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 Kåñëa mahā-mantra underneath a tree in Tompkin’s Square Park in New York. Çrémän 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 Kåñëa 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 Svāmēand Brahmānanda Svāmē. 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. Črēmān Acyutānanda could not remain separated from me, and therefore he joined me in Vāndāvana when I was staying there. Since then, Acyutānanda Svāmēhas 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 mādaīga 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 Gauḍéya 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 Kåñēa consciousness dormant in every living entity. I have advised Srēmān Acyutānanda Svāmēto sing more songs of the Vaiñēava padāvalē 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 Krsēa consciousness more and more.

I confer all my blessings upon Acyutānanda Svāmēfor his genuine attempt to advance in Krsēa 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 kértana-rasa, for kértana-rasa is the safest situation within this material world. Hare Kåñēa.

A. C. Bhaktivedanta Swami
1974

Introduction

It was my good fortune to be in the service of Črēa Prabhupāda at Čré 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 Čṛḍā Bhaktisiddhānta Sarasvatē 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. Čṛḍā Bhaktisiddhānta’s road has saved us.” Črīla Prabhupāda, however, wrote back in answer in a different tone: “Yes, we are always saved by Čṛḍā 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 Čṛḍā 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 Vaiñēava ācāryas in the line of succession coming after Čṛé Caitanya Mahāprabhu, I have also included a short life sketch of Öhäkura Bhaktivinoda. In the following volumes, the lives of Čṛḍā Narottama dāsa Öhäkura, Črénivāsa Ācārya, and other Vaiñēava 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 Čṛé Kāñēa 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 Kāñēa, Hare Kāñēa, Kāñēa Kāñēa, 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 mahā-mantra, they are nondifferent from it. The songs of Čṛḍā Narottama dāsa and Bhaktivinoda Öhäkura are nondifferent from the Vedic mantras. But, as stated by Čṛḍā Prabhupāda in The Nectar of Devotion, even if someone does not have initiation into the Gāyatrīmantra, the chanting of Hare Kāñēa, Hare Kāñēa, Kāñēa Kāñēa, 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 Kāñēa 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, ČréRüpa Maï jaréPada, Ohe Vaiñëava Öhäkura, or the Čré Manau-čikňä, and every point of Kåñëa consciousness will be covered in detail. Črëa Prabhupäda is constantly quoting from these lines in his lectures and books, and here also in this book his commentaries are given. Wherever Črëa 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 Črëa Bhaktivinoda Öhäkura.

**A Glimpse into the Life of Öhäkura Bhaktivinoda**

Öhäkura Bhaktivinoda led a life of incessant labor and activity for Čré Kåñëa, 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 Čré 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 paëòitas 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 Kåñëa, on which the stern teachings of Čré Caitanya are
Though born in opulent circumstances (on September 2, 1838), Öhäkura Bhaktivinoda, who was given the name Kedāranātha Datta, had to meet many difficulties in his early life. His childhood was spent at his maternal grandfather’s house at Bérnagar (Ulāgrām), from where he came to Calcutta at the age of thirteen, after the death of his father. After he completed his education, he was requested to be present at the time of his paternal grandfather’s death. His grandfather, Rājavallabha Datta, had been a famous personality of Calcutta and had retired to a lonely place in Orissa to spend his last days as an ascetic. He could predict the future and knew when he would die, since he could commune with supernatural beings. 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 āçramas 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 āçramas of the state and mentioned an āçrama which was on his ancestors’ property. "I have a small village Choömaìgalpur 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 Bhāgavatam, which should be read by all persons having a philosophical turn of mind. He was transferred some years later to a town called Champāran. In this town there was a brahma-daitya living in a great banyan tree, and he was being worshiped by many degraded people. (A brahma-daitya is a type of ghost.) One day the father of a famous girl scholar came to Bhaktivinoda for alms, and Bhaktivinoda Öhäkura at once employed him in reading the Bhāgavatam under the shade of the banyan tree which was the abode of the ghost. After one month, the Bhāgavatam was completed, and then and there the tree crashed to the ground, and the ghost was gone for good.
Everyone was thankful for this act except the few dishonest persons who were worshiping the ghost.

Bhaktivinoda’s next move was to 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 Jagannātha on behalf of the government. It was through Bhaktivinoda’s exertions that many malpractices were checked and the time for the offering of foods before the Deity was regulated to its extreme punctuality. Öhākura Bhaktivinoda was especially entrusted to quell the rise against the government of one Biṇikiñeëa, who declared himself to be an incarnation of Mahā-Viñēu. During the course of his investigation, Öhākura 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 Öhākura when the latter wanted him to do so. Biṇikiñeëa was held in dread by the common people, and everyone warned Çrēla 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 Öhākura 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 Biṇikiñeëa there rose an impostor Balarāma at another village, and there were also other so-called incarnations of God, but their plans were similarly frustrated.

During his stay at Jagannātha Puré Öhākura Bhaktivinoda devoted much of his time to the discussion of spiritual works and prepared notes on the Vedānta-sūtras which were published with the commentaries of Baladeva Vidyābhū tá. He also composed the Kalyāëa-kalpataru (from which Vibhāvaré 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 dāsa Öhākura. In 1877 he left Puréon government service, and in 1881 he started a well-known spiritual journal called the Sajjana-toñaëé (“The Satisfaction of Pure Devotees”). He also published the CréKåñëa-saà hitā, which revealed to the world the underlying philosophy explaining the spiritual existence of Kåñëa. 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 Kåñëa as a poetic creation of erotic nature,
Çréla Bhaktivinoda revealed Kåñëa 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 Våndävana. There he had to encounter a band of dacoits known as Kaïjharas. These powerful bandits spread all over the roads surrounding the holy place and used to attack innocent pilgrims. Bhaktivinoda Ōhåkura brought this news to the government and after many months of struggle extirpated the bandits from Våndävana forever. From this time on, Ōhåkura Bhaktivinoda preached extensively in large gatherings, explaining all of the precepts of the saíkértana of the holy names, Hare Kåñëa, Hare Kåñëa, Kåñëa Kåñëa, Hare Hare/ Hare Räma, Hare Räma, Räma Räma, Hare Hare.

While staying at Bäräsat, Ōhåkura Bhaktivinoda met the famous Bengali writer Baìkimacandra. This novelist and playwright had just finished writing a book on Kåñëa, and knowing Çréla Bhaktivinoda to be an authority on topics of Kåñëa, he gave the manuscript to Bhaktivinoda Ōhåkura 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 Baìkimacandra 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 Ōhåkura as well as his own (Bhaktivinoda’s) translation. The preface, written by Baìkimacandra, expressed his gratitude to the Ōhåkura for his endeavor, and when it was published, the copies were soon exhausted. Then Ōhåkura Bhaktivinoda published a unique work entitled Çré Caitanya-çikñämåta (“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 ÇréViçva-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, Mäyāpur. 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-páha (birthplace). After great difficulties, he came to know of a place which was being adored by many realized souls as the true birthplace of Čré Caitanya Mahāprabhu and which was then in the possession of the Muhammadans. Local inquiry and corroborative evidence from ancient maps of the latter part of the eighteenth century which showed the name "ČréMäyāpur" at last helped him to discover the real site of the birthplace. The discovery led to the publishing of a valuable work called Navadvépa-dhāma-mähātmya. (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 Vaiñēava world, and Bhaktivinoda Öhäkura was the prime mover of the events. It was in this year that he officially memorialized the birthsite of Čré 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 Kedāranātha Datta, the distinguished Deputy Magistrate who has just retired from the service, is one of the most active members. Indeed, Bäbü Kedāranātha Datta has been deputed by his committee to raise subscriptions in Calcutta and elsewhere and is determined to go from house to house if necessary and beg a rupee from each Hindu gentleman for the noble purpose. If Bäbu Kedāranātha Datta sticks to his resolution of going around with a bag in hand, we hope that
no Hindu gentleman whose house may be honored by the presence of such a devout bhakta as Babu Kedaranatha will send him away without contributing his mite, however humble it may be, to the Gaura-Viñéupriyā Temple fund." Truly, Öhakura Bhaktivinoda honored the houses of many persons for the fulfillment of the noble object he had undertaken. He went to persons to whom he would not have gone for any purpose but for this mission of Lord Caitanya, and his efforts were not fruitless, since the sum collected contributed to the construction of a building on the holy site of Lord Caitanya's appearance.

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

The more the names of Lord Caitanya and Lord Kṛṣṇa were preached, the merrier was Öhakura Bhaktivinoda. He thereafter made annotations of Śrī Brahmā-saṁhitā and Śrī Kṛṣṇa-karāmāta and gave to the world his immortal and precious works Ādī-Harināma-cintāmaṇi and Bhajana-rahasya. He also edited, with commentary, Śrīmad-bhāgavatārka-mālā, which contains all the most prominent člokas of the Śrīmad-Bhāgavatam pertaining to the Vaiṣṇava philosophy. His pen never tired, and it produced many other Vaiṣṇava philosophical works. He would begin his writings very late at night, after completing his government work, and stay up until one or two o'clock in the morning composing songs and literatures. Most of his works appeared in the Sajjana-tōraṇē magazine. He was equally engaged in writing and in preaching the holy name in many districts of Bengal. His personal appearances at villages had marvelous effects on the people. To maintain the center at Nadia he built a house at Śrī Godrumadvēpa which is called Śrī Svānanda-sukhā-kāla. 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 Purand 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 initation from Śrīla Gaurāṅga-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 Ėrē Gadādhara. Here we quote a stanza written about the samādhi of Haridāśa Ḫākura which Ėrē Bhaktivinoda wrote sometime in 1871 to explain what influence a Vaiñēava carries in this world even after his departure:

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

Ērē 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 Ėrē Kāñēa, and may he engage me in the service of the six Gosvāmēs of Vāndāvana, Lord Caitanya, and Rādhārāēē

Acyutānanda Svāmē

August 20, 1972
Disappearance Day of Ėrē Rūpa Gosvāmē
Rādhā-Dāmodara Temple
Sevā-kuïja, Vāndāvana

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Standard Prayers

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ČréGuru Praēāma

ōā ajī āna-timirāndhasya jī ānāi jana-çalākayā
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.

When will Čréla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?
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 Gosvâmés, including Çréla Rüpa Gosvâmé, Çréla Sanätana Gosvâmé, Raghunâtha dâsa Gosvâmé and their associates. I offer my respectful obeisances unto Advaita Ācârya Prabhu, ÇréNityânanda Prabhu, ÇréCaitanya Mahâprabhu, and all His devotees, headed by Çréväsa Öhäkura. I then offer my respectful obeisances unto the lotus feet of Lord Kåñëa, Çrématé Râdhârâné and all the gopés, headed by Lalitä and Viçâkhâ.

**Çréla Prabhupâda Praëati**

nama à viñëu-pädäya kåñëa-preñöhäya bhü-tale
crêmâté bhaktivedânta-svâmin iti nâmîne

namaù— obeisances; à — address; viñëu-pädäya— unto him who is at the feet of Lord Viñëu; kåñëa-preñöhäya— who is very dear to Lord Kåñëa; bhü-tale— on the earth; crêmâté— all-beautiful; bhaktivedanta-svâmin— A. C. Bhaktivedanta Swami; iti— thus; nâmîne— who is named.
I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kåñëa, having taken shelter at His lotus feet.

namas te sārasvate deve gaura-vāëé pracāriëe
nirviçeña-çünya-vāëi-pâçcâtya-deça-tāriëe

namaù— obeisances; te— unto you; sārasvate deve— servant of Bhaktisiddhänta Sarasvaté Gosvāmē gaura-vāëé— the message of Lord Caitanya; pracāriëe— who are preaching, nirviçeña— (from) impersonalism; çünya-vāëi— (from) voidism; pâçcâtya— Western; deça— countries; tāriëe— who are delivering.

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

Çrēla Bhaktisiddhänta Sarasvatē Praëati

nama oà viñëu-pädäya kåñëa-preñöhäya bhû-tale
çrēmate bhaktisiddhänta-sarasvatāi nāmine

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhänta Sarasvatē who is very dear to Lord Kåñëa, having taken shelter at His lotus feet.

çrēvārñabhānäve-devédayitäya kâpâbdhaye
kåñëa-sambandha-vijïä āna-däyine prabhave namaù

çrēvārñabhānäve-devé dayitäya— unto Çré Vārñabhānäve devédayita däsa, the servant of the lover of Çrēmatē Rādhārānē kâpâ-abdhaye— who is an ocean of mercy; kåñëa-sambandha— (of) the relationship with Kåñëa; vijïä āna— (of) the science; däyine— who is the deliverer; prabhave— unto the master; namaù— obeisances.

I offer my respectful obeisances to Çré Vārñabhānäve devédayita däsa [another name of Çrēla Bhaktisiddhänta Sarasvatē], who is favored by
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 Rädhä and Kåñëa, coming exactly in the line of revelation of Çré Rüpa Gosvämé

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 Çré Rüpa Gosvämé
I offer my respectful obeisances unto Gaura-kiçora däsa BäbäjéMahäräja [the spiritual master of Çréla Bhaktisiddhânta Sarasvaté], who is renunciation personified. He is always merged in a feeling of separation and intense love of Kåñëa.

\[\text{Çrđa Bhaktivinoda Praëati}\]

namo bhaktivinodâya sac-cid-änanda-nâmine
gaura-çakti-svarüpâya rûpänuga-varâya te
namaù— obeisances; bhaktivinodâya— unto Çrđa Bhaktivinoda Öhäkura; sat-cit-änanda-nâmine— known as Saccidänanda; gaura— (of) Lord Caitanya; çakti— energy; svarüpâya— unto the personified; rûpa-anuga- varâya— who is a revered follower of Çrđa Rûpa Gosvâmé te— unto you.

