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IPBYS Prison Program  
Newsletter and Vaishnava Calendar – May 2015

Hare Krishna Hare Krishna – Krishna Krishna Hare Hare  
Hare Rama Hare Rama – Rama Rama Hare Hare

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IPBYS

INTERNATIONAL PURE BHAKTI  
YOGA SOCIETY

·PRISON SEVA·

*“By hearing His name, the bindings of the material world are destroyed. That Lord,  
having descended, dances in the age of Kali.” – Vrindavana das Thakura*

## The Glories of Shrimati Gangamata Gosvami

A lecture given by Shrila Bhaktivedanta Narayana Gosvami Maharaja in Murwillumbah, Australia on 14<sup>th</sup> January 2000.

This May 27<sup>th</sup> sees the appearance day (birthday celebration) of the great Vaishnava devotee, Shrimati Gangamata Gosvami. In her honor we're presenting the following history of her life, as told by our Shrila Gurudeva.

There was a beautiful girl in East Bengal named Sachi devi, and she was the daughter of the King of Putiya. From the beginning of her life she heard about Lord Krishna, and from that time onward she gave her entire heart to Him. From the time she was about five years old, she used to worship Krishna, sing to Krishna, play with Krishna, and do everything with Him. When she was about sixteen years old she became maddened for Him.

Sachi devi was not only beautiful, but she was very intelligent and used to study Sanskrit and Bengali. Her father and mother were worried for her marriage, but she totally refused to marry. She told her father, "My marriage has already been done. There is no need of another marriage. Don't be worried. I will go to Vrindavana and I will meet my beloved there."

She took her Deities and was ready to go to Vrindavana alone, on foot, which was a three to four thousand mile journey. There were no airplanes or any modern conveniences in those days. She was preparing to go by foot, but her father arranged everything for her travel.

Having come to Vrindavana and being completely infatuated and controlled by the desire to meet Krishna, she began searching for Him everywhere, wandering here and there. She would go to Vamsivata and ask that Vamsivata banyan tree: "Where is Krishna? Can you tell me where is Krishna?"

There was a disciple of a very exalted devotee, named Haridasa, who in the line of Shrila Rupa Gosvami. He was always chanting and remembering Krishna. He was also giving classes, just as I give in the evenings, and all Vrajavasis



Shrimati Gangamata Gosvami

(residents of Vrindavana) and saints and sadhus in our line would attend. Sachi devi also used to hear the classes, and she was attracted. She told Haridasa, "I am taking your shelter. Please give me initiation, otherwise I will die. I want to see Krishna, and I want serve Krishna and Radha." Hearing this, he was so much happy. Though he had never wanted to initiate anyone, he initiated that beautiful princess.

Haridasa then gave Sachi devi instructions on how to chant, how to remember, how to practice in the line of Shrila Rupa Gosvami, how Krishna is her beloved, and how she would be able to serve Radhika. He told her that her guru was a manifestation of Shrimati Visakha devi and Shri

Rupa Manjari.

Shri Haridasa did not want her to be alone. He told her that there was an elderly lady of about fifty years who was very mature in hari-bhajana. He placed her in the hands of that devotee, just as Shri Chaitanya Mahaprabhu placed the hands of Shrila Raghunatha dasa Gosvami in the hands of Shri Svarupa Damodara.

After her initiation, Sachi devi was always weeping for Lord Krishna. She used to chant more than one hundred thousands names (64 rounds) of *harinama* daily, and she was totally absorbed. Her guru never gave her any *bhajana-kutira* (small house or room or hut, used for chanting and remembering Krishna). Rather he told her, "Oh, you should arrange this yourself. I have nothing to do with these things. You should manage that part of your life."

