



तवकथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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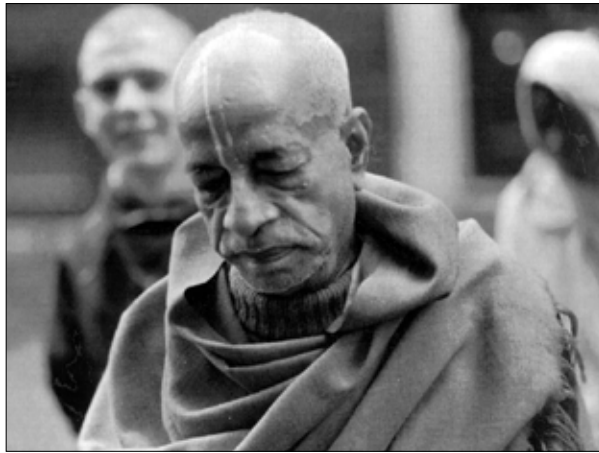
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## SPONTANEOUS BHAJANA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. 🙏

— Purport to Cc. madhya, 22.109.

## ADWAITA ACHARYA WAS CLEAN SHAVEN

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

In accordance with scriptural injunctions, Sri Adwaita Prabhu shaved his moustache, beard, and hair. Hair of any length on the chin is in ordinary language called *dāḍī*, beard. Due to ignorance, some people attribute to him the symptoms like dress, beard, and hair of a foolish *bāula*. But actually he was clean-shaven. 🙏

— Purport to Srila Vrindavan Das Thakur's Śrī Caitanya-bhāgavata madhya 16.99, with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumiapati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajraj Press. Vrindavan. 2001.

## ADWAITA ACHARYA AND THE VAISHNAVA APARADHI

From Srila Narahari Chakravarti Thakur's  
Śrī Bhakti-ratnākara, fifth wave

Once there was a worthless Brahmin in Mathura who had the habit of always criticizing *vaiṣṇavas*. He was a proud scholar and a wicked man, so the inhabitants of Mathura feared him. Once he spoke abusive words about the *vaiṣṇavas* in front of Adwaita Acharya Prabhu.

Adwaita became so furious that his lips began to tremble and his eyes grew red. He shouted at the Brahmin, "O wicked man, today you will not be freed from me. I shall sever your head from your body with this *cakra*." Adwaita then assumed a four-armed form



The Pancha Tattva

and the Brahmin began to tremble in fear. He folded his hands and tried to pacify Adwaita, saying:

*karayoḍa kariyā kahaye bārabāra  
'ye ucita daṇḍa prabhu karaha āmāra  
duḥsaṅga-prayukta mora buddhināśa haila  
nā jāni' vaiṣṇava-tattva aparādha kaila*

“O Lord, punish me as you like. I deserve your punishment. Due to bad association I lost my good intelligence, and not understanding *vaiṣṇava-tattva* I have committed offenses. (texts 182-183)

*kainu aparādha yata saṅkhyā nāi tāra  
mo hena pāṣaṇḍe prabhu karaha uddhāra'*

“There is no limit to the number of offenses I have committed. Oh my lord, please deliver this *pāṣaṇḍi*, atheistic offender.” (184)

The Brahmin began to cry helplessly and Adwaita concealed his four-handed figure. Seeing the wretched condition of the Brahmin, Adwaita felt sorry for him and decided to bless him.

*'kailā aparādha mahānaraka bhuñjite  
ebe ye kahiye tāhā kara sābahite  
āpanāke sāparādha haiyā sarvaḥṣaṇa  
sarvatyāga kari' kara nāma-saṅkīrtana*

“You should understand that the sins you have committed will send you to hell,” said Adwaita. “But I will

tell you some means to rectify yourself. You should admit your guilt, give up everything and engage yourself in *nāma-saṅkīrtana*. (187-188)

*prāṇapaṇa kari' santoṣibā vaiṣṇavere  
sadā sābadhāna ha'bā vaiṣṇavera dvāre*

Serve the *vaiṣṇavas* with all of your heart and soul and always be very cautious in your dealings with them. (189)

*bhakti-aṅga yājanete niyukta ha-ibe  
dekhile ye mūrti tāhā gopane rākhibe'*

Engage yourself in worship according to the standards of pure devotion and don't tell anyone what you have seen today.” (190)

After advising the Brahmin, Adwaita Acharya Prabhu then left on pilgrimage. Following the instructions of Adwaita Prabhu, the Brahmin absorbed himself in *nāma-saṅkīrtana* and humbled himself by visiting every house in Mathura with tears in his eyes. Observing his sincere efforts, the *vaiṣṇavas* became satisfied and wished him well. The *vaiṣṇavas* wondered what had caused the change in the Brahmin's behavior. One man knew the reason. He said, “A Brahmin once came to Mathura whose effulgence was as bright as the sun. Most likely he was the Lord in a human form. He has changed the Brahmin.” 🙏

— Adapted from Srila Narahari Chakravati's *Śrī Bhakti-ratnākara* Fifth Wave texts 5.173-196. From the Gaudiya Mission edition. Calcutta.1987.