I offer my respectful obeisances unto Saccidänanda Bhaktivinoda, who is transcendental energy of Caitanya Mahâprabhu. He is a strict follower of the Gosvâmés, headed by Çrđa Rûpa.

\[\text{Çrđa Jagannâtha Praëati}\]

gaurävirbhäva-bhūmes tvaà nirdeñë saj-jana-priyaù
vaiñëava-sârvabhaumaù ūñéjagannâthâya te namaù
gaura— (of) Lord Caitanya; ävirbhäva— (of) the appearance; bhûmeù— of the place; tvam— you; nirdeñë— the indicator; sat-jana— (to) all saintly persons; priyaù— dear; vaiñëava— (of) the Vaiñëavas; sârvabhaumaù— chief; çréjagannâthâya— unto Jagannâtha däsa Bäbäjé te— unto you; namaù— obeisances.
I offer my respectful obeisances to Jagannātha dāsa Bābājé who is respected by the entire Vaiñēava community and who discovered the place where Lord Caitanya appeared.

**ÇréVaiñēava Praēāma**

vāï chā-kalpatarubhyaḥ ca kāpā-sindhubhya eva ca
patitānāṃ pāvanebhyo vaiñēavebhyo nāmaṁ nāmaṁ
vāï chā-kalpa-tarubhyaḥ— who are desire trees; ca— and; kāpā— (of)
mercy; sindhubhyaḥ— who are oceans; eva— certainly; ca— and;
patitānām— of the fallen souls; pāvanebhyo— who are the purifiers;
vaiñēavebhyo— unto the Vaiñēavas; nāmaṁ nāmaṁ— 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.

**ÇréGaurāíga Praēāma**

nāmaṁ mahā-vadānyāya kāṁe-prema-pradāya te
kāṁeṣyā kāṁe-caitanya-nāmne gaura-tviñe nāmaṁ
nāmaṁ— obeisances; mahā-vadānyāya— who is most munificent and
charitably disposed; kāṁe-prema— love of Kāṁe; pradāya— who can give;
te— unto You; kāṁeṣyā— the original Personality of Godhead; kāṁe-
caitanya-nāmne— under the name Kāṁe Caitanya; gaura-tviñe— whose
complexion is the golden complexion of ÇrématēRādhārāēé nāmaṁ—
obeiśances.

O most munificent incarnation! You are Kāṁe Himself appearing as Çré Kāṁe Caitanya Mahāprabhu. You have assumed the golden color of ÇrématēRādhārāēé and You are widely distributing pure love of Kāṁe. We offer our respectful obeisances unto You.
I offer my obeisances unto the Supreme Lord, Kåñëa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

O my dear Kåñëa, 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 Râdhârâëé I offer my respectful obeisances unto You.
Sambandhādhideva Praēāma

jayatāṁ suratau pai gor mama manda-mater gatē
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

jayatāṁ— all glory to; su-ratau— most merciful, or attached in conjugal love; pai goū— of one who is lame; mama— of me; manda-mateū— foolish; gatē— refuge; mat— my; sarva-sva— everything; pada-ambhojau— whose lotus feet; rādhā-madana-mohanau— Rādhā-āśe and Madana-mohana.

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

Abhidheyādhideva Praēāma

dévyad-vāndāraëya-kalpa-drumādhaù
crēmad-ratnāgāra-siā hāsana-sthau
crēmad-rādhā-çrāa-govinda-devau
preñhālāhiù sevyamānau smarāmi

dévyat— shining; vāndā-araēya— (in) the forest of Vāndāvana; kalpa-druma— desire tree; adhaù— beneath; crēmat— most beautiful; ratna-āgāra— (in) a temple of jewels; siā ha-āsana-sthau— sitting on a throne; crēmat— very beautiful; rādhā— ÇrēmatéRādhārāēé çrēa-govinda-devau— and ÇréGovindadeva; preñha-ālāhiù— by most confidential associates; sevyamānau— being served; smarāmi— I remember.

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

Prayojanādhideva Praēāma
Créman rása-rasārmbhé vā cēvaā-tāā-sthitaū
ekarañ veēu-svanair gopēr gopānāthaū griye 'stu nau

crēmān— most beautiful; rāsa— (of) the rāsa dance; rasa— (of) the mellow; ārāmbhé— the initiator; vā cēvaā— (of) the name Vā cēvāta; tāā— on the shore; sthitaū— standing; karñan— attracting; veēu— (of) the flute; svanaiū— by the sounds; gopā— the cowherd girls; gopānāthaū— Cré Gopānātha; griye— benediction; astu— let there be; nau— our.

CréCrā Gopānātha, who originated the transcendental mellow of the rāsa dance, stands on the shore in Vā cēvaā and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

CréRādhā Praēāma

tapta-kāī cana-gaurāi gi rādhe vāndāvaneçvari
vānabhānu-sute devēpraēamāmi hari-priye
tapta— molten; kāī cana— (like) gold; gaura— fair complexion; aī— O one whose body; rādhe— O Rādhārāēé vāndāvana-çvari— O Queen of Vāndāvana; vānabhānu-sute— O daughter of King Vānabhānu; devi— O goddess; praēamāmi— I offer my respects; hari-priye— O one who is very dear to Lord Kānēa.

I offer my respects to Rādhārāēé whose bodily complexion is like molten gold and who is the Queen of Vāndāvana. You are the daughter of King Vānabhānu, and You are very dear to Lord Kānēa.

Paī ca-tattva Mahā-mantra

(jaya) crékānēa-caitanya prabhu nityānanda
créadvaita gadādhara crévāsādi-gaura-bhakta-vānda
ČréCaitanya Mahāprabhu is always accompanied by His plenary expansion ČréNityānanda Prabhu, His incarnation ČréAdvaita Prabhu, His internal potency ČréGadādhara Prabhu, and His marginal potency Črévāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that ČréCaitanya Mahāprabhu is always accompanied by these other tattvas. Therefore our obeisances to Čré Caitanya Mahāprabhu are complete when we say, ċré-kāñëa-caitanya prabhu nityānanda ċré-advaita gadādhara ċrévāsa-gaurā-bhakta-vānda. As preachers of the Kāñëa consciousness movement, we first offer our obeisances to Čré Caitanya Mahāprabhu by chanting this Païca-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 Païca-tattva mantra, namely, ċré-kāñëa-caitanya prabhu nityānanda ċréadvaita gadādhara ċrévāsa-gaurā-bhakta-vānda. Čré 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 Čré Caitanya Mahāprabhu, learn the Païca-tattva mantra, and then chant the Hare Kāñëa mahā-mantra. That will be very effective.

**Hare Kāñëa Mahā-mantra**

HARE KĀÑËA HARE KĀÑËA KĀÑËA KĀÑËA 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 Kåñëa, Hare Kåñëa, Kåñëa Kåñëa, Hare Hare/ Hare Räma, Hare Räma, Räma Räma, Hare Hare is the sublime method of reviving our Kåñëa consciousness. As living spiritual souls we are all originally Kåñëa 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 mäyä, or illusion. Mäyä 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 Kåñëa consciousness.

Kåñëa 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 mahâ-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 Kåñëa, Hare Kåñëa, Kåñëa Kåñëa, Hare Hare/ Hare Räma, Hare Räma, Räma Räma, 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 mahâ-mantra. It springs automatically from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification, and dance in ecstasy.

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

The word Harā is the form of addressing the energy of the Lord, and the words Kāñëa and Rāma are forms of addressing the Lord Himself. Both Kāñëa and Rāma mean "the supreme pleasure," and Harā is the supreme pleasure energy of the Lord, changed to Hare in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord. The material energy, called mäyā, is also one of the multienergies of the Lord. And we, the living entities, are also the energy—marginal energy—of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called Harā, the living entity is established in his happy, normal condition.

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

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

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ÇréÇréGurvañöaka
Eight Prayers to the Guru
by Çréla Viçvanätha CakravartéÖhäkura

Çréla Viçvanätha CakravartéÖhäkura, who appeared in the middle of the seventeenth century, is a great spiritual master in the Kāñëa 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 Kåñëa, the Lord of Våndåvana, at the time of his death."

(1)

sàà sàëra-dàëvânàla-lëøha-loka-
trëëàya kàëruëya-ghànàghànântvam
pràëptasya kàlyâëa-guëëàrëëavasya
vande gurøù çré-caraëàravindam
saà sàra— (of) material existence; dàvà-anala— (by) the forest fire; lëøha— afflicted; loka— the people; trëëàya— to deliver; kàëruëya— of mercy; ghànàghànà-tvam— the quality of a cloud; pràëptasya— who has obtained; kàlyâëa— auspicious; guëa— (of) qualities; arëëavasya— who is an ocean; vande— I offer obeisances; gurøù— 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)

mahàprabhøù kéàtana-nàtya-gàa-
vàëëitra-màëdyàn-màëàso rasëna
romàï ca -kampàëru-tàràï ga-bhàjø
vande gurøù çré caraëàravindam
mahàprabhøù— of Lord Caitanya Mahàprabhu; kéàtana— (by) chanting; nàtya— dancing; gàa— singing; vàëëitra— playing musical instruments; màëdyàt— gladdened; màëàsoù— whose mind; rasëna— due to the mellows of pure devotion; romàï ca— standing of the hair; kampà— quivering of the body, aëru-tàràï ga— torrents of tears; bhàjøù— who feels; vande— I offer obeisances; gurøù— 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 saîkértana movement of Lord Caitanya Mahäprabhu. 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.

The spiritual master is always engaged in the temple worship of Çré Çré Rädhä and Kåñëa. 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.
The spiritual master is always offering Kåñëa 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-prasâda, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

\[(5)\]
\[çré-rädhikä-mädhavayor apåra-mädhurya-lâä guëa-rüpa-nämnäm\]
\[prati-kñäëåsvädana-lolupasya\]
\[vande gouro çré-caraëäaravindam\]

crērâdhikä— (of) Çrématé Rädhârâëé mädhavayou— of Lord Mädhava (Kåñëa); apâra— unlimited; mädhurya— conjugal; lâä— pastimes; guëa— qualities; rüpa— forms; nämnäm— of the holy names; prati-kñäëa— at every moment; äsvädana— relishing; lolupasya— who aspires after; vande— I offer obeisances; gouro— of my spiritual master; çré— auspicious; caraëä-aravindam— unto the lotus feet.

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rädhikâ and Mädhava, 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.

\[(6)\]
\[niküï ja-yüno rati-keli-siddhyai\]
\[yä yälibhir yuktir apekñäëeyä\]
\[taträti-däkñyäd ati-vallabhasya\]
\[vande gouro çré-caraëäaravindam\]

niküï ja-yünaù— of Rädhâ and Kåñëa; rati— (of) conjugal love; keli— (of) pastimes; siddhyai— for the perfection; yä yä— whatever; älibhiù— by the gopës; yuktîù— arrangements; apekñäëeyä— desirable; tatra— in that
connection; ati-dākñyāt— 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 gopé, who at different times make different tasteful arrangements for the perfection of Rädhä and Kåñëa’s conjugal loving affairs within the groves of Våndävana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

(7)

säkñäd-dharitvena samasta-çästrair
uktas tathä bhävyata eva sadbhiù
kintu prabhor yaù priya eva tasya
vande guroù çré caraëäravindam
säkñät— directly; hari-tvena— with the quality of Hari; samasta— all; çästraiù— by scriptures; uktaù— acknowledged; tathä— thus bhävyate— 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 [Kåñëa].

(8)

yasya prasädäd bhagavat-prasädo
yasäpräsädän na gatiù kuto ’pi
dhyäyan stuvaàs tasya yaças tri-sandhyaà
vande guroù çré caraëäravindam
yasya— of whom (the spiritual master); prasädät— by the grace; bhagavat— (of) Kåñëa; prasädaù— the mercy; yasya— of whom; aprasädät— without the grace; na— not; gatiù— means of advancement;
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.

ÇréÇréÑaö-gosvämy-añöaka
Eight Prayers to the Six Gosvamis
by Çréñiväsa Äçärya

(1)

kåñëotkértana-gäna-nartana-parau premämätambho-nidhé
dhärädhéra-jana-priyau priya-karau nirmatsarau püjitau
çré-caitanya-käpa-bharau bhuvi bhuvo bhärävahantärakau
vande rüpa-sanätanau raghu-yugau çréjéva-gopälakau

I offer my respectful obeisances unto the six Gosvämés, namely ÇréRüpa Gosvämé ÇréSanätana Gosvämé ÇréRaghunätha Bhaööa Gosvämé Çré Raghunätha däsa Gosvämé Çréjéva Gosvämé and ÇréGopäla 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)
I offer my respectful obeisances unto the six Gosvāmīs, namely ČrēRūpa Gosvāmī, ČrēSanātana Gosvāmī, ČrēRaghuṇātha Bhaōa Gosvāmī, Črē Rāghuṇātha dāsa Gosvāmī, ČrēJéva Gosvāmī and ČrēGopāla Bhaōa Gosvāmī who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Rādhā and Kåñëa.

I offer my respectful obeisances unto the six Gosvāmīs, namely ČrēRūpa Gosvāmī, ČrēSanātana Gosvāmī, ČrēRaghuṇātha Bhaōa Gosvāmī, Črē Rāghuṇātha dāsa Gosvāmī, ČrēJéva Gosvāmī and ČrēGopāla Bhaōa Gosvāmī who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviors of the living entities from the devouring mouth of liberation.
I offer my respectful obeisances unto the six Gosvāmīs, namely Čré Rūpa Gosvāmī, Čré Sanātana Gosvāmī, Čré Raghunātha Bhaūa Gosvāmī, Čré Raghunātha dāsa Gosvāmī, Čré Jéva Gosvāmī, and Čré Gopāla Bhaūa Gosvāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they are always merged in the ecstatic ocean of the gopis’ love for Kāñëa and bathe always and repeatedly in the waves of that ocean.

