

Glories of Narottama dasa Thakur

Venue: Mayapur, 21st Feb, 2008

Narottama das Thakur avirbhava tithi mahotsav ki..... jai One of the many songs of Narottama das Thakur we will read Lalasamayi Prarthana is the name of the song from Prarthana and the Purport with the song written by Srila Prabhupada

‘gauranga’ bolite habe pulaka-sarira ‘hari hari’ bolite nayane ba’ be near

ara kabe nitai-cander koruna hoibe samsara-basana mora kabe tuccha ha’be

vishaya chariya kabe suddha ha ‘be mana kabe hama herabo sri-brindabana

rupa-raghunatha-pade hoibe akuti kabe hama bujhabo se jugala-piriti

rupa-raghunatha-pade rahu mora asa prarthana koroye sada narottama-dasa

Purport by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, **Srila Prabhupada ki.....jai** This song was sung by Narottama dasa Thakura, a great devotee and acarya in the Gaudiya Vaishnavasampradaya, the disciplic succession coming down from Lord Caitanya. Narottama dasa Thakura has written many songs, which are recognized as authoritative by all Vaishnavas. He has sung these songs in simple Bengali language, but the purport—the deep meaning of his songs—is very significant. In this song he says, **‘gauranga’ bolite habe pulaka sarira**. One has attained the perfection of chanting when as soon as he chants the name of Lord Gauranga, who initiated this sankirtana movement, at once there is shivering

in his body. This is not to be imitated, but Narottama dasa Thakura is asking, “When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gauranga’s name?”

And after the shivering—**‘hari hari’ bolite nayane ba ‘be nira: “While chanting Hare Krishna, there will be tears in the eyes.”** Then he says, ara kabe nitai-cander koruna hoibe. We are all asking about the mercy of Lord Nityananda. Nityananda is supposed to be the original spiritual master, so we have to approach Gauranga, Lord Caitanya, through the mercy of Lord Nityananda. What is the symptom of a person who has achieved the causeless mercy of Lord Nityananda? Narottama dasa Thakura says that the symptom of one who has actually received the causeless mercy of Lord Nityananda is that he has no more material desire. Ara kabe nitai-cander koruna hoibe samsara-basana mora kabe tuccha ha’be.

Tuccha means spitting tuccha ha be, we hear Srila Prabhupada once literally spat when he was giving class in Calcutta, that verse was from Bhagvatam tuccha maithun, “grihamedhi sukham hi tuccham” and then Srila Prabhupada spat (laughter) insignificant maithun-sex pleasure tuccham

Samsara-basana means **“desire for material enjoyment,”** and Narottama dasa wonders when it will become very insignificant. Of course, as long as we have bodies we have to accept so many material things, but not in the spirit of enjoyment, but only to keep body and soul together. Narottama dasa says further, rupa-raghunatha-pade hoibe akuti: “When shall I be very much eager to study the books left by the six Gosvamis?”

Radha Madhav kijai

Akuti means “eagerness.” Because Rupa Gosvami is the father of devotional service, he has written a book called Bhakti-rasamrita-sindhu, in which there are nice directions on devotional service. These topics are also dealt with in

Caitanya-caritamrita and other books, and we have given the summary of those directions in our book Teachings of Lord Caitanya. One has to learn of the conjugal loving affairs of Radha-Krishna through the teachings of these six Gosvamis. Narottama dasa Thakura directs us not to try to understand the conjugal love of Radha-Krishna by our own endeavor. We should try to understand this yugala-piriti, conjugal love, under the direction of the Gosvamis. As long as the mind is too much absorbed in materialistic thought, one cannot enter into the kingdom of Vrindavana.

But Narottama dasa Thakura says, **vishaya chariya kabe suddha ha'be mana kabe hama herabo sri-brindavana**: "When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vrindavana and the conjugal love of Radha and Krishna, and then my spiritual life will be successful."

