

śrī śrī guru-gaurāṅgau jayataḥ

Śrī Gauḍīya Gīti-guccha

*An unprecedented collection of Sanskrit, Bengali and
Hindi devotional poems, prayers and songs written by the
Gauḍīya Vaiṣṇava Ācāryas*

compiled under the guidance of

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

Fourth Edition

June 2003



Vṛndāvana, Uttar Pradesh, India

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Preface

We are presenting the English edition of *Śrī Gauḍīya Gīti-guccha* under the direction of our most worshipable Gurudeva, *om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja*. The Gauḍīya Vaiṣṇava songs were first brought to the West by the founder-*ācārya* of the International Society for Kṛṣṇa Consciousness, Śrī Śrīmad A.C. Bhaktivedānta Swami Prabhupāda, who introduced the mission of Śrī Caitanya Mahāprabhu outside India. Now Śrīla Prabhupāda's preaching is being continued by Śrīla Bhaktivedānta Nārāyaṇa Mahārāja, who is currently visiting Western countries and expanding our repertory of songs.

Śrī Gauḍīya Gīti-guccha, first published by Śrīla Bhakti Prajñāna Keśava Gosvāmī, is a compilation of extraordinary poems, prayers and songs which are expressions of the beautiful pure devotion which resides in the hearts of our greatest Vaiṣṇava *ācāryas*, such as Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrīla Narottama Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhakti Prajñāna Keśava Mahārāja. By learning these prayers and reciting them regularly under the guidance of a *rasika* Vaiṣṇava, one will not only be meditating upon the divine attributes of Śrī Guru, Śrī Gaurāṅga-deva and Śrī Śrī Rādhā-Kṛṣṇa, but will also begin to feel the specific nature of the exalted authors' devotional moods. Indeed, Śrīla Bhaktivedānta Nārāyaṇa Mahārāja has said that regular recitation of these prayers is an important aspect of *bhakti-sādhana* and that one should even meditate on their contents while chanting the holy name.

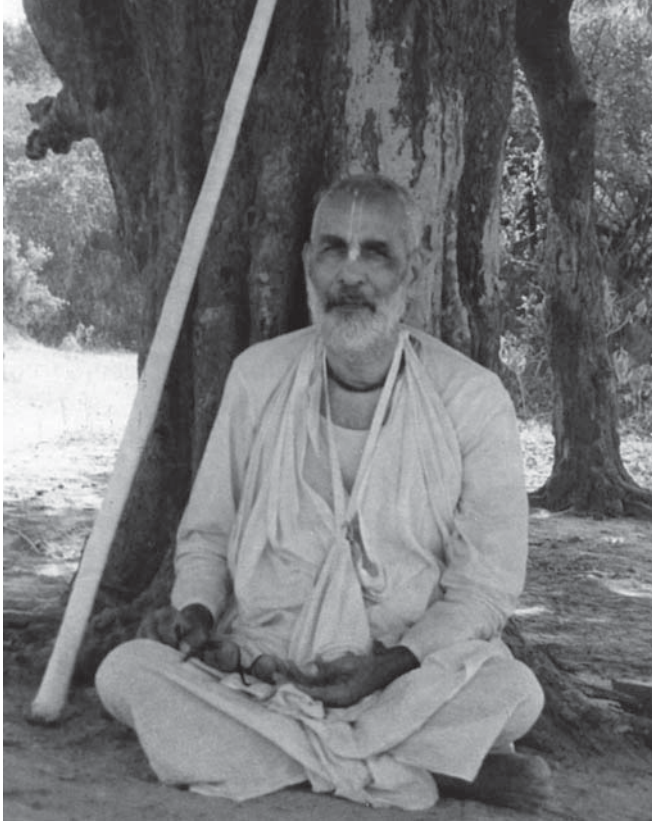
Furthermore, it will be profitable to note that when Vaiṣṇavas who are accomplished in the practice of *bhajana* assemble together to do *kīrtana*, they always sing the devotional songs according to *krama* (sequence). In other words, in order to properly glorify one's *iṣṭadeva* (worshipable deity), it is essential to first offer *maṅgalācaraṇa* and *praṇāma-mantras* to our *guru-varga*, to Śrī Śrī Gaura-Nitāi, Śrī Śrī Rādhā-Kṛṣṇa, to Their *dhāmas* and to Their associates. Therefore, you will find a selection of appropriate prayers in the first section of the book. After that one should begin by singing the songs in honor of Śrī Guru, followed by songs to the Vaiṣṇavas, then to Śrī Śrī Gaura-Nitāi, and finally to Śrī Śrī Rādhā-Kṛṣṇa. This practice is observed by all authorities in the Gauḍīya tradition, in whose footsteps we eternally aspire to follow. *Kīrtana*, which is *bhagavat-priya*, most dear to Kṛṣṇa, is the best service and should not be neglected. Therefore, we hope that this songbook will be helpful to the community of devotees all over the world.

Editorial staff, Gauḍīya Vedānta Publications

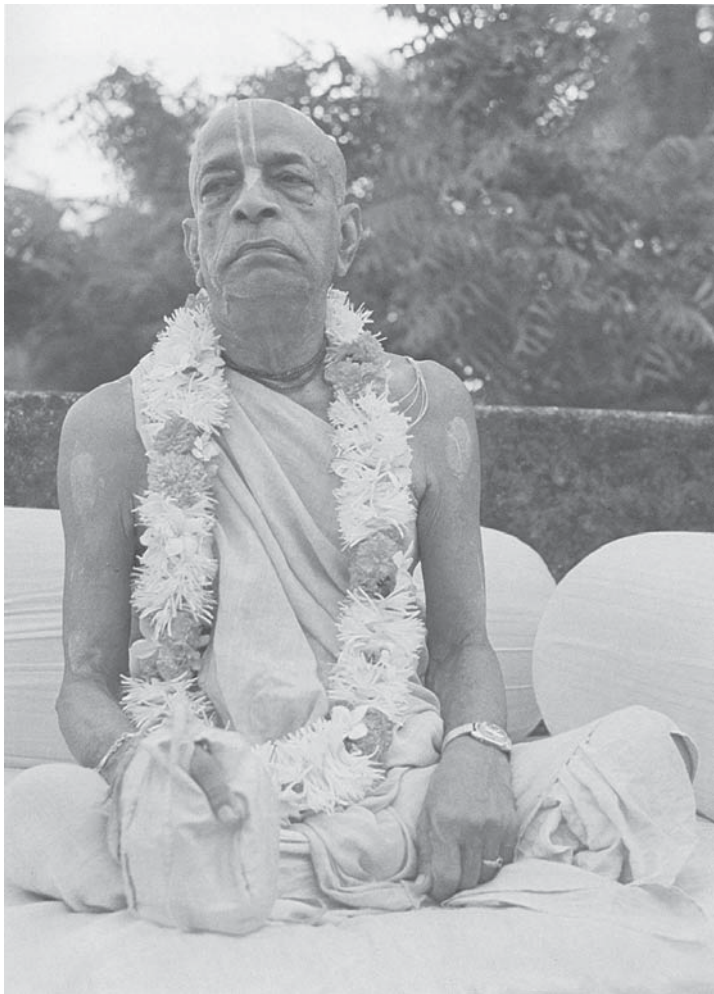
Kārttika, 12 November 1999

Anniversary of the divine disappearance day of

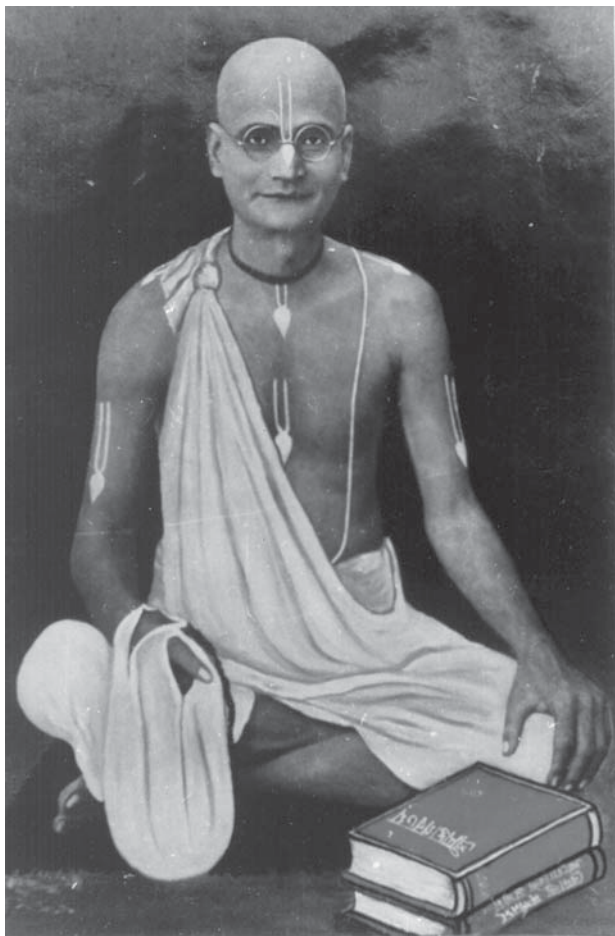
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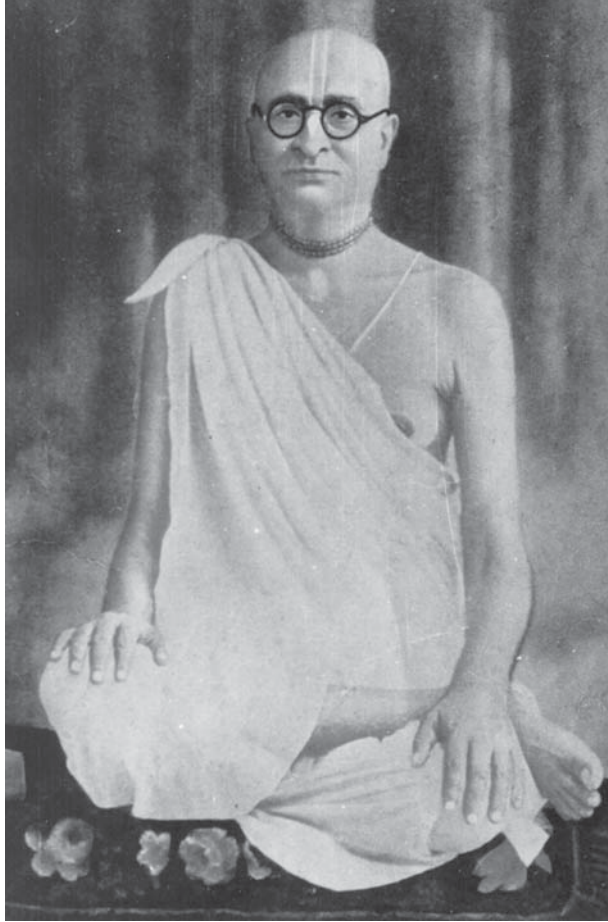
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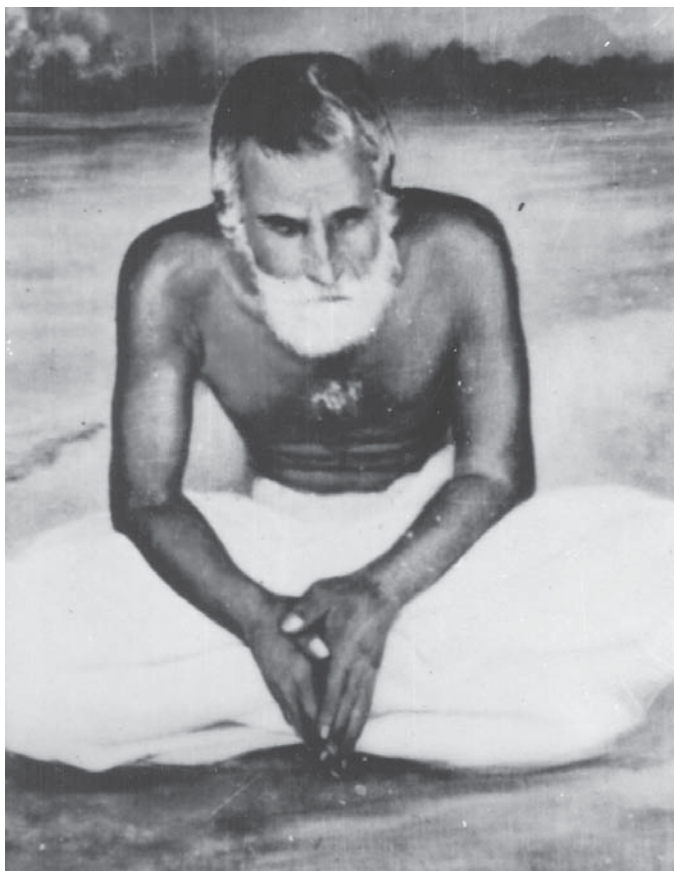
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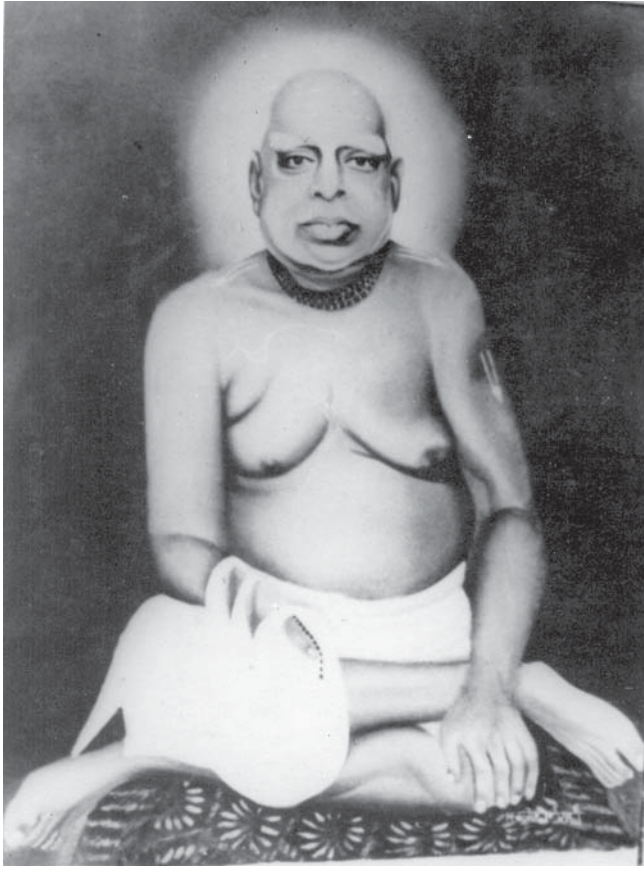
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Śrī Śrīmad Gaura-kīśora dāsa Bābājī Mahārāja



Śrī Śrīla Saccidānanda Bhaktivinoda Ṭhākura

Maṅgalācaraṇa

*vande 'haṁ śrī guroḥ śrī-yuta-pada-kamalaṁ śrī gurūn vaiṣṇavāṁś ca
śrī rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭaṁś ca*

I offer *praṇāmas* to the lotus feet of Śrī Gurudeva (who includes *śrī dīksā-guru* and *bhajana-śikṣā-guru*), *guru-varga* (our entire disciplic succession) and all other Vaiṣṇavas, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Jīva Gosvāmī and their associates, to Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates, and to the lotus feet of Śrī Rādhā and Kṛṣṇa accompanied by Śrī Lalitā and Viśākhā and all the other *sakhīs*.

