

*vṛndāvanīyām rasa-keli-vārtām
kālena luptām nija-śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa
prabhur vidhau prāg iva loka-sṛṣṭim*

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vṛndāvana pastimes of Lord Kṛṣṇa, impregnated the heart of Rūpa Gosvāmī with spiritual potency. By this potency, Śrīla Rūpa Gosvāmī could revive the activities of Kṛṣṇa in Vṛndāvana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.
-CC Madhya 19.1



*śrī caitanya-ājñā pāya, bhāgavata bicāriyā,
jata bhakti-siddhānter khani
tāhā utthāiya koto, nija grantha kori jata,
jibe dilā prema-cintāmaṇi*

Receiving the order of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī delved into the mine of devotional conclusions which is found in the *Śrīmad Bhāgavatam*. Extracting the essence of these, he compiled all those jewels in his own books. Thus, Śrīla Rūpa Gosvāmī has bestowed the great gift of the touchstone of *prema* upon all the conditioned souls.

Rādhā-vallabha Ṭhākura
-The Glories of Śrīla Rūpa Gosvāmī, Dvitiya Bhajana

Śrī Caitanya Mahāprabhu Empowers Śrīla Rūpa Gosvāmī

Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī the ultimate limit of the truth about Lord Kṛṣṇa, the truth about devotional service and the truth about transcendental mellows, consummating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmī about the ultimate conclusions of Śrīmad-Bhāgavatam.

Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them.

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu's ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures.

--- Śrī Caitanya - caritāmṛta, Madhya 19. 115, 116, 117, 121

Dates of Important Events in Śrīla Rūpa Gosvāmī's Life

- ❁ Appearance * *Sajjan-toṣanī-patrikā* says 1411 *śakābda*, 1546 *saṁvat* (1489 A.D.)
- ❁ *Dīkṣā-guru* * Śrī Vidyā-vācaspati Mahodaya, the younger brother of Navadvīpa's famous Vasudeva Sārvabhauma.
- ❁ First meeting with Mahāprabhu in Rāmakeli * 1436 *śakābda*, Pauṣa month (1514 A.D.) - age 25 years
- ❁ Śikṣā from Mahāprabhu at Prayāg and trip to Vṛndāvana * 1438 *śakābda*, Māgha month (1516 A.D.) - age 27
- ❁ Travel to Nilācala from Vṛndāvana * 1439 *śakābda* (1517 A.D.) - age 28
- ❁ The deity of Govindajī manifests from the hill named Goma-ṭīla * 1457 *Māgha śukla pañcamī* (1535 A.D.) - age 46
- ❁ Completion of *bhakti-rasāmṛta-sindhu* * 1467 *śakābda* (1545 A.D.) - age 56
- ❁ *Aprakāṣa* (Disappearance) * 1486 *śakābda*, 1621 *saṁvat*, on *Śrāvaṇa śukla dvādaśī* (1564 A.D.) - 27 days after Śrī Sanātana Gosvāmī's disappearance. Place: Śrī Vṛndāvana, at Śrī Rādhā-Dāmodara *mandira*.
- ❁ *Prakāṣa* (Lifespan) * 75 years; *Gṛhastha life* 22 years; life in Vraja 53 years.
- ❁ Beside Śrī Śrī Rādhā-Dāmodara *mandira* is his *samādhi* tomb and *bhajana-kuṭir*. Near Nandagrām at Ter Kadamba is his other primary place of *bhajana*.

A COMMENT ON THE COMMENTATORS

The three primary commentators on Śrīla Rūpa Gosvāmī's Śrī Upadeśāmṛta are:

- * Śrīla Bhaktivinoda Ṭhākura
- * Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and
- * His Divine Grace A.C. Bhaktivedānta Svāmī Prabhupāda

All three personalities are exceptional both materially and spiritually, and all are unfathomable storehouses of devotional genius and preaching ingenuity. Most striking is that, despite their very obvious spiritual individuality, they all seek the eternal shelter and service of the lotus feet of Śrīla Rūpa Gosvāmī. This is undeniably reflected in their writings and lives' activities, and even intimated in their pranam mantras.

Śrīla Bhaktivinoda Ṭhākura

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

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

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

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

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

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

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

His Divine Grace A.C. Bhaktivedānta Svāmī Prabhupāda

- * Having been invited by Gauracand Gosvāmī, Śrīla Prabhupāda moved to Rādhā Dāmodara Mandir in July, 1962.
- * This decision was an indication of his conscious and fervent desire to live, serve and write under the shelter of Śrīla Rūpa Gosvāmī; to very practically seek his blessings for his translation of Śrīmad-Bhāgavatam and his preaching in the West.
- * In his preface to Śrī Upadeśāmṛta, Śrīla Prabhupāda tells us very clearly, that this "Kṛṣṇa consciousness movement is conducted under the supervision of Śrīla Rūpa Gosvāmī".
- * Śrīla Prabhupāda's preparatory years at Dāmodara were intense and deeply internal. Memories of a number of the residents there bear witness to this fact. Many remember him sitting and chanting for hours at a time at the feet of Śrīla Rūpa Gosvāmī's samadhī.

Śrīpad Hṛdayānanda Bābājī Mahārāja, a very wonderful Nāma bhakta, recalls:

“Prabhupāda spread this Kṛṣṇa consciousness by the mercy of Rūpa Goswāmī. Prabhupāda used to pray to Rūpa Goswāmī, ‘You please give me your mercy.’ And he got that mercy. I know this because I saw some of the things he did while at the Rādhā Dāmodāra Temple. My room is still located in the same place as it was then. Many times in the middle of the night, at midnight or one or two in the morning, I would hear a voice crying from inside the courtyard near Rūpa Goswāmī’s samādhi-mandira. That voice was calling out and crying regularly but I did not know what it was because I was trying to take rest.

“But one night, on the full moon, I heard that voice again, so I climbed up to the roof of our house and looked down into the Rādhā Dāmodara courtyard. I saw something very amazing. Śrīla Prabhupāda was sweeping the courtyard of Rūpa Goswāmī’s samādhi. He was bending down with a small broom and, as he swept the ground by the samādhi, he was crying out, ‘He Rūpa! He Sanātana! He Gurudeva! Please give me your mercy. Without your mercy I cannot do anything. Give me your mercy. Give me strength so that I may fulfill your orders.’ Then I realized that it was he who almost every night was calling out as he was sweeping like this.”

“Many years later, when I heard that it was actually he who had been chosen by Caitanya Mahāprabhu to spread the Hare Kṛṣṇa mahā-mantra around the world, I was not surprised”.

Nirmal Chandra Goswāmī, the son of Gaurachand Goswāmī at Rādhā Dāmodara Mandir recalls:

“He told my grandfather that here in Rādhā Dāmodara he got direct permission from his gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, to go to the West. Not just permission, but an order. He already had the direction, but now here was a direct connection and instruction: ‘Now you must go there.’ He asked ‘How shall I do this?’ and he was told, ‘It is Rūpa Goswāmī’s order. It is his power that gives you these feelings, so if you start to go there, there will be no problem.’ Swami Mahārāja told my father about his *sphūrti-darśana* at the *puṣpa samādhi*, and he told him that he could understand that the order was absolute because this incident happened directly at his gurudeva’s *samādhi*.

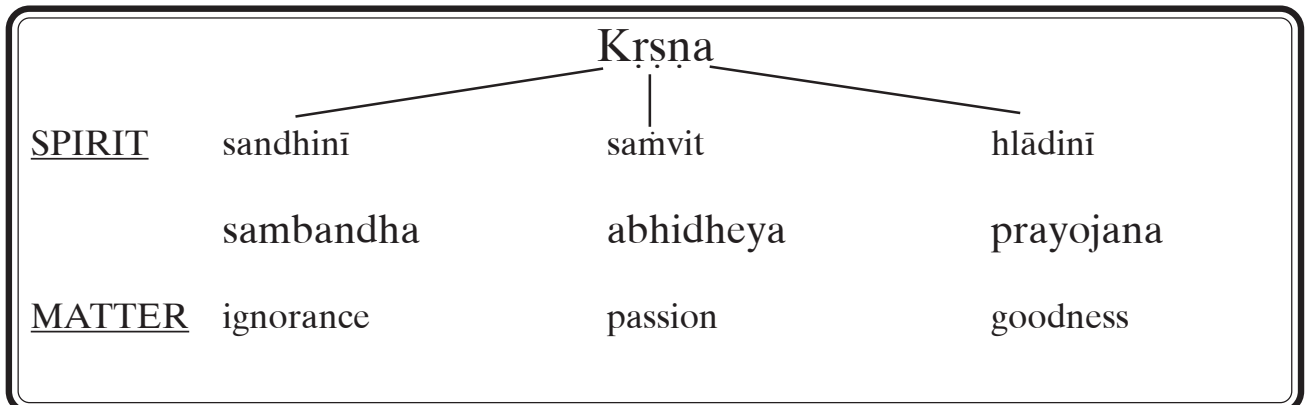
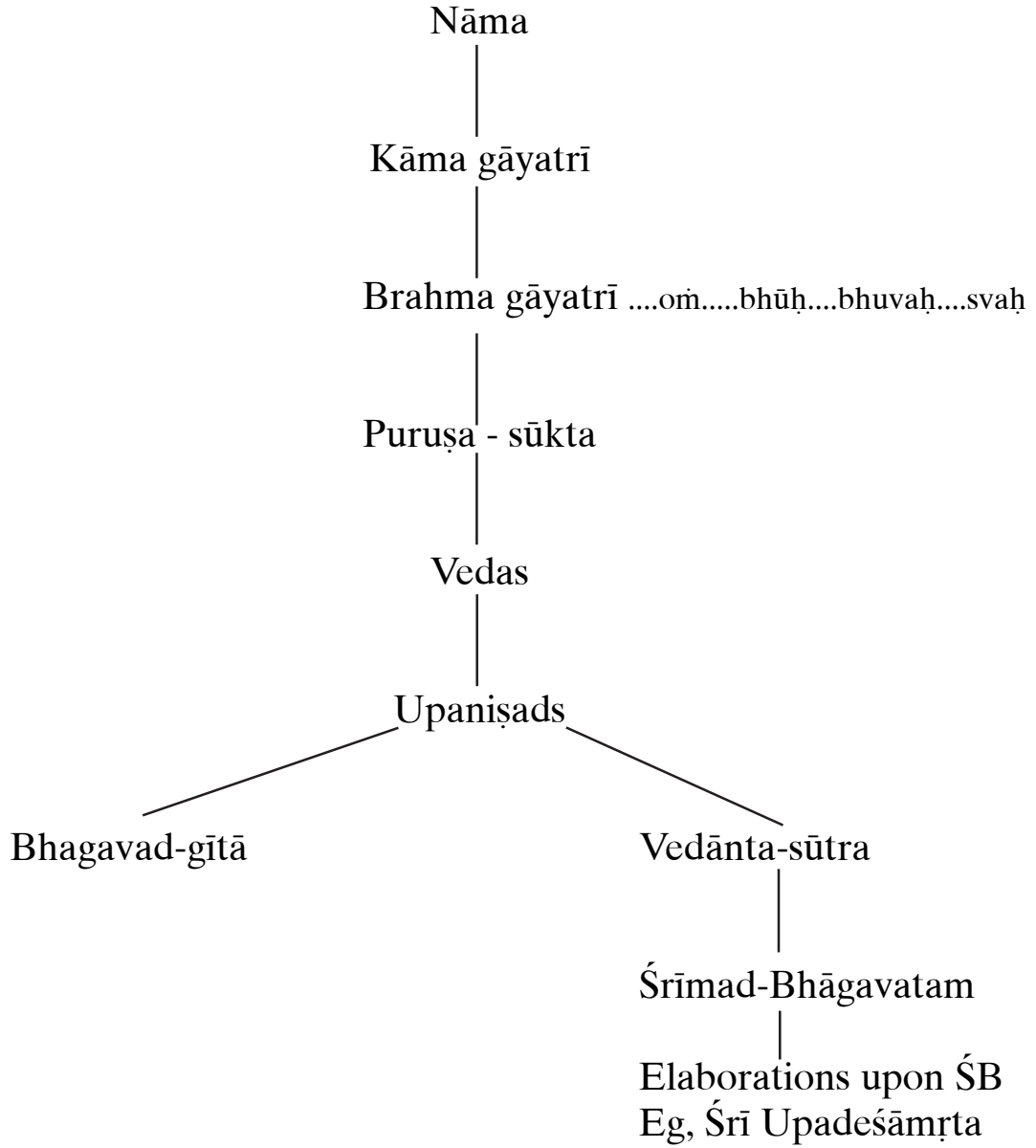
* It is also significant that when Śrīla Prabhupāda returned from America with his disciples in 1972, he chose to lecture for many days on Bhakti-rasāmṛta-sindhu (Nectar of Devotion) at the feet of Śrīla Rūpa Goswāmī’s samādhi at Rādhā Dāmodara Mandir.

* In his concluding words to Nectar of Devotion, Śrīla Prabhupāda says: “Śrīla Rūpa Goswāmī was living in different parts of Vṛndāvana, and his headquarters were in the temple of Rādhā Dāmodara in the present city of Vṛndāvana. The place of Rūpa Goswāmī’s bhajana, execution of devotional service, is commemorated still. There are two different tomblike structures in the Rādhā Dāmodara temple; one structure is called his place of bhajana and in the other his body is entombed. Behind this very tomb I have my place of bhajana.....”

Śrī Upadeśāmṛta

In Vedic Perspective

(It's apauruṣeya knowledge)



An Outline of Śrīla Rūpa Gosvāmī's

Śrī Upadeśāmṛta

according to notes made by Śrīla Bhaktivinoda Thākura

- 1- Symptoms of a self-controlled *madhyama adhikārī*
- 2,3,4 – His external behavior and devotional *niyamas* (practices)
- 5,6,7,8 – His internal development and vision
- 9,10 – The successive order of worshipable places and personalities
- 11 – The highest glory in the entire universe

1. (? meter) **vāco vegam**.... (*tridaṇḍi gosvāmī lakṣaṇa*)
- the symptoms of a *tridaṇḍi gosvāmī* acting as a *madhyama adhikārī*
2. (*anuṣṭubh* meter) **atyāhārah prayāśā**... (*bhaktir pratikūla ṣaḍ doṣa*)
- six faults unfavorable for the execution of devotional service
3. (*anuṣṭubh* meter) **utsāhan niścayād**... (*bhaktir anukūla ṣaḍ guṇa*)
- six good qualities favorable for devotional service
4. (*anuṣṭubh* meter) **dadāti pratigrhṇāti**... (*ṣaḍ vidha prītir lakṣaṇa*)
- six types of symptoms of loving association amongst devotees
5. (*vasanta-tilakā* meter) **kṛṣṇeti yasya**... (*madhyamādhikārīr trividha vaiṣṇava sevana*)
- service rendered unto 3 types of Vaiṣṇavas by a *madhyama adhikārī*
6. (*vasanta-tilakā* meter) **dṛṣṭaiḥ svabhāva**... (*aprākṛta vaiṣṇave prākṛta dṛṣṭi niṣiddha*)
- warning against seeing a transcendental Vaiṣṇava with ordinary vision
7. (*vasanta-tilakā* meter) **syāt kṛṣṇa-nāma**... (*avidyā vināśa o kṛṣṇa-nāme ruci anuśīlaner praṇālī*)
- the method of destroying ignorance and cultivating a taste for Kṛṣṇa's name
8. (*vasanta-tilakā* meter) **tan nāma-rūpa**... (*śrī vraja-bhajana praṇālī*)
- the proper system for worshiping Śrī Vraja-dhāma
9. (*śārdūla-vikrīḍitam* meter) **vaikuṇṭhāj janito**... (*bhajanīya sthala madhye sarva-śreṣṭha*)
- the successive importance of the best worshipable places
10. (*śārdūla-vikrīḍitam* meter) **karmibhyaḥ parito**... (*bhajana-kārīr madhye sarva-śreṣṭha*)
- the best amongst all of the Lord's worshipers
11. (*mandākrāntā* meter) **kṛṣṇasyoccaiḥ praṇaya**... (*rādhā-kuṇḍa snānīr saubhāgya parākāṣṭhā*)
- the superexcellent position of one who bathes in Śrī Rādhā-kuṇḍa

Śrīla Prabhupāda tells us why Śrīla Rūpa Gosvāmī gave us Śrī Upadeśāmṛta:

Kṛṣṇa consciousness is simultaneously very simple and very deep. This is strikingly evident in Śrīla Prabhupāda's preface to Śrī Upadeśāmṛta.

He presents the conceptual flow of the work in all its beauty and simplicity – Śrī Rūpa Gosvāmī gave us Śrī Upadeśāmṛta:

- * To guide our activities
- * So that we may become gosvāmīs,
- * So that we may become pure Vaiṣṇavas,
- * So that it will be easier to make our lives successful.

Śrīla Prabhupāda then gives us the conceptual key:

“Advancement in Kṛṣṇa consciousness depends on the attitude of the follower”.

So, what does this mean?

The attitude of the Gaudiya Vaiṣṇava is antithetical to that of any other spiritual practitioner. The karmīs, yogīs, jñānis and impersonalists all attempt to attain the goal by their own power and expertise; by trying to manipulate and control the material energy. But the introspective Gaudiya Vaiṣṇava realizes that true success will be attained by taking shelter of the internal energy and surrendering to Kṛṣṇa. In essence, the Gaudiya culture is one of surrender; consciously and favorably bringing the body and mind into line with the needs of the soul; depending on Kṛṣṇa and His bonafide representatives in our lives.

Śrī Rūpa Gosvāmī kindly and very clearly explains the practicalities of this culture of surrender in both Śrī Bhakti-rasāmṛta-sindhu and Śrī Upadeśāmṛta. Śrī Upadeśāmṛta deals specifically with the attitude – the vision and the mindset – we need to make genuine advancement in Kṛṣṇa consciousness.

ādadānas tṛṇam dantair
idam yāce punah punaḥ
śrīmad-rūpa-padāmbhoja-
dhūliḥ syām janma-janmani

Taking a straw between my teeth, I pray again and again that I may remain in the dust of Śrīla Rūpa Gosvāmī's lotus feet, birth after birth.

Śrīla Raghunātha Dasa Gosvāmī
muktā carita

Śrī Upadeśāmṛta Text One

Walk Through Map (1)

REAL ATONEMENT

A sinful activity cannot be counteracted by a pious activity. Thus real *prāyaścitta*, atonement, is the awakening of our dormant Kṛṣṇa consciousness. Real atonement involves coming to real knowledge, and for this there is a

STANDARD PROCESS

Regulative Principles of Mystic Yoga: (p4)

- * Austerity
- * Celibacy
- * Mind and Sense Control
- * Renunciation
- * Truthfulness
- * Cleanliness
- * Yoga-āsanas

(Regulative Principles of Kṛṣṇa consciousness as recommended by Śrīla Rūpa Goswāmī (p4)

- * Engagement in d.s. under the guidance of a bona fide guru.
- * Methodical training in K.c. in the association of devotees.
- * Following the 4 regulative principles.

Analogs used:

- * Thief and Police (p2)
- * Elephant's Bath (p3)
- * Christian Confessions (p3)
- * Regulated Hygienic Process (pp3-4)

Verses quoted:

ŚB 6.1.9-10
Parīkṣit Mahārāja's question on atonement

Śrī Upadeśāmṛta Text One

Walk Through Map (2)

Śrīla Prabhupāda's Commentary on Controlling the Six Urges, (pp4-7)

Vāco-vega

(Urge to Speak, pp4-5)

Degrading: materialistic or impersonalistic speech.

Elevating : Kṛṣṇa-kathā (not silence)

Mano-vega

(Demands of the Mind, p5)

Degrading: Uncontrolled artificial attempts to control it (e.g. negation)

Elevating: Fix the mind on Kṛṣṇa's lotus feet; think of Him and how to serve Him best.

Krodha-vega

(Anger, pp5-6)

Degrading: Uncontrolled anger, artificial attempts to control it.

Elevating : When used against those who blaspheme Kṛṣṇa or His devotees. e.g. SCM's dealings with Jagai & Mādhai, Hanumān setting fire to Lankā, Arjuna fighting.

Jihvā-vega

(Demands of the Tongue, p6)

Degrading: Indiscriminate, unrestricted eating.

Elevating : Honor only Kṛṣṇa prasāda, at scheduled times.

Udara-vega

(Urge of the Belly)

If we stick to the principle of taking only prasāda, the urges of the belly and tongue can be controlled, p6.

Upastha-vega

(Urge of the Genital, pp6-7)

Degrading: Unrestricted, illicit use

Elevating : when used to beget K.c. children

Analogies used :

* Snake and croaking toads (p4)

* Kṛṣṇa and the Sun (p5)

Verses quoted :

* CC Madhya 22.31 (p5)

*** When one is fully practiced in the methods of Kṛṣṇa conscious control, he can become qualified to be a bona fide spiritual master (p7)***

Śrī Upadeśāmṛta Text One

Walk Through Map (3)

Śrīla Bhaktisiddhānta Sarasvatī Thākura's Anuvṛtti Commentary (pp7-14)

Material Identification Creates

Three Kinds of Urges (ŚB 7.5.30)

Urge to Speak, (pp7-8)

Useless talk
(includes useless literature)

Solution

- * talk about d.s.
- * endeavor to speak only for realizing Kṛṣṇa

Support verses

ŚB 1.5.10-11

Demands of the Mind (p9)

Unrestricted attachment

(avirodha-prīti)

- * adherence to Māyāvādisms
- * faith in fruitive results
- * belief in materialistic plans.

anger arising from frustration

(virodha-yukta-krodha)

Demands of the Body (pp9-11)

Tongue

Bodily demands begin with the tongue

Support verses:

- * BVT's prasād bhajan
- * CC Antya 6. 227
- * CC Antya 6. 236

Belly

Eating more than necessary, stomach disease

Solution : Fasting for Ekādāśī, Janmāṣṭamī etc. |

Genitals

Illegal sex life (5 types, p12)
Legal sex life

Support verses:

Prema-vivarta, Ch.7

Mayādevī's 6 allurements to agitate and conquer the tongue:

- (1) Tamasic food, (2) Rajasic food, (3) Sattvic Food, (4) Intoxicants, (5) Palatable food from rich, (6) Opulent prasād,
- If we can practice accepting only remnants of food offered to Kṛṣṇa, it is possible to get free from māyā's victimization (p10)

The conclusion is that one who can control these six urges is a gosvāmī... following in the footsteps of the six gosvāmīs of Vṛndāvana, all (such) gosvāmīs should fully engage in the transcendental loving service of the Lord. (p13)

Śrī Upadeśāmṛta Text Two

Walk Through Map

(6)

lauḷya (p23)

(being greedy for mundane achievements)

* Arises from jana-saṅga

* Includes greed for:

- material prosperity/benefits (bhukti)

- mystic perfections (siddhi)

- merging into Brahman (mukti)

All attempts to acquire such material benefits or so called spiritual advancement are impediments on the path of Kṛṣṇa consciousness (p23)

(5)

Jana-saṅga (pp21-24)

(Association with worldly minded people)

* we should strictly avoid such association

* we should always engage in d.s. in the association

of devotees. (NDT- bhakta-sane-vāsa)

Analogies: stock exchange, chamber of commerce (p21)

We have established ISKCON to give people an opportunity to associate with those who have not forgotten Kṛṣṇa (p21)

(4)

Niyama-āgraha/agraha (pp22-23)

(Utilitarian or neglectful mentality)

Those interested in Kṛṣṇa consciousness should not be eager to accept rules and regulations for economic advancement, yet they should very faithfully accept scriptural rules and regulations for the advancement of Kṛṣṇa consciousness. They should strictly follow the regulative principles by avoiding illicit sex, meat-eating, gambling and intoxication (p23)

SIX ACTIVITIES THAT CAN ENTANGLE US AND SPOIL OUR DEVOTIONAL SERVICE

(1)

Atyāhāra (ŚB 1.2.9, Iso 1)

(collecting more than necessary)

- acceptance of religion for material prosperity (p20)

- overendeavor to acquire knowledge by karmīs and

jñānis (pp21-22)

- Atyāhāris also include

* Bhukti-kāmīs

* Mukti-kāmīs

* Siddhi-kāmīs

* Communists and capitals (pp23-24)

Analogies

Rice+Birds/Humans (p18)

Businessman reborn as a cobbler (p22)

US\$ 100 on the road (p24)

Everyone requires possessions for the maintenance of the body, but one should not collect more than necessary for his actual basic needs. If this natural principle is followed, there will be no difficulty in maintaining the body (p17)

(2)

Prayāsa (pp18-19)

(overendeavor, unnecessary endeavor)

- caused by atyāhāra

- misuse of intelligence

- production of unwanted things e.g. factories,

slaughter houses, brothels, liquor shops.