Sachi devi used to live in a broken-down temple on the Yamuna ghat, and there she would perform her *sadhana-bhajana* (deep meditation on Krishna). She never made any management for taking *prasada* (food offered to Krishna), but rather she would go from door to door, taking very little *madhukari* (*prasada* alms). She would eat only one fourth of one chapatti (flatbread) in a meal, not taking all or even half of it. Everyone loved her and wanted to give her foodstuffs, but she never accepted them. She never wore nice clothing. She wore only worn and torn white cloth, and she was satisfied by this. She had no electricity, and no facilities at all.

By continually hearing, and developing her Krishna consciousness, she became totally renounced. When she became twenty-five years old her gurudeva told her, "It is time for you to go to Radha-Kunda, to the place of Shrila Raghunatha dasa Gosvami, and do *bhajana* like him. And also take that nice elderly devotee."

For the next twenty-five years Sachi devi remained in the renounced order, doing *madhukari* (begging) and somehow maintaining her life. There was no problem in maintaining herself, and therefore she used to perform *bhajana* day and night. She did not sleep, even at night.

After twenty-five years her guru, now very old, called her and said, "You should now go to Nilacala, Jagannatha Puri, near the Gambira of Shri Chaitanya Mahaprabhu, and then remain there for some time. There you will become *siddha*, perfect; so don't delay. Also, I would like you to renovate the place of Shri Sarvabhuma Bhattacarya (an associate of Shri Chaitanya Mahaprabhu). At present it is in ruins. No one is taking care of it and practically no one knows about its existence. So go and discover it, make a very simple temple there, worship there, live there, and take the *prasadam* of Jagannatha.

That elderly lady was now gone, and therefore Sachi devi went there alone. Somehow she came in the same way that Shri Sanatana Gosvami came from Vraja Mandala to Jagannatha Puri, traveling for many days on foot. You cannot imagine how she came.

Once in Puri, Sachi devi discovered the place of Sarvabhuma Bhattacarya. She made a hut of leaves and began to live there, chanting and remembering Lord Krishna. In the evenings she gave classes on *Rasa Pancadyaya* (the five chapters in Srimad-Bhagavatam 10th Canto regarding Lord Krishna's lilas with the *gopis* of Vrindavana). Sometimes she spoke on *Venu-gita*, and sometimes on other very important subjects of *Srimad-Bhagavatam*.

When giving class, tears would come to Sachi devi's eyes. All the residents of Puri were attracted, and even the King used to come in disguise to hear from her. The King made a proposal: "I want to give something to you. I want to build you a nice hut, and I want to give you a donation." Sachi devi refused the donation and said, "I don't want a donation from a king."

One day, on Makhara-sankranti millions of Indians were going to take bath in the Ganges, which was hundreds of miles away from Puri. At that time Sachi devi made up her mind: "I must also go to the Ganges to take bath." She made this determination in her mind, and she was going to go, but at midnight she saw, "Oh, the Ganges is coming." There was a very heavy, roaring current, and as though by magic, she found herself in that Ganges, where millions of persons were taking bath. The current in the



The Temple of Lord Jagannatha in Puri

Ganges took her to the temple of Lord Jagannatha, and then it entered and touched the feet of Jagannatha. [The Ganges originally came from the feet of Jagannatha-deva, because He is Krishna Himself. When Shri Vamanadeva (Krishna's dwarf incarnations) took the universe away from Bali Maharaja, His foot went through the universal covering and touched the Causal Ocean. A drop of that Causal Ocean thus came into the universe as the Ganges. It is also said that Ganges is originally a *sakhi* (friend) of Shrimati Radhika from Goloka Vrindavana (not the Vrindavan in this world, but the Vrindavan on the transcendental plane). It can therefore be said that Jagannatha Himself, in the form of the Ganges, had picked up Sachi devi and brought her to His lotus feet.] She was now there at Lord Jagannatha's feet, and the door was closed. No one else was there.

In the morning the priest came, opened the door, and thousands upon thousands of persons came in to take *darsana* [vision of Jagannatha]. The priest saw that lady and said, "Oh, why did you come here? To steal the ornaments of Jagannatha?"

