

Śrī Upadeśāmṛta

— The Ambrosial Advice —

by Śrīla Rūpa Gosvāmī

vāco vegam manasaḥ krodha-vegam
of speech the impetus of the mind (agitation) of anger the onset

jihvā-vegam udaropastha-vegam
of the tongue the vehemence of the belly and genitals the urge

etān vegān yo viśaheta dhīrah
these urges who can subdue sober person

sarvām apīmāṁ pṛthivīm sa śiṣyāt
entire even this world he can instruct

(1) A wise and self-composed person who can subdue the impetus to speak, the agitation of the mind, the onset of anger, the vehemence of the tongue, the urge of the belly and the agitation of the genitals can instruct the entire world. In other words, all persons may become disciples of such a self-controlled person.

atyāhārah prayāsaś ca / prajalpo niyamāgrahaḥ
overeating or too much collecting endeavours opposed to bhakti and idle talks rules and regulations too much attachment to too much neglect of

jana-saṅgaś ca laulyam ca / ṣaḍbhir bhaktir vinaśyati
association with worldly-minded persons and ardent longing or greed and by these six pure devotion is destroyed

(2) *Bhakti* is destroyed by the following six kinds of faults: (1) eating too much or collecting more than necessary, (2) endeavours which are opposed to *bhakti*, (3) useless mundane talks, (4) failure to adopt essential regulations or fanatical adherence to regulations, (5) association with persons who are opposed to *bhakti*, and (6) greed or the restlessness of the mind to adopt worthless opinions.

utsāhān niścayād dhairyāt / tat-tat-karma-pravartanāt
by enthusiasm by firm faith by fortitude various activities favourable by performing for devotional service

saṅga-tyāgāt sato vṛttheḥ / ṣaḍbhir bhaktiḥ prasidhyati
by giving up the association of nondevotees of pure devotees by following in the footsteps by these six pure devotion advances or becomes successful

(3) Progress in *bhakti* may be obtained by the following six practices: (1) enthusiasm to carry out the rules which enhance *bhakti*, (2) firm faith in the statements of the *sāstra* and the guru whose words are fully in line with the *sāstra*, (3) fortitude in the practice of *bhakti*, even in the midst of obstacles, or patience during the practice stage of *bhakti*, even when there is delay in attaining one's desired goal, (4) following the limbs of *bhakti* such as hearing (*śravaṇa*) and chanting (*kīrtana*) and giving up one's material sense enjoyment for the pleasure of Śrī Kṛṣṇa, (5) giving up illicit connection with women, the association of those who are overly attached to women and the association of *māyāvādīs*, atheists and pseudo-religionists, and (6) adopting the good behaviour and character of pure devotees.

dadāti pratigrhṇāti / guhyam ākhyāti pṛcchati
giving charity accepting in return confidential realisations revealing inquiring

bhunkte bhojayate caiva / ṣaḍ-vidhaṁ pṛti-lakṣaṇam
eating remnants serving prasāda also specifically these six kinds of loving association symptoms

(4) Offering pure devotees items in accordance with their requirements, accepting *prasādi* or remnant items given by pure devotees, revealing to devotees one's confidential realisations concerning *bhajana*, inquiring from them about their confidential realisations, eating with great love the *prasāda* remnants given by devotees and lovingly feeding them *prasāda*—these are the six symptoms of loving association with devotees.

[vasanta-tilakā meter]

kṛṣṇeti yasya giri taṁ manasādriyeta
 name of Kṛṣṇa thus in whose speech that within one should
 person the mind respect

dīkṣāsti cet pranatibhiś ca bhajantam īsam
 initiation he has if by offering praṇāma also who performs bhajana of Bhagavān

śuśrūṣayā bhajana-vijñam ananyam anya-
 with all types a self-realised vaiṣṇava who is an exclusive
 of service who performs bhajana devotee of Kṛṣṇa

nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā
 of blasphemy completely whose desirable association by gaining
 of others, etc devoid heart

(5) One who takes *kṛṣṇa-nāma* just once by calling out “O Kṛṣṇa!” is a neophyte devotee (*kaniṣṭha-adhikārī*). One should consider him to be his family member and silently respect him. One who, fully understanding the principle of *dīkṣā*, has accepted initiation from a qualified guru and performs *bhajana* of Bhagavān in accordance with the Vaiṣṇava conventions is an intermediate devotee (*madhyama-adhikārī*). One should respect such a devotee who is endowed with the correct understanding of reality and illusion by offering *praṇāma* unto him and so forth. One who is conversant with the science of *bhajana* as described in the Śrīmad-Bhāgavatam and other Vaiṣṇava scriptures and who performs exclusive *bhajana* of Śrī Kṛṣṇa is a *mahā-bhāgavata* devotee. Due to his undeviating absorption in Kṛṣṇa, the pure heart of such a devotee is free from faults such as the tendency to criticise others. He is expert in *bhajana*, meaning that he mentally renders service (*mānasa-sevā*) to Śrī Rādhā-Kṛṣṇa’s pastimes which take place during the eight segments of the day (*aṣṭa-kālīya-līlā*). Knowing him to be a topmost devotee whose heart is established in the particular mood of service to Śrī Rādhā-Kṛṣṇa for which one aspires and who is affectionately disposed towards oneself, one should honour him by offering *daṇḍavat-praṇāma* (*praṇipāta*), making relevant inquiry (*paripraśna*) and rendering service (*sevā*) with great love.

drṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
 seeing due to the defects stemming of the body and due to the faults
 from his nature

na prākṛtatvam iha bhakta janasya paśyēt
 not with material vision in this world of a devotee one should see

gaṅgāmbhasām na khalu budbuda-phena-paṅkair
 of the Ganges waters not certainly by the presence of bubbles, foam and mud

brahma-dravatvam apagacchati nīra-dharmaiḥ
 the transcendental nature is spoiled due to the nature of water