If our endeavor (prayāsa) is not to inquire about the Absolute Truth, we will simply increase our endeavor to satisfy our artificial needs. (p20)

(3)

Prajalpa (pp20-21)

- unnecessary talking

- newspapers, mags, novels, crosswords

- playing cards, fishing, TV, mundane debating

- frivolous activities in general

Analogy : croaking toads (p20)

Intelligent persons interested in Kṛṣṇa consciousness should never take part in such activities (p21)

WHAT ARE THE ADVANTAGES OF GIVING UP THESE ENTANGLING FAULTS?

When human society gives up these elementary faults enumerated by Śrīla Rūpa Goswāmī, all enmity will cease between men and animals, capitalists and communists and so forth. In addition, all problems of economic or political maladjustment and instability will be solved. This pure consciousness is awakened by the proper spiritual education and practice offered scientifically by the Kṛṣṇa consciousness movement. (p26)

Śrī Upadeśāmṛta Text Three

Walk Through Map

Devotional service is not a matter of sentimental speculation or imaginative ecstasy. Its substance is practical activity (BRS1.1.11, p27) Bhakti is a sort of cultivation. It engages us in nine devotional processes and other meaningful devotional activities (ŚB7.5.23-24, pp28-29) Hearing is the first step in acquiring transcendental knowledge. We must hear from a bona fide guru. (Bg 4.34, MU 1.2.12, CcM19.151, pp29-30) Then under the direction of the bona fide spiritual master, one has to make everything favorable for Kṛṣṇa's service (p31)

ATTITUDE

(1) ENTHUSIASM

- * Endeavor executed with intelligence in Kc is called utsāha, enthusiasm. (p32)
- * Enthusiasm means action, one should always act for Kṛṣṇa. (p30)
- * Without enthusiasm, one cannot be successful, even materially. (p30)

(2) ENDEAVOR WITH CONFIDENCE

- * In d.s., surrender means that one has to become confident of Kṛṣṇa's mercy. (p32)
- * We have to become confident of the goal and that all other activities will not yield any enduring benefit. Complete confidence in d.s. will enable one to attain the desired goal. (p35)

(3) PATIENCE

- * Devotional activities must be executed with patience, depending on the mercy of Guru and Kṛṣṇa. Eg. SP's life (p32)
- * Successful execution of Kc activities requires both patience and confidence. Eg. newly married girl (p32)

SIX PRINCIPLES FAVORABLE TO THE EXECUTION OF PURE DEVOTIONAL SERVICE

BEHAVIOR

(4) FOLLOW REG. PRINCIPLES OF BHAKTI

- * Neglect of the reg. principles will destroy d.s. (p33)
- * If one becomes slack in following 4 regs, his progress will certainly be checked. Chanting 16 rounds etc. must also be faithfully performed (p33)
- * One has to become thoroughly callous to nonpermanent activities and turn his intention instead to the reg. principles of d.s. (p35)

(5) ABANDON ASSOCIATION OF NONDEVOTEES

- * One must give up association of karmīs, jñānīs, yogīs, and live in the association of devotees. (p33)
- * ISKCON's centres are meant for this purpose. Then there is little chance of worldly association. (p34)

(6) FOLLOW IN FOOTSTEPS OF PREVIOUS ACARYAS

- * In essence, this means to expertly fill every moment with Kc activities. Eg. ISKCON temple morning program (p34).
- * (Bg. 9.13, p37)

If one strictly follows the advice given in this verse by Śrīla Rūpa Gosvāmī - namely, being enthusiastic, being confident, being patient, giving up the association of unwanted persons, following the reg. principles and remaining in the association of devotees - one is sure to advance in devotional service. (p34)

Śrī Upadeśāmṛta Text Four

Walk Through Map

In this verse Śrīla Rūpa Gosvāmī explains how to perform devotional activities in the association of other devotees, (p39). ISKCON has been established to facilitate these six kinds of loving exchanges between devotees. (And) the life of the Kṛṣṇa conscious society is nourished by these six types of loving exchange among the members. Therefore people must be given the chance to associate with ISKCON devotees because simply by reciprocating in these six ways an ordinary person can fully revive his dormant Kṛṣṇa consciousness. (pp40-41)

(1 & 2) OFFERING AND ACCEPTING GIFTS IN CHARITY

- * Distribution of the Holy Name is the highest charity (p43).
- * The greatest gift is the Holy Name and the opportunity to inquire about Kc. (p43)
- * Since Kc is inherent in every living entity, everyone should be given a chance to hear about Kṛṣṇa, especially to hear the Holy Name (pp41-43)

Support Verses, Lila: * Siks. 1

- * CC Madhya 22.107
- * HDT Teachings
- * SCM in Jārikhaṇḍa Forest
- * Devotees should spend 50% of their income in the service of the Lord and His devotees. (p46).

(3 & 4) REVEALING MIND, INQUIRING CONFIDENTIALLY

- * An experienced devotee explains, an inexperienced devotee learns from him. (p39)
- * Members and supporters inquire about devotional service, devotees explain. (p40)

(5 & 6) OFFERING ACCEPTING PRASĀDA

- * Devotees arrange Hare Kṛṣṇa festivals and Sunday feasts to lavishly distribute prasāda.
- * Members and supporters invite devotees to their homes for prasāda. (p43).



It is the negative injunction of this verse that we should refrain from giving anything, accepting anything, from the Māyāvādīs and atheists. Nor should we speak with them, associate with them, confide in them or seek their advice. Indeed Śrī Caitanya Mahāprabhu has forbidden devotees to associate even with ordinary men who are too addicted to material sense gratification. (pp45-46) Analogy: Feeding a Snake Milk and Bananas (p45)

Śrī Upadeśāmṛta Text Five

Walk Through Map

In order to intelligently apply the sixfold loving reciprocations mentioned in Text 4, one must select proper persons with careful discrimination. Śrīla Rūpa Goswāmī therefore advises that we should meet with the Vaiṣṇavas in an appropriate way, according to their particular status. In Text 5, he tells us how to recognize and deal with three types of devotees, the *kaniṣṭha-adhikāri*, *madhyama-adhikāri* and *uttama-adhikāri* (p48)

Kaniṣṭha

(ŚB11 2.47)

- * Has received hari-nāma initiation, is trying to chant (p48)
- * Interested only in worshipping the Deity, lowest platform. (p49)
- * Behaves inappropriately with devotees. (p49)
- * Faith is soft and pliable. (p53)

Madhyama

(ŚB11. 2.46, CC Madhya 22.67)

- * Initiated & fully engaged in devotional service (p48)
- * Kṛṣṇa is the object of love
- * Makes friends with devotees
- * Merciful to the innocent ignorant
- * Avoids the envious (p49)
- * Conclusive knowledge of śāstra is not very strong
- * Firm faith in chanting the Holy Name
- * Undeterred in execution of d.s. (p55)
- * Śraddhāvān, staunchly faithful (p56)

Uttama

His association and service are most desirable (p48)

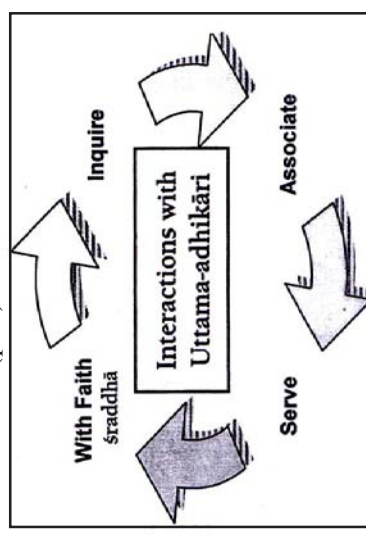
- * Not interested in blaspheming others
- * Heart is completely clean
- * Realized in unalloyed K.c. (p48)
- * Very seriously engaged in d.s.
- * Strictly following all reg. principles
- * Chanting prescribed rounds
- * Always concerned with how to expand K.c. mission (pp50-51)
- * Ut-tama - transcendental to darkness of this material world (p52)
- * Always thinking of Kṛṣṇa, how to spread the Holy Name (p57)
- * Should be accepted as Guru (p58)
- * Recognized by ability to bring many to Vaiṣṇavism - BVT (p58)

Notes on dīksā (pp52-53)

- * When a person is serious about accepting dīksā, he must be prepared to practice austerity, celibacy and control of the mind and body.
- * Must be interested in transcendental subject matter of the Absolute Truth.
- * Must be very inquisitive, and willing to follow the Guru's instructions

Notes on chanting (pp53, 55, 57)

- * One should know for certain that without chanting the Holy Name of the Lord offenselessly one cannot be a proper candidate for advancement in Kc.
- * Anyone who is trying to advance in Kc by regularly chanting the Holy Name should always be respected by Vaiṣṇavas.
- * When one fully engages in chanting the Hare Kṛṣṇa mahā-mantra he gradually realizes his own spiritual identity.
- * Unless one faithfully chants the Hare Kṛṣṇa mahā-mantra, Kṛṣṇa does not reveal Himself. Faithful service begins with the tongue-Nāma, only prasāda.



Śrī Upadeśāmṛta Text Six

Walk Through Map

This Kṛṣṇa consciousness movement is a transcendental science and there is no room for jealousy. (It) is meant for the paramahamāsas who are completely free from all jealousy..... As soon as anyone becomes envious, he falls from the platform of paramahamāsa. (p63)

(1) SAY 'NO' TO CRITICISM OF BODILY DEFECTS OF A VAIṢṆAVA

- * One should not criticize, but overlook, such defects. The main consideration is the pure devotional service of the devotee (p61)
- * To consider a Vaiṣṇava's bodily defects is offensive. Such an offense is very serious, dangerous & obstructive. (p63, 65)

(2) SAY 'NO' TO CRITICISM OR NEGLECT BECAUSE OF BIRTH

- * The goṣvāmī title is not hereditary; it is a question of qualification.
- * "goṣvāmī" family devotees and devotees born in ordinary families should be treated equally.
- * To call a devotee "American" etc. and discriminate on such grounds is offensive.
- * A pure devotee may not be born in a brāhmaṇa or goṣvāmī family, but because he is engaged in d.s. he should not be neglected. (pp62-63)

(3) SAY 'NO' TO CRITICISM OF APPARENT MISBEHAVIOR

- * Even if a devotee sometimes seems to engage in abominable activities he should be considered a saintly person, because his actual identity is that of servant of Kṛṣṇa. He is not to be considered an ordinary person. Bg 9.30 (pp61-72)

SIX WARNINGS AGAINST OFFENSIVE, MATERIALISTIC MINDSET & BEHAVIOR

(4) SAY 'NO' TO MATERIALISTIC VISION

- * One is superior or inferior according to his spiritual development in Kṛṣṇa consciousness. One is forbidden to observe the activities of a pure Vaiṣṇava from a material point of view. This is very injurious.
- * One should try to see the internal features and d.s. of such a devotee and in this way be protected from offensive mentality, and himself become purified. (p64)
- * Those who think that Kc is limited to a certain section of people, a certain section of devotees, or a certain tract of land are generally prone to see externally. Such people are called neophytes (p64).

(5) SAY 'NO' TO MISTREATMENT OF AN EMPOWERED DEVOTEE

- * An empowered person who is actually engaged in the confidential service of the Lord should not be treated as an ordinary human being. (p64)
- * One should not be jealous of an empowered Vaiṣṇava or try to bring him down to his platform. (pp64-65)

(6) SAY 'NO' TO ATTEMPTS TO DISCIPLINE, ADVISE OR CORRECT

- * It is an offense to consider an empowered Vaiṣṇava an object of disciplinary action.
- * It is offensive to try to give him advice or to correct him. (p65)

Śrī Upadeśāmṛta Text Seven

Walk Through Map

THE SCIENTIFIC PROCESS FOR REGAINING OUR PURE KRṢṂA CONSCIOUSNESS

The conclusion is that in order to get freed from the material disease, one must take to the chanting of the Hare Kṛṣṇa mantra, (p70)

OUR DISEASED STATE

- * No taste for chanting Nāma, hearing about Kṛṣṇa etc.
- * Everything Kc tastes bitter (Jaundice/Sugar Candy analogy, p67)

THE CAUSE OF DISEASE

INDIVIDUAL

- * Ignorance
- * Forgetfulness of Kṛṣṇa
- * Attraction to external energy
- * Durāśraya-accepting bad/false shelters
- * Inability to understand mistakes made (p67)

COLLECTIVE

- Atheistic leadership:
- * blind
- * Bg7.15-miscrants who are grossly foolish....
- * Personally never surrender to Kṛṣṇa
- * Oppose those who try (p68)

THE CURE

Chanting Hare Kṛṣṇa mahā-mantra and hearing Kṛṣṇa's transcendental pastimes with great care and attention, (p67) & avoiding the 10 basic offenses. (p69)
(Easy & beneficial : Relief from all misconceptions, freedom from blazing fire of material existence and material disease, (pp69-70))

Where to find?: ISKCON. The Kṛṣṇa consciousness movement is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Kṛṣṇa mantra (p70)

- * sraddha - sādhu-saṅgha (temple/sankirtana) - bhajana-kriyā (16 rounds, 4 regs.) - anartha-nivṛtti - niṣṭha - ruci - asakti - bhāva (pp70-71)

THE HEALTHY STATE

Bhāva : The preliminary state of pure love of Godhead

- * Conditioned soul becomes free from material existence
- * Loses interest in bodily conception of life (material opulence, material knowledge etc.)
- * Can understand who Kṛṣṇa is, and what māyā is
- * Undisturbed by māyā (Sun & Shadow Analogy, CC Madhya 22.31, pp71-72)

Śrī Upadeśāmṛta Text Eight

Walk Through Map

Since the mind may be one's enemy or one's friend, one has to train the mind to become his friend. The Kṛṣṇa consciousness movement is especially meant for training the mind to be always engaged in Kṛṣṇa's business (p73).

Why We Train the Mind:

- * The functions of the uncontrolled mind can be dangerous:&
- * What we remember at death determines our next body (Bg 8.6)
- * Therefore Śrīla Rūpa Goswāmī advises us to train the mind so that it cannot but think of Kṛṣṇa.
- * Similarly, he tells us the tongue should be trained to speak only of Kṛṣṇa and to taste only Kṛṣṇa-prasāda (pp73-74)

How We Train It :

(Refer NOD, pp125-126)

From Vaidhī Sādhana Bhakti Perspective

(BRS 1.2.293)

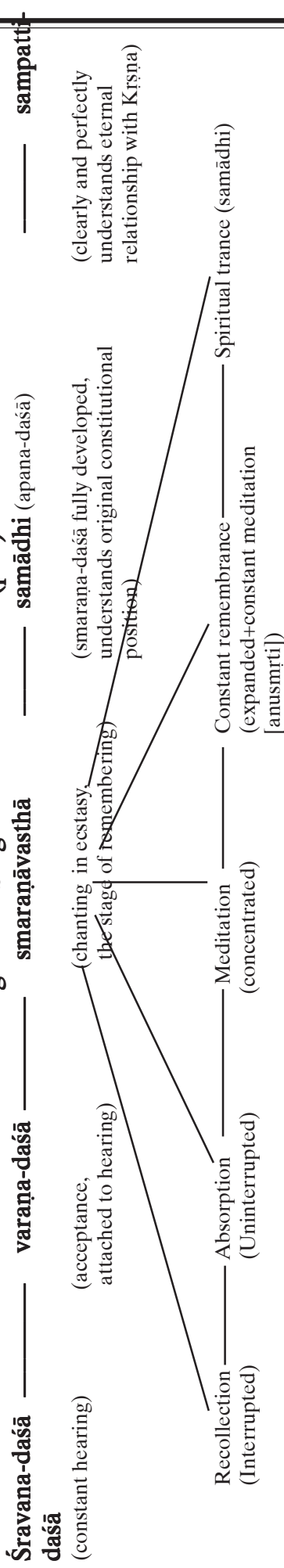
- * Give up all material motives & desires
- * Engage in regulative d.s. according to the directions of scripture
- * I.e., follow the progressive regulative principles, namely chanting and remembering Kṛṣṇa etc (pp75-76)
- * Then when one has developed true taste and attachment, he can try to live in Vṛndāvana and spontaneously serve Kṛṣṇa's lotus feet (i.e. take to path of Rāgānugā Sādhana Bhakti) (pp75-77)

From Rāgānugā Sādhana Bhakti Perspective

(BRS 1.2.294-295)

- * One should reside in Vraja (if not physically,mentally)
- * Under the shelter of an advanced devotee there
- * Absorbed in remembrance of Kṛṣṇa and His associates
- * Follow in footsteps of a particular associate enter under their direct eternal guidance and shelter (i.e. be trained in their particular service, emotions etc)
- * This method is applicable both in the stage of sādhana and sādhya. (pp74-75)

Progressive Stages of Remembrance (p76)



***tatra adhikārī:
Those Eligible for Rāgānugā Bhakti:***

291
***rāgātmikaika-niṣṭhā ye vraja-vāsi-janādayaḥ
teṣāṃ bhāvāptaye lubdho bhaved atrādhikāravān***

Those who have an intense desire to imbibe the mood of the residents of Vraja, who are situated exclusively in Rāgātmikā Bhakti, are eligible for Rāgānugā Bhakti.

292
***tat-tad bhāvādi-mādhurye śrute dhīr yad apekṣate
nātra śāstram na yuktim ca tal-lobhotpatti-lakṣaṇam***

The indication of the birth of this intense desire is that a sober person, upon hearing of the special sweetness of the Vraja-vāsīs' mood and so on, spontaneously wants to follow that and not scripture or logical reasoning.

293
***vaidha-bhakty-adhikārī tu bhāvāvirbhavanāvadhī
atra śāstram tathā tarkam anukūlam apekṣate***

On the other hand, one qualified to follow the path of regulated devotional service, vaidhī-bhakti, should be strictly adhering to the scripture and logical reasoning till such a mood spontaneously arises in him.

(294 and 295 are SP's transliteration and translation)

294
***kṛṣṇam smaran janam cāsyā preṣṭham nija-samīhitam
tat-tat-kathā-rataś cāsau kuryād vāsam vraje sadā***

“A devotee should always reside in the transcendental realm of Vraja and always engage in kṛṣṇam smaran janam cāsyā preṣṭham, the remembrance of Śrī Kṛṣṇa and His beloved associates. By following in the footsteps of such associates and by entering under their eternal guidance, one can acquire an intense desire to serve the Supreme Personality of Godhead.”

295

*sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ*

“In the transcendental realm of Vraja (Vraja Dhāma) one should serve the Supreme Lord, Śrī Kṛṣṇa, with a feeling similar to that of His associates, and one should place himself under the direct guidance of a particular associate of Kṛṣṇa and should follow in his footsteps. This method is applicable both in the stage of sādhana and in the stage of sādhya, when one is a siddha-puruṣa, or a spiritually perfect soul.”

296

*śravaṇotkīrtanādīni vaidha-bhakty-uditāni tu
yāny aṅgāni ca tāny atra vijñeyāni maṇisibhiḥ*

The limbs of vaidhī-bhakti, regulated devotional service, such as hearing, chanting and so on are also recognized by the wise to be useful in the practice of rāgānugā bhakti.

-- Śrīla Rūpa Gosvāmī's
bhakti-rasāmṛta-sindhu
Eastern Division, Second Wave
(Sadhana bhakti)

OM TAT SAT

ŚRĪLA PRABHUPĀDA SPEAKS ON ABSORPTION IN RĀDHĀ KRṢṆA'S VṚNDĀVANA

Maintain your Kṛṣṇa consciousness, and transcend the idea that “I am Hindu, American, brāhmaṇa, brahmacārī, sannyāsa, whatever.” In Vṛndāvana, the only identity is “I am Kṛṣṇa’s servant.” Live in that consciousness, and the real, pure, eternal Vṛndāvana will be yours.

Vṛndāvana Days, pp 311-312



The more we study the pastimes of the Lord, the more we become attached to Him. This very attachment to Kṛṣṇa makes one eligible to be transferred to His abode, Goloka Vṛndāvana.

KB, Summary of Kṛṣṇa’s Pastimes



To remain always absorbed in Kṛṣṇa consciousness was the standard of the inhabitants of Vṛndāvana. If we can simply follow in their footsteps, even to a minute proportion, our lives will surely become successful.

(KB, Ch. 46)

NEED FOR TRANSCENDENTAL GUIDANCE

In order to understand Rādhā and Kṛṣṇa, worship Them and engage in Their loving service, one must be guided by Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and the six Gosvāmīs, Lord Caitanya’s direct disciples.

CC Adi 8.31p



Only if I become attached to the instructions given by the six Gosvāmīs headed by Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī will it be possible for me to understand the conjugal love of Rādhā and Kṛṣṇa.

