikam*

çré-caitanya—(of) Lord Caitanya; *manaù*—(within) the mind; *abhéññaam*—what is desired; *sthāpitam*—established; *yena*—by whom; *bhū-tale*—on the surface of the globe; *svayam*—himself; *rūpaù*—Çréla Rūpa Gosvämé; *kadā*—when; *mahyam*—unto me; *dadāti*—will give; *sva*—his own; *pada*—lotus feet; *antikam*—proximity to.

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

Maì galācaraëa

*vande 'haà çré-guroù çré-yuta-pada-kamalaà çré-gurun vaiñëavāàç ca
çré-rūpaà sāgrajātaà saha-gaëa-raghunāthānvitaà taà sa jëvam
sādvaitaà sāvadhūtaà parijana-sahitaà kñëa-caitanya-devaà
çré-rādhā-kñëa-pādān saha-gaëa-lalitā - çré-viçākhānvitāàç ca*

vande—offer my respectful obeisances; *aham*—I; *çré-guroù*—of my initiating spiritual master or instructing spiritual master; *çré-yuta-pada-kamalam*—unto the opulent lotus feet; *çré-gurün*—unto the spiritual masters in the *paramparā* system, beginning from Mādhavendra Puré down to Çréla Bhaktisiddhānta Sarasvaté Öhäkura Prabhupāda; *vaiñëavān*—unto all the Vaiñëavas, beginning from Lord Brahmā and others coming from the very start of the creation; *ca*—and; *çré-rüpam*—unto Çréla Rüpa Gosvāmé; *sa-agra-jätam*—with his elder brother, Çré Sanātana Gosvāmé; *sahagaëa-raghunätha-anvitam*—with Raghunätha dāsa Gosvāmé and his associates; *tam*—unto him; *sa-jëvam*—with Jëva Gosvāmé; *sa-advaitam*—with Advaita Äcārya; *sa-avadhütam*—with Nityānanda Prabhu; *parijana-sahitam*—and with Çréväsa Öhäkura and all the other devotees; *kāñëa-caitanya-devam*—unto Lord Çré Caitanya Mahāprabhu; *çré-rādhā-kāñëa-pādān*—unto the lotus feet of the all-opulent Çré Kāñëa and Rādhārāné; *saha-gaëa*—with associates; *lalitä-çré-viçākhā-anvitān*—accompanied by Lalita and Çré Visakhā; *ca*—also.

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiñëavas and unto the six Gosvāmés, including Çréla Rüpa Gosvāmé, Çréla Sanātana Gosvāmé, Raghunätha dāsa Gosvāmé, Jëva Gosvāmé, and their associates. I offer my respectful obeisances unto Advaita Äcārya Prabhu, Çré Nityānanda Prabhu, Çré Caitanya Mahāprabhu, and all His devotees, headed by Çréväsa Öhäkura. I then offer my respectful obeisances unto the lotus feet of Lord Kāñëa, Çrématé Rādhārāné, and all the *gopés*, headed by Lalitä and Viçākhā.

Çréla Prabhupāda Praëati

*nama oà viñëu-pādäya kāñëa-preñöhäya bhü-tale
çrémate bhaktivedänta-svämin iti nämine*

namaù—obeisances; *oà*—address; *viñëu-pādäya*—unto him who is at the feet of Lord *Viñëu*; *kāñëa-preñöhäya*—who is very dear to Lord Kāñëa; *bhü-tale*—on the earth; *çrémate*—all-beautiful; *bhaktivedänta-svämin*—A. C. Bhaktivedänta Swami; *iti*—thus; *nämine*—who is named.

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

*namas te sārāsvate deve gaura-vāēē-pracāriēē
nirviçēña-çūnyavādi-pāçcātya-deça-tāriēē*

namaù—obeisances; *te*—unto you; *sārāsvate deve*—servant of Bhaktisiddhānta Sarasvaté Gosvāmé; *gaura-vāēē*—the message of Lord Caitanya; *pracāriēē*—who are preaching, *nirviçēña*—(from) impersonalism; *çūnya-vādi*—(from) voidism; *pāçcātya*—Western; *deça*—countries; *tāriēē*—who are delivering.

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

Çréla Bhaktisiddhānta Sarasvaté Praēati

*nama oà viñēu-pādāya kāñēa-preñōhāya bhū-tale
çrémate bhaktisiddhānta-sarasvatéti nāmīne*

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

*çré-vārñabhānavé-devé-dayitāya kâpābdhaye
kāñēa-sambandha-viji āna-dāyīne prabhavē namaù*

çré-vārñabhānavé-devé-dayitāya—unto Çré Vārñabhānavé-devé-dayita dāsa, the servant of the lover of Çrématé Rādhārāné; *kâpā-abdhaye*—who is an ocean of mercy; *kāñēa-sambandha*—(of) the relationship with Kāñēa; *viji āna*—(of) the science; *dāyīne*—who is the deliverer; *prabhavē*—unto the master; *namaù*—obeisances.

I offer my respectful obeisances to Çré Vārñabhānavé-devé-dayita dāsa [another name of Çréla Bhaktisiddhānta Sarasvaté], who is favored by

Çrématé Rādhārāëé and who is the ocean of transcendental mercy and the deliverer of the science of Kāñëa.

*mādhuryojjvala-premāḥya-çré-rüpānuga-bhaktida
çré-gaura-karuëä-çakti-vigrahāya namo 'stu te*

mādhurya—conjugal; *ujjvala*—brilliant; *prema*—love; *āḥya* enriched with; *çré-rüpa-anuga*—following Çréla Rüpa Gosvāmé; *bhakti-da*—delivering devotional service; *çré-gaura*—(of) Lord Caitanya Mahāprabhu; *karuëä*—(of) the mercy; *çakti*—energy; *vigrahāya*—unto the personified; *namaù*—obeisances; *astu*—let there be; *te*—unto you.

I offer my respectful obeisances unto you, the personified energy of Çré Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Rādhā and Kāñëa, coming exactly in the line of revelation of Çréla Rüpa Gosvāmé.

*namas te gaura-väëë-çré-mürtaye déna-täriëe
rüpānuga-viruddhāpasiddhānta-dhvānta-häriëe*

namaù—obeisances; *te*—unto you; *gaura-väëë*—teachings of Lord Caitanya; *çré-mürtaye*—unto the personified; *déna*—(of) the fallen; *täriëe*—unto the deliverer; *rüpa-anuga*—the philosophy which follows the teachings of Çréla Rüpa Gosvāmé; *viruddha*—against; *apasiddhānta*—(of) unauthorized statements; *dhvānta*—the darkness; *häriëe*—unto you who are removing.

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

Çréla Gaurakiçora Praëati

*namo gaura-kiçorāya säkñād-vairāgya-mürtaye
vipralambha-rasāmbhode pädāmbujāya te namaù*

namah—obeisances; *gaura-kiçorāya*—unto Gaurakisora dāsa Babäjé

säksät—directly; *vairägya*—renunciation; *mürtaye*—unto the personified; *vipralambha*—(of) separation (from Kãñëa); *rasa*— (of) the mellow; *ambhodhe*—O ocean; *päda-ambujäya*—unto the lotus feet; *te*—your; *namaù*—obeisances.

I offer my respectful obeisances unto Gaura-kiçora däsä Bäbäjé Mahäräja [the spiritual master of Çréla Bhaktisiddhanta Sarasvaté], who is renunciation personified. He is always merged in a feeling of separation and intense love of Kãñëa.

Çréla Bhaktivinoda Praëati

namo bhaktivinodäya sac-cid-änanda-nämine
gaura-çakti-svarüpäya rüpanuga-varäya te

namaù—obeisances; *bhaktivinodäya*—unto Çréla Bhaktivinoda Öhäkura; *sat-cit-änanda-nämine*—known as Saccidänanda; *gaura*—(of) Lord Caitanya; *çakti*—energy; *svarüpäya*—unto the personified; *rüpa-anuga-varäya*—who is a revered follower of Çréla Rüpa Gosvämé; *te*—unto you.

I offer my respectful obeisances unto Saccidänanda Bhaktivinoda, who is transcendental energy of Caitanya Mahäprabhu. He is a strict follower of the Gosvämé, headed by Çréla Rüpa.

Çréla Jagannätha Praëati

gaurävirbhäva-bhümes tvaè nirdeñöä saj-jana-priyaù
vaiñëava-särvabhaumaù ñré-jagannäthäya te namaù

gaura—(of) Lord Caitanya; *ävirbhäva*—(of) the appearance; *bhümeù*—of the place; *tvam*—you; *nirdeñöä*—the indicator; *sat-jana*—(to) all saintly persons; *priyaù*—dear; *vaiñëava*—(of) the Vaiñëavas; *särvabhaumaù*—chief; *çré-jagannäthäya*—unto Jagannätha däsä Bäbäjé; *te*—unto you; *namaù*—obeisances.

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

Çré Vaiñēava Praëäma

*vāi chā-kalpatarubhyaç ca kâpā-sindhubhya eva ca
patitānāà pāvanebhyo vaiñēavebhyo namo namaù*

vāi chā-kalpa-tarubhyaù—who are desire trees; *ca*—and; *kâpā*—(of) mercy; *sindhubhyaù*—who are oceans; *eva*—certainly; *ca*—and; *patitānām*—of the fallen souls; *pāvanebhyau*—who are the purifiers; *vaiñēavebhyau*—unto the Vaiñēavas; *namaù namaù*—repeated obeisances.

I offer my respectful obeisances unto all the Vaiñēava 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.

Çré Gaurāi ga Praëäma

*namo mahā-vadānyāya kâñēa-prema-pradāya te
kâñēāya kâñēa-caitanya-nāmne gaura-tviñe namaù*

namaù—obeisances; *mahā-vadānyāya*—who is most munificent and charitably disposed; *kâñēa-prema*—love of Kâñēa; *pradāya*—who can give; *te*—unto You; *kâñēāya*—the original Personality of Godhead; *kâñēa-caitanya-nāmne*—under the name Kâñēa Caitanya; *gaura-tviñe*—whose complexion is the golden complexion of Çrématé Rādhārāëé; *namaù*—obeisances.

O most munificent incarnation! You are Kâñēa Himself appearing as Çré Kâñēa Caitanya Mahāprabhu. You have assumed the golden color of Çrématé Rādhārāëé, and You are widely distributing pure love of Kâñēa. We offer our respectful obeisances unto You.

Çré Pai ca-tattva Praëäma

*pai ca-tattvätmakā kâñëā bhakta-rüpa-svarüpakam
bhaktävatära bhaktäkhyā namāmi bhakta-çaktikam*

pai ca-tattva-ätmakam—comprehending the five transcendental subject matters; *kâñëam*—unto Lord Kâñëa; *bhakta-rüpa*—in the form of a devotee; *sva-rüpakam*—in the expansion of a devotee; *bhakta-avatāram*—in the incarnation of a devotee; *bhakta-äkhyam*—known as a devotee; *namāmi*—I offer my obeisances; *bhakta-çaktikam*—the energy of the Supreme Personality of Godhead, who supplies energy to the devotee.

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

Çré Kâñëa Praëäma

*he kâñëa karuëä-sindho
dëna-bandho jagat-pate
gopeça gopikā-kānta
rādhā-kānta namo 'stu te*

he—O; *kâñëa*—Kâñëa; *karuëä-sindho*—O ocean of mercy; *dëna*—(of) the distressed; *bandho*—O friend; *jagat*—(of) the universe; *pate*—O Lord; *gopa-ëça*—O master of the cowherdmen, *gopikā-kānta*—O lover of the *gopés*; *rādhā-kānta*—O lover of Rādhārāëë; *namo*—obeisances; *astu*—let there be; *te*—unto You.

O my dear Kâñëa, 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 *gopés*, especially Rādhārāëë. I offer my respectful obeisances unto You.

Sambandhādhideva Praëäma

*jayatää suratau paì gor mama manda-mater gaté
mat-sarvasva-padämbhojau rädhä-madana-mohanau*

jayatäm—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paì goù*—of one who is lame; *mama*—of me; *manda-mateù*—foolish; *gaté*—refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rädhä-madana-mohanau*—Rädharäëé and Madana-mohana.

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

Abhidheyādhideva Praëäma

*dévyad-vändäraëya-kalpa-drumädhau
çrémad-ratnägära-siàhäsana-sthau
çrémad-rädhä-çréla-govinda-devau
preñöhälébhiù sevyamänau smarämi*

dévyat—shining; *vändä-araëya*—(in) the forest of Vändävana; *kalpa-druma*—desire tree; *adhau*—beneath; *çrémat*—most beautiful; *ratnägära*—(in) a temple of jewels; *siàha-äsana-sthau*—sitting on a throne; *çrémat*—very beautiful; *rädhä*—Çrématé Rädharäëé; *çréla-govinda-devau*—and Çré Govindadeva; *preñoha-älébhiù*—by most confidential associates; *sevyamänau*—being served; *smarämi*—I remember.

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

Prayojanādhideva Praëäma

*çrémän räsa-rasärambhé vaàçé-vaöa-taöa-sthitaü
karñan veëu-svanair gopér gopénäthaü çriye 'stu naü*

çrémän—most beautiful; *räsa*—(of) the *räsa* dance; *rasa*—(of) the mellow; *ärambhé*—the initiator; *vaàçé-vaöa*—(of) the name *Vaàçévata*; *taöa*—on the shore; *sthitau*—standing; *karñan*—attracting; *veëu*—(of) the flute; *svanaiü*—by the sounds; *gopéü*—the cowherd girls; *gopé-näthaü*—Çré Gopénätha; *çriye*—benediction; *astu*—let there be; *naü*—our.

Çré Çréla Gopénätha, who originated the transcendental mellow of the *räsa* dance, stands on the shore in *Vaàçévaöa* and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

Çré Rädhä Praëäma

*tapta-käi cana-gauräi gi rädhe vändävaneçvari
vãñabhänu-sute devé praëamämi hari-priye*

tapta—molten; *käi cana*—(like) gold; *gaura*—fair complexion; *ai gi*—O one whose body; *rädhe*—O Rädhäräné; *vändävana-éçvari*—O Queen of *Vändävana*; *vãñabhänu-sute*—O daughter of King *Vãñabhänu*; *devi*—O goddess; *praëamämi*—I offer my respects; *hari-priye*—O one who is very dear to Lord *Kãñëa*.

I offer my respects to Rädhäräëé, whose bodily complexion is like molten gold and who is the Queen of *Vändävana*. You are the daughter of King *Vãñabhänu*, and You are very dear to Lord *Kãñëa*.

Pai ca-tattva Mahä-mantra

*(jaya) çré-kãñëa-caitanya prabhu nityänanda
çré-advaita gadadhara çreväsädi-gaura-bhakta-vānda*

PURPORT

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Çré Caitanya Mahāprabhu is always accompanied by His plenary expansion Çré Nityānanda Prabhu, His incarnation Çré Advaita Prabhu, His internal potency Çré Gadādhara Prabhu, and His marginal potency Çrévāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Çré Caitanya Mahāprabhu is always accompanied by these other *tattvas*. Therefore our obeisances to Çré Caitanya Mahāprabhu are complete when we say, *çré-kāñëa-caitanya prabhu nityānanda çré-advaita gadādhara çrévāsādi-gaura-bhakta-vānda*. As preachers of the Kāñëa consciousness movement, we first offer our obeisances to Çré Caitanya Mahāprabhu by chanting this Pai ca-tattva *mantra*; then we say, Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kāñëa *mahā-mantra*, but these are not considered in the chanting of the Pai ca-tattva *mantra*, namely, *çré-kāñëa-caitanya prabhu nityānanda çré-advaita gadādhara çrévāsādi-gaura-bhakta-vānda*. Çré 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 Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Çré Caitanya Mahāprabhu, learn the Pai ca-tattva *mantra*, and then chant the Hare Kāñëa *mahā-mantra*. That will be very effective.