(6) Devotees situated in this material world should not be viewed with material vision; in other words, one should not consider them to be ordinary conditioned souls. The imperfections visible in their natures, such as birth in a low caste, harshness, lethargy and so forth, and the imperfections visible in their bodies such as ugly features, disease, deformities and so forth, are precisely like the appearance of bubbles, foam and mud in the Ganges. Despite such apparent pollution in the water of the Ganges, she retains her nature as liquefied transcendence. Similarly, the self-realised Vaiṣṇavas always exist on the transcendental plane and one should not attribute material defects to them.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
 is of Kṛṣṇa names, form, qualities and pastimes sugar even of ignorance
 and pastimes candy

pittopatapta-rasanasya na rocikā nu
 by the jaundice afflicted to the tongue not tasteful aho!

kintv ādarād anudinam khalu saiva justā
 but with respect or faith constantly certainly that very candy when taken

svādvī kramād bhavati tad-gada-mūla-hantrī
 very tasteful then gradually it becomes and that disease to the root destroys

(7) Aho! Those whose tongues are afflicted by the jaundice of *avidyā* (or, in other words, those who are afflicted by the ignorance born of being indifferent to Śrī Kṛṣṇa from a time without beginning) cannot relish the nectarine names, form, qualities and pastimes of Śrī Kṛṣṇa, which are compared to the sweetest sugar-candy. Instead, these attributes taste bitter to them. But if with great faith one regularly takes this sugar-candy of chanting and hearing the transcendental names, form, qualities and pastimes of Śrī Kṛṣṇa, it gradually becomes relishable to him and destroys at the root his disease, the jaundice of *avidyā* or indifference to Śrī Kṛṣṇa. In other words, he becomes spontaneously attached to Śrī Kṛṣṇa.

tan-nāma-rūpa-caritādi-sukīrtanānu-
 of Him names, form, qualities and pastimes in meticulous chanting

smṛtyoḥ krameṇa rasanā-manasī niyojya
 and remembrance sequentially the tongue and the mind by engaging

tiṣṭhan vraje tad-anurāgi janānugāmī
 living in Vraja to Kṛṣṇa attached persons following

kālam nayed akhilam ity upadeśa-sāram
 all his time one should utilize of all this instructions is the essence

(8) While living in Vraja as a follower of the eternal residents of Vraja who possess inherent spontaneous love for Śrī Kṛṣṇa, one should utilise all his time by sequentially engaging the tongue and the mind in meticulous chanting and remembrance of Kṛṣṇa's names, form, qualities and pastimes. This is the essence of all instruction.

[śārdūla-vikrīḍita meter]

vaikunṭhāj janito varā madhu-purī tatrāpi rāsotsavād
 than Vaikunṭha because better the abode of Mathurā even than because of the festival
 of birth that of the rāsa dance

vṛndāranyam udāra-pāṇi-ramaṇāt tatrāpi govardhanah
 the forest of Vṛndāvana of Lord Kṛṣṇa because of playful even than Govardhana Hill
 pastimes that

rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
 Śrī Rādhā-kuṇḍa even than this of the master of Gokula in the nectar due to immersing
 of divine love those

kuryād asya virājato giri-taṭe sevām vivekī na kaḥ
 would not to this pond situated at the foot of service intelligent not who
 render Govardhana Hill person

(9) Due to Śrī Kṛṣṇa's having taken birth there, the abode of Mathurā is superior even to Vaikunṭha, the realm of spiritual opulence. Superior to Mathurā is the forest of Vṛndāvana because there the festival of the *rāsa* dance took place. Superior to Vṛndāvana forest is Govardhana Hill because Śrī Kṛṣṇa raised it with His lotus hand and performed many pastimes there with His devotees. Yet superior even to Govardhana Hill is Śrī Rādhā-kuṇḍa because it immerses one in the nectar of Śrī Kṛṣṇa's divine love. What intelligent person would not desire to render service to this magnificent pond, which is splendidly situated at the base of Govardhana Hill?

karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
 than fruitive workers in all respects to Śrī Hari as being more dear distinction have attained jñānīs

tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
 than them those who have abandoned the pursuit of knowledge those engaged in devotional service those who have attained pure love of God than them

tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
 than them those maintainers of the cows lotus eyed above all even that Rādhikā

preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī
 very dear similarly this Her pond Rādhā-kuṇḍa not would take who most shelter of fortunate

(10) One who selflessly performs virtuous acts in accordance with the path of *karma-yoga* is superior to those who merely seek to fulfil their selfish desires. The *brahma-jñānīs*, who by dint of their spiritual knowledge are transcendental to the three modes of material nature, are more dear to Śrī Kṛṣṇa than those pious followers of the *karma* path who are forever occupied in performing virtuous deeds. More dear to Śrī Kṛṣṇa than the *brahma-jñānīs* are His devotees like Sanaka, who have abandoned the pursuit of knowledge and who consider *bhakti* alone to be the best path. In doing so, they have followed the statement in Śrīmad-Bhāgavatam (10.14.3): *jñāne prayāsam udapāsyā*—one should abandon the endeavour for knowledge. Pure devotees like Nārada, who are resolutely fixed in *prema* for Kṛṣṇa, are even more dear to Him than all such devotees. The *vraja-gopīs*, whose very lives belong solely to Kṛṣṇa, are even more beloved to Him than all such loving (*premi*) devotees. Amongst all those beloved *gopīs*, Śrīmatī Rādhikā is more dear to Śrī Kṛṣṇa than His own life; in precisely the same way, He dearly loves Her pond, Śrī Rādhā-kuṇḍa. Therefore, what highly fortunate, spiritually intelligent person would not reside on the banks of Śrī Rādhā-kuṇḍa in a state of transcendental consciousness, performing *bhajana* of Śrī Kṛṣṇa's eightfold daily pastimes?