Śrī Guru praṇāma

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
caksur unmīlitaṁ yena tasmai śrī gurave namaḥ*

O Gurudeva, you are so merciful. I offer my humble *praṇāma* to you and am praying from the core of my heart that, with the torchlight of divine knowledge, you open my eyes which have been blinded by the darkness of ignorance.

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī vandanā

*nama om viṣṇu-pādāya rādhikāyai priyātmane
śrī-śrīmad-bhaktivedānta-nārāyaṇa iti nāmine (1)*

I offer *praṇāma* to *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, who is very dear to Śrīmatī Rādhikā.

*śrī-kṛṣṇa-līlā-kathane sudakṣam audārya-mādhurya-guṇaiś ca yuktam
varaṁ vareṇyaṁ puruṣaṁ mahāntaṁ nārāyaṇaṁ tvāṁ śirasā namāmi (2)*

Śrīla Nārāyaṇa Mahārāja is expert in describing *kṛṣṇa-līlā*. He is endowed with the qualities of magnanimity and sweetness, and he is the best of the great souls. Because he is always relishing Kṛṣṇa's sweetness, he is able to freely distribute that sweetness to others. I bow down and place my head at his lotus feet.

*tridaṇḍināṁ bhakta-śiromaṇinī ca śrī-kṛṣṇa-padābja-dhṛtaika-hṛdi
caitanya-līlāmṛta-sāra-sāraṁ nārāyaṇaṁ tvāṁ satataṁ prapadye (3)*

Tridaṇḍī-sannyāsī Śrīla Nārāyaṇa Mahārāja, the crown-jewel of devotees, always keeps in his heart the lotus feet of Rādhā and Kṛṣṇa, especially when Kṛṣṇa serves Śrīmatī Rādhikā. He deeply meditates on Śrī Caitanya Mahāprabhu and the internal reasons for His descent. I bow down to the lotus feet of Śrīla Nārāyaṇa Mahārāja, who possesses innumerable transcendental qualities.

Śrīla Bhaktivedānta Swami vandanā
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhakti-vedānta-svāmin iti nāmine

I offer *praṇāma* unto *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Swami Mahārāja, who is very dear to Kṛṣṇa, having taken shelter at His lotus feet.

namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe

Our respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Gaurasundara and delivering the Western countries which are filled with impersonalism and voidism.

[If Śrīla Prabhupāda is your *dīkṣā guru*, his *praṇāma* should be sung first.]

Śrīla Bhakti Prajñāna Keśava Gosvāmī praṇāma
nama om viṣṇu-pādāya ācārya-simha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine
atimartya-caritrāya svāśrītānām ca pāline
jīva-duḥkhe sadārtāya śrī-nāma-prema-dāyine

I offer *praṇāmas* unto the most worshipable lion-like *ācārya*, *jagad-guru om viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, who nurtures with extreme, divine affection as a parental guardian those who take shelter of him, who is always genuinely unhappy to see the suffering *jīvas* who have turned away from Kṛṣṇa, and who is bestowing upon them *śrī nāma* along with *prema*.

gaurācārya-vigrahāya kâḍḇa-kāmaika-cāriṇe
rūpānuga-pravarāya vinodeti-svarūpiṇe

He is the manifestation of the receptacle of Mahāprabhu's *prema*, the topmost preacher of *prema-bhakti* in the line of Śrīla Rūpa Gosvāmī, and his name is Vinoda because he is very skillful in giving pleasure (*vinoda*) to Vinodinī Rādhikā and to Mahāprabhu.

Śrīla Prabhupāda vandanā
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhakti-siddhānta-sarasvatīti-nāmine
śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ

I offer *praṇāma* unto *om viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who is very dear to Kṛṣṇa, who is most beloved to Śrī Vārṣabhānavī-devī Rādhikā, who is an ocean of mercy and who is kindly bestowing realization (*sambandha-vijñāna*) of our eternal relationship with Śrī Rādhā and Kṛṣṇa.

***mādhuryojjala-premāḍhya-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te***

Again and again I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who is the mercy incarnate of Śrī Gaurāṅga Mahāprabhu (who descended upon the earth to bestow *ujjala-mādhurya-rasa*, full conjugal *prema*), and who is the embodiment of the line of *śrī rūpānuga-bhakti*.

***namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe***

I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who is the embodiment of Śrī Gaurāṅga Mahāprabhu's teachings (*vāṇī*). You deliver the fallen souls and you annihilate the darkness arising from misconceptions (*apasiddhānta*) which are opposed (*viruddha*) to the precepts enunciated by Śrīla Rūpa Gosvāmī.

***Śrīla Gaura-kiśora vandanā
namo gaura-kiśorāya sākṣād-vairāgya mūrtaye
vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ***

I offer *praṇāma* unto the lotus feet of Śrī Gaura-kiśora, who is renunciation personified and an ocean of *vipralambha-rasa*, always being absorbed in the mellow of divine separation from Śrī Rādhā and Kṛṣṇa.

***Śrīla Bhaktivinoda vandanā
namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te***

I offer *praṇāma* unto Saccidānanda Śrī Bhaktivinoda Ṭhākura, who is the foremost of *rūpānugas* and the embodiment (*prakāśa*) of Śrī Gaurāṅga Mahāprabhu's *śakti*, Gadādhara Paṇḍita.

***Śrīla Jagannātha vandanā
gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ
vaiṣṇava-sārvabhauma śrī jagannāthāya te namaḥ***

I offer *praṇāma* unto the topmost Vaiṣṇava, Śrī Jagannātha dāsa Bābājī Mahārāja, who verified the appearance place of Śrī Gaurasundara and who is so dear to all saintly devotees.

***Śrī Vaiṣṇava vandanā
vāñchā-kalpa-tarubyaś ca kṛpā-sindhuhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ***

I offer *praṇāmas* unto the Vaiṣṇavas, who are just like wish-fulfilling desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.

Śrīman Mahāprabhu vandanā

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

I offer *praṇāma* unto Śrī Kṛṣṇa-Caitanya, who is Śrī Kṛṣṇa Himself. Having assumed the golden hue of Śrīmatī Rādhikā, He is munificently bestowing *kṛṣṇa-prema*, the rarest of all gifts.

Śrī Kṛṣṇa praṇāma

*he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!
gopeśa! gopikā-kānta! rādhā-kānta! namo 'stu te*

I offer my unlimited *praṇāmas* unto You, O Kṛṣṇa! You are the ocean of mercy, friend of the fallen, Lord of creation, and master of the cowherd community! You are Gopī-kānta, beloved of the *gopīs*, and above all You are Rādhā-kānta, the beloved of Śrīmatī Rādhikā!

Śrī Rādhā praṇāma

*tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!
vṛṣabhānu-sute! devi! praṇamāmi hari-priye!*

O Gaurāṅgī, whose complexion is like molten gold! O Rādhe! Queen of Vṛndāvana! O daughter of Vṛṣabhānu Mahārāja! O Devī! O dearmost of Hari! *Praṇāmas* unto You again and again!

Śrī Sambandhādhideva praṇāma

*jayatām suratau paṅgor mama manda-mater gatī
mat-sarvasva padāmbhojau rādhā-madana-mohanau*

All glories to the all-merciful Śrī Rādhā-Madana-mohana! Although I am lame, foolish and devoid of intelligence, Your lotus feet are my refuge and my everything!

Śrī Abhidheyādhideva praṇāma

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi*

I meditate upon Śrī Śrī Rādhā-Govinda-deva, who are seated beneath a *kalpa-vṛkṣa* tree on an effulgent bejeweled *simhāsana* in the supremely beautiful land of Vṛndāvana, where They are always being served by Their beloved *sakhīs*, headed by Lalitā and Viśakhā.

Śrī Prayojanādhideva praṇāma

*śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitah
karṣan veṇu-svanair gopīr gopīnāthaḥ śrīye 'stu nah*

Śrī Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, always stands beneath the Vaṁśī-vaṭa tree, attracting all the *kiśorī-gopīs* with the sound of His flute, thereby showering me with auspiciousness.

Śrī Tulasī praṇāma

*vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi! satyavatyai namo namaḥ*

I offer *praṇāmas* again and again to Tulasī-devī, who is most dear to Śrī Kṛṣṇa, and who is also renowned as Vṛndā-devī and Satyavatī (the embodiment of pure truth). O Devī, you are the bestower of *kṛṣṇa-bhakti*!

Śrī Pañca-tattva praṇāma

*pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam*

I offer *praṇāma* unto Śrī Kṛṣṇa Caitanya Mahāprabhu in His five features as *bhakta-rūpa* (Mahāprabhu), *bhakta-svarūpa* (Nityānanda Prabhu), *bhakta-avatāra* (Advaita Ācārya), *bhakta* (Śrīvāsa) and *bhakta-śakti* (Gadadhāra Paṇḍita).

Śrī Pañca-tattva mantra

*śrī kṛṣṇa-caitanya prabhu-nityānanda
śrī advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

Mahā-mantra

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Śrī Nāma vandanā

*jayati jayati nāmānanda-rūpam murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttam muktidaṁ prāṇinām yat
paramam amṛtam ekam jīvanam bhūṣaṇam me (1)*

(Śrī Bṛhad-bhāgavatāmṛta 1.9, Sanātana Gosvāmī)

All glories, all glories to the name of Kṛṣṇa-Murāri, the enemy of lust and the embodiment of divine bliss! It halts the cycle of birth and death and relieves one of all painful endeavors in practicing religion, meditation, charity, deity worship and austerity. It awards liberation to one who utters it even once. *Kṛṣṇa-nāma* stands alone as the supreme nectar and sole treasure of my life.

*madhura-madhuram etan maṅgalaṁ maṅgalānām
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam
sakṛd api parigūtaṁ śraddhayā helayā vā
bhṛgu-vara! nara-mātraṁ tārayet kṛṣṇa-nāma (2)*

(Śrī Hari-bhakti-vilāsa 11.234)

Kṛṣṇa-nāma is the sweetest of the sweet and the most auspicious of all that is auspicious. It is the fully-ripened fruit of the Veda's flourishing creeper (*Śrīmad-Bhāgavatam*) and the embodiment of knowledge, *cit-śakti*. O best of the Bhṛgu dynasty, even if someone chants the holy name only once, with faith or indifference (*helā*), he is immediately delivered from this ocean of birth and death!

Śrī Guru vandanā

*nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purūṁ māthurīm goṣṭhavāṇīm
rādhā-kunḍaṁ giri-varam aho! rādhikā-mādhavāśāṁ
prāpto yasya prathīta-kṛpayā śrī guruṁ taṁ nato 'smi (1)*

(Śrī Mukta-carita, Raghunātha dāsa Gosvāmī)

I am fully indebted to Śrī Gurudeva, because he is giving me so many things. He is giving me the holy name containing the highest form of thought, aspiration, and ideal, and he is giving me the service of that great savior, the son of Mother Śacī, Śrī Caitanya Mahāprabhu, who is like a golden mountain indicating the way to *kṛṣṇa-līlā*. And Śrī Gurudeva has brought me to Svarūpa Dāmodara, who is Lalitā-devī, Śrīmatī Rādhikā's closest friend. Then he has brought me to Śrī Rūpa, who was ordered to distribute *rasa-tattva*, and then to Śrī Sanātana Gosvāmī, who adjusts our position in relation to *rāgānugā-bhakti*. Gurudeva has brought me to Mathurā Maṇḍala, where Rādhā and Govinda have their pastimes, where the forests, hills, and every creeper, shrub and grain of sand are *uddīpana* (stimuli) to help me remember Rādhā and Govinda. He has given me Rādhā-kunḍa and Girirāja Govardhana, and *aho!* he has given me assurance of all these, so I bow my head with deep respect unto his lotus feet.

(translation by Śrīla B.R. Śrīdhara Mahārāja)

*namas te gurudevāya sarva-siddhi-pradāyine
sarva-maṅgala-rūpāya sarvānanda-vidhāyine (2)*

I offer *praṇāma* unto Śrīla Gurudeva, who is the embodiment of all auspiciousness and who bestows all spiritual perfection and happiness.

*yaṁ pravrajantam anupetam apeta-kṛtyaṁ
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo 'bhinedus
taṁ sarva-bhūta-hṛdayaṁ munim ānato 'smi (3)*

(Śrīmad-Bhāgavatam 1.2.2)

I offer *praṇāma* to Śrī Śukadeva Gosvāmī, who can enter the hearts of all living beings. When he left home without undergoing the purificatory processes, such as

accepting the sacred thread, his father Vyāsa cried out, "O my son!" As if they were absorbed in that same feeling of separation, only the trees echoed in response to his call.

Vijñapti

*he śrī guro jñānada dīna-bandho svānanda-dātaḥ karuṇaika-sindho
vṛndāvanāsīna hitāvatāra prasīda rādhā-praṇaya-pracāra (1)*

(Arcana-paddhati)

O Gurudeva, you bestow transcendental knowledge, you are the friend of the fallen, you bestow the spiritual bliss which exists within your own heart, you are an ocean of mercy, you are a resident of Vṛndāvana, you are the incarnation of auspiciousness, and you preach about Śrīmatī Rādhikā's love for Kṛṣṇa. Please be merciful to me.