Hare Kāñëa Mahā-mantra

HARE KĀÑĒA HARE KĀÑĒA KĀÑĒA KĀÑĒA 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 Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the sublime method of reviving our Kāñëa consciousness. As living spiritual souls we are all originally Kāñëa 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 Kāñëa consciousness.

Kāñëa 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 Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, 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 *Harä* is the form of addressing the energy of the Lord, and the words *Kãñëa* and *Räma* are forms of addressing the Lord Himself. Both *Kãñëa* and *Räma* mean "the supreme pleasure," and *Harä* 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 *mäyä*, is also one of the multienergies of the Lord. And we, the living entities, are also the energy—marginal energy—of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called *Harä*, the living entity is established in his happy, normal condition.

These three words, namely *Hare*, *Kãñëa*, and *Räma*, are the transcendental seeds of the *mahä-mantra*. The chanting is a spiritual call for the Lord and His internal energy, *Harä*, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother. Mother *Harä* helps the devotee achieve the grace of the supreme father, *Hari*, or *Kãñëa*, 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 *mahä-mantra*: *Hare Kãñëa, Hare Kãñëa, Kãñëa Kãñëa, Hare Hare/ Hare Räma, Hare Räma, Räma Räma, Hare Hare.*

Çré Çré Gurv-añöaka
Eight Prayers to the Guru
by Çréla Viçvanätha Cakravarté Öhäkura

Çréla Viçvanätha Cakravarté Öhäkura, who appeared in the middle of the seventeenth century, is a great spiritual master in the *Kãñëa* 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 *brähma-muhūrta* obtains direct service to Kânëa, the Lord of Vändävana, at the time of his death."

(1)

*saäsära-dävänäla-lèoha-loka-
träëäya käruëya-ghanäghanatvam
präptasya kalyäëa-guëärëavasya
vande guroù çré-caraëäravindam*

saäsära—(of) material existence; *dävä-anala*—(by) the forest fire; *lèoha*—afflicted; *loka*—the people; *träëäya*—to deliver; *käruëya*—of mercy; *ghanäghana-tvam*—the quality of a cloud; *präptasya*—who has obtained; *kalyäëa*—auspicious; *guëa*—(of) qualities; *arëavasya*—who is an ocean; *vande*—I offer obeisances; *guroù*—of my spiritual master; *çré*—auspicious; *caraëa-aravindam*—unto the lotus feet.

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

(2)

*mahäprabhoù kértana-nâtya-géta-
väditra-mädyan-manaso rasena
romäi ca -kampäçru-taraì ga-bhäjo
vande guroù çré-caraëäravindam*

mahäprabhoù—of Lord Caitanya Mahäprabhu; *kértana*—(by) chanting; *nâtya*—dancing; *géta*—singing; *väditra*—playing musical instruments; *mädyat*—gladdened; *manasaù*—whose mind; *rasena*—due to the mellows of pure devotion; *roma-ai ca*—standing of the hair; *kampa*—quivering of the body, *açru-taraì ga*—torrents of tears; *bhäjaù*—who feels; *vande*—I offer obeisances; *guroù*—of my spiritual master; *çré*—auspicious; *caraëa-aravindam*—unto the lotus feet.

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

(3)

*çré-vidyā-ārādhanā-nitya-nānā-
çāi-gāra-tan-mandira-mārjanādau
yuktasya bhaktāṅ ca niyujāto 'pi
vande guroḥ çré-caraṇāravindam*

çré-vidyā—(of) the *arcā-vidyā* (Deities), *ārādhanā*—the worship; *nitya*—daily; *nānā*—(with) various; *çāi-gāra*—clothing and ornaments; *tan*—of the Lord; *mandira*—(of) the temple; *mārjana-ādau*—in the cleaning, etc.; *yuktasya*—who is engaged; *bhaktān*—his disciples; *ca*—and; *niyujāto*—who engages; *api*—also; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *çré*—auspicious; *caraṇāravindam*—unto the lotus feet.

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

(4)

*catuḥ-vidhā-çré-bhagavat-prasāda-
svādv-anna-tāptān hari-bhakta-sāi ghān
kātvaiva tāptiṅ bhajātō sadaiva
vande guroḥ çré-caraṇāravindam*

catuḥ—four; *vidhā*—kinds; *çré*—holy, *bhagavat-prasāda*—which have been offered to Kāñḍā; *svādu*—palatable; *anna*—(by) foods; *tāptān*—spiritually satisfied; *hari*—(of) Kāñḍā; *bhakta-sāi ghān*—the devotees; *kātvā*—having made; *eva*—thus; *tāptim*—satisfaction; *bhajātō*—who

feels; *sada*—always; *eva*—certainly; *vande*—I offer obeisances; *guroù*—of my spiritual master; *çré*—auspicious; *caraëa-aravindam*—unto the lotus feet.

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

(5)

*çré-rādhikā-mādhavayor apāra-
mādhurya-lélā guëa-rūpa-nāmnām
prati-kñāëäsvādana-lolupasya
vande guroù çré-caraëäravindam*

çré-rādhikā—(of) Çrématé Rādhārāëé; *mādhavayou*—of Lord Mādhava (Kāñëa); *apāra*—unlimited; *mādhurya*—conjugal; *lélā*—pastimes; *guëa*—qualities; *rūpa*—forms; *nāmnām*—of the holy names; *prati-kñāëa*—at every moment; *äsvādana*—relishing; *lolupasya*—who aspires after; *vande*—I offer obeisances; *guroù*—of my spiritual master; *çré*—auspicious; *caraëa-aravindam*—unto the lotus feet.

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

(6)

*nikui ja-yüno rati-keli-siddhyai
yā yālibhir yuktir apekñāëëyā
tatrāti-dākñyād ati-vallabhasya
vande guroù çré-caraëäravindam*

nikui ja-yünaù—of Rādhā and Kāñëa; *rati*—(of) conjugal love; *keli*—(of) pastimes; *siddhyai*—for the perfection; *yā yā*—whatever; *ālibhiù*—by the *gopés*; *yuktiù*—arrangements; *apekñāëëyā*—desirable; *tatra*—in that

connection; *ati-dākñiyāt*—because of being very expert; *ati-vallabhasya*—who is very dear; *vande*—I offer obeisances; *guroù*—of my spiritual master; *çré*—auspicious; *caraëa-aravindam*—unto the lotus feet.

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

(7)

*sākñād-dharitvena samasta-çāstrair
uktas tathā bhāvya eva sadbhiù
kintu prabhor yaù priya eva tasya
vande guroù çré-caraëäravindam*

sākñāt—directly; *hari-tvena*—with the quality of Hari; *samasta*—all; *çāstraiù*—by scriptures; *uktaù*—acknowledged; *tathā*—thus *bhāvya*—is considered; *eva*—also; *sadbhiù*—by great saintly persons; *kintu*—however; *prabhoù*—to the Lord; *yaù*—who; *priyaù*—dear; *eva*—certainly; *tasya*—of him (the *guru*); *vande*—I offer obeisances; *guroù*—of my spiritual master; *çré*—auspicious; *caraëa-aravindam*—unto the lotus feet.

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

(8)

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiù kuto 'pi
dhyāyan stuvaàs tasya yaças tri-sandhyaà
vande guroù çré-caraëäravindam*

yasya—of whom (the spiritual master); *prasādāt*—by the grace; *bhagavat*—(of) Kāñëa; *prasādaù*—the mercy; *yasya*—of whom; *aprasādāt*—without the grace; *na*—not; *gatiù*—means of advancement;

kutaù api—from anywhere; *dhyäyan*—meditating upon; *stuvan*—praising; *tasya*—of him (the spiritual master); *yaçaù*—the glory; *tri-sandhyam*—three times a day (sunrise, noon, and sunset); *vande*—I offer obeisances; *guroù*—of my spiritual master; *çré*—auspicious; *caraëa-aravindam*—unto the lotus feet.

By the mercy of the spiritual master one receives the benediction of Kåñëa. 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.

Çré Çré Ñaò-gosvämy-añöaka
Eight Prayers to the Six Gosvamis
by Çréniväsa Äcärya

(1)

kåñëotkértana-gäna-nartana-parau premämätämbho-nidhé
dherädhëra-jana-priyau priya-karau nirmatsarau püjitaù
çré-caitanya-käpä-bharau bhuvì bhuvo bhärävahantäarakau
vande rüpa-sanätanau raghu-yugau çré-jëva-gopälakau

I offer my respectful obeisances unto the six Gosvämes, namely Çré Rüpa Gosvämé, Çré Sanätana Gosvämé, Çré Raghunätha Bhaööa Gosvämé, Çré Raghunätha däsa Gosvämé, Çré Jëva Gosvämé, and Çré Gopäla Bhaööa Gosvämé, who are always engaged in chanting the holy name of Kåñëa and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians, because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

(2)

*nānā-çāstra-vicāraēaika-nipuēau sad-dharma-saàsthāpakau
lokānāà hita-kāriēau tri-bhuvane mānyau çaraēyākarau
rādhā-kāñēa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau çré-jéva-gopālakau*

I offer my respectful obeisances unto the six Gosvāmés, namely Çré Rūpa Gosvāmé, Çré Sanātana Gosvāmé, Çré Raghunātha Bhaōōa Gosvāmé, Çré Raghunātha dāsa Gosvāmé, Çré Jéva Gosvāmé, and Çré Gopāla Bhaōōa Gosvāmé, 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 *gopis* and are engaged in the transcendental loving service of Rādhā and Kāñēa.

(3)

*çré-gauräēga-guēānuvarēana-vidhau çraddhā-samāddhy-anvitau
pāpottāpa-nikāntanau tanu-bhātāà govinda-gānāmātaiū
ānandāmbudhi-varhdhanaika-nipuēau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau çré-jéva-gopālakau*

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

(4)

*tyaktvā tūrēam açeña-maēōala-pati-çreēēà sadā tuccha-vat
bhūtvā dēna-gaēēçakau karuēayā kaupēna-kanthāçritau
gopé-bhāva-rasāmātābdhi-laharē-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau çré-jéva-gopālakau*

I offer my respectful obeisances unto the six Gosvāmés, namely Çré Rūpa Gosvāmé, Çré Sanātana Gosvāmé, Çré Raghunātha Bhaōōa Gosvāmé, Çré Raghunātha dāsa Gosvāmé, Çré Jéva Gosvāmé, and Çré Gopāla Bhaōōa Gosvāmé, 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 *gopis'* love for Kāñēa and bathe always and repeatedly in the waves of that ocean.

(5)

*kūjat-kokila-haṅsa-sārasa-gaëäkérēe mayüräkule
nānā-ratna-nibaddha-mūla-viōapa-çré-yukta-vāndāvane
rādhā-kāñēam ahar-niçaṅ prabhajatau jévārthadau yau mudā
vande rūpa-sanātanau raghu-yugau çré-jéva-gopālakau*

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

(6)

*sai khyā-pūrvaka-nāma-gāna-natibhiū kālāvasāné-kātau
nidrāhāra-vihārakādi-vijitau cātyanta-dēnau ca yau
rādhā-kāñēa-guēa-smāter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau çré-jéva-gopālakau*

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

(7)

*rādhā-kuēòā-taōe kalinda-tanayā-tēre ca vaàçévaōe
premonmäda-vaçäd açeña-daçayä grastau pramattau sadä
gäyantau ca kadä harer guēa-varaà bhävābhibhütāu mudä
vande rūpa-sanätānau raghu-yugau çré-jéva-gopālakau*

I offer my respectful obeisances unto the six Gosvāmés, namely Çré Rūpa Gosvāmé, Çré Sanātana Gosvāmé, Çré Raghunātha Bhaōōa Gosvāmé, Çré Raghunātha dāsa Gosvāmé, Çré Jéva Gosvāmé, and Çré Gopāla Bhaōōa Gosvāmé, who were sometimes on the bank of the Rādhā-kunda lake or the shores of the Yamuna and sometimes at Vaàçévaōa. There they appeared just like madmen in the full ecstasy of love for Kāñēa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kāñēa consciousness.

(8)

*he rādhe vraja-devēke ca lalite he nanda-sūno kutaù
çré-govardhana-kalpa-pādapa-tale kälindé-vane kutaù
ghoñantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanätānau raghu-yugau çré-jéva-gopālakau*

I offer my respectful obeisances unto the six Gosvāmés, namely Çré Rūpa Gosvāmé, Çré Sanātana Gosvāmé, Çré Raghunātha Bhaōōa Gosvāmé, Çré Raghunātha dāsa Gosvāmé, Çré Jéva Gosvāmé, and Çré Gopāla Bhaōōa Gosvāmé, who were chanting very loudly everywhere in Vāndāvana, shouting, "Queen of Vāndāvana, Rādhārāēē! 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 Kāñēa consciousness.

Çré Çré Çikñāñōaka
Eight Instructions
Lord Çré Caitanya Mahāprabhu

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

(1)

*ceto-darpaëa-mārjanaà bhava-mahā-dāvāgni-nirvāpaëaà
çreyaù-kairava-candrikā-vitaraëaà vidyā-vadhü-jévanam
ānandāmbudhi-vardhanaà prati-padaà pürëämâtāsvādanaà
sarvātma-snapanaà paraà vijayate çré-kāñëa-saëkértanam*

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

(2)

*nāmnām akāri bahudhā nija-sarva-çaktis
tatrārpitā niyamitā smaraëe na kālāu
etādāçé tava kāpā bhagavan mamāpi
durdaivam édāçam ihājani nānurāgaù*

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

(3)

*tãäd api sunécena
taror api sahiñëunä
amäninä mänadena
kértanëyaù sadä hariù*

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

(4)

*na dhanaà na janaà na sundarëà
kavitäà vä jagad-éça kämaye
mama janmani janmanéçvare
bhavatäd bhaktir ahaituké tvayi*

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

(5)

*ayi nanda-tanuja kii karaà
patitaà mäà viñame bhavämbudhau
kâpayä tava päda-paì kaja-
sthita-dhülé-sadâçaà vicintaya*

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

(6)

*nayanaà galad-açru-dhärayä
vadanaà gadgada-ruddhayä girä
pulkair nicitaà vapuù kadä*

tava-nāma-grahaëe bhaviṅyati

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

(7)

*yugāyitaà nimeṅëea
cakṅuṅā pravāṅyitam
çünyāyitaà jagat sarvaà
govinda-viraheëa me*

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

(8)

*äçliṅya vä päda-ratäà pinaṅou mām
adarçanān marma-hatām-hatäà karotu vä
yathä tathä vä vidadhātu lampaö
mat-präëa-nāthas tu sa eva näparaù*

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

Songs of Çréla Bhaktivinoda Öhäkura

Aruëodaya-kértana

Kértana songs to be sung at dawn

(from Gétävalé)

Part One

(1)

*udilo aruëa püraba-bhäge,
dwija-maëi gorä amani jäge,
bhakata-samüha loiyä säthe,
gelä nagara-bräje*

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

(2)

*'täthaé täthaé bäjalo khol,
ghana ghana tähe jhäjera rol,
preme òhala òhala soëära aì ga,
caraëe nüpura bäje*

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

(3)

*mukunda mädhava yädava hari,
bolena bolo re vadana bhorì',
miche nida-baçe gelo re räti,
divasa çaréra-säje*

3) All the devotees chanted the names Mukunda, Mädhava, Yadava and Hari, their mouths being filled with the vibrations. They would announce to the still sleeping people, "You spend your nights uselessly sleeping and your days decorating your bodies!