[mandā-krāntā meter]

kṛṣṇasyocaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā
 of Śrī Kṛṣṇa is the foremost of love object amongst all lovable gopīs even Śrī Rādhā

kuṇḍam cāsyā munibhir abhitas tādṛg eva vyadhāyi
 pond also Her by great sages in all respects is just so this has been established

yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām
 which for dear devotees even is immensely difficult to attain what to speak of other sādhakas

tat premedam sakṛd api saraḥ snātur āviṣkaroti
 that gopī-prema this just once pond upon one who bestows simply bathes

(11) After thorough deliberation on the matter, the sages have unanimously declared (in the Padma Purāṇa) that just as amongst all the *gopīs* Śrīmatī Rādhikā is the foremost object of Śrī Kṛṣṇa's great love, in precisely the same way this pond of Hers is also the topmost object of His love. Upon one who simply bathes in its waters just once with great devotion, Śrī Rādhā-kuṇḍa bestows that rare treasure of *gopī-prema* which is so immensely difficult to attain even for such dear devotees of Bhagavān as Nārada—what to speak of ordinary *sādhakas*.

Śrī Śikṣāṣṭakam

Spoken by Śrī Caitanya Mahāprabhu

[sārdūla-vikrīḍita meter]

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
of the heart the mirror which cleanses of material existence the blazing forest fire which extinguishes
śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
of good fortune the white lotus the moonshine which spreads of the knowledge (wife) the life and soul
ānandāmbudhi-wardhanam prati-padam pūrṇāmṛtāsvādanam
of bliss the ocean which expands at every step complete nectar enables one to taste
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam
of the ātma bathes and cools supreme let there be victory of the holy name for the chanting
of Śrī Kṛṣṇa

(1) Let there be supreme victory for the chanting of the holy name of Śrī Kṛṣṇa, which cleanses the mirror of the heart and completely extinguishes the blazing forest fire of material existence. *Śrī-kṛṣṇa-saṅkīrtana* diffuses the soothing moon rays of *bhāva* which cause the white lotus of good fortune for the *jīvas* to bloom. The holy name is the life and soul of transcendental knowledge, since Vidyā (*dīvyā Sarasvatī-devī*) is Śrī Nāma Prabhu's consort. It continuously increases the ocean of transcendental bliss, enabling one to taste complete nectar at every step. The holy name thoroughly bathes and cools the body, mind and soul.

[vasanta-tilakā meter]

nāmnām akāri bahudhā nija-sarva-śaktis
the holy names You have innumerable all the potencies of Your
of the Lord manifested respective personal forms
tatrārpitā niyamitah smaraṇe na kālah
in that bestowed restricted in remembering not consideration of time
etādrśī tava kṛpā bhagavan mamāpi
so great Your mercy O Lord My although
durdaivam iḍṛsam ihājani nānurāgaḥ
misfortune such in this was born not attachment

(2) O Bhagavān! Your holy name bestows all auspiciousness upon the living entities. Therefore, for the benefit of the *jīvas*, You eternally manifest Your innumerable names, such as Rāma, Nārāyaṇa, Kṛṣṇa, Mukunda, Mādhava, Govinda, and Dāmodara. You have invested those names with all the potencies of their respective forms. Out of causeless mercy, You have not even imposed any restrictions on the chanting and remembrance of such names. Nonetheless, I am so unfortunate due to committing offences that I have no attachment for Your holy name, which is so easily accessible and bestows all good fortune.

trṇād api sunīcena / taror api sahiṣṇunā
than downtrodden grass even being lower than a tree even being more tolerant
amāninā mānadena / kīrtanīyaḥ sadā hariḥ
being prideless giving respect to all always incessantly chant the holy name of Śrī Hari

(3) Thinking oneself to be even lower and more worthless than the insignificant grass which is trampled beneath the feet of all, being more tolerant than a tree, accepting no honour, but offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari.

[viyoginī meter]

na dhanam na janam na sundarīm
not wealth not followers not a very beautiful woman
kavitām vā jagadīsa kāmaye
mundane knowledge or O Lord of I desire
expressed in poetic the universe!
language

mama janmani janmanīsvare
 My in birth after birth O Prāṇeśvara,
bhavatād bhaktir ahaitukī tvayi
 may have devotional service unadulterated unto You

(4) O Jagadīśa! I do not desire wealth, followers such as wife, sons, friends and relatives, nor mundane knowledge expressed in poetic language. My only desire, O Prāṇeśvara, is that in birth after birth I may have *ahaitukī-bhakti* unto Your lotus feet.

ayi nanda-tanūja kinkaram
 O of Nanda son your eternal servant
patitam mām viṣame bhavāmbudhau
 fallen Me the dreadful ocean of material existence
krpayā tava pāda-paṅkaja-
 by causeless mercy Your lotus feet
sthita-dhūli-sadṛśam vicintaya
 situated at like a particle of dust please consider

(5) O Nanda-nandana! Please be merciful upon me, your eternal servant, fallen in the turbulent ocean of material existence as a result of my fruitive actions. Please consider me as a particle of dust affixed to Your lotus feet and accept me forever as Your indentured servant.

nayanam galad-aśru-dhārayā
 eyes flooded by a stream of tears
vadanam gadgada-ruddhayā girā
 my throat stammering with a choked voice
pulakair nicitam vapuh kadā
 and pervaded by rows of hair all the limbs when?
 standing erect due to ecstasy of my body
tava nāma-grahaṇe bhaviṣyati
 Your holy name at the time of chanting will be

(6) O Prabhu! When will my eyes be filled with a stream of tears? When will my voice choke up? And when will the hairs of my body stand erect in ecstasy as I chant Your holy name?

yugāyitam nimeṣeṇa / cakṣuṣā prāvṛṣāyitam
 seems like a millenium even a moment from my eyes tears falling like torrents of rain
śūnyāyitam jagat sarvaṁ / govinda-virahena me
 seems void this world entire from Govinda in separation to me

(7) O *sakhī*! In separation from Govinda, even a moment seems like a millennium. Tears begin to shower from my eyes like rain from the clouds, and this entire world seems void.