*trāyasva bho jagannātha guro saṁsāra-vahninā
dagdham mām kāla-daṣṭam ca tvām aham śaraṇam gataḥ (2)*

O Gurudeva, master of this world! Seeing that material existence is like a blazing forest fire which resembles the devouring teeth of Yamarāja, I take shelter of you and appeal to you for deliverance.

*Śrī Guru-rūpa-sakhī praṇāma
rādhā-sanmukha-saṁsaktiṁ sakhī-saṅga-nivāsinīm
tām aham satataṁ vande guru-rūpām parām sakhīm*

I forever worship my Guru, who in his form as an exalted *sakhī* is happily immersed in the company of Śrīmatī Rādhikā and the other *sakhīs*.

*Śrīla Sanātana Gosvāmī vandanā
vairāgya-yug-bhakti-rasaṁ prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanaṁ taṁ prabhum āśrayāmi*

(Śrī Vilāpa-kusumāñjali 6, Raghunātha dāsa Gosvāmī)

I was unwilling to drink the nectar of *bhakti-rasa* laced with renunciation, but Śrīla Sanātana Gosvāmī, being an ocean of mercy who cannot tolerate the sufferings of others, induced me to drink it. Therefore, I take shelter of Śrīla Sanātana Gosvāmī as my *śikṣa-guru*.

*Śrīla Rūpa Gosvāmī vandanā
śrī-caitanya-mano 'bhīṣṭam sthāpitam yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam (1)*

(Śrī Prema-bhakti-candrikā, Narottama dāsa Ṭhākura)

When will Śrī Rūpa Gosvāmī give me the shelter of his lotus feet? Because he understood the innermost desire of Śrī Caitanya Mahāprabhu, he was able to establish His mission in this world and is very dear to the Lord.

*ādadānas tṛṇaṁ dantair idaṁ yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja-dhūliḥ syāṁ janma-janmani (2)*

(Śrī Mukṭā-carita, Raghunātha dāsa Gosvāmī)

Clasping a straw between my teeth, I repeatedly beg to attain the dust of the lotus feet of Śrīmad Rūpa Gosvāmī birth after birth.

Śrīman Mahāprabhu vijñapti

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba sandīpitāḥ
sadā hṛdaya-kandare sphuratu vaḥ śaci-nandanāḥ (1)*

(Śrī Vidagdha-mādhava, Rūpa Gosvāmī)

May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what has not been given in a very long time – *mañjarī-bhāva*, the service of Śrīmatī Rādhikā as Her confidential maidservant.

*saṁsāra-duḥkha-jaladhau patītasya kāma-
krodhādi-nakra-makaraiḥ kavalī-kṛtasya
durvāsanā-nigadītasya nirāśrayasya
caitanya-candra mama dehi padāvalambam (2)*

(Caitanya-candrāmṛtam, Prabodhānanda Sarasvatī)

O Caitanya-candra, trapped in the evil net of material existence, I have fallen into an ocean of misery where I am being devoured by the crocodiles and sharks of lust, anger, greed, and so forth. Please give this destitute person, who is chained to wicked desires, shelter at Your feet.

*caitanya-candra mama hṛt-kumudaṁ vikāśya
hṛdyaṁ vidhehi nija-cintana-bhrṅga-raṅgaiḥ
kiñcāparādha-timirāṁ nibiḍaṁ vidhūya
pādāmṛtaṁ sadaya pāyaya durgataṁ mām (3)*

(Śrī Stavāvali, Abhīṣṭa-sūcanam 11, Raghunātha dāsa Gosvāmī)

O Caitanya-candra, I implore You to please make the lotus flower of my heart bloom so that it will first attract and then enclose the bumblebee of remembrance of You. O merciful Lord, my second request is that after destroying the dense darkness of my offences, please make this miserable person drink the nectar of Your feet.

Śrī Nityānanda Prabhu prañāma

*saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāmśa-kalāḥ sa nityā-
nandākhyā-rāmaḥ śaraṇaṁ mamāstu (1)*

(Śrī Svarūpa Dāmodara Gosvāmī's Diary)

Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa, Garbha, and Kṣīra Oceans, are the plenary portions and portions of the plenary portions of Śrī Nityānanda Rāma. May He give me shelter.

*nityānanda namas tubhyaṁ premānanda-pradāyine
kalau kalmaṣa-nāśāya jāhnavā-pataye namaḥ (2)*

I offer *praṇāma* unto Śrī Nityānanda Prabhu who bestows the bliss of divine love, who eliminates the filth of the age of Kali, and who is the master of Jāhnavā-devī.

Śrī Gaura-Nityānanda praṇāma
*ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyataḥkṣau
viśvambharau dvija-varau yuga-dharma-pālau
vande jagat-priya-karau karuṇāvatārau*

(Śrī Caitanya-bhāgavata, Vṛndāvana dāsa Ṭhākura)

I worship the incarnations of mercy, Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, whose arms extend to Their knees, whose complexions are a resplendent yellow and very enchanting like the hue of gold, who inaugurated the *saṅkīrtana* movement, whose eyes are large like lotus petals, who nourish the entire universe, who appeared in the families of exalted *brāhmaṇas*, who protect the *yuga-dharma*, and who bestow the highest auspiciousness upon the residents of the material world.

Śrī Kṛṣṇa dhyāna

*barhāpīdābhirāmaṁ mṛga-mada-tilakaṁ kuṇḍalākrānta-gaṇḍaṁ
kañjākṣaṁ kambu-kañṭhaṁ smīta-subhaga-mukhaṁ svādhare nyasta-veṇuṁ
śyāmaṁ śāntaṁ tri-bhaṅgaṁ ravi-kara-vasanaṁ bhūṣitaṁ vaijayantyā
vande vṛndāvana-sthaṁ yuvati-śata-vṛtaṁ brahma gopāla-veśaṁ (1)*

I worship that Parabrahma – whose crown is decorated with a peacock feather, whose large forehead is marked with *tilaka* of musk and saffron *candana*, whose *makara*-shaped earrings cast a shadow upon His charming cheeks which themselves pulverize the pride of sapphire, whose eyes resemble fully-blossomed lotus flowers, whose neck tapers like a conchshell, whose lotus face is graced with a gentle smile, who holds a flute to His *bimba*-fruit-like lips, whose bodily complexion is like that of a fresh monsoon cloud, who is supremely peaceful, who stands in a delightful threefold bending posture, whose yellow cloth is resplendent like the rays of the sun, who is adorned with a *vaijayanti* flower garland, who is surrounded on all sides by thousands of *gopīs*, and who resides in Śrīdhāma Vṛndāvana dressed as a cowherd boy.

*kasturī-tilakaṁ lalāṭa-paṭale vakṣaḥ-sthale kaustubhaṁ
nāsāgre vara-mauktikaṁ kara-tale veṇuḥ kare kañkaṇam
sarvāṅge hari-candanaṁ sulalitaṁ kañṭhe ca muktāvalī
gopa-strī-pariveṣṭito vijayate gopāla-cūḍāmaṇiḥ (2)*

His forehead is decorated with musk *tilaka*, upon His chest rests the Kaustubha jewel, an exquisite pearl adorns the tip of His nose, His lotus hand holds the flute, bracelets adorn His wrists, His entire form is anointed with *candana*, a necklace of pearls graces

His charming neck, and He is surrounded by cowherd maidens – all glories unto He who is the crest-jewel of cowherd boys!

*vaiṁśī-nyastāsyā-candraiṁ smīta-yutam atulaṁ pīta-vastraṁ vareṇyaṁ
kañjākṣaṁ sarva-dakṣaṁ nava-ghana-sadrśaṁ barha-cūḍaṁ śaraṇyam
trai-bhaṅgair bhaṅgimāṅgaṁ vraja-yuvati-yutaṁ dhvasta-keśyādi-śūraṁ
vande śrī nanda-sūnuṁ madhura-rasa-tanuṁ dhurya-mādhurya-pūram (3)*

I worship Śrī Nanda-nandana, who holds a flute to His lips, whose gentle smile exudes an incomparable brilliance, who is attired in excellent yellow cloth, whose eyes are like lotuses, who is expert in all the arts, whose bodily complexion is like that of a fresh monsoon cloud, whose head is adorned with a peacock-feather crown, who is the shelter for those who are surrendered to Him, who stands in a delightful threefold bending posture, who is surrounded by the youthful maidens of Vraja, who subdues Keśī and other demons, who is the crest-jewel of infinite sweetnesses, and is the very embodiment of *mādhurya-rasa*.

*phullendīvara-kāntim indu-vadanaṁ barhāvataṁsa-priyaṁ
śrīvatsāṅkaṁ udāra-kaustubha-dharaṁ pītāmbaraṁ sundaram
gopīnāṁ nayanotpalārcita-tanuṁ go-gopa-saṅghāvṛtaṁ
govindaṁ kala-veṇu-vādana-param divyāṅga-bhūṣaṁ bhaje (4)*

I worship Govinda, whose complexion is the color of a blossoming blue lotus flower, whose face is like the moon, who is fond of wearing a peacock feather in His crown, whose chest bears the mark of Śrīvatsa and is adorned with the Kaustubha gem, who is attired in beautiful yellow garments, whose handsome form the *gopīs* worship with sidelong glances, whose companions are multitudes of cows and *gopas*, who plays sweet melodies on the flute, and whose body is decorated with glittering ornaments.

Śrī Kṛṣṇa praṇāma

*namo nalina-netrāya veṇu-vādyā-vinodine
rādhādhara-sudhā-pāna-śāline vana-māline (1)*

I offer *praṇāma* unto He whose eyes are like lotus flowers, who merrily plays the flute, who is expert in drinking the nectar of Rādhikā's lips, and who is adorned with a garland of forest flowers.

*kṛṣṇāya vāsudevāya haraye paramātmāne
praṇata-kleśa-nāśāya govindāya namo namaḥ (2)*

(Śrīmad-Bhāgavatam 10.73.16)

Time and again I offer *praṇāma* unto Śrī Kṛṣṇa, who is the son of Vasudeva, and the remover of His devotees' material attachments.

Śrī Rādhikā dhyāna

*amala-kamala-kāntīm nīla-vastrām sukeśīm
śaśadhara-sama-vaktrām khañjanākṣīm manojñām
stana-yuga-gata-muktādāma-dīptām kiśorīm
vraja-pati-suta-kāntām rādhikām āśraye 'ham (1)*

(Śrī Stava-mālā, Rūpa Gosvāmī)

I take shelter of Śrīmatī Rādhikā, whose complexion is like that of a spotless lotus flower, who is attired in blue cloth, whose hair is very beautiful, whose face is like the full moon, whose charming, restless eyes are like *khañjarīṭa* birds (wagtails), upon whose breasts rests a radiant pearl necklace, who is eternally youthful, and who is the dearest lover of the son of Nanda Mahārāja.

*bhajāmi rādhām aravinda-netrām
smarāmi rādhām madhura-smitāsyām
vadāmi rādhām karuṇā-bharādrām
tato mamānyāsti gatiṁ na kāpi (2)*

(Śrī Viśākhānandadābhīdha-stotram 131, Raghunātha dāsa Gosvāmī)

I worship Rādhā who has lotus eyes, I remember Rādhā who has a sweet smile, and I speak of Rādhā who is melted with compassion. There is nothing else for me. She is my life and soul.

Vijñapti

*hā! devī kāku-bhara-gadgadayādyā-vācā
yāce nipatyā bhuvī daṇḍavad udbhaṭārtiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike tava gaṇe gaṇanām vidhehi (1)*

(Śrī Gāndharvā-samprārthanāṣṭakam 2, Rūpa Gosvāmī)

O Devī Gāndharvike! In utter desperation I throw myself on the ground like a stick and with a choked voice humbly implore You to please be merciful to this fool and count me as one of Your own.

*rādhē vṛndāvanādhīse karuṇāmṛta-vāhini
kṛpayā nija-pādābja-dāsyam mahyam praḍīyatām (2)*

(Arcana-paddhati)

O Rādhē, queen of Vṛndāvana, vessel of nectarean mercy! Please bestow upon me the service of Your lotus feet.

*yat-kiṅkarīṣu bahuśaḥ khalu kāku-vānī
nityam parasya puruṣasya śikhaṇḍa-mauleḥ
tasyaḥ kadā rasa-nidher vṛṣabhānu-jāyās
tat-keli-kuñja-bhavanāṅgana-mārjanī syām? (3)*

(Śrī Rādhā-rasa-sudhā-nidhi 8, Prabodhānanda Sarasvatī)

O daughter of Vṛṣabhanu Mahārāja, O ocean of *rasa*! The Supreme Bhagavān, the source of all *avatāras* who wears a peacock feather in His hair, falls at the feet of Your

maidservants and propitiates them with many humble and griefstricken words to be allowed entrance into Your *kuñja* where You engage in playful, amorous pastimes. If only I could become one stick in the broom used by Your *sakhīs* to clean Your delightful grove, I would consider my life a success.

Śrī Yugala-kiśora dhyāna

*kanaka-jalada-gātrau nīla-śoṇābja-netrau
mṛgamada-vara-bhālau mālātī-kunda-mālau
tarala-taruṇa-veśau nīla-pūtāmbareśau
smara nibhṛta-nikuñje rādhikā-kṛṣṇacandrau (1)*

(Śrī Nikuñja-rahasya-stava 16, Rūpa Gosvāmī)

O mind, exclusively meditate on Śrīmatī Rādhikā and Kṛṣṇacandra – Her bodily complexion is like gold and His is like a fresh monsoon cloud; Her eyes are like blue lotus flowers and His like red lotuses; Their foreheads are decorated with musk *tilaka*; She wears a garland of *mālātī* flowers around Her neck and He of *kunda* flowers; and They are wonderfully decorated in a charming and youthful fashion, She wearing a blue dress and He a yellow garment – as They enjoy Their pastimes in the solitary *nikuñjas* of Vraja.