So this song is the glimpse of the life and teachings of **Narottama**, thoughts of Narottama, the emotions, feelings or in summary we could say consciousness of Narottama dasa Thakura. It's the glimpse of the consciousness of Narottama dasa Thakura. This is speech of Narottama dasa Thakura "**gauranga' bolite habe pulaka-sarira**". He is thinking like this, he is just thinking like this his heart is full of thoughts like this and when he full of those thoughts and he is always full of such thoughts then those thoughts come out of his mouth of course he is writing these thoughts are coming out through writing, we could read his thoughts in black and white and by reading those thoughts, hearing those thoughts, we get to know Narottama dasa "**vaishnaveir kriya mudra**" very difficult, to understand vaishnav just by looking at him you may not understand, of course trembling in his body and rolling on the ground and all those **astavikaras** as he exhibits but not so that others would take note of it or others would take photograph of it or video out of it, that is not his purpose that is not his purpose he doesn't care or infact he can't

help himself. He may be even trying to contain those emotions and feelings but somethings spill out they come out in the form of these emotions as there is contact with the Supreme Soul and as communication takes place as that yoga link is established they begin trembling and **“‘hari hari’ bolite nayane ba’ be nira”** and they are full, emotions are full, Love of Godhead is full and then it begins dripping out of the eye in the form of the tears tears of Love of Godhead.

So this is Narottama dasa as he is in he is coming out with these words and then we get to know Narottama dasa Thakura like personality. I don’t know how much we will get know it’s not easy to know as it is difficult to know the Lord that much difficult is also to know devotees of the Lord. So infact as much as we know devotees that much Krishna also we know, we know more devotees and how we know him, more we know spiritual master, we understand spiritual master more we understand Krishna more and when we understand Krishna more then we understand devotees fully and then we understand Krishna fully, as much as human being could possibly know as Prabhupada said even Krishna doesn’t know himself fully, He is ever changing and ever growing and ever expanding. So how much could we know Krishna But as much as is possible for a living entity to know Krishna to that degree wwe know.

“saksad-dharitvena samasta – satrair” saksad Hari he is another Hari, he is Guarhari, Hari Hari and **spiritual master is saksad hari**. So then we will be able to see dhama and able to reside in the dhama in the words of Narottama dasa. **vishaya chariya kabe suddha ha ’be mana** Whether Vrindavan or Mayapur able to **see Mayapur as it is, Mayapur as it is**, and able to stay finally stay here. (Maharaja addressing the devotees) you are residents of Vrindavan I am just like a visitor of Vrindavan. So these visitors we don’t know how long we stay here if our body is here mind does make trips between here and where ever here and Calcutta, here and London. So **“kabe hama herabo sri-brindabana”** when will I O! When will I

be able to see Vrindavan, O! Vrindavan, O! Vrindavan, O!
Vrindavan.

“kabe suddha ha 'be mana” when my mind is **suddha-pure**, when the mind is pure then I will also be able to experience suddha-pure, when the mind is pure then I will also experience suddha naam, naam chanted with aparadhas and name chanted with nama bhas stage and suddha naam, sudha naam and suddha dhama and everything suddha, suddha bhakti – pure purified, thoroughly purified. And all these dhama and nama and the Lord in pure unalloyed devotional service could be performed when mind is suddha **“suddha ha 'be mana”** and this is all for us not for Narottama dasa. He is singing like this, his songs are instructions, he don't even have to read scriptures his songs are scriptures. Guar Kishor Dasa Babaji Maharaj. Oh! You have 50 paise the realizations are very cheap these days how much? Just 50 paise, what could I do in 50paise you could buy song book of Narottama dasa Thakur. You just read those songs sing those songs and you will have realization the path will be clear you will be on way back home. As you sing read the songs of Narottama dasa Thakura all the teachings of the Vedas are there in the song of Narottama dasa Thakura. He made it easier, Sanskrit is difficult, the language you feel relate to and you could also sing the songs about all varieties of topics. **Ohe! Vaishnav thakur, gurudev.....**and about his Gurudev also unto him his gurudev was his life and soul.

“sri guru caran padma” that Guru is my life and soul, only disciple of Lokanath Goswami. So there are songs about Guru and Vaishnva, Guaranga and Radha Krishna on and on and on.....He compiled all these songs which are world famous now. Prabhuapada made these songs world famous they are famous in Bengali, in Orissa, in Manipur every town and village they know songs of Narottama dasa Thakura, they may not know Vedas and Puranas and Bhagavatam but they know song of Narottama dasa Thakura.