(4)

emana durlabha mänava-deho,

*päiyä ki koro bhäva nä keho,
ebe nä bhajile yaçodä-suta,
carama poribe läje*

4) You have achieved such a rare human body, but you do not care for this gift. You remain not serving the darling of Yaçodä and slowly fall through your last moments to death.

(5)

*udita tapana hoile asta,
dina gelo boli' hoibe byasta,
tabe keno ebe alasa hoy,
nä bhaja hädoya-räje*

5) With every rising and setting of the sun, a day passes and is lost. Then, why do you remain idle and not serve the Lord of the heart?

(6)

*jévana anitya jänaha sär,
tähe nänä-vidha vipada-bhär,
nämäçraya kori' jatane tumi,
thäkaha äpana käje*

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

(7)

*jévera kalyäna-sädhana-käm,
jagate äsi' e madhura näm,
avidyä-timira-tapana-rüpe,
häd-gagane biräje*

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

(8)

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

8) Drink the pure nectar of the holy name. There is nothing but the name to be had in the fourteen worlds. It has filled the soul of Çré Bhaktivinoda Öhäkura.

Part Two

(1)

*jév jāgo, jév jāgo, gauracānda bole
kota nidrā jāo mājā-piçācēra kole*

1) Lord Gaurāi ga is calling, "Wake up, sleeping souls! Wake up, sleeping souls! How long will you sleep in the lap of the witch called Mājā?"

(2)

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

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

(3)

*tomāre loite āmi hoinu avatāra
āmi binā bandhu āra ke āche tomāra*

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

(4)

*enechi auñadhi mäsya näçibäro lägi'
hari-näma mahä-mantra lao tumi mägi'*

4) I have brought the medicine that will wipe out the disease of illusion from which you are suffering. Take this *mahä-mantra*—*Hare Kånëa, Hare Kånëa, Kånëa Kånëa, Hare Hare/Hare Räma, Hare Räma Räma Räma, Hare Hare.*"

(5)

*bhaktivinoda prabhu-caraëe pariyä
sei hari-näma-mantra loilo mägiyä*

5) Çréla Bhaktivinoda Öhäkura says: "I fall at the Lord's feet, having taken this *mahä-mantra*. "

Çré Nämä (from Gétävalé)

(1)

*gäy gorä madhur sware
hare kånëa hare kånëa kånëa kånëa hare hare
hare räma hare räma räma räma hare hare*

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

(2)

*gähe thäko, vane thäko, sadä 'hari' bole' öäko,
sukhe duükhe bhulo nä'ko, vadane hari-näm koro re*

(2) Whether you are a householder or a *sannyäse*, constantly chant "Hari!

Hari!" Do not forget this chanting, whether you are in a happy condition or a distressful one. Just fill your lips with the *hari-nāma*.

(3)

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

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

(4)

*jévana hoilo çeña, nā bhajile hāñekeça
bhaktivinodopadeça, ekbār nām-rase mātō re*

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

Gopénātha (from Kalyäëa-kalpataru)

Part One

(1)

*gopénāth, mama nivedana çuno
viñayé durjana, sadā kāma-rata,
kichu nāhi mora guëa*

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

possess.

(2)

*gopénäth, ämära bharasä tumi
tomära caraëe, loinu çaraëa,
tomära kiì kora ämi*

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

(3)

*gopénäth, kemone çodhibe more
nä jäni bhakati, karme jaòà-mati,
porechi soàsära-ghore*

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

(4)

*gopénäth, sakali tomära mäyä
nähi mama bala, ji äna sunirmala,
swädéna nahe e käyä*

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

(5)

*gopénäth, niyata caraëe sthàna
mäge e pämara, kändiyä kändiyä,
korohe karuëä dāna*

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

(6)

*gopénäth, tumi to' sakali päro
durjane tärite, tomära çakati,
ke äche päpera äro*

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

(7)

*gopénäth, tumi kápä-päräbära
jëvera káraëe, äsiyä prapai ce,
lélä koile subistära*

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

(8)

*gopénäth, ämi ki doñe doñé
asura sakala, päilo caraëa,
vinoda thäkilo bosì'*

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

Part Two

(1)

*gopinäth, ghucäo saäsära jwälä
avidyä-jätanä, äro nähi sahe,*

janama -maraëa-mälä

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

(2)

*gopénäth, ämi to' kämera däsä
viñaya-bäsanä, jägiche hädoye,
phädiche karama phäsa*

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

(3)

*gopinäth, kabe vä jägibo ämi
kämä-rüpa ari, düre teyägibo,
hädoye sphuribe tumi*

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

(4)

*gopénäth, ämi to' tomära jana
tomäre chäriyā, saäsära bhajinu,
bhuliyā äpana-dhana*

(4) 0 Gopénätha, I am Your devotee, but having abandoned You and thus having forgotten my real treasure, I have worshiped this mundane world.

(5)

gopinäth, tumi to' sakali jäno

*äpanära jane, daëöiyä ekhano,
çré-caraëe aeho sthäno*

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

(6)

*gopénäth, ei ki vicära taba
bimukha dekhiyä, chäro nija-jane,
nä koro' karuëä-laba*

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

(7)

*gopénäth, ämi to mürakha ati
kise bhälo hoyä, kabhu nä bujhinu,
täi heno mama gati*

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

(8)

*gopénäth, tumi to' paëöita-bara
müöhera maï gala, tumi anveñibe,
e däse nä bhävo' para*

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

Part Three

(1)

*gopénäth, ämära upäya näi
tumi kâpä kori', ämäre loile,
saäsäre uddhâra päi*

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

(2)

*gopénäth, porechi mäyâra phere
dhana, dâra, suta, ghireche ämäre,
kâmete rekheche jere*

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

(3)

*gopénäth, mana je pägala mora
nä mäne çäsana, sadä acetana,
viñaye ro 'yeche ghora*

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

(4)

*gopinäth, hâra je menechi ämi
aneka jatana, hoilo bifala,
ekhano bharasä tumi*

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

(5)

*gopénäth, kemone hoibe gati
prabala indriya, boçé-bhüta mana,
nä chäre viñaya-rati*

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

(6)

*gopénäth, hãdoye bosiyä mora
manake çamiyã, laho nija päne,
ghucibe vipada ghora*

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

(7)

*gopénäth, anätha dekhiyã more
tumi hãñekeça, hãñeka damiyã,
täro 'he saàsãti-ghore*

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

(8)

*gopénäth, galäya legeche phäsa
kãpä-asi dhori', bandhana chediyã,
vinode korocho däsã*

(8) O Gopénätha, 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 Çaraëägati)

(1)

*gurudev!
kâpä-bindu diyä, koro' ei däse,
tâëäpekhä ati héna
sakala sahane, bala diyä koro',
nija-mäne spâhä-héna*

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

(2)

*sakale sammäna korite çakati,
deho' nätha! jathäjatha
tabe to' gäibo, hari-näma -sukhe,
aparädha ha 'be hata*

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

(3)

*kabe heno kâpä, labhiyä e jana,
kâtärtha hoibe, nätha!
çakti-buddhi-héna, ämi ati déna,
koro' more ätma -sätha*

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

(4)

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

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

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

(1)

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

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

(2)

*sampade vipade, jēvane-maraēe
dāy mama gelā, tuwā o-pada baraēe*

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

(3)

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

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

(4)

*janmäobi moe icchā jadi tor
bhakta-gāhe jani janma hau mor*

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

(5)

*kāa-janma hau jathā tuwā dās
bahir-mukha brahma janme nāhi āç*

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

(6)

*bhukti-mukti-spāhā vihēna je bhakta
labhaite tāko saī ga anurakta*

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

(7)

*janaka, janané, dayita, tanay
prabhu, guru, pati—tuhü sarva-moy*

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

(8)

*bhaktivinoda kohe, çuno kâna!
râdhâ-nâtha! tuhü hâmarâ parâëa*

(8) Öhâkura Bhaktivinoda says, "O Kâna, please hear me! O Lord of Râdhâ, You are my life and soul!"

Prasâda-sevâya
Songs for the Honoring of Spiritual Food
(from Gêtâvalé)

Part One

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

(1)

*bhâi-re!
çarêra abidyâ-jâl, joèendriya tâhe kâl,
jêve phele viñaya-sâgore
tâ'ra madhye jihwâ ati, lobhamoy sudurmati,
tâ'ke jetâ kaöhina saàsäre*

(2)

*kâñëa baro doyamoy, koribäre jihwâ jay,
swa-prasâd-anna dilo bhâi
sei annâmâta pao, râdhâ-kâñëa-guëa gao,
preme ôäko caitanya-nitâi*

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 Kâñëa, 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 Kâñëa—and in love call for the help of Lord Caitanya and Nityānanda.

Kabe Ha'be Bolo (from Çaraëägati)

(1)

*kabe ha'be bolo se-dina ämär
(ämär) aparādha ghuci', çuddha nāme ruci,
kâpä-bale ha'be hādoye sai cār*

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

(2)

*tāëadhika hēna, kabe nije māni',
sahiñëutā-guëa hādoyete āni'
sakale mánada, āpani amāné,
ho'ye äswādibo nāma-rasa-sār*

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

(3)

*dhana jana ära, kobitä-sundaré,
bolibo nä cähi deho-sukha-karé
janme-janme dāo, ohe gaurahari!
ahaituké bhakti caraëe tomär*

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

(4)

*(kabe) korite çré-kāñëa-nāma uccāraëa,
pulkita deho gadgada bacana
baibarëya-bepathu ha'be saï ghañana,
nirantara netre ba'be açru-dhär*

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

(5)

*kabe navadvépe, suradhuné-taöe,
gaura-nityānanda boli' niñkapaöe
näciyā gäiyā, beräibo chuöe,
bätulera präya chäriyā bicär*

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

(6)

*kabe nityānanda, more kori 'doyä,
chäräibe mora viñayera mäyā
diyā more nija-caraëera chäyā,*

nämera häöete dibe adhikär

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

(7)

*kinibo, luöibo, hari-näma-rasa,
näma-rase mäti' hoibo bibaça,
rasera rasika-caraëa paraça,
koriyä mojibo rase anibär*

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

(8)

*kabe jébe doyä, hoibe udoya,
nija-sukha bhuli' sudëna-hådoya
bhaktivinoda, koriyä binoya,
çré-äji' ä-öahala koribe pracär*

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

Bhoga-ärati
(from Gétävalé)
(at Öhäkura Bhaktivinoda's home at Surabhi-ku'i ja in
Godruàa-dvépa)

(1)

*bhaja bhakata-vatsala çré-gaurahari
çré-gaurahari sohi goñha-bihäre
nanda-jaçomaté-citta-hari*

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

(2)

*belä ho'lo dämodara äisa ekhano
bhoga-mandire bosì koraho bhojana*

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

(3)

*nandera nideçe baise giri-bara-dhäre
baladeva-saha sakhä baise säri säri*

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

(4)

*çuktä-çäkädi bhäji nälitä kuñmäëöa
däli dälnä dugdha-tumbé dadhi mocä-khaëöa*

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

of the banana tree.

(5)

*mudga-borä mäña-borä roïkä ghätänna
çañkulé piñöaka khér puli päyasänna*

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

(6)

*karpüra amâta—keli rambhä khéra-sära
amâta rasälä, amla dwädaça prakära*

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

(7)

*luci cini sarpuré läöüu rasäbalé
bhojana korena kânëa ho'ye kutühalé*

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

(8)

*rädhikära pakka anna vividha byai jana
parama änande kânëa korena bhojana*

(8) In great ecstasy and joy Kânëa eats the rice, curried vegetables, sweets,

and pastries cooked by Çrématé Rādhārāëë.

(9)

*chale-bale laòòu khäy çré-madhumaì gala
bagala bājäy ära drya hari-bolo*

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

(10)

*rādhikädi gaëe heri' nayanera koëe
täpta ho'ye khäy kãñëa jaçodä-bhavane*

(10) Beholding Rādhārāëë and Her *gopë* friends out of the corners of His eyes, Kāñëa eats at the house of mother Yaçodä with great satisfaction.

(11)

*bhojanänte piye kãñëa subäsita bäri
sabe mukha prakhäloy ho'ye säri säri*

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

(12)

*hasta-mukha prakhäliyä jata sakhä-gaëe
änande biçräma kore baladeva-sane*

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

(13)

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

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

(14)

*biçälākha çikhi-puccha-cāmara òhulāya
apūrba çayyāya kâñēa sukhe nidrā jāya.*

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

(15)

*jaçomaté-āji ā pe'ye dhaniñöhā-ānēto
çré-kâñēa-prasāda rādhā bhui je ho'ye prēto*

(15) At mother Yaçodā's request the *gopé* Dhaniñöhā brings remnants of food left on Kâñēa's plate to Çrématé Rādhārāëé, who eats them with great delight.

(16)

*lalitādi sakhé-gaëa avaçeña päya
mane mane sukhe rādhā-kâñēa-guëa gāya*

(16) Lalitā-devé and the other *gopés* then receive the remnants, and within their hearts they sing the glories of Rādhārāëé and Kâñēa with great joy.

(17)

*hari-lélā ek-mātra jāhāra pramoda
bhogārati gāy òhākur bhakativinoda*

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

Jaya Rādhā-Mādhava (from Gētāvalé)

*(jaya) rādhā-mādhava (jaya) kui ja-bihāré
(jaya) gopé-jana-vallabha (jaya) giri-vara-dhāré
(jaya) jaçodā-nandana, (jaya) braja-jana-rai jana,
(jaya) jāmuna-tēra-vana-cāré*

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

(Çréla Prabhupāda was very fond of this song and sang it just before his lectures. In Allahabad and Gorakhpur Çréla 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 Kāñëa." Çréla Prabhupāda said that this song is "a picture of Vāndāvana. Everything is there—Çrématé Rādhārääé, Vāndāvana, Govardhana, Yaçodā, and all the cowherd boys.")

Rādhā-Kāñëa Bol (from Gētāvalé)

(1)

*'rādhā-kāñëa' bol bol bolo re sobāi
(ei) çikhā diyā, sab nadéyā
phirche nece' gaura-nitāi*

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

(2)

*(miche) māyār boṇe, jāccho bhese',
khāccho hābuòubu, bhāi*

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

(3)

*(jēv) kāñēa-dās, e biṇwās,
korle to' ār duòkho nāi*

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

(4)

*(kāñēa) bolbe jabe, pulak ha'be
jhorbe āi khi, boli tāi*

4) Chant Hare Kāñēa and your eyes will fill with tears and your body will feel transcendental shivering. Chant, chant "Rādhā-Kāñēa!" Everyone chant!

(5)

*(rādhā) kāñēa' bolo, saì ge calo,
ei-mātra bhikhā cāi*

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

(6)

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

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

Çuddha-bhakata (from Çaraëägati)

(1)

*çuddha-bhakata-caraëa-reëu,
bhajana-anuküla
bhakata-sevä, parama-siddhi,
prema-latikära müla*

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

(2)

*mādhava-tithi, bhakti-janané,
jetane pälana kori
kāñëa-basati, basati boli',
parama ädare bori*

2) The holy days like Ekādaçé and Janmāñöami are the mother of devotion for those devotees who respect them. Let the holy places of Kāñëa's pastimes be my places of worship, and bless me.

(3)

*gaur ämära, je-saba sthäne,
koralo bhramaëa raì ge
se-saba sthäna, heribo ämi,
praëayi-bhakata-saì ge*

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

(4)

*mâdaì ga-bädya, çunite mana,
abasara sadä jäce
gaura-bihita, kértana çuni',
änande hådoya näce*

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

(5)

*jugala-mürti, dekhiyä mora,
parama-änanda hoyä
prasäda-sebä korite hoyä,
sakala prapai ca jaya*

5) Whenever I see the transcendental *çré-vigrahas* of Rädhä-Känëa I am in bliss, for by taking Their Lordships' *prasäda* we can conquer over the material elements.