CC Adi 7.17p



When one develops his love for the six Gosvāmīs, he can understand the conjugal love between Rādhā and Kṛṣṇa.

CC Adi. 7.17p



If one wants to be delivered by Kṛṣṇa directly, he must take to the service of the residents of Vṛndāvana, who are unalloyed devotees of the lord.

ŚB 5.18.23p

MAHĀPRABHU’S MOOD IS ONE OF SEPARATION

It is not that we are to enjoy the loving exchange between Kṛṣṇa and Rādhā like spectators at some sports show. We must feel separation from Them. The more we feel separation, the more we should understand that we are advancing.

Elevation to Kṛṣṇa Consciousness, Ch. 5, p68



We have to follow the footprints of the Gosvāmīs, how to search out Kṛṣṇa and Rādhārāni..... That is the process of Caitanya Mahāprabhu's bhajana: feelings of separation, vipralambha-seva.

Lecture, 18 Sept. 1969, London



We have to follow in the footsteps of the Gosvāmīs and search out Rādhā and Kṛṣṇa in this way. Vṛndāvana is in our hearts, and we must search for Him there. This is the process recommended by Caitanya Mahāprabhu, the process of worship in separation.

Elevation to Kṛṣṇa Consciousness, Ch. 5, p67

TO BE IN VṚNDĀVANA CONSCIOUSNESS IS TO LIVE IN VṚNDĀVANA.

When Kṛṣṇa left Vṛndāvana for Mathurā everyone in Vṛndāvana fell dead out of separation from Him. Similarly, we can always live in Vṛndāvana if we are mad after Kṛṣṇa.

TLK Ch 12, Text 25-26p



Wherever he may be, one must always think about life in Vraja-dhāma and about following in the footsteps of a particular devotee in the service of the Lord.

NOD, Ch. 16



A pure devotee attached to devotional service should always remember the activities of a particular inhabitant of Vraja, even though he is not able to live in Vrajabhūmi. In this way he can always think of Vṛndāvana.

TLC, 13



When one is actually liberated from material contamination, he can always remember an eternal devotee in Vṛndāvana in order to love Kṛṣṇa in the same capacity. And developing such an aptitude, one will always live in Vṛndāvana, even within his mind.

NOD, Ch. 16



Śrī Upadeśāmṛta Text Nine

Walk Through Map

Hierarchy of the Transcendental Realm

ŚRĪ RĀDHĀ-KUNḌA

- Superior because: * Here love of Kṛṣṇa overflows
* Site of many memories of the eternal loving affairs of Rādhā Kṛṣṇa
* Rediscovered by Śrī Caitanya Mahāprabhu, therefore most dear to the Gauḍīya Vaiṣṇavas
* Importance not realized by other Vaiṣṇava sampradāyas, nor by people not interested in d.s.

GOVARDHANA HILL

- Superior because: * Kṛṣṇa lifted it with His own hand
* He tends His cows here with His cowherd friends
* Here He meets with Śrī Rādhā and has loving pastimes with Her.

VR̥NDĀVANA

- * Superior to Mathurā because of the 12 forests (dvādaśa-vana) where Kṛṣṇa performs His various pastimes.

MATHURĀ

- * Spiritually superior to Vāikuṇṭha because the Lord appeared here (Even though it appears in the material world)

VAIKUṆṬHA

- * Spiritual world; ¾ of total creation; superior to material world.

A GLIMPSE OF THE BEAUTY OF RĀDHĀ-KUNḌA

Śrī Rādhā-kunḍa is beautifully surrounded by jewelled steps and jewelled bathing places. In these bathing places are jewelled platforms with a jewelled dais on each side. On each side of these platforms are two trees on whose flower laden branches wonderfully decorated swings are hanging.

On the southern side of each platform a jewelled swing hangs from the branches of two campaka trees, on the eastern side from two kadamba trees, on the north from two mango trees, and on the west two bakula trees. Between the eastern and south-eastern side is a wonderful bridge on pillars, and Rādhā-kunḍa's and Śyāma-kunḍa's water meet under this.

Many trees are surrounding Rādhā-kunḍa on all sides. Those trees and the vines are bowing down from the weight of their thick leaves and their many fruits and flowers. Around the bases of those trees are big platforms and beautifully jewelled altars. These platforms, which have staircases keep one cool in the summer and warm in the winter. Some of them are hexagonal (6 sided), some heptagonal (7 sided), some octagonal (8 sided), and some are round. Here Rādhā and Kṛṣṇa are always enjoying joking words with Their friends.

In the four corners of Rādhā-kunḍa there are gardens of Mādhavī-flowers surrounded by groves of Vānīra, Keśara and Aśoka trees. The outskirts of these gardens are adorned with banana trees with ripe and unripe fruits, and flowers whose leaves provide a cool shade. Beyond that there are the outer sub-forests surrounded by flower gardens. In the middle of the Kunḍa is a jewelled temple connected with the shore by a bridge. Rādhā-kunḍa has many forest-goddesses and hundreds of maidservants who fetch various kinds of fruits and flowers for Rādhā Kṛṣṇa's service. Within the flower gardens and subforests are cottages filled with such items by Vṛndā-devī.

--- Śrī Govinda-Līlāmṛta Chapter Seven

THE GLORIES OF MATHURĀ

The place that crushes all sins and grants the supreme destination where the Supreme Person resides, is known as Mathurā.

-- Rūpa Gosvāmī, Mathurā-māhātmya, text 104



In the Brahmāṇḍa Purāna it is said that all the results of traveling on all the pilgrimages within the three worlds can be achieved simply by touching the holy land of Mathurā.

-- NOD, Ch 12



How wonderful it is that simply by residing in Mathurā even for one day one can achieve a transcendental loving attitude toward the Supreme Personality of Godhead.

-- NOD, Ch. 12



They who as a joke serve Lord Hari during Kārtika in Mathurā will attain pure devotional service, what to speak of they who serve the Lord with faith and devotion.

-- Rūpa Gosvāmī, Mathurā-māhātmya, text 180



“I will live in Mathurā! I will go to Mathurā!” A person who thinks in this way becomes free from material bondage.

-- Rūpa Gosvāmī, Mathurā-māhātmya, text 97

TRANSCENDENTAL WARNINGS:

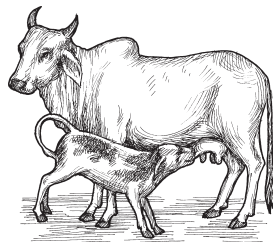
Lord Varāha tells the men of Earth, “Any person who becomes attracted to places other than Mathurā will certainly be captivated by the illusory energy.

--NOD, Ch 12



Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

CC Antya 13.37



OM TAT SAT

THE GLORIES OF ŚRĪ VṚNDĀVANA DHĀMA

Rādhā is the Mistress of Vṛndāvana and Kṛṣṇa is the Master of Vṛndāvana. In life or in death, Rādhā and Kṛṣṇa are my eternal shelter.

Śrīla Jiva Gosvāmī
Kṛṣṇa prema mayi Rādhā Yugalāstaka (8)

To perform devotional service means to follow in the footsteps of Rādhārānī, and devotees in Vṛndāvana put themselves under the care of Rādhārānī in order to achieve perfection in Their devotional service.

NOD, Ch. 1



The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.

CC Madhya 4.95



In the spiritual world everyone, Mother Yasodā, Nanda Mahārāja, Śrīmatī Rādhārānī, the cowherd boys.....all are trying to satisfy Kṛṣṇa. That is the real meaning of Vṛndāvana.

TLK Ch. 12, Text 25-26p



Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.

ŚB 10.13.60p



The word vana means “forest”. We are afraid of the forest and do not wish to go there, but in Vṛndāvana the forest animals are as good as demigods, for they have no envy.

ŚB 10.13.60p



We are meant for dancing and playing and walking and living with Kṛṣṇa. That is our real position. That is Vṛndāvana.

SPL 21st Feb.’ 76, Mayapur



In Vṛndāvana every one is happy. The calf is happy, the cat is happy, the dog is happy, the man is happy, everyone. Everyone wants to serve Kṛṣṇa in a different capacity, and thus there is no envy.

ŚB 10.13.60p



This is Vṛndāvana, the dust. Vṛndāvana dust is also Kṛṣṇa *so ārādhyo bhagavān vrajesa-tanaya tad dhāmaṁ vṛndāvanam*. This is the verdict of the acaryas.

SPL 7.9.48, 3rd April’ 76, Vṛndāvana

HOW TO ENTER VṚNDĀVANA

Akrura's journey to Vṛndāvana is exemplary. One who intends to visit Vṛndāvana should follow the ideal footsteps of Akrūra and always think of the pastimes and activities of the Lord.

KB, Akrūra's Arrival in Vṛndāvana



As soon as one reaches the boundary of Vṛndāvana, he should immediately smear the dust of Vṛndāvana over his body without thinking of his material position and prestige.

KB Akrūra's Arrival in Vṛndāvana



Actually, if someone goes to Vṛndāvana he will immediately feel separation from Kṛṣṇa who performed such nice activities when He was present there.

NOD, Ch. 18

LIVING IN VṚNDĀVANA

One should follow the principles of Śrī Caitanya Mahāprabhu and always think of Kṛṣṇa in full Kṛṣṇa consciousness. Then one will be eligible to live in Vṛndāvana, and his life will be successful.

ŚB 9.19.19p



If one somehow or other gets the opportunity to live in Vṛndāvana and if one is not a pretender but simply lives in Vṛndāvana and concentrates his mind upon Kṛṣṇa, one is liberated from material bondage.

ŚB 9.19.19p



If we live in Vṛndāvana we are living with Kṛṣṇa, because Vṛndāvana is non different from Kṛṣṇa.

Vṛndāvana Days, p5.



To live in Vṛndāvana means to know Kṛṣṇa. So those who are living in Vṛndāvana they should try to understand Kṛṣṇa tattvataḥ. That is their business.

SPL, NOD, 3th Oct'72, Vṛndāvana



There are still many devotees of the Lord living there (in Vṛndāvana) in ecstasy in search of Kṛṣṇa and His childhood associates, the gopīs. It is not that such devotees meet Kṛṣṇa face to face, but eagerly searching after Kṛṣṇa is as good as seeing Him personally.

ŚB 3.1.24p

ŚRĪLA PRABHUPĀDA'S DESIRE

I want that those who come here (Vṛndāvana), whether grhasthas or sannyāsīs, behave on the level of real gosvāmīs. Gosvāmī means controlling the senses and always glorifying Kṛṣṇa by varieties of engagement in devotional service.

SP letter, 23rd March,'74



Because it is Vṛndāvana, those who come should be exemplary so that all the people of Vṛndāvana will see that we are actually following the six Gosvāmīs headed by Rūpa Gosvāmī.

SP letter, 23rd March, '74

ŚRĪLA PRABHUPĀDA'S INVITATION

In our Kṛṣṇa consciousness movement we invite all the elderly persons of the world to come to Vṛndāvana and stay there in retired life, making advancement in spiritual consciousness.

ŚB 7.5.5p

THE UGLINESS IN VṚNDĀVANA

The ugliness that you see here is yoga-maya. It's Kṛṣṇa's covering. Vṛndāvana appears this way to drive away the atheists and impersonalists, just as New York attracts them.... Vṛndāvana hides herself from the materialist.

Vṛndāvana Days, pp49-50

BE CAREFUL!

The senses freed from designations in the service of the Lord - that is Vṛndāvana life.... If there is any purpose other than this, it's difficult to utilize the opportunity and good fortune of living in Vṛndāvana.



Vṛndāvana days p294

Many persons come here in Vṛndāvana, tīrtha, but.. they think "let me take bathing in the Yamunā River. Then my business is finished." But no. Śāstra says that you should approach... a devotee who is living in Vṛndāvana, pure devotee, and surrender unto him. That is tīrtha-yātrā.



ŚB lecture, 16th March 74, Vṛndāvana

In a holy place like Vṛndāvana if one gets the chance to hear from pure devotees, then the cultivation of Kṛṣṇa consciousness becomes very easy.

ŚB 4.29.39-40p



One's mind is not purified even in Vṛndāvana, if one is agitated by lusty desires. One should not live in Vṛndāvana and commit offences, for a life of offenses in Vṛndāvana is no better than the lives of the monkeys and hogs there... Men who have gone to Vṛndāvana but who still hanker for sex should immediately leave Vṛndāvana and stop their grievous offences at the lotus feet of the Lord. There are many misguided men who live in Vṛndāvana to satisfy their sexual desires, but they are certainly no better than the monkey and hogs.

ŚB 9.19.19p

ŚRĪLA PRABHUPĀDA'S PERSONAL EXPERIENCE

I lived very simply (in Vṛndāvana), content to be in Rūpa Gosvāmī's presence. Now I have hundreds of temples to go to, but I still like it here best of all.



Vṛndāvana Days, p47

Here I am, now sitting in New York, the world's greatest city, but my heart is always hankering after that Vṛndāvana.

SPL, Vol. 5, p249

VṚNDĀVANA CONSCIOUSNESS AND ITS POTENCY

Although I may be in a New York apartment, my consciousness is there (in Vṛndāvana), and this is as good as being there.



Path of Perfection, Ch.9

Vṛndāvana is revealed in the heart of the sincere devotee. In reality, it is not on any map, nor is it part of any country.



Vṛndāvana Days, p55

If we but come to the point of Kṛṣṇa consciousness and learn how to love Kṛṣṇa, the whole world will become Vṛndāvana.

Vṛndāvana Days, p293

If one lives in the earthly land of Vṛndāvana, touches it, sees it, travels to it, meditates upon it, bows down to offer respects to it, sings or hears about its glorious qualities, carries its dust on one's head, or has any relationship with it, then this purifying earthly Vṛndāvana will carry him to the supreme abode of Vṛndāvana in the spiritual world.

-- Śrī Vṛndāvana Mahimāmṛta
Śrīla Prabhodananda Sarasvatī

OM TAT SAT

THE GLORIES OF GOVARDHANA HILL

1. Govardhana Hill is like a flag of intense sweetness placed in the opulent land of Vrndavana. As the king of mountains, Govardhana Hill offers very pleasing royal service to the young prince of Vraja.
2. The rocks of Govardhana Hill are many kinds of splendid jewels that provide thrones, couches, and other kinds of furniture for Śrī Kṛṣṇa, the supreme monarch of all nectar mellows.
3. Govardhana Hill's beautiful forests and caves are Kṛṣṇa's nectar pastime palaces, each one perfect for the supreme good fortune of His beloved and Her friends.
4. Govardhana Hill's trees and vines serve Śrī Kṛṣṇa by offering Him blossoming branches with sweet fruits, and flowers filled with honey, nectar and fragrant pollen.
5. The red, vermilion, yellow and other colored pigments of Govardhana Hill decorate Lord Kṛṣṇa's transcendental body for the pleasure of His beloved gopīs.
6. The musk left by deer, as well as the kunkuma, camphor, and aguru naturally produced by Govardhana Hill, are all used to give a sweet fragrance to the transcendental body of Lord Kṛṣṇa.
7. There is a pleasant grove of sandalwood trees on Govardhana Hill. Although snakes are generally attracted to sandalwood trees, no snakes ever come here, or if sometimes a snake may come it is not poisonous, or if sometimes a poisonous snake comes its poison is automatically counteracted, and it can do no harm. As the best servant of Lord Hari, Govardhana Hill has made this wonderful arrangement for the Lord's pleasure.
8. The rocks of Govardhana Hill are all precious gems. Some are sapphires, some emeralds, some rubies or crystals. They provide the perfect backdrop for Lord Kṛṣṇa's pastimes.
9. The peacocks dance enthusiastically, the bees and cuckoos sing melodiously and many other birds chirp a rhythmic accompaniment, as they all gaze on the service to Lord Hari done by Govardhana Hill, the best of Lord Hari's servants.
10. The land around Govardhana Hill in all directions is filled with many lakes, groves, and other charming places of Lord Kṛṣṇa's pastimes. Many lovely streams flow from Govardhana Hill onto these lands in all directions.

11. The Supreme Personality of Godhead eternally enjoys pastimes on Govardhana Hill. He personally lifted Govardhana Hill with His own hand to protect His cowherd associates. Who is able to describe the glories of Govardhana Hill, the best of Lord Hari's servants?
12. Rādhā-kuṇḍa and Śyāma-kuṇḍa are Govardhana's two love-filled eyes. Because it nourishes the gopas, gopīs, and surabhi cows with Lord Madhava's sweetness, it shines with the name 'go-varadhana'.
13. Śyāma-kuṇḍa and Rādhā-kuṇḍa are two great floods of the nectar of beauty. They are two great oceans of splendor. They are two beautiful roots from which the sweetest devotional service grows.
14. They are two jewel-mines of love. They are two seeds from which grow the jewel-vines of transcendental pastimes. How did they become two splendid and nectar-sweet lakes?
15. By seeing these two lakes, Rādhā and Kṛṣṇa believe They are present in Them. It is as if They directly see each other there. The wise say that by approaching these lakes one directly approaches Rādhā and Kṛṣṇa.

-- Vraja Riti Cintamani, Chapter 3 excerpts
Śrīla Visvanātha Cakravartī Ṭhākura

Śrī Upadeśāmṛta Text Ten

Walk Through Map

(1) ŚRĪMATĪ RĀDHĀRĀNĪ (pp82, 88) (and Her kuṇḍa)

- * Highest of all gopis; cannot be excelled
- * Even Kṛṣṇa cannot understand the depth of Her transcendental feelings - came as SCM.
- * Her Rādhā-kuṇḍa is the most exalted place (Laghu-bhāgavatāmṛta, Uttara-khaṇḍa 45)
- * Those who execute d.s. on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe.
- * Progressive devotees must ultimately take shelter there and execute service throughout life. This is Śrīla Rūpa Gosvāmī's conclusion on text 10.

(2) GOPĪS (p87)

- * Most exalted devotees (Please see verse)
- * Only desire is to satisfy Kṛṣṇa; expect NO return
- * Cannot forget Him-vipralambha-sevā
- * SCM claimed their mood to be highest; vipralambha-sevā better than serving directly.

(3) BHAKTAS (p87)

- * Perform d.s. according to reg. principles
- * May come to spontaneous platform, following Nārada, Sanaka and Sanātana
- * May develop pure love of Godhead.



(6) VIKARMĪS (pp84-85)

- * Act without guidance of Vedic knowledge
- * Position not appreciated by saintly persons (ŚB 5. 5.4)
- * Risk being degraded to lower species eg. animals, trees, plants.

(5) KARMĪS (pp84-85)

- * Act according to Vedic knowledge, dear to Kṛṣṇa (Bg 4.11)
- * Superior to vikarmīs
- * Attachment to fruitive activities ensures rebirth
- * Will go to higher destination, but eventually return to martya-loka (Bg 9.21, ŚB 5, 5.5)

(4) JÑĀNĪS (p85-87)

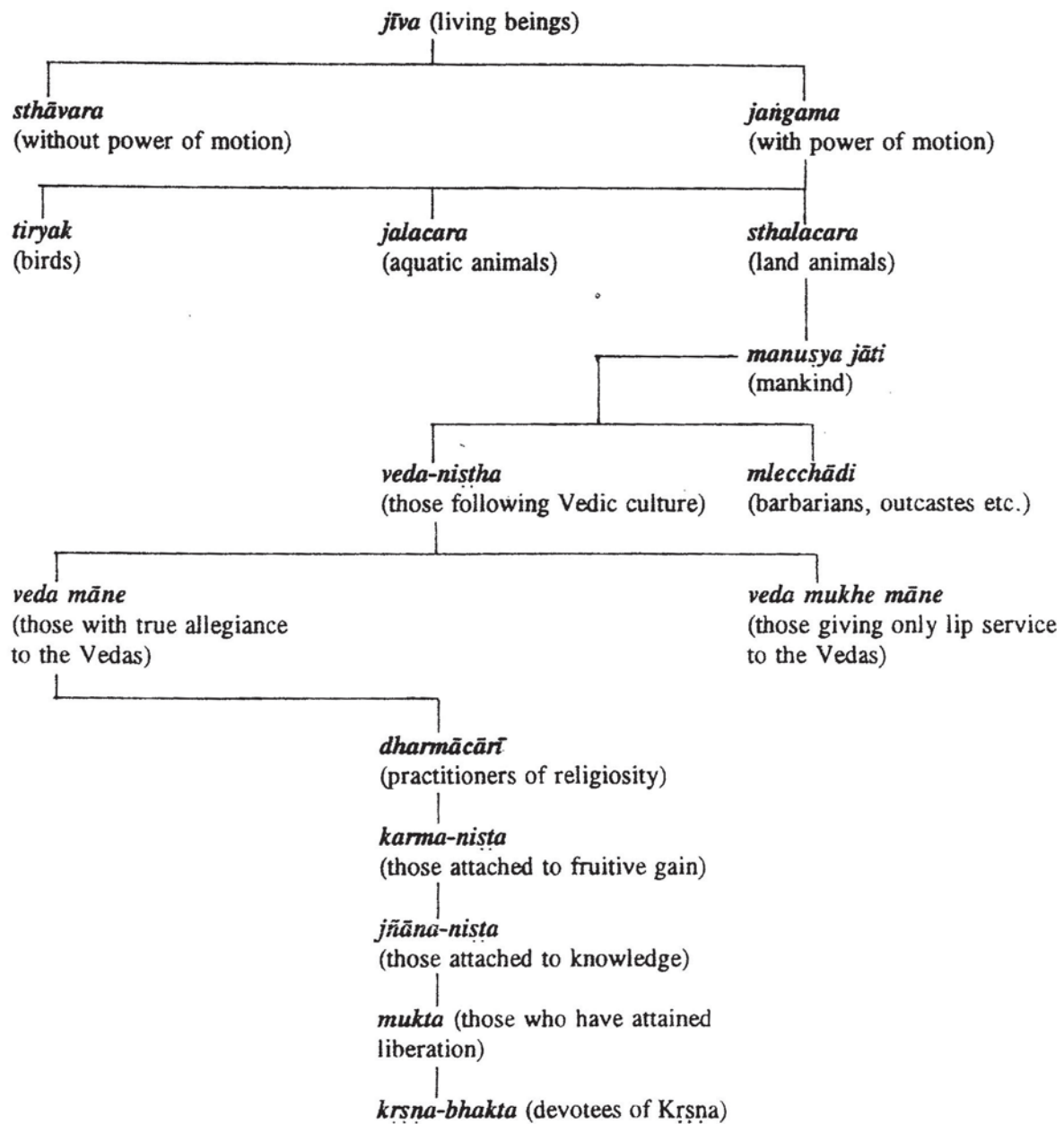
- * Have come to platform of knowledge (ātma-tattva)
- * Know fruitive activity binds and means rebirth
- * Superior to karmīs
- * Unless they come to d.s., still considered to be in ignorance, avidyā
- * Those who do come to d.s. are very exalted (Bg 7.19)

THE JĪVA'S LONG JOURNEY BACK HOME



Śrī Caitanya Mahāprabhu's Teachings to Śrīla Rūpa Gosvāmī
Caitanya Caritāmṛta, Madhya 19.144-149

Lord Chaitanya told Rūpa Gosvāmī how the devotee of Kṛṣṇa is situated in the highest position thus:



* * *

Śrī Upadeśāmṛta Text Eleven

Walk Through Map

The conclusion is that to live on the bank's of Rādhā-kuṇḍa and to bathe there daily constitute the highest perfection of devotional service. There is no limit to the glories of Rādhā-kuṇḍa (p91)

WHY RĀDHĀ KUṆḌA IS SO EXALTED (p90)

- * Belongs to Śrīmatī Rādhārānī, who is the most beloved of Kṛṣṇa
- * Is as dear to Kṛṣṇa as Rādhā Herself.
- * Very rarely attained, even by great personalities fully engaged in d.s.
- * A devotee will at once develop pure love of Kṛṣṇa in the wake of the gopīs if he once takes bath in Rādhā-kuṇḍa

THE IMPORTANCE OF BATHING IN RĀDHĀ-KUṆḌA (p91):

- * Śrīla Rūpa Gosvāmī recommends that one should take a bath in Rādhā-kuṇḍa as many times as possible
- * He says this is a most important item in the execution of d.s.