*aṅga-śyāmalima-cchaṭābhir abhito mandīkṛtendīvaram
jāḍyaṁ jāguḍa-rociṣāṁ vidadhataṁ paṭṭāmbarasya śriyā
vṛndāraṇya-nivāsinaṁ hṛdi lasad-dāmābhir āmodaram
rādhā-skandha-niveśitojjvala-bhujam dhyāyema dāmodaram (2)*

(Śrī Stava-mālā, Rādhā-dāmodara-dhyāna, Rūpa Gosvāmī)

I meditate upon that Śrī Dāmodara – whose dark bodily luster is millions of times more beautiful than the blue lotus flower, whose brilliant yellow garments rebuke the radiance of golden *kunkuma*, whose residence is Śrī Vṛndāvana-dhāma, whose chest is beautified by a swinging *vaijyantī* garland, and whose splendorous left hand rests upon the right shoulder of Śrīmatī Rādhikā.

Śrī Navadvīpa-dhāma praṇāma

*navīna-śrī-bhaktiṁ nava-kanaka-gaurākṛti-patim
navāraṇya-śreṇī-nava-sura-sarid-vāta-valitam
navīna-śrī-rādhā-hari-rasamayotkīrtana-vidhiṁ
navadvīpaṁ vande nava-karuṇa-māḍyan nava-ruciṁ*

(Śrī Navadvīpa-śataka, Prabodhānanda Sarasvatī)

I worship Śrī Navadvīpa-dhāma, where Kṛṣṇa appeared in a golden form to bestow that *bhakti* which had never been given before; where the newly arisen forest is made more beautiful by the flowing Gaṅgā with her gentle, cool breezes; where Śrīmatī Rādhikā and Śrī Hari appeared in a new, combined form to give that *kīrtana* which is saturated with *rasa*; and where an ever-fresh, new taste (of the original devotional mellow, *śṛṅgāra-rasa*) is mercifully bestowed.

Śrī Vṛndāvana-dhāma praṇāma
jayati jayati vṛndāraṇyam etan murāreḥ
priyatamam ati-sādhusvānta-vaikuṇṭha-vāsāt
ramayati sa sadā gāḥ pālayan yatra gopīḥ
svarita-madhura-veṇur vardhayan prema rāse

(Śrī Bṛhad-bhāgavatāmṛta 1.5, Sanātana Gosvāmī)

All glories, all glories to Śrī Vṛndāvana-dhāma, where Śrī Murāri enjoys residing more than He does in the hearts of *sādhus* or even in Vaikuṇṭha, where He forever tends cows, and where, by playing sweet melodies on the flute, He increases the *gopīs'* amorous love for Him.

Śrī Paurṇamāsī-devī praṇāma
rādhēśa-keli-prabhutā-vinoda
vinyāsa-vijñān vraja-vanditānghrim
kṛpālutaḍyākhila-viśva-vandyām
śrī paurṇamāsīm śīrasā namāmi

I bow my head and offer *praṇāma* unto Śrī Paurṇamāsī-devī, who is completely adept at arranging the most elevated varieties of enjoyment for the master of Śrīmatī Rādhikā; whose lotus feet are worshiped by the Vrajavāsīs; and who, due to possessing the entirety of transcendental qualities starting with kindness, is worshipable to everyone in the entire universe.

Śrī Rādhā-kuṇḍa vandanā
he śrī sarovara sadā tvayi sā mad-iṣṭa
praṣṭhena sārdham iha khelati kāma-raṅgaiḥ
tvaṁ cet priyāt priyam atīva tayor iṁmām
hā darśayādya kṛpayā mama jīvitaṁ tām

(Vilāpa-kusumāñjali 98, Raghunātha dāsa Gosvāmī)

O Rādhā-kuṇḍa, my mistress is engaging in very secret and beautiful playful pastimes with Her darling Kṛṣṇa in the *kuñjas* on your banks. You are so near and dear to Them. Therefore I am taking your shelter and praying for your mercy that you will show me my Svāmīnī, who is my very life and soul.

Śrī Govardhana praṇāma
govardhano jayati śaila-kulādhirājo
yo gopikābhir udīto hari-dāsa-varyaḥ
kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yaḥ
saptāham asya kara-padma-tale 'py avātsīt (1)

(Śrī Bṛhad-Bhāgavatāmṛta 1.7, Sanātana Gosvāmī)

Glory to Govardhana Hill, the king of all mountains including Sumeru, who was given the title *hari-dāsa-varyaḥ*, the best servant of Hari, by the *gopīs*, who was

worshiped by Śrī Kṛṣṇa after He stopped the Vrajavāsīs' sacrifice to Indra, and who was held in Kṛṣṇa's lotus hand for seven days.

*saptāham evācyuta-hasta-paṅkaje
bhṛṅgāyamānaṁ phala-mūla-kandaraiḥ
saṁsevyamānaṁ harim ātma-vṛndakair
govardhanādrim śirasā namāmi (2)*

(Śrī Bṛhad-bhāgavatāmṛta, Sanātana Gosvāmī)

I bow my head and offer *praṇāma* unto Girirāja Govardhana, who rested upon the lotus hand of Acyuta for seven days, who is embellished with the humming of black bees, and who expertly serves Hari and His dearest devotees by providing caves and *kuñjas* which supply an abundance of varieties of fruits, flowers, and roots for their enjoyment.

Śrī Gopīśvara-śiva praṇāma
*vṛndāvanāvani-pate! jaya soma! soma-maule
sanaka-sanandana-sanātana-nāradedya
gopīśvara! vraja-vilāsi-yugāṅghri-padme
prema prayaccha nirupādhi namo namas te*

(Śrī Sankalpa-kalpadruma 103, Viśvanātha Cakravartī Ṭhākura)

O gatekeeper of Vṛndāvana! O Soma, all glories to you! O you whose forehead is decorated with the moon, and who is worshipable for the sages headed by Sanaka, Sanandana, Sanātana and Nārada! O Gopīśvara! Desiring that you bestow upon me *prema* for the lotus feet of Śrī Śrī Rādhā-Mādhava, who perform joyous pastimes in Vraja-dhāma, I offer *praṇāma* unto you time and again.

Śrī Yamunā praṇāma
*cid-ānanda-bhānoḥ sadā nanda-sūnoḥ
para-prema-pātrī drava-brahma-gātrī
aghānām lavitrī jagat-kṣema-dhātrī
pavitrī-kriyān no vapur mitra-putrī (1)*

(Śrī Padma Purāṇa)

Yamunā-devī, the daughter of the Sun-god, is a reservoir of *prema* for Śrī Nanda-sūnu (son of Nanda), the embodiment of spiritual bliss. Her liquid body is completely transcendental, she forgives sins and offences, and bestows auspiciousness upon the universe. May that Yamunā-devī purify me.

*gaṅgādi-tūrtha-pariṣevita-pāda-padmām
goloka-saukhya-rasa-pūra-mahim mahimnā
āplāvitākhila-sudhā-sujalām sukhābdhau
rādhā-mukunda-muditām yamunām namāmi (2)*

(Śrī Padma Purāṇa)

I offer *praṇāmas* time and again unto Śrī Yamunā-devī, whose lotus feet are served by the purifying holy places headed by the Gaṅgā, who is glorious due to possessing

devotion for Śrī Kṛṣṇa in the mood of *mādhurya-rasa*, who is the ocean which immerses everyone in the waters of nectarean devotional ecstasy, and who always provides Śrī Rādhā-Mukunda with great happiness.

Śrī Vraja-vāsi-vṛnda praṇāma

*muḍā yatra brahmā tṛṇ-nikara-gulmādiṣu paraṁ
sadā kāṅkṣan janmārpita-vividha-karmāpy anudinam
kramād ye tatraiva vraja-bhuvi vasanti priya-janā
mayā te te vandyāḥ parama-vinayāḥ puṇya-khacitāḥ*

(Śrī Vraja-vilāsa-stava 100, Raghunātha dāsa Gosvāmī)

Although Brahmā is always very busy carrying out his many weighty duties, including creating the material universe, still he longs to take birth in Vṛndāvana as a blade of grass, a shrub, or in any other species. With utmost humility I worship each of the dear devotees who reside in that Vṛndāvana. They are all supremely worshipable and highly pious.

Śrī Nṛsiṁha praṇāma

*namas te narasiṁhāya prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ śilā-ṭaṅka-nakhālaye (1)*

I offer *praṇāma* unto Narasiṁha Bhagavān, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stone-like chest of the demon Hiraṇyakaśipu.

*vāg-īśā yasya vadane lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye samvit taṁ nṛsiṁham ahaṁ bhaje (2)*

In His mouth the goddess Śuddha-Sarasvatī is always present, on His chest Lakṣmī-devī always sports, and within His heart special affection for His devotees is always manifest – I worship that Nṛsiṁhadeva.

*ito nṛsiṁhaḥ parato nṛsiṁho yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho nṛsiṁham ādim śaraṇaṁ prapadye (3)*

Nṛsiṁhadeva is here and also there. Wherever I go Nṛsiṁhadeva is there. He is in the heart and is outside as well. I surrender unto Nṛsiṁhadeva, the origin of everything and the supreme refuge.

Jaya-Dhvani

Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Gīridhārī-Rādhā-Vinoda-bihārījī kī jaya!

(Following this, one's own gurudeva's name is loudly given.)

Om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja kī jaya!

Om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja kī jaya!

Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhu-pāda kī jaya!

Nitya-līlā-praviṣṭa paramahaṁsa Śrīla Gaurakiśora dāsa Bābājī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa saccidānanda Śrīla Bhaktivinoda Ṭhākura kī jaya!

Nitya-līlā-praviṣṭa vaiṣṇava-sārvabhauma Śrīla Jagannātha dāsa Bābājī Mahārāja kī jaya!

Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu kī jaya!

Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!

Śrīla Narottama-Śrīnivāsa-Śyāmānanda Prabhu-traya kī jaya!

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu kī jaya!

Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla-bhaṭṭa, dāsa Raghunātha, Ṣaḍ-Gosvāmī Prabhu kī jaya!

Śrī Svarūpa Dāmodara, Rāya Rāmānandādi, Śrī Gaura-pārṣada-vṛnda kī jaya!

Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!

Prema-se kaho Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi, Śrī Gaura-bhakta-vṛnda kī jaya!

Śrī Antardvīpa-Māyāpura, Śīmāntadvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, Ṛtadvīpa, Jahnudvīpa, Modadrūmadvīpa, Rudradvīpātmaka Śrī Navadvīpa-dhāma kī jaya!

Śrī Śrī Rādhā-Kṛṣṇa gopa-gopī-go-govardhana-dvādaśa-vanātmaka Śrī Vraja-maṇḍala kī jaya!

Śrī Śyāma-kuṇḍa, Rādhā-kuṇḍa, Yamunā, Gaṅgā, Tulasī, Bhakti-devī kī jaya!

Śrī Jagannātha, Baladeva, Subhadrājī kī jaya!

Nṛsiṁha Bhagavān kī jaya! Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!

Cārō sampradāya kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Gauḍīya Vedānta Samiti kī jaya!

Śrī Devānanda Gauḍīya Maṭha aura anyāṇya sākḥā maṭha samūha kī jaya!

Śrī Harināma-saṅkīrtana kī jaya!

Ananta-koṭī vaiṣṇava-vṛnda kī jaya!

Samāgata bhakta-vṛnda kī jaya!

Śrī Gaura-premānande! Hari hari bol!

Śrī Guru-Paramparā

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

*kṛṣṇa hoite catur-mukha, hoyā kṛṣṇa-sevonmukha,
brahmā hoite nāradera matī
nārada hoite vyāsa, madhva kohe vyāsa-dāsa,
pūrṇaprajña padmanābha-gati (1)*

In the beginning of creation Śrī Kṛṣṇa spoke the science of devotional service to four-faced Lord Brahmā, who in turn passed these teachings on to Nārada Muni, who accepted Kṛṣṇa Dvaipāyana Vyāsadeva as his disciple. Vyāsa transmitted this knowledge to Madhvācārya, who is also known as Pūrṇaprajña Tīrtha and who was the sole refuge for his disciple Padmanābha Tīrtha.

*nṛhari-mādhava-vaiṣṇave, akṣobhya-paramahamse,
śiṣya boli' aṅgikāra kore
akṣobhyera śiṣya jaya-tīrtha nāme paricaya,
tā'ra dāsyē jñānasindhu tore (2)*

Following in the line of Madhvācārya were Nṛhari Tīrtha and Mādhava Tīrtha, whose principal disciple was the great *paramahamsa* Akṣobhya Tīrtha. He in turn accepted as his disciple Jayatīrtha, who passed his service down to Jñānasindhu.

*tāhā hoite dayānidhi, tā'ra dāsa vidyānidhi,
rājendra hoilo tāhā ho'te
tāhāra kiṅkara jaya-dharma nāme paricaya,
paramparā jāno bhālo-mate (3)*

From him the line came down to Dayānidhi, then to his disciple Vidyānidhi, then in turn it was introduced to Rājendra Tīrtha, whose servant was the renowned Jayadharmā, also known as Vijayadvaja Tīrtha. In this way the *guru-paramparā* is properly understood.

*jayadharmā-dāsyē khyāti, śrī puruṣottama-yati,
tā' ho'te brahmaṇya-tīrtha-sūri
vyāsatīrtha tā'ra dāsa, lakṣmīpati vyāsa-dāsa,
tāhā ho'te mādhavendra-purī (4)*

The great *sannyāsī* Śrī Puruṣottama Tīrtha was a renowned disciple in the service of Jayadharmā; from Śrī Puruṣottama the line descended to the powerful Brahmaṇyatīrtha, then to Vyāsatīrtha. He was succeeded by Śrī Lakṣmīpati, who passed the line down to Śrī Mādhavendra Purī.

*mādhavendra-purī-vara-śiṣya-vara śrī īśvara,
nityānanda, śrī advaita vibhu
īśvara-purīke dhanya, korilena śrī caitanya,
jagad-guru gaura mahāprabhu (5)*

Śrī Īśvara Purī was the most prominent *sannyāsa* disciple of the great Śrī Mādhavendra Purī, whose disciples also included the *avatāras* Śrī Nityānanda Prabhu and Śrī Advaita Ācārya. Śrī Caitanya Mahāprabhu, the Golden Lord and spiritual preceptor of all the worlds, made Īśvara Purī greatly fortunate by accepting him as *dīkṣā-guru*. [Nityānanda Prabhu took *dīkṣā* from Lakṣmīpati Tīrtha and was actually Mādhavendra Purī's godbrother but He accepted Mādhavendra as His *śikṣā-guru*. Thus, we follow Bhagavat *paramparā*, the line of *śikṣā* rather than *dīkṣā*.]