(6)

*je-dina gähe, bhajana dekhi,
gähete goloka bhäya
caraëa-sédhu, dekhiyä gaì gä,
sukha sä sëmä päya*

6) One day while performing devotional practices, I saw my house transformed into Goloka Vändävana. When I take the *caraëämåta* of the Deity, I see the holy Ganges waters that come from the feet of Lord Viñëu, and my bliss knows no bounds.

(7)

*tulasé dekhi', juräya präëa,
mädhava-toñaëë jåni'
gaura-priya, çåka-sevane,
jévana sårthaka mäni*

7) By seeing the *tulasé* tree my heart feels joy and Lord Mädhava (Kåñëa) is also satisfied. When I eat the *prasåda* 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 *prasåda*.)

(8)

*bhaktivinoda, kåñëa-bhajane,
anaküla päya jähå
prati-dibase, parama-sukhe,
swékåra koroye tähä*

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

Gaura-åratå (from Gëtåvalé)

(1)

(kiba) jaya jaya goråcånder åratiko çobhä

*jähnavé-taöa-vane jaga -mana-lobhä
jaga-jana-mana-lobhä*

*(First Refrain)
gauräi ger ärotik çobhä
jaga-jana-mana-lobhä*

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

(2)

*dakhiëe nitäicänd, bäme gadädhara
nikaöe adwaita, çreniväsa chatra-dhara*

(2) On Lord Caitanya's right side is Lord Nityänanda, and on His left is Çré Gadädhara. Nearby stands Çré Advaita, and Çréväsa Öhäkura is holding an umbrella over Lord Caitanya's head.

(3)

*bosiyäche goräcänd ratna-siähäsane
ärati koren brahmä-ädi deva-gaëe*

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

(4)

*narahari-ädi kori' cämara dhuläya
sai jaya-mukunda-bäsu-ghoñ-ädi gäya*

(4) Narahari Sarakära and other associates of Lord Caitanya fan Him with *cämara*s, and devotees headed by Sai jaya Paëöita, Mukunda Datta, and Väsu Ghoña sing sweet *kértana*.

(5)

*çaì kha bāje ghaëöä bāje bāje karatāla
madhura mādaì ga bāje parama rasāla*

(Second Refrain)

*çankha bāje ghaëöä bāje
madhur madhur madhur bāje*

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

(6)

*bahu-koöi candra jini' vadana ujjvala
gala-deçe bana-mālā kore jhalamala*

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

(7)

*çiva-çuka-nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada*

(7) Lord Çiva, Çukadeva Gosvāmé, and Nārada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Öhäkura Bhaktivinoda envisions the glory of Lord Çré Caitanya.

Çré Nāma-kértana
Chanting of the Holy Names
(from Gétävalé)

(1)

*yaçomaté-nandana, braja-baro-nägara,
gokula-rai jana käna
gopé-paräëa-dhana, madana-manohara,
käliya-damana-vidhäna*

1) Lord Kånëa is the beloved son of mother Yaçodä; the transcendental lover in the land of Vraja; the delight of Gokula; Käna [a nickname of Kånëa]; the wealth of the lives of the *gopés*. He steals the mind of even Cupid and punishes the Käliya serpent.

(2)

*amala harinäm amiya-viläsä
vipina-purandara, navëna nägara-bora,
baàçé-badana suväsä*

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

(3)

*braja-jana-pälana, asura-kula-näçana
nanda-godhana-räkhawälä
govinda mädhava, navanëta-taskara,
sundara nanda-gopälä*

(3) Kånëa is the protector of the inhabitants of Vraja; the destroyer of various demoniac dynasties; the keeper and tender of Nanda Mahäräja'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 Mahäräja.

(4)

*yämuna-taäa-cara, gopé-basana-hara,
räsa-rasika, kâpämoya*

*çré-rādhā-vallabha, bāndābana-naōabara,
bhaktivinod-açraya*

(4) Kāñëa wanders along the banks of the River Yamunä. 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 Çrématé Rādhārāëé; the great dancer of Vāndāvana; and the shelter and only refuge of Öhäkura Bhaktivinoda.

Ohe! Vaiñëava Öhäkura (from Çaraëägati)

(1)

*ohe!
vaiñëaba öhäkura, doyära sägara,
e däse koruëä kori'
diyä pada-chäyā, çodho he ämäya,
tomära caraëa dhorì*

1) O venerable Vaiñëava, O ocean of mercy, be merciful unto your servant. Give me the shade of your lotus feet and purify me. I hold on to your lotus feet.

(2)

*chaya bega domi', chaya doña çodhi',
chaya guëa deho' däse
chaya sat-sai ga, deho' he ämäre,
boshechi sai gera äçe*

2) Teach me to control my six passions; rectify my six faults, bestow upon me the six qualities, and offer unto me the six kinds of holy association.

(3)

*ekäké ämära, nähi päya bala,
hari-näma-sai kértane
tumi kâpä kori', çraddhä-bindu diyä,
deho' kâñëa-näma-dhane*

3) I do not find the strength to carry on alone the *sai kértana* 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 Kâñëa.

(4)

*kâñëa se tomära, kâñëa dite päro,
tomära çakati äche
ämi to' käi gala, 'kâñëa' 'kâñëa' boli',
dhäi tava päche päche*

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

*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 *mahä-prasäda* of devotees and to offer *mahä-prasäda* to devotees.

Vibhāvaré Çeña
(from Kalyäëa-kalpataru)

(1)

*vibhāvaré ceṅṅa, āloka-praveṅṅa,
nidrā chāri' uōho jēva
bolo hari hari, mukunda murāri,
rāma kāṅṅea hayagrēva*

(1) The night has come to an end and the light of dawn is entering. O *jēva* 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, Hayagrēva.

(2)

*nāsiāha vāmana, çré-madhusūdana,
brajendra-nandana çyāma
pūtanā-ghātana, kaiōabha-çātana,
jaya dāçarathi-rāma*

(2) Lord Hari [Kāṅṅea] incarnated as the half-man, half-lion, Nāsiāha. He appeared as a dwarf-*brāhmaēa* 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 Kaiōabha. All glories to Lord Hari, who appeared as Lord Rāma, the son of King Daçaratha.

(3)

*yaçodā dulāla, govinda-gopāla,
vāndāvana purandara
gopé-priya-jana, rādhikā-ramaēa,
bhuvana -sundara-bara*

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

(4)

*rāvāēāntakara, mākḥana-taskara,
gopē-jana-vastra-hāré
brajera rākhāla, gopa-vānda-pāla,
citta-hāré baṅṅṅ-dhāré*

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

(5)

*yogēndra-bandana, ṅré-nanda-nandana,
braja-jana-bhaya-hāré
navēna nérada, rūpa manohara,
mohana-baṅṅṅ-bihāré*

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

(6)

*yaṅodā-nandana, kaṅsa-nisūdana,
nikui ja-rāsa-vilāsé
kadamba-kānana, rāsa-parāyaēā,
bānda-vipina-nivāsé*

(6) He is the son of Yaṅodā and the killer of King Kaṅsa, and He sports in the *rāsa* dance among the groves of Vraja. Kāñēā engages in this *rāsa* dance underneath the *kadamba* trees, and He resides in the forest of Vāndāvana.

(7)

*änanda-varadhana, prema-niketana,
phula-çara-jojaka käma
gopäi ganä-gaëa, citta-vinodana,
samasta-guëa-gaëa-dhäma*

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

(8)

*jämuna-jévana, keli-paräyaëa,
mänasa-candra-cakora
näma-sudhä-rasa, gäo kãñëa-jaça
räkho vacana mana mora*

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

Ämär Jévan
My Life
(from Çaraëägati)

(1)

*ämära jévana, sadä päpe rata,
nähiko puëyera leña
parere udvega, diyächi ye koto,
diyächi jévere kleça*

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

(2)

*nija sukha lägi', päpe nähi òori,
dayä-héna svärtha-paro
para-sukhe duùkhé, sadä mithya-bhäñé,
para-duùkha sukha-karo*

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

(3)

*äçeña kämanä, hådi mäjhe mora,
krodhé, dambha-paräyaëa
mada-matta sadä, viñaye mohita,
hiäsä-garva vibhüñaëa*

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

(4)

*nidrälasya hata, sukärye virata,
akärye udyogé ämi
pratiñoha lägiyä, çäöhya-äcaraëa,
lobha-hata sadä kämé*

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

(5)

*e heno durjana, saj-jana-varjita,
aparādhi nirantara
çubha-kärya-çünnya, sadänartha-manäu,
nänä duükhe jara jara*

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

(6)

*bärdhakyekkhona, upäya-vihéna,
tä'te déna akii'cana
bhaktivinoda, prabhura caraëe,
kore duükha nivedana*

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

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupäda

Ämära jévana sadä päpe rata nähiko puëyera leña. This is a song sung by Bhaktivinoda Öhäkura in Vaiñëava humbleness. A Vaiñëava 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, diyächi ye koto, diyächi jévere kleça*: "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 lägi', päpe nähi öori*: "For my personal sense gratification, I accept any kind of sinful activity." *Dayä-hëna svärtha-paro*: "I am not at all merciful, and I see only to my personal interest." *Para-*

sukhe duùkhé, sadā mithya-bhāñé: "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-duùkha sukha-karo:* "And if someone is suffering, that is very pleasant to me." *Açeña kāmanā, hādi 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 viñāye mohita:* "I am captivated by subject matters of sense gratification, and I am almost crazy." *Hiàsā-garva vibhūñāëa:* "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 udyogē āmi:* "And I am very enthusiastic to perform impious activities." *Pratīñoha lāgiyā çāñhya-ācaraëa:* "I always cheat others for my prestige." *Lobha-hata sadā kāmé:* "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." *Çubha-kārya-çūnya:* "In my life there is not a bit of auspicious activity"; *sadānartha manāù:* "and my mind is always attracted by something mischievous." *Nānā duùkhe jara jara:* "Therefore, at the fag end of my life I am almost invalid by all such sufferings." *Bārdhakyē ekhona upāya-vihēna:* "Now in my old age I have no alternative"; *tā'te déna akii'cana:* "therefore by force I have now become very humble and meek." *Bhaktivinoda prabhura caraëe, kore duùkha nivedana:* "Thus Bhaktivinoda Öhäkura 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 Gētāvalé)

(1)

*anādi' karama-phale, paòì' bhavärëara jale,
taribäre nā dekhi upāya
ei viñāya-halāhale, divā-niçi hiyā jvale,
mana kabhu sukha nāhi päya*

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

(2)

*āçā-pāça-çata-çata, kleça deya avirata,
pravātti-ürmira tāhe khelā
kāma-krodha-ādi chaya, bāūapāde deya bhaya,
avasāna hoilo āsi' belā*

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

(3)

*jnāna-karma-ōhaga dui, more pratārēya loi,
avaçēñe phele sindhu-jale
e heno samaye, bandhu, tumi kãñēa kãpā-sindhu,
kãpā kori' tolo more bale*

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

(4)

patita-kiì kare dhari', pāda-padma-dhuli kari',

*deho bhaktivinoda açraya
ämi tava nitya-däsa, bhuliyä mäyära päça,
baddha ho'ye ächi dayämaya*

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

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupäda

Anädi karama-phale paöi' bhavärëava-jale taribäre nä dekhi upäya. This is a song sung by Bhaktivinoda Öhäkura depicting the conditioned soul. Bhaktivinoda Öhäkura 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 viñaya-halähale*: "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 *divä-niçi hiyä jvale*: "That burning sensation is going on day and night, twenty-four hours a day." *Mana kabhu sukha nähi päya*: "And on account of this my mind is not at all satisfied." *Äçä-päça-çata-çata kleça 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." *Pravätti-ürmira tähe khela*: "My position is exactly like one who is being dashed again and again by the waves of the ocean." *Käma-krodha-ädi chaya, bäöapäöe 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." *Avasäna hoilo äsi' belä*: "In this way my life is becoming advanced, or in other words I am coming to the point of the end of my life." *Ji äna-karma-ihaga dui, more pratäreya loi*: "Although this is my position, still, two kinds of activities are cheating me, namely mental speculation and

fruitive activities." (*Öhaga* means "cheater.") And *avaçeñe phele sindhu-jale*: "After misleading me, they bring me to the seashore and push me down within the sea." *E heno samaye bandhu, tumi kãñëa kãpä-sindhu*: "Under the circumstances, my dear Kãñëa, you are my only friend, and You are an ocean of mercy." *Kãpä 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-kiì kare dhari' päda-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 açraya*: Bhaktivinoda Öhäkura entreats, "Kindly give me shelter at Your lotus feet." *Ämi tava nitya-däsa*: "I am Your eternal servant." *Bhuliyä mäyära päça*: "Somehow or other I forgot You, and I have now fallen into the network of *mäyä*." *Baddha ho'ye ächi dayämaya*: "My dear Lord, I have become entangled in this way. Kindly save me."

Bhuliyä Tomäre Forgetting You (from Çaraëgati)

(1)

*bhuliyä tomäre, saäsäre äsiyä,
peye nänä-vidha byathä
tomära caraëe, äsiyächi ämi,
bolibo duùkehera kathä*

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

(2)

*janané jaöhare, chiläma jakhona,
biñama bandhana-päçe*

*eka-bāra prabhu! dekhā diyā more,
vai cile e dēna dāse*

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

(3)

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

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

(4)

*ādarera chele, sva-janera kole,
hāsiyā kōānu kāla
janaka janane-snehete bhuliyā,
saāsāra lāgilo bhālo*

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

(5)

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

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

(6)

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

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

(7)

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

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

Nārada Muni Bājāy Vēēā
"Nārada Muni Plays His Vēēā"
(from Gētāvalé)

(1)

*nārada muni, bājāy vēēā
'rādhikā-ramaēa'-nāme
nāma amani, udita haya,*

bhakata-gētā-sāme

(1) When the great soul Nārada Muni plays his stringed véëä, the holy name of Rādhikā-ramaëa descends and immediately appears amidst the *kértana* of the Lord's devotees.

(2)

*amiya-dhārā, bariñe ghana,
çravaëa-yugale giyā
bhakata jana, saghane nāce,
bhoriyā āpana hiyā*

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

(3)

*mādhurē-pūra, āsava paçi',
mätāya jagata-jane
keho vä kände, keho vä nāce,
keho mäte mane mane*

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

(4)

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

(4) Five-faced Lord Çiva embraces Nārada Muni and repeatedly shouts in ecstasy, while Lord Brahmā dances very ecstatically and exclaims, "All of

you chant 'Haribol! Haribol!'"

(5)

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

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

(6)

*çré-kāñëa-nāma, rasane sphuri',
pürā'lo āmār āça
çré-rūpa-pade, yācaye ihā,
bhaktivinoda-dāsa*

(6) The holy name of Çré 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 Çré Rūpa Goswāmé that the chanting of *harināma* may always continue in this way.

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

This is a song sung by Bhaktivinoda Öhākura. The purport of this song is that the great soul Nārada Muni is playing on his stringed instrument, called the *vēëä*, and vibrating Rādhikā-ramaëa, one of Kāñëa's names. So, as soon as he plucks the strings and chants, all the devotees immediately respond to him, and it becomes a very beautiful vibration. *Amiya-dhārā, bariñe 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 *mādhurē 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 Çiva embraces Nārada Muni and begins to dance and cry out in ecstasy, and when Lord Brahmā sees Lord Çiva 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 Öhäkura says, "When the whole universe becomes ecstatic in this way, my desires are satisfied, and I therefore pray unto the lotus feet of Rūpa Gosvāmé that the chanting of *harināma* may go on nicely like this."