THE BENEFIT OF SERVING RĀDHĀ-KUṆḌA (p91)

- * By serving Rādhā-kuṇḍa, one can attain an opportunity to become an assistant of Śrīmatī Rādhārānī under the eternal guidance of the gopīs



ŚRĪLA BHAKTIVINODA THĀKURA WRITES: (pp90-91)

- * Rādhā-kuṇḍa is the most select place for those wishing to follow in the footsteps of the sakhis and mañjarīs.
- * Those eager to return to Goloka Vṛndāvana by means of attaining their siddha-deha should live at Rādhā-kuṇḍa, take shelter of maidservants of Śrī Rādhā, and engage constantly in Her service under their direction.
- * This is the most exalted method for those engaged in d.s. under the protection of Śrī Caitanya Mahāprabhu.

ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ THĀKURA WRITES (p91):

- * To take bath in Rādhā-kuṇḍa is a rare privilege even Nārada and Sanaka don't get the opportunity.
- * **If, by great fortune, one attains the opportunity he should bathe regularly giving up all material conceptions, taking shelter of Śrī Rādhā and Her assistant gopīs.**
- * Such constant engagement during this lifetime will result in returning Home to serve Śrī Rādhā as contemplated during one's life on the banks of Rādhā-kuṇḍa.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Speaks out on Asta-kaliya-līla and Rādhā Kuṇḍa

The following is a transcription of a lecture delivered by Bhaktisiddhānta 'Sarasvatī Ṭhākura at Rādhā Kuṇḍa during Vraja-mandala parikrama in 1932. It was first printed in Bengali in *The Gaudiya* (1934).

All these days we have spoken about līla. Why? Because this is our most confidential asset. This is our only sadhya. But one should not make the mistake of thinking that anartha-nivṛtti is the prayojana. One thinking like this will never enter into artha-pravṛtti. For this reason, I will begin speaking about asta-kaliya-līla.

I know that you are not ready to hear it. But we should know such a transcendental idea exists within the realm of devotion. This is why anartha-nivṛtti is essential. After the realm of anartha-nivṛtti is artha-pravṛtti, pure conjugal service to Rādhā and Kṛṣṇa. This is the transcendental reality. If we do not know of this transcendental realm, then all of our efforts may end in nirvīśa-vada. Do not let your days pass in trying for anartha-nivṛtti. Artha-pravṛtti is also necessary. Anartha-nivṛtti is necessary until artha-pravṛtti has started. When artha-pravṛtti is present, then anartha-nivṛtti becomes unimportant – artha - pravṛtti becomes prominent.

Those who have chanted Hari Nama for fifteen or twenty years should know such things. The beginners need not hear these topics or they will misunderstand. These topics are for certain audiences, not for all. Also it is said, apana bhajana-katha na kahibe jathatatha, “One should not reveal one's bhajana to others.” If we disregard this instruction of our previous acaryas, then there may be a permanent fall from the realm of devotional service.

By removing the clothes of the gopīs, Kṛṣṇa obtained happiness; this is Kṛṣṇa's sense gratification. We cannot ask, “Why is He a sense enjoyer?” “Let us see Kṛṣṇa display the behavior of controlling His senses.” Kṛṣṇa will not become a slave to our desires. Kṛṣṇa, by His own will, can show us sense restraint - He did so in His form as Gaurasundara. By that example He is informing us that no one except Kṛṣṇa has the right to remove the clothes of the gopīs. Our duty is to cultivate devotional service. Do not think that astakaliya - līla smarana is the property of the sahajiyas. Actually it is out affair. It has to be retrieved from the hands of the sahajiyas. Our Sri Guru-pada Padma heard these things from Śrīla Bhaktivinoda Ṭhākura. That is why he used to tell us various confidential things. We have heard the last instructions from our Sri Gurudeva. He said, “Living in Rādhā-kuṇḍa would be pleasant if you can deliver it from the hands of eleven immoral men.” Now, perhaps, eleven has increased to one hundred and eight.

Śrī Upadeśāmṛta

A Reader's Checklist

PREFACE

- (1) The Kṛṣṇa consciousness movement is conducted under the supervision of:
 - (a) Kṛṣṇa
 - (b) Śrīla Prabhupāda
 - (c) Śrīla Rūpa Goswāmī
 - (d) The disciplic succession.
- (2) In all spiritual affairs, one's first duty is:
 - (a) to always remember Kṛṣṇa
 - (b) chant Hare Kṛṣṇa
 - (c) not be offensive
 - (d) control the mind and senses
- (3) Advancement in Kṛṣṇa consciousness depends on:-
 - (a) the attitude of the follower
 - (b) one's strictness
 - (c) one's qualifications
 - (d) mercy
- (4) Śrī Upadeśāmṛta constitutes the first instructions for:
 - (a) advanced devotees
 - (b) neophyte devotees
 - (c) pure devotees
 - (d) senior devotees

TEXT ONE

- (1) Real atonement means:
 - (a) performing pious activities
 - (b) stopping all impious activities
 - (c) awakening our dormant Kc
 - (d) all of the above
- (2) The talking of _____ and _____ is compared to the croaking of frogs:
 - (a) materialistic men and impersonalistic Mayāvādī philosophers
 - (b) materialistic philosophers, sense enjoyers
 - (c) mundane philosophers, materialistic philanthropists
 - (d) sense enjoyers, nonsense scholars.
- (3) Bodily demands begin with the :
 - (a) eyes
 - (b) ears
 - (c) tongue
 - (d) touch

- (4) One can become qualified to be a bona fide spiritual master when:
- one knows the philosophy thoroughly
 - one is fully practiced in the methods of Kṛṣṇa conscious control.
 - one is dedicated to ISKCON.
 - one has been a devotee for many years.
- (5) It is possible to get free from māyā's victimization if we:
- always stay in the temple
 - strictly follow the morning program
 - practice accepting only remnants of food offered to Kṛṣṇa
 - seriously study the philosophy.

TEXT TWO

- (1) There will be no difficulty in maintaining the body if we:
- live a healthy life
 - don't collect more than necessary for our needs
 - live a balanced peaceful life
 - surrender to Kṛṣṇa
- (2) The first step in human civilization consists of:
- occupational engagements performed according to the scriptural injunctions
 - understanding that there is more to life than eating, sleeping, mating and defending
 - hearing from a bona fide source
 - none of the above
- (3) prajalpa means:
- unnecessary talking
 - reading newspapers, mags, novels, crosswords
 - playing cards, fishing, watching TV
 - all of the above.
- (4) Jana saṅga refers to:
- association with spiritually-minded people
 - accociation with like-minded people
 - association with worldly-minded people
 - association with petty-minded people.
- (5) atyāhārīs include:
- bhukti - kāmīs
 - mukti - kāmīs
 - siddhi - kāmīs
 - all of the above.

TEXT THREE

- (1) Devotional service is not a matter of _____ or _____:
- (a) sentimental speculation, imaginative ecstasy
 - (b) sentimental ecstasy, amchair philosophizing
 - (c) practical activity, idle ecstasy
 - (d) sentimental activity, idle philosophizing
- (2) Endeavor executed with intelligence in Kṛṣṇa consciousness is called:
- (a) tolerance
 - (b) patience
 - (c) confidence
 - (d) enthusiasm
- (3) The successful execution of Kṛṣṇa conscious activities requires both _____ and _____:
- (a) tolerance and patience
 - (b) confidence and enthusiasm
 - (c) patience and confidence
 - (d) confidence and tolerance
- (4) ISKCON is opening many centres to:
- (a) preach the glories of the Holy Name
 - (b) distribute books
 - (c) invite people to live in the company of devotees and practice the regulative principles of spiritual life
 - (d) invite people to engage in the six loving exchanges with devotees.
- (5) Complete _____ in the path of devotional service will enable one to attain his desired goal:
- (a) steadiness
 - (b) confidence
 - (c) strictness
 - (d) determination

TEXT FOUR

- (1) When an experienced devotee explains and an inexperienced devotee learns from him, it is called:
- (a) guhyam ākhyāti prechati
 - (b) dadāti pratigrhṇāti
 - (c) bhunkte bhojayate caiva
 - (d) none of the above
- (2) ISKCON has been established to facilitate:
- (a) book distribution
 - (b) mass conversion
 - (c) fundraising
 - (d) the six loving exchanges between devotees

- (3) One's desires and ambitions develop according to the:
- food one eats
 - company one keeps
 - books one reads
 - all of the above
- (4) Distributing the Holy Name is a sublime example of:
- the pratigrhñāti principle
 - the dadāti pratigrhñāti principle
 - the dadāti principle
 - none of the above
- (5) The negative injunction of this verse is that we should refrain from:
- giving to or receiving from Māyāvādīs and atheists
 - speaking to them
 - disclosing our minds and seeking confidential advice from them
 - all of the above.

TEXT FIVE

- (1) In order to intelligently apply the sixfold loving reciprocations one must:
- read Śrīla Prabhupāda's books very carefully
 - study group dynamics, inter-personal psychology, etc.
 - select proper persons with careful discrimination
 - take serious advice from more advanced devotees.
- (2) By dīksā one gradually becomes disinterested in _____ and gradually becomes interested in _____.
- material enjoyment, spiritual life
 - material life, spiritual enjoyment
 - sense enjoyment, Kṛṣṇa
 - none of the above.
- (3) If one chants the Hare Kṛṣṇa mahāmantra offenselessly, carefully avoiding the ten offenses, he can certainly be gradually elevated to the point of :
- highest bliss
 - understanding that there is no difference between the Holy Name and Kṛṣṇa Himself.
 - being above body concept
 - realizing everyone is part and parcel of Kṛṣṇa
- (4) Even though we may only chant 16 rounds daily we can expect the mercy of Śrī Caitanya Mahāprabhu because:
- we are very fallen, and He is patita-pāvana
 - We are under Prabhupāda's shelter
 - we are trying to serve Him with all seriousness and without duplicity
 - none of the above.

- (5) We must engage faithfully in the service of the Lord. Such service begins with the tongue, which means:
- (a) we should chant the Holy Name 24 hours a day
 - (b) we should not talk nonsense, nor criticize devotees
 - (c) we should only honor prasāda
 - (d) we should always chant the Holy Name and accept only Kṛṣṇa-prasāda.

TEXT SIX

- (1) Kṛṣṇa's devotee is not subjected to material conditions, even though his bodily features may appear materially conditioned. One should therefore not see a pure devotee from:
- (a) a critical perspective
 - (b) a materialistic point of view
 - (c) a judgemental viewpoint
 - (d) a separatist point of view
- (2) Even though a pure devotee may not be born in a brāhmana or goswāmī family, if he is engaged in the service of the Lord:
- (a) he should not be neglected
 - (b) he is of the same calibre
 - (c) he will be born in a brāhmana or goswāmī family next life
 - (d) he is superior to those born in such families.
- (3) Those who think that Kṛṣṇa consciousness is limited to a certain section of people, a certain section of devotees, or a certain tract of land are:
- (a) very bigoted
 - (b) a disturbance to the society of Vaiṣṇavas.
 - (c) generally prone to see the external features of the devotee
 - (d) generally inclined to criticize
- (4) An empowered person who is actually engaged in the confidential service of the Lord should not be treated:
- (a) as someone special
 - (b) offensively
 - (c) lightly
 - (d) as an ordinary human being
- (5) It is an offense to try to _____ an empowered Vaiṣṇava:
- (a) discipline
 - (b) advise
 - (c) correct
 - (d) all of the above

TEXT SEVEN

- (1) If one with great _____ and _____ takes to Kṛṣṇa consciousness, his ignorance will be destroyed:
- seriousness and strictness
 - intelligence and sense control
 - care and attention
 - patience and care
- (2) The real disease is:
- the material conditioning
 - in the heart
 - the false ego
 - the uncontrolled senses.
- (3) The conclusion is that in order to get freed from the material disease, one must:
- practice mind and sense control
 - avoid bad association
 - only honor Kṛṣṇa prasāda
 - take to the chanting of the Hare Kṛṣṇa mantra.
- (4) By bhajana-kriyā one attains freedom from:
- sinful reaction
 - the uncontrolled mind
 - the contamination of materialistic life
 - none of the above
- (5) _____ are vanquished when one becomes attached to the Kṛṣṇa consciousness movement:
- anarthas
 - problems
 - debts
 - all of the above

TEXT EIGHT

- (1) The process of transmigration is very subtle, therefore Śrīla Rūpa Gosvāmī advises devotees to train their minds in order that:
- it not trouble them any more
 - it become their friend
 - they will be unable to remember anything other than Kṛṣṇa
 - they will have a favorable birth next life
- (2) When one makes Vṛndāvana his residence, he should:
- regularly do parikrama
 - respect the other residents
 - chant Hare Kṛṣṇa mahā-mantra as much as possible
 - take shelter of an advanced devotee there

- (3) In the neophyte stage one should always engage in:
- cleaning the temple
 - hearing Kṛṣṇa-kāthā
 - serving senior devotees
 - honoring mahāprasāda
- (4) Recollection, absorption, meditation, constant remembrance and trance are the five items of progressive:
- Kṛṣṇa smarana
 - Śravana-daśā
 - varaṇa-daśā
 - none of the above
- (5) In the friendly sakhya-rasa one can become a friend like:
- Rūpa and Rati
 - Citraka, Patraka or Raktaka
 - Baladeva, Śrīdāmā or Sudāmā
 - all of the above.

TEXT NINE

- (1) Mathurā is spiritually superior to:
- the material world
 - Vṛndāvana
 - Vaikuṅṭha
 - all of the above
- (2) Rādhā-kuṇḍa is superior to all because:
- advanced devotees prefer to reside there
 - it is there that love of Kṛṣṇa overflows
 - it is the site of Rādhā Kṛṣṇa's many eternal loving affairs
 - other Vaiṣṇava sampradāyas cannot realize its importance
- (3) Rādhā-kuṇḍa is mainly worshiped by:
- very advanced devotees
 - people with transcendental intelligence
 - Gauḍīya Vaiṣṇavas, followers of Śrī Kṛṣṇa Caitanya Mahāprabhu
 - none of the above

TEXT TEN

- (1) People who act without the guidance of Vedic knowledge are called:
- dogs and hogs
 - vikarmīs
 - pious
 - materialists

- (2) The_____knows that fruitive activities will bind him to material existence and cause him to transmigrate from one kind of body to another:
- yogī
 - karmī
 - jñānī
 - average person
- (3) The_____are recognized as superior because they do not know anything other than satisfying Kṛṣṇa:
- gopīs
 - residents of Vraja
 - devotees
 - all of the above
- (4) Thinking of Kṛṣṇa in_____, is far better than serving Him_____:
- Vṛndāvana, elsewhere
 - meditation, physically
 - love, whimsically
 - separation, directly
- (5) Śrīmatī Rādhārānī is the most_____devotee of Kṛṣṇa, and Her kuṇḍa is the most_____place:
- wonderful, wonderful
 - beautiful, beautiful
 - special, special
 - exalted, exalted

TEXT ELEVEN

- (1) Rādhā-kuṇḍa is so exalted because:
- it belongs to Śrīmatī Rādhārānī
 - it is as dear to Kṛṣṇa as Rādhā Herself
 - it is very rarely attained, even by great personalities fully engaged in devotional service
 - all of the above
- (2) Śrīla Rūpa Gosvāmī recommends that even if one cannot live permanently at Rādhā-kuṇḍa, he should:
- regularly do parikrama
 - at least take bath once
 - take bath as many times as possible
 - at least pray for the opportunity to take bath
- (3) Rādhā-kuṇḍa is the most select place for those interested in:
- advancing in Kṛṣṇa consciousness
 - advancing their devotional service in the wake of the sakhīs and mañjarīs
 - understanding Rādhā Kṛṣṇa's pastimes
 - serving under the protection of Śrī Caitanya Mahāprabhu

- (4) If, by great fortune, one bathes at Rādhā-kuṇḍa even once:
- (a) he is more fortunate than Nārada or Sanaka
 - (b) he will go back to Godhead
 - (c) he can develop his transcendental love for Kṛṣṇa, exactly as the gopīs did
 - (d) it is because of his previous life's devotional activities.
- (5) It is recommended that if one lives on the banks of Rādhā-kuṇḍa, one should:
- (a) be absorbed in the loving service of Lord
 - (b) bathe there regularly
 - (c) give up all material conceptions, taking shelter of Śrī Rādhā and Her assistant gopīs
 - (d) all of the above

OM TAT SAT

A Reader's Checklist

Answer Sheet

PREFACE

(1) c; (2) d; (3) a; (4) b

TEXT ONE

(1) c; (2) a; (3) c; (4) b; (5) d

TEXT TWO

(1) b; (2) a; (3) d; (4) c; (5) d

TEXT THREE

(1) a; (2) d; (3) c; (4) c; (5) b

TEXT FOUR

(1) a; (2) d; (3) b; (4) c; (5) d

TEXT FIVE

(1) c; (2) a; (3) b; (4) c; (5) d

TEXT SIX

(1) b; (2) a; (3) c; (4) d; (5) d

TEXT SEVEN

(1) c; (2) b; (3) d; (4) c; (5) a

TEXT EIGHT

(1) c; (2) d; (3) b; (4) a; (5) c

TEXT NINE

(1) c; (2) b; (3) c

TEXT TEN

(1) b; (2) c; (3) a; (4) d; (5) d

TEXT ELEVEN

(1) d; (2) c; (3) b; (4) c; (5) d

NECTAR OF INSTRUCTION

Knowledge Exam Question Bank

Preface:

- 1 (a) Under whose supervision is the Kṛṣṇa consciousness movement conducted? (p vii)
- 1 (b) What must one do to understand the mission of Lord Śrī Caitanya Mahāprabhu and follow in His footsteps? (p vii)
- 2(a) What is one's first duty in all spiritual affairs? (p viii)
- 2(b) Why is that one's first duty? (p viii)
- 3(a) Upon what does our advancement in Kṛṣṇa consciousness depend? (p viii)
- 3(b) What does this mean for a follower of the Kṛṣṇa consciousness movement? (p viii)

Text 1:

- 4 Who is qualified to make disciples all over the world? (p 1)
- 5 (a) To what is atonement compared? (p 3)
- 5(b) Which two groups are given as an example of the futility of atonement? (p 3)
- 5(c) What is real atonement (*prāyaścitta*)? (p 3)
- 6(a) Please, briefly explain the “croaking frog” analogy. (p 4)
- 6(b) The talking of whom is compared to croaking frogs? (p 4)
- 7(a) When can *mano-vega* be controlled? (p 5)
- 7(b) Why is that? (p5)
- 8(a) What is created by our material identification? (p7)
- 8(a) What is meant by the “urge to speak”? (pp 7-8)
- 9(a) What is *avirodha-prīti*? And *virodha-yukta-kroddha*? (p 9)
- 9(b) What are the three categories of demands of the body? (p 9)

Text 2:

- 10 One's devotional service is spoiled when he becomes too entangled in six activities. Please list three of them. (p 15)
- 11 Please explain in essence how *atyāhāra* causes *prayāsa*. (p 18)
- 12 Please list six activities which are included in the *prajalpa* category, (p 20-21)
- 13 Who are classified as *atyāhārīs*? (p 23)

Text 3:

- 14 There are six principles favorable to the execution of pure devotional service. Please list three of them. (p 27)
- 15(a) What is *utsāha*? (p32)
- 15(b) What two qualities are required for the successful execution of Kṛṣṇa conscious activities? (p32)
- 16 Please clearly but briefly explain *tat-tat-karma-pravartana*. (p 33)
- 17 What has Śrīla Narottama dāsa Ṭhākura recommended to facilitate giving up the association of nondevotees? (pp 33-34)

Text 4:

- 18 What are the six symptoms of love shared by one devotee and another? (p 39)
19(a) Why has ISKCON been established? (p 40)
19(b) What is the result of these six types of loving exchange among ISKCON members? (p 40)
20 What is the conclusion to discussion on text four? (p 46)

Text 5:

- 21 How should one deal with each of the three types of devotees mentioned in text five? (pp 47-48)
22 Who should be accepted as an *uttama-adhikārī*, one whose association should always be sought? (pp 50-51, 57)
23 Briefly but clearly describe how faith can be used to indicate a devotee's level of advancement.

Text 6:

- 24 Please explain the analogy of the Ganges water given in text six. (pp 59-60)
25 We should avoid seeing the pure devotee externally. How then should we see him? (p 64)
26 Please list three ways we may offend a pure devotee. (pp 63-65)

Text 7:

- 27 Please, briefly and clearly explain the “jaundice and sugar candy” analogy. (pp 66-67)
28 How can we be cured of the material disease? (pp 69-70)

Text 8:

- 29(a) What is the essence of all advice? (p 73)
29(b) Why is this advice so essential? (pp 73-74)
30 At what stage can a devotee follow in the footsteps of one of the eternal associates of Kṛṣṇa in Vṛndāvana? (p 77)

Text 9:

- 31 What is the hierarchy of the holy places given in text nine? (pp 78-79)

Text 10:

- 32 Please list the hierarchy of personalities given in text ten. (p 82)
33 Why are the gopīs exalted above all the advanced devotees? (pp 82,87)
34 Please explain the significance of the words “*aprākṛta-bhāva*” in text ten. (p 82)

Text 11:

- 35 Why is Rādhā-Kuṇḍa so exalted? (pp 90-91)

ŚRĪ UPADEŚĀMRTA - By Śrīla Rūpa Goswāmī

(1)

vāco vegam manasaḥ krodha - vegam

of speech; urge; of the mind; of anger; urge

jīhvā - vegam udaropastha - vegam

of the tongue; urge; of the belly; and genitals; urge

eṭān vegān yo viśaheta dhīraḥ

these; urges; whoever; can tolerate; sober

sarvām apīmām pṛthivīm sa śiṣyāt

all; certainly; this; world; that personality; can make disciples

A sober person who can tolerate
the urge to speak,
the mind's demands, the actions of anger
and the urges of the tongue, belly and genitals
is qualified to make disciples all over the world.