(5)

kūjat-kokila-haà sa-sārara-qaēa-kēe mayūrākule
nānā-ratna-nibaddha-mūla-vīāpa-çréyukta-vāndāvane
rādhā-kāñēa ahar-niçā prabhajatāu jėvārthadāu yau mudā
vande rūpa-sanātanau raghu-yugau çréjēva-gopālakau

I offer my respectful obeisances unto the six Gosvāmīs, namely Čré Rūpa Gosvāmī, Čré Sanātana Gosvāmī, Čré Raghunātha Bhaūa Gosvāmī, Čré Raghunātha dāsa Gosvāmī, Čré Jéva Gosvāmī and Čré Gopāla Bhaūa Gosvāmī, 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 Gosvāmīs are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.

(6)

sāi khyā-pūrvaka-nāma-gāna-natibhiù kālāvasānékātāu
nīdrāhāra-vihārakādi-vijitau cātyanta-dēnau ca yau
rādhā-kāñēa-guēa-smātēr madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau çréjēva-gopālakau

I offer my respectful obeisances unto the six Gosvāmīs, namely Čré Rūpa Gosvāmī, Čré Sanātana Gosvāmī, Čré Raghunātha Bhaūa Gosvāmī, Čré Raghunātha dāsa Gosvāmī, Čré Jéva Gosvāmī and Čré Gopāla Bhaūa Gosvāmī who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilized their valuable lives and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble enchanted by remembering the transcendental qualities of the Lord.
I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Rāghunātha Bhaṭṭācārya Gosvāmī, Śrī Rāghunātha dāsa Gosvāmī, Śrī Jéva Gosvāmī, and Śrī Gopāla Bhaṭṭācārya Gosvāmī who were sometimes on the bank of the Rādhā-kunda lake or the shores of the Yamuna and sometimes at Vaśī. There they appeared just like madmen in the full ecstasy of love for Kṛā, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛā consciousness.

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Rāghunātha Bhaṭṭācārya Gosvāmī, Śrī Rāghunātha dāsa Gosvāmī, Śrī Jéva Gosvāmī, and Śrī Gopāla Bhaṭṭācārya Gosvāmī who were chanting very loudly everywhere in Vāndāvana, shouting, "Queen of Vāndāvana, Rādhārāē! 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 Kṛā consciousness.
Lord Caitanya Mahāprabhu instructed His disciples to write books on the science of Kṛṣṇa, a task which His followers have continued to carry out down to the present day. The elaborations and expositions on the philosophy taught by Lord Caitanya are, in fact, the most voluminous, exacting, and consistent, due to the system of disciplic succession. Although Lord Caitanya was widely renowned as a scholar in His youth, He left only eight verses, called Çikñāñöaka. These eight verses clearly reveal His mission and precepts. These supremely valuable prayers are translated herein.

(1)

ceto-darpaëa-märjanaà bhava-mahā-dāvāgni-nirvāpaëaà
creyau-kairava-candrikā-vitaraëaà vidyā-vadhū-jévanam
äñandämudhi-vardhanaà prati-padaà pürēämätāsvädanaà
sarvätma-snapanaà paraà vijayate çré-kåñëa-saëkértanam

Glory to the çré-kåñëa-saìkértana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saìkértana 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)
nämnäm akäri bahudhä nija-sarva-çaktis
tatràrpitā niyamitaù smaraëe na kālaù
etädåçé tava kāpā bhagavan mamäpi
durdaivam åçåcam ihäjani nänurägaù

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Kåñëa 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.
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.

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.

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

(7)

yugāyitaṁ nimeṇēya
cakṛuṇā prāvānāyitam
cūnyāyitaṁ jagat sarvāṁ
govinda-viraheṇa me

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

(8)

ācliṇya vā pāda-ratāṁ pinaṁśu māṁ
adarčanāṁ marma-hatāṁ-hatāṁ karotu vā
yathā tathā vā vīdadhūtu lampāo
mat-prāṛēa-nāthaṁ tu sa eva nāparaṁ

I know no one but Kåñëa 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 Čṛḍā Bhaktivinoda Öhäkura

Aruēodaya-kértana
Kértana songs to be sung at dawn
(from Gēāvalē)
Part One

(1)
udilo aruëa pûraba-bhâge,
dwija-maëi gorâ amani jâge,
bhakata-samûha loiyâ sâthe,
gelâ nagara-brâje

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)
tâthaê tâthaê bäjalo khol,
ghanâ ghanâ tâhe jhâjera rol,
preme òhala òhala soëära ai ga,
caraëe nûpura bâje

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

(3)
mukunda mädhava yädava hari,
bolena bolo re vadana bhorî’,
miche nida-baçe gelo re râti,
divasa çaréa-sâje

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 mânava-deho,
päiyä ki koro bhāva nā keho,
ebe nā bhajile yaçodā-suta,
carame 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 Yaçodā and slowly fall through your last moments to death.

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

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

(6)
jévana anitya jānaha sār,
tāhe nānā-vidha vipada-bhār,
nāmāçraya kori’ jatane tumi,
thākaha āpana kāje

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

(7)
jévera kalyāna-sādhana-kām,
jagate āsi’ e madhura nām,
avidyā-timira-tapana-rūpe,
hâd-gagane birāje

7) To penetrate the darkness of ignorance and bless everyone’s heart, the holy name has risen like the shining sun.
8) Drink the pure nectar of the holy name. There is nothing but the name to be had in the fourteen worlds. It has filled the soul of Čré Bhaktivinoda Öhäkura.

**Part Two**

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

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

3) I have descended just to save you; other than Myself you have no friend in this world.
4) I have brought the medicine that will wipe out the disease of illusion from which you are suffering. Take this mahā-mantra—Hare Kṝ̄ṇ̄a, Hare Kṝ̄ṇ̄a, Kṝ̄ṇ̄a Kṝ̄ṇ̄a, Hare Hare/Hare Rāma, Hare Rāma Rāma Rāma, Hare Hare."

5) Çr̄̄la Bhaktivinoda Öhäkura says: "I fall at the Lord’s feet, having taken this mahā-mantra."

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

(2) Whether you are a householder or a sannyäsé, 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-näma.

(3)

mäyä-jäle baddha ho ‘ye, ächo miche kāja lo ‘ye,
ekhona cetana pe‘ye, ‘rādhā-mādhav’ näm bolo re

(3) You are bound up in the network of mäyä 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, nä bhajile håñëkeça
bhaktivinodopadeça, ekbär näm-rase māto re

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

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Gopénätha
(from Kalyäëa-kalpataru)

Part One

(1)

gopénäth, mama nivedana çuno
viñayé durjana, sadä kāma-rata,
kichú nahi mora guëa

(1) 0 Gopénätha, Lord of the gopés, please hear my request. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I
(2) 0 Gopénätha, You are my only hope, and therefore I have taken shelter at Your lotus feet. I am now Your eternal servant.

(3) 0 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) 0 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) 0 Gopénätha, I have taken shelter at Your lotus feet. I am now Your eternal servant.
(5) O Gopénātha, this sinner, who is weeping and weeping, begs for an
everal place at Your divine feet. Please give him Your mercy.

(6)
gopénāth, tumi to’ sakali päro
durjane tārite, tomāra çakati,
ke äche päpéra äro

(6) O Gopénātha, 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)
gopénāth, tumi kāpā-pārabāra
jévera kāraēe, āsiyā prapaïce,
Idā koile subistāra

(7) O Gopénātha, 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)
gopénāth, ämi ki doñe doñé
asura sakala, päilō caraēa,
vīnoda thākilo bosi’

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

Part Two

(1)
gopināth, ghucāo saà sāra jwālā
avidyā-jātanā, äro nāhi sahe,
janama-maraēa-mālā

(1) 0 Gopénātha, 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)

\textit{gopénāth, āmi to' kämera dāsa  
viñaya-bāsanā, jāgiche hådoye,  
phādiche karama phāsa}

(2) 0 Gopénātha, 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)

\textit{gopīnāth, kabe vā jāgibo āmi  
kāma-rūpa ari, dūre tēyāgibo,  
hådoye sphuribe tumi}

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

(4)

\textit{gopénāth, āmi to' tomāra jana  
tomāre chāriyā, saā sāra bhajinu,  
bhuliyā āpana-dhana}

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

(5)

\textit{gopināth, tumi to' sakali jāno}
äpanāra jana, daēòiyā ekhano,
grécarēe aeho sthāno

(5) 0 Gopānātha, You know everything. Now, having punished Your servant, please give him a place at Your lotus feet.

(6)
gopānātha, ei ki vicāra taba
bimukha dekhiyā, chāro nija-jane,
na koro’karuēa-laba

(6) 0 Gopānātha, 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)
gopānātha, āmi to mūrakhā ati
kise bhālo hoya, kabhu nā bujhinu,
tāi heno mama gati

(7) 0 Gopānātha, I am certainly very foolish, and I have never known what is good for me. Therefore such is my condition.

(8)
gopānātha, tumi to’ paēòita-barā
mūōhera mai gala, tumi anveñibe,
e dāse nā bhāvo’ para

(8) 0 Gopānātha, 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) 0 Gopénatha, 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) 0 Gopénatha, I have fallen into the perils of material illusion. Wealth, wife, and sons have surrounded me, and lust has wasted me away.

(3) 0 Gopénatha, 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) 0 Gopénatha, I have accepted my defeat. All of my various endeavors were useless. Now You are the only hope.
(5) O Gopénātha, 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) O Gopénātha, 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) O Gopénātha, You are Hāṅkeça, 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) O Gopénātha, 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!
kåpä-bindu diyä, koro’ ei däse,
tåëäpekhä ati häna
sakala sahane, bala diyä koro’,
nija-mäne spåhå-häna

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’ nátha! 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 kåpä, labhiyä e jana,
kåtärtha hoibe, nátha!
çakti-buddhi-häna, ämi ati déna,
koro’ more âtma-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)

jogyaṭā-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 Čaraēāgati)

(1)

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

(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 maraēē
dāy mama gelā, tuwā o-pada baraēē

(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.
märobi räkhobi— 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.

janmāobi 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.

kēa-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.

bhukti-mukti-spāhā vihāna 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.

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

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

(8) Bhakativinoda says, "O Käna, please hear me! O Lord of Rädhä, You are my life and soul!"

Prasäda-sevāya
Songs for the Honoring of Spiritual Food
(from Gâévala)

Part One

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

(1)

bhäi-re!
çaré a abidyā-jāl, joèndriya tāhe kāl,
jéve phele viñāya-sāgore
tä'ra madhye jihwā ati, lobhamoy sudurmati,
tä'ke jetā kañhina saa säre

(2)
kåñēa baro doyāmoy, koribāre jihwā jay,
swa-prasād-anna dilo bhāi
sei annämāta pāo, rādhā-kåñēa-guēa gāo,
preme òäko caitanya-nitāi

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

Kabe Ha’be Bolo
(from Çaraëägati)

(1)

kabe ha’be bolo se-dina ämär
(ämär) aparâdha ghuci’, çuddha näme ruci,
kâpâ-bale ha’be hådoye sai cär

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)

tâëådhika héna, kabe nije mäni’,
sahiñëutä-guëa hådoyete âni’
sakale mänada, âpani amäné
ho’ye äswâdibo näma-rasa-sär

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

(3)
dhana jana āra, kobitā-sundarē
bolibo nā cāhi deho-sukha-karē
janme-janme dāo, ohe gaurahari!
ahaitukēbhakti caraēe tomār

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

(4)
(kabe) korite cré-kānēa-nāma uccāraēa,
pulakita deho gadgada bacana
baibarēya-bepathu ha‘be sāi ghaāna,
nirantara netre ba‘be açru-dhār

4) When will I utter Kānēa, Kānēa, Kānēa, 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 navadwēpe, suradhunētaē,
gaura-nityānanda boli’ niñkapaē
nāciyā āiyā, berāibo chuē,
bātulera prāya chāriyā bicār

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

(6)
kabe nityānanda, more kori ‘doyā,
chāraibē mora viñāyera māyā
diyā more nija-caraēera chāyā,
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, luöbo, hari-näma-rasa,
näma-rase mäti’ hoibo bîbaça
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 jõbe doyä, hoibe udoya,
nija-sukha bhuli’ sudëna-hâdoya
bhakativinoda, koriyä binoya,
çréäji å-åahala 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?

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**Bhoga-äratî**
(from Gâävalâ)
(at Öhäkura Bhaktivinoda’s home at Surabhi-kuï ja in Godruà a-dvépa)
bhaja bhakata-vatsala çré gaurahari
cré gaurahari sohi goñöha-biharé
nanda-jaçomaté citta hari

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

belä ho’lo dämodara äisa ekhano
bhoga- mandire bosí koraho bhojana

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

nandera nideçe baise giri-baradhäré
baladeva-saha sakhå baise sâri sâri

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

çuktä-çäkädi bhäji nälitä kuñmäëòa
dåli dälñä dugdha-tumbëdadhi mocä-khaëòa

(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)
muđa-borä mâña-borä roökä ghatänna
çañkulēpiñೀaka khēr puli pāyasānna

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

(6)
karpūra amāta— kēli rambhā khēra-sāra
amāta rasālā, amla dwādaça prakāra

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

(7)
luci cini sarpurélāoù rasābalē
bhojana korena kāñēa ho'ye kutūhalē

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

(8)
rādhikāra pakka anna vividha byāi jana
parama ānande kāñēa korena bhojana

(8) In great ecstasy and joy Kāñēa eats the rice, curried vegetables, sweets,
and pastries cooked by Çrématé Rādhārāéé

(9)
chale-bale läòòu khäy çré madhumai gala
bagala bäjäy ära drya hari-bolo

(9) Kāñēa’s funny brähmaëa friend Madhumai 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 kāñēa jaçodä-bhavane

(10) Beholding Rādhārāéé and Her gopé friends out of the corners of His eyes, Kāñēa eats at the house of mother Yaçodä with great satisfaction.