Songs of Çréla Narottama dāsa Öhäkura

Iñña-deve Viji apti Prayer to One's Beloved Lord (from Prārthanä)

(1)

*hari hari! bifale janama goi äinu
manuñya-janama päiyä, rädhä-kãñëa nä bhajiyä,
jäniyã çuniyã biña khäinu*

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

(2)

*golokera prema-dhana, hari-nāma-sai kērtana,
rati nā janmilo kene täy
saäsāra-biñānale, dibā-niçi hiyā jwale,
jurāite nā koinu upāy*

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

(3)

*brajendra-nandana jei, çacé-suta hoilo sei,
balarāma hoilo nitāi
dēna-hēna jata chilo, hari-nāme uddhārilo,
tāra çākñē jagāi mādhai*

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

(4)

*hä hä prabhu nanda-suta, vāñabhānu-sutā-juta,
koruēä karoho ei-bāro
narottama-dāsa koy, nā iheliho rāi gā päy,
tomā bine ke äche ämāra*

(4) O Lord Kāñēa, son of Nanda, accompanied by the daughter of Vāñabhānu, 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?"

Lālasāmayé Prārthanā

(from Prārthanā)

(1)

*'gaurāi ga' bolite habe pulaka-çaréra
'hari hari' bolite nayane ba' be néra*

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

(2)

*ära kabe nitäi-cänder koruëä hoibe
saäsära-bäsana mora kabe tuccha ha'be*

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

(3)

*viñaya çhäriyā kabe çuddha ha 'be mana
kabe häma herabo çré-bändābana*

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

(4)

*rüpa-raghunātha-pade hoibe äkuti
kabe häma bujhabo se jugala-périti*

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

(5)

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

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

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

This song was sung by Narottama dāsa Ōhākura, a great devotee and *ācārya* in the Gauḍeya Vaiñëava-sampradāya, the disciplic succession coming down from Lord Caitanya. Narottama dāsa Ōhākura has written many songs, which are recognized as authoritative by all Vaiñëavas. 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, '*gaurāi ga' bolite habe pulaka çarëra*. One has attained the perfection of chanting when as soon as he chants the name of Lord Gaurāi ga, who initiated this *saì kërta*na movement, at once there is shivering in his body. This is not to be imitated, but Narottama dāsa Ōhākura is asking, "When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gaurāi ga's name?" And after the shivering—'*hari hari' bolite nayane ba 'be nëra*: "While chanting Hare Kāñëa, there will be tears in the eyes."

Then he says, '*ära kabe nitäi-cänder koruëä 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 Gaurāi ga, 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 Ōhākura says that the symptom of one who has actually received the causeless mercy of Lord Nityānanda is that he has no more material desire. *Ära kabe nitäi-cänder koruëä hoibe saäsära-bāsanä mora kabe*

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

Narottama dāsa says further, *rūpa-raghunātha-pade hoibe ākuti*: "When shall I be very much eager to study the books left by the six Gosvāmés?" *Ākuti* means "eagerness." Because Rūpa Gosvāmé is the father of devotional service, he has written a book called *Bhakti-rasāmāta-sindhu*, in which there are nice directions on devotional service. These topics are also dealt with in *Caitanya-caritāmāta* 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-Kāñëa through the teachings of these six Gosvāmés. Narottama dāsa Ōhākura directs us not to try to understand the conjugal love of Rādhā-Kāñëa by our own endeavor. We should try to understand this *yugala-périti*, conjugal love, under the direction of the Gosvāmés.

As long as the mind is too much absorbed in materialistic thought, one cannot enter into the kingdom of Vāndāvana. But Narottama dāsa Ōhākura says, *viñaya chāriyā kabe çuddha ha'be mana kabe häma herabo çré-bāndābana*: "When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vāndāvana and the conjugal love of Rādhā and Kāñëa, and then my spiritual life will be successful."

Nāma-saï kértana

(1)

*hari haraye namaù kãñëa yädaväya namaù
yädaväya mädhaväya keçaväya namaù*

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

(2)

*gopāla govinda rāma çré-madhusūdana
giridhāré gopēnātha madana-mohana*

(2) O Gopāla, Govinda, Rāma, Çré Madhusūdana, Giridhāré Gopēnātha, and Madana-mohana!

(3)

*çré-caitanya-nityānanda çré-advaita-sētā
hari guru vaiñēaba bhāgavata gētā*

(3) All glories to Çré Caitanya and Nityānanda! All glories to Çré Advaita Ācārya and His consort, Çré Sētā Ōhākūrāēē. All glories to Lord Hari, to the spiritual master, the Vaiñēavas, Çrémad-Bhāgavatam, and Çrémad Bhagavad-Gētā.

(4)

*çré-rūpa sanātana bhaōōa-raghunātha
çré-jēva gopāla-bhaōōa dāsa-raghunātha*

(4) All glories to Çré Rūpa Gosvāmé, Sanātana Gosvāmé, Raghunātha Bhaōōa Gosvāmé, Çré Jēva Gosvāmé, Gopāla Bhaōōa Gosvāmé, and Raghunātha dāsa Gosvāmé.

(5)

*ei chay gosāir kori caraēa vandan
jāhā hoite bighna-nāç abhēñōa-pūraē*

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

(6)

*ei chay gosāi jār—mui tār dās
tā-sabāra pada-reū mora pai ca-grās*

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

(7)

*tādera caraëa-sebi-bhakta-sane bās
janame janame hoy ei abhilāñ*

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

(8)

*ei chay gosāi jabe braje koilā bās
rādhā-kāñëa-nitya-lélā korilā prakāç*

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

(9)

*ānande bolo hari bhaja bāndāban
çré-guru-vaiñëaba-pade majāiyā man*

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

(10)

*çré-guru-vaiñëaba-pada-padma kori āç
narottama dāsa kohe nāma-saī kértana*

(10) Desiring to serve the lotus feet of Çré Guru and the Vaiñëavas,

Narottama dāsa sings this saṁ kīrtana of the holy names of Lord Hari.

Purport

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

This song of Çréla Narottama Dāsa Ōhākura is very famous among devotees in Bengal and Orissa. When Lord Caitanya returned from Gaya, where He was initiated by Çré Ēçvara Puré, 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 Kāñēa, the Supreme Personality of Godhead. This form of grammar was later on developed by Çréla Jēva Gosvāmé in a book called *Hari-nāmāmāta-vyākaraēa*, *The Grammar of the Nectar and Name of Çré Hari*. But Lord Caitanya's students thought that their teacher had become mad, and they rubbed His head with Viñēu oil, an oil that cools the brain. Finally they asked Him, "You say that everything means Kāñēa and we should ultimately always be chanting the names of Kāñēa. Just how should we do this?" Then Lord Caitanya began to sing the names of Kāñēa and clap His hands, and He began His *nāma-saṁ kīrtana* movement. The names He sang are the first two lines of this song, and Narottama Dāsa Ōhākura and others have placed these names in the beginning of their writings to immortalize these events in the memory of everyone.

Narottama Dāsa Ōhākura chants the names of Lord Caitanya, Nityānanda, Çré Advaita and Sētā (Lord Advaita's consort). Since Lord Hari, the spiritual master, and the Çrémad Bhagavad-gētā are all on the transcendental platform, they are given the same respect. Then Çréla Narottama Dāsa chants the names of the six Gosvāmés. "I offer my obeisances at their feet," he sings, "which destroy sufferings accumulated over many long years. I am the servant of these six Gosvāmés, 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 Gosvāmés were staying at Vāndāvana, they revealed the eternal transcendental pastimes of Çré Çré Rādhā-Kāñēa. Before Lord Caitanya the exact location of the places of Lord Kāñēa's pastimes were not known, and therefore Lord Caitanya instructed the Gosvāmés to

uncover the holy places and construct temples. The temple of Çré Rādhā Dāmodara is situated near the location of the *rasa* dance, and Çréla Rūpa Gosvāmé and the other Gosvāmés used to gather there and discuss the topics of their literatures, which scientifically explained the super-excellent pastimes of Çré Çré Rādhā-Kāñëa. Narottama Dāsa Öhäkura 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 Vaiñëavas, Narottama Dāsa sings the saì kértana of Lord Hari: Hare Kāñëa Hare Kāñëa Kāñëa Kāñëa Hare Hare/Hare Rāma Hare Rāma Rāma Rāma Hare Hare.”

Sakhé-vānde Viji apti Prayer to the Sakhés (from Prārthanä)

(1)

*rādhā-kāñëa präëa mora jugala-kiçora
jévane maraëe gati äro nāhi mora*

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

(2)

*kālinðera küle keli-kadambëra vana
ratana-bedëra upara bosäbo du'jana*

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

(3)

*cyāma-gauré-aì ge dibo (cüwä) candanëra gandha
cāmara òhuläbo kabë heri mukha-candra*

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

(4)

*gäthiyä mälatêr mälä dibo dohära gale
adhare tuliyä dibo karpüra-tämbüle*

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

(5)

*lalitä viçäkhä-ädi jata sakhé-bānda
äji äya koribo sebä caraëäravinda*

(5) With the permission of all the *sakhés*, headed by Lalitä and Viçäkhä, I will serve the lotus feet of Rādhä and Kāñëa.

(6)

*çré-kāñëa-caitanya-prabhur däser anudāsa
sevā abhilāña kore narottama-dāsa*

(6) Narottama dāsa, the servant of the servant of Çré Kāñëa Caitanya Prabhu, longs for this service to the divine couple.

Sapārñada-bhagavad-viraha-janita-vilāpa
Lamentation Due to Separation from the Lord and His
Associates
(from Prārthanä)

(1)

*je ānilo prema-dhana koruëä pracur
heno prabhu kothä gelä äcārya-ōhākur*

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

(2)

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

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

(3)

*kāhā mora bhāōōa-juga kāhā kavirāj
eka-kāle kothä gelä gorä nāōa-rāj*

(3) Where are my Raghunātha Bhāōōa and Gopāla Bhāōōa, and where is Kāñēadāsa Kavirāja? Where did Lord Gaurāi ga, the great dancer, suddenly go?

(4)

*pāñāëë kuūibo māthā anale paçibo
gaurāi ga guëera nidhi kothä gele pābo*

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

(5)

*se-saba saì gëra saì ge je koilo biläs
se-saì ga nä päiyä kānde narottama dās*

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

Sävaraëa-çré-gaura-mahimä
The Glories of Çré Gauräi ga
(from Prärthanä)

(1)

*gauräi gera duüi pada, jär dhana sampada,
se jäne bhakati-rasa-sär
gauräi gera madhura-lälä, jär karëe praveçilä,
hädoya nirmala bhelo tär*

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

(2)

*je gauräi gera näma loy, tära hoy premodoy,
täre mui jäi bolihäri
gauräi ga-guëete jhure, nitya-lälä täre sphure,
se jana bhakati-adhikäré*

(2) Anyone who simply chants the name of Çré Kånëa 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 Mahäprabhu, he at once understands the eternal loving affairs between Radha and Kånëa.

(3)

*gaurāi gera saī gi-gaëe, nitya-siddha kori' māne,
se jāy brajendra-suta-pāç
çré-gauḍa-maëḍala-bhūmi, jebā jāne cintāmaëi,
tāra hoy braja-bhūme bās*

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

(4)

*gaura-prema-rasārēave, çe taraī ge jebā òube,
se rādhā-mādhava-antaraī ga
gāhe bā vanete thāke, 'hā gaurāi ga' bo'le òāke,
narottama māge tāra saī ga*

(4) Anyone who takes pleasure sporting within the waves of the ocean of Lord Caitanya's distribution of love of God immediately becomes a confidential devotee of Çré Çré 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 saī kērtana activities and actually understanding what it is, then such a person is always liberated. Narottama dāsa aspires for his association.

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

This is a song by Narottama dāsa Ōhākura in praise of the glories of Lord Caitanya. *Gaurāi ga* 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 Ōhākura says, *gaurāi gera duī 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-gētā*, 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 Kāñēa. Without understanding Kāñēa, how can one engage himself in the service of Kāñēa? Therefore, the devotional service of Kāñēa is not an ordinary thing. But fortunately, if one follows in the footsteps of Lord Caitanya (*gaurāi gera duī pada*) by following the path shown by Lord Caitanya—the process of simply chanting Hare Kāñēa—he can very easily understand what devotional service is. Therefore, Narottama dāsa Ōhākura 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 *kāñēa-prasāda*. He made His headquarters in Jagannātha Puré 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 *kāñēa-prasāda* will surely be cleansed of all dirty material contamination. Narottama dāsa Ōhākura says, very rightly, *gaurāi gera madhura-lēlā, jār karēe praveçilā, hādoya nirmala bhelo tār*: if one wants to cleanse his heart, he must take to the movement of Lord Caitanya—Kāñēa consciousness.

Lord Caitanya is so nice that one who simply takes the holy name of Gaurasundara, Çré Kāñēa Caitanya, will immediately develop love of God. Generally, devotees first chant *çré-kāñēa-caitanya prabhu nityānanda*, for the preliminary process of cleansing the heart is to invoke the mercy of Lord Caitanya, Lord Nityānanda, and Their associates. *Lēlā* means

"pastimes." Without associates there cannot be pastimes, so Caitanya Mahāprabhu is always accompanied by associates—Nityānanda, Advaita, Gadādhara, Çrévāsa, and many other devotees. *Tār* means "his," *hoy* means "it is effected," and *premodoy* refers to development of love of God. Simply by chanting *çré-kāñëa-caitanya prabhu nityānanda* one immediately develops love of God. To such a person Narottama dāsa Ōhākura 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, *gaurāi ga-guëete jhure, nitya-lälä täre 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-Kāñëa, which are called *nitya-lälä*. The loving affairs between Rādhā-Kāñëa 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-Kāñëa. Simply by appreciating Lord Caitanya's movement one can immediately enter into or understand Rādhā-Kāñëa's eternal pastimes. One who can understand the transcendental, eternal pastimes of Rādhā-Kāñëa reaches the highest perfectional stage of devotional service.

The next line is, *gaurāigera saigigaëe*. *Saigigaëe* 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 Paëòita. 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 *kāpā-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 Kāñëa. He is immediately promoted to the perfectional stage. This is called *kāpā-siddha*. *Nitya-siddha* is one who was never

contaminated by the material nature. The *sādhana-siddhas* and the *kāpā-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 Kāñēa; Advaita Prabhu is Mahā-Viñēu (He is also *viñēu-tattva*); Gadādhara Prabhu is an expansion of Rādhārāēē; and Çrēvāsa 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, Kāñēa Himself, is transcendental, similarly His personal associates are also *nitya-siddha*, or eternally transcendental. *Se jāy brajendra-suta-pāç. Brajendra-suta* means Kāñēa. Simply by accepting that the associates of Lord Caitanya are eternally free, one can immediately be promoted to the transcendental abode of Lord Kāñēa.

Çrē-gauḍa-maēḍala-bhūmi. Gauḍa means West Bengal. Lord Caitanya appeared in West Bengal, Navadvēpa, and He especially flooded that part of the country with the *saī kērtana* movement. That part of the country has special significance, for it is nondifferent from Vāndāvana. It is as good as Vāndāvana. Living in Vāndāvana and living in Navadvēpa are the same. Narottama dāsa Ōhākura says, *çrē-gauḍa-maēḍala-bhūmi, jebā jāne cintāmaēi. Cintāmaēi* means the transcendental abode. *Tāra hoy braja-bhūme bās*. If one simply understands that this land of Navadvēpa is not different from Vāndāvana, then he actually lives in Vāndāvana. 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 Vāndāvana. Lord Caitanya's distribution of this love of God is compared with an ocean (*rasa-arēava*). 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 *rasarēava*. 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 Kāñēa 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 Kāñēa.