(2)

atyāhāraḥ prayāśaś ca

overeating/too much collecting; overendeavoring; and

prajalpo niyamāgrahaḥ

idle talking; rules and regulations, too much attachment to/too much neglect of

jana - sāngas ca laulyam ca

association with worldly minded people; and; ardent longing or greed; and

ṣaḍbhir bhaktir vinaśyati

by these six, devotional service; is destroyed

One's devotional service is spoiled when he becomes too entangled in the following six activities
(1) eating more than necessary or collecting more funds than required;
(2) overendeavoring for mundane things that are very difficult to obtain;
(3) talking unnecessarily about mundane subject matters;
(4) Practicing the scriptural rules and regulations only for the sake of following them
and not for the sake of spiritual advancement,
or rejecting the rules and regulations of the scriptures and working independently or whimsically;
(5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness;
and (6) being greedy for mundane achievements.

(3)

utsāhān niscayād dhairyāt

by enthusiasm, by confidence; by patience;

tat - tat- karma - pravartanāt

various activities favourable for devotional service; by performing

sānga - tyāgāt sato vṛtteḥ

by giving up non devotees' association; of the great previous acaryas; by following
in the footsteps;

ṣaḍbhir bhaktiḥ prasidhyati

by these six; devotional service; advances or becomes successful

There are six principles favorable to the execution of pure devotional service;

(1) being enthusiastic,

(2) endeavoring with confidence,

(3) being patient,

(4) acting according to regulative principles

[such as śravanam kīrtanam viṣṇoḥ smaranam-hearing, chanting and remembering Kṛṣṇa],
(5) abandoning the association of nondevotees,
and (6) following in the footsteps of the previous ācāryas.

These six principles undoubtedly assure the complete success of pure devotional service.

(4)

dadāti pratighṛṇāti

gives charity; accepts in return

guhyaṃ ākhyāti pṛcchati

confidential topics, explains, inquires

bhunkte bhojayate caiva

eats, feeds; also; certainly;

śaḍ - vidhamṃ pṛīti - lakṣaṇam

six kinds, of love; symptoms

(5)

kṛṣṇeti yasya giri taṃ manasādriyeta

the holy name of Kṛṣṇa, thus, of whom, in the words or speech; him, by the mind, one must honor

dīkṣāsti cet praṇatibhiś ca bhajāntam iśam

initiation; there is; if; by obeisances; also; engaged in d.s.; unto the SPOG

śúśrūṣayā bhajana - vijñam ananyam anya -

by practical service, one who is advanced in d.s.; without deviation, of others,

nindādi - śūnya - hṛdam ipsita - saṅga - labdhya

blasphemy of others etc., completely devoid; whose heart; desirable; association, by gaining

(6)

dīṛṣṭaiḥ svabhāva - janitair vapuśāś ca doṣair

seen by ordinary vision; born of one's own nature; of the body; and; by the faults,

na prākṛtatvam iha bhakta-janasya paśyēt

not; the state of being material; in this world; of a pure devotee; one should see

gaṅgāmbhasām na khalu budbuda - phena - pañkair

of the Ganges waters; not; certainly, by bubbles, foam and mud;

brahma - dravatvam apagacchati nīra - dharmaiḥ

the transcendental nature, is spoiled, the characteristics of water.

Offering gifts in charity, accepting charitable gifts,
revealing one's mind in confidence, inquiring confidentially,
accepting prasāda and offering prasāda
are the six symptoms of love shared by one devotee and another.

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa,
one should offer humble obeisances to the devotee who has undergone spiritual initiation [dīkṣā]
and is engaged in worshipping the Deity,

and one should associate with and faithfully serve that pure devotee
who is advanced in undeviated devotional service

and whose heart is completely devoid of the propensity to criticize others.

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body.
Such a devotee should not be seen from a materialistic point of view.

Indeed, one should overlook a devotee's having a body born in a low family,
a body with a bad complexion, a deformed body, or a diseased or infirm body,
According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee,
but despite such seeming defects, the body of a pure devotee cannot be polluted.

It is exactly like the waters of the Ganges,
which sometimes during the rainy season are full of bubbles, foam and mud.

The Ganges waters do not become polluted.

Those who are advanced in spiritual understanding
will bathe in the Ganges without considering the condition of the water.

(7)

syāt kṛṣṇa - nāma - caritādi - sitāpy avidyā-

is; of Kṛṣṇa; the holy name, character, pastimes, etc; sugar candy; although; of ignorance

pittopatapta - rasanasya na rocikā nu

by the bite; afflicted; of the tongue; not; palatable; oh! how wonderful it is;

kintv ādarād anudinam khalu saiva juṣṭā

but; carefully; every day/24 hours; naturally; that (sugar candy of the holy name); certainly; taken/chanted

svādvī kramād bhavati tad - gada - mūla - hantrī

relishable; gradually; becomes; of that disease; of the root; the destroyer

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

(8)

tan - nāma - rūpa - caritādi - sukīrtanānu -

of Kṛṣṇa; the holy name, form, character, etc; in discussing or chanting nicely;

smṛtyoḥ krameṇa rasanā - manasī niyojya

and in remembering; gradually; the tongue; and the mind; engaging

tiṣṭhan vraje tad - anurāgi janānugāmī

residing; in Vraja; to Kṛṣṇa; attached, persons, following;

kālam nayed akhilam ity upadeśa - saram

time; should utilize; full; thus, of advice or instruction; the essence

The essence of all advice is that one should utilize one's full time - twenty-four hours a day - in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇā under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.

(9)

vaikuṅṭhāj janīto varā madhu-purī tatrāpī rāsotsavād

than Vaikuṅṭha; because of birth; better, the city of Mathura, superior to that; because of the rāsa-līla

vṛndāranyam udāra-pāṇi-ramaṇāt tatrāpī govardhanaḥ

Vṛndāvana forest, of Kṛṣṇa; because of various loving pastimes, superior to that; Govardhana Hill;

rādhā-kuṇḍam ihāpī gokula-pateḥ premāmṛtāplāvanāt

Rādhā-kuṇḍa; superior to this, the master of Gokula, with nectar of divine love, because of being

overflowed

kuryād asya virājato giri - taṭe sevām viveki na kaḥ

would do, of this, situated; at the foot of Govardhana, service, who is intelligent, not; who

The holy place known as Mathurā is spiritually superior of Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana, because of Kṛṣṇā's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the superexcellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflowed with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?

(10)

karmibhyaḥ parito hareḥ priyatayā

than all fruitive workers; in all respects; by the SPOG; because of being favored;

vyaktim yayur jñāninas

it is said in sastra; those advanced in knowledge

tebhyo jñāna - vimukta - bhakti - paramāḥ

superior to them; liberated by knowledge; those engaged in d. s.;

premaika-niṣṭhās tataḥ

those who have attained pure love of God; superior to them.

tebhyas tāḥ paśu - pāla - pañkaja - dṛśās

better than them; they; the gopis who are always dependent on Kṛṣṇa, the cowherd boy;

tābhyo pi sā rādhikā

above all of them; certainly; She; Radhika

preṣṭhā tadvad iyam tadīya - sarasī

very dear; similarly; this, Her lake; Sri Radha-kunda;

tām nāśrayet kaḥ kṛtī

Radha-kunda; not; would take shelter of; who, most fortunate.

(11)

kṛṣṇasyoccaiḥ praṇaya - vasatiḥ preyasībhyo'pi rādhā

of Kṛṣṇa; very highly; object of love; out of the many lovable gopis certainly; Sri Radha

kuṇḍam cāsya munibhir abhitas tādṛg eva vyadhāyī

lake; also; of Her; by great sages; in all respects; similarly; is described;

yat preṣṭhair apy alam asulabham

which, by the most advanced devotees, even; enough; difficult to obtain;

kīṁ punar bhakti - bhājām

what; again; for persons engaged in d.s.

tat premedam sakṛd api saraḥ snātur āviṣkaroti

that; love of Godhead; this; once; even; lake; of one who has bathed; arouses.

In the śāstra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari.

Out of many such people who are advanced in knowledge [jñānis], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others.

However, one who has actually attained prema, pure love of Kṛṣṇa, is superior to him. The gopīs are exalted above all the advanced devotees, because they are always totally dependent upon Śrī Kṛṣṇā, the transcendental cowherd boy.

Among the gopīs, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her kuṇḍa [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the gopīs.

Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings [aprākṛta-bhāva], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their aṣṭakāliya-līlā, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa

are the most fortunate people in the universe.

Of the many objects of favored delight and of all the lovable damsels of Brajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love.

And, in every respect, Her divine kuṇḍa is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain.

If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.

Yañ Kalī Rūpa Śarīra Nā Dharata?

by Mādhava dāsa Ṭhākura

*yañ kalī rūpa śarīra nā dharata?
tañ vraja-prema-mahānidhi-kuṭharika, kaun kapāt udhārata*

If Rūpa Gosvāmī had not appeared in Kali-yuga, who would have opened the great store-house of Vraja-prema and distributed its contents freely?(1)

*nīra kṣīra haṁsan, pān-vidhāyan, kaun pṛthak kari pāyat.
ko sab tyaji bhaji vṛndāvana, ko sab grantha viracita*

Just as a swan separates milk from water, he separated the rasas to taste them. Abandoning everything, he performed bhajana in Vṛndāvana and wrote his transcendental literatures. (2)

*jab pitu vanphula, phalat nānā-vidhi, manorāji aravinda
so madhukar vinu, pāna kaun jānata, vidyamān kari bandha*

While the yellow forest flowers blossomed and fruits ripened, he lived like a bee taking nectar from the lotuses - who could have understood the nectar he was collecting?(3)

*ko jānata, mathurā-vṛndāvana, ko jānata vraja-gīta
ko jānata, rādhā-mādhava rati, ko jānata soi prīta*

Who could have understood Kṛṣṇa pastimes in Mathurā and Vṛndāvana? How could we have known of the sweet loving exchanges between Rādhā-Mādhava?(4)

*jākar caraṇa, prasāde sakal jan, gāi gavāi sukha pāvāt
caraṇa-kamale, śaraṇāgata mādho, tab mahimā ura lāgat*

By the mercy of his lotus feet, all can now sing about and attain such wonderful transcendental bliss. This surrendered soul, Mādhava dāsa, is always praying to embrace Rūpa's glories. (5)

Śrī Rūpānugatya-Māhātmya

The Glories of the Rūpānugas
by Śrīla Narottama dāsa Ṭhākura

***śuniyāchi sādhu-mukhe bole sarva-jana
śrī rūpa-kṛpāya mile yugala-caraṇa***

From the sādhus' lips I have heard it told to everyone - by Śrī Rūpa's mercy one can attain Śrī Yugala's divine lotus feet.(1)

***hā! hā! prabhu sanātana gaura-paribāra
sabe mili' vāñchā-pūrṇa koroho āmāra***

O. Sanātana Gosvāmī! O eternal associates of Gaurāṅga! Only when you give your mercy will Śrī Rūpa give his mercy and all my heart's desires be fulfilled.(2)

***śrī rūpera kṛpā jena āmā prati haya
se pada āśraya jāra, sei mahāśaya***

Śrī Rūpa Gosvāmī, I want only your mercy. He who takes your lotus feet as his shelter is a mahāśaya, a great personality.(3)

***prabhu lokanātha kabe saṅge laiṇa jābe
śrī rūpera pāda-padme more samarpibe***

When will my holy master Lokanātha Gosvāmī [who is also master of the whole world] take me with him and offer me at the lotus feet of Śrī Rūpa-mañjarī?(4)

***hena ki hoibe mora – narma - sakhī - gane
anugata narottame koribe śāsane***

When will that day come, when Rādhā's dearest sakhīs will give direct instructions to Narottama, accepting him as their intimate follower? (5)

viśaya vāsanā rūpa cittera vikāra
by Śrīla Bhaktivinoda Ṭhākura

viśaya vāsanā rūpa cittera vikāra
āmāra hṛdaye bhoga kare anivāra

Desires for material sense enjoyment are constantly shaping my mind and this only produces agitation within my heart. (1)

kata ye yatana āmi karilāma hāya
nā gela vikāra bujhi śeṣe prāna yāya

I tried to cure this condition in so many ways, but alas! I could not calm my agitated heart. Rather, I feel I am almost dying. (2)

e-ghora vikāra more karila asthira
śānti nā paila stāna antara adhīra

The intense agitation of my heart has disturbed me greatly. I could never achieve any satisfaction of mind. Rather, I have become more and more distressed.(3)

śrī rūpa gosvāmī more kṛpā bitariyā
uddhāribe kabe yukta-vairāgya arpiyā

When will Śrīla Rūpa Gosvāmī bestow mercy upon me and deliver me by imparting to me the principles of true renunciation?(4)

kabe sanātana more chādāye viśaya
nityānande samarpibe haiyā sadaya

When will Śrīla Sanātana Gosvāmī remove my attachment for sense gratification and offer me, out of compassion, at the lotus feet of Śrī Nityānanda Prabhu?(5)

śrī jīva gosvāmī kabe siddhānta salile
nibāive tarkānala citta yāhe jvāle

When will Śrīla Jīva Gosvāmī extinguish the blazing fire of my arguments by pouring the water of scriptural conclusions? My heart is constantly burning due to my doubts. (6)

śrī caitanya nāma śune udive pulaka
rādhā kṛṣṇāmṛta pāne haiba aśoka

Then upon hearing the holy names of Śrī Caitanya Mahāprabhu, my hair will stand on end. And I will become completely freed from lamentation by drinking the nectar of the lotus feet of Śrī Śrī Rādhā and Kṛṣṇa. (7)

kāngālera sukāngāla durjana e-jana
vaiṣṇava caranāśraya āche akiñcana

A sinful person such as me is the most poor of all poor people. This beggar pleads for shelter at the lotus feet of the Vaiṣṇavas. (8)

Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka
by Śrīnivāsa Ācārya

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

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are always engaged in chanting the holy name of Kṛṣṇa and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians, because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.(1)

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

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.(2)

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

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviors of the living entities from the devouring mouth of liberation.(3)

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

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they are always merged in the ecstatic ocean of the *gopīs'* love for Kṛṣṇa and bathe always and repeatedly in the waves of that ocean.(4)

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

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were always engaged in worshipping Rādhā-Kṛṣṇa in the transcendental land of Vṛndāvana, where there are beautiful trees full of fruits and flowers which have under their roots all valuable jewels. The Gosvāmīs are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.(5)

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

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilized their valuable lives, and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble, enchanted by remembering the transcendental qualities of the Lord.(6)

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

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were sometimes on the bank of the Rādhā-kuṇḍa lake or the shores of the Yamunā and sometimes at Vaṁśivaṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa consciousness. (7)

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

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were chanting very loudly everywhere in Vṛndāvana, shouting, “Queen of Vṛndāvana, Rādhārānī! O Lalitā ! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?” These were their moods in executing Kṛṣṇa consciousness. (8)

Bhajana-lālasā

(Hankering for Devotional Service, Song 1 - from Śaraṇāgati by
Śrīla Bhaktivinoda Ṭhākura)

*hari he!
prapañce paḍiyā, agati haiyā,
nā dekhi upāya āra
agatira gati, caraṇe śaraṇa,
tomāya karinu sāra*

O Lord Hari! I have fallen into this material world and I am completely misguided. In fact, I do not find any alternative for deliverance and so I take shelter at Your lotus feet. You are the only shelter of those who are without shelter.(1)

*karama geyāna, kichu nāhi mora
sādhana bhajana nāi
tumi kṛpā-maya, āmi ta' kāṅgāla,
ahaitukī kṛpā cāi*

I have no credit of pious deeds, nor have I any spiritual knowledge. I am devoid of spiritual cultivation and worship of the Supreme Lord. You are most merciful and I am a poor fallen soul. Therefore, I beg for Your causeless mercy.(2)

*vākya-mano-vega, krodha-jihvā-vega,
udara-upastha-vega
miliyā e saba, saṁsāre bhāsā 'ye,
diteche paramodvega*

I am constantly disturbed by the urges of speech, mind, anger, tongue, belly and the genitals. All of them together are pulling me into the waves of material existence and thus causing me great anxiety.(3)

*aneka yatane, se saba damane,
chāḍiyāchi āśā āmi
anāthera nātha! ḍāki tava nāma,
ekhana bharasā tumi*

I have given up all endeavors to control these urges. O Lord of those who are without shelter! Now, I simply chant Your holy name, for You are my only hope.(4)

ohe! vaisnava thakura By Srila Bhaktivinoda Thakura

(1)

ohe! vaisnava thakura

O Vaisnava Thakura.

doyara sagara

O ocean of mercy,

e dase koruna kori'

Be merciful to me, your servant.

diya pada-chaya

Give me the shade of your lotus feet.

sodho he amaya

And thus purify me,

tomara carana dhori

Your feet I humbly hold.

(3)

ekaki amara

Alone,

nahi paya bala

I find I have no strength

hari-nama-sankirtane

to chant the holy name of Lord Hari,

tumi krpa kori'

I beg you, therefore, please be merciful

sradhdha-bindu diya

and with a particle of faith,

deho' krsna-nama-dhane

give me the great treasure of the holy name of Krsna

(2)

chaya bega domi'

Controlling my six urges,

[vaco vegam manasah krodha-vegam jihva-vegam udaropastha vegam]

chaya dosa sodhi'

Purifying me of the six faults,

[atyaharah prayasas ca prajalpo niyamagrahah jana-sangas ca laulyam ca]

chaya guna deho' dase

Please give to your servant the six good qualities.

[utsahan niscayad dhaiyat tat-tat-karma pravartanat sanga tyagat sato vrtteh]

chaya sat-sanga

Oh, give me the six kinds of holy association.

(dadati prati-grhnati guhyam akhyati prcchati bhunkte bhojayate caiva)

deho' he amare

Please give those to me.

boshechi sangera ase

I have sat down here in the hope of having your company.

(4)

krsna se tomara

Krsna is yours.

krsna dite paro

You are able to give Him to me,

tomara sakati ache

for such is your power.

ami to' kangala

I am indeed wretched.

“krsna” “krsna” boli

Crying, “Krsna! Krsna!”

dhai tava pache pache

I simply run after you.

Bhajana-lālasā

Song 2, BVT, op.cit.

*hari he!
arthera sañcaye, viṣaya-prayāse,
āna-kathā-prajalpane
āna-adhikāra, niyama āgrahe,
asat-saṅga-saṅghaṭane*

O Lord Hari! So that I could accumulate wealth and engage in sense gratification, I indulged in idle talks, associated with non-devotees and followed the rules and regulations that were not meant for me.(1)

*asthira siddhānte, rahinu majiyā,
hari-bhakti raila dūre
e-hṛdaye mātra, para-himsā, mada,
pratiṣṭhā, śaṭhatā sphure*

I make plans, one after another, but never carry them out. I have lost all inclination for the devotional service of the Lord. My heart is simply filled with envy, pride, the desire for fame, and hopes of utilizing my cheating propensity.(2)

*e-saba āgraha, chādite nārinu,
āpana doṣate mari
janama biphala, haila āmāra,
ekhana ki kari, hari!*

O Hari! I am unable to give up all these unfavorable propensities. I am suffering as a result of my own faults. In this way, my life has become useless. What will I do now?(3)

*āmi-ta' patita, patita-pāvana,
tomāra pavitra nāma
se sambandha dhari', tomāra caraṇe,
śaraṇa lainu hāma*

I am a fallen soul and You are celebrated as the deliverer of those who are fallen. Keeping this in mind, I simply surrender at Your lotus feet. (4)

Bhakti-pratikūla-bhāva varjanānigikāra,

Song 2, BVT, op.cit.

***tuvā-bhakti-pratikūla dharma yā'te raya
parama yatane tāhā tyajiba nīscaya***

With great care and attention, I will give up all those activities that are unfavorable for rendering devotional service unto You.(1)

***tuvā-bhakti-bahir-mukha-saṅga nā kariba
gaurāṅga-virodhi-jana-mukha nā heriba***

I will not associate with people who are averse to Your devotional service. I will never see the faces of those who are envious of Lord Gauranga.(2)

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

I will not reside in a place that is unfavorable for cultivating devotional service to You, and I will not become attached to any activities that are detrimental to devotional service.(3)

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

I will never study any literature that contradicts the conclusions of devotional service and I will never hear a scriptural commentary that does not advocate Your devotional service.(4)

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

I do not accept as holy places, any place that Lord Gauranga has not visited. I consider that knowledge to be most insignificant which does not encourage my performance of devotional service.(5)

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

I do not respect that time which I am unable to use for Your devotional service. If my relatives are averse to You, I consider them to be strangers.(6)

***bhaktira bādhikā spṛhā kariba varjana
abhakta-pradatta anna nā kari grahana***

I will carefully give up all desires that are unfavorable for Your devotional service. I will not accept any foodstuff offered by non-devotees.(7)

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

I will carefully give up everything that is unfavorable for devotional service. This is my promise to You.(8)

***bhaktivinoda paḍi' prabhura caraṇe
māgaye śakati pratikūlyera varjane***

Falling at the lotus feet of the Lord, Śrīla Bhaktivinoda Ṭhākura begs for His mercy so that he will have the strength to give up all activities that are unfavorable to devotional service.(9)

Bhajana-lālasā

Song 3, BVT, op.cit.

hari he!

*bhajane utsāha, bhaktite viśvāsa,
prema-lābhe dhairya-dhana
bhakti-anukūla, karma-pravartana,
asat-saṅga-visarjana*

*bhakti-sadācāra, ei chaya guna,
nāhila āmāra nātha!
kemanē bhajiba, tomāra caraṇa,
chāḍiyā māyāra sātha*

O Lord! I could not develop these six qualities - enthusiasm for practicing Kṛṣṇa consciousness, faith in devotional service, patience for attaining love of God, engagement in activities favorable to devotional service, giving up association with non-devotees and following the Vaiṣṇava etiquette. How then will I ever give up the association of māyā and worship Your lotus feet?
(1 & 2)

*garhita ācāre, rahilāma maji',
nā karinu sādhu-saṅga
la'ye sādhu-veśa, āne upadeśi,
e-baḍa māyāra raṅga*

I always remained engrossed in improper behavior and did not bother to associate with devotees. And despite this, I am in the habit of putting on Vaiṣṇava dress and giving instructions to others. This is certainly māyā's joke.(3)

*e-hena daśāya, ahaitukī kṛpā,
tomāra pāiba, hari!
śrī-guru-āśraye, ḍākiba tomāya,
kabe vā minati kari'*

O Lord Hari! Your causeless mercy is my only hope in such a situation. When will that day come when I will faithfully chant Your holy name under the guidance of my spiritual master?(4)

Bhakti-anukūla-mātra kāryera svikara

Song 1, BVT, op.cit.