*mahāprabhu śrī caitanya, rādhā-kṛṣṇa nahe anya,
rūpānuga-janera jīvana
viśvambhara-priyaṅkara, śrī svarūpa-dāmodara,
śrī gosvāmī rūpa, sanātana (6)*

Śrī Caitanya Mahāprabhu, who is Rādhā and Kṛṣṇa combined, is the very life of the *rūpānuga* Vaiṣṇavas who follow Śrī Rūpa Gosvāmī. Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa and Śrī Sanātana Gosvāmīs were the dearest servants of Viśvambhara (Śrī Caitanya).

*rūpa-priya mahājana, jīva, raghunātha hana,
tā'ra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-vara, narottama sevā-para,
jā'ra pada viśvanātha-āśa (7)*

Dear to Śrī Rūpa Gosvāmī were the great saintly personalities, Śrī Jīva Gosvāmī and Śrī Raghunātha dāsa Gosvāmī, whose intimate disciple was the great poet Śrī Kṛṣṇadāsa Kavirāja. The dearest of Kṛṣṇadāsa was Śrīla Narottama dāsa Ṭhākura, who was always engaged in *guru-sevā*. His lotus feet were the only hope and aspiration of Śrī Viśvanātha Cakravartī Ṭhākura.

*viśvanātha bhakta-sātha, baladeva, jagannātha,
tā'ra priya śrī bhaktivinoda
mahā-bhāgavata-vara, śrī gaurakiśora-vara,
hari-bhajante jā'ra moda (8)*

Prominent among the associates of Śrī Viśvanātha Cakravartī Ṭhākura was Śrī Baladeva Vidyābhūṣaṇa. After him the line descended to Śrīla Jagannātha dāsa Bābājī Mahārāja, who was the beloved *śikṣā-guru* of Śrī Bhaktivinoda Ṭhākura. Bhaktivinoda was the intimate friend of the great *mahā-bhāgavata* Śrīla Gaura-kīśora dāsa Bābājī Mahārāja, whose sole delight was *hari-bhajana*.

*śrī vārṣabhānavī-varā, sadā sevya-sevā-parā,
tāhāra dayita-dāsa nāma*

*prabhupāda-antaraṅga, śrī-svarūpa-rūpanuga,
śrī keśava bhakati-prajñāna
gauḍīya-vedānta-vettā, māvāda-tamohantā,
gauravāṇī-pracārācāra-dhāma (9)*

The most distinguished Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, whose initiated name was Śrī Vārṣabhānavī Dayita dāsa, was always engaged in divine service to Hari, Guru and Vaisnava. An internal and intimate disciple of Prabhupāda following in the line of Svarūpa Damodara and Rūpa Gosvāmī was Śrī Bhakti Prajñāna Keśava Gosvāmī.

Having full knowledge of Vedānta philosophy according to the Gauḍīya *saṁpradāya*, Śrīla Keśava Mahārāja annihilated the darkness of all *māyāvāda* arguments. He has served Navadvīpa Dhāma so much, and his life is an example for both practicing and preaching Mahāprabhu's message.

*tā'ra pradhāna pracāraka, śrī bhaktivedānta nāma,
patita-janete doyā-dhāma*

His foremost disciple-preacher was Śrī Bhaktivedānta Swāmī Prabhupāda, who has spread the message of Śrī Caitanya Mahāprabhu throughout the world and is thus a reservoir of mercy and compassion for all fallen souls.

*keśava-priya-mahājana, vāmana, nārāyaṇa hana,
gauravāñī tā'dera prāṇa-dhana*

Most dear to Śrī Keśava Gosvāmī were the saintly personalities Śrī Vāmana Gosvāmī and Śrī Nārāyaṇa Gosvāmī, whose life and soul are the teachings of Mahāprabhu.

*or: tā'ra śiṣya agaṇana, tā'ra madhye preṣṭha hana,
śrī bhakti-prajñāna keśava
tā'ra śiṣya agaṇana, tā'ra madhye anyatama,
śrī bhaktivedānta nārāyaṇa (9)*

or: Out of Prabhupāda's countless disciples, Śrī Bhakti Prajñāna Keśava Gosvāmī was his dearest. And out of the countless disciples of Śrī Bhakti Prajñāna Keśava Gosvāmī, one of the most prominent is Śrī Bhaktivedānta Nārāyaṇa Mahārāja.

*ei saba harijana, gaurāṅgera nija-jana,
tā'dera ucchiṣṭe mora kāma (10)*

It is my desire to honor the remnants (*ucchiṣṭa*) – their *mahā-prasāda* and their instructions – from the lotus mouths of all these personal associates of Śrī Kṛṣṇa and Śrī Caitanya Mahāprabhu.

Śrī Gurvaṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

*saṁsāra-dāvānala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārnavasya
vande guroḥ śrī caraṇāravindam (1)*

Just as a raincloud extinguishes a blazing forest fire by showering its rain upon it, Śrī Gurudeva, by his rain of divine mercy, delivers the people burning in the fire of material existence, suffering the threefold miseries – *adhyātmika*, *adhibhautika* and *adhidaivika*. I offer prayers unto the lotus feet of Śrī Gurudeva, who manifests when Kṛṣṇa's mercy becomes very thick and who is an ocean of auspicious qualities.

*mahāprabhoḥ kīrtana-nṛtya-gīta-
vāḍitra-māḍyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī caraṇāravindam (2)*

Śrī Gurudeva is inspired by Mahāprabhu's *saṅkīrtana* and is always dancing, singing, and playing musical instruments. Because he is tasting Mahāprabhu's *prema-rasa* in his heart, like a madman he sometimes exhibits ecstatic symptoms – his hairs stand on end, he shivers, and waves of tears flow from his eyes. I offer prayers unto Śrī Gurudeva's lotus feet.

*śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanāḍau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī caraṇāravindam (3)*

Always worshipping Śrī Vighraha and absorbed in *śṛṅgāra-rasa*, Śrī Gurudeva daily dresses Them differently with beautiful clothes and ornaments designed to enhance Their meetings. He cleans the temple and performs other services for Them. He also engages his disciples in these services. I offer prayers unto the lotus feet of Śrī Gurudeva.

*catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiṣa tṛptīm bhajataḥ sadaiva
vande guroḥ śrī caraṇāravindam (4)*

Śrī Gurudeva is always satisfied to see Śrī Kṛṣṇa's devotees relishing four kinds of foodstuffs that have been offered, namely, those which are chewed, sucked, licked, and drunk. Thus the devotees become satisfied by tasting *mahā-prasāda*. (That is, by accepting *prasāda* in the mood of service, material life is destroyed and the bliss of divine love is awakened in the heart.) I offer prayers unto the lotus feet of Śrī Gurudeva.

*śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī caraṇāravindam (5)*

At every moment Śrī Gurudeva is experiencing intense greed in his heart to taste the unlimited sweetness of the holy names, forms, qualities, and pastimes of Śrī Śrī Rādhā-Mādhava in Vṛndāvana. I offer my prayers unto the lotus feet of Śrī Gurudeva.

*nīkuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣanīyā
tatrāti-dākṣād ati-vallabhasya
vande guroḥ śrī caraṇāravindam (6)*

Śrī Gurudeva is always present with the *sakhīs*, planning the arrangements for the perfection of *yugala-kīśora*'s amorous pastimes (*rati-keli*) within the *kuñjas* of Vṛndāvana. Because he is so expert in making these tasteful arrangements for Their pleasure, he is very dear to Śrī Rādhā and Kṛṣṇa. I offer prayers unto the lotus feet of Śrī Gurudeva.

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhīḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī caraṇāravindam (7)*

All the scriptures proclaim Śrī Gurudeva is *sākṣāt hari*, the direct potency of Śrī Hari, and is thus considered by saintly authorities to be His non-different representative. Because Śrī Gurudeva is so dear to the Lord, being His confidential servitor (*acintya-bhedābheda-prakāśa-vigraha*), the inconceivable different and non-different worshipable manifestation of the Lord), I offer prayers unto his lotus feet.

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyaṁ stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī caraṇāravindam (8)*

Only by the mercy of Śrī Gurudeva can one receive the mercy of Kṛṣṇa; without his grace the living entities cannot make any advancement nor be delivered. Meditating three times a day on the glories of Śrī Gurudeva and reciting *stava-stuti*, I offer prayers unto his lotus feet.

*śrīmad-guror aṣṭakam etad uccair
brāhme muhūrte paṭhati prayatnāt
yas tena vṛndāvana-nātha-sākṣāt-
sevaiva labhyā januṣo 'nta eva (9)*

That person who very attentively recites this *aṣṭakam* to Śrī Gurudeva during the *brāhma muhūrta* is sure to achieve direct service to the lotus feet of Śrī Kṛṣṇa, the very life and soul of Vṛndāvana (*vṛndāvana-nātha*), upon attaining his *vastu-siddhi*, or pure spiritual form.

Śrī Gurvaṣṭakam (Bengali version)
Śrīmad Bhaktiviveka Bhāratī Gosvāmī Mahārāja

*dāvānala-sama saṁsāra-dahane, dagdha jīva-kula uddhāra kāraṇe
koruṇā-vārīda kṛpāvārī-dāne, (vandi) guṇa-sindhu gurura caraṇa-kamala (1)*

*nṛtya-gīta-vādyā-śrī-hari-kīrtane, rohana magana mahāmatta mane
romāñca-kampāśru hoyā gaura-preme, vandi sei gurura caraṇa-kamala (2)*

*sadā rata jini vighraha-sevane, śṛṅgārādi āra mandira-mārjane
korena niyukta anugata-jane, vandi sei gurura caraṇa-kamala (3)*

*carvya-cuṣya-lehya-peya-rasamaya, prasādānna kṛṣṇera ati svādu hoyā
bhakta-āsvādane nija tṛpta roya, vandi sei gurura caraṇa-kamala (4)*

*śrī-rādhā-mādhava-nāma-rūpa-guṇe, ananta-mādhurya-līlā-āsvādane
lubdha-citta jini hana pratikṣane, vandi sei gurura caraṇa-kamala (5)*

*vraja-yuva-dvandva-rati-samvardhane, yukti kore sakhī-gaṇe vṛndāvane
ati dakṣa tāhe, priyatama-gaṇe, vandi sei gurura caraṇa-kamala (6)*

*sarva-śāstre gāya śrī harira svarūpa, bhakta-gaṇa bhāve sei anurūpa
kintu jini prabhu-priyatama-rūpa, vandi sei gurura caraṇa-kamala (7)*

*jāhāra prasāde kṛṣṇa-kṛpā pāi, jā'ra aprasāde anya gati nāi
tri-sandhyā kīrtira stava-dhyāne bhāi, vandi sei gurura caraṇa-kamala (8)*

*gurudevāṣṭaka ati yatna kori', brāhma-muhūrte poḍe ucca kori'
vṛndāvana-nātha sāksāt śrī hari, sevā pāya sei vastu-siddhi-kāle (9)*

Translation same as for *Gurvaṣṭakam* by Śrīla Viśvanātha Cakravartī Ṭhākura

Gurudeva! Baḍa Kṛpā Kari'
Śrīla Bhaktivinoda Ṭhākura

*gurudeva! baḍa kṛpā kari', gauḍa-vana mājhe, godrume diyācha sthāna
ājñā dilā more, ei vraje basi', harināma kara gāna (1)*

Gurudeva, very mercifully you placed me in Godruma in the forests of Gauḍa, ordering me to dwell in the sacred realm of Vraja and chant *harināma*.

*kintu kabe prabhu, योग্যতা arpibe, e dāsere dayā kari'
citta sthira ha'be, sakala sahiba, ekānte bhajiba hari (2)*

But when, O my master, will you mercifully give this servant of yours the qualification to fulfill your order? Then my mind will be peaceful, I will be able to endure all difficulties and serve Śrī Hari with single-pointed focus.

*śaiśava-yauvane, jaḍa-sukha-saṅge, abhyāsa haila manda
nija-karma-doṣe, e deha haila, bhajanera pratibandha (3)*

Indulging in mundane pleasures in my childhood and youth, I cultivated many bad habits. Due to reactions to these sinful acts, my body itself has become an impediment to doing *bhajana*.

*vārdhakyē ekhana, pañca-roge hata, kemane bhajiba bala’
kāḍiyā kāḍiyā, tomāra caraṇe, paḍiyāchi suvihvala (4)*

Now, in old age afflicted with illnesses of the five senses, how can I do *bhajana*? O Master, bitterly weeping and in great anxiety, I have fallen at your lotus feet.

Gurudeva! Kṛpā-Bindu Diyā
Śrīla Bhaktivinoda Ṭhākura

*gurudeva!
kṛpā-bindu diyā, kara ei dāse,
tṛṇāpekṣā ati hīna
sakala sahane, bala diyā kara,
nija-māne sprhā-hīna (1)*

Gurudeva! Give me a drop of mercy – make this servant more humble than a blade of grass. Give me the strength to tolerate all eventualities. Let me not hanker for my own honor and fame.

*sakale sammāna, karite śakati,
deha nātha! yathāyatha
tabe ta’ gāiba, harināma sukhe,
aparādha ha’be hata (2)*

Give me the power to honor all living entities according to what they are due (and all Vaiṣṇavas as befitting their platform). Then I will be able to chant the holy names blissfully, and all my offenses will be vanquished!

*kabe hena kṛpā, labhiyā e jana,
kṛtārtha haibe nātha!
śakti-buddhi-hīna, āmi ati dīna,
kara more ātma-sātha (3)*

O my master! When will I be benedicted with your mercy and finally be successful in my life? I am so fallen that I have no strength or intelligence. Kindly take my soul and make me like you.

*yogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā sāra
karuṇā nā haile, kāḍiyā kāḍiyā,
prāṇa nā rākhiba āra (4)*

If I examine myself, I find no good qualities; Your mercy is the essence of my existence. If you are not merciful, then bitterly weeping I will no longer maintain my life.