Therefore Narottama dāsa Ōhākura concludes this song by saying, *gāhe bā vanete thāke, 'hā gaurāi ga' bo 'le òāke*. 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 *brahmacāre*, as a *vānaprastha*, or as a *sannyāsē*. *Vānaprasthas* and *sannyāsés* 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 Kāñēa 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 *kāñēa-prasāda*. Even if one is in family life, there is no difficulty. He can just sit down, chant Hare Kāñēa, dance nicely, and then take *kāñēa-prasāda*. Everyone can do this. Those who have renounced this world, *sannyāsés*, also can do it; there is no difficulty. Therefore, Narottama dāsa Ōhākura says that it doesn't matter whether one is a *brahmacāre*, *gāhastha*, or *sannyāsē*. 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 Ōhākura finishes the song.

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

(1)

*çré-guru-caraëa-padma, kevala-bhakati-sadma,
bando mui sävadhāna mate
jähāra prasāde bhāi, e bhava toriyā jāi,
kāñēa-prāpti hoy jähā ha'te*

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

(2)

*guru-mukha-padma-vākya, cittete koriyā aikya,
är nä koriho mane äçä
çré-guru-caraëe rati, ei se uttama-gati,
je prasäde püre sarva äçä*

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

(3)

*cakhu-dän dilo jei, janme janme prabhu sei,
divya ji än häde prokäçito
prema-bhakti jähä hoite, avidyā vinäça jäte,
vede gäy jähära carito*

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

(4)

*çré-guru karuëä-sindhu, adhama janära bandhu,
lokanäth lokera jévana
hä hä prabhu koro doyä, deho more pada-chäyä,
ebe jaça ghuñuk tribhuvana*

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

worlds.

Sāvareā-çré-gaura-pāda-padme
A Prayer to the Lotus Feet of Çré Gaurāi ga
(from Prārthanā)

(1)

*çré-kāñëa-caitanya prabhu doyā koro more
tomā binā ke doyālu jagat-saäsāre*

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

(2)

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

(2) Your incarnation is just to reclaim the conditioned, fallen souls, but I assure You that You will not find a greater fallen soul than me. Therefore, my claim is first.

(3)

*hä hä prabhu nityānanda, premānanda sukhé
kåpābalokana koro āmi boro duūkhé*

(3) My dear Lord Nityānanda, You are always joyful in spiritual bliss. Since You always appear very happy, I have come to You because I am most unhappy. If You kindly put Your glance over me, then I may also become happy.

(4)

*doyä koro sätä-pati adwaita gosäi
tava kâpä-bale päi caitanya-nitai*

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

(5)

*hä hä svarüp, sanätana, rüpa, raghunätha
bhaöä-juga, çré-jéva hä prabhu lokanätha*

(5) O Svarüpa Dämodara, personal secretary of Lord Caitanya, O six Gosvämés ó Çré Rupa Gosvämé, Çré Sanätana Gosvämé, Çré Raghunätha Bhaöä Gosvämé, Çré Gopäla Bhaöä Gosvämé, Sré Jéva Gosvämé, and Çré Raghunätha däsa Gosvämé! O Lokanätha Gosvämé, my beloved spiritual master! Narottama däsa also prays for your mercy.

(6)

*doyä koro çré-äcärya prabhu çreniväsa
rämacandra-sai ga mäge narottama-däsa*

(6) O Çreniväsa Äcärya, successor to the six Gosvämés! Please be merciful to me. Narottama däsa always desires the company of Rämacandra Cakravarté.

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupäda

This is a song composed by Narottama däsa Öhäkura. 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 däsa Öhäkura, but Rüpa Gosvämé also prayed to Lord Caitanya in this way. At the time of the first meeting of Lord Caitanya and Rüpa Gosvämé at Prayäga (Allahabad), Çréla Rüpa

Gosvāmé said, "My dear Lord, You are the most munificent of all incarnations, because You are distributing love of Kāñëa, Kāñëa consciousness." When Kāñëa 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 Kāñëa Himself, makes no such condition. He simply distributes: "Take love of Kāñëa." Therefore Lord Caitanya is approved as the most munificent incarnation. Narottama dāsa Öhäkura 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, *hä hä prabhu nityānanda premānanda-sukhé*: "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. *Doyä koro sëtä-pati adwaita gosäi*. Advaita Prabhu's wife's name was Sëtä. Therefore He is sometimes addressed as *sëtä-pati*. Thus Narottama dāsa Öhäkura prays, "My dear Advaita Prabhu, husband of Sëtä, 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 Kāñëa 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 Kāñëa, "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 Öhäkura 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 Gosvāmés. *Hä hä swarüp, sanātana, rūpa, raghunätha*. *Swarüp* refers to Svarüpa Dämodara, the personal secretary of Lord Caitanya. He was always with Caitanya Mahāprabhu and immediately arranged for whatever Caitanya Mahāprabhu wanted. Two personal attendants, Svarüpa Dämodara and Govinda, were always constantly with

Lord Caitanya. Therefore, Narottama dāsa Ōhākura also prays to Svarūpa Dāmodara and then to the six Gosvāmés, the next disciples of Lord Caitanya—Çré Rūpa Gosvāmé, Çré Sanātana Gosvāmé, Çré Bhaõõa Raghunātha Gosvāmé, Çré Gopāla Bhaõõa Gosvāmé, Çré Jēva Gosvāmé, and Çré Raghunātha dāsa Gosvāmé. These six Gosvāmés were directly instructed by Lord Caitanya to spread this movement of Kāñēa consciousness. Narottama dāsa Thākura also prays for their mercy. After the six Gosvāmés, the next *ācārya* was Çrénivāsa Ācārya. Actually, Narottama dāsa Ōhākura was in the disciplic succession after Çrénivāsa Ācārya and was almost his contemporary, and Narottama dāsa's personal friend was Rāmacandra Cakravarté. 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 Kāñēa consciousness and receive the mercy of Lord Caitanya and Lord Kāñēa. This is the sum and substance of this song sung by Narottama dāsa Ōhākura.

Manaù-çikñā Teachings to the Mind (from Prārthanā)

(1)

*nitāi-pada-kamala, koõi-candra-suçétala
je chāyāy jagata jurāy
heno nitāi bine bhāi, rādhā-kāñēa pāite nāi
dāõha kori' dharo nitāir pāy*

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

one actually wants to enter into the dancing party of Rādhā-Kāñēa, he must firmly catch hold of the lotus feet of Lord Nityānanda.

(2)

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

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

(3)

*ahaì kāre matta hoiyā, nitāi-pada pāsariyā
asatyere satya kori māni
nitāiyer koruëā habe, braje rādhā-kāñēa pābe
dharo nitāi-caraëa du'khāni*

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

(4)

*nitāiyer caraëa satya, tāhāra sevaka nitya
nitāi-pada sadā koro āça
narottama boro dukhé, nitāi more koro sukhé
rākho rāi gā-caraëera pāça*

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

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

This is a very nice song sung by Narottama dāsa Ōhākura. 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 Ōhākura 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-kāñēa pāite nāi*—it will be very difficult for him to approach Rādhā-Kāñēa. The aim of this Kāñēa consciousness movement is to enable us to approach Rādhā-Kāñēa and associate with the Supreme Lord in His sublime pleasure dance. Narottama dāsa Ōhākura advises that if one actually wants to enter into the dancing party of Rādhā-Kāñēa, 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 goi āinu*: anyone who does not approach Rādhā-Kāñēa through a relationship with Nityānanda has

uselessly spoiled his life. *Bāthā* 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 paçu boro durācār*. *Sei* means "that," *paçu* means "animal," and *durācār* means "misbehaved" or "the most misbehaved." Without elevation to Kāñēa 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 Kāñēa 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 saāsāra-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 Kāñēa 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? *Ahaī kāre 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 Ōhākura then says, *nitāiyer koruëä habe, braje rādhā-kāñëä päbe*: "If you actually want to approach the association of Rādhā-Kāñëä, you must achieve the mercy of Lord Nityānanda first. When He is merciful toward you, then you will be able to approach Rādhā-Kāñëä."

Dharo nitāi-caraëä du'khāni. Narottama dāsa advises that one firmly catch the lotus feet of Lord Nityānanda.

Then again he says, *nitāi-caraëä 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-caraëä 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 Kāñëä consciousness, he immediately achieves his transcendental position on the spiritual platform, which is eternal and blissful. Therefore he advises, *nitāi-pada sadā koro açā*: always try to catch the lotus feet of Lord Nityānanda.

Narottama boro dukhé. Narottama dāsa Ōhākura, 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 sukhé*: "Therefore I am praying to Lord Nityānanda to make me happy." *Rākho rāi gā-caraëera päça*: "Please keep me in a corner of Your lotus feet."

Çré Rūpa Mai jaré Pada The Feet of Çré Rūpa Mai jaré (from Prārthanā)

(1)

*çré-rūpa-mai jaré-pada, sei mora sampada,
sei mor bhajana-pūjana*

1) The lotus feet of Çré Rūpa Mai jaré are my treasure, my devotional service, and my object of worship.

(2)

*sei mora präëa-dhana, sei mora äbharaëa,
sei mor jévanera jévana*

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

(3)

*sei mora rasa-nidhi, sei mora väi chä-siddhi,
sei mor vedera dharama*

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

(4)

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

4) They are the meaning of all my fasts and penances and my silent utterings of my *mantras*. They are the basis of religion and activities.

(5)

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

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

(6)

*se rüpa-mädhuré-räçi, präëa-kuvalaya-çaçi,
praphullita habe niçi-dine*

6) His transcendental form is shining like moonlight in my heart, and my heart therefore shines and reciprocates. In other words, the ordinary moon lights up the night, and its shine illuminates other objects; but the moon of the effulgence of the form of Çré Rüpa Mai jaré shines into the heart and makes the heart also shine back to the spiritual sky. This moon shines not only in the nighttime, but day and night.

(7)

*tuwä adarçana-ahi, garale jāralo dehé,
cira-dina täpita jévana*

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

(8)

*hä hä rüpa koro doyä, deho more pada-chäyä,
narottama loilo çaraëa*

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

Vaiñëave Viji apti
Prayer to the Vaiñëava
(from Prärthanä)

(1)

*ei-bāro karuëä koro vaiñëava gosāi
patita-pāvana tomä bine keho nāi*

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

(2)

*jähāra nikaõe gele päpa dūre jāy
emona doyāla prabhu kebā kothā päy*

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

(3)

*gaì gāra paraça hoile paçcate pävan
darçane pavitra koro—ei tomāra guë*

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

(4)

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

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

(5)

*tomāra hādoye sadā govinda-viçrām
govinda kohena—mora vaiñëava paräë*

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

(6)

*prati-janme kori açā caraëera dhüli
narottame koro doyā äpanāra boli'*

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

Gaurä Pahu (from Prärthanä)

(1)

*gaurä pahu nä bhajiyä goinu
prema-ratana-dhana heläya häräinu*

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

(2)

*adhane yatana kari dhana teyäginu
äpana karama-doñe äpani òubinu*

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

(3)

*sat-sai ga chäoi' kainu asate viläsa
te-käraëe lägilo ye karma-bandha-phäi sa*

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

(4)

*viñaya-viñama-viña satata khäinu
gaura-kértana-rase maghana nä hainu*

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

(5)

*keno vā āchaye prāëa ki sukha päiyä
narottam dās keno nä gelo mariyā*

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

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

This is a song by Narottama dāsa Öhäkura. He says, *gaura pahu nä bhajiyä goinu*: "I have invited my spiritual death by not worshiping Lord Caitanya." *Gaura pahu* means "Lord Caitanya," and *nä bhajiyä*, "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 Kāñëa one can easily understand this fact. In other words, by worshiping Lord Caitanya, following His principles and ways, and chanting Hare Kāñëa one can very easily come to the platform of spiritual understanding.

But Narottama dāsa Öhäkura says on our behalf that we are neglecting this. Therefore we are inviting spiritual death. Then he says, *prema-ratana-dhana heläya häräinu*. 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 Kāñëa, with God: To love means to love Kāñëa. 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? *Äpana karama-doñe äpani òubinu*: “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 Brahmä, 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 *Çrémad-Bhägavatam* 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-bhütaù prasannätmä*. *Prasannätmä* means “joyful.” But due to our past misdeeds we are missing this opportunity.

And why is it happening? *Sat-saì ga chäòì' kainu asate viläsa*: “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. *Satäà prasaì gän mama vérya-saàvido*. One can learn about God only in the association of devotees. Therefore we are pushing this Kāñëa 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 Kāñëa conscious, and soon he comes forward for initiation and further

advancement. So, association with devotees is very important. But here Narottama dāsa Ōhākura laments, *sat-saṅga chāḍi kainu asatye vilāsa te-kāraēe lāgilo ye karma-bandha-phāṅi sa*: “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 Kāñēa. And when we speak of Kāñēa, we mean Kāñēa and His devotees. Kāñēa is never alone. He is always with Rādhārāēē, with the other *gopēs*, with the cowherd boys. So to be Kāñēa conscious means to keep association with the devotees of Kāñēa.

Next Narottama dāsa Ōhākura says, *visaya-viñāma-viñā satata khāinu*: “I have always drunk the most dangerous poison of sense gratification.” *Viñāya* means “sense gratification.” Eating, sleeping, mating, and defending—these four principles are called *viñāya*. And *viñāma* means “dangerous.” And *viñā* 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-kértana-rase maghana nā hainu*: “Therefore I could not merge myself into the *saṅga kértana* 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 *saṅga kértana* movement.

Finally Narottama dāsa Ōhākura, representing ourselves, laments, *keno vā āchaye prāēa ki sukha pāiyā*: “Why am I living? I have not associated with the devotees, I have not taken part in the *saṅga kértana* movement, I do not understand what is Kāñēa, 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 Ōhākura’s lamentation. Every one of us should think like that: “If I cannot associate with devotees, if I cannot understand the Kāñēa 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 Vaiñēava Ācāryas

Çré Rādhikā-stava
(from Stava-mālā)
Çréla Rūpa Gosvāmé

(refrain)

rādhe jaya jaya mādhave-dayite
gokula-taruëë-maëòala-mahite

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

(1)

dāmodara-rati-vardhana-veçe
hari-niñkuōa-vāndā-vipineçe

(2)

vāñabhānūdadhi-nava-çaçi-lekhe
lalitā-sakhi guëa-ramita-viçākhe

(3)

karuëäà kuru mayi karuëä-bharite
sanaka-sanātana-varëita-carite

(1-3) O You who dress Yourself in such a way as to increase Lord Dāmodara's love and attachment for You! O Queen of Vāndāvana, which is the pleasure grove of Lord Hari! O new moon who has arisen from the ocean of King Vāñabhānu! O friend of Lalitā! O You who make Viçākhā loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Kāñëa! 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!

Çré Daçavatära-stotra
(from Gétä-govinda)
by Jayadeva Gosvämé

(1)

*pralaya-payodhi-jäle dhätavän asi vedaà
vihita-vahitra-caritram akhedam
keçava dhâta-ména-çaréra jaya jagadéça hare*

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

(2)

*kñitir iha vipulatare tiñohati tava pãñöhe
dharaëi-dhäraëa-kiëa-cakra-gariñöhe
keçava dhâta-kürma-çaréra jaya jagadéça hare*

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

(3)

*vasati daçana-çikhare dharaëé tava lagnä
çaçini kalaì ka-kaleva nimagnä
keçava dhâta-çükara-rüpa jaya jagadéça hare*

(3) O Keçava! O Lord of the universe! O Lord Hari, who have assumed the

form of a boar! All glories to You! The earth, which had become immersed in the Garbhodaka Ocean at the bottom of the universe, sits fixed upon the tip of Your tusk like a spot upon the moon.