[indra-vaṁśā / vaṁśā-sthavila meter]

āśliṣya vā pāda-ratām pinaṣtu mām
 by a deep embrace or attached to the service let Him crush Me
 of His lotus feet (make me His very own)
adarśanān marma-hatām karotu vā
 by not being visible brokenhearted let Him make or
yathā tathā vā vidadhātu lampāto
 whatever He likes or let Him do that debauchee
mat-prāṇa-nāthas tu sa eva nāparaḥ
 is the Lord of My life nonetheless He only not anyone else

(8) Let Kṛṣṇa tightly embrace this maidservant who is attached to the service of His lotus feet, and thus make me His very own. Or let Him break my heart by not being present before me. He is a debauchee and can do whatever He likes. Even if He cavorts with other lovers directly in front of me, He is still my *prāṇanātha*. I have no one other than Him.

Śrī Sva-niyama-daśakam

by Śrīla Raghunātha dāsa Gosvāmī

[śikharīṇī meter]

gurau mantre nāmni prabhuvara-śacīgarbhaja-pade
for my spiritual the Gāyatrī the holy name, the best of Lords who was born from the feet,
master, mantra, mother Śacī's womb

svarūpe śrī-rūpe gaṇa-yuji tadiya-prathamaje
Svarūpa Dāmodara, Śrī Rūpa and their associates, his elder brother,

girindre gāndharvā-sarasi madhu-pūryām vraja-vane
the king of hills, Gāndharvikā's lake, the Mathurā-dhāma, the forest of Vraja

vraje bhakte goṣṭhālayiṣu param āstām mama ratiḥ
the Vraja, the devotee, the residents of Vraja greatly may be my love

(1) May I always have great love for Śrī Gurudeva, the Gāyatrī mantras which he has given me, Śrī Hari-nāma, the lotus feet of the greatest of all Lords, who has appeared from the womb of mother Śacī, Śrī Svarūpa Dāmodara Gosvāmī and his followers, Śrī Rūpa Gosvāmī and his elder brother Śrī Sanātana Gosvāmī, the king of hills Śrī Girirāja Govardhana, Gāndharvikā's lake Śrī Rādhā-kuṇḍa, Śrī Mathurā-dhāma, the forests of Vraja Śrī Vṛndāvana, the kingdom of Vraja, the pure devotees of Kṛṣṇa and the residents of Vraja.

na cānyatra kṣetre hari-tanu-sanāthe 'pi sujanād
not and elsewhere in a place of Lord Hari deity having even great devotees

rasāsvādam premṇā dadhad api vasāmi kṣaṇam api
bhakti-rasa relishing with love doing even I reside for a moment even

samam tv etad grāmyāvalibhir abhitanvann api kathām
with but that low-caste villagers holding even talks

vidhāsyē saṁvāsam vraja-bhuvana eva prati-bhavam
I shall do residence of Vraja in the land indeed every birth

(2) Not even for one moment will I reside in any other place than Vraja, even if a Deity of Śrī Hari is installed in that place and even if I can lovingly relish *bhakti-rasa* in the company of the Vaiṣṇavas who reside there. Birth after birth I will reside in the land of Vraja, even if I may be engaged in idle conversation with the residents there.

sadā rādhā-kṛṣṇocchalad-atula-khelā-sthala-yujam
always of Śrī Śrī Rādhā-Kṛṣṇa rising incomparable pastimes place endowed

vrajam santyajyaitad yuga-virahito 'pi truṭim api
Vraja leaving this from the because of even a moment even
divine couple separation

punar dvārāvatyām yadu-patim api prauḍha-vibhavaiḥ
again in Dvārakā the king of the Yadus even great with opulences

sphurantam tad vācāpi ca na hi calāmikṣitum api
manifesting that with words even and not I go to see even

(3) Even if the immensely opulence king of the Yadus were to personally invite me to go see Him there and even if I had been feeling separation from Him for millenniums, not for one moment would I leave the incomparable place where Śrī Śrī Rādhā-Kṛṣṇa have performed Their pastimes, Śrī Vraja-bhūmi, to go to that Śrī Dvārakā-purī.

gatonmā dai rādhā sphurati hariṇā śliṣṭa-hṛdayā
gone out of madness Śrī Rādhā manifested by Lord Hari embraced to the chest

sphuṭam dvārāvatyām iti yadi-śṛṇomi-śruti-tate
clearly in Dvārakā thus if I hear on the surface of the ears

tad aham tatraivoddhata-mati patāmi vraja-purāt
 then I there indeed excited at heart I fall from Vrajapura
samuddīya svāntādhika-gati khagendrād api javāt
 flying own greater movement than Garuḍa, even faster

(4) But if I were to hear with my own ears that, overcome with the madness of divine love, Śrīmatī Rādhikā has gone to Dvārakā and is together there with Śrī Kṛṣṇa, then at that very moment I would leave Śrī Vṛndāvana and with a proud heart fly there even faster than Garuḍa.

anādir sādīr vā paṭur ati-mṛdur vā prati-pada-
 beginnless with a or harsh very gentle or at every moment
 beginning
pramīlat-kārunyaḥ praṅṅa-karuṇā-hīna iti vā
 expanding mercy excellent mercy without thus or
mahā-vaikuṅṭheśādhika iha naro vā vraja-pater
 of the great Vaikuṅṭha the king great here an ordinary man or of Vraja of the king
ayaṁ sūnur goṣṭhe prati-jani mamāstām prabhu-varaḥ
 this son in Vraja in every birth of me may be the supreme master