(11)
bhojanänte piye kāñēa subäsita bäri
sabe mukha prakhâloy ho’ye sāri sāri

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

(12)
hasta-mukha prakhâliyā jata sakhamä-gaëe
änande biçrāma kore baladeva-sane

(12) After all the cowherd boys wash their hands and mouths, in great bliss they take rest with Lord Balaräma.
(13) The two cowherd boys Jambula and Rasāla then bring Kåñëa pān made with betel nuts, fancy spices, and catechu. After eating that pān, Črê Kåñëacandra then happily goes to sleep.

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

(15) At mother Yaçodā’s request the gopé Dhaniñōhā brings remnants of food left on Kåñëa’s plate to Črêmaté Rādhārāéé who eats them with great delight.

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

(17) hari-léé ek-mātra jāhāra pramoda
bhogārati gāy ōhākur bhakativinoda
Öhäkura Bhaktivinoda, whose only joy is the pastimes of Lord Hari, sings this Bhoga-ärati song.

**Jaya Rādhā-Mādhava**
*(from Gāvvala)*

(jaya) rādhā-mādhava (jaya) kuī ja-bihāré  
(jaya) gopējana-vallabha (jaya) giri-vara-dhārē  
(jaya) jaçodā-nandana, (jaya) braja-jana-rai jana,  
(jaya) jāmuna-tā ra-vana-cārē

Kāñëa is the lover of Rādhā. He displays many amorous pastimes in the groves of Vândāvana, 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 Vândavāna. Everything is there—Çrématē Rādhārāēé Vândavāna, Govardhana, Yaçodā, and all the cowherd boys.")

**Rādhā-Kāñëa Bol**  
*(from Gāvvala)*

(1)  
'rādhā-kāñëa' bol bol bolo re sobāi  
(ei) çikhā diyā, sab nadēyā  
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 boçe, jāccho bhese',
khāccho ābuòubu, 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)

(jév) kāñēa-dās, e biçwās,
korle to' ār duṅkho 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)

(ˈrādha) kāñēa' bolo, sā 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) "All dangers will be gone when that Name is chanted," says Bhaktivinoda Öhäkura. Chant, chant "Rådhä-Kåñëa!" Everyone chant!

Çuddha-bhakata
(from Çaraëägati)

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

2) The holy days like Ekådaçé and Janmåñöami are the mother of devotion for those devotees who respect them. Let the holy places of Kåñëa's pastimes be my places of worship, and bless me.
gaur ámbra, je-saba sthāne,
koralo bhramaēa rai ge
se-saba sthāna, heribo āmi,
praēayi-bhakata-sai ge

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

(4)
mādaī ga-bādyā, ānite mana,
abasara sadā jāce
gaura-bihita, kārtana āni',
ānande hādoya nāce

(5)
jugala-mūrti, dekhiyā mora,
parama-ānanda hoya
prasāda-sebā korite hoya,
sakala prapaī ca jaya

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

5) Whenever I see the transcendental gré vigrahās of Rādhā-Kåñëa I am in bliss, for by taking Their Lordships' prasāda we can conquer over the material elements.

(6)
je-dina gåhe, bhajana dekhi,
gāhe goloka bhāya
caraēa-sādhau, dekhiyā gāi gā,
sukha sā sēmā pāya
6) One day while performing devotional practices, I saw my house transformed into Goloka Vândávana. When I take the caraëmåta of the Deity, I see the holy Ganges waters that come from the feet of Lord Viñëu, and my bliss knows no bounds.

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

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

Gaura-ärati
(from Gétävalé)

(kiba) jaya jaya goräcänder äratiko çobhä
(First Refrain)

jähnavé-taöa-vane jaga - mana-lobhā
gaja-jana-mana-lobhā

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

(2)

dakhiëe nitäicänd, bäme gadädhara
nikaë adwaita, çréiväsa chaṭra-dhara

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

(3)

bosiyädchen goräcänd ratna-siàe häsane
ārati koren brahmä-ädi deva-gaëe

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

(4)

narahari-ädi kori’cämara dhuläya
saï jaya-mukunda-bäsü-ghoñ-ädi gäya

(4) Narahari Sarakära and other associates of Lord Caitanya fan Him with cámäras, and devotees headed by Saï jaya Paëöita, Mukunda Datta, and Väsü Gхоña sing sweet kértana.
(5) Conchshells, bells, and karatālas resound, and the mådai gas play very sweetly. This kātana music is supremely sweet and relishable to hear.

(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) Lord Čiva, Čukadeva Gosvāmī and Nārada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Öhākura Bhaktivinoda envisions the glory of Lord Čré Caitanya.
yaçomaté nandana, braja-baro-nägara,  
gokula-raï jana kâna  
gopé-paräëa-dhana, madana-manohara,  
kâliya-damana-vidhâna

1) Lord Kåñëa is the beloved son of mother Yaçodâ; the transcendental lover in the land of Vraja; the delight of Gokula; Kâna [a nickname of Kåñëa]; the wealth of the lives of the gopés. He steals the mind of even Cupid and punishes the Kâliya serpent.

(2) amala harinäm amiya-viläsä  
vipina-purandara, navëna nâgara-bora,  
baà çêbadana suväsä

(2) These pure, holy names of Lord Hari are full of sweet, nectarean pastimes. Kåñëa 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-râkhowälâ  
govinda mädhava, navanëa-taskara,  
sundara nanda-gopälâ

(3) Kåñëa is the protector of the inhabitants of Vraja; the destroyer of various demoniac dynasties; the keeper and tender of Nanda Mahârâja’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 Mahârâja.

(4) yâmuna-taöa-cara, gopébasana-hara,  
räsa-rasika, kâpâmoya
(4) Kåñëa 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 räsa dance; He is very merciful; the lover and beloved of Çrématé Rädhäräëé the great dancer of Våndävana; and the shelter and only refuge of Öhäkura Bhaktivinoda.

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**Ohe! Vaiñëava Öhäkura**
(from Çaraëägati)

(1)

ohé!
Vaiñëaba ķhakura, doyëra säägara,
edäse kuruëa korí’
diyä pada-chäyah, çodho he ämäya,
tomära caraëa dhori

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-saï ga, deho’ he ämäre,
oboshechi 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) I do not find the strength to carry on alone the saì kârtana 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 Kåñëa.

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

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

(2) Lord Hari [Kåñëa] incarnated as the half-man, half-lion, Nåsià ha. He appeared as a dwarf-brähmaëa named Upendra and is the killer of the Madhu demon. He is the beloved son of the King of Vraja, Nanda Mahäräja, and is blackish in complexion. He is the slayer of the Pütanä witch and the destroyer of the demon Kaiöabha. All glories to Lord Hari, who appeared as Lord Räma, the son of King Daçaratha.

(3) He is the darling of mother Yaçodä; the giver of pleasure to the cows, land, and spiritual senses; and the protector of the cows. He is the Lord of the Våndävana forest; the gopés’ beloved; the lover of Rädhikä; and the most beautiful personality in all the worlds.
(4) As Rāmacandra He brought about the end of the demoniac King Rāvaēa; as Kåñëa 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) Lord Kåñëa 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) He is the son of Yaçodā and the killer of King Kaàsa, and He sports in the rāsa dance among the groves of Vraja. Kåñëa engages in this rāsa dance underneath the kadamba trees, and He resides in the forest of Vândāvana.
(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) Lord Kåñëa 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 Kåñëa in the form of these holy names, which are full of nectarean mellows.
1) I am an impious sinner and have caused others great anxiety and trouble.

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) 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) 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,
aparâdhi nirantara
çubha-kârya-çunya, sadânartha-manâû,
nânâ duûkhe 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)
bârdhakye ekhona, upâya-vihéna,
tâ'te déna akîî cana
bhakativinoda, prabhura caraëe,
kore duûkha 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 Prabhupâda

Āmâra jévana sadâ pâpe 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, diyâchi ye koto, diyâchi 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 lãgi’, pâpe nâhi òori: “For my personal sense gratification, I accept any kind of sinful activity.” Dayâ-héna svârtha-paro: “I am not at all merciful, and I see only to my personal interest.” Para-
sukhe duùkhé sadä 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.” Madamatta sadā viñaye mohita: “I am captivated by subject matters of sense gratification, and I am almost crazy.” Hià sā-garva vibhūñāēa: “My ornaments are enviousness and false pride.” Nidrālasya hata, sukārye virāta: “I am conquered by sleep and laziness, and I am always averse to pious activities.” Akārye udyogé āmi: “And I am very enthusiastic to perform impious activities.” Pratiñöha lägiyā cāhya-ācaraēa: “I always cheat others for my prestige.” Lobha-hata sadä 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.” Aparādhī nirantara: “I am an offender always.” Čubha-kārya-cūnya: “In my life there is not a bit of auspicious activity”; sadānarthā manāū “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.” Bārdhakye ekhona upāya-vihēna: “Now in my old age I have no alternative”; tā’tē déna akīi cana: “therefore by force I have now become very humble and meek.” Bhaktavinoda prabhura caraēe, kore duùkha nivedana: “Thus Bhaktivinoda Ōhākura 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 Gēāvalē)

(1)

anādi’ karama-phale, paöi’ bhavārēara jale,
taribāre nā dekhī upāya
ei viñaye-halāhale, divā-nīci hiyā jvale,
mana kabhu sukha nāhi pāya
1) I have fallen into the ocean of material existence as a result of my selfish activities, which are without beginning, and I see no means of deliverance from this great ocean of nescience. Day and night my heart burns from the poison of these worldly activities, and on account of this my mind never finds any satisfaction or happiness.

(2)
äçä-päça-çata-çata, kleça deya avirata,
pravåtti-ürmira tähe khelä
käma-krodha-ädi chaya, bāëapāoe deya bhaya,
avasāna hoilo äsi’ belä

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)
jnäna-karma-ôhaga dui, more pratärëa loi,
avaceñë phele sindhu-jale
e heno samaye, bandhu, tumi kâñëa kâpä-sindhu,
kâpä 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 Kâñëa, 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-kii kare dhari’, pâda-padma-dhuli kari’,
4) Accept this fallen servant and fix me as a particle of dust on Your lotus feet. Kindly give me shelter to this Bhaktivinoda. O most merciful Lord, actually I am Your eternal servant, but having forgotten this I have become bound up in the network of māyā.

**PURPORT**

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

Anādi karama-phale pāoi’ bhavārēava-jale taribāre nā dekhi upāya. This is a song sung by Bhaktivinoda Ṫhākura depicting the conditioned soul. Bhaktivinoda Ṫhākura 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 viṇa-halāhale: “It is just like an ocean of poison.” If one takes some pungent food, it burns the heart. Similarly, although we are trying to be happy by sense enjoyment, actually our situation is becoming just the opposite, and the effort is causing our hearts to burn. And divā-ṇiĉi hīyā jvāle: “That burning sensation is going on day and night, twenty-four hours a day.” Mana kabhu sukha nāhi pāya: “And on account of this my mind is not at all satisfied.” Ācā-pāça-çaṭa-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.”

Pravātti-ürmira tāhe khela: “My position is exactly like one who is being dashed again and again by the waves of the ocean.” Kāma-krodha-ādi chaya, bāāpaṭa deya bhaya: “Besides that, there are so many thieves and rogues. Especially they are six in number— namely lust, anger, greed, envy, illusion, and madness. They are always present, and I am afraid of them. “Avasāna hoilo āsi’ belā: “In this way my life is becoming advanced, or in other words I am coming to the point of the end of my life.” Ji āna-karma-ḍhağa dui, more pratārēya loi: “Although this is my position, still, two kinds of activities are cheating me, namely mental speculation and
fruitive activities.” (Öhaga means “cheater.”) And avacañe phele sindhu-jale: “After misleading me, they bring me to the seashore and push me down within the sea.” E heno samaye bandhu, tumi kårēa kårēa sindhu: “Under the circumstances, my dear Kårēa, you are my only friend, and You are an ocean of mercy.” Kårē 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-kii kare dhari’ pāda-padmā-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 ācraya: Bhaktivinoda Öhākura entreats, “Kindly give me shelter at Your lotus feet.” Āmi tava nitya-dāsa: “I am Your eternal servant.” Bhuliya māyāra pāca: “Somehow or other I forgot You, and I have now fallen into the network of māyā.” Baddha ho’ye ächi dayāmaya: “My dear Lord, I have become entangled in this way. Kindly save me.”