So they have access to Vedas and all the sastras as they read

and sing the songs of Narottama dasa Thakura. We get a glimpse not everything is there in the song but we just get a little glimpse of what he is trying to convey or more or less depending upon much surrender soul we are how much purified soul we are, minds how much purified they are to that degree we understand that song of Narottama dasa Thakura. Even one song is enough if someone could understand one song of Mahasaya he will go back to Krishna.

Understand his emotions, his mood, deep purport of this song, we have understood Krishna, by that time you end of understanding **“Radha Krishna prana mora yugal kisora”** that's Narottama dasa Thakura. So we have songs of Narottama dasa Thakura and we have songs of Bhakti Vinod Thakur. The other vaishnav acharyas songs mostly Narottama dasa Thakura song, Bhakti Vinod Thakur song, Srila Prabhupada gave us that as a gift and those songs are all over the planet now. Soon the songs of Narottama dasa Thakura in coming 5000 yrs they will be reaching every town, every village not just the Mahamantra, Mahamantra will reach every town, every village along with that by then news will be out Narottama dasa Thakura and his songs.

He was like just another devotee but just to be a devotee is not a small thing, but he was not just another devotee or not just another associate, he appeared in 1531, three years prior to departure of Caitanya Mahaprabhu (1534) Narottama dasa Thakura on the full moon day today is full moon day one month prior to Guara Purnima, Caitanya Mahaprabhu appeared on Falguna Purnima and Narottama dasa Thakura appeared on Magha Purnima.

So yes Caitanya Mahaprabhu was on the planet and one day Caitanya Mahaprabhu was in kirtan and kirtan stopped in middle (Maharaj feels dryness in throat and he says)**good to speak with just the soul, soul could speak, soul does not need body could speak just without the body but we need to speak through the body** unfortunately and my voice is getting choked with ecstasy I was reading in Bhagvatam “kanthe ghur ghurayate”

ghur.....ghur....when nadika filled with kafa then the sound is
ghur.....ghur.....

So in middle of kirtan Caitanya Mahaprabhu is facing Kheturi gram, again in biography of Narottama dasa Thakura he says that he would be appearing. Caitanya mahaprabhu stopped kirtan and He is full of ecstasy He is always full of ecstasy, his body trembling, tears gliding down his cheeks pointing to the town Kheturi gram and He chants Narottama....., Narottama....., Narottama..... These were the words of Caitanya Mahaprabhu all associates were wondering what is Lord trying to convey? Why He is uttering Narottama Narottama?

The devotees concluded that Lord is predicting appearance of some personality called Narottama. Caitanya Mahaprabhu He uttered the name, the name is so auspicious very very special with great feeling Caitanya Mahaprabhu was uttering Narottama....., Narottama....., Narottama.....

So He gave the glimpse of the status of Narottama what kind of value Caitanya Mahaprabhu attached to the personality, appearance and personality of Narottama. And Caitanya Prabhu He enters river Padmavati this is now in other part of Bengal which is Bangladesh Padmavati. The Lord fills Padmavati with Love of Godhead. Padmavati river is some love some prema lives personified, love is there floating in the river and Lord instructs river Padmavati listen to this I am living this prema with you, but this is meant for a very special person only to that person you deliver this Krishna prema.

Padmavati said how would I know which is that person? you would know, how? When that person enters in your water you would flood not because of the rainy season and water coming from outside. You will just rise and expand by entrance of that person within your waters to that person you give this prema.

So latter on that happened person entered into the water of

Padmavati she swelled, expanded rising rising and immediately O! She remembered instructions of Mahaprabhu O! That person is here she gave that Krishna prema to Narottama. So Lord personally invested His love, Krishna prema unto this personality of Narottama. So when Narottama appeared he was prince, Krishnanda data was the king and Narayani his wife, queen they gave birth to this very special child very beautiful. No one had ever seen child like this Narottama, he was beautiful that's not enough to say he was beautiful, we end up saying little more beautiful than I am (laughter). He had different features his body was golden, his navel was deep, his eyes were wide like the blooming lotus, literally not just a poetic rendering, you need to know beauty in your eyes to compare the eyes, eyes may be just like a monkey (laughter) then you end up describing padmalocani you are, kamalocani you are, you are markatlocani (laughter).