(5) Whether He is with or without a beginning, whether He is hard or very soft, whether He is merciful at every step or thoroughly merciless, whether He is more exalted than the master of Vaikuṅṭha, Śrī Nārāyaṇa, or just an ordinary man, Śrī Nandarāya's son who is magnificently situated in the land of Vraja is my Lord birth after birth.

anādrtyodgītām api muni-gaṇair vaiṇika-mukhaiḥ
 not worshipping glorified even by the great sages headed by Nārada
pravīṇām gāndharvām api ca nigamais tat priyatamām
 exalted Śrī Gāndharvā also and by the vedas that dearest beloved
yaḥ ekaṁ govindam bhajati kapaṭi dāmbhikatayā
 who alone Lord Govinda worships cheater with hypocrisy
tad-abhyarṇe śirṇe kṣaṇam api na yāmi vratam idam
 that near Him at all for a moment even not I shall go vow this

(6) Not even for one moment will I take the dry association of a hypocritical person who vainly worships Śrī Govinda alone and does not worship Śrī Gāndharvā, who has been declared by the munis headed by Nārada Ṛṣi and by all the scriptures to be Kṛṣṇa's dearest beloved.

ajāṇḍe rādhēti sphurad-abhidhayā sikta-janayā-
 in the universe Rādhā thus splendid name sprinkled person
'naya sākam kṛṣṇam bhajati ya iha prema-namitaḥ
 by Her with Kṛṣṇa worships who here love bowed with
param prakṣālyaitāc-carāṇa-kamale taj-jalam aho
 greatly washing his feet lotus that water ah!
mudā pītvā śāsvāc chirasi ca vahāmi prati-dinam
 blissfully drinking continually on the head and I carry every day

(7) The eminent and splendid name of "Śrī Rādhā" immerses everyone in *prema*, and that person in this universe who lovingly offers *praṅṅama* unto and worships Śrīmatī Rādhikā accompanied by Śrī Kṛṣṇa—*aho!* I daily wash the lotus feet of that person, perpetually drink his *carāṇāmṛta* with great delight, and carry that person on my head.

parityaktaḥ preyo-jana-samudayair bādham asudhīr
 abandoned by my dear friends certainly ignorant
durandho nīrandhraṁ kadana-bhara-vārdhau nipatitaḥ
 blind always of sufferings full in an ocean fallen
ṭṛṇaṁ dantair daṣṭvā caṭubhir abhiyāce 'dya kṛpayā
 a blade of straw in the teeth biting fervently pray today mercifully
svayam śrī-gāndharvā sva-pada-nalināntam nayatu mām
 personally O Śrī Gāndharvā own feet lotus close by please lead me

(8) Abandoned by my dear friends headed by Śrī Rūpa and Śrī Sanātana, ignorant, blind, and having fallen into an ocean which is filled with various miseries, today I take a blade of straw in my teeth and fervently pray that Śrī Gāndharvikā Herself will be merciful and lead me to Her lotus feet.

vrajotpanna-kṣīrāśana-vasana-pātrādibhir ahaṁ
 in Vraja produced milk food garments plates and so on I
padārthair nirvāhya vyavahṛtim adambhaṁ sa-niyamaḥ
 with all these things performing acting humbly in a regulated manner
vasām isā-kunde giri-kula-vare caiva samaye
 I will live at Rādhā-kuṇḍa at the king of mountains and indeed when the time comes
maṛiṣye tu preṣṭhe sarasi khalu jīvādi-purataḥ
 I will give up certainly at the dear lake indeed in the presence of the devotees
 my life headed by Śrī Jīva Gosvāmī

(9) Humbly maintaining my life with the milk and using clothes, plates and other articles produced in Vraja-dhāma, I will live in a regulated manner at Śrī Rādhā-kuṇḍa and Girirāja Govardhana, and when the time comes, on the bank of my beloved Śrī Rādhā-kuṇḍa I will give up my life in the presence of the devotees headed by Śrī Jīva Gosvāmī.

sphural-lakṣmī-lakṣmī-vraja-vijayi-lakṣmī-bhara-lasad
 splendid beauty of Lakṣmī of Vraja defeating of beauty an abundance splendid
vapuḥ śrī-gāndharvā-smara-nikara divyad-giribhṛtoḥ
 form Śrī Gāndharvā of Cupids multitude splendid Śrī Giridhārī
vidhāsyē kuñjādaḥ vividha-varivasyāḥ sa-rabhasam
 I will do in the groves and elsewhere various services earnestly
rahaḥ śrī-rūpākhyā-priyatama-janasyaiva caramaḥ
 in a secluded place Śrī Rūpa named of the dear friend of the person following

(10) Following in the footsteps of my dearly beloved friend named Śrī Rūpa, in secluded *kuñjas* and other places I will blissfully render various services to Śrī Gāndharvikā, who defeats the beauty of all the Vraja-gopīs, who are themselves more beautiful than all the goddesses of fortune, and Śrī Giridhārī, who is lustrous like a multitude of Kāma-devas.

kṛtam kenāpy etan nija-niyama-śamsi-stavam imam
 composed by someone this own vows a praise or prayer this
paṭhed yo viśrabdhaḥ priya-yugala-rūpe 'rpita-manāḥ
 reads whoever with faith of the dear divine couple in the form offers heart
drdham goṣṭhe hrṣṭo vasati vasatiṁ prāpya samaye
 firmly in Vraja blissful residence obtain at the appropriate time
mudā rādhā-kṛṣṇau bhajati sa hi tenaiva sahitaḥ
 joyfully to Śrī Śrī Rādhā-Kṛṣṇa worships he definitely of him in the company

(11) Whoever offers his heart unto the *rūpa* of the Divine Couple (or unto Their loving servant Śrī Rūpa) and with faith recites this prayer of self-imposed regulative principles which has been composed by some mendicant, will at the appropriate time obtain blissful residence in Vraja-dhāma where they will definitely render joyful service to Śrī Śrī Rādhā-Kṛṣṇa in the company of Śrī Rūpa.