Sri Nityananda Prabhu, Sri Chaitanya Mahaprabhu, and Sri Advaita Prabhu

### ALL GLORIES TO SITANATH

*The medieval poet Hare Krishna Das*

jaya sītā-nātha                      ācārya advaita  
śāntipura grāme vāsa  
snāna kari niti                      tīre bhāgīrathī  
mane kari abhilāṣa

All glories to Sitanath Advaita Acharya, the resident of Shantipur. Taking a regular bath on the banks of the Bhagirathi (Ganga) he keeps a desire in his mind.

dei gaṅgā-jala                      parama nirmala  
jhāri bhari bāre bāra  
kare ākarṣaṇa                      śrī-nanda-nandana  
habe gorā avatāra

He repeatedly offers the supremely pure waters of the Ganga to the Lord by making use of a ritual oblation vessel named Jhari. In this way he attracts the son of Nanda Maharaja so that Gaura can appear on this planet.

[**Translator's Note:** A *jhāri* is an ancient vessel used to offer waters of oblation to various deities.]

tulasī mañjarī                      karāṅgule dhari  
tāñhe kare samarpaṇa  
pulake pūrīta                      locana mudita  
haiyā ānandita mana

Holding *mañjarīs* of *tulasī* between his joined palms, he offers them to the Lord. His body then becomes replete with goosebumps, his eyes close in ecstasy, and his mind becomes overjoyed.

hare-kṛṣṇa bhaṇe                      advaita kāraṇe  
caitanya prakāṣa līlā  
dekha sarva-jana                      saṅge bhakta-gaṇa  
gaurāṅga cāndera melā

Hare Krishna Das says, “It is due to Adwaita Acharya that Mahaprabhu Sri Chaitanya’s pastimes are manifest in the world. All of you please see the wonderful festival of Gaurachandra’s pastimes along with all his associates.” 🌸

—Translated from *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.



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SPRING ARRIVES IN NABADWIP

*The medieval poet Uddhava Das*

[A song celebrating the spring season in Nabadwip. The *rāga* of the song is also named *vasanta*.]

madhu ṛtu vihara-i gaura kiśora  
gadādhara-mukha heri                      ānande narahari  
puraba preme bhela bhora

Gaura Kishore (Lord Chaitanya) rejoices in the *madhu* (spring) season. Gadadhar gazes at his face and Narahari experiences joy. All of them drown in the *prema* that they experienced previously in *kṛṣṇa-līlā*.

navīna latā nava                      pallava taru-kula  
na-ula navadvīpa dhāma  
phulla kusuma-caya                      jhañkṛta madhukara  
sukhada e ṛtu-pati nāma

Newly blossomed are the creepers, buds, and the entirety of trees. Indeed, the entire Nabadwip Dham seems to be newly blossomed. Blossomed are the clusters of flowers around which the bumblebees are joyously buzzing. Indeed, this *ṛtu-pati* (king of all seasons) named spring is the bestower of immense bliss.

[**Translator's Note:** Spring is the king of all seasons. See *Cc. antya* 19.82, and *Bg.* 10.35.]

mukulita cūta                      gāna ati su-lalita  
kokila kākali rāva  
suradhuni tīra                      samīra sugandhita  
ghare ghare maṅgala gāva

Fully blossomed are the mango creepers. Amazingly charming is the singing of birds such as the soft-singing koel. The banks of the Ganga carry a most aromatic breeze. In each and every home there are sounds of auspicious invocatory songs.

manamatha rāja                      sāja lei phīraye  
vana-phula-phala ati śobhā  
samaya vasanta                      nadīyā-pura sundara  
uddhava dāsa mana-lobhā

King Cupid roams around everywhere, carrying his arsenal and decorations with him. The flowers and fruits of the forest appear extremely splendid. ‘Tis springtime, and Nabadwip appears beautiful. Uddhava Das’ mind is certainly attracted. 🌸

— Translated from *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