Sachi devi was absorbed in Krishna, thinking, "Krishna is so merciful. Ganges came to me, made me take bath, and her current took me to the lotus feet of Jagannatha." She could not answer that priest, however. It is prohibited for a devotee to reveal his or her realizations, and moreover, no one would have believed her. She was thus taken to jail as if she were a thief.

During the night Jagannatha gave a dream to the King, and also to the prominent *pujari* (priest who performs deity worship with various articles). Sachi devi would now become famous as Gangamata Thakurani or Gangamata Gosvamini, due to her being carried by the Ganges. Jagannatha told them, "Go at once and beg forgiveness. Bring Gangamata Thakurani in a golden chariot, with drums and all other paraphernalia, to make a royal reception and royal procession. Also, you should become a disciple of that lady, along with your priests and all others prominent persons."

The king awoke and at once went to the jail with golden chariots, a large crowd, and a royal reception. He brought her to her cottage and said, "Jagannatha has told me, "You should go and take shelter of that devotee. If you do not take initiation from her, I will destroy your entire dynasty." Along with all his councilors and others, he now began to fast and pray, "Be pleased to give us initiation very soon." Gangamata Thakurani replied, "My guru has not told me to do this. I don't want to make any disciples." Jagannatha then ordered her, "For Me, to please Me, you must make disciples." She then accepted them.

The king promised, "I will give some land for Sarvabhuma Bhattacaraya, and I will make a very good temple there. I know that you have come from your gurudeva for this." He made a temple, but Gangamata Thakurani was always living in the temple of her heart. Her temple was there.

She continued to give classes, and all the residents of Puri, as well as the highly elevated devotees, used to attend. One day, while she was absorbed in chanting and remembering the pastimes of Krishna, a *brahmana* (high caste priest) from Jaipur came to her. That *brahmana* had been serving the Deity of Raya Kisora, Shri Krishna Himself.

Krishna had told him in a dream, "Please take me to Puri and give me to Gangamata Thakurani. She will serve me. If you don't do this I will curse you. You are not rendering proper service. Sometimes you give Me offerings and sometimes not. You sometimes give Me bath and sometimes



Lord Jagannatha

not. You are not doing service as you were before. So please go there and give Me to her. Otherwise, I will curse you, and your dynasty will also be finished."

That *brahmana* then took the very beautiful *Thakuraji* (Deity) in a basket, and walked on foot for many months until he came to Puri. Now he approached Gangamata Thakurani and requested her, "Thakurji has come. Please take Him and serve Him. She refused and said, "I am doing *manasi-seva* (worship of Shri Radha-Krsna by meditation) in the line of Shрила Rupa Gosvami. I cannot do all this. I have no time to worship with external paraphernalia."

The *brahmana* became very worried and thought, "What shall I do?" Gangamata Thakurani had a Tulasi garden. That night the *brahmana* left the Deity in the midst of her Tulasi garden and fled. At four the next morning, Raya Kisora, that is, Syama Raya, Vrajendra-nandana Syamasundara [all names for Shri Krishna] said to Gangamata, "You are neglecting Me. I came to have your service, your love and affection, and you are neglecting me. I'm thirsty; I'm so hungry. So please take me. Prepare something and offer that to Me."

Gangamata Thakurani then went to see that Deity. Charmed, she took Him in her arms. She brought Him inside the temple and began worshiping Him there, and still now that *vigraha* (Deity) is there.

When the king heard about this, he thought, "I am fortunate to be the disciple of this great devotee."

All the ladies should try to be like Gangamata Thakurani. She never even dreamed of marrying any worldly person. I have come to help you to become a devotee like this. The world is like a fire, a burning forest fire. We have seen such a big fire in Florida. It burned for miles, and the government could not do anything. The burning forest fire of material existence is greater than this. We are in that fire, and we can never be saved as long as we are in material consciousness. If someone puts ghee in the fire, what will happen? It will become bigger. You will not be able to be saved.