***tuvā-bhakti-anukūla ye-ye kārya haya
parama-yatane tāhā kariba niścaya***

I will carefully engage in all those activities that are favorable for Your devotional service. (1)

***bhakti-anukūla yata viṣaya saṁsāre
kariba tāhāte rati indriyera dvāre***

With the help of my senses, I will execute all of those activities that are favorable for Your devotional service.(2)

***suniba tomāra kathā yatana kariyā
dekhiba tomāra dhāma nayana bhariyā***

I will faithfully hear discussions of Your glories. I will see Your abode to my eyes' full satisfaction.(3)

***tomāra prasāde deha kariba poṣana
naivedya-tulasī-ghrāna kariba grahana***

I will maintain my body by respectfully honoring Your remnants. I will smell the sweet aroma of that prasāda and the Tulasi leaves. (4)

***kara-dvāre kariba tomāra sevā sadā
tomāra vasati-sthale bisaba sarvadā***

I will always engage my hands in Your service, and I will continuously reside in Your abode.(5)

***tomāra sevāya kāma niyoga kariba
tomāra vidveṣi-jane krodha dekhāiba***

I will dovetail my desires in Your service, and I will display my anger only toward those who are envious of You. (6)

***ei-rūpe sarva-vṛtti āra sarva-bhāva
tuvā anukūla haye labhuka prabhāva***

In this way, all my propensities and dealings will become favorably engaged in Your devotional service. (7)

***tuvā bhakta-anukūla yāhā yāhā kari
tuvā bhakti-anukūla bali' tāhā dhari***

Whatever Your devotees consider favorable, I will accept that as favorable for Your devotional service. (8)

***bhaktivinoda nāhi jāne dharmādharmā
bhakti-anukūla tāra hau saba karma***

Śrīla Bhaktivinoda Ṭhākura does not know what is religion (dharma) and what is irreligion (ādharmā). He simply desires that all of his activities become favorable for the execution of devotional service to the Lord. (9)

Bhajana-lālasā

Song 4, BVT, op.cit.

hari he!

*dāna, pratigraha, mitho gupta-kathā,
bhakṣana, bhojana-dāna
saṅgera lakṣana, ei chaya haya,
ihāte bhaktira prāna*

O Lord Hari! The six symptoms of spiritual association are: giving in charity, accepting charity in return, revealing one's mind, confidentially inquiring about another devotee's mind, offering prasada, and accepting prasada in return. Devotional service to the Lord is sustained by these six symptoms of love that are shared between devotees. (1)

*tattva nā bujhiye, jñāne vā ajñāne,
asate e saba kari'
bhakti hārāinu, saṁsārī hainu,
sudūre rahile hari*

Without understanding the actual truth, I cultivated these six principles with sinful people, sometimes knowingly and sometimes unknowingly. In this way, I became a materialist and lost devotional service to Lord Hari. (2)

*kṛṣṇa-bhakta-jane, ei saṅga-lakṣane,
ādara kariba yabe
bhakti-mahā-devī, āmāra hṛdaya-
āsane basibe tabe*

When will I properly engage in these six types of loving exchange with the devotees of Kṛṣṇa? Only then will Bhakti Devi mercifully become manifest within my heart. (3)

*yoṣit-saṅgī-jana, kṛṣṇābhakta āra,
duñhu-saṅga-parihari'
tava bhakta-jana-saṅga anukṣana,
kabe vā haibe hari!*

O Lord Hari! When will I be able to give up the association of people who are too attached to women, and those who are non-devotees? When will I receive the opportunity to constantly associate with Your devotees? (4)

Bhajana-lālasā

Song 5, BVT, op.cit.

*hari he!
saṅga-doṣa-sūnya, dīkṣitādīkṣita,
yadi tava nāma gā'ya
mānase ādara, kariba tāhāre,
jāni' nija-jana tāya*

O Lord Hari! If I see someone who is free from bad association, chanting Your holy name - whether he is initiated or uninitiated - I will show him respect within my mind, knowing him to be a devotee. (1)

*dīkṣita haiyā, bhaje tuvā pada,
tāhāre pranati kari
ananya-bhajane, vijña yei jana,
tāhāre seviba, hari!*

O Lord Hari! I offer my obeisances to a person who worships Your lotus feet after being properly initiated. And I will serve that exalted devotee who is expert in the science of unalloyed devotional service. (2)

*sarva-bhūte sama, ye bhaktera mati,
tāhāra darśane māni
āpanāke dhanya, se saṅga pāiyā,
caritārtha hailuñ jāni*

I will consider myself to be fortunate if I get the darshan of a devotee who sees all living entities with equal vision. If I get his association, I will think that my life has become successful. (3)

*niṣkapaṭa-mati, vaiṣṇavera prati,
ei dharma kabe pā'ba
kabe saṁsāra-sindhu-pāra ha 'ye,
tava braja-pure yā 'ba*

When will I attain the mentality of treating Vaiṣṇavas without duplicity? When will I cross the ocean of material existence and go back Home to Your abode, Vṛndāvana? (4)

Śrī Vaiṣṇava-śaraṇa

“Surrender to the Vaiṣṇavas”, by Devakinandan Dās Ṭhākura

*vṛndāvana-bāsī jata vaiṣṇavera gaṇa
prathame vandanā kori sabāra caraṇa*

First of all, I offer my worship to the lotus feet of the residents of Vrīndavan, all of whom are Vaiṣṇavas.

*nīlācala-bāsī jata mahāprabhura gaṇa
bhūmite paḍiyā vandoṅ sabāra caraṇa*

Next, I fall down on the ground and worship the lotus feet of all of Mahāprabhu’s associates who live in Nilācala, Jagannāth Puri Dhām.

*navadvīpa-bāsī jata mahāprabhura bhakta
sabāra caraṇa vandoṅ hañā anurakta*

I then worship the devotees of Mahāprabhu in Navadvīp and pray for loving attachment to their lotus feet.

*mahāprabhura bhakta jata gaṇa-dese sthiti
sabāra caraṇa vandoṅ koriyā praṇati*

I then worship the lotus feet of all of Mahāprabhu’s devotees residing at Gaudadesh, Bengal.

*ye dese ye dese baise gaurāṅgera gaṇa
ūrdhva-bāhu kori vandoṅ sabāra caraṇa*

With upraised arms, I worship the lotus feet of Gaurāṅga Mahāprabhu’s dear devotees, wherever they may reside.

*hañāchena haibena prabhura jata dāsa
sabāra caraṇa vandoṅ dante kori ghāsa*

With straw in my teeth, I worship the lotus feet of all the servants of Mahāprabhu that ever were in the past of that ever will be in the future.

*brahmāṇḍa tārite śakti dhare jane jane
e veda-purāṇe guṇa gāya jebā sune*

In the Vedas and Puranas it is said that each of the dear devotees of Śrīman Mahāprabhu has the potency to deliver the entire universe.

*mahāprabhura gaṇa-saba patita-pāvana
tāi lobhe mui pāpī-la-inu śaraṇa*

The devotees of Śrī Chaitanya Mahāprabhu are deliverers of the most degraded persons. Being greedy for that deliverance, this sinner surrenders unto them.

*vandanā korite mui kata śakti dhari
tamo buddhi doṣe mui dambha mātra kori*

What power or ability do I have to glorify the devotees of Śrī Chaitanya Mahāprabhu? Being engrossed in ignorance, it is only out of pride that I attempt to do so.

*tathāpi mūkerā bhāgya manera ullāsa
doṣa kṣami’ mo adhame koro nija dāsa*

Even though I have no speaking power to glorify them, still I am feeling great pleasure in my mind. Please overlook my faults, O Vaiṣṇavas, and make me your servant.

*sarva vāñchā siddhi haya yama-bandha chuṭe
jagate durlabha hañā prema-dhana luṭe*

The great wealth of prema is very rare in this world, but by somehow obtaining it all desires are fulfilled and one achieves freedom from the clutches of Yamarāja.

*manera vāsana pūṛṇa acirāte haya
devakinandana dāsa ei lobhe koya*

Being greedy that this desire of his heart be fulfilled very soon, Devakinandan Dās writes this song.

ŚRĪ DEVAKĪNANDAN DĀS ṬHĀKUR

The great vaiṣṇava poet Devakīnandan Dās Ṭhākura was born in the village Kumarahatta, or Halisahara, in Bengal. Other than his birth in a brahmana family, nothing is known about his parents. His initiating spiritual master was Śrīla Puruṣhottama Dās, who was the son of Sadasiva Kavirāj. Like his father, Puruṣhottama Dās was a great devotee of Lord Nityānanda Prabhu. *Śrī Caitanya-caritāmṛta* (Adi 11.39) describes him as the twenty-fourth branch of Śrī Nityānanda Prabhu. In his Śrī Gaura-gaṇoddesa-dīpikā (text 130) Śrīla Kavi Karnapur has described him as the incarnation of Kṛṣṇa's dear friend Stoka Kṛṣṇa.

Manohar Das, a sixteenth century Vaiṣṇava and grand-disciple of Śrīla Srinivas Acharya, mentions both Puruṣhottama Das and Devakīnandan Dās in his book Anuraga-vallī:

***sri-nityanandera priya sri-purusottama mahasaya
devakinandana thakura tanra sisya haya
tenho ye karala bada vaisnava-vandana.***

Puruṣhottama Masaya is very dear to Śrī Nityānanda Prabhu. Devakīnandan Ṭhākura is the disciple of that Puruṣhottama Mahasaya. he wrote the great prayer known as *Vaiṣṇava-vandana*.

Although Devakīnandan Ṭhākura is well known as the author of “*Sanskṛta-vaiṣṇavabhīdhana*” (Vaiṣṇava dictionary in Sanskrit). He is particularly famous for his “*Vaiṣṇava-vandana*”. Composed of 386 lines, and of the Bengali verse form known as payara, this “*Vaiṣṇava-vandana*” mentions the name of every important contemporary follower of Mahāprabhu as well as some of Mahāprabhu's important predecessors. It is greatly valued amongst devotees and scholars for its devotion and historical importance.

According to the family tradition of Śrīla Puruṣhottama Dās, Devakīnandan Dās was formerly known as Gopal Chapal. After offending Śrīvas Ṭhākura, as described in *Caitanya-caritāmṛta* (Adi 17.38-59), Mahāprabhu instructed

Gopal Chapal that to be forgiven for his offense he would have to take shelter of Śrīvas Pandit in turn instructed him to take shelter of Puruṣhottama Dās. Puruṣhottama Dās gave him initiation and the name Devakīnandan Dās. He then ordered Devakīnandan to worship and pray to the Vaiṣṇavas and in that way become freed from his offenses. Taking this order on his head, Devakīnandan traveled throughout the country collecting the names of all the Vaiṣṇava devotees of Śrī Chaitanya Mahāprabhu for including in his *Vaiṣṇava-vandana*.

Śrī Chaitanya Mahāprabhu, who is famous as kali-bhaya-nasana, the destroyer of all fear cause by the age of Kali, has instructed:

***ei satya kahi, toma sabare kevala
na janiya ninda yeba karila sakala***

***ara yadi nindya-karma kabhu na acare
nirantara viṣṇu-vaiṣṇava stuti kare***

***e sakala papa ghuce ei se upaya
koti prayascitte o anyatha nahi yaya***

What I say is the truth. If a person who has committed blasphemy stops blaspheming others and instead praises Lord Viṣṇu and the Vaiṣṇavas, then all of that person's sins and offenses will be destroyed. That is the right way to destroy them. Millions of rituals of atonement will not destroy them. (*Chaitanya Bhagavat*, Antya 3.456-458)

Bearing in mind the above instruction of Chaitanya Mahāprabhu, many Gaudiya Vaiṣṇavas make it their daily practice to recite Devakīnandan Ṭhākura's *Vaiṣṇava-vandana*, or at least the final portion of it known as *Śrī Vaiṣṇava-sarana*. This prayer is seen as a means to help purify one of offenses to Vaiṣṇavas as well as to prevent Vaiṣṇava-aparādhā.

Bhajana-lālasā

Song 6, BVT, op.cit.

*hari he!
nīra-dharma-gata, jāhnavī-salile,
pañka-phena dṛṣṭa haya
tathāpi kakhana, brahma-drava-dharma,
se salila nā chādaya*

O Lord Hari! One may find mud and foam in the pure water of the Ganges, but still, the Ganges water does not give up its original, pure nature. (1)

*vaiṣṇava-śarīra, aprākṛta sadā,
svabhāva-vapura dharme
kabhu nāhe jaḍa, tathāpi ye ninde,
paḍe se viṣamādharme*

The body of a Vaiṣṇava is always transcendental, no matter in what kind of family he is born. His body should never be considered a product of matter. For this reason, whoever blasphemes a Vaiṣṇava commits a grave offense. (2)

*sei aparādhe, yamera yātanā,
pāya jīva avirata
he nanda-nandana! sei aparādhe,
yena nāhi hai hata*

As a result of offending a Vaiṣṇava, a person receives severe punishment from Yamarāja. O Son of Nanda Mahārāja, may I never commit such an offense. (3)

*tomāra vaiṣṇava, vaibhava tomāra,
āmāre karuna dayā
tabe mora gati, ha 'be tava prati,
pā 'ba tava pada-chāyā*

Vaiṣṇavas are Your property and so I seek their blessings. By their mercy, my mind will become inclined towards You so that I will surely attain the shade of Your lotus feet.(4)

Vaiṣṇava-mahimā
(Glorification of the Devotees)
From Prārthanā by Śrīla Narottama Dāsa Ṭhākura

ṭhākura vaiṣṇava-pada, avanīra su-sampada
śuna bhaī hañā eka mana
āśraya laiṃ bhaje, tāre kṛṣṇa nāhi tyaje
āra saba mare akāraṇa

The lotus feet of the saintly Vaiṣṇavas are the greatest wealth in this world. O my dear brothers! Please listen attentively. One who takes shelter of the Vaiṣṇavas and worships Kṛṣṇa; Kṛṣṇa never forsakes him. Others die without reason. (1)

vaiṣṇava-caraṇa-jala prema-bhakti dite bala
āra keha nahe balavanta
vaiṣṇava-caraṇa-reṇu mastake bhūṣaṇa binu
āra nāhi bhūṣaṇera aṇta

The water that has washed the feet of a Vaiṣṇava gives divine strength to a person engaged in loving devotional service. Nothing else is more powerful than this. The dust of the feet of the Vaiṣṇavas upon my head is the only decoration needed at the time of death. (2)

tīrtha-jala pavitra-guṇa likhiyāche purāṇe
se saba bhaktira pravacana
vaiṣṇavera pādodaka sama nahe ei saba
jāte haya vāñcchita pūraṇa

The purifying qualities of the water of holy places are mentioned in the Purāṇas and at every discourse on bhakti. However, the water from the feet of a Vaiṣṇava cannot be compared with water from even the holy places. One's desires are fulfilled by taking this water. (3)

vaiṣṇava-saṅgete mana ānandita anukṣana
sadā haya kṛṣṇa-para-saṅga
dīna narottama kānde hiyā dhairya nāhi bāndhe
mora daśā kena haila bhaṅga

By associating with the Vaiṣṇavas, one feels blissful discussing the topics of Lord Kṛṣṇa. Becoming impatient due to forgetfulness of Kṛṣṇa, Narottama Dāsa thus laments. (4)

ei-bāra karuṇā kara vaiṣṇava gosāñi

NDT, op.cit.

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

O Vaiṣṇava Gosvāmī, please be merciful to me now. Except for you, there is one who can purify the fallen souls. (1)

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

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

***gaṅgara paraśa haile paścāte pāvana
darśane pavitra kara-ei tomāra guṇa***

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

***hari-sthāne aparādhe tāre harinām
tomā sthāne aparādhe nāhika eṛhāna***

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

***tomāra hṛdaye sadā govinda-viśrām
govinda kahena - mama vaiṣṇava parāṇ***

Govinda is always resting in your heart, so Govinda says, “The Vaiṣṇavas are My heart.”(5)

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

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

Śrī Nāmāṣṭaka

Eight Prayers Glorifying the Holy Name by Śrīla Rūpa Gosvāmī

*nikhila-śruti-mauli-ratna-mālā-
dyuti-nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ
paritas tvāṁ hari-nāma samśrayāmi*

O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upaniṣads, the crown jewels of all the Vedas. You are eternally adored by liberated souls, such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You. (1)

*jaya nāmadheya muni-vṛnda-geya he
jana-rañjanāya param akṣarākṛte
tvam anādarād api manāg udīritam
nikhilogra-tāpa-paṭalīm vilumpasi*

O Hari-nāma, O Name sung by the sages, O You who have assumed the form of transcendental syllables to bring bliss to Your devotees, even if You are spoken only once, and even if You are spoken disrespectfully or in jest, You at once remove the many harsh sufferings of everyone. All glories to you!(2)

*yad-ābhāso 'py udyan kavalita-bhava-dhvānta-vibhavo
dṛśam tattvāndhānām api diśati bhakti-praṇayinīm
janas tasyodāttam jagati bhagavan-nāma-taraṇe
kṛti te nirvaktum ka iha mahimānam prabhavati*

O sun of the Holy Name, even the dim light of Your early dawn (ābhāsa) gives the sight of pure devotion to they who are in ignorance, blind to the Truth. What learned person in this world is able to describe Your unsurpassed transcendental glories?(3)

*yad-brahma-sākṣāt-kṛti-niṣṭhayāpi
vināsam āyāti vinā na bhogaiḥ
apaiti nāma sphuranena tat te
prārabdha-karmeti virauti vedah*

The Vedas declare that although meditation on impersonal Brahman cannot bring freedom from past karma, O Holy Name, Your appearance at once makes all suffering from prārabdha karma disappear. (4)

***aghadamana-yaśodānandanau nandasūno
kamalanayana-gopīcandra-vṛndāvanendrāḥ
praṇatakaruṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vardhatām nāmadheya***

O Holy Name, I pray that my love for You in Your many forms, such as Aghadamana (Crusher of Aghāsura), Yaśodānandana (Son of Yaśodā), Nandasūnu (Son of Nanda), Kamalanayana (Lotus-eyed), Gopīcandra (Moon of the gopīs), Vṛndāvanendra (King of Vṛndāvana), Praṇatakaruṇa (Merciful to the surrendered souls) and Kṛṣṇa, may greatly increase. (5)

***vācyam vācakam ity udeti bhavato nāma svarūpa-dvayam
pūrvasmāt param eva hanta karuṇam tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahaḥ prāṇī samantād bhaved
āsyenedam upāsyā so 'pi hi sadānandāmbhudhau majjati***

O Holy Name, in the material world You are manifest in two forms, (1) the Supreme Person described by the Holy Name, and (2) the sound vibration of the Holy Name. We know that the second form is more merciful than the first. Even a person who commits many offenses to the first form, may become always plunged into an ocean of bliss by serving the second simply by chanting the Holy Name. (6)

***sūditāśrita-janārti-rāśaye
ramya-cid-ghana-sukha-svarūpiṇe
nāma gokula-mahotsavāya te
kṛṣṇa pūrnā-vapuse namo namaḥ***

O Name that destroys the many sufferings of they who take shelter of You, O Name that is the form of delightful and intense spiritual bliss, O Name that is a festival of happiness for Gokula, O perfect and complete Holy Name of Lord Kṛṣṇa. I bow down and offer my respects to You. I bow down and offer my respects to You. (7)

***nārada-viṇojjīvana
sudhormi-niryāsa-mādhuri-pūra
tvam kṛṣṇa-nāma kāmam
sphura me rasane rasena sadā***

O life of Nārada's vīnā, O flood of the waves of sweet nectar, O Holy Name of Lord Kṛṣṇa, please always by Your grace sweetly appear on my tongue. (8)

harināma, tuwā aneka svarūpa

By Śrīla Bhaktivinoda Ṭhākura

(Gītāvalī)

**harināma, tuwā aneka svarūpa, yaśodā-nandana,
ānanda-varadhana, nanda-tanaya rasakūpa**

O Harināma, you possess unlimited forms, such as Yaśodā's beloved son, He who increases the bliss of Gokula, the son of Nanda, and the deep well of rasa.(2)

**pūtanā-ghātana, tṛṇabarta-hana, śakaṭa bhañjana gopāla,
muralī-vadana, agha-baka-mardana, govardhana-dhārī rākhāla**

You are the slayer of the Pūtanā and Tṛṇāvarta demons, He who breaks the cart, the protector of the cows, the player of the flute, the destroyer of the Agha and Baka demons, the lifter of Govardhana Hill, and a cowherd boy.(2)

**keśī-mardana, brahma-vimohana, surapati-darpa-vināśī,
ariṣṭa-pātana, gopī-vimohana, yāmunā-pulina-vilāsī**

You kill the Keśī demon, bewilder Brahmā and break the pride of Indra. You kill Ariṣṭāsura, enchant all the young gopīs, and perform playful pastimes along the banks of the Yamunā. (3)

**rādhikā-rañjana, rāsa-rasāyana, rādhā-kuṇḍa-kuñja-bihārī
rāma, kṛṣṇa, hari, mādharma, narahari, matsyādi-gaṇa-avatārī**

You delight Śrīmatī Rādhikā and bring the nectar of life to the rasa dance. You sport in the kuñjas at Rādhā-kuṇḍa. You are the reservoir of pleasure, attractive to all beings. You remove inauspiciousness and are the husband of the goddess of fortune, the half-man half-lion Nṣṛimhadeva, and the source of all the other incarnations, including the fish Matsya. (4)

**govinda, vāmana, śrī-madhusūdana, yādava-candra, vanamālī
kāliya-śātana, gokula-rañjana, rādhā-bhajana-sukha-śālī**

You give pleasure to the cows. You are the dwarf brāhmaṇa incarnation, the slayer of the Madhu demon, the moon of the Yadu dynasty. You wear beautiful garlands of fresh forest flowers, punish the Kāliya serpent, give delight to Gokula, and rejoice in the worship of Śrīmatī Rādhikā.(5)

**ityādika nāma, svarūpe prakāma, bāḍuka mora rati rāge,
rūpa-svarūpa-pada, jāni'nija sampada, bhaktivinoda dhori' māge**