Śrī Guru-Caraṇa-Padma

Śrīla Narottama dāsa Ṭhākura

*śrī guru-caraṇa-padma, kevala bhakati-sadma,
vandō mui sāvadhāna-mate
jāhāra prasāde bhāi, e bhava tariyā jāi,
kṛṣṇa-prāpti haya jāhā ha'te (1)*

The lotus feet of Śrī Gurudeva are the treasure-house of *śrī*, unalloyed *prema-bhakti* for Kṛṣṇa. I very carefully worship and serve those lotus feet (*gurupāda padma*). By his mercy, O brother, anyone can cross over this vast ocean of misery and attain the lotus feet of Śrī Kṛṣṇa.

*guru-mukha-padma-vākya, cittete kariyā aikya,
āra nā kariha mane āśā
śrī guru-caraṇe ratī, ei se uttamā gati,
je prasāde pūre sarva āśā (2)*

The words emanating from the lotus mouth of Śrī Gurudeva should be embraced within the heart. No aspiration beyond his words should enter because his instructions bring one to the highest goal – *ratī*, or attachment for his lotus feet. By his grace all of our desires for spiritual perfection are fulfilled.

*cakṣu-dāna dilā jei, janme janme prabhu sei,
divya-jñāna hrde prakāśita
prema-bhakti jāhā haite, avidyā vināśa jāte,
vede gāya jāhāra carita (3)*

He gives me the gift of transcendental vision and enlightens my heart with divine knowledge. He is my master birth after birth. From him emanates *prema-bhakti*, divine loving devotion, by which ignorance is destroyed. The Vedic scriptures sing of his character.

*śrī guru karuṇā-sindhu, adhama janāra bandhu,
lokanātha lokera jīvana
hā hā prabhu! kara dayā, deha more pada-chāyā,
tuwā pade lainu śaraṇa
(ebe yaśa ghuṣuka tribhuvana) (4)*

Śrī Gurudeva is the ocean of mercy, the greatest friend of the shelterless, the life and soul of everyone! O master, be merciful! Alas, O Gurudeva, give me the shade of your lotus feet – at your feet I have surrendered. (Now your fame shall be spread all over the three worlds.)

Ohe! Vaiṣṇava Ṭhākura Śrīla Bhaktivinoda Ṭhākura

*ohe! vaiṣṇava ṭhākura, dayāra sāgara,
e dāse karuṇā kari’
diyā pada-chāyā, śodha he āmāre,
tomāra caraṇa dhari (1)*

O worshipable Vaiṣṇava Ṭhākura! Ocean of mercy! Be merciful upon this servant and, giving me the shade of your feet, purify me. I am taking hold of your lotus feet!

*chaya vega dami’, chaya doṣa śodhi’,
chaya guṇa deha’ dāse
chaya sat-saṅga, deha’ he āmāre,
bosechi saṅgera āśe (2)*

Help me subdue the six urges¹ and purify my six faults,² please bestow upon me the six qualities of a devotee,³ and offer me the six kinds of devotional association.⁴ I am sitting in your association, hoping to receive this.

*ekākī āmāra, nāhi pāya bala,
harināma-saṅkīrtane
tumi kṛpā kari’, śraddhā-bindu diyā,
deha’ kṛṣṇa-nāma-dhane (3)*

Alone, I do not have the strength to perform my *harināma-saṅkīrtana*. Please be kind and give me one drop of faith. Please bestow upon me the priceless treasure of *kṛṣṇa-nāma*!

*kṛṣṇa se tomāra, kṛṣṇa dite pāra,
tomāra śakati āche
āmi ta’ kāṅgāla, ‘kṛṣṇa kṛṣṇa’ bali’,
dhāi tava pāche pāche (4)*

Kṛṣṇa is yours! You have the power to give Kṛṣṇa! I am nothing more than a beggar running behind you, calling out “Kṛṣṇa! Kṛṣṇa!”

- 1) *chaya vega*, the six urges: *vācaḥ* – speech; *manasaḥ* – mind; *krodha* – anger; *jihvā* – tongue; *udara* – stomach; and *upastha* – genitals;
- 2) *chaya doṣa*, six faults that spoil one’s *bhajana*: *atyāhāra* – over-eating or over-collecting; *prayāsaḥ* – over-endeavor; *prajalpa* – idle gossip; *niyama-āgraha* – following rules and regulations mechanically with too much attachment; *niyama-agraha* – overly neglecting rules and regulations; *asat-jana-saṅga* – associating with worldly-minded persons; *laulyam* – ardent mundane greed;
- 3) *chaya guṇa*, six qualities that enhance one’s *bhajana*: *utsāhā* – enthusiasm; *niścayāt* – firm faith; *dhairya* – patience to achieve *prema*; *bhakti-anukūla-pravṛtti* – accepting activities that are favorable for *bhajana*; *asat-saṅga-tyāga* – giving up mundane association; *bhakti-sadācāra* – good behavior for devotion;
- 4) *chaya sat-saṅga*, six true ways of association with devotees: *dāna* – giving charity to devotees; *pratigrāha* – accepting gifts in return; *bhajana-kathā-śravaṇa-ālapa* – hearing and discussing topics on *bhajana*; *mahāprasāda bhakṣaṇa* – honoring *mahāprasāda*; *bhojana dāna* – giving *prasāda*.

Śrī Vaiṣṇava-Vandanā

Śrī Devakīnandana dāsa Ṭhākura

*vṛndāvana-vāsī jata vaiṣṇavera gaṇa
prathame vandanā kari sabāra caraṇa (1)*

First of all I offer glorifications to the feet of all of the Vaiṣṇavas of Vṛndāvana.

*nīlācala-vāsī jata mahāprabhura gaṇa
bhūmite poḍiyā vandō sabāra caraṇa (2)*

Praising of all of Mahāprabhu's Nīlācala associates, I prostrate at their feet.

*navadvīpa-vāsī jata mahāprabhura bhakta
sabāra caraṇa vandō haiyā anurakta (3)*

I pray for loving attachment to the lotus feet of all of Mahāprabhu's Navadvīpa *bhaktas*.

*mahāprabhura bhakta jata gauḍa-deśe sthiti
sabāra caraṇa vandō kariyā praṇati (4)*

I offer *praṇāmas* at the feet of all of Mahāprabhu's Gauḍadeśa (Bengal) devotees.

*je-deśe je-deśe baise gaurāṅgera gaṇa
ūrdhva-bāhu kari vandō sabāra caraṇa (5)*

With upraised arms I pray to the feet of all of Gaurāṅga's *bhaktas*, in whichever country they may reside.

*haiyāchena haibena prabhura jata dāsa
sabāra caraṇa vandō dante kari' ghāsa (6)*

Holding a straw between my teeth, I submit at the feet of all the servants of Mahāprabhu that were or will be.

*brahmāṇḍa tārīte śakti dhare jane jane
e veda purāṇe guṇa gāya jevā śune (7)*

I have heard their glorification in the Vedas and Purāṇas, which proclaim that each one of His devotees has the *śakti* to deliver an entire universe.

*mahāprabhura gaṇa saba patita-pāvana
tāi lobhe mui pāpī lainu śaraṇa (8)*

(Hearing of their glory) I have come with great eagerness to surrender to Mahāprabhu's *bhaktas*, who are all *patita-pāvana* for sinners like me.

*vandanā karite mui kata śakti dhari
tamo-buddhi-doṣe mui dambha mātra kari (9)*

What power do I have to glorify them? But out of my ignorance and unmitigating pride I do so anyway, thinking myself so qualified.

*tathāpi mūkera bhāgya manera ullāsa
doṣa kṣami' mo-adhame kara nija-dāsa (10)*

Even though I am dumb and unable to express their greatness, still my heart is joyful due to my great good fortune (that the Vaiṣṇavas have accepted me as their own and Śrī Gurudeva has given me *harināma* full of blissful pastimes). Forgive the faults of this fallen soul and make me your servant.

*sarva-vāñchā siddhi haya yama-bandha chūṭe
jagate durlabha haiyā prema-dhana luṭe (11)*

They award the perfection of all desires, including freedom from death, and even that rarest treasure not found in this world – *prema*!

*manera vāsanā pūrṇa acirāte haya
devakīnandana dāsa ei lobhe kaya (12)*

All of one's pure, heartfelt desires will be fulfilled without delay. Devakī-nandana dāsa, intensely eager for this, glorifies and prays to the Vaiṣṇavas.

Ei-Bāra Karuṇā Kara

Śrīla Narottama dāsa Ṭhākura

*ei-bāra karuṇā kara vaiṣṇava gosāi
patita-pāvana tomā vine keha nāi (1)*

Vaiṣṇava Gosāi, please give me your mercy this time! You are *patita-pāvana*, purifier of the fallen. There is no one except you to save us!

*kāhāra nikṣeṭe gele pāpa dūre jāya
emana dayāla prabhu kevā kathā pāya? (2)*

All sins go away in your association. Where shall we find a master as merciful you?

*gaṅgāra paraśa haile paścāte pāvana
darśane pavitra kara – ei tomāra guṇa (3)*

After touching the Gaṅgā one becomes purified, but your quality is such that just the sight of you purifies one of his sins!

*hari-sthāne aparādhe tāre harināma
tomā sthāne aparādhe nahika eḍāna (4)*

Offenses committed at the lotus feet of Śrī Hari are absolved by *harināma*. But for offenses against you there is absolutely no means of deliverance!

*tomāra hṛdaye sadā govinda viśrāma
govinda kahena, 'mama vaiṣṇava parāṇa' (5)*

Govinda is always resting in your heart. Thus, Govinda says, "The Vaiṣṇavas are My life and soul!"

*prati-janme kari āśā caraṇera dhūli
narottame kara dayā āpanāra bali' (6)*

Narottama dāsa prays, "In every birth I am hoping for the dust of your lotus feet. Please be compassionate to me, considering me your own."

Sakala Vaiṣṇava Gosāi

Śrī Rādhā-Mohana dāsa

*sakala vaiṣṇava gosāi dayā kara more
dante ṭṭṇa dhari' kahe e dīna pāmāre (1)*

With a straw between my teeth, this very wretched and fallen person is petitioning all the Vaiṣṇavas and Gosvāmīs, “Please give me your mercy.”

*śrī guru-caraṇa āra śrī kṛṣṇa-caitanya
pāda-padma pāoyāiyā more kara dhanya (2)*

Śrī Guru, the Vaiṣṇavas, and Śrī Kṛṣṇa-Caitanya (and Nityānanda Prabhu) should give me shelter at their lotus feet and make me fortunate.

*tomā' sabāra karuṇā vine ihā prāpti naya
viśeṣe ayogya mui kahila niścaya (3)*

Without receiving the mercy from all of the Vaiṣṇavas, I will be bereft of shelter at the lotus feet of Gaura-Nitāi. I know that I am totally unqualified.

*vāñchā-kalpa-taru hao karuṇā-sāgara
ei ta' barasā mui dhariye antara (4)*

All the Vaiṣṇavas are *vāñchā kalpa-taru* (wish-fulfilling trees) and an ocean of mercy. It is my deepest hope that the Vaiṣṇavas will give me their mercy so that I can thus attain the lotus feet of Mahāprabhu.

*guṇa-leśa nāhi more aparādhera sīmā
āmā' uddhāriyā loka dekhāo mahimā (5)*

I have no good qualities and I have committed uncountable offenses, but if you will deliver me (give me *bhakti*), then everyone will come to know of your glories.

*nāma-saṅkīrtane ruci āra prema-dhana
e rādhā-mohane deha' haiyā sa-karuṇa (6)*

I am praying for taste in *nāma-saṅkīrtana* and for the wealth of *prema*. Then this Rādhā-mohana dāsa will realize your supreme mercy.

Kabe Śrī Caitanya More Śrīla Bhaktivinoda Ṭhākura

*kabe śrī caitanya more karibena dayā
kabe āmi paiba vaiṣṇava-pada-chāyā (1)*

Oh, when will Śrī Caitanya Mahāprabhu bestow His mercy upon me so that I will be able to obtain the shelter of the lotus feet of the Vaiṣṇavas?

*kabe āmi chāḍiba e viṣayābhimāna
kabe viṣṇu-jane āmi kariba sammāna (2)*

When will I renounce my enjoying spirit and then be able to properly honor the Vaiṣṇavas?

*gala-vastra kṛtāñjali vaiṣṇava-nikaṭe
dante tṛṇa kari' dāḍāiba niṣkaṭe (3)*

In a very humble, submissive mood and without duplicity, I will stand before the Vaiṣṇavas with cloth around my neck, folded hands, and a straw in my teeth.

*kāḍiyā kāḍiyā jānāiba duḥkha-grāma
saṁsāra-anala haite māgiba viśrāma (4)*

Bitterly weeping, I will understand the miseries resulting from indulgence, and I will beg for relief from the blazing fire of material existence.

*śuniyā āmāra duḥkha vaiṣṇava ṭhākura
āmā' lāgi' kṛṣṇe āvedibena pracura (5)*

When the venerable Vaiṣṇavas hear of my sufferings, they will petition the Lord profusely on my behalf.

*vaiṣṇavera āvedane kṛṣṇa dayāmaya
e hena pāmara prati ha'bena sa-daya (6)*

In response to their prayer, the all-merciful Śrī Kṛṣṇa will then display His compassion towards this wicked person.

*vinodera nivedana vaiṣṇava-carāṇe
kṛpā kari' saṅge laha ei akiñcane (7)*

Bhaktivinoda prays to the lotus feet of the Vaiṣṇavas, “O Vaiṣṇava Ṭhākura, mercifully please give your shelter and association to this destitute person.”

Ṭhākura Vaiṣṇava-Pada

Śrīla Narottama dāsa Ṭhākura

*ṭhākura vaiṣṇava-pada, avanīra su-sampada, śuna bhāi, haiyā eka mana
āśraya laiya bhaje, tāre kṛṣṇa nāhi tyaje, āra saba mare akāraṇa (1)*

The lotus feet of the saintly Vaiṣṇavas are the greatest wealth in this world. O my dear brothers, please listen attentively. Kṛṣṇa never forsakes one who takes shelter of the Vaiṣṇavas and who worships Him. Others die without reason.

*vaiṣṇava-carāṇa-jala, prema-bhakti dite bala, āra keha nahe balavanta
vaiṣṇava-carāṇa-reṇu, mastake bhūṣaṇa vinu, āra nāhi bhūṣaṇera anta (2)*

The water that has washed the feet of a Vaiṣṇava gives divine strength to attain *prema-bhakti*. Nothing is more powerful than this. The dust of the feet of the Vaiṣṇavas upon my head is the only decoration needed at the time of death.