The father of Yadu Maharaja (the Lord of Death), Yayati, had so many very beautiful wives, but he was not satisfied. When he was old he wanted to take the youthful age of his son, but Yadu Maharaja refused and told him, "This life is only meant to serve Krishna. If you were a pure devotee, I would have been very happy to give you my youth." Yayati then asked his second son, Puru. He said, "Puru, you are my very dear, darling son. Please give me your youth. I want to further taste material pleasure. My thirst has not been quenched." Puru replied, "O father, I came from you, and so I'm giving you my youth." Yayati thus became young, and for many thousands of years he engaged in sense gratification. He was not satisfied, however, and one day he thought, "What silly things am I doing?" He quickly returned his youth to his son, and then left every material consideration and went in the forest.

This history shows that the world is a burning fire. The fire in the sea is thousands of times greater than the forest fire, and we are in that fire. We should try to know all these truths. Don't waste your time. Try to develop your Krishna Consciousness. If you are married, there is no harm in that. Along with your wife and

children you should try to be detached. There must be some sense of duty, but no attachment at all. You should think, "I must serve my wife (or husband) and children because they are eternal servants of Krishna. For this reason, so that they may develop their Krishna consciousness, I should help them."

Male devotees should try to become like Shrila Raghunatha dasa Gosvami, Shrila Sanatana Gosvami, and Shrila Rupa Gosvami. Lady devotees should become like Gangamata Thakurani, Jahnava Thakurani, and Hemalata Thakurani. Sometimes Jahnava Thakurani exhibited four arms.

[Jahnava Thakurani is the eternal potency of Lord Nityananda. Nityananda has two potencies, Jahnava and Vasuda. The son of Vasuda devi is the incarnation of Godhead, Bhirabhadra, He was searching a guru and was recommended to take shelter of Jahnava Thakurani, but he thought, "She is my mother. How can she be my guru?" One early morning, after passing and just before taking her bath, Jahnava Thakurani was undressed from the waist up, as was the custom for Indian ladies. Bhirabhadra saw her in that condition, standing by a well, and became shy. She immediately manifested two more arms, and with them she covered her breasts. Bhirabhadra then offered his *pranama* (obeisances) to her and took initiation.]

Don't waste your time. Remain in your positions,



Sarvabauha Bhattacharya's house in Jagannatha Puri, where Shrimati Gangamata Gosvamini lived

and if you are married, that is okay. If you are not married, if you are renounced, that is okay. If you are not renounced, that is okay. But hear *hari-katha* (the pastimes of Shri Krishna) wherever you are and in whatever position you are. Offer *pranama* to that place where *hari-katha* is being spoken. Offer *pranama* to the organizers, and offer *satstang-pranama* (respect and prayers) to the speaker and to the whole audience. Then, very soon you will have *sadhana-bhakti*, *bhava-bhakti* and *prema-bhakti* (various stages of pure transcendental love of God). Try to realize all these things. These are truths.

- The End -

## Vaishnava Calendar

The Gaudiya Vaishnava tradition celebrates many festival days throughout the year, following the Vedic lunar calendar, and as such the dates on which the festivals fall differ each year. Listed below are the dates on which we fast (*Ekadasi* and others, indicated in italics) and the break fast times, spanning three months for five US time-zones (EST, CST, MST, PST, HST). Also included are several other significant festival dates, including the appearance days (birthdays) and disappearance days (when a saint leaves their body) of prominent pure Vaishnava saints, as well as the birthdays of Krishna's incarnations (also known as appearance days).

The Vedas describe several reasons for fasting on *Ekadasi* (the 11<sup>th</sup> day after the full or new moon). Shrila Bhaktivinoda Thakura's song, *Shuddha-Bhakata*, describes the day of *Ekadasi* as "mother of devotion", because *Ekadasi* is Krishna's merciful manifestation as a day. By fasting from grains and beans, consuming only what we need for our sustenance and making the focus of the day our devotional practice, we are directly serving Krishna. By offering all of our actions to Krishna

and honouring the spiritual practices of the day we will come to know Him. As such we also fast in the style of *Ekadasi* on His appearance days.