(4)

*tava kara-kamala-vare nakham adbhuta-çâi gaà
dalita-hiraëyakaçipu-tanu-bhâi gam
keçava dhâta-narahari-rüpa jaya jagadêça hare*

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

(5)

*chalayasi vikramaëe balim adbhuta-vâmana
pada-nakha-nëra-janita-jana-pävana
keçava dhâta-vâmana-rüpa jaya jagadêça hare*

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

(6)

*kñatriya-rudhira-maye jagad-apagata-pâpam
snapayasi payasi çamita-bhava-tâpam
keçava dhâta-bhâgupati-rüpa jaya jagadiça hare*

(6) O Keçava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhâgupati [Paraçurâma]! All glories to You! At Kurukñetra You bathe the earth in the rivers of blood from the bodies of the demoniac *kñatriyas* that You have slain. The sins of the world are washed away by

You, and because of You people are relieved from the blazing fire of material existence.

(7)

*vitarsi dikñu raëe dik-pati-kamanéyaà
daça-mukha-mauli-balim ramaëëyam
keçava dhâta-râma-çaréra jaya jagadiça hare*

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

(8)

*vahasi vapuñi viçade vasanaà jaladâbhaà
hala-hati-bhëti-milita-yamunâbham
keçava dhâta-haladhara-rûpa jaya jagadiça hare*

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

(9)

*nindasi yaji a-vidher ahaha çruti-jâtaà
sadaya-hâdaya darçita-paçu-ghâtam
keçava dhâta-buddha-çaréra jaya jagadéça hare*

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

(10)

*mleccha-nivaha-nidhane kalayasi karavālaà
dhūmaketum iva kim api karālam
keçava dhâta-kalki-çarēra jaya jagadēça hare*

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

(11)

*çré-jayedeva-kaver idam uditam udāraà
çāëu sukha-daà çubha-daà bhava-sāram
keçava dhâta-daça-vidha-rūpa jaya jagadēça hare*

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

(12)

*vedān uddharate jaganti vahate bhü-golam udbibhrate
daityaà dārayate balià chalayate kīatra-kīayaà kurvate
paulastyaà jayate halaà kalayate kārūyam ātanvate
mlecchān mūrçhayate daçakāti-kāte kāñēya tubhyaà namaù*

(12) O Lord Kāñēa, 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 Narasiàha You tear open the chest of the *daitya* Hiraëyakaçipu. 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 Paraçurāma You slay all of the wicked *kīatriyas*,

and as Rāmacandra You conquer the *rākāsa* king Rāvaëa. In the form of Balarāma You carry a plow with which You subdue the wicked and draw toward You the River Yamunä. 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].

Çré Guru-paramparä by Çréla Bhaktisiddhanta Sarasvaté Gosvämé Prabhupäda

(1)

*kāñëa hoite catur-mukha, hoy kāñëa-sevonmukha,
brahmä hoite nāradera mati
nārada hoite vyāsa, madhwa kohe vyāsa-dāsa,
pürëapraji a padmanābha gati*

(1) In the beginning of creation the science of devotional service was received by the four-headed Brahmä from the Supreme Lord Çré Kāñëa. Devarñi Nārada's understanding of this divine science was obtained from Brahmä. The great sage Kāñëa Dvaipāyana Vyāsa who was empowered to compile the Vedic literatures, became a disciple of Devarñi Nārada. Çrépāda Madhvācārya, the founder of the *çuddha-dvaita* school of Vedānta-philosophy, who visited Vyāsadeva at Badarikāçrama in the thirteenth century to learn from him Vedānta philosophy, calls himself a servant of Kāñëa Dvaipāyana Vyāsa. Pürëapraji a Tërtha [Madhva] is the guru and sole refuge of Padmanābha Tërtha.

(2)

*nāhari mādharma-baàçe, akñobhya paramahaàse,
çñiya boli' ai gëkara kore
akñobhyera çñiya jaya-tërtha nāme paricaya,
tāra dāsye ji ānasindhu tore*

(2) The two other principal disciples of Madhva are Nāhari Tērtha and Mādhava Tērtha. Mādhava Tērtha accepted the great *paramahaṅsa* Akṣobhya Tērtha as a disciple. The principal disciple of Akṣobhya Tērtha was known as Jayatērtha. Jayatērtha's service was for his disciple Ji ānasindhu.

(3)

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

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

(4)

*jayadharmā-dāsyē khyāti, çré puruṅottama-jati,
tā ha'te brahmaēya-tērtha sūri
vyāsātērtha tāra dāsa, lakṁmēpati vyāsa-dāsa,
tāhā ha'te mādhavendra puré*

(4) The great *sannyāsē Çré* Puruṅottama Tērtha received his knowledge in the service of his guru, Vijayadhvajā Tērtha [Jayadharmā]. The principal disciple of Puruṅottama Tērtha was Subrahmaēya Tērtha. His servant was the great Vyāsātērtha [Vyāsa Rāya]. Vyāsātērtha's servant was Lakṁmēpati Tērtha whose disciple was Madhavendra Puré Gosvāmē.

(5)

*mādhavendra puré-bara, çīṅya-bara çré-éçwara,
nityānanda, çré-adwaita vibhu
éçwara-purēke dhanya, korilen çré-caitanya,*

jagad-guru gaura mahāprabhu

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

(6)

*mahāprabhu çré-caitanya, rādhā-kāñëa nahe anya,
rüpānuga janera jévana
viçwambhara priyaì kara, çré-svarüpa dāmodara,
çré-goswāmé rüpa-sanātana*

(6) Mahāprabhu Çré Caitanya is nondifferent from Çré Çré Rādhā and Kāñëa and is the very life of those Vaiñëavas who follow Çré Rüpa Gosvāmé. Çré Svarüpa Dāmodara Gosvāmé, Rüpa Gosvāmé, and Sanātana Gosvāmé were the givers of great happiness to Viçwambhara [Çré Caitanya].

(7)

*rüpa-priya mahājana, jéva, raghunātha hana,
tāra priya kavi kāñëadāsa
kāñëadāsa-priya-bara, narottama sevā-para,
jāra pada viçwanātha-āça*

(7) The great souls Jéva Gosvāmé and Raghunātha dāsa Gosvāmé became very dear to Rüpa Gosvāmé. Jéva Gosvāmé was a disciple of Rüpa Gosvāmé, and Raghunātha dāsa Gosvāmé, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rüpa and Sanātana as their third brother. Raghunātha dāsa Gosvāmé's beloved student was Kāñëadāsa Kavirāja Gosvāmé. Kāñëadāsa Kavirāja was an intimate friend of Lokanātha Gosvāmé. They lived together in Vāndāvana and always discussed the topics of Kāñëa with one another. Lokanātha Gosvāmé, a disciple of Gadādhara Paëòita, 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 Kāñēadāsa Kavirāja Gosvāmē. To serve the feet of Narottama dāsa Ōhākura was the only desire of Viçvanātha Cakravartē Ōhākura, who was the fourth *ācārya* in disciplic succession from Narottama dāsa.

(8)

*viçwanātha-bhakta-sātha, baladeva jagannātha,
tāra priya çré-bhaktivinoda
mahā-bhāgavata-bara, çré-gaurakiçora-bara,
hari-bhajanete jā'ra moda*

(8) Viçvanātha Cakravartē Ōhākura was the *çikñā-guru* [instructing spiritual master of Baladeva Vidyābhūñāēa, to whom he taught the precepts of *Çrémad-Bhāgavatam*. Jagannātha dāsa Bābājē was a very prominent *ācārya* after Çré Baladeva Vidyābhūñāēa and was the beloved *çikñā-guru* of Çré Bhaktivinoda Ōhākura. Bhaktivinoda Ōhākura's intimate friend and associate was the eminent *mahā-bhāgavata* Çré Gaurakiçora dāsa Bābājē, whose sole joy was found in *hari-bhajana*.

(9)

ⁱ* *ēhārā paramahaàsa, gaurāi gera nija-baàça
tādera caraēe mama gati
āmi sebā-udāsēna, nāmete tridaēōē dēna
çré-bhaktisiddhānta saraswatē*

(9) These great saintly Vaiñēavas are all *paramahaàsas*, or devotees of the highest order, and they are all part of Lord Gaurāi ga'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 *tridaēōē sannyāsē* named Çré Bhaktisiddhānta Sarasvatē.

*çré-vārñabhānavē-barā, sadā sevya-sevā-parā,
tāhāra dayita-dāsa-nāma
tāra pradhān pracārako, çré-bhaktivedānta nāmo,
patita-janete doyā-dhāma*

The renowned Çré Värñabhanavé-dayita dāsa [the initiated name of Bhaktisiddhānta Sarasvaté] is always engaged in the service of his spiritual master, Çréla Gaurakiçora dāsa Bābājé. His foremost disciple-preacher is Çré 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.

Çré Çré Gaura-Nityānander Dayā
The Mercy of Çré Gaura and Nityānanda
(from Dhām āli)
by Locana Dāsa Ōhākura

(1)

*parama koruëa, pahü dui jana
nitāi gauracandra
saba avatāra-sāra çiromaëi
kevala ānanda-kanda*

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

(2)

*bhajo bhajo bhāi, caitanya nitāi
sudāoha biçwāsa kori
viñaya chāòiyā, se rase majiyā,
mukhe bolo hari hari*

(2) My dear brother, I request that you just worship Lord Caitanya and Nityānanda with firm conviction and faith. If one wants to be Kāñëa conscious by this process, one has to give up his engagement in sense

gratification. One simply has to chant, "Hare Kāñëa! Hari Hari!" without any motive.

(3)

*dekho ore bhäi, tri-bhuvane näi,
emona doyäla dätä
paçu päkhé jhure, päñäëa vidare,
çuni' jäi ra guëa-gäthä*

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

(4)

*saäsäre majiyä, rohili poriyä,
se pade nahilo äça
äpana karama, bhui jäye çamana,
kahoye locana-däsa*

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

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupäda

This is a song by Locana däsa Öhäkura. *Pahü* means "Lord," and *dui jana* means "two." Locana däsa Öhäkura declares that the two Lords, Nitäi-Gauracandra—Lord Nitäi and Lord Caitanya—are very merciful (*parama koruëa*). *Saba avatära-sära çëromaëi*. *Avatära* 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 änanda-kanda*), for They introduced

chanting and dancing. There are many incarnations, like Lord Rāma and even Kāñëa, who taught *Bhagavad-gētā*, 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 (*biçwāsa kori*).

But what is the process? The process is *viñaya chāriyā, se rase majiyā*. If one wants to be Kāñëa 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 Kāñëa! Hari Hari!" without any motive of sense gratification.

Dekho ore bhāi, tri-bhuvane nāi. Locana dāsa Öhākura 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 Jharikhaëða, the tigers, elephants, snakes, deer, and all other animals joined Him in chanting Hare Kāñëa: 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 Kāñëa *mantra* chanting. It is so nice that even the most stonehearted man will be melted. *Pāñäëa* means "stone." It is so nice that even stone will melt.

But Locana dāsa Öhākura 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 Kāñëa. 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."

Bhajahü Re Mana Çré Nanda-nandana by Govinda Däsa Kaviräja

(1)

*bhajahü re mana çré-nanda-nandana
abhaya-caraëäravinda re
durlabha mänava-janama sat-saì ge
taroho e bhava-sindhu re*

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

(2)

*çéta ätapa bäta bariñaëa
e dina jäminé jägi re
biphale sevinu kâpaëa durajana
capala sukha-laba lägi' re*

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

(3)

*e dhana, yaubana, putra, parijana
ithe ki äche paratéti re
kamala-dala-jala, jévana öalamala
bhajahü hari-pada néti re*

(3) What assurance of real happiness is there in all of one's wealth,

youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari.

(4)

*çravaëa, kértana, smaraëa, vandana,
páda-sevana, däsya re
püjana, sakhé-jana, ätma-nivedana
govinda-däsa-abhiläña re*

(4) It is the desire and great longing of Govinda Däsa 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, worshipping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self.

Çré Dämodaräñöaka

(found in the Padma Puräëa of Kãñëa Dvaipäyana Vyäsa,
spoken by Satyavrata Muni in a conversation with Närada Muni
and Çaunaka Äñi)

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

(Çré Hari-bhakti-viläsa 2.16.198)

(1)

*namäméçvaraà sac-cid-änanda-rüpaà
lasat-kuëöalaà gokule bhräjamanam
yaçodä-bhiyolükhaläd dhävamänaà
parämäñöam atyantato drutya gopyä*

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

(2)

*rudantaà muhur netra-yugmaà mâjantam
karämbhoja-yugmena sätaì ka-netram
muhuù çväsa-kampa-trirekhäì ka-kaëöha-
sthita-graivaà dämodaraà bhakti-baddham*

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

(3)

*itédäk sva-léläbhir änanda-kuëòe
sva-ghoñaà nimajjantam äkhyäpayantam
tadéyeñita-ji eñu bhaktair jitatvaà
punaù prematas taà çatävätì vande*

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

(4)

*varaà deva mokñaà na mokñävadhià vä
na canyaà väëe 'haà vareñäd apéha
idaà te vapur nätha gopäla-bälaà
sadä me manasy ävirästäà kim anyaiù*

(4) O Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in Vaikuëöha, 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 Bäla Gopäla in Vändävana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

(5)

*idaà te mukhämbhojam atyanta-nélair
vätaà kuntalaiù snigdha-raktaiç ca gopyä
muhuç cumbitaà bimba-raktädharaà me
manasy ävirästäam alaà lakña-läbhaiù*

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

(6)

*namo deva dämodaränanta viñëo
praséda prabho duùkha-jäläbdhi-magnam
kâpä-dãñöi-vãñöyãti-dënaà batänu
gähäëëña mäm aji am edhy akñi-däçyaù*

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

my eyes.

(7)

*kuverätmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kâtau ca
tathā prema-bhaktià svakāà me prayaccha
na mokñe graho me 'sti dāmodareha*

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

(8)

*namas te 'stu dāmne sphurad-dēpti-dhāmne
tvadéodarāyātha viçvasya dhāmne
namo rādhikāyai tvadéya-priyāyai
namo 'nanta-lélāya devāya tubhyam*

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

Çré Jagannāthāñōaka

(1)

*kadācit kälindé-taā-vipina-saì gétaka-ravo
mudābhéré-nāré-vadana-kamalāsvāda-madhupaù
ramā-çambhu-brahmāmara-pati-gaëeçārcita-pado*

jagannāthaù svämé nayana-patha-gämé bhavatu me

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

(2)

*bhuje savye veëuà çirasi çikhi-puccham kâi-taë
dukülaà netrānte sahadara-kaökñāà vidadhate
sadā çrémad-vāndāvana-vasati-lélä-paricayo
jagannāthaù svämé nayana-patha-gämé bhavatu me*

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

(3)

*mahāmbhodhes tere kanaka-rucire néla-çikhare
vasan präsādāntaù sahaja-balabhadreëa balinā
subhadrä-madhya-sthaù sakala-sura-sevävasara-do
jagannāthaù svämé nayana-patha-gämé bhavatu me*

(3) On the shore of the great ocean, within a large palace atop the brilliant, golden Néläcala Hill, Lord Jagannātha resides with His powerful brother Balabhadra and His sister Subhadrä, who sits between Them. May that Jagannātha Svämé, who bestows the opportunity for devotional service upon all godly souls, be the object of my vision.