Śrī Nityānandāṣṭakam

by Śrīla Vṛndāvana dāsa Thākura

[śikharinī meter]

śarac-candra-bhrāntim sphurad-amala-kāntim gaja-gatim
 autumn the moon mocks, glistening pure splendid beauty, of elephant
 graceful gait,

hari-premonmattam dhṛta-parama-sattvaṁ smita-mukham
 by Kṛṣṇa-prema maddened, embodies pure spiritual energy, smiling face,

sadā ghūrṇan-netraṁ kara-kalita-vetraṁ kali-bhidam
 always rolling eyes, whose hand holds glowing staff, Kali-yuga piercing,

bhaje nityānandam bhajana-taru-kandam niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(1) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, whose bright face mocks the full autumn moon, whose pure complexion glistens, whose gait is like that of an intoxicated elephant, who is always mad in *kṛṣṇa-prema*, who is the personification of pure spiritual energy, whose face wears a gentle smile, whose eyes are always rolling due to His absorption in *kṛṣṇa-prema*, whose lotus hand is beautified with a staff, and who by the performance of *nāma-saṅkīrtana* pierces the influence of Kali-yuga.

rasānām-āgāraṁ svajana-gaṇa-sarvasvam-atulam
 of all the rasas mainstay, of His devotees to multitude everything, beyond compare,

tadīyaika-prāṇa-pratima-vasudhā-jāhnavā-patim
 His own only prāṇa measured of Vasudhā and Jāhnavā devī master,

sadā premonmādam param-aviditam manda-manasām
 always in prema maddened, the supreme Lord unknown to those of meagre intelligence,

bhaje nityānandam bhajana-taru-kandam niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(2) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who is the mainstay of all the *rasas*, who is everything to His devotees, who is beyond compare, who is the master of both Vasudhā and Jāhnavā-devī who consider Him more dear than their own lives, who is always maddened in *kṛṣṇa-prema*, and who is unknown only to those of meagre intelligence.

śacī-sūnu-preṣṭham nikhila-jagad-iṣṭam sukha-mayam
 of Śacī-devī to the son very dear, entire by the universe worshiped, of happiness embodiment,

kalau majjaj-jīvoddharaṇa-karaṇoddāma-karuṇam
 in the Kali-yuga immersed jīva rescue cause great mercy,

harer-ākhyānād-vā bhava-jaladhi-garvonnati haram
 of Lord Hari by chanting nama or of material of the ocean of the increase removing,
 existence pride

bhaje nityānandam bhajana-taru-kandam niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(3) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who is very dear to Śrī Śacī-nandana, who is worshiped by the entire universe, who is the embodiment of happiness, whose infinite mercy is the means for delivering the souls who are drowning in the age of Kali, and who by performing *śrī-harināma-saṅkīrtana* eradicates the swelling false pride of the ocean of repeated birth and death.

aye bhrātar-nṛṇām kali-kaluṣinām kin-nu bhavitā
 (to Gaura) Oh brother! of the people of age of Kali full of the sins, how much more will be ?

tathā prāyaścittam racaya yad-anāyāsata ime
 in that way redeem please devise, because with ease these

vrajanti tvām-ittham saha bhagavatā mantrayati yo
 go to you in this way with the Lord conusels who,
bhaje nityānandam bhajana-taru-kandam niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(4) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who said to Śrī Kṛṣṇa Caitanya, “He brother Gaurāṅga! What will be the destination of the sinful souls of Kali-yuga and how will they be redeemed? Please devise a method by which they will easily attain You.”

yatheṣṭam re bhrātaḥ! kuru hari-hari-dhvānam-anīṣam
 (to people) if you wish O brother! please perform Hari-Hari sound constantly,
tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget
 therefore of you of saṁsārā of the ocean the crossing gift to me may be
idaṁ bāhu-sphotair-aṭati raṭayan yaḥ prati-grhaṁ
 this of the arms raising walks, shouting who to every house,
bhaje nityānandam bhajana-taru-kandam niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(5) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who wandering around Bengal, approached the door of every home, and with upraised arms exclaimed, “O Brothers! Without inhibition all of you together, continuously chant *śrī-harināma*. If you do so, I will take the responsibility to deliver you from the ocean of material existence.”

balāt saṁsārāmbhonidhi-haraṇa-kumbhodbhavam-aho
 forcibly of saṁsārā the ocean swallows Agastya Muni (who is) Oh!
satām śreyah-sindhūnnati-kumuda-bandhum samuditam
 of the saintly of the welfare the ocean increases, of the lotus the friend (the moon) rising,
 devotees
khala-śreṇī-sphūrjat-timira-hara-sūrya-prabham-aham
 of miscreants various manifested darkness dissipates sun splendour I
bhaje nityānandam bhajana-taru-kandam niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(6) I eternally worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who is the Agastya Muni who forcibly swallows the ocean of repeated birth and death, who is a rising full moon which causes the ocean of the saintly persons’ welfare (their *bhāvas*) to swell, and who is the sun whose brilliant rays dissipate the darkness of ignorance cast by the various classes of miscreants.

naṭantam gāyantam harim-anuvadantam pathi pathi
 dancing, singing, Hari calling out on every path,
vrajantam paśyantam svam-api na dayantam jana-gaṇam
 wandering, seeing own relative not sympathizing of the people multitude
prakurvantam santam sa-karuṇa-drg-antah prakalanād
 doing the saintly devotees with mercy of the eyes corner slightly,
bhaje nityānandam bhajana-taru-kandam niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(7) I eternally worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who wandered on every path in Bengal dancing, singing, and calling out “Hari bol! Hari bol!” and who lovingly bestowed merciful sidelong glances upon those who were not compassionate to even their own selves.