## Restricted and Permitted Foods on *Ekadasi*

The essence is to eat simply, once or twice, so that one can spend as much time as possible hearing, chanting and remembering Shri Shri Radha-Krishna. Never eat meat, fish, eggs, onions, garlic, carrots, red lentils, green flat lentils, mushrooms or products thereof.

### Restricted foods on *Ekadasi*:

- ~ Tomatoes, eggplants, cauliflower, broccoli, bell peppers, beets, bitter melon, ladies' fingers and banana flowers
- ~ Peas, chickpeas and all types of beans, including products made from beans (e.g., papadams, tofu, tempeh)
- ~ All leafy vegetables (e.g., spinach, salads, cabbages) and leafy herbs like parsley, coriander leaves, celery and curry leaves
- ~ Grains (e.g., millet, barley, farina, pasta, rice, corn) and all types of flour made from grains and beans (e.g., rice flour, chickpea flour, urad dahl flour)
- ~ Starches from corn or grains, and products made from or mixed with these starches like baking soda, baking powder, certain soft drinks with corn syrup, custard, certain yogurts and puddings, certain varieties of cream and cottage cheese, certain sweets and candies, and tapioca balls
- ~ Oils made from grains (e.g., corn oil, mustard oil, sesame oil) and products fried in these oils (e.g., fried nuts, potato chips and other fried snack foods)
- ~ Honey, and sweets made with starches

**Spices used on *Ekadasi*:** black pepper, fresh ginger, pure salt and fresh turmeric, all taken from a new and clean package

**Spices not used on *Ekadasi*:** hing (asofetida), sesame seeds, cumin, fenugreek, mustard, tamarind, fennel, cardamom and nutmeg

### Foods that can be taken all days of the year, including *Ekadasi*:

- ~ All fruits (fresh and dried), all nuts and all oils made from nuts
- ~ Potatoes, pumpkin, cucumber, radish, squash, lemon, avocado, olives, coconut, buckwheat, all sugar
- ~ All pure milk products

## Festival Days, Fasting Dates and Break Fast Times

*(Daylight-savings time not considered)*

### May 2015

Saturday 2<sup>nd</sup> Nrsingha-caturdasi – The Appearance of Lord Nrsinghadeva - (an incarnation of Shri Krishna) Fast till dusk and then *Ekadasi* preparations only

Sunday 3<sup>rd</sup> Appearance of Shri Shri Radha-Ramana Deva Ji

Appearance of Shri Madhavendra Puri

Appearance of Shri Shrinvasa Acharya

Break fast 05:43-09:33 [EST], 06:15-09:27 [CST], 05:38-10:10 [MST], 04:59-09:30 [PST], 06:00-10:08 [HST]

Friday 8<sup>th</sup> Disappearance of Shri Ramananda Raya (A dear associate of Shriman Mahaprabhu)

Thursday 14<sup>th</sup> *Ekadasi*

Friday 15<sup>th</sup> Appearance of Shri Vrindavana das Thakura

Break fast 05:35-06:32 [EST], 05:07-05:42 [CST], 05:28-10:06 [MST], 04:50-09:26 [PST], 05:54-10:06 [HST]

Wednesday 27<sup>th</sup> Disappearance of Shri Baladeva Vidyabushana

Appearance day of Shrimati Ganagamata Gosvami

Ganga dasahara – worship of Ganga-devi

Thursday 28<sup>th</sup> *Ekadasi* [HST only]

Friday 29<sup>th</sup> *Ekadasi* [EST, PST, MST & CST only]

Break fast 10:03-10:05 [HST]