But in this case he was like that, his arms were long reaching his knees certainly there is no match. It was time for annaprasana- grain giving ceremony they were feeding him grains he would not accept, refuse soon they realized those grains were not offered to the Lord, they were just purchased from the shop and they were directly in the plate to be feed to the child. The child realized no, no when they gave him mahaprasadam he gobbled up, even as a child he is teaching lessons what to eat, what not to eat. He sent to school he was a brilliant student "shrutidhar" – once he hears that's it, photographic memory he grasp very thing he hears very soon very learned pandit. He knows all the Sanskrit grammar, poetry and all that when he comes in contact with Guaranga bhaktas he begins listening to Guaranga Lilas and Nityananda's pastimes and immediately he gets attracted to those personalities.

He begins chanting the names and he is very eager to find them, to meet them, eager. So Lord gives darshan in the dreams there whole Sankirtan party, the Pancha Tattva, Guar Nitai he is envisioning and he is in just early teens, growing boy and

by now he has no more attraction for anything worldly and he is thinking of going to Vrindavan and realizing but what are the thoughts of the child .

He may leave one of these days, leave home they are trying to bind him by marrying him, and it is marriage for sure you will be bound by **“pasha” kama pasha**– the ropes of the lust it will bind him and he will forget but he was not interested at all, did not show any interest in getting married only thinking of going to Vrindavan they employed guards in case of Ragunath Das also there was a guard, in this case also there was guard employed to keep eye on Narottama, make sure he doesn't leave, keep close watch on him and family was also watching and one day the king of Bengal send a message to another king Krishnananda Datta , he was wanted so father of Narottama leaves for Bengal from Navadvipa along with his brother and when they were out of station Narottama thoughts this was the day I ran from the home and headed for Vrindavan,Vrindavan dhama ki jai.....

He was on the way to Vrindavan, all the pilgrims were treating him nicely. The guards ran after him, they found him but he was so nice he was telling them Guaranga's katha , giving them prasadam they forgot what task they had to do , they had to catch him bring him back him they did not do then assignment and Narottama was able to go to Mathura. He reaches Mathura and upon arriving in Mathura he gets the news what is the news? Not good news, news is Rupa Goswami and Sanatan Goswami and so many others they are no more.

He was so very anxious **“rupa-raghunatha-pade hoibe akuti”** he is singing like this, his thoughts are like that O! when that day will be mine that I will meet **rupa-raghunatha-pade**, the lotus feet of **rupa-raghunatha**, he has been dreaming thinking day and night to meet so many devotees in Vrindavan specially **rupa-raghunatha**. So the news reached that they are no more, we could not even, imagine what could we imagine about Narottama dasa response or reaction to that news. He thought he had

lost, thunderbolt had stuck him. O! What did you saying I am not going to see **rupa-raghunatha** he lamented and fell unconscious. By knowing his thoughts **rupa-raghunatha** and others appeared to him gave him darshan. Then he goes on towards Vrindavan side, infact there was a prediction some great personality is arriving, the news was spread he must be arriving one of these days in Vrindavan.

Jiva Goswami was expecting him and as he arrived Jiva Goswami was one of the first one to receive Narottama in Vrindavan. And then he was introduced to various different remaining devotees, remnants of the associates of Guaranga Mahaprabhu. This was already known, you have to take Lokanath would be your spiritual master, what do you need spiritual master for? But he was insisting I must have spiritual master. By this time he was also studying after Jiva Goswami and Jiva Goswami is already like a siksha guru of Narottama dasa Thakura and serving Lokanath Goswami, hidingly serving him that's the famous part. After Lokanath Goswami had taken care of his body to that area Narottama dasa Thakura would go for clean it so thoroughly well to that area. And days and months had passed Lokanath Goswami who who is he? Who is hiding and doing this? Cleaning after I have taken care of the body? That was none other than Narottama dasa Thakura, so finally that connection was made he was initiated. But Lokanath Goswami had his vow no, no I am not going to initiate anybody and Narottama dasa Thakura no, no I must have you as my spiritual master, they were both determined.