*tīrtha-jala pavitra guṇe, likhiyāche purāṇe, se-saba bhaktira pravañcana
vaiṣṇavera pādodaka, sama nahe ei saba, jāte haya vāñchita-pūraṇa (3)*

The purifying qualities of the water of the holy places are mentioned in the Purāṇas and in every discourse on *bhakti*. However, the water from the feet of a Vaiṣṇava cannot be compared with water from all those holy places. One's desires are fulfilled by taking this water.

*vaiṣṇava-saṅgete mana, ānandita anukṣana, sadā haya kṛṣṇa-parasaṅga
dīna narottama kānde, hiyā dhairya nāhi bāndhe, more daśā kena haila bhaṅga (4)*

By associating with the Vaiṣṇavas, one feels ever increasingly blissful while discussing the topics of Śrī Kṛṣṇa. The lowly Narottama dāsa cries out, "Oh, my heart is breaking – I have lost the association of Kṛṣṇa's intimate *bhaktas*."

Hari Hari, Kabe Mora Ha'be Hena Dina

Śrīla Bhaktivinoda Ṭhākura

*hari hari, kabe mora ha'be hena dina
vimala vaiṣṇave, rati upajibe, vāsana haibe kṣīṇa (1)*

O Hari! O Mahāprabhu! When will the fortunate day come when *rati*, deep love and attachment, will come in my heart for the lotus feet of the pure-hearted Vaiṣṇavas? (At that time I will honor and serve them, and thus all my material desires and *anarthas*, especially lust and anger, will go.)

*antara-bāhire, sama vyavahāra, amānī mānada ha'ba
kṛṣṇa-saṅkīrtane, śrī-kṛṣṇa-smaraṇe, satata majiyā ra'ba (2)*

(With a heart free from duplicity) my outer behavior will correspond to my inner feelings and thoughts. (Seeing myself as completely insignificant) I will give all respect to others, seeking no honor in return. Always dancing and singing the holy names, I will remain constantly absorbed in remembering Śrī Kṛṣṇa's beautiful pastimes.

*e dehera kriyā, abhyāse kariba, jīvana jāpana lāgi’
śrī-kṛṣṇa-bhajane, anukūla jāhā, tāhe ha’ba anurāgī (3)*

My bodily maintenance should simply go on by habit so that my mind can be fully given to *harināma*. I will become attached only to that which is favorable for serving Śrī Kṛṣṇa.

*bhajanera jāhā, pratikūla tāhā, dṛḍha-bhāve teyāgiba
bhajite bhajite, samaya āsile, e deha chāḍiyā dība (4)*

I will firmly reject whatever is unfavorable for His service. Continuing to do *bhajana*, in time I will give up this body (happily and peacefully).

*bhaktivinoda, ei āśā kari’, basiyā godruma-vane
prabhu-kṛpā lāgi’, vyākula antare, sadā kāḍe saṅgopane (5)*

Residing alone in the forest of Godruma and continuously weeping, Bhaktivinoda anxiously prays, “I am living only with the hope that Mahāprabhu will bestow His mercy on me.”

Kṛpā Kara Vaiṣṇava Ṭhākura

Śrīla Bhaktivinoda Ṭhākura

*kṛpā kara vaiṣṇava ṭhākura
sambandha jāniyā, bhajite bhajite, abhimāna hau dūra (1)*

O Vaiṣṇava Ṭhākura, please give me your mercy – knowledge of my relationship with Bhagavān and the ability to do *bhajana*, sending my false ego far away.

*‘āmi ta’ vaiṣṇava,’ e buddhi haile, amānī nā ha’ba āmi
pratiṭhāśā āsi’, hṛdaya dūṣibe, haiba niraya-gāmī (2)*

If I think “I am a Vaiṣṇava,” then I will never become humble. My heart will become contaminated with the hope of receiving honor from others, and I will surely go to hell.

*tomāra kiṅkara, āpane jāniba, ‘guru’-abhimāna tyajī
tomāra ucchiṣṭha, pada-jala-reṇu, sadā niṣkaṭe bhajī (3)*

Give me the mercy that I can renounce the false conception of my being *guru* and can be your servant. Let me accept without duplicity your remnants and your foot-bath water.

*‘nije śreṣṭha’ jāni’, ucchiṣṭhādi dāne, ha’be abhimāna-bhāra
tāi śiṣya tava, thākiyā sarvadā, nā laiba pūjā kā’ra (4)*

By thinking that I am superior (*guru-abhimāna*) and giving my remnants to others, I will be burdened with the weight of false pride. Let me always identify as your disciple and not accept worship or praise from others.

*amānī mānada, haile kīrtane, adhikāra dibe tumi
tomāra caraṇe, niṣkaṭe āmi, kāḍiyā luṭiba bhūmi (5)*

In this way I can renounce the desire for honor for myself and can offer respect to others. Sincerely weeping at your lotus feet and rolling on the ground, I pray that you will give me the ability to perform *kīrtana* purely.

Yaṅ Kali Rūpa Śarīra Na Dharata

Śrī Mādhava dāsa

yaṅ kali rūpa śarīra na dharata
taṅ vraja-prema-mahānidhi kuṭharīka, kon kapāṭa ughāḍata (1)

If Rūpa Gosvāmī had not appeared in Kali-yuga, who would have opened the great store-house of *vraja-prema* and distributed its contents freely?

nīra-kṣīra-hamsana, pāna-vidhāyana, kon prthak kari pāyata
ko saba tyaji, bhaji' vṛndāvana, ko saba grantha viracita (2)

Just as a swan separates milk from water, who could have separated the *rasas* to taste them? Abandoning everything, he performed *bhajana* in Vṛndāvana and wrote his *rasika* literatures.

jaba pitu vana-phula, phalata nānā-vidha, manorāji aravinda
so madhukara vinu, pāna kon jānata, vidyamāna kari bandha (3)

When the yellow forest flowers blossom and fruits ripen, he lived like a bee taking the nectar from lotuses – who could have understood the nectar he was collecting?

ko jānata, mathurā vṛndāvana, ko jānata vraja-nūta
ko jānata, rādhā-mādhava-rati, ko jānata soi prīta (4)

Who could have understood Kṛṣṇa's *līlās* in Mathurā and Vṛndāvana? How could we have known the sweet *vraja-līlas* and the love between Rādhā-Mādhava?

jākara caraṇe, prasāde sakala jana, gāi gāoyāi sukha pāota
carāṇa-kamale, śaraṇāgata mādho, tava mahimā ura lāgata (5)

By the mercy of his lotus feet, all can sing about and attain such divine bliss. The surrendered Mādhava dāsa is always praying to embrace Rūpa's glories.

Je Ānīla Prema-Dhana

Śrīla Narottama dāsa Ṭhākura

je ānīla prema-dhana karuṇā pracura
hena prabhu kothā' gelā ācārya ṭhākura (1)

Who, out of His vast compassion, brought Śrī Caitanya Mahāprabhu with His treasure of divine love to this world by calling Him with love and affection? Where has that Advaita Ācārya Ṭhākura gone? [Advaita Ācārya was shouting so loudly that Nārāyaṇa's throne was shaking!]

kāhā mora svarūpa-rūpa, kāhā sanātana
kāhā dāsa raghunātha patita-pāvana (2)

Where are my Svarūpa Dāmodara and Rūpa Gosvāmī? Where is Sanātana Gosvāmī? Where is Raghunātha dāsa Gosvāmī, the savior of the fallen, conditioned souls?

*kāhā mora bhaṭṭa-yuga, kāhā kavirāja
eka-kāle kothā' gelā gorā naṭarāja (3)*

Where are my Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa Gosvāmīs? Where is Kṛṣṇadāsa Kavirāja Gosvāmī? Where has Gaurāṅga, the king of dancers, gone? Suddenly, all at once they left! Where have they gone?

*pāṣāṇe kuṭiba māthā anale paśiba
gaurāṅga guṇera nidhi kothā' gele pāba (4)*

I shall dash my head upon a stone or enter into fire! Oh, where shall I find such a great treasure-house of wonderful qualities as Gaurāṅga? Where has He gone?

*se saba saṅgīra saṅge je kaila vilāsa
se saṅga nā pāiyā kānde narottama dāsa (5)*

All of them shared extremely beautiful, sweet pastimes with each other. Bereft of their association, Narottama dāsa weeps.

Śrī Rūpānugatya-Māhātmya
The Glories of Following Śrīla Rūpa Gosvāmī
Śrīla Narottama dāsa Ṭhākura

*śuniyāchi sādhu-mukhe bole sarva-jana
śrī-rūpa-kṛpāya mile yugala-caraṇa (1)*

From the *sādhus'* lips I have heard it told to everyone – by Śrī Rūpa's mercy one can attain Śrī Yugala's lotus feet.

*hā! hā! prabhu sanātana gaura-parivāra
sabe mili' vāñchā-pūrṇa karaha āmāra (2)*

Alas, Sanātana Prabhu! O eternal associates of Gaurāṅga! Only when you give your mercy [then Śrī Rūpa will give his mercy], all my heart's desires be fulfilled.

*śrī rūpera kṛpā jena āmā prati haya
se pada āśraya jā'ra, sei mahāśaya (3)*

Śrī Rūpa Gosvāmī, I want only your mercy. He who takes your lotus feet as his shelter is *mahāśaya*, a great personality.

*prabhu lokanātha kabe saṅge laiya jābe
śrī rūpera pāda-padme more samarpibe (4)*

When will my holy master Lokanātha Svāmī [who is also master of the whole world] take me with him and offer me at the lotus feet of Śrī Rūpa Mañjarī?

*hena ki haibe mora – narma-sakhī-gaṇe
anugata narottame karibe śāsane (5)*

When will that day come, when Rādhā's dearmost *narma sakhīs* will give direct instructions to Narottama, accepting him as their intimate follower (*anugata*)?

Kothāya Go Premamayi Rādhe Rādhe

Śrīla Gaura-kīśora dāsa Bābājī Mahārāja

*kothāya go premamayi rādhe rādhe
rādhe rādhe go, jaya rādhe rādhe (1)*

Where is She who is full of *prema*? All glories to Śrī Rādhā.

*dekhā diye prāṇa rākha, rādhe rādhe
tomāra kāṅgāla tomāya ḍāke, rādhe rādhe (2)*

O Rādhā, please give me Your *darśana* and save my life. Your wretched beggar calls out to You, "Rādhe! Rādhe!"

*rādhe vṛndāvana-vilāsini, rādhe rādhe
rādhe kānu-mana-mohini, rādhe rādhe (3)*

O Rādhā, You enjoy pleasure pastimes in the forest of Vṛndāvana wherein You enchant the mind of Kṛṣṇa.

*rādhe aṣṭa-sakhīra śiromaṇi, rādhe rādhe
rādhe vṛṣabhānu-nandini, rādhe rādhe (4)*

O Rādhe, You are the crest-jewel among Your eight principal *sakhīs*. O Rādhā, daughter of Vṛṣabhānu Bābā.

(gosāi) niyama kare sadāi ḍāke, rādhe rādhe

Raghunātha dāsa Gosvāmī was always calling out, "Rādhe! Rādhe!"

*(gosāi) eka-bāra ḍāke keśī-ghāṭe,
ābāra ḍāke vaiṣṭi-vaṭe, rādhe rādhe (5)*

. . . sometimes at Keśī-ghāṭa, sometimes at Vaiṣṭi-vaṭa.

*(gosāi) eka-bāra ḍāke nidhu-vane,
ābāra ḍāke kuñja-vane, rādhe rādhe*

. . . sometimes in Nidhuvana, sometimes in Sevā-kuñja.

*(gosāi) eka-bāra ḍāke rādhā-kuṇḍe,
ābāra ḍāke śyāma-kuṇḍe, rādhe rādhe (6)*

. . . sometimes at Rādhā-kuṇḍa, sometimes at Śyāma-kuṇḍa.

*(gosāi) eka-bāra ḍāke kusuma-vane,
ābāra ḍāke govardhane, rādhe rādhe*

. . . sometimes at Kusuma-sarovara, sometimes at Girirāja-Govardhana.

*(gosāi) eka-bāra ḍāke tāla-vane,
ābāra ḍāke tamāla-vane, rādhe rādhe (7)*

. . . sometimes at Tālavana, sometimes at Tamālvana.

*(gosāi) malina vasana diye gāya,
vrajera dhūlāya gaḍāgaḍi jaya, rādhe rādhe*

Raghunātha dāsa wears simple cloth which appears to be dirty because he is always rolling on the earth crying out, "Rādhe! Rādhe!"

*(gosāi) mukhe rādhā rādhā bale,
bhāse nayanera jale, rādhe rādhe (8)*

Calling out "Rādhe! Rādhe," his eyes are bursting with a flood of tears.

*(gosāi) vṛndāvane kuli kuli kēde beḍāya
rādhā balī', rādhe rādhe*

He wanders throughout the lanes of Vṛndāvana crying out, "Rādhe! Rādhe!"

*(gosāi) chāpānna daṇḍa rātri-dine
jāne nā rādhā-govinda vine, rādhe rādhe (9)*

He knows nothing but Rādhā-Govinda throughout the day and night (56 daṇḍas: 1 daṇḍa=24 minutes). Rādhe! Rādhe!

*tāra para cāri daṇḍa śuti' thāke
svapne rādhā-govinda dekhe, rādhe rādhe (10)*

He takes rest for only 4 daṇḍas (1 hr. 36 min.). At that time in his dreams he receives darśana of Rādhā-Govinda. Rādhe! Rādhe!

Akrodha Paramānanda

Śrīla Locana dāsa Ṭhākura

*akrodha paramānanda nityānanda rāya
abhimāna śūnya nitāi nagare beḍāya (1)*

The noble Nityānanda Prabhu is never angry, for He is the personification of supreme transcendental bliss. Devoid of all false ego, Nitāi wanders about the town. [Baladeva Prabhu and Lakṣmaṇa get angry, but not Nityānanda.]

*adhama patita jīvera dvāre dvāre giyā
harināma mahā-mantra dicchena bilāiyā (2)*

Going from door to door to the houses of the most fallen and wretched souls, He freely distributes the gift of the harināma mahā-mantra.