Saturday 30<sup>th</sup> Break fast 05:30-09:25 [EST], 05:00-09:15 [CST], 05:20-08:15 [MST], 04:42-07:15 [PST]

## June 2015

Tuesday 2<sup>nd</sup> Snana-yatra – the bathing of Lord Jagannatha

Thursday 11<sup>th</sup> Disappearance day of Shri Shrivasa Pandita (a close associate of Shriman Mahaprabhu)

Friday 12<sup>th</sup> *Ekadasi*

Saturday 13<sup>th</sup> Break fast 05:29-09:25 [EST], 04:59-09:19 [CST], 05:18-10:05 [MST], 04:40-09:26 [PST], 05:49-08:26 [HST]

Tuesday 16<sup>th</sup> Disappearance day of Shri Gadadhara Pandita (the incarnation of Shrimati Radharani in *Chaitanya-lila*, the pastimes of Shri Chaitanya Mahaprabhu)

Disappearance day of Shrila Saccidananda Bhaktivinoda Thakura

Wednesday 17<sup>th</sup> Purusottama month begins (leap month in the Vedic calendar) – *fasting* from tomatoes, eggplant, sesame, mustard seeds and oil, honey and urad-dahl, for one month.

Saturday 27<sup>th</sup> *Ekadasi*

Sunday 28<sup>th</sup> Break fast 06:22-09:28 [EST], 05:22-09:22 [CST], 05:21-10:08 [MST], 04:43-09:33 [PST], 05:52-10:10 [HST]

## July 2015

Saturday 11<sup>th</sup> *Ekadasi*

Sunday 12<sup>th</sup> Break fast 05:38-09:32 [EST], 05:08-09:26 [CST], 05:27-10:12 [MST], 04:49-09:32 [PST], 08:15-10:24 [HST]

Wednesday 15<sup>th</sup> Purusottama month ends

Friday 17<sup>th</sup> Rathayatra – Chariot festival of Lord Jagannatha

Disappearance day of Shri Svarupa Damodara (an associate of Shri Chaitanya Mahaprabhu)

Friday 25<sup>th</sup> Lord Jagannatha's return journey – end of Rathayatra festival

Monday 27<sup>th</sup> *Ekadasi*

Tuesday 28<sup>th</sup> Break fast 05:45-09:37 [EST], 05:17-9:32 [CST], 05:38-10:16 [MST], 04:59-09:36 [PST], 06:39-07:40 [HST]

Friday 31<sup>st</sup> Guru Purnima – the festival of Sri Guru

Disappearance day of Shrila Sanatana Gosvami (an associate of Shri Chaitanya Mahaprabhu)

First month of Caturmasya begins – *fast* from green leafy vegetables for one month, and from tomatoes and eggplant for the following four months



## Vaishnava Song



This month also sees the appearance day of Vrindavana dasa Thakura, an associate of Shri Chaitanya Mahaprabhu and the author of *Sri Caitanya-bhagavata*, in which he reveals many of the special pastimes of Shri Mahaprabhu. In honor of his appearance day we're including a *bhajan* (song) written by him, which, although written to suit a particular tune, can also be read as poem, prayer or meditation, or sung in one's own tune! The *bhajans* written by the Vaishnavas are more than just songs, they are portals into the transcendental world, and they are the door through we can come to feel and understand just some of the deep moods of pure love that this path promises. Furthermore, they are blessings and benedictions, for as this *bhajan* concludes, "Gaura-chandra [Mahaprabhu] and His associates remain in the hearts of those who hear this entire auspicious description." In the poetic verses that follow, Srila Vrindavana dasa Thakura beautifully describes an ecstatic scene in which Mahaprabhu and His associates are blissfully engaged in *hari-kirtan*, the congregational singing of the names of Hari (Krishna).