So finally Lokanath Goswami gave up surrendered and accepted Narottama dasa Thakura. And then among many of those songs of Narottama dasa Thakura "**sri guru caran padma kevala – bhakti sadmabando mui savadhana mate**" (sri guru vandavana from prema bhakti candrika). So the purport of this song could be understood very deep "**guru mukha –padma –vakya, cittete koriya aikya**" . "**guru mukha –padma –vakya**" the words emanating from the lotus mouth of spiritual master (maharaja asking the

devotees to read the purport of the song and to meditate while reading).

Purport of Sri Guru Vandavana – “The lotus feet of our spiritual master are the only way by which we can attain pure devotional service. I bow to his lotus feet with great awe and reverence. By his grace one can cross the ocean of material suffering and obtain the mercy of Krishna.

My only wish is to have my consciousness purified by the words emanating from his lotus mouth.

Attachment to his lotus feet is the perfection that fulfills all desires.

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

Our spiritual master is the ocean of mercy, the friend of the poor, and the lord and master of the devotees.

O master! Be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds”

Srila Prabhupad kijai

So Narottama dasa Thakura is singing Srila Llokanath Goswami kijai

So Srila Prabhupada he selected that song, Narottama he is the disciple he is thinking of spiritual master and “prema-bhakti jaha hoite, avidya vinasa jate” “prema-bhakti jaha hoite” where there is prema bhakti , “avidya vinasa jate” avidya finish, avidya –ignorance.

“cakshu-dan dilo jei, janme janme prabhu sei” each word, each line is so much meaning. I don’t know how much meaning? I only

say so much, how much? I can only say somuch. In the words of this song guru puja song as we sing this Narottama's song every day . **"lokanath lokera jivana"** my spiritual master is life of everybody, whole world. My spiritual master is final destination for me; my destination is lotus feet of my spiritual master. **"uttama-gati"** the topmost destination- the lotus feet of my spiritual master, but when I reach lotus feet of my spiritual master I will also reach lotus feet of Krishna or those feet will bring me to lotus feet of Krishna. **"savadhana mate"** with awe and reverence I approach **"Krishna prapti hoy jaha hate"** Krishna prapti, I will have Krishna , I will attain Krishna by mercy of spiritual master.

So those were the kinds of spiritual master also were like competent, purified, sakshad haris and then appropriate glorification is also there. So one day still in Vrindavan, Narottama dasa Thakura, a beautiful lady gopi like approaches him and says – your service in Vrindavan is boiling milk, boil the milk. So Narottama dasa Thakura he approaches his Guru Maharaja, I had encounter with such and such lady and she said your assignment in Vrindavan is this , what does it mean ? Lokanath Goswami first of all that lady is not just someone from Uttar Pradesh, U.P that lady you meet is Radharani and Radharani had revealed to your eternal service in Vrindavan that is boiling the milk. Then Narottama dasa Thakura was **"chamak manjari"** she is a Manjari from Vrindavan, Gopis, Manjaris and service of Manjaris is boiling milk.

And he was boiling milk and boiling and boiling the milk is overflowing he is in another mood, he is in trance and he is boiling milk in front. He is fully there but no external consciousness, he is there doing the service. When milk was boiling he is trying to stop ahe!.....trying to stop but turning off the gas or flame with the fingers. And that boiling milk as he touched his fingers burned soon he was out of that trance, absorption. So when he came to external conscious his fingers were burned, he was trying to hide, he

didn't want others to know his confidential. The news spread and others came to know the position of Narottama dasa Thakura.

So he kept studying other under Jiva Goswami by this time Shyamananda and Srinivas Acharya they also were studying and Jiva Goswami was thinking that these disciples of him they should go around Braj Manadal Parikrama. And soon after he had this thought he saw Raghav Goswami, another Goswami in Vrindavan, he stayed near Govardhan, his cave is still there. O! Raghav Goswami where are you going? Where are you going? Jiva Goswami inquired I am going on Braj manadal parikrama. Jiva goswami is thinking it will be nice if these Prabhus Shyamananda, Narottama, Srinivas Acarya would go on Parikrama. He said to Raghav Goswami please take these along then Raghav Goswami took Narottama, Shyamananda, Srinivas acharya on Braj Mandal Parikrama.