**Bhuliya Tomäre**
Forgetting You
(from Çaraëägati)

(1)

bhuliya tomäre, saā sāre āsiyā,  
peye nānā-vidha byathā  
tomāra caraēe, āsiyāchi āmi,  
bolibo duūkehera kathā

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

(2)

jananējaadhare, chilāma jakhona,  
biñama bandhana-pāce
(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, paòi' māyā-jāle,  
nā hoilo jī 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)

ädarera chele, sva- janera kole,  
hāsiyā kāānu kāla  
janaka jananēsnehe te bhuliyā,  
sàā sāra lāgilo bhālo

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

(5)

krame dina dina, bālaka hoiyā,  
bhelinu bālaka-saha  
āra kichu dine, jnāna upajilo,  
pāṭha poÒi ahar-ahaÒ
(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)
bārdhakye ekhona, bhakativinoda,
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 Gāēvalā)

(1)
nārada muni, bājāy vēēā
‘rādhikā-ramaēa’-nāme
nāma amani, udīta haya,
bhakata-gaḍa-sāme

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

(2) amiya-dhārā, barīñe ghana,
     āravaṇa-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) mādhuré-pūra, āsava paqi’,
mātāya jagata-jane
keho vā kānde, keho vā nāce,
keho māte mane mane

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

(4) paï ca-vadana, nārade dhori’,
     premera saghana rol
     kamalāsana, nāciyā bole,
     ‘bolo bolo hari bolo’

(4) Five-faced Lord Ćiva 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, mātīlo viṣva,
nāma-rasa sabe pāya

(5) In supreme happiness, thousand-faced Ananta Čeña 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)

črékāñëa-nāma, rasane sphuri’,
pūrā’lo āmār āça
crērūpa-pade, yācaye ihā,
bhakativinoda-dāsa

(6) The holy name of Čré Krishna has fulfilled all my desires by thus manifesting on everyone’s tongue. Bhakativinoda, the humble servant of the Lord, therefore prays at the feet of Čré Rūpa Goswāmē 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 Bhakativinoda Öhäkura. The purport of this song is that the great soul Nārada Muni is playing on his stringed instrument, called the vēēa, and vibrating Rādhikā-rāmaēa, one of Kāñēa’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 ghan. 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 mādhurēpūra. 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 Ėva embraces Nārada Muni and begins to dance and cry out in ecstasy, and when Lord Brahmā sees Lord Ėva 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 Gosvāmēthat the chanting of harināma may go on nicely like this.”

**Songs of Ėrā Narottama dāsa Öhäkura**

**Iñöa-deve Vijïapti**
*Prayer to One’s Beloved Lord*  *(from Prärthanā)*

(1)

hari hari! bifale janama goi āinu  
manuñya-janama päiyā, rādhā-kāñëa nā bhajiyā,  
   jāniyā çuniyā biña khāinu

(1) 0 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)
(2) The treasure of divine love in Goloka Vândavana 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) Lord Kåñëa, who is the son of the King of Vraja, became the son of Çacé (Lord Caitanya), and Balaräma became Nitäi. The holy name delivered all those souls who were lowly and wretched. The two sinners Jagäi and Mädhäi are evidence of this.

(4) O Lord Kåñëa, son of Nanda, accompanied by the daughter of Våñabhänu, please be merciful to me now. Narottama däsa says, "O Lord, please do not push me away from Your reddish lotus feet, for who is my beloved except for You?"
(1) When will that opportune moment come to me when there will be shivering of the body as soon as I chant Lord Gaurâi ga's name? And after the shivering, while chanting Hare Kåñëa, when will there be tears pouring down from my eyes?

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

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

(4) When Rûpa-raghunâtha's causeless mercy is bestowed upon me, then I shall be able to understand the conjugal love of Râdha and Kåñëa, and then my spiritual life will be successful.
(4) When shall I be very much eager to study the books left by the six Gosvāmīs? One has to learn of the conjugal loving affairs of Rādhā-Kāñēśa through the teachings of these six Gosvāmīs.

(5)

rupā-raghunātha-pade rahu mora ača
prārthanā koroye sadā narottama-dāsa

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

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

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

In this song he says, ‘gaurāṅga’ bolite habe pulaka çaréra. One has attained the perfection of chanting when as soon as he chants the name of Lord Gaurāṅga, who initiated this saṅkārtaṇa movement, at once there is shivering in his body. This is not to be imitated, but Narottama dāsa Öhäkura is asking, “When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gaurāṅga’s name?” And after the shivering—‘hari hari’ bolite nayane ba “be néa: While chanting Hare Kāñēśa, there will be tears in the eyes.”

Then he says, āra kabe nitāi-cāndre koruēa hoibe. We are all asking about the mercy of Lord Nityānanda. Nityānanda is supposed to be the original spiritual master, so we have to approach Gaurāṅga, Lord Caitanya, through the mercy of Lord Nityānanda. What is the symptom of a person who has achieved the causeless mercy of Lord Nityānanda? Narottama dāsa Öhäkura says that the symptom of one who has actually received the causeless mercy of Lord Nityānanda is that he has no more material desire. Āra kabe nitāi-cāndre koruēa hoibe saā sära-bāsanā mora kabe
tuccha ha’be. Saà sàra-bàsanà means "desire for material enjoyment," and Narottama dãsa 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 dãsa says further, rûpa-raghunàtha-pade hoibe àkuti: "When shall I be very much eager to study the books left by the six Gosvâmé?" Àkuti means "eagerness." Because Rûpa Gosvâmé is the father of devotional service, he has written a book called Bhakti-rasàmåta-sindhu, in which there are nice directions on devotional service. These topics are also dealt with in Caitanya-caritâmåta 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 Râdhâ-Kåñëa through the teachings of these six Gosvâmé. Narottama dãsa Òhäkura directs us not to try to understand the conjugal love of Râdhâ-Kåñëa by our own endeavor. We should try to understand this yugala-périti, conjugal love, under the direction of the Gosvâmé.

As long as the mind is too much absorbed in materialistic thought, one cannot enter into the kingdom of Vândâvana. But Narottama dãsa Òhäkura says, viñaya châriyâ kabe çuddha ha’be mana kabe häma herabo çré-bândâbana: "When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vândâvana and the conjugal love of Râdhâ and Kåñëa, and then my spiritual life will be successful."

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**Näma-saì kértana**

(1)

hari haraye namaù kâñëa yâdavâya namaù
dhavâya mädhavâya keçavâya namaù

(1) O Lord Hari, O Lord Kåñëa, I offer my obeisances to You, who are known as Hari, Yâdava, Mädhava, and Keçava.
(2)

gopāla govinda rāma ċré madhusūdana
giridhārē gopēnātha madana-mohana

(2) O Gopāla, Govinda, Rāma, ċRé Madhusūdana, Giridhārē Gopēnātha, and Madana-mohana!

(3)

črécaitanya-ntīyānanda čréadvaita-sāā
hari guru vaiñēaba bhāgavata gēā

(3) All glories to ċRé Caitanya and Nityānanda! All glories to ċRé Advaita Ācārya and His consort, ċRé Śāā Ohākūrāēé All glories to Lord Hari, to the spiritual master, the Vaiñēavas, ċRémad-Bhāgavatam, and ċRémad Bhagavad-Gēā.

(4)

čré rūpa sanātana bhaōōa-raghunātha
čré jēva gopāla-bhaōōa dāsa-raghunātha

(4) All glories to ċRé Rūpa Gosvāmē Sanātana Gosvāmē Raghunātha Bhaōōa Gosvāmē ċRéjēva Gosvāmē Gopāla Bhaōōa Gosvāmē and Raghunātha dāsa Gosvāmē

(5)

ei chay gosāir kori caraēa vandan
jāhā hoite bighna-nāc abhēōā-pūraē

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

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

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

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

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 Vaiñēavas.

Desiring to serve the lotus feet of ČrēGuru and the Vaiñēavas,
Narottama dāsa sings this saṅkértana of the holy names of Lord Hari.

Purport

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

This song of Čṛḍā Narottama Dāsa Öhäkura is very famous among devotees in Bengal and Orissa. When Lord Caitanya returned from Gaya, where He was initiated by Čré Éçvara 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 Kåñëa, the Supreme Personality of Godhead. This form of grammar was later on developed by Čṛḍā Jéva Gosvâméin a book called Hari-nämâmâta-vyākaraëa, The Grammar of the Nectar and Name of Čré Hari. But Lord Caitanya's students thought that their teacher had become mad, and they rubbed His head with Viñëu oil, an oil that cools the brain. Finally they asked Him, “You say that everything means Kåñëa and we should ultimately always be chanting the names of Kåñëa. Just how should we do this?” Then Lord Caitanya began to sing the names of Kåñëa and clap His hands, and He began His näma-saṅkértana movement. The names He sang are the first two lines of this song, and Narottama Dāsa Öhäkura and others have placed these names in the beginning of their writings to immortalize these events in the memory of everyone.

Narottama Dāsa Öhäkura chants the names of Lord Caitanya, Nityänanda, ČréAdvaita and Sêtä (Lord Advaita's consort). Since Lord Hari, the spiritual master, and the Črémad Bhagavad-gétä are all on the transcendental platform, they are given the same respect. Then Čṛḍā Narottama Dāsa chants the names of the six Gosvâmës. “I offer my obeisances at their feet,” he sings, “which destroy sufferings accumulated over many long years. I am the servant of these six Gosvâmës, 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 Gosvâmës were staying at Våndävana, they revealed the eternal transcendental pastimes of Čré Çré Rädhä-Kåñëa. Before Lord Caitanya the exact location of the places of Lord Kåñëa's pastimes were not known, and therefore Lord Caitanya instructed the Gosvâmës to
uncover the holy places and construct temples. The temple of ÇréRâdhâ Dâmodara is situated near the location of the rasa dance, and Çrâa Rûpa Gosvâmé and the other Gosvâmés used to gather there and discuss the topics of their literatures, which scientifically explained the super-excellent pastimes of ÇréÇréRâdhâ-Kâñëa. Narottama Dâsa 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 Dâsa sings the saî kârta of Lord Hari: Hare Kâñëa Hare Kâñëa Kâñëa Kâñëa Hare Hare/Hare Râma Hare Râma Râma Râma Hare Hare.”

### Sakhévânde Vijï apti
Prayer to the Sakhés
(from Prärthananä)

(1)

rädhâ-kâñëa präëa mora jugala-kîçora
jévane maraëe gati äro nâhi mora

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

(2)

kâlindéra küle keli-kadambara vana
ratana-bedéra upara bosâbo du'jana

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

(3)

çyäma-gauré-à ge dibo (cûwâ) candanera gandha
câmara öhulâbo kabe heri mukha-candra
(3) I will anoint Their dark and fair forms with sandalwood paste scented with cúyā, and I will fan Them with a câmara whisk. Oh, when will I behold Their moonlike faces?

(4)

gäthiyā mālatē mālā dibo dohāra gale
adhare tuliyā dibo karpūra-tāmbūle

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

(5)

lalitā viçākhā-ādi jata sakhebānda
āji āya koribo sebā caraēāravinda

(5) With the permission of all the sakhes, headed by Lalitā and Viçākhā, I will serve the lotus feet of Rādhā and Kāñēa.

(6)

çrēkāñēa-caitanya-prabhur dāser anudāsa
sevā abhilāña kore narottama-dāsa

(6) Narottama dāsa, the servant of the servant of ÇrēKāñēa 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 Prärthanā)
(1) He who brought the treasure of divine love and who was filled with compassion and mercy—where has such a personality as Črēṇivāsa Ācārya gone?

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

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

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

(5) se-saśa saś gēra saś ge je koilo bilāś se-saś gā nā pāiyā kānde narottama dāś
(5) Being unable to obtain the association of Lord Gaurāṅga accompanied by all of these devotees in whose association He performed His pastimes, Narottama dāsa simply weeps.

Sāvaraṅa-çrégaura-mahimā
The Glories of Çré Gaurāṅga
(from Prārthanā)

(1)
gaurāṅga duōi pada, jār dhana sampada,
se jāne bhakati-rasa-sār
gaurāṅga madhura-lāā, jār karēe praveçilā,
hādoya nirmala bhelo tār

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

(2)
je gaurāṅga nāma löy, tāra hoy premodoy,
tāre mui jāi bolihāri
gaurāṅga guēete jhure, nitya-lāā tāre sphure,
se jana bhakati-adhikārē

(2) Anyone who simply chants the name of Çré Kāñëa Caitanya will immediately develop love of Godhead. I offer him all congratulations by saying, 'Bravo!' If anyone feels ecstasy and cries by simply hearing the transcendental qualities of Caitanya Mahāprabhu, he at once understands the eternal loving affairs between Radha and Kāñëa.
(3) Anyone who has understood that the associates of Lord Caitanya are eternally liberated souls immediately becomes eligible to enter into the abode of Kåñëa, the son of Nanda Mahäräja in Våndävana, in his next birth. If anyone understands that there is no difference between Gauḍa-maëdala, the place in West Bengal wherein Lord Caitanya had His pastimes, and the transcendental abode of Çré Våndävana-dhäma, then he actually lives in Våndävana.

(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 Rädhä-Mädhava. 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 saìkértana activities and actually understanding what it is, then such a person is always liberated. Narottama däsa aspires for his association.