su-bibhrānam bhrātuḥ kara-sarasi-jam komalataram
 nicely holding of His brother hand lotus very soft and beautiful,
mitho vaktrālokocchalita-paramānanda-hṛdayam
 each other’s face by gazing arisen highest bliss in whose heart,

bhramantam mādhyair-ahaha! madayantam pura-janān
 wandering with sweetness Oh! delighting of the towns the people
bhaje nityānandam bhajana-taru-kandam niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(8) I eternally worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who held the supremely soft lotus-hand of His brother Śrī Gaurāṅga Mahāprabhu, whose heart became filled with the highest bliss when the two brothers gazed into each other's faces, and who wandered here and there delighting the townspeople with His sweetness.

rasānām-ādhāram rasika-vara-sad-vaiṣṇava-dhanam
 of the rasa reservoir, of rasika of the most exalted vaiṣṇavas greatest treasure,
rasāgāram sāram patita-tati-tāram smaranataḥ
 of the rasa the storehouse the essence, of many the liberation from remembering,
 fallen souls

param nityānandāṣṭakam-idam-apūrvam paṭhati yas-
 transcendental glorifying Śrī Nityānanda aṣṭaka this unprecedented recites who
tad-aṅghri-dvandvābjam sphuratu nitarām tasya hrdaye
 His feet two lotus may be manifested constantly his in the heart.

May Śrī Nityānanda Prabhu place His lotus feet in the heart of one who lovingly recites this unprecedented and supremely potent Nityānandāṣṭakam, which is the reservoir of *rasa*, the greatest treasure of the most exalted of *rasika* Vaiṣṇavas, and the storehouse of the essence of *bhakti-rasa*. It bestows liberation to a fallen soul who simply remembers Nityānanda's sublime qualities.

Śrī Gadādharaṣṭakam

by Śrīla Svarūpa Dāmodara Gosvāmī

[pañca-cāmara meter]

sva-bhakti-yoga-lāsinam sadā vraje vihāriṇam
 (Her) own in loving devotional service sporting, always in Vraja (as She) wanders,
hari-priyā-gaṇāgragam śacī-suta-priyeśvaram
 (damsels) beloved to Śrī Hari of the the leader, of Śacī to the son of those the master,
 associates dear
sa-rādhā-kṛṣṇa-sevana—prakāśakam mahāśayam
 to Śrī Rādhā together with Śrī Kṛṣṇa of the seva the manifester magnanimous,
bhajāmy aham gadādharam su paṇḍitam gurum prabhum
 I worship Śrī Gadādhara, that exalted paṇḍita and Guru worshipable.

(1) That personality who eternally wanders in Vraja while playfully performing Her own loving devotional service, (in other words, Śrī Rādhā, who is non-different from Śrī Gadādhara Prabhu) is the chief among the beloved damsels of Śrī Hari. As the foremost of the beloved associates of the son of Śacī (in other words, Śrī Gadādhara Prabhu), he reveals the process of service to Śrī Rādhā and Kṛṣṇa. I worship that magnanimous, exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

navojjvalādi-bhāvanā—vidhāna-karma-pāragam
 on the ever new the ujjvala and the moods of, in the process of manifesting fully conversant,
 other rasas

vicitra-gaura-bhakti-sindhu—rasa-bhaṅga-lāsinam
 amazing to Śrī Gaura of devotion within the ocean, of rasa in the waves playing,
su-rāga-mārga-darśakam vrajādi-vāsa-dāyakam
 of the foremost path of rāga-mārga revealer, within the dhāmas (like Vraja) of residence bestower,
bhajāmy aham gadādharam su paṇḍitam gurum prabhum
 I worship Śrī Gadādhara, that exalted paṇḍita and Guru worshipable.

(2) He is fully conversant with the process of manifesting the conceptions and moods of ever-fresh *ujjvala-madhura* and other *rasas*. He is fully absorbed in sporting in the waves of *rasa* within the ocean

of astonishingly variegated loving devotion to Śrī Gaura Hari. He is the revealer of the foremost path of *rāga-bhakti*, and the bestower of residence in Śrī Hari's holy abodes, headed by Vraja. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

śacī-sutāṅghri-sāra-bhakta—vr̥nda-vandya-gauravam
 service to the feet of Śacī-suta whose essence by the multitude of devotees worshipable and venerated,
gaura-bhāva-citta-padma—madhya-kṛṣṇa-vallabham
 of Gaura which saturated of the lotus heart in the midst, Kṛṣṇa B is his most beloved,
 with bhāva, (is situated),
mukunda-gaura-rūpiṇam **sva-bhāva-dharma-dāyakam**
 to Mukunda in His golden form the nature of his own moods bestower,
bhajāmy aham gadādharam su paṇḍitam gurum prabhum
 I worship Śrī Gadādhara, that exalted paṇḍita and Guru worshipable.

(3) He is venerated and worshipped by the multitude of *bhaktas* who have taken exclusive shelter of the lotus feet of Śrī Śacīsuta. Śrī Kṛṣṇa, who is splendidly situated within Śrī Gaura Hari's lotus heart, which is saturated with *bhāva*, is alone his dearest beloved and very life. Śrī Gadādhara Prabhu has bestowed upon Mukunda, in His golden form as Śrī Gaura Hari, the nature of the moods of his own heart—in other words, Śrī Rādhā's loving devotion to Śrī Kṛṣṇa. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

nikuñja-sevanādika—prakāśanaika-kāraṇam
 within the nikuñja the nature of seva is to manifest whose sole purpose,
sadā sakhī-rati-pradam mahā-rasa-svarūpakam
 (who) always of sakhīs rati bestows, of the madhura-rasa who is the original form,
sadāśritāṅghri-pankajam śarīni-sad-gurum varam
 always are taken shelter of whose lotus feet, who is the embodiment of the sad-guru most exalted,
bhajāmy aham gadādharam su paṇḍitam gurum prabhum
 I worship Śrī Gadādhara, that exalted paṇḍita and Guru worshipable.