## Shri Hari-vasare Hari-kirtana-vidhana

from Srila Vrindavana dasa Thakura's *Sri Caitanya-bhagavata, Madhya-khanda*,  
chapter eight (to be sung on Ekadasi)

**shri hari-vasare hari-kirtana-vidhana**

**nriya arambhila prabhu jagatera prana (1) (verse 138)**

On Ekadasi, after decreeing *hari-kirtana* (the congregational singing of the names of Hari), Mahaprabhu, who is the life and soul of the universe, begins to dance in ecstasy.

**punyavanta shrivasa-angane shubharambha**

**uthilo kirtana-dhvani 'gopala' 'govinda' (2) (verse 139)**

In the courtyard of the virtuous Srivasa, the auspicious sounds of *kirtana*—Gopala! Govinda!—reverberates loudly.

**mridanga-mandira baje shankha-karatala**

**sankirtana-sange saba hoilo mishala (3) (verse 188)**

The sounds of the *mridanga* (drum), *mandira* (small, cup-shaped cymbals), conch, and *karatala* (small cymbals) all blend nicely with the *sankirtana*.

**brahmada bhedilo dhvani puriya akasha**

**chaudikera amangala jaya saba nasha (4) (verse 189)**

The thunderous sound penetrates the universe, filling the whole sky. Everything inauspicious in all four directions is annihilated.

**usah-kala hoite nriya kare vishvambhara**

**jutha jutha hoilo jato gayana sundara (5) (verse 140)**

At dawn, Vishvambhara (another name for Mahaprabhu) dances while the [*kirtana*] groups formed sing charmingly.

**shrivasa-pandita loiya eka sampradaya**

**mukunda loiya ara jana-kato gaya (6) (verse 141)**

One group is with Shrivasa Pandita, and many others sing with Mukunda Datta.

**loiya govinda ghosa ara kato jana**

**gaurachandra-nrtye sabe karena kirtana (7) (verse 142)**

There are many more with Govinda Ghosa. As Gaura-chandra (Mahaprabhu) dances, everyone performs *kirtana*.

**dhoriya bulena nityananda-mahabali**

**alakshite advaita layena pada-dhuli (8) (verse 143)**

The mighty Nityananda Prabhu holds onto Mahaprabhu and gently strokes Him, while Advaita Acarya secretly takes His foot dust.

**gadadhara-adi jato sajala-nayane**

**anande vihvala hoilo prabhura kirtane (9) (verse 144)**

Their eyes brimming with tears, Gadadhara and others become overwhelmed in transcendental happiness due to Mahaprabhu's *kirtana*.

**jakhona uddanda nache prabhu vishvambhara**

**prthivi kampita haya, sabe paya dara (10) (verse 166)**

When Vishvambhara dances with great force, the earth trembles and everyone becomes afraid.

**kakhono va madhura nachaye vishvambhara  
jeno dekhi nandera nandana natavara (11) (verse 167)**

Sometimes Vishvambhara dances so sweetly that He appears to be the son of Nanda (Krishna), the best of dancers.

**aparupa krishnavesha aparupa nritya  
anande nayana bhori' dekhe saba bhritya (12) (verse 227)**

Their eyes filled with joy, Mahaprabhu's servants observe His unprecedented love for Sri Krishna and His incomparably beautiful dancing.

**nijanande nache mahaprabhu vishvambhara  
charanera tala shuni ati manohara (13) (verse 200)**

Mahaprabhu Vishvambhara dances, rejoicing in His own transcendental happiness. The rhythmic sound of His lotus feet is extremely captivating.

**bhava-bhare mala nahi rahaye galaya  
chindiya padaye giya bhakatera paya (14) (verse 201)**

Under the weight of His ecstatic emotions, His garland is unable to remain around His neck. Breaking apart, it falls at the feet of the devotees.

**chatur-dike sri hari-mangala-sankirtana  
majhe nace jagannatha-mishrera nandana (15) (verse 192)**

The auspiciousness of *sri harinama sankirtana* spreads in all four directions as the son of Jagannatha Misra (Mahaprabhu) dances in the midst [of the devotees].