**PURPORT**

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupäda

This is a song by Narottama däsa Öhäkura in praise of the glories of Lord Caitanya. Gauräì 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 Ṫhākura says, gaurāṅga duō pada, jār dhana-sampada, se jāne bhakati-rasa-sār. Anyone who has accepted the two lotus feet of Lord Caitanya can understand the true essence of devotional service. Devotional service is very difficult. It cannot be understood by any ordinary man. As it is stated in the Bhagavad-gītā, out of many thousands of persons who are trying to achieve the perfection of human life, only some actually become perfect and realize the self. And out of many thousands of such self-realized persons, only one can understand Kåñëa. Without understanding Kåñëa, how can one engage himself in the service of Kåñëa? Therefore, the devotional service of Kåñëa is not an ordinary thing. But fortunately, if one follows in the footsteps of Lord Caitanya (gaurāṅga duō pada) by following the path shown by Lord Caitanya—the process of simply chanting Hare Kåñëa—he can very easily understand what devotional service is. Therefore, Narottama dāsa Ṫhākura 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 Kåñëa-prasāda. He made His headquarters in Jagannātha Purī and would dance, chant, and then immediately call for prasāda to be distributed to the devotees. They were so pleased that every day hundreds of men would come to chant and dance with Lord Caitanya. The temple proprietor, the King of Orissa, Mahārāja Pratāparudra, had an open order to the workers in the temple to supply as much prasāda to Lord Caitanya’s devotees as they wanted. Therefore, His pastimes are very pleasing: chant, dance, and take prasāda. If one is captivated by the pastimes of Lord Caitanya, simply by chanting and dancing and eating prasāda the dirty things in his heart will all become cleansed. The heart of anyone who takes to this movement of chanting, dancing, and eating Kåñëa-prasāda will surely be cleansed of all dirty material contamination. Narottama dāsa Ṫhākura says, very rightly, gaurāṅga gera madhura-lēā, jār karē praveçilā, hādoya nirmala bhelo tār: if one wants to cleanse his heart, he must take to the movement of Lord Caitanya—Kåñëa consciousness. Lord Caitanya is so nice that one who simply takes the holy name of Gaurasundara, Ṣrī Kåñëa Caitanya, will immediately develop love of God. Generally, devotees first chant Ṣrī Kåñëa-caitanya prabhu nityānanda, for the preliminary process of cleansing the heart is to invoke the mercy of Lord Caitanya, Lord Nityānanda, and Their associates. Lēā means
"pastimes." Without associates there cannot be pastimes, so Caitanya Mahāprabhu is always accompanied by associates—Nityānanda, Advaita, Gadādhara, Cṛvāsa, and many other devotees. Tār means "his," hoy means "it is effected," and premodoy refers to development of love of God. Simply by chanting ċrékārēa-caitanya prabhu nityānanda one immediately develops love of God. To such a person Narottama dāsa Ṭhākura says, "Bravo!" to encourage him in chanting Lord Caitanya's name and dancing. Just as we clap and say, "Bravo!" similarly he says, jāi bolihāri: "Very nice. Excellent!"

Then he says, gaurāī ga-guēete jhure, nityā-lāā tāre sphure: if one appreciates the merciful pastimes of Lord Caitanya and feels ecstasy and sometimes cries, this process will immediately help him to understand the pastimes of Rādhā-Kāñēa, which are called nityā-lāā. The loving affairs between Rādhā-Kāñēa 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-Kāñēa. Simply by appreciating Lord Caitanya's movement one can immediately enter into or understand Rādhā-Kāñēa's eternal pastimes. One who can understand the transcendental, eternal pastimes of Rādhā-Kāñēa reaches the highest perfectional stage of devotional service.

The next line is, gaurāī gera sai gi-gaēe. Sai gi-gaēe 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 Paēōita. 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 Kāñēa. 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 sädhana-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 Kṛṣṇa; Advaita Prabhu is Mahā-Viṣṇu (He is also viṣṇu-tattva); Gadādhara Prabhu is an expansion of Rādhārāṇī and Çrévāsa is an incarnation of Nārada. They are nitya-siddha, or eternally perfect. They were never imperfect. They were never in contact with material contamination. We should understand that as Lord Caitanya Mahāprabhu, Kṛṣṇa Himself, is transcendental, similarly His personal associates are also nitya-siddha, or eternally transcendental.

Śrī Śrī-rādhā-vailed-dāsa-pāca. Śrī Śrī-rādhā-vailed-dāsa means Kṛṣṇa. Simply by accepting that the associates of Lord Caitanya are eternally free, one can immediately be promoted to the transcendental abode of Lord Kṛṣṇa. Čré-gauḍa-maṇḍala-bhūmi. Gauḍa means West Bengal. Lord Caitanya appeared in West Bengal, Navadvīpa, and He especially flooded that part of the country with the saṅkṛtana 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 Navadvīpa are the same. Narottama dāsa Ṣrīhākura says, čré-gauḍa-maṇḍala-bhūmi, jebā jāne cintāmaṇi. Cintāmaṇi means the transcendental abode. Tāra hoy braja-bhūme bās. If one simply understands that this land of Navadvīpa is not different from 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-arāvā). 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 rasarāvā. In this ocean there are different waves; an ocean does not stand still, for it is not impersonal or void. And as the ocean is always dancing with waves, similarly the ocean of transcendental love of Kṛṣṇa as introduced by Lord Caitanya has constant waves, constant sound. One has to dive deep into that ocean. If one knows the secret and says, “Let me dive deep into the ocean of the transcendental loving movement introduced by Lord Caitanya,” he immediately becomes one of the confidential devotees of
Rādhā and Kåñēa.

Therefore Narottama dāsa Ōhäkura concludes this song by saying, gāhe bā vanete thāke, ‘hā gaurāî 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 brahmacārē 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 Kåñēa 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 kåñēa-prasāda. Even if one is in family life, there is no difficulty. He can just sit down, chant Hare Kåñēa, dance nicely, and then take kåñēa-prasāda. Everyone can do this. Those who have renounced this world, sannyāsē, also can do it; there is no difficulty. Therefore, Narottama dāsa Ōhäkura says that it doesn't matter whether one is a brahmacārē 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 Ōhäkura finishes the song.

ÇréGuru-vandanā
The Worship of ÇréGuru
(from Prema-bhakti-candrikā)

(1)
çréguru-caraëa-padma, kevala-bhakati-sadma,
bando mui såvadhāna mate
jähāra prasāde bhāï, e bhava toriyā jāï,
kåñēa-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 Kåñëa.

(2)

guru-mukha-padma-väkya, cittete koriyä aikya,
är nà koriho mane äçä
créguru-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 jī ān hāde prakāçito
prema-bhakti jāhā hoite, avidyā vināça jāte,
vede gāy jāhāra carito

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

(4)
créguru karuēä-sindhu, adhama janāra bandhu,
lokanāth lokera jévana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebejaça ghūñuk 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
Sävaraëa-çré-gaura-päda-padme
A Prayer to the Lotus Feet of ÇréGauräìga
(from Prärthana)

(1)
çrékåñëa-caitanya prabhu doyä koro more
tomä binä ke doyälu jagat-ssaà säre

(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-pävana-hetu tava avatära
mo sama patita prabhu nä päibe ära

(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 nityänanda, premänanda sukhé
kåpäbalokana koro ämi boro duûkhé

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

(5)

O Svarūpa Dāmodara, personal secretary of Lord Caitanya, O six Gosvāmīs ō ČrēRupa Gosvāmī ČrēSanātana Gosvāmī ČrēRaghuṇātha Bhaū Gospamē ČrēGopāla Bhaū Gosvāmē Srējēa Gosvāmē and Črē Raghunātha dāsa Gosvāmē O Lokanātha Gosvāmē my beloved spiritual master! Narottama dāsa also prays for your mercy.

(6)

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

PURPORT

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

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

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

Then he prays to the Gosvāmīs. Hā hā swarūpa, sanātana, rūpa, rghunātha. Swarūpa refers to Svarūpa Dāmodara, the personal secretary of Lord Caitanya. He was always with Caitanya Mahāprabhu and immediately arranged for whatever Caitanya Mahāprabhu wanted. Two personal attendants, Svarūpa Dāmodara and Govinda, were always constantly with
Lord Caitanya. Therefore, Narottama dāsa Ṣhākura also prays to Svarūpa Dāmodara and then to the six Gosvāmīs, the next disciples of Lord Caitanya—ČṛéRūpa Gosvāmī ČṛéSanātana Gosvāmī ČṛéBhaööa Raghunātha Gosvāmī ČṛéGopāla Bhāööa Gosvāmī ČṛéJéva Gosvāmī and ČṛéRaghunātha dāsa Gosvāmī These six Gosvāmīs were directly instructed by Lord Caitanya to spread this movement of Kåñëa consciousness. Narottama dāsa Thākura also prays for their mercy. After the six Gosvāmīs, the next äcārya was Čṛénivāsa Ācārya. Actually, Narottama dāsa Ṣhākura was in the disciplic succession after Čṛénivāsa 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 äcāryas and keep company with pure devotees. Then it will be easier for us to advance in Kåñëa consciousness and receive the mercy of Lord Caitanya and Lord Kåñëa. This is the sum and substance of this song sung by Narottama dāsa Ṣhākura.

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**Manaù-çikñä**

Teachings to the Mind
(from Prärthanā)

(1)

nitāi-pada-kamala, koö-candra-suçétala
je chāyāy jagata jurāy
heno nitāi bine bhāi, rādhā-kāñëa päite näi
dāöha kori’ dharo nitāi r päy

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

(2)
se sambandha nähi jā'r, bāthā janma gelo tā'r
sei paçu boro durācār
nitāi nä bolilo mukhe, majilo saà sāra-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 käre matta hoiyā, nitāi-pada pāsariyā
asatyere satya kori māni
nitāiyer koruēā habe, braje rādhā-kāñëa pābe
dharo nitāi-caraēa du'khāni

(3) Being maddened after false prestige and identification with the body, one is thinking, ìOh, 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-Kāñëa, you must first achieve the mercy of Lord Nityānanda. When He is merciful toward you, then you will be able to approach Rādhā-Kāñëa. Therefore you should firmly grasp the lotus feet of Lord Nityānanda.

(4)
nitāiyer caraēa satya, tāhāra sevaka nitya
nitāi-pada sadā koro āca
narottama boro dukhē nitāi more koro sukhē
rākho rāi gā-caraēera pāca
The lotus feet of Nityänanda are not illusion; they are a fact. One who engages in the transcendental loving service of Nityänanda is also transcendental. Always try to catch the lotus feet of Lord Nityänanda. This Narottama däsa is very unhappy, therefore I am praying to Lord Nityänanda to make me happy. My dear Lord, please keep me close to Your lotus feet.

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

This is a very nice song sung by Narottama däsa Öhäkura. He advises that nitäi-pada, the lotus feet of Lord Nityänanda (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 Nityänanda, which are cooling like the shining of a million moons. Juräya means "relief." If one actually wants relief from the struggle of existence and actually wants to extinguish the blazing fire of material pangs, Narottama däsa Öhäkura advises, "Please take shelter of Lord Nityänanda."

What will be the result of accepting the shelter of the lotus feet of Lord Nityänanda? He says, heno nitäi bine bhäi: unless one takes shelter under the shade of the lotus feet of Lord Nityänanda, rädhä-kåñëa päite näi— it will be very difficult for him to approach Rädhä-Kåñëa. The aim of this Kåñëa consciousness movement is to enable us to approach Rädhä-Kåñëa and associate with the Supreme Lord in His sublime pleasure dance. Narottama däsa Öhäkura advises that if one actually wants to enter into the dancing party of Rädhä-Kåñëa, he must accept the shelter of the lotus feet of Lord Nityänanda. Then he says, se sambandha nähi Sambandha means "connection" or "contact." Anyone who has not contacted a relationship with Nityänanda is understood to have spoiled his human birth. In another song also, Narottama däsa says, hari hari bifale janama goì äinu: anyone who does not approach Rädhä-Kåñëa through a relationship with Nityänanda 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 saā sāra-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 Nityänanda accept this illusory body as factual. 

Narottama dāsa Ėhäkura then says, nitāiyer koruēa habe, braje rādhā-kāñēa pābe: "If you actually want to approach the association of Rādhā-Kāñēa, you must achieve the mercy of Lord Nityänanda first. When He is merciful toward you, then you will be able to approach Rādhā-Kāñēa."

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

Narottama boro dukhé Narottama dāsa Ėhäkura, 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 sukhē "Therefore I am praying to Lord Nityänanda to make me happy." Rākho rāi gā-caraēera pāça: "Please keep me in a corner of Your lotus feet."

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ÇréRüpa Maï jaréPada
The Feet of ÇréRüpa Maï jaré
(from Prärthanā)

(1)

çérüpa-maï jarépada, sei mora sampada,
sei mor bhajana-pûjana
1) The lotus feet of ČréRūpa Māï jaré are my treasure, my devotional service, and my object of worship.

(2)
sei mora prāēa-dhana, sei mora ābharaēa,
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 vāï chā-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 Vedēc scriptures for me.

(4)
sei brata, sei tapa, sei mora mantra-japa,
sei mor dharama-karama

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

(5)
anukūla habe vidhi, se-pade hoibe siddhi,
nirakhibo e dui nayane

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

(6)
se rūpa-mādhurē-rāçi, prāēa-kuvalaya-çaçi,
praphullita habe nići-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 ČréRūpa Maïjaré shines into the heart and makes the heart also shine back to the spiritual sky. This moon shines not only in the nighttime, but day and night.

(7)

tuwā adarçana-ahi, garale järalo dehé
ciro-dina tāpita 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)

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

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

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**Vaiñëave Vijī apti**

Prayer to the Vaiñëava
(from Prärthanā)

(1)

ei-bāro karuēā koro vaiñëava gosāi
patita-pāvana tomā bine keho nāi

(1) O Vaiñëava Gosvāmē please be merciful to me now. There is no one except you who can purify the fallen souls.
(2)

jähāra nikaē gele pāpa düre jāy
emona doyāla prabhu kēbā kothā pāy

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

(3)

gai gāra paraça hoile paçcate pāvan
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 paritrāē

(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 vaiñēava parāē

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

(6)

prati-janme kori açā caraēera dhūli
narottame koro doyā āpanāra boli’
(6) I desire the dust of your holy feet in every birth I may take. Please consider Narottama yours, and be kind upon him.