(4) His sole purpose is to manifest the nature of *sevā* (to Śrī Śrī Yugaḷa-Kiśora) within the *nikuñja*. He always bestows *rati* for the moods and services of Śrīmatī Rādhikā's *sakhīs*. He is the original form of the foremost *madhura-rasa*. As the best of *sad-gurus*, he always provides the protection of his lotus feet to those who take his shelter. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

mahāprabhor mahā-rasa—prakāśanāṅkuram priyam
 of Mahāprabhu which manifests the topmost amorous rasa sprout beloved,
sadā mahā-rasāṅkura—prakāśanādi-vāsanām
 always of the foremost rasa the support manifesting, etc. desirous of,
mahāprabhor vrajāṅganādi—bhāva-moda-kārakam
 as relished by Mahāprabhu of the wives of Vraja gopas, approve the delight whose purpose (is to) of conjugal moods
bhajāmy aham gadādharam su paṇḍitam gurum prabhum
 I worship Śrī Gadādhara, that exalted paṇḍita and Guru worshipable.

(5) He is dear to Mahāprabhu for having become the sprout that burgeoned into (the tree of) *mahā-rasa*—the topmost *madhura-rasa*. At the same time, he always desires to assist in nourishing the sprout of that *mahā-rasa* (in the heart of Śrī Caitanya Mahāprabhu), and he therefore gives pleasure to Him by assisting Him in relishing the *bhāvas* of the *vraja-gopīs*. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

dvijendra-vr̥nda-vandya-pāda—yugma-bhakti-vardhakam
 by the host of exalted brāhmaṇas worshipable, unto the lotus feet (of Śrī Hari) bhakti who increases,
nijeṣu rādhikātmā—vapuḥ-prakāśanāgraham
 to those dear to him as the personification his own form to reveal (he is) determined,
 of Śrī Rādhikā

aśeṣa-bhakti-sāstra-sikṣayojjvalāmṛta-pradam

out of the limitless bhakti-sāstra of the on the nectar who bestows,
instructions ujjvala-rasa

bhajāmy aham gadādharam su paṇḍitam gurum prabhum
I worship Śrī Gadādhara, that exalted paṇḍita and Guru worshipable.

(6) He promotes *bhakti* unto Śrī Gaura Hari's lotus feet, which are always worshipped by the host of exalted *brāhmaṇas*. He is eager to reveal his own form as non-different from Śrīmatī Rādhikā to those who are dear to him (his personal associates). He bestows the immortal nectar of *ujjvala-rasa* through his instructions, which are extracted from the limitless *bhakti-sāstras*. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

mudā nija-priyādika-sva-pāda-padma-sīdhubhir

out of glandness unto those who are of his lotus feet by the nectar,
dear to his heart

mahā-rasārṇavāmṛta-pradeṣṭa-gaura-bhakti-dam

of the great of rasa ocean nectar to be that which is unto bhakti bestows,
bestowed cherished Śrī Gaura

sadāṣṭa-sāttvikānvitam nijeṣṭa-bhakti-dāyakam

always of the eight together with unto His iṣṭadeva of bhakti He is the bestower,
sāttvika-bhāvas (Śrī Gopinātha)

bhajāmy aham gadādharam su paṇḍitam gurum prabhum
I worship Śrī Gadādhara, that exalted paṇḍita and Guru worshipable.

(7) He joyfully bestows upon his dear associates the ambrosia of his lotus feet, together with the nectar emanating from the great ocean of *madhura-rasa* and his own cherished *gaura-bhakti*. He is always ornamented with the *aṣṭasāttvika-vikāras*, and he awards devotion to his *iṣṭadeva* (Śrī Gopinātha). I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

yadiya-rīti-rāga-raṅga-bhaṅga-digdha-mānaso

of his practices of rāga in the pleasurable waves is immersed mind,

naro 'pī yāti tūrṇam eva nārya-bhāva-bhājanam

even a man attains quickly certainly imbued with the bhāva becoming recipient,
of the vraja-nārīs

tam ujjvalākta-cittam etu citta-matta-ṣaṭpado

that (state) imbued with of heart, certainly his mind (like) an intoxicated
ujjvala-rasa attains bumble bee,

bhajāmy aham gadādharam su paṇḍitam gurum prabhum
I worship Śrī Gadādhara, that exalted paṇḍita and Guru worshipable.

(8) One who drowns in the waves of His practices of *rāga-bhakti* quickly attains the qualification for the moods of the Vraja damsels, whose minds are like intoxicated bumblebees. Thus, the state of his mind also becomes saturated with *ujjvala-rasa*. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

mahā-rasāmṛta-pradam sadā gadādharāṣṭakam

of the great madhura-rasa the nectar which bestow, regularly this aṣṭakam in praise of Śrī Gadādhara

paṭhet tu yaḥ subhaktito vrajāṅganā-gaṇotsavam

recites indeed who with pure devotion, of the multitude of vraja-gopīs the festival,

śacī-tanūja-pāda-padma-bhakti-ratna-yogyatām

of the son of Śacī to the lotus feet for the jewel of bhakti eligibility,

labheta rādhikā-gadādharāṅghri-padma-sevayā

can achieve of Śrī Gadādhara who is non- to the lotus feet (and) through service.
different from Śrīmatī Rādhārāṇī

(9) These eight verses in praise of Śrī Gadādhara bestow the nectar of that great *madhura-rasa*, which is the festival relished by the host of *vraja-gopīs*. Indeed, one who regularly recites these verses with pure devotion attains the service of the lotus feet of Śrī Gadādhara, who is none other than Śrīmatī Rādhikā. Through this service, he can achieve eligibility for the jewel of *bhakti* to the lotus feet of the son of Śacī.