Understanding your glories, Bhaktivinoda clasps the lotus feet of Rūpa Gosvāmī and Svarūpa Dāmodara Gosvāmī and offers this prayer, "O Harināma, by Your sweet will You manifest in the all these forms and in many others as well. Please let my love and attachment for them ever increase." (6)

Jaya Jaya Harināma by Śrīla Bhaktivinoda Ṭhākura (Gītāvalī)

***jaya jaya harināma, cidānandāmṛta-dhāma, para-tattva akṣar-ākāra
nija-jane kṛpā kori', nāma-rūpa avatārī, jīve doyā korile apāra***

All glories to the Holy Name, the storehouse of the nectar of divine bliss, who is none other than the Supreme Truth, Śrī Kṛṣṇa. To shower mercy on His devotees, He has descended in the form of sound, bestowing compassion upon all.(1)

***jaya hari kṛṣṇa-nāma, jaga-jana-suviśrāma, sarva-jana-mānasa rañjana,
muni-vṛnda nirantara, je nāmer samādara, kori gāya bhariyā vadana***

All glories to the many names of Hari and Kṛṣṇa. He is the shelter for all living entities, granting freedom from saṁsāra and giving unending bliss. Always singing the Holy Name very honorably, the saints experience their hairs standing on end. (2)

***ohe kṛṣṇa-nāmākṣara, tumi sarva-śakti-dhara, jīvera kalyāṇa-vitarāṇe
tomā binā bhava-sindhu, uddhārite nāhi bandhu, āsiyācho jīva-uddhāraṇe***

O eternal kṛṣṇa-nāma, You possess all powers and bestow auspiciousness upon the jīvas. Coming for our deliverance, You are the sole friend to rescue us from the ocean of birth and death. (3)

***āche tāpa jīva jata, tumi saba koro hata, helāya tomāre ek-bāra
ḍāke yadi kaun jana, ho'ye dīna akiñcana, nāhi dekhi anya pratikāra***

The jīvas are burning up in worldly miseries. If one chants Your Name just once, feeling very meek and lowly, possessing nothing and seeing no other remedy for his relief, You are unable to neglect him and You easily remove all his sorrows.(4)

***tava svalpa-sphūrṭi pāya, ugra-tāpa dūre jāya, liṅga-bhaṅga hoyā anāyāse
bhaktivinoda koya, jaya harināma jaya, paḍe' thāki tuwā pada-āse***

If You manifest in the heart, then all sorts of sufferings are banished. You destroy the influence of the material body and establish one in his svarūpa. Bhaktivinoda says, “O Harināma, all glories to You. I perpetually fall at Your lotus feet.”(5)

Doyāla Nitāi Caitanya Bole by Śrīla Bhaktivinoda Ṭhākura (Gītāvalī)

***doyāla nitāi caitanya bole nāca re āmara mana
nāca re āmara mana, nāca re āmara mana***

O my mind, chant ‘doyāla nitāi caitanya’, and just dance! O my mind, dance! (1)

***(emon, doyāla to nāi he, māra kheyē prema deya)
(ore) aparādha hūre jābe, pābe prema-dhana
(o nāme aparādha-bicāra to nāi he)
(takhon) kṛṣṇa-nāme ruci ha’be, ghucibe bandhana***

Bestowing prema, such a merciful personality as Nityānanda Prabhu is not to be found anywhere. When one overcomes offenses, then prema can come, but Caitanya-Nitāi do not consider offenses. And once taste for kṛṣṇa-nāma comes, bondage to the material world ends. (2)

***(kṛṣṇa-nāme anurāga to ha’be he)
(takhon) anāyāse saphala ha’be jīvera jivana
(kṛṣṇa-rati binā jivana to miche he)
(śeṣe) vṛndāvane rādhā-śyāmera pā’be daraśana
(gaura-kṛpā hab’le he)***

When there is deep love for kṛṣṇa-nāma, then easily one’s life becomes successful. Without attachment to Kṛṣṇa, life is simply false. But by the mercy of Gaurasundara one can obtain the vision of Rādhā-Śyāma at the end of life. (3)

Rādhā-Kṛṣṇa Bol

by Śrīla Bhaktivinoda Ṭhākura (Gītāvalī)

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

Everyone, chant, chant, chant 'Rādhā-Kṛṣṇa'. Śrī Caitanya Mahāprabhu and Nityānanda Prabhu are dancing, roaming throughout Navadvīpa and instructing all. "O brothers! Take this holy name of Rādhā-Kṛṣṇa. You have uselessly come under the control of māyā, sometimes floating and sometimes drowning in the ocean of material happiness and distress.(1)

(jīva) kṛṣṇa-dāsa, e viśvāsa, korle to' ār duḥkho nāi
(kṛṣṇa) bolbe jabe, pulaka ha'be jhorbe āñkhi, boli tāi

But if you can realize just one time that "I am the servant of Kṛṣṇa," no more miseries will come. Then if you utter kṛṣṇa-nāma, your body will shiver in ecstasy and tears will flow from your eyes.(2)

(rādhā) kṛṣṇa bolo, sañge calo, ei-mātra bhikṣā cāi
(jaya) sakala bipod bhaktivinoda bolena, jakhon o-nāma gāi

Bhaktivinoda says. "O brother! I beg you to chant kṛṣṇa-nāma with the Vaiṣṇavas. In an instant all dangers will fly far away."(3)

Kabe Ha'be Bolo

(BVT, Śaraṇāgati)

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

Please tell me, when will that day be mine? When will my offenses end and a taste for the pure holy name be infused within my heart by the power of divine grace?(1)

*ṭṛṇādhika hīna, kabe nije māni',
sahiṣṇutā-guṇa hṛdoyete āni'
sakale mānada, āpani amāni,
ho'ye āswādibo nāma-rasa-sār*

Considering myself lower than a blade of grass, bringing the quality of forbearance into my heart, showing respect to all, myself being freed from all false pride - when will I taste the essence of the liquid nectar of the holy name? (2)

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

Wealth, following, beautiful women, as described in worldly poetry - I do not want any such bodily pleasures. O Lord Gaurahari, please give me unmotivated devotion to Your lotus feet, birth after birth. (3)

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

When, while articulating the divine name of Śrī Kṛṣṇa, will my body be thrilled in ecstatic rapture and my words be choked with emotion, when will palor and ecstatic trembling occur, and when will streams of tears flow constantly from my eyes? (4)

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

When, in the land of Navadvīpa, on the banks of the Ganges, will I run about, guilelessly calling, "O Gaura! O Nityānanda!" dancing and singing like a madman, giving up all external considerations?(5)

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

When will Lord Nityānanda be merciful to me and release me from the illusion of worldliness? Giving me the shade of His lotus feet, when will He allow me to enter the marketplace of the holy name?(6)

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

I shall buy and plunder the mellows of the name of Hari, and becoming throughly intoxicated by those liquid mellows of the holy name, I shall become stunned. By touching the feet of those great souls who are able to relish those mellows, I will be constantly immersed in the sweet nectar of the holy name. (7)

***kabe jībe doyā, hoibe udoya,
nija-sukha bhuli' sudīna-hṛdoya
bhaktivinoda, koriyā binoya,
śrī-ājña-ṭahala koribe pracār***

When will there be an awakening of compassion for all fallen souls, and when will this Bhaktivinoda, forgetting his own happiness, with a meek heart set out to propagate by humble entreaty the sacred order of Śrī Caitanya Mahāprabhu?(8)

Nāma - mahimā

by BVT, (Gītāvalī)

*ohe harināma tava mahimā apāra
tava pade nati āmi kari bāra bāra*

O Holy Name! Your glories are without end. I offer my respectful obeisances at Your lotus feet, again and again. (1)

*gokulera mahotsava ānanda-sāgara
tomāra caraṇe paḍi haiyā kātara*

You are the great festival of Gokula and an ocean of bliss. With all humility, I surrender at Your lotus feet. (2)

*tumi kṛṣṇa pūrṇa-vapu rasera nidāna
tava pade paḍi tava guna kari gāna*

You are Kṛṣṇa Himself. Your form is complete and perfect. You are a reservoir of transcendental pleasure. I take shelter at Your lotus feet and sing of Your transcendental qualities. (3)

*ye kare tomāra pade ekānta āśraya
tāra ārti-rāśi nāśa karaha niścaya*

When anyone takes complete shelter at Your lotus feet, You certainly take away all of his distress.(4)

*sarva aparādha tumi nāśa kara tāra
nāma-aparādhāvadhi nāśaha tāhāra*

You destroy all kinds of offenses committed by such a person. What to speak of this, you even destroy his offenses against the Holy Name of the Lord. (5)

*sarva-doṣa dhauta kari tāhāra hṛdaya
simhāsane baisa tumi parama āśraya*

O Holy Name, You are the supreme shelter. After removing all kinds of defects from the heart of a surrendered soul, You sit down on the throne of his heart. (6)

*ati-ramya cid-ghana-ānanda-mūrtimāna
'raso vai saḥ' bali veda kare tuyā gāna*

O most pleasing Holy Name! You are the personification of transcendental bliss. The Vedic literatures glorify You as “the reservoir of transcendental pleasure.”(7)

*bhaktivinoda rūpa-gosvāmī-caraṇe
māgaye sarvadā nāma-sphūrti sarva-kṣane*

Śrīla Bhaktivinoda Ṭhākura begs at the feet of Śrī Rūpa Gosvāmī that the holy name of the Lord may constantly manifest within his heart. (8)

Nāma-saṅkīrtana

By Narottama dāsa Ṭhākura

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

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

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

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

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

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

***śrī-rūpa śrī-sanātana bhāṭṭa-raghunāth
śrī-jīva gopāla-bhāṭṭa dāsa-raghunāth***

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

***ei chay gosāir kori caraṇa vandan
jāhā hoite bighna-nās abhiṣṭa-pūraṇ***

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

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

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

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

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

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

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

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

Absorbing your mind in meditation upon the divine feet of the spiritual master and the holy Vaiṣṇavas, chant the names of Lord Hari in ecstasy, and worship the transcendental realm of Vṛndāvana. (9)

***śrī-guru-vaiṣṇava-pāda-padma kori āś
nāma-saṅkīrtana kohe narottama dās***

Desiring the lotus feet of Śrī Guru and the Vaiṣṇavas, Narottama dāsa sings the *saṅkīrtana* of the holy name. (10)

Bhajahū Re Mana Śrī Nanda-nandana

by Govinda dāsa Kavirāja

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

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. (1)

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

Both in the day and at night I remain sleepless, suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men. (2)

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

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. (3)

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

It is the desire and great longing of Govinda dāsa to engage himself in the nine processes of bhakti, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshiping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self. (4)

bhojana-lālase rasane āmāra BVT (Gitāvalī)

***bhojana-lālase rasane āmāra
śunaha vidhāna mora
śrī-nāma-yugala rāga-sudhā-rasa
khāiyā thākaha bhora***

O my tongue! You are very greedy to relish palatable food. Now, please hear my advice to you. Always remain completely absorbed in drinking the nectarean sweetness of the transcendental names of the divine young couple, Śrī Śrī Rādhā and Kṛṣṇa.(1)

***nava-sundara piyūṣa rādhikā-nāma
ati-miṣṭa manohara tarpana-dhāma***

The name of Śrī Rādhā is ever fresh, beautiful, very sweet, and enchanting. It is the abode of full satisfaction.(2)

***kṛṣṇa-nāma madhurādbhuta gāḍha dugdhe
atīva yatane kara miśrita lubdhe***

With great care and affection you should blend the name of Śrī Rādhā with an extraordinarily sweet nectarean milk; the Holy Name of Śrī Kṛṣṇa.(3)

***surabhi rāga hima ramya tañhi āni
aharaha pāna karaha sukha jāni***

Now, please add the fragrance of transcendental attachment, which is cooling and delightful, into that mixture. Drink this nectar day and night, to experience actual happiness. (4)

***nāhi rabe rasane prākṛta pipāsā
adbhuta rasa tuyā pūrāoba āsā***

If you do this, you will no longer have any thirst for material enjoyment because the wonderful transcendental taste of ecstatic love will fulfill all your desires. (5)

***dāsa-raghunātha-pade bhaktivinod
yāca-i rādhā-kṛṣṇa-nāma pramoda***

Falling at the feet of Śrīla Raghunātha dāsa Goswāmī, Śrīla Bhaktivinoda Ṭhākura begs to become fully absorbed in ecstasy while chanting the Holy Name of Śrī Śrī Rādhā-Kṛṣṇa.(6)

Śrī Yūgala-Kīśorāṣṭakam

by Śrīla Rūpa Gosvāmī

*nava-jaladhara-vidyud-dyota-varnau prasannau
vadana-nayana-padmau cāru-candrāvataṁsau
alaka-tilaka-bhālau keśa-veśa-praphullau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, time and again worship the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, who together appear like lightning flashing from a fresh monsoon cloud, whose lovely lotus faces always beam contented happiness and are adorned with lotus eyes, who wear brilliant moon-shaped crowns, whose foreheads, decorated with charming sandalpaste tilaka, are rendered more beautiful by being surrounded by Their glistening curly locks of hair, and whose entire appearance is completely dazzling. (1)

*vasana-harita-nīlau candanālepanāṅgau
maṇi-marakata dīptau svarṇa-mālā-prayuktau
kanaka-valaya-hastau rāsa-nāṭya prasaktau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, time and again worship the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, Rādhā wearing blue cloth and Kṛṣṇa dressed in yellow. Their bodies are fully decorated with candana, Rādhā's glistening like a golden jewel and Kṛṣṇa's like a sapphire. They wear golden necklaces and bracelets. Their minds are lovingly immersed in rasa, causing Them to dance!(2)

*ati-matihara-veśau raṅga-bhaṅgī-tri-bhaṅgau
madhura-mṛdula-hāsyau kuṇḍalākīrṇa-karṇau
naṭavara-vara-ramyau nṛtya-gītānuraktau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, always be immersed in worshiping the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, whose charming dresses steal devotees' minds; who are the best of actors always wearing gorgeous costumes; who display elegant three-fold bending poses; who smile mildly and whose ears are adorned with shining, beautiful earrings; who are the very best of joksters; and who are always attracting each other, Kṛṣṇa by playing the flute and Rādhā by Her dancing.(3)

*vividha-guṇa-vidagdhaḥ vandaniyau suveśau
maṇimaya makarādyaiḥ śobhitāṅgau sphurantau
smīta-namita kaṭākṣau dharma karma pradattau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, always remain alert to worship the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, who possess innumerable virtues and who are extremely clever and skillful in tasting rasa in Their loving affairs; who are worshiped by demigods and sages as well as ordinary humans; who are decorated with beautiful attire, fish-shaped earrings studded with jewels and other ornaments; whose enchanting, gentle smiles are accompanied by sidelong glances; and who bestow the dharma and karma of prema upon Their devotees. (4)

***kanaka-mukuta-cūḍau puṣpitodbhūṣitāṅgau
sakala-vana-niviṣṭau sundarānanda-puñjau
caraṇa-kamala-divyau deva-devādi-sevyau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau***

O mind, time and again I implore you to remain alert to worship the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, who wear golden crowns upon Their heads, whose bodies are decorated with many colored flowers, who wander through all the forests of Vṛndāvana enjoying pastimes, who are the embodiment of condensed bliss and who are surrounded by demigods and goddesses serving Their miraculous lotus feet.(5)

***ati-suvalita-gātrau gandha-mālyair-virājau
kati kati ramaṇinām sevyamānau suveśau
muni-sura-gaṇa-bhāvyau veda-śāstrādi-vijñau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau***

O mind, always worship the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, whose very, very soft bodies are adorned with fragrant flowers, who are served by uncountable numbers of beautiful Vraja sundarīs, who are beautifully dressed, and who are conversant with all the Vedas which the sages and demigods always serve and discuss.(6)

***ati-sumadhura-mūrtau duṣṭa-darpa-praśāntau
suravara-varadau dvau sarva-siddhi-pradānau
ati-rasa-vaśa-magnau gīta-vādyair-vitānau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau***

O mind, I implore you time and again to always remain immersed in worshipping the youthful lovers, Śrī Śrī Rādhā-Kṛṣṇa, who are the embodiment of the sweetest sweetness, who pulverise the pride of wicked persons, who bestow benedictions upon the best of the demigods including Mahādeva Śiva, who bestow all varieties of perfections, who are thoroughly engrossed in tasting the nectar of transcendental bliss and who are masters in the arts of singing, dancing, and playing musical instruments. (7)

***agama-nigama-sārau sṛṣṭi-saṁhāra-kārau
vayasi nava-kiśorau nitya-vṛndāvanasthau
śamana-bhaya-vināśau pāpi-nastārayantau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau***

O mind, remain forever immersed in worshipping the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, whose forms are the essence of the Vedas; who through the agency of Their expansions perform the creation, maintenance, and destruction of the material universe; who are eternally ever-fresh youths almost touching adolescence; who are situated at the yoga-pīṭha in Vṛndāvana: and who eradicate every fear and sin. (8)

***idaṁ manoharam stotram śraddhayā yaḥ paṭhen naraḥ
rādhikā-kṛṣṇacandrau ca siddhidau nātra saṁśayaḥ***

Sādhakas who recite this supremely charming Yugala-kiśorāṣṭakam with faith will surely obtain the perfection of rendering direct service to the lotus feet of the bestowers of all perfections, the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa - of this there is no doubt. (9)

Śrī Mathurā-stava
Prayers to Śrī Mathurā by Śrīla Rūpa Gosvāmī

***mukter govinda-bhakter vitarāṇa-caturam-sāc-cid-ānanda-rūpaṁ
yasyām-vidyoti vidyā-yugalam udayate tārakam-pārakam-ca
kṛṣṇasyotpatti-lilā-khanir akhila-jagan-mauli-ratnasya sā te
vaikuṅthoru-pratiṣṭhā prathayatu mathurā maṅgalānām-kalāpam***

May Mathurā, which is more famous than Vaikuṅṭha, which is a mine of the jewels of the pastimes of Lord Kṛṣṇa, the crest jewel of all the worlds, which has within it two potencies of eternal and blissful transcendental knowledge: tāraḥ, which brings liberation, and pāraḥ, which brings pure devotion for Lord Govinda, bring great auspiciousness to you all. (1)

***koṭīndu-spaṣṭa-kāntī rabhasa-yuta-bhava-kleśa-yodhair ayodhyā
māyā vitrāsi-vāsā muni-hṛdaya-muṣaḥ divya-lilāḥ stuvantī
sāśīḥ kāsīśa-mukhyāmara-patibhir alam prārthita-dvārakāryā
vaikuṅthodgīta-kīrtir diśatu madhu-purī prema-bhakti-śriyaṁ vaḥ***

May Mathurā, which is more splendid than millions of moons, which cannot be attacked by the powerful armies of material suffering, where material illusion is afraid to stay, which charms the sages' hearts, which glorifies the Lord's transcendental pastimes, whose doors Brahma, Siva, and all the demigods aspire to guard, and whose glories are sung by the Supreme Lord Himself, give the great treasure of pure devotional service to you all. (2)

***bijam mukti-taror anartha-paṭalī-nistārakam tārakam
dhāma prema-rasasya vāñchita-dhurā-sampārakam pārakam
etaḍ yatra nivāsinām udayate cic-chakti-vṛtti-dvayaṁ
mathnātu vyasanāni māthura-purī sā vaḥ śriyaṁ ca kriyāt***

May Mathurā Purī, (where two transcendental potencies, tāraḥ, which is the seed of the tree of liberation and the savior from a host of sufferings, and pāraḥ, which satisfies the thirst for the nectar of pure love of Kṛṣṇa, arise among the residents, crush all your sins and give you the treasure of pure love for Lord Kṛṣṇa. (3)

***adyāvanti patad-graḥam kuru kare māye śanair vijaya
cchatraṁ kāñci grhāṇa kāsī purataḥ pādū-yugaṁ dhāraya
nāyodhye bhaja sambhramam stuti-kathām nodgāraya dvārake
devīyaṁ bhavatīṣu hanta mathurā drṣṭi-prasādam dadhe***

Avantī, hold this betelnut dish in your hand! Gayā, slowly move the fan! Kāñcī, hold this parasol! Vārāṇasī, carry these two sandals! Ayodhyā, don't be afraid! Dvārakā, don't recite those prayers! Mathurā-devī has already placed her glance of mercy upon you all. (4)

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

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

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

śyāma-kuṇḍa, rādhā-kuṇḍa, giri-govardhan
kālindī jamunā jaya, jaya mahāvan

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

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

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

śrī-nanda-jaśodā jaya, jaya gopa-gaṇ
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ

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

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

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

jaya jaya gopīśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dwija-rāj

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

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

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

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

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

***śrī-rāsa-maṇḍala jaya, jaya rādhā-śyām
jaya jaya rāsa-lilā sarva-manoram***

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

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

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

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

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

Śrī Vṛndāvanāṣṭaka
Eight Prayers Glorifying Śrī Vṛndāvana by Śrīla Rūpa Goswāmī

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

May Vṛndāvana, which is fragrant with a gentle breeze that makes the lotuses in the Yamunā rock to and fro, where there are groves of kadamba trees and there are many gopīs, their hearts blossoming with happiness by hearing the music of Lord Mukunda's flute, be my shelter. (1)

***vaikuṅṭha-pura-saṁśrayād vipinato 'pi niḥśreyasāt
sahasra-guṇitām śrīyaṁ praduhatī rasa-śreyasīm
caturmukha-mukhair api sprhita-tārṇa-dehodbhavā
jagad-gurubhir agrimaiḥ śaraṇam astu vṛndāṭavī***

May Vṛndāvana, where Lord Brahmā and other jagad-gurus desire to be born even as a blade of grass, and which, even though it is a forest, is many thousands of times more opulent, beautiful, charming, and sweet than the spiritual cities of Vaikuṅṭha, be my shelter. (2)

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

May Vṛndāvana, where the fragrance of the eternally blossoming flower vines fills the goddess of fortune with wonder, and where the bumblebees in the trees filled with very sweet honey are poets who bow down and recite eloquent prayers, be my shelter.(3)

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

May Vṛndāvana, which is decorated with blades of grass that bear the charming, gracefully marked footprints and playful toenail prints of the youthful divine couple of Vraja, who are as glorious as a monsoon cloud and lightning, be my shelter. (4)

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

May Vṛndāvana, where the moving and insert creatures celebrate a festival of great happiness by seeing the glory of Śrīmatī Rādhārāṇī's beautiful pastimes, and where the deer taste the nectar of Lord Kṛṣṇa's sweet flute music, be my shelter. (5)

***amanda-mudirāmbudābhyadhika-mādhurī-medura-
vrajendra-suta-vikṣaṇonnaṭita-nīla-kaṇṭhotkarā
dineśa-suhṛd-ātmajā-kṛta-nijābhimānollasal-
latā-khaga-mṛgāṅganā śaraṇam astu vṛndātavī***