Gaurā Pahu
(from Prärthanā)

(1)
gaurā pahu nā bhajiyā goinu
prema-ratana-dhana helāya hārāinu

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

(2)
adhane yatana kari dhana teyāginu
āpana karama-doñe āpani 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-saṅga chāōi’ kainu asate vilāsa
te-kārāēe lāgilo ye karma-bandha-phāi 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 khāinu
gaura-kértana-rase maghana nā hainu
4) Why am I still living and what happiness do I have? Narottama dāsa says, "Why have I not died long ago?"

(5)

keno vā āchaye prāśa ki sukha pāiyā
narottam dās keno nā 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 nā bhajiyā goinu: “I have invited my spiritual death by not worshiping Lord Caitanya.” Gaura pahu means “Lord Caitanya,” and nā bhajiyā, “without worshiping.” Goinu: “I have invited spiritual death.” And why have I invited spiritual death? Adhane yatane kari dhana teyāginu: “Because I am engaged in something which is useless and have rejected the real purpose of my life. Adhane means “valueless things,” and dhana means “valuables.” 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 Kåñëa one can easily understand this fact. In other words, by worshiping Lord Caitanya, following His principles and ways, and chanting Hare Kåñëa one can very easily come to the platform of spiritual understanding.
But Narottama dāsa Ṣhākura says on our behalf that we are neglecting this. Therefore we are inviting spiritual death. Then he says, prema-ratana-dhana helāya hārāinu. Spiritual life means to develop real love. Everyone says “love.” There are so many signboards, so many books: “Love, love.” But there is no love. This is illusion. It is all lust. “Love” for intoxication, “love” for sex, “love” for this and that. This is going on. Actually, the word love is applicable only with Kṛṣṇa, with God: To love means to love Kṛṣṇa. That is spiritual love. And we are created for that purpose. So, that is wanted. Narottama dāsa says, “I could have achieved that transcendental treasure of love, but I was robbed of it because of neglecting to worship Lord Caitanya.” And why has this happened? Āpana karama-doñe āpani 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 Brahmā, who is the chief living entity within this universe and has a long, long duration of life and so much power—still, he is considered to have performed misdeeds because he has a material body. So, by our misdeeds we go down and down, getting one body after another. In Črémad-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-bhūtaù prasannātmā. Prasannātmā means “joyful.” But due to our past misdeeds we are missing this opportunity.

And why is it happening? Sat-sai ṣa chāōi’ kainu asate vilāśa: “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. Satā prasaìgän mama vérya-saàvido. One can learn about God only in the association of devotees. Therefore we are pushing this Kṛṣṇa consciousness society. You’ll find that one who comes to this society and associates with us for a few days or a few weeks becomes Kṛṣṇa conscious, and soon he comes forward for initiation and further
advancement. So, association with devotees is very important. But here Narottama dāsa Ṣeśākura laments, sat-sai ga cha০i kainu asatye vilasa te-kārāe lāgilo ye karma-bandha-phāï 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 Kṛṣṇa. And when we speak of Kṛṣṇa, we mean Kṛṣṇa and His devotees. Kṛṣṇa is never alone. He is always with Rādhārāṇī with the other gopās, with the cowherd boys. So to be Kṛṣṇa conscious means to keep association with the devotees of Kṛṣṇa.

Next Narottama dāsa Ṣeśākura says, visaya-viñama-viñā satata khāinu: “I have always drunk the most dangerous poison of sense gratification.” Viñaya means “sense gratification.” Eating, sleeping, mating, and defending—these four principles are called viñaya. And viñama means “dangerous.” And viña 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-kāṭana-rase maghana nā hainu: “Therefore I could not merge myself into the saṅkṛtaṇa 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 saṅkṛtaṇa movement.

Finally Narottama dāsa Ṣeśākura, 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 saṅkṛtaṇa movement, I do not understand what is Kṛṣṇa, I do not understand what is Lord Caitanya. Then why am I living? What is my happiness? Why did I not die long, long ago?” So, this is not only Narottama dāsa Ṣeśākura’s lamentation. Every one of us should think like that: “If I cannot associate with devotees, if I cannot understand the Kṛṣṇa consciousness movement, if I cannot come in touch with Lord Caitanya and His associates, it would be better for me to die.” This is the substance of this song.

Songs of Other Vaiṣṇava Ācāryas
(refrain)

rādhe jaya jaya mādhava-dayite
gokula-taruēé maēōala-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-nīṅkuā-vāndā-vipseçe

(2)
vāṅabhānūdadhi-nava-çaçi-tekhe
lalitā-sakhi guēa-ramita-viçākhe

(3)
karuēā kuru mayi karuēā-bharite
sanaka-sanātana-varēita-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 Vāṅabhānu! O friend of Lalitā! O You who make Viçākhā loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Kāñēa! 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!
(1)

pralaya-payodhi-jāle dhātavān asi vedaṁ
vihita-vahitra-caritram akhedam
κृष्णा! श्रीकृष्ण! श्रीमान् मेघराज हरे

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

(2)

kṛṣṇir iha vignatiṁ tava pānāṁ
dhāraṁ-dhāraṁ-kiṁ-cakra-garnāṁ
κृष्णा! श्रीकृष्ण! श्रीमान् मेघराज हरे

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

(3)

vasati daçana-çikhare dharaṁ-tava lagnā
cacini kalai ka-kaleva nimagnā
cοश्व! श्रीकृष्ण! श्रीमान् विश्वेश्वर हरे

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

(4) 

\[\text{tava kara-kamala-vare nakham adbhuta-cåi gaà} \]
\[\text{dalita-hiraëyakaçipu-tanu-bhåi gam} \]
\[\text{keçava dhåta-narahari-rüpa jaya jagadéça hare} \]

(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) 

\[\text{chalayasi vikramaëe balim adbhuta-vämana} \]
\[\text{pada-nakha-néra-janita-jana-pävana} \]
\[\text{keçava dhåta-vämana-rüpa jaya jagadéça hare} \]

(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) 

\[\text{kñatriya-rudhira-maye jagad-apagata-päpam} \]
\[\text{snapayasi payasi çamita-bhava-täpam} \]
\[\text{keçava dhåta-bhågupati-rüpa jaya jagadiça hare} \]

(6) O Keçava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhågupati [Paraçuräma]! 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)

vitarasi diḳu rāe dik-pati-kamanēyāa
daça-mukha-mauli-balim ramaēyam
deva-kṣava dhāta-rāma-çarēa jaya jagadiça hare

(7) O Keçava! O Lord of the universe! O Lord Hari, who have assumed the form of Rāmacandra! All glories to You! In the battle of Lai kā You destroy the ten-headed demon Rāvaëa 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 viça-de vasanaa jaladābhaa
hala-hati-bhēy-milita-yamunābham
deva-kṣava dhāta-haladhara-rūpa jaya jagadīça hare

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

(9)

nindasi yaji a-vidher ahaha çṛuti-jātaa
sadaya-hādaya darṣita-paçu-ghātam
deva-kṣava dhāta-buddha-çarēa jaya jagadēa 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) 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) 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 awarer of happiness, a bestower of auspiciousness, and is the best thing in this dark world.

(12) O Lord Kåñëa, 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 Kürma You bear the Mandara Mountain on Your back. As Varäha You lift the earth with Your tusk, and in the form of Narasiàha ha You tear open the chest of the daitya Hiraëyakaçipu. In the form of Vämana 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 Paraçuräma You slay all of the wicked kñatriyas,
and as Rāmacandra You conquer the rākṣasa king Rāvaṇa. In the form of Balarāma You carry a plow with which You subdue the wicked and draw toward You the River Yamunā. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].

Çré Guru-paramparā
by Çr̥ḍa Bhaktisiddhanta Sarasvatē Gosvāmē Prabhupāda

(1)

kāñēa hoite catur-mukha, hoy kāñēa-sevonmukha,
brahmā hoite nāradera mati
nārada hoite vyāsa, madhwa kohe vyāsa-dāsa,
pūrēaprajī a padmanābha gati

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

(2)

nåhari mādhava-baà çe, akñobhya paramahaà se,
čiñya boli’ ai gkāra kore
akñobhyera čiñya jaya-tértha 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 paramahaṣa sa Akṣobhya Tērtha as a disciple. The principal disciple of Akṣobhya Tērtha was known as Jayatērtha. Jayatērtha’s service was for his disciple Jī ānasindhu.

(3) Dayānidhi received the science of devotional service from Jī ānasindhu, and the servant of Dayānidhi was Vidyānidhi [Vidyādhiraṇa Tērtha]. Rājendra Tērtha became a disciple of Vidyādhiraṇa Tērtha. Rājendra Tērtha’s servant was known as Jayadharma or Vijayadhvaja Tērtha. In this way you should properly understand this disciplic succession.

(4) The great sannyāsé Çré Puṇuṇottama Tērtha received his knowledge in the service of his guru, Vijayadhvaṇa Tērtha [Jayadharma]. The principal disciple of Puṇuṇottama Tērtha was Subrahmaṇya Tērtha. His servant was the great Vyāsatērtha [Vyāsa Rāya]. Vyāsatērtha’s servant was Lakūmpati Tērtha whose disciple was Madhavendra Purē Gosvāmē.

(5) Madhavendra purē-bara, çiṇya-bara çrééçwara, nityānanda, çré-adwaita vibhúéçwara-purēke dhanya, korilen çré caitanya,
jagad-guru gaura mahāprabhu

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

(6) Mahāprabhu Ėra Caitanya is nondifferent from Ėra Rādhā and Kāñēa and is the very life of those Vaiñēavas who follow Ėra Rūpa Gosvāmē Ėra Svarūpa Dāmodara Gosvāmē Rūpa Gosvāmē and Sanātana Gosvāmē were the givers of great happiness to Viçvambhara [Ēra Caitanya].

(7) The great souls Jēva Gosvāmē and Raghunātha dāsa Gosvāmē became very dear to Rūpa Gosvāmē Jīva Gosvāmēwas a disciple of Rūpa Gosvāmē and Raghunātha dāsa Gosvāmē a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Gosvāmēs beloved student was Kāñēadāsa Kavirāja Gosvāmē Kāñēadāsa Kavirāja was an intimate friend of Lokanātha Gosvāmē They lived together in Vāndāvana and always discussed the topics of Kāñēa with one another. Lokanātha Gosvāmē a disciple of Gadādhara Paēita, 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 Kåñëadäsa Kaviraj Gosvâmé To serve the feet of Narottama däsa Öhäkura was the only desire of Viçvanätha Cakravarté Öhäkura, who was the fourth äcärya in disciplic succession from Narottama däsa.

(8) viçvanätha-bhakta-sätha, baladeva jagannätha,
tära priya çré-bhaktivinoda
mahä-bhägavata-bara, çré-gaurakiçora-bara,
hari-bhajanete ja'ra moda

(8) Viçvanätha Cakravarté Öhäkura was the çikñä-guru [instructing spiritual master of Baladeva Vidyäbhüñaëa, to whom he taught the precepts of Çrémad-Bhägavatam. Jagannätha däsa Bäbäjé was a very prominent äcärya after ÇréBaladeva Vidyäbhüñaëa and was the beloved çikñä-guru of ÇréBhaktivinoda Öhäkura. Bhaktivinoda Öhäkura's intimate friend and associate was the eminent mahä-bhägavata ÇréGaurakiçora däsa Bäbäjé whose sole joy was found in hari-bhajana.

(9) * éhärä paramahaàsa, gauräìgera nija-baàça
tädera caraëe mama gati
ämi sebä-udäséna, nâmëte tridaëòé déna
crébhaktisiddhänta Sarasvaté

(9) These great saintly Vaiñëavas are all paramahaàsas, or devotees of the highest order, and they are all part of Lord Gauräìga'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 tridaëòé sannyäsé named Çré Bhaktisiddhänta Sarasvaté

crévärñabhänavébarä, sadä sevya-sevä-parä,
tähära dayita-däsa-näma
tära pradhän pracärako, çrébhaktivedánta nämo,
patita-janete doyä-dhäma
The renowned Čré Vārñabhanavédayita dāsa [the initiated name of Bhaktisiddhānta Sarasvatē] is always engaged in the service of his spiritual master, Črá Gaurakiçora dāsa Bābājé. His foremost disciple-preacher is Čré A. C. Bhaktivedanta 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.

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**ČréČré Gaura-Nityänander Dayā**
The Mercy of Čré Gaura and Nityänanda
(from Dhāmāli)
by Locana Dāsa Öhäkura

(1)

parama koruëa, pahü dui jana
  nitāi gauracandra
  saba avatāra-sāra çiromaëi
  kevala änanda-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
  sudāòha biçwäsa kori
  viñaya chāòiyä, se rase majiyä,
  mukhe bolo hari hari

(2) My dear brother, I request that you just worship Lord Caitanya and Nityänanda 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 Kåñëa! Hari Hari!" without any motive.

(3)
dekho ore bhäi, tri-bhuvane näi,
emona doyäla dätä
paçu päkhéjhure, pääëæä vidare,
çuni’ jai 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)
sàs sare majiä, rohili poriyä,
se pade nahilo äça
äpana karama, bhuï jaye 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 çéromaëi. 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 Räma and even Kåñëa, who taught Bhagavad-gétä, which requires knowledge and understanding. But Lord Caitanya and Nityänanda introduced a process that is simply joyful — simply chant and dance. Therefore, Locana däsa requests everyone, bhajo bhajo bhäi, caitanya-nitäi: "My dear brother, I request that you just worship Lord Caitanya and Nityänanda 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 Mahäprabhu that one will get all perfection by this process. Therefore one must chant with firm faith and conviction (bicwäsa kori’).