**ja'ra namanande shiva vasana na jane  
ja'ra jashe nahe shiva, se nache apane (16) (verse 193)**

Absorbed in the bliss of Shri Hari's name, Shiva becomes oblivious to his own clothing. He whose glories impel Shiva to dance in ecstasy also dances Himself.

**ja'ra name valmiki hoila tapodhana  
ja'ra name ajamila pailo mochana (17) (verse 194)**

By His name, Valmiki achieved the wealth of austerity, and by His name Ajamila received deliverance.

**ja'ra nama shravane samsara-bandha ghuche  
heno prabhu avatari' kali-yuge nache (18) (verse 195)**

By hearing His name, the bindings of the material world are destroyed. That Lord, having descended, dances in the age of Kali.

**ja'ra nama gai' shuka-narada bedaya  
sahasra-vadana prabhu ja'ra guna gaya (19) (verse 196)**

His name is chanted by Shukadeva and Narada as they wander about. His glories are sung by the Lord of innumerable mouths [Shri Anantadeva].

**sarva maha-prayaschitta je prabhura nama  
se-prabhu nachaye, dekhe jato bhagyavan (20) (verse 197)**

His name constitutes the highest form of atonement. That Lord dances while those who are supremely fortunate look on.

**prabhura ananda dekhi' bhagavata-gana  
anyonye gala dhorī' karoye krandana (21) (verse 186)**

Seeing Mahāprabhu's transcendental bliss, the associates of the Lord embrace each other and weep.

**sabara angete shobhe shri chandana-mala  
anande gayena krishna-rase hoi' bhola (22) (verse 187)**

Sandal paste and garlands grace everyone's bodies. They sing in great bliss, forgetting their own selves due to immersion in *krishna-rasa*.

**jateka vaisnava saba kirtana-aveshe  
na jane apana deha, anya jana kise (23) (verse 232)**

Entranced in *kirtana*, all the Vaishnavas lose complete sense of their own bodies and of everyone around them.

**"jaya krishna-murari-mukunda-vanamali!"  
ahar-nisha gaya sabe hoi' kutuhali (24) (verse 276)**

Delighted, everyone sings day and night, "Jaya Kṛṣṇa, Murari, Mukunda, Vanamali!"

**ahar-nisha bhakta-sange nache vishvambhara  
shranti nahi karo, sabe sattva-kalevara (25) (verse 277)**

Day and night, Vishvambhara dances with the devotees, but they never become fatigued, because their bodies are fully transcendental.

**ei mata nace mahāprabhu visvambhara  
nisi avasesa matra se eka prahara (26) (verse 281)**

In such a manner, Mahāprabhu Visvambhara dances the entire night, except for one *prahara* [measure of time equal to three hours, during which He sleeps].

**ei mata ananda haya navadvipa-pure  
prema-rase vaikunthera nayaka bhare (27) (verse 324)**

In this way, transcendental happiness arises in the land of Navadvīpa as the hero of Vaikuntha sports in *prema-rasa*.

**e-sakala punya katha je kare shravana  
bhakta-sange gaurachandre rahu ta'ra mana (28) (verse 325)**

Gaura-chandra and His associates remain in the hearts of those who hear this entire auspicious description.

**shri krishna-chaitanya-nityananda-chada jana  
vrindavana dasa tachu pada-juge gana (29) (verse 326)**

Vrindavana dasa offers this song at the lotus feet of Shri Krishna Chaitanya and the moon-like Nityananda Prabhu.

## Reader Contribution

This month's reader contribution comes from Kieron, who's drawn us this stunning picture of Krishna. The detail is exquisite and we love the mood in His eyes too!

If you would like to send us any of your art, poetry, letters, writing, etc, please write to us at:  
**IPBYS Prison Program, 13400 NW 140<sup>th</sup> St. Apartment #1502, Alachua, FL, 32615**  
We look forward to hearing from you!

