

ARMONIA

Ohe! Vaiṣṇava Ṭhākura

(from Śaraṇāgati)

ohe!

vaiṣṇaba ṭhākura, doyāra sagara,

e dāse koruṇā kori'

diyā pada-chāyā, śodho he āmāya,

tomāra caraṇa dhorī

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

chaya bega domi', chaya doṣa śodhi',

chaya guṇa deho' dāse

chaya sat-saṅga, deho' he āmāre,

boshechi saṅgera ase

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

ekākī āmāra, nāhi pāya bala,

hari-nāma-saṅkīrtane

tumi kṛpā kori', śraddhā-bindu diyā,

deho' kṛṣṇa-nāma-dhane

I do not find the strength to carry on alone the saṅkīrtana of the holy name of Hari. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the holy name of Kṛṣṇa.

kṛṣṇa se tomāra, kṛṣṇa dite paro,

tomāra śakati āche

āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',

dhāi tava pāche pāche

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

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

Śrī Dāmodarāṣṭaka

*(found in the Padma Purāṇa of Kṛṣṇa Dvaipāyana Vyāsa,
spoken by Satyavrata Muni in a conversation with Nārada Muni
and Śaunaka Ṛṣi)*

"In the month of Kārtika one should worship Lord Dāmodara and daily recite the prayer known as Dāmodarāṣṭaka, which has been spoken by the sage Satyavrata and which attracts Lord Dāmodara."

(Śrī Hari-bhakti-vilāsa 2.16.198)

namāmīśvaram sac-cid-ānanda-rūpam

lasat-kunḍalam gokule bhrājamānam

yaśodā-bhiyolūkhalād dhāvamānam

parāmṛṣṭam atyantato drutya gopya

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

rudantaṁ muhur netra-yugmaṁ mṛjantam

karāmbhoja-yugmena sātāṅka-netram

muhuḥ svasa-kampa-tirekhanka-kantha-

sthita-graivaṁ dāmodaram bhakti-baddham

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

*itīdṛk sva-līlābhir ānanda-kunḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam
tadīyeṣita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas tam śatāvṛtti vande*

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

*varam deva mokṣaṁ na mokṣāvadhiṁ va
na canyaṁ vṛṇe 'haṁ vareṣād apīha
idaṁ te vapur nātha gopāla-bālam
sadā me manasy āvirāstām kim anyaiḥ*

O Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in Vaikuṅṭha, nor any other boon [which may be obtained by executing the nine processes of bhakti]. O Lord, I simply wish that this form of Yours as Bala Gopāla in Vṛndāvana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

*idaṁ te mukhāmbhojam atyanta-nīlair
vṛtam kuntalaiḥ snigdha-raktaiś ca gopya
muḥus cumbitaṁ bimba-raktādharaṁ me
manasy āvirāstām alam lakṣa-lābhaiḥ*

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

namo deva dāmodarānanta viṣṇo

prasāda prabho duḥkha-jālābdhi-magmam

krpā-dr̥ṣṭi-vr̥ṣṭyāti-dīnam batānu

gr̥hāṇeṣa mām ājñām edhy akṣi-dr̥śyah

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

kuverātmajau baddha-mūrtyaiva yadvat

tvayā mocitau bhakti-bhājau kṛtau ca

tathā prema-bhaktim svakām me prayaccha

na mokṣe graho me 'sti dāmodareha

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

nāmas te 'stu dāmne sphurad-dīpti-dhāmne

tvadīyodarāyātha viśvasya dhāmne

namo rādhikāyai tvadīya-priyāyai

namo 'nanta-līlāya devāya tubhyam

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

Jaya Rādhā-Mādhava

by Śrīla Bhaktivinoda Ṭhākura

(jaya) rādhā-mādhava (jaya) kuñja-bihārī

(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī

(jaya) jaśodā-nandana, (jaya) braja-jana-rañjana,

(jaya) jāmuna-tīra-vana-cārī

Kṛṣṇa is the lover of Rādhā. He displays many amorous pastimes in the groves of Vṛndāvana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of

mother Yaśodā, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamunā.

Arunodaya-kirtana I

Udilo Aruṇa

Kīrtana songs to be sung at dawn

(from Gītāvalī)

udilo aruṇa pūraba-bhāge,

dwija-maṇi gorā amani jāge,

bhakata-samūha loiyā sāthe,

gelā nagara-brāje

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

'tathāi tathāi bājalo khol,

ghana ghana tāhe jhājera rol,

preme dhala dhala soṅāra aṅga,

carāṇe nūpura bāje

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

mukunda mādhava yādava hari,

bolena bolo re vadana bhori',

miche nida-baśe gelo re rati,

divasa śarīra-sāje

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

emana durlabha mānava-deho,

pāiyā ki koro bhava na keho,

ebe na bhajile yaśodā-suta,

carama poribe lāje

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

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

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

*jīvana anitya jānaha sar,
tāhe nānā-vidha vipada-bhār,
nāmāśraya kori' jatane tumi,*

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

*jīvera kalyāna-sādhana-kām,
jagate āsi' e madhura nam,
avidyā-timira-tapana-rūpe,
hṛd-gagane birāje*

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

*kṛṣṇa-nāma-sudhā koriyā pan,
jurāo bhaktivinoda-prāṇ,
nāma binā kichu nāhiko aro,
caudda-bhuvana-mājhe*

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

Śrī Śrī Gurv-aṣṭaka

Eight Prayers to the Guru

by Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura, who appeared in the middle of the seventeenth century, is a great spiritual master in the Kṛṣṇa conscious chain of gurus and disciples. He says, "One who, with great care and attention, loudly recites this beautiful prayer to the spiritual master during the brāhma-muhūrta obtains direct service to Kṛṣṇa, the Lord of Vṛndāvana, at the time of his death."

(1)

*samsara-davanala-lidha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam*

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

(2)

*mahāprabhoḥ kirtana-nṛtya-gita-
vāditra-mādyan-manaso rasena
romāñca -kampasru-taranga-bhajo
vande guroḥ śrī-caraṇāravindam*

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

(3)

*sri-vidyāharadhana-nitya-nana-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi*

vande guroḥ śrī-caraṇāravindam

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

(4)

*catur-vidha-sri-bhagavat-prasada-
svādv-anna-trptān hari-bhakta-saṅghān
kṛtvaiva trptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam*

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

(5)

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

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

(6)

*nikuñja-yūno rati-keli-siddhyai
ya yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam*

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

(7)

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

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

(8)

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

8) By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

Bhajahū Re Mana

By Govinda Dāsa Kavirāja

(1)

*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 wordly existence through the association of saintly persons.

(2)

sītā ātapa bata 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.

(3)

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.

(4)

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.

Śrī Rādhikā-stava

Rādhe Jaya Jaya Mādhava-dayite

(from Stava-mālā) Śrīla Rūpa Gosvāmī

rādhe jaya jaya mādhava-dayite

gokula-taruṇī-maṇḍala-mahite

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

dāmodara-rati-vardhana-veśe

hari-niṣkuta-vṛndā-vipineśe

vṛṣabhānudadhi-nava-śaśi-lekhe

lalitā-sakhī guṇa-ramita-viśākhē

karuṇām kuru mayi karuṇā-bharite

sanaka-sanātana-varṇita-carite

O You who dress Yourself in such a way as to increase Lord Dāmodara's love and attachment for You! O Queen of Vṛndāvana, which is the pleasure grove of Lord Hari! O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O You who make Viśākhā loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Kṛṣṇa! O You who are filled with compassion! O You whose divine characteristics are described by the great sages Sanaka and Sanātana! O Rādhā, please be merciful to me!