But what is the process? The process is viñaya chäriyä, se rase majiyä. If one wants to be Kåñëa 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 Kåñëa! Hari Hari!" without any motive of sense gratification.

Dekho ore bhäi, tri-bhuvane näi. Locana däsa Öhäkura says, "My dear brother, you just try and examine this. Within the three worlds there is no one like Lord Caitanya or Lord Nityänanda, 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 Jharikhaëòa, the tigers, elephants, snakes, deer, and all other animals joined Him in chanting Hare Kåñëa: 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 Mahäprabhu could inspire animals to chant, at least we can encourage human beings to adopt this path of Hare Kåñëa mantra chanting. It is so nice that even the most stonehearted man will be melted. Päñäëa means "stone." It is so nice that even stone will melt. But Locana däsa Öhäkura 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 Kåñëa. Since you have no attraction for the lotus feet of Lord Caitanya and Lord Nityänanda, what can I say? I can simply think of my misfortune. Yamaräja, the superintendent of death, is punishing me by not allowing me to be attracted by this movement."
(1)

bhajahū re mana çré-nanda-nandana
abhaya-caraēāravinda re
durlabha mānava-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 worldly existence through the association of saintly persons.

(2)

çäa ätapa bāta bariñāëa
e dina jāminéjägi re
biphale sevinu kāpaëa durajana
capala sukha-laba lägi’ re

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

(3)

e dhana, yaubana, putra, pariñana
ithe ki āche paratāi re
kamala-dala-jala, jévana çālamala
bhajahū hari-pada nēi 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)

\[
\text{çravaëa, kértana, smaraëa, vandana,} \\
\text{päda-sevana, däsya re} \\
\text{pùjana, sakhéjana, ätma-nivedana} \\
\text{govinda-däsa-abhiläña re}
\]

(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, worshiping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one’s very self.

\text{Çré Dämodaräñöaka}

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

"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)

\[
\text{namäméçvaraà sac-cid-änanda-rüpaà} \\
\text{lasat-kuëöalaà gokule bhräjamanam} \\
\text{yaçodä-bhiyolükhaläd dhävamänàá} \\
\text{parämàñàám atyantato drutya gopyà}
\]
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) [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) 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) 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 Vândävana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

(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) 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-mürtyaiva yadvat
tvayä mocitau bhakti-bhājau kātau ca
tathā prema-bhaktiā svakāā me prayaccha
na mokñe graho me 'sti dāmodareha

(7) 0 Lord Dāmodara, just as the two sons of Kuvera— Manigréva and Nalakūvara— were delivered from the curse of Nārada and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own prema-bhakti. I only long for this and have no desire for any kind of liberation.

(8)
namas te 'stu dämne sphurad-dépti-dhāmne
tvadēyodarāyātha viçvasya dhāmne
namo rādhikāyai tvadēya-priyāyai
namo 'nanta-lāyā devāya tubhyam

(8) 0 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 ÇrématéRādhārāéé and I offer all obeisances to You, the Supreme Lord, who displays unlimited pastimes.
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 Lakñmé, Ćiva, Brahmā, Indra, and Gaēeça worship His lotus feet. May that Jagannātha Svāmē be the object of my vision.

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 Svāmē be the object of my vision.

On the shore of the great ocean, within a large palace atop the brilliant, golden Nācāla Hill, Lord Jagannātha resides with His powerful brother Balabhadra and His sister Subhadrā, who sits between Them. May that Jagannātha Svāmē who bestows the opportunity for devotional service upon all godly souls, be the object of my vision.
Lord Jagannath is an ocean of mercy and as beautiful as a row of blackish rain clouds. He is the storehouse of bliss for Lakshmi and Sarasvati and His face resembles a spotless fullblown lotus. The best of demigods and sages worship Him, and the Upanishads sing His glories. May that Jagannatha Svami be the object of my vision.

When Lord Jagannath moves along the road on His Rathayatra car, at every step large assemblies of brahmaısas loudly chant prayers and sing songs for His pleasure. Hearing their hymns, Lord Jagannatha becomes very favorably disposed toward them. He is the ocean of mercy and the true friend of all the worlds. May that Jagannatha Svami along with His consort Lakshmi who was born from the ocean of nectar, be the object of my vision.

Lord Jagannatha, whose eyes resemble full-blown lotus petals, is the ornament on Lord Brahmä's head. He resides on Néacala Hill with His lotus feet placed on the heads of Anantadeva. Overwhelmed by the mellows of love, He joyfully embraces ÇrématéRädharáëé's body, which is
like a cool pond. May that Jagannätha Svämé be the object of my vision.

(7) 
na vai yäce räjyaà na ca kanaka-mäëikya-vibhavaà  
na yäce 'haà ramyäà sakala jana-kämyäà vara-vadhüm  
sadä käle käle pramatha-patinä gëta-carito  
jagannäthaù svämänayana-patha-gämëbhavatu 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 saà säräà druta-taram asäraà sura-pate  
hara tvaà päpänäà vitatià aparäà yädava-pate  
aho déne 'näthe nihita- caraëo niçcitam idari  
jagannäthaù svämänayana-patha-gämëbhavatu me

(8) 0 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) 
jagannäthäñöakaà punyaà yaù pañhet 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.
(1) jaya rādhe, jaya kāñēa, jaya vāndāvan
crégovinda, gopānātha, madana-mohan

(1) All glories to Rādhā and Kāñēa and the divine forest of Vāndāvana. All glories to the three presiding Deities of Vāndāvana—CréGovinda, Gopānātha, and Madana-mohana.

(2) çyama-kunōa, rādha-kuēōa, giri-govardhan
kālindi jamunā jaya, jaya mahāvan

(2) All glories to Cyāma-kuēōa, Rādhā-kuēōa, Govardhana Hill, and the Yamunā River (Kālindē). All glories to the great forest known as Mahāvana, where Kāñēa and Balarāma displayed all of Their childhood pastimes.

(3) keçé ghāōa, baà ci-bāōa, dwādaça-kānān
jāhā saba 1ēä koilo cré-nanda-nandan

(3) All glories to Keçéghāōa, where Kāñēa killed the Keçé demon. All glories to the Vaà cēvata tree, where Kāñēa attracted all the gopēs to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, CréKāñēa, performed all of His pastimes.

(4) cré-nanda-jaçodā jaya, jaya gopa-gaē
(4) All glories to Kåñëa’s divine father and mother, Nanda and Yaçodā. All glories to the cowherd boys, headed by Črédämä, the older brother of Črématé Rådhārāëéand Anai ga Māi jaré. All glories to the cows and calves of Vraja.

(5) All glories to Rådhā’s divine father and mother, Våñabhānu and the beautiful Kértidā. All glories to Paurēamāsē the mother of Sändépani Muni, grandmother of Madhumai gala and Nändémukhé and beloved disciple of Devarñi Nārada. All glories to the young cowherd maidens of Vraja.

(6) All glories, all glories to Gopéçvara Çiva, who resides in Våndävana in order to protect the holy dhāma. All glories, all glories to Kåñëa’s funny brahmaëa friend, Madhumai gala.

(7) All glories to Råma-ghāöa, where Lord Balarāma performed His rasa dance. All glories to Lord Balarāma, the son of Rohiëé. All glories, all glories to all of the residents of Våndävana.
(8) All glories to the wives of the proud Vedic brähmaëas. All glories to the wives of the Kāliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.

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

(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 Kåñëa in the form of the divine parakéyä-bhäva [paramour love].

(11) Remembering the lotus feet of Lord Nityänanda's consort, Çré Jähnavä Devé this very fallen and lowly servant of Kåñëa sings the sai kétana of the holy name.
(1) All glories to Rādhā and Mādhava, the treasure of Jayadeva Gosvāmī's heart!

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

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

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

(6) All glories to Rādhā and Dāmodara, the treasure of Jéva Gosvāmēs heart!

(7) All glories to Rādhā-ramaēa, the treasure of Gopāla Bhaēa Gosvāmēs heart!

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

(9) All glories to Rādhā and Gokulānānda, the treasure of Viçvanātha CakravartéÖhäkura's heart!
(10) All glories to Rādhā and Giridhārā, the treasure of Raghunātha dāsa Gosvāmī’s heart!

(11) All glories to Rādhā and Ėyaṣṭhānā, the treasure of Ėyaṣṭhānanda Gosvāmī’s heart!

(12) All glories to Rādhā and Báka-vihārā, the treasure of Haridāśa Svāmī’s heart!

(13) All glories to Rādhā-kānta, the treasure of Vakreṣvara Paēōīta’s heart!
(14) All glories to Gándharvikā and Giridhāré the treasure of Čré Bhaktisiddhānta SarasvatēÖhäkura’s heart!

**Nitāi Guēa Maēi**  
*Nityānanda, the Jewel of Virtues*

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

(1)  
nitāi guēa-maēi ämār nitāi guēa-maēi  
āniyā premer vanyā bhāsāilo avanē

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

(2)  
premer vanyā loiyā nitāi āilā gauōa-deçe  
òubilo bhakata-gaēa déna héna bhāse

(2) Bringing this overwhelming deluge of prema when He returned to Bengal from Jagannātha Purē 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 patīta pāmara nāhi bāche  
brahmār durlabha prema sabākāre jāce

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

(4)  
äbaddha karuëä-sindhu niöäi kääyä 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-ghätéhoilo

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

Čré Tulaséärati  
by Candraçekhara Kavi

(1)  
namo namaù tulaśi mahärāëé
vânde mahärāëé namo namaù
namo re namo re meiyä namo näräyaëi

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

(2)  
jäko daraçe, paraçe agha-ñäça-i
mahimā beda-purāëe bākhāni

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

(3)
jāko patra, maïjaré komala
grépati-caraëa-kamale lapaänī
dhanya tulasī meiyā, purāëa tapa kiye,
créçālagrāma-mahā-pāärāēē

(3) Your leaves and soft maïjarés are entwined at the lotus feet of Nārāyaēa, the Lord of Lakñmé O blessed mother Tulasé you performed successful austerities and have thus become the chief consort and queen of CréÇālagrāma-çilā.

(4)
dhūpa, dépa, naivedya, ärati,
phulanā kiye varakhā varakhānī
chāppänna bhoga, chatriça byai jana,
binā tulaséprabhu eka nāhi mānī

(4) You engladden and shower your rain of mercy upon one who offers you some incense, a ghee lamp, naivedya, and ärati. 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,
òhūrata phirata mahā-muni jī āné
candrasekharā meiyā, terā jaça gäowe
bhakati-dāna dējīye mahārāēē

(5) Lord Çiva, Çukadeva Gosvāmē Devarñi Nārada, and all the jī ānēs and
great munis, headed by Lord Brahmā, are circumambulating you. O mother! O Mahārāēé Candrasekhara thus sings your glories. Please bestow upon him the gift of pure devotion.

**Çré Tulasékátana**

(1)

namo namaù tulasékañēa-preyasi namo namaù  
rādhā-kañēa-sevā pābo ei abilāñe

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

(2)

ye tomāra çaraēa loy, tara vāī chā pūrēa hoy  
kāpā kori’ koro tāre vāndāvana-vāsi

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

(3)

mora ei abhilāña, vilāsa kuī je dio vāsa  
nayana heribo sadā yugala-rūpa-rāçi

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

(4)

ei nivedana dhara, sakhēra anugata koro  
sevā-adhikāra diye koro nēa dāsē
(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) This very fallen and lowly servant of Kåñëa prays, “May I always swim in the love of ÇréÇré Rädhä and Govinda.”

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(5)

déna kåñëa-däse koy, ei yena mora hoy
cré rädhä-govinda-preme sadä yena bhäsi

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Vândâyai tulasé-devyai
 priyâyai keçavasya ca
 kåñëa-bhakti-prade devé
 satya vatyai namaù namaù

vândâyai— unto Vândâ; tulasé-devyai— unto Tulasé Devé priyâyai— who is dear; keçavasya— to Lord Keçava; ca— and; kåñëa-bhakti— devotional service to Lord Kåñëa; prade— who bestows; devé— O goddess; satya- vatyai— unto Satyavaté namaù namaù— repeated obeisances.

I offer my repeated obeisances unto Vândâ, Çrématé Tulasé Devé who is very dear to Lord Keçava. O goddess, you bestow devotional service to Kåñëa and you possess the highest truth.

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Yâñi kâni ca pâpâni
 brahma-hatyâdikâni ca
 tâni tâni praëaçyanti

yâñi kâni ca pâpâni
 brahma-hatyâdikâni ca
 tâni tâni praëaçyanti
By the circumambulation of Črématé TulaséDevé all the sins that one may have committed are destroyed at every step, even the sin of killing a brähmaëa.

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 nåsiàhaù parato nåsiàho
yato yato yämi tato nåsià haù
bahir nåsià ho hådaye nåsià ho
nåsià ham ádià çaraëam prapadye
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 Gosvāmī
(from ČréDaçāvatāra-stotra)

tava kara-kamala-vare nakham abhuta-caśa gaà
dalita-hiraëyakaçipu-tanu-bhâå gam
dessage dhåta-narahari-rüpa jaya jagadèça 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.

Because this song has been composed by Čré Bhaktisiddhânta Sarasvaté Öhâkura, he has placed his name at the end of the song, as is customarily done by Vaiñëava poets. In order to glorify Čré Bhaktisiddhânta Sarasvaté Öhâkura and his beloved disciple Čré A. C. Bhaktivedanta Swami Prabhupâda as spiritual teachers in the preceptorial succession from Čré Caitanyadeva, the following verse has been added and may be optionally sung instead of the song's ninth verse.