So there is description of that parikrama in **Bhakti Ratnakar**, kind of experience they were going through every step they would be rolling in the ground, they would hear one pastime and finished, collapsed, getting up walking 2 steps another pastime of Krishna took place here finished they are in dust, body trembling. So like this they were going all around Braj hearing about Radha Krishna, different pastime and wetting the dust of Braj with the tears. Then Jiva Goswami instructed about the preaching mission, take the book and these 3 Prabhus loaded the books, the granthas, all the Goswami, s literature, copies loaded them in the cart tightly packed going towards Bengal. And the king on the way of Vishnupur got the news that someone is carrying ratnas, the jewels he is astrologer and he made the arrangements. O! Capture them, arrest them bring all of jewels.

So unfortunately he was successful in bringing all the scriptures. So these prabhus they were looking going all around looking for the granthas. Srinivas acharya stays around to find, others also looking for the granthas. Narottam dasa

he comes to Mayapur takes darshan , Shantipur darshan he goes to Puri darshan then finally comes to Kheture gram his own home town by this time his father was no more. There was another king called Santosh and he was saintly king and greeted Narottama dasa Thakura welcomed and then Guar Pornima festival was coming up this king he had association of Narottama dasa Thakura he becomes initiated disciple of Narottama dasa Thakura . And so many other prominent people they became disciples of Narottama dasa Thakura. The smartha Brahman said Narottama is not born in Brahman how could he do this? So they invited for the debate and Narottama dasa Thakura disciples, learned disciples they had by this time taken different professions, pot makers, selling commodities.

So these smartha Brahman came to the town they had encounter with all these prabhu in disguise they are speaking in Sanskrit and they were already dialogues was on and they were getting defeated. Then they realized if this is just a disciple so learned they are doing this kind of job potters etc. so they realized position of Narottama dasa Thakura.

So Guar Pornima festival king was busy making arrangements, temple opening, deity installation, so there are very elaborate description of first guar pornima celebration to be celebrated and devotees all over were invited all arrived and big festival; and singing and Narottama dasa Thakura was singing and he doesn't just get up and starts singing the kind of consciousness lifting, full experience of going through that festival, organizing that festival was all raising consciousness. And finally on guar pornima day, Narottama dasa Thakura kirtan, right devotees are there to sing, right devotees are there to play instruments, he touching the feet's of Vaishnavs , touching the instruments, right ragas, right bhava and as he sings, O! What could we say we have no words, the kirtan of Narottama dasa Thakura was out of this world. Must say out of this world because personalities from out of this world they descended, either Narottama dasa Thakura put

everyone to that another world or that another world descended and meeting of the two worlds took place, no barriers in between. And everybody assembled, Caitanya Mahaprabhu, Nityananda prabhu they were not on the planet that they were present in the midst of that kirtan, they saw Caitanya Mahaprabhu there , Nityananda Prabhu there and Janhava Mataji was also there and her husband Nityananda prabhu appeared. And Advaitacharyas's sons were there in the crowd in the audience, they saw Advaitacharya there he had departed but again all these personalities are there in midst of them.

Finally kirtan stopped everyone was back into this world again deprived of those Pancha Tattva presence. All fell unconscious because they lost their life. Janhava Mataji was thinking what to do? She cooked feast, served them she cooks, she serves, you take Prasad no, no, I want to serve. Now it was time for servers to take Prasad, she served to them also finally she took Prasad and deities were installed. And so this Kheturi gram Guar Pornima festival unified all the devotees assembled there and Janhava mataji started throwing colours at the deities then everyone joined. She was just trying to get them out of this consciousness they were lamenting they were thinking we lost are Pancha Tatva where are they? They were playing holy with the deities throwing colors. They again had a good time; they had their Lords back in form of deities. So this way Narottama dasa Thakura also became responsible for that great grand Guar Pornima festival.

Nitai Guar PremanadeHaribol

Narottama das Thakur avirbhava tithi mahotsav ki..... Jai

He was known as Mahasaya **Narottama** Mahasaya kijai.