May Vṛndāvana, where the peacocks leap and dance to see the prince of Vraja, who is more charming than a host of monsoon clouds, and where the does, birds and flowering vines become jubilant to hear Śrīmatī Rādhārāṇī proudly claim the forest as Her property, be my shelter. (6)

***aganya-guṇa-nāgarī-gaṇa-gariṣṭha-gāndharvikā-
manoja-raṇa-cāturī-pisuna-kuñja-puñjojvalā
jagat-traya-kalā-guror lalita-lāsya-valgat-pada-
prayoga-vidhi-sākṣinī śaraṇam astu vṛndātavī***

May Vṛndāvana, which is splendid with the expert skill in lover's quarrels of Śrīmatī Rādhārāṇī, the best of all virtuous heroines, and which is the witness to the gracefully dancing feet of Lord Kṛṣṇa, the teacher of fine arts to the three worlds, be my shelter. (7)

***variṣṭha-hari-dāsātā-pada-samṛddha-govardhanā
madhūdvaḥa-vadhū-camatkṛti-nivāsa-rāsa-sthala
agūḍha-gahana-śriyo madhurima-vrajenojvalā
vrajasya sahajena me śaraṇam astu vṛndātavī***

May Vṛndāvana, where is Govardhana Hill, (which is fortunate to be the best servant of Lord Hari), and where is the rāsa dance arena, (which fills the beautiful gopīs with wonder), and where is the splendid sweetness of many charming forest groves, be my shelter. (8)

***idaṁ nikhila-niṣkuṭāvali-variṣṭha-vṛndātavī-
guṇa-smaraṇa-kāri yaḥ paṭhati suṣṭhu padyāṣṭakam
vasan vyasana-mukta-dhīr anīsam atra sad-vāsanaḥ
sa pīta-vasane vaśī ratim avāpya vikrīḍati***

A person who resides here in Vṛndāvana, whose heart is free from sin, who controls his senses, who always stays with the devotees, and who carefully reads these eight verses, which bring to mind the transcendental virtues of Vṛndāvana, the best of all forest gardens, will attain love for and enjoy transcendental pastimes with Lord Kṛṣṇa. (9)

Prathama Govardhanāṣṭaka
First Set of Eight Prayers Glorifying Govardhana Hill by Śrīla Rūpa Gosvāmī

*govindāsyottamsita-vamsī-kvaṇitodyal-
lāsyotkaṇṭhā-matta-mayūra-vraja-vīta
rādhā-kuṇḍottuṅga-taraṅgāṅkuritāṅga
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

O hill filled with peacocks madly dancing to the music of the flute at Lord Govinda's mouth, O hill splashed by the high waves of Rādhā-kuṇḍa, O Govardhana, please fulfill my desires.(1)

*yasyotkarṣād vismita-dhībhir vraja-devī-
vr̥ndair varyaṁ vaṇitam āste hari-dāsyam
citrair yuñjan sa dyuti-puñjair akhilāśāṁ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

O hill the goddesses of Vraja, astonished by your glory, described you as the best servant of Lord Hari, O hill that fills all directions with the most wonderful splendor, O Govardhana, please fulfill my desires. (2)

*vindadbhir yo mandiratām kandara-vr̥ndaiḥ
kandaiś cendor bandhubhir ānandayatīśam
vaidūryābhair nirjhara-toyair api so 'yaṁ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

O hill which with your palatial caves and clouds that are the moon's friends pleases the Supreme Personality of Godhead, O hill the water of whose swiftly-flowing streams is the color of lapis lazuli, O Govardhana, please fulfill my desires. (3)

*śaśvad-viśvāṅkaranāṅkṛti-medhyaiḥ
preṁṇā dhautair dhātubhir uddīpita-sāno
nityākrandat-kandara veṇu-dhvani-harṣāt
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

O hill whose peaks are splendid with mineral colors washed with love and suitable to decorate the Supreme Lord who is Himself the eternal decoration of all the worlds, O hill whose valley eternally resounds with the joyful sound of the flute, O Govardhana, please fulfill my desires.(4)

*prājyā rājir yasya virājaty upalānām
kṛṣṇenāsau santatam adhyāsita-madhyā
so 'yam bandhura-dharmo surabhīṇām
praty-āśām me tvaṁ kuru govardhana pūrṇām*

O hill whose rocks are the regular sitting place of Lord Kṛṣṇa, O charming friend of the surabhi cows, O Govardhana, please fulfill my desires. (5)

*nirdhunvānaḥ samhṛti-hetuṁ ghana-vṛndam
jītvā jambhārātim asambhāvita-bādham
svānām vairam yaḥ kila niryāpitavān saḥ
praty-āśām me tvaṁ kuru govardhana pūrṇām*

O hill that stopped the destructive clouds, O hill that defeated Indra and made him harmless, O hill that ended Indra's hatred of your relatives, the hills and mountains, O Govardhana, please fulfill my desires. (6)

*bibhrāṇo yaḥ śrī-bhuja-daṇḍopari bhartuś
chatrī-bhāvam nāma yathārtham svam akarsīt
kṛṣṇopajñam yasya makhas tiṣṭhati so 'yam
praty-āśām me tvaṁ kuru govardhana pūrṇām*

O hill that became an umbrella above the handle of the Supreme Lord's arm, O hill very appropriately named, O hill Lord Kṛṣṇa ordered to be worshiped in a Vedic yajña, O Govardhana, please fulfill my desires. (7)

*gāndharvāyāḥ keli-kalā-bāndhava kuñje
kṣunnais tasyāḥ kaṅkana-hāraiḥ prayatāṅga
rāsa-kriḍā-maṇḍitayopatyakādhya
praty-āśām me tvaṁ kuru govardhana pūrṇām*

O friend of Śrīmatī Rādhārāṇī's transcendental pastimes, O hill in whose forest groves She dropped Her necklaces and bracelets, O hill decorated with the rāsa-līlā, O Govardhana, please fulfill my desires. (8)

*adri-śreṇi-śekhara padyāṣṭakam etat
kṛṣṇāmbhoda-preṣṭha paṭhed yas tava dehī
premānandam tundilayan kṣipram amandam
tam garṣeṇa svī-kurutām te hṛdayeśa*

O king of hills, O dear friend of the black cloud Kṛṣṇa, I pray that to whoever reads these eight verses glorifying you; the Lord of your heart (Śrī Kṛṣṇa) will quickly grant the intense bliss of pure love, and happily accept him among His associates. (9)

Śrī Rādhā-Kuṇḍāṣṭakam
Eight Prayers Glorifying Śrī Rādhā-Kuṇḍa by Śrīla Raghunātha dāsa Gosvāmī

***vṛṣabha-danuja-nāsān narma-dharmokti-raṅgair
nikhila-nija-sakhībhīr yat sva-hastena pūrṇam
prakaṭitam api vṛndāraṇya-rājñyā pramodais
tad ati-surabhi rādhā-kuṇḍam evāśrayo me***

After the killing of Arisṭāsura, Śrīmatī Rādhikā and Her *sakhīs* exchanged many joking words with Śrī Kṛṣṇa concerning the necessary atonement for one who has committed the offense of killing a bull. As a result, the Queen of Vṛndāvana, Śrīmatī Rādhikā, and Her *sakhīs* joyfully excavated and filled Śrī Rādhā-kuṇḍa with their own hands. May that immensely fragrant Rādhā-kuṇḍa be my shelter. (1)

***vraja-bhuvi mura-śatroḥ preyasīnām nikāmair
asulabham api tūrṇam prema-kalpa-drumam tam
janayati hr̥di bhūmau snātur uccaiḥ priyam yat
tad ati-surabhi rādhā-kuṇḍam evāśrayo me***

In the land of the hearts of those who bathe in Rādhā-kuṇḍa, a desire tree of the superlative prema, which is not attainable even for Kṛṣṇa's principal queens in Dvārakā, will arise. May that supremely charming Rādhā-kuṇḍa be my shelter.(2)

***agha-ripur api yatnād atra devyāḥ prasāda-
prasara-kṛṣṭa-kaṭākṣa-prāpti-kāmaḥ prakāmam
anusarati yad uccaiḥ snāna-sevānu-bandhais
tad ati-surabhi rādhā-kuṇḍam evāśrayo me***

For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, regularly bathes in Rādhā-kuṇḍa, carefully observing all the appropriate rituals. May that supremely enchanting Rādhā-kuṇḍa be my shelter. (3)

***vraja-bhuvana-sudhāmśo prema-bhūmir nikāmam
vraja-madhura-kiśorī-mauli-ratna-priyeva
paricitam api nāmnā yac ca tenaiva tasyās
tad ati-surabhi rādhā-kuṇḍam evāśrayo me***

May that supremely enchanting Rādhā-kuṇḍa, which the moon of Braja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Śrīmatī Rādhikā, and which He has made known by the name of Rādhikā Herself, be my shelter. (4)

***api jana iha kaścid yasya sevā-prasādaiḥ
praṇaya -sura-latā syāt tasya goṣṭhendra-sūnoḥ
sapadi kila mad-īśā-dāsya-puṣpa-praśasyā
tad ati-surabhi rādhā-kuṇḍam evāśrayo me***

The mercy obtained by serving Rādhā-kuṇḍa makes the desire-creeper of prema for the prince of Vraja sprout and is celebrated for bearing the flower of service to my svāmīnī Śrīmatī Rādhikā. May that supremely charming Rādhā-kuṇḍa be my shelter. (5)

***taṭa-madhura-nikuñjāḥ kṛpta-nāmāna uccair
nija-parijana-vargaiḥ samvibhajyāśritās taiḥ
madhukara-ruta-ramyā yasya rājanti kāmīyās
tad ati-surabhi rādhā-kuṇḍam evāśrayo me***

Gloriously manifest on the banks of Rādhā-kuṇḍa are eight kuñjas named after Rādhikā's principal sakhīs. Filled with the sweet humming of bumblebees, these kuñjas act as stimuli for the amorous pastimes of the Divine Couple. The lotus feet of that Rādhikā, who sends Kṛṣṇa to enjoy in all the different kuñjas, are desired by everyone. May that supremely enchanting Rādhā-kuṇḍa be my shelter.* (6)

***taṭa-bhuvi vara-vedyām yasya narmāti-hṛdyām
madhura-madhura-vārtām goṣṭha-candrasya bhāṅgyā
prathayati mitha īśā prāṇa-sakhyālibhīḥ sā
tad ati-surabhi rādhā-kuṇḍam evāśrayo me***

Situated on an exquisite dais on the bank of Rādhā-kuṇḍa and accompanied by Her beloved sakhīs, our svāminī Śrīmatī Rādhikā charmingly engages in sweet, joking words with Śrī Kṛṣṇa, the moon of Vraja. These playful verbal exchanges are enhanced by so many innuendoes. May that Rādhā-kuṇḍa be my shelter.(7)

***anudinam ati-raṅgaiḥ prema-mattāli-saṅghair
vara-sarasija-gandhair hāri-vāri-prapūrṇe
viharata iha yasmin dāmpatī tau pramattau
tad ati-surabhi rādhā-kuṇḍam evāśrayo me***

May that very charming and specially fragrant Rādhā-kuṇḍa, where intoxicated with love the Divine Couple and the sakhīs daily sport with great joy in the water so fragrant with exquisite lotus flowers, be my shelter. (8)

***avikalam ati devyāś cāru kuṇḍāṣṭakam yaḥ
paripaṭhati tadīyollāsi-dāsyārpitātmā
aciram iha śarīre darśayaty eva tasmai
madhu-ripur ati-modaiḥ śliṣyamāṇām priyām tām***

To that devotee who, in a resolute mood of aspiring to serve Śrīmatī Rādhikā, reads this charming prayer describing Śrī Rādhā-kuṇḍa, even in his present body Śrī Kṛṣṇa will quickly grant him darśana of not only His beloved Rādhikā, but also of Their many variagated amorous pastimes. Witnessing these pastimes and envisioning himself serving Yugala-kīśora in various ways, such a devotee will feel immense jubilation. (9)

* On the eastern bank is the *kuñja* known as Citrā-sukhada, on the southeastern side is Indulekhā-sukhada, on the southern bank is Campakalatā-sukhada, on the southwestern side is Raṅgadevī-sukhada, on the western bank is Tuṅgavidyā-sukhada, on the northwestern side is Sudevī-sukhada, on the northern bank is Lalitā-sukhada, and on the northeastern side is the *kuñja* known as Viśākhā-sukhada.

Siddhi-lālasā

Song 7, BVT's Gītamālā

*śrī rūpa mañjarī kabe madhura bacane
rādhā-kuṇḍa mahimā varṇibe saṅgopane*

When will Śrī Rūpa-mañjarī confidentially describe to me in sweet words the glories of Rādhā-kuṇḍa?(1)

*e-caudda bhuvanopari vaikunṭha nilaya
tad-apekṣā mathurā parama śreṣṭha haya*

The spiritual planet known as Vaikuṅṭha is situated above the fourteen material worlds. The abode of Mathurā is superior to the abode of Vaikuṅṭha.(2)

*mathurā-maṇḍale rāsa-līlā-sthāna yathā
vṛndāvana śreṣṭha ati śuna mama kathā*

Kindly listen to my words. The land of Vṛndāvana, where Kṛṣṇa enjoyed His rāsa-līlā pastimes is certainly superior to Mathurā.(3)

*kṛṣṇa-līlā-sthala govardhana śreṣṭhatara
rādhā-kuṇḍa śreṣṭhatama sarva-śakti-dhara*

Govardhana Hill, where Kṛṣṇa performed many pastimes, is superior to Vṛndāvana. But, Rādhā-kuṇḍa, which possesses all opulence, is the topmost abode. (4)

*rādhā-kuṇḍa mahimā ta' kariyā śravaṇa
lālāyita ha' ye āmi paḍiba takhana*

When I hear such glories of Rādhā-kuṇḍa, I will immediately develop an intense hankering to reside there. (5)

*sakhīra caraṇe kabe kariba ākūti
sakhī kṛpā kari' dibe svārasikī sthiti*

Then I will humbly pray at the lotus feet of a sakhī, and she will mercifully award me service that is appropriate for my constitutional position.(6)

Śrī Rūpa Mañjarī Pada

(from NDT's Prārthanā)

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

The divine feet of of Śrī Rūpa Mañjarī are my real wealth. They are the object of my bhajana and pūjā. They are the treasure of my heart, and they are my ornaments and the life of my life. (1)

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

They are the reservoirs of all rasa for me and the fulfillment of all my desires. They are the conclusion of the religion of the Vedas for me and are the goal of all my vows, austerities, and the chanting of my mantra. They are the purpose of all my religious activities. (2)

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

By the power of those feet my activities will become favorable to devotion, spiritual perfection will be achieved, and with these two eyes I will be able to actually see. The exquisite beauty of Śrī Rūpa Mañjarī's divine feet will shine like the brilliant moon upon the lotus of my heart both day and night, thus giving relief to my afflicted soul.(3)

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

By the venom of the snake of separation from you, my soul has wasted away and my life is ever afflicted and distressed. O Rūpa Mañjarī, please be merciful and give me the shade of your lotus feet. Narottama dāsa has taken refuge. (4)

Śrī Rādhikāṣṭakam

by Śrīla Rūpa Gosvāmī

*diśi diśi racayantīm sañcaran-netra-lakṣmī-
vilasita-khuralībhiḥ khañjarīṭasya khelām
hrdaya-madhupa-mallīm ballavādhīsa-sūnor
akhila-guṇa-gambhīrām rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, whose restless eyes, moving like flocks of khañjarīṭa birds (wagtails), playfully wander in all directions, constantly searching out Her prey, Śrī Kṛṣṇa. Upon sighting Him, like an expert hunter She casts the arrows of Her provocative, sidelong glances. She is the jasmine flower for the bumblebee Śrī Kṛṣṇa. Just as the jasmine elates the bumblebee, She gives great joy to Śrī Kṛṣṇa's heart, completely making Him Hers. She is very mysterious with Her countless deep qualities.(1)

*pitur iha vṛṣabhānor anvavāya-praśastīm
jagati kila samaste suṣṭhu vistārayantīm
vraja-nṛpati-kumāram khelayantīm sakhībhiḥ
surabhiṇi nija-kuṇḍe rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, who wonderfully increases the fame of Vṛṣabhānu Mahārāja's dynasty here in Vraja and throughout the world by inducing the prince of Vraja to give up His royal behavior and openly sport in a carefree manner with Her and all the sakhīs in Her fragrant kuṇḍa.(2)

*śarad-upacita-rākā-kaumudī-nātha-kīrti-
prakara-damana-dīkṣā-dakṣiṇa-smera-vaktrām
naṭad-aghabhīd-apāṅgottuṅgītānaṅga-raṅgām
kalita-ruci-taraṅgām rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, whose smiling, blooming lotus face expertly belittles the vast glory of the brilliant sarad full moon, the lord of the night blooming kumud lotus, and diminishes the beauty of all the other gopīs; whose pure amorous desires are aroused by Aghabhīd Śrī Kṛṣṇa's dancing sidelong glances; and who is endowed with waves of beauty, grace and charm.(3)

*vividha-kusuma-vṛndotphulla-dhammilla-dhātī-
vighaṭita-mada-ghūrṇat keki-piccha-praśastīm
madhuripu-mukha-bimbodgīrṇa-tāmbūla-rāga-
sphurad-amala-kapolām rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, whose braided hair, beautifully adorned with clusters of many varieties of fully blossomed flowers, forcibly attacks and reproaches the fame of the tail-feathers of an intoxicated, dancing peacock; whose pure, unblemished cheeks are reddish and very lustrous from the juice of the tāmbūla remnants from Madhuripu Śrī Kṛṣṇa's bimba-fruit lips.(4)

***amalina-lalitāntaḥ sneha-siktāntaraṅgām
akhila-vidha-viśākhā-sakhya-vikhyāta-śilām
sphurad-aghahid-anargham-prema-māṅikya-peṭīm
dhr̥ta-madhura-vinodām rādhikām arcayāmi***

I worship that Śrīmatī Rādhikā whose heart is always saturated with Lalitā-devī's pure, unrestrained affection; whose sublime nature is made more famous due to sharing intimate friendship with Viśākhā-devī; who is a treasure-chest, wherein She conceals the glistening, priceless ruby of Aghahid Śrī Kṛṣṇa's prema; who bathes and dresses in Her own beauty and sweetness.(5)

***atula-mahasi vṛndāraṇya-rājye 'bhiṣiktām
nikhila-samaya-bhartuḥ kārttikasyādhidevīm
aparimita-mukunda-preyasī-vṛnda-mukhyām
jagad-agma-hara-kīrtim rādhikām arcayāmi***

I worship that Śrīmatī Rādhikā, who is enthroned as the queen of the festive and supreme abode, Sri Vṛndāvana; who is the presiding goddess of Kārttika, the king of months; who is the foremost of Śrī Kṛṣṇa's innumerable beloveds; and whose fame, which destroys sins, instills a desire to serve Kṛṣṇa.(6)

***hari-pada-nakha-koṭī-prṣṭha-paryanta-sīmā-
taṭam api kalayantīm prāṇa-koṭer abhiṣṭam
pramudita-madirākṣī-vṛnda-vaidagdhya-dikṣā-
guru mati-guru-kīrtim rādhikām arcayāmi***

I worship that Śrīmatī Rādhikā, who considers the outermost extremity of the very edge of the tips of Śrī Kṛṣṇa's toes to be millions of times dearer than Her own life. Indeed, Śrī Kṛṣṇa is Her very life and She knows nothing other than Him. As the initiating guru for the joyful gopīs whose beautiful eyes are intoxicated with prema, She instructs them in the arts of cleverly serving Kṛṣṇa, in this way displaying vast intelligence and great fame.(7)

***amala-kanaka-paṭṭodghṛṣṭa-kāsmīra-gaurīm
madhurima-laharībhiḥ samparītām kiśorīm
hari-bhuja-parirabdham labdha-romāñca-pālim
sphurad-aruna-dukūlām rādhikām arcayāmi***

I worship that Śrīmatī Rādhikā, whose fair complexion resembles saffron which has been ground upon a slab of pure gold; whose youthful pastimes are filled with endless waves of sweetness; whose hairs stand on end in bliss upon being embraced by Śrī Kṛṣṇa; whose dress is the color of the rising sun.(8)

***tad-amala-madhurimṇām kāmam ādhāra-rūpaṁ
paripaṭhati variṣṭham suṣṭhu rādhāṣṭakam yaḥ
ahima-kiraṇa-putrī-kūla-kalyāṇa-candraḥ
sphuṭam akhilam abhiṣṭam tasya tuṣṭas tanoti***

Those who sincerely and lovingly recite this wonderful Rādhikāṣṭakam, which embodies Śrīmatī Rādhikā's pure sweetness, will please the moon of all auspiciousness, Śrī Kṛṣṇacandra who is playing on the banks of the Yamunā with Śrīmatī Rādhikā. Then that Kṛṣṇa Himself will cause the lotus flower of the desire to serve Śrīmatī Rādhikā to bloom in their hearts. (9)

Ananda-candrikākhyam-rādhā-daśa-nāma-stotra

By Śrīla Rūpa Gosvāmī

***A Prayer Containing Ten Names of Rādhā, and Bearing the Title,
'The Moonlight of Bliss'***

***rādhā dāmodara-preṣṭhā
rādhikā vārṣabhānavī
samasta-ballavī-vṛnda-
dhamillottamaṁsa-mallikā***

1. Rādhā, 2. She who is dear to Lord Dāmodara, 3. His greatest worshiper, 4. The daughter of King Vṛṣabhānu, 5. She who is the crowning garland of mallikā flowers on the decorated braided hair of all the gopīs. (1)

***krṣṇa-priyāvalī-mukhyā
gāndharvā lalitā-sakhī
viśākhā-sakhya-sukhinī
hari-hṛd-bhrūga-mañjarī***

6. The first of Kṛṣṇa's beloveds, 7. an expert singer and musician, 8. Lalitā's friend, 9. She who is delighted with the friendship of Viśākhā, 10. the flower blossom that attracts the black bee of Lord Hari's heart. (2)

***imāṁ vṛndāvaneśvaryā
daśa-nāma-manoramā
ānanda-candrikāṁ nāma
yo rahasyaṁ stutiṁ paṭhet***

***sa kleśa-rahito bhūtvā
bhūri-saubhāgya-bhūṣitaḥ
tvaritaṁ karuṇā-pātraṁ
rādhā-mādhavayor bhavet***

He who reads this confidential prayer, which bears the title Ananda-candrikā (The Moonlight of Bliss), and which is beautiful with ten names of the Queen of Vṛndāvana, becomes free of all troubles and decorated with great good fortune. He quickly becomes the object of Śrī Śrī Rādhā-Mādhava's mercy. (3&4)