(4)

*kâpâ-pâravâraù sajala-jalada-çreëi-ruciro
ramâ-vâëë-râmaù sphurad-amala-paì keruha-mukhaù
surendrair ârâdhyaù çruti-gaëa-çikhâ-gëta-carito
jagannâthaù svâmé nayana-patha-gâmé bhavatu me*

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

(5)

*rathârüòho gacchan pathi milita-bhüdeva-paälaiù
stuti-prâdurbhâvam prati-padam upâkarëya sadayaù
dayâ-sindhur bandhuù sakala jagatââ sindhu-sutayâ
jagannâthah svâmé nayana-patha-gâmé bhavatu me*

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

(6)

*para-brahmâpéòàù kuvalaya-dalotphulla-nayano
niväsé nélâdrau nihita-caraëo 'nanta-çirasi
rasânando râdhâ-sarasa-vapur-âlii gana-sukho
jagannâthaù svâmé nayana-patha-gâmé bhavatu me*

(6) Lord Jagannâtha, whose eyes resemble full-blown lotus petals, is the ornament on Lord Brahmâ's head. He resides on Nêlâcala Hill with His lotus feet placed on the heads of Anantadeva. Overwhelmed by the mellows of love, He joyfully embraces Çrématé Râdhârâëë's body, which is

like a cool pond. May that Jagannätha Svämé be the object of my vision.

(7)

*na vai yäce räjäaà na ca kanaka-mäëikya-vibhavaà
na yäce 'haà ramyäà sakala jana-kämyäà vara-vadhüm
sadä käle käle pramatha-patinä géta-carito
jagannäthaù svämé nayana-patha-gämé bhavatu me*

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

(8)

*hara tvaà saäsäraà druta-taram asäraà sura-pate
hara tvaà päpänäà vitatià aparäà yädava-pate
aho déne 'näthe nihita-caraëo niçcitam idarì
jagannäthaù svämé nayana-patha-gämé bhavatu me*

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

(9)

*jagannäthänöakaà punyaà yaù päöhet prayataù çuciù
sarva-päpa-viçuddhätmä viñëu-lokaà sa gacchati*

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

Çré Vraja-dhāma-mahimāmāta The Nectarean Glories of Vraja-dhāma

(1)

*jaya rādhe, jaya kâñëa, jaya vândāvan
çré govinda, gopénātha, madana-mohan*

(1) All glories to Rādhā and Kāñëa and the divine forest of Vāndāvana. All glories to the three presiding Deities of Vāndāvana—Çré Govinda, Gopénātha, and Madana-mohana.

(2)

*çyama-kunòa, rādhā-kuèòa, giri-govardhan
kälindi jamunā jaya, jaya mahāvan*

(2) All glories to Çyāma-kuèòa, Rādhā-kuèòa, Govardhana Hill, and the Yamunā River (Kälindé). All glories to the great forest known as Mahāvana, where Kāñëa and Balarāma displayed all of Their childhood pastimes.

(3)

*keçé-ghäòa, baàçi-baòa, dwādaça-kānan
jähā saba 1élä koilo çré-nanda-nandan*

(3) All glories to Keçé-ghäòa, where Kāñëa killed the Keçé demon. All glories to the Vaàçé-vata tree, where Kāñëa attracted all the *gopés* to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Çré Kāñëa, performed all of His pastimes.

(4)

çré-nanda-jaçodā jaya, jaya gopa-gaë

çrédämädi jaya, jaya dhenu-vatsa-gaë

(4) All glories to Kãñëa's divine father and mother, Nanda and Yaçodä. All glories to the cowherd boys, headed by Çrédämä, the older brother of Çrématé Rädhäräëé and Anaï ga Mai jaré. All glories to the cows and calves of Vraja.

(5)

*jaya bãñabhänu, jaya kértidä sundaré
jaya paurëamäsé, jaya äbhëra-nägaré*

(5) All glories to Rädhä's divine father and mother, Vãñabhänu and the beautiful Kértidä. All glories to Paurëamäsé, the mother of Sändëpani Muni, grandmother of Madhumaï gala and Nändémukhé, and beloved disciple of Devarïi Närada. All glories to the young cowherd maidens of Vraja.

(6)

*jaya jaya gopëçwara vändävana-mäjh
jaya jaya kãñëa-sakhä baöu dwija-räj*

(6) All glories, all glories to Gopëçvara Çiva, who resides in Vändävana in order to protect the holy *dhäma*. All glories, all glories to Kãñëa's funny *brahmaëa* friend, Madhumaï gala.

(7)

*jaya räma-ghäta, jaya rohiëé-nandan
jaya jaya vändävana-bäsé jata jan*

(7) All glories to Räma-ghäöa, where Lord Balaräma performed His *rasa* dance. All glories to Lord Balaräma, the son of Rohiëé. All glories, all glories to all of the residents of Vändävana.

(8)

*jaya dwija-patné, jaya näga-kanyä-gaë
bhaktite jähärä päilo govinda-caraë*

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

(9)

*çré-rasa-maëöala jaya, jaya rädhä-çyäm
jaya jaya rasa-lälä sarva-manoram*

(9) All glories to the place where the *rasa* dance of Çré Kânëa was performed. All glories to Rädhä and Çyäma. All glories, all glories to the divine *rasa* dance, which is the most beautiful of all Lord Kânëa's pastimes.

(10)

*jaya jayojjwala-rasa sarva-rasa-sär
parakéyä-bhäve jähä brajete pracär*

(10) All glories, all glories to the mellow of conjugal love, which is the most excellent of all *rasas* and is propagated in Vraja by Çré Kânëa in the form of the divine *parakéyä-bhäva* [paramour love].

(11)

*çré-jähnavä-päda-padma koriyä smaraë
déna kânëa-däsa kohe näma -saì kértan*

(11) Remembering the lotus feet of Lord Nityänanda's consort, Çré Jähnavä Devé, this very fallen and lowly servant of Kânëa sings the *saì kértana* of the holy name.

Jaya Rādhā-Kāñēa Gēti

(1)

jaya rādhā-mādhava rādhā-mādhava rādhe
(jayadever prāēa-dhana he)

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

(2)

jaya rādhā-madana-gopāl rādhā-madana-gopāl rādhe
(sētā-nāther prāēa-dhana he)

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

(3)

jaya rādhā-govinda rādhā-govinda rādhe
(rūpa goswāmēr prāēa-dhana he)

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

(4)

jaya rādhā-madana-mohan rādhā-madana-mohan rādhe
(sanātaner prāēa-dhana he)

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

(5)

jaya rādhā-gopēnātha rādhā-gopēnātha rādhe
(*madhu paēōiter prāēa-dhana he*)

(5) All glories to Rādhā and Gopēnātha, the treasure of Maōhu Paēōita's heart!

(6)

jaya rādhā-dāmodara rādhā-dāmodara rādhe
jēv goswāmēr prāēa-dhana he

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

(7)

jaya rādhā-ramaēa rādhā-ramaēa rādhe
(*gopāl bhaōōer prāēa-dhana he*)

(7) All glories to Rādhā-ramaēa, the treasure of Gopāla Bhaōōa Gosvāmē's heart!

(8)

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

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

(9)

jaya rādhā-gokulānanda rādhā-gokulānanda rādhe
(*viçwanāther prāēa-dhana he*)

(9) All glories to Rādhā and Gokulānanda, the treasure of Viçvanātha Cakravartē Ōhākura's heart!

(10)

jaya rādhā-giridhāré rādhā-giridhāré rādhe
(*dās goswāmér prāëa-dhana he*)

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

(11)

jaya rādhā-çyāmasundar rādhā-çyāmasundar rādhe
(*çyāmānander prāëa-dhana he*)

(11) All glories to Rādhā and Çyāmasundara, the treasure of Çyāmānanda Gosvāmé's heart!

(12)

jaya rādhā-baì ka-bihāré rādhā-baì ka-bihāré rādhe
(*haridāser prāëa-dhana he*)

(12) All glories to Rādhā and Baì ka-vihāré, the treasure of Haridāsa Svāmé's heart!

(13)

jaya rādhā-kānta rādhā-kānta rādhe
(*vakreçwarer prāëa-dhana he*)

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

(14)

jaya gāndharvikā-giridhāré gāndharvikā-giridhāré rādhe
(*saraswatér prāëa-dhana he*)

(14) All glories to Gāndharvikā and Giridhāré, the treasure of Çré Bhaktisiddhānta Sarasvaté Öhäkura's heart!

Nitāi Guëa Maëi Nityānanda, the Jewel of Virtues

(from the Caitanya-māi gala, by Locana dāsa Öhäkura)

(1)

*nitāi guëa-maëi ämär nitāi guëa-maëi
äniyā premer vanyā bhäsāilo avané*

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

(2)

*premer vanyā loiyā nitāi äilā gauòà-deçe
òubilo bhakata-gaëa déna héna bhäse*

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

(3)

*déna héna patita pämara nāhi bāche
brahmār durlabha prema sabākäre jäce*

(3) Lord Nityānanda freely offered this exalted *prema*, which is difficult for Lord Brahmā to attain, even to the fallen and wretched souls who did

not desire it.

(4)

*äbaddha karuëä-sindhu niöai käöiyä muhän
ghare ghare bule prema-amiyär bän*

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

(5)

*locan bole mor nitäi jebä nä bhajilo
jäniyä çuniyä sei ätma -ghäté hoilo*

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

Çré Tulasé-ärati by Candraçekhara Kavi

(1)

*namo namaù tulasi mahäräëé,
vânde mahäräëé namo namaù
namo re namo re meiyä namo nārāyaëi*

(1) O Tulasé Mahäräëé! O Vändä! O mother of devotion! O Nārāyaëi, I offer my obeisances to you again and again.

(2)

jäko daraçe, paraçe agha-näça-i

mahimā beda-purāēe bākhāni

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

(3)

*jāko patra, mai jaré komala
çré-pati-caraēa-kamale lapaōāni
dhanya tulasi meiyā, purāēa tapa kiye,
çré-çālagrāma-mahā-pāōarāēē*

(3) Your leaves and soft *mai jarés* are entwined at the lotus feet of Nārāyaēa, the Lord of Lakīmé. O blessed mother Tulasé, you performed successful austerities and have thus become the chief consort and queen of Çré Çālagrāma-çilā.

(4)

*dhūpa, dépa, naivedya, ārati,
phulanā kiye varakhā varakhāni
chāppāna bhoga, chatriça byai jana,
binā tulasé prabhu eka nāhi māni*

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

(5)

*çiva-çuka-nārada, āur brahmādiko,
ōhūrata phirata mahā-muni ji āné
candrasekhara meiyā, terā jaça gāowe
bhakati-dāna déjiye mahārāēē*

(5) Lord Çiva, Çukadeva Gosvāmé, Devarīni Nārada, and all the *ji ānés* and

great *munis*, headed by Lord Brahmä, are circumambulating you. O mother! O Mahäräëé, Candraçekhara thus sings your glories. Please bestow upon him the gift of pure devotion.

Çré Tulasé-kértana

(1)

*namo namaù tulasé kãñëa-preyasi namo namaù
rãdhã-kãñëa-sevä päbo ei abilãñë*

(1) O Tulasé, beloved of Kãñëa, I bow before you again and again. My desire is to obtain the service of Çré Çré Rãdhã and Kãñëa.

(2)

*ye tomãra çaraëa loy, tara väi chã pürëa hoy
kãpä kori' koro tare vãndãvana-vãsi*

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

(3)

*mora ei abhilãña, vilãsa kui je dio väsa
nayana heribo sadã yugala-rüpa-rãçi*

(3) My desire is that you will also give me a residence in the pleasure groves of Çré Vãndãvana-dhãma. Thus within my vision I will always behold the beautiful pastimes of Rãdhã and Kãñëa.

(4)

*ei nivedana dhara, sakhëra anugata koro
sevã-adhikãra diye koro nëja dãsë*

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

(5)

*dēna kâñēa-dāse koy, ei yena mora hoy
çré-rādhā-govinda-preme sadā yena bhāsi*

(5) This very fallen and lowly servant of Kâñēa prays, "May I always swim in the love of Çré Rādhā and Govinda."

Çré Tulasé Praëäma

*vāndāyai tulasé-devyai
priyāyai keçavasya ca
kâñēa-bhakti-prade devé
satya vatyai namo namaù*

vāndāyai—unto Vāndā; *tulasé-devyai*—unto Tulasé Devé; *priyāyai*— who is dear; *keçavasya*—to Lord Keçava; *ca*—and; *kâñēa-bhakti*— devotional service to Lord Kâñēa; *prade*—who bestows; *devi*—O goddess; *satya-vatyai*—unto Satyavaté; *namaù namaù*—repeated obeisances.

I offer my repeated obeisances unto Vāndā, Çrématé Tulasé Devé, who is very dear to Lord Keçava. O goddess, you bestow devotional service to Kâñēa and you possess the highest truth.

Çré Tulasé Pradakñiëa Mantra

*yāni kāni ca pāpāni
brahma-hatyādikāni ca
tāni tāni praëaçyanti*

pradakñiëaù pade pade

yäni käni—whatever; *ca*—and; *päpäni*—sins; *brahma-hatya*—killing of a *brähmaëa*; *ädikäni*—and so on; *ca*—also; *täni täni*—all of them; *praëaçyanti*—are destroyed; *pradakñiëaù*—(by) the circumambulation (of Tulasé Devé); *pade pade*—at every step.

By the circumambulation of Çrématé Tulasé Devé all the sins that one may have committed are destroyed at every step, even the sin of killing a *brähmaëa*.

Çré Nâsiàha Praëäma

*namas te narasiàhäya
prahlädähläda-däyine
hiraëyakaçipu vakñau-
çilä-äaì ka-nakhälaye*

namaù—obeisances; *te*—unto You; *nara-siàhäya*—unto Lord Narasiàha; *prahläda*—(to) Prahläda Mahäräja; *ähläda*—(of) joy; *däyine*—the giver; *hiraëyakaçipu*—of Hiraëyakaçipu; *vakñau*—chest; *çilä*—(on) the stonelike; *äaì ka*—chisels; *nakha-älaye*—whose nails.

I offer my obeisances to Lord Narasiàha who gives joy to Prahläda Mahäräja and whose nails are like chisels on the stonelike chest of the demon Hiraëyakaçipu.

*ito nâsiàhaù parato nâsiàho
yato yato yämi tato nâsiàhaù
bahir nâsiàho hädäyë nâsiàho
nâsiàham ädià çaraëaà prapadye*

itaù—here; *nâsiàhaù*—Lord Nâsiàha; *parataù*—there; *nâsiàhaù*—Lord Nâsiàha; *yataù yataù*—wherever; *yämi*—I go; *tataù*—there; *nâsiàhaù*—Lord Nâsiàha; *bahiù*—externally; *nâsiàhaù*—Lord Nâsiàha; *hädäyë*—in the heart; *nâsiàhaù*—Lord Nâsiàha; *nâsiàham*—to Lord Nâsiàha; *ädim*—the origin; *çaraëam*—the supreme refuge; *prapadye*—I surrender.

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

Prayer to Lord Nāsiàha
by Jayadeva Gosvāmé
(from Çré Daçavatāra-stotra)

*tava kara-kamala-vare nakham adbhuta-çâi gaà
dalita-hiraëyakaçipu-tanu-bhâi gam
keçava dhâta-narahari-rüpa jaya jagadéça hare*

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

¹*Because this song has been composed by Çré Bhaktisiddhanta Sarasvaté Öhäkura, he has placed his name at the end of the song, as is customarily done by Vaiñëava poets. In order to glorify Çré Bhaktisiddhanta Sarasvaté Öhäkura and his beloved disciple Çré A. C. Bhaktivedanta Swami Prabhupäda as spiritual teachers in the preceptorial succession from Çré Caitanyadeva, the following verse has been added and may be optionally sung instead of the song's ninth verse.*