*jā're dekhe tā're kahe dante tṛṇa dhari'
āmāre kiniyā laha bala gaurahari' (3)*

Holding a straw in His teeth, He exclaims to whomever He sees, "You can purchase Me by worshiping Gaurahari!"

*eta bali' nityānanda bhūme gaḍi' jāya
sonāra parvata jena dhūlāte loṭāya (4)*

Saying thus, Nityānanda Prabhu rolls about on the ground, appearing like a golden mountain tumbling in the dust.

*hena avatāre jā'ra rati nā janmila
locana bale sei pāpī ela āra gela (5)*

Locana dāsa says, "That sinful person who has not experienced the awakening of affection for such an avatāra as this simply comes and goes uselessly in the cycle of repeated birth and death."

Nitāi Guṇa-Maṇi Śrīla Locana dāsa Ṭhākura

*nitāi guṇa-maṇi āmāra nitāi guṇa-maṇi
āniyā premera vanyā bhāsāila avanī (1)*

My Nitāi – the jewel of all virtues, the jewel of all virtues – my Nitāi has brought the flood of divine love in which the whole world is sinking.

*premera vanyā laiya nitāi āila gauḍa-dēse
ḍubila bhakata-gaṇa dīna hīna bhāse (2)*

Nitāi brought this overwhelming deluge of *prema* to Bengal from Purī, preaching Śrī Caitanya Mahāprabhu’s message. The devotees drowned in the ecstasy of the flood, while the wretched and fallen were swept along with the current.

*dīna hīna patita pāmara nāhi bāche
brahmāra durlabha prema sabākāre yāce (3)*

Without discriminating, Nityānanda Prabhu freely offered this rare *prema* to all, even to the fallen and wretched who did not desire it [no one could avoid it!], although it is difficult to attain even for Lord Brahmā.

*ābaddha karuṇā-sindhu kṛṣṇa muhāna
ghare ghare bule prema-amīyāra vāna (4)*

The ocean of mercy had formerly been sealed tight, but Nitāi broke the dam. He went from house to house with this nectarean *prema*, sweetly requesting all to take *harināma*.

*locana bale mora nitāi jevā nā bhajila
jāniyā śuniyā sei ātma-ghāṭī haila (5)*

Locana dāsa says, “Whoever has not worshiped my Nitāi, or who has heard yet does not follow Nitāi’s instructions, knowingly commits suicide.”

Jaya Śacīnandana, Jaya Gaurahari

*jaya śacīnandana, jaya gaurahari
viṣṇupriyā-prāṇadhana, nadīyā-vihārī
(gadādhara-prāṇadhana, saṅkīrtana-vihārī)
jaya śacīnandana, gaura-guṇākara
prema paraṣamaṇi, bhāva-rasa-sāgara*

Glory to Śacīnandana Gaurahari, who is the wealth of the life of Viṣṇupriyā, performing His charming pastimes in Navadvīpa (Or, who is the wealth of the life of Gadādhara, and who roams around performing *saṅkīrtana*). He possesses the topmost jewel, the touchstone of *prema*, and is the ocean of the nectar of ecstasy.

Śrī Nityānande Niṣṭhā

Dedication to Śrī Nityānanda Prabhu
Śrīla Narottama dāsa Ṭhākura

*nitāi-pada-kamala, koṭī-candra-suśītala,
je chāyāya jagat juḍāya
hena nitāi vine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kari' dhara nitāiyera pāya (1)*

Nitāi's lotus feet are more cooling than the shining of millions of moons. Their shade gives solace to the universe. O brother, without a personality such as Nitāi, it is not possible to attain Rādhā and Kṛṣṇa. So hold on very tightly (*dṛḍha*) to His lotus feet.

*se sambandha nāhi jā'ra, vṛthā janma gela tā'ra,
sei paśu baḍa durācāra
nitāi nā balila mukhe, majila saṁsāra sukhe,
vidyākule ki karibe tā'ra (2)*

If someone has not yet established his relationship with Nityānanda Prabhu, his life has been wasted. He is no better than an animal. Not taking the name of Nitāi on one's lips, one becomes absorbed in the so-called happiness of this world. Then what is the value of one's education and birth in a high family or great nation?

*ahaṅkāre matta haiyā, nitāi-pada pāsariyā,
asatyere satya kari' māni
nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe,
dhara nitāiyera caraṇa du'khāni (3)*

Forgetting Nitāi's lotus feet, one becomes maddened by the false concept of bodily life and considers the illusory energy as real. Receiving the mercy of Nitāi, he can attain Śrī Rādhā and Kṛṣṇa in Vraja. Firmly catch hold of the lotus feet of Nitāi.

*nitāiyera caraṇa satya, tāhāra sevaka nitya,
nitāi-pada sadā kara āśa
narottama baḍa duḥkhī, nitāi more kara sukhī,
rākha rāṅgā-caraṇera pāśa (4)*

The feet of Nitāi are real and service to Him is eternal. Always hope and pray for the lotus feet of Nitāi. "Narottama is very unhappy! O Nitāi, please make me happy. Keep me tucked close to Your feet which are like reddish lotuses."

Emona Gaurāṅga Vinā Nāhi Āra

Śrīla Premānanda dāsa Ṭhākura

*emana gaurāṅga vinā nāhi āra
hena avatāra, ha'be ki ha'yeche,
hena prema-paracāra (1)*

There is no one like Gaurāṅga! No other incarnation past, present or future preached such a rare form of *prema*. (He never considered any offense. Therefore, He is even more merciful than Kṛṣṇa).

*duramati ati, patita pāṣaṇḍī,
prāṇe nā mārila kārē
harināma diyā, hṛdaya śodhila,
yāci giyā ghare ghare (2)*

He did not slay the very wicked or the fallen atheists (instead He changed their mood). Giving out the holy names, He went from door to door, purifying everyone's heart.

*bhava-viriñcira, vāñchita je prema,
jagate phelila dhāli'
kāṅgāle pāiyā, khāila nāciyā,
bājāiyā karatāli (3)*

Even Brahmā and Śaṅkara hankered for that divine love which Gaurāṅga is pouring over the whole world. When the miserable and wretched people receive this *prema*, they begin to dance and clap their hands with joy.

*hāsiyā kāḍiyā, preme gaḍāgaḍi,
pulake vyāpila aṅga
caṇḍāle-brāhmaṇe, kare kolākuli,
kabe vā chila e raṅga (4)*

Laughing and weeping, their voices choked with love and their hairs standing on end, even the *caṇḍālas* (dog-eaters) and *brāhmaṇas* embrace one another [being freed from all material designations]. When has such a drama ever been seen before?

*ḍākiyā-hākiyā, khola-karatāle,
gāiyā-dhāiyā phire
dekhiyā śamana, tarāsa pāiyā,
kapāṭa hānila dvāre (5)*

Playing loudly on *mṛdaṅga* and *karatālas*, Śrī Caitanya Mahāprabhu and His party roamed everywhere, chanting Kṛṣṇa's names. Seeing the *saṅkīrtana* party, Yamarāja (death personified) became afraid and closed his door.

*e tina bhuvana, ānande bharila,
uṭhila maṅgala sora
kahe premānanda, emana gaurāṅge,
rati nā janmila mora (6)*

All the three worlds become filled with bliss by the auspicious uproar of the *kīrtana*. Premānanda dāsa laments bitterly, “Oh, that Gaurāṅga is so merciful, yet *ratī* for Him has not appeared in my heart.”

Śrī Gaura-Rūpa-Guṇa-Varṇana

Śrīla Govinda dāsa Kavirāja

*jaya nanda-nandana, gopī-jana-vallabha,
rādhā-nāyaka nāgara śyāma
so śacī-nandana, nadīyā-purandara,
sura-muni-gaṇa-manomohana dhāma (1)*

All glories to the son of Nanda Mahārāja, beloved of the *gopīs*, the hero of Rādhā, Her dearmost Śyāma. He has appeared as the son of Śacī, the monarch of Nadīyā. His beautiful shape, Kṛṣṇa-rūpa or Śacīnandana-rūpa, is the abode of all beauty, and attracts all the sages and godly persons.

*jaya nija-kāntā, kānti kalevara,
jaya jaya preyaśī-bhāva-vinoda
jaya vraja-sahacarī-locana-maṅgala,
jaya nadīyā-vāsi-nayana-āmoda (2)*

All glories to He who has adorned Himself with His beloved Rādhā's *kānti* and manifested His Gaura-rūpa, always taking pleasure in the moods of His *preyaśī* – *rādhā-bhāva*, *mahābhāva* and *mādanākyā-bhāva*. All glories to He who renders the eyes of the Vraja maidens auspicious. All glories to He who now delights the eyes of the residents of Nadīyā.

*jaya jaya śrīdāma, sudāma, subalārjuna,
prema-varadhana nava-ghana-rūpa
jaya rāmādi sundara, priya sahacara,
jaya jaga-mohana gaura anuṇa (3)*

All glories to Śrīdāma, Sudāmā, Subala and Arjuna, who like fresh new rainclouds increase the ocean of *prema*. All glories to Rāmā Paṇḍita, Śrīvāsa, and their other brothers who are all intimate devotees of Mahāprabhu and are dancing, chanting and rolling down on the earth in great love.

*jaya atibala-balarāma-priyānuja,
jaya jaya śrī nityānanda-ānanda
jaya jaya sajjana-gaṇa-bhaya-bhañjana,
govinda dāsa āśa anubandha (4)*

All glories to the powerful Balarāma's dear younger brother! All glories to Baladeva who is Nityānanda Prabhu, the bestower of eternal bliss. All glories! All glories to these Two who eradicate all fear for the devotees. Govinda dāsa's hopes and aspirations rest in Their mercy.

‘Gaurāṅga’ Balite Ha’be

Śrīla Narottama dāsa Ṭhākura

*‘gaurāṅga’ balite ha’be pulaka śarīra
‘hari hari’ balite nayane va’be nīra (1)*

When will that time come that my hairs will stand on end upon singing the name “Gaurāṅga?” When will my eyes overflow with tears as I chant the holy names of “Hari Hari?”

*āra kabe nitāi-cādera karuṇā haibe
saṁsāra-vāsanā mora kabe tuccha ha’be (2)*

And when will the moon of Nityānanda Prabhu bestow His mercy on me? When will my material desires become small and insignificant?

*viṣaya chāḍiyā kabe śuddha ha’be mana
kabe hāma heraba śrī vṛndāvana (3)*

When will I renounce material enjoyment and my mind will become purified? When will I see the *cinmaya svarūpa* of Śrī Vṛndāvana?

*rūpa-raghunātha-pade haibe ākūti
kabe hāma bujhaba se yugala-pīriti (4)*

When will I eagerly follow the path of Śrī Rūpa Gosvāmī and Śrī Raghunātha dāsa Gosvāmī? By their instructions I will be able to understand the divine love of Śrī Rādhā and Kṛṣṇa.

*rūpa-raghunātha-pade rahu mora āśa
prārthanā karaye sadā narottama dāsa (5)*

My only aspiration is to attain the lotus feet of Śrī Rūpa Gosvāmī and Śrī Raghunātha dāsa Gosvāmī. This is Narottama dāsa’s constant prayer.

Ohe, Premera Ṭhākura Gorā

(from *Śrī Sajjana-Toṣaṇī*)

*ohe, premera ṭhākura gorā
prāṇera yātanā kivā kaba, nātha! hayechi āpana-hārā (1)*

O Śrī Gaurasundara, worshipable Lord of *prema*! O my master! What will I tell You of my sorrows and sufferings? I have forgotten my original identity.

*ki āra baliba, je-kājera tore
enechile, nātha! jagate āmāre,
eta-dina pare kahite se kathā, khede duḥkhe hai sārā (2)*

O my Lord, what more can I say? After enduring many wounds inflicted from my difficulties, then many days later I remembered the reason for which You gave me birth in this world.

*tomāra bhajane nā janmila ratī,
jaḍa-mohe matta sadā duramati –
viṣayīra kāche theke theke āmi hainu viṣayī-pārā (3)*

O Lord! I'm so unfortunate that I had no attachment for worshiping You but was always evil-minded and mad for material enjoyment. Living with sense enjoyers, I became like them.

*ke āmi, kena je esechi ekhāne,
se-kathā kakhana nāhi bhāvi mane,
kakhana bhogera, kakhana tyāgera chalanāya mana nāce (4)*

Who am I? Why am I in this world? These questions I never pondered. Sometimes enjoying, sometimes renouncing – my mind was dancing in this cheating.

*ki gati haibe kakhana bhāvi nā,
hari-bhakatera kācheo jāi nā,
hari-vimukhera ku-lakṣaṇa jata āmātei saba āche (5)*

I never considered what would be my outcome. I never associated with Kṛṣṇa's devotees, and I exhibited all bad signs of being opposed to Bhagavān.

*śrī-guru-kṛpāya bheṅgeche svapana,
bujhechi ekhana tumi-i āpana,
tava nija-jana parama-bāndhava saṁsāra kārāgāre (6)*

Now, by Śrī Guru's grace my eyes have been opened and my dream has been broken. I now understand that I have only You and that Your beloved devotees are my greatest friends in the prisonhouse of this material world.

*āna nā bhajiba bhakta-pada vinu,
rātula-carāṇe śaraṇa loinu,
uddhāraho nātha! māyā-jāla ha'te e dāsera keśe dho're (7)*

Now I worship Your devotees exclusively and will serve no one else. O Nātha! Now I have taken shelter of Your lotus feet, which are like red lotuses. Pulling me by the hair, please deliver me from Māyā's net.

*pātakīre tumi kṛpā kara nāki?
jagāi-mādhāi chila je pātakī,
tāhāte jenechi, premera thākura! pātakīreo tāra tumi (8)*

Do You not bestow Your mercy on the sinners? Were not Jagāi and Mādhāi also fallen? Yet You gave them Your mercy. From this I can understand that You are the Lord of *prema* and the deliverer of the fallen.

*āmi bhakti-hīna, dīna, akiñcana –
aparādhī-śire dāo du' carāṇa,
tomāra abhaya śrī carāṇe cira – śaraṇa lainu āmi (9)*

O Prabhu, I am devoid of *bhakti*, wretched, and destitute. Put Your feet that grant fearlessness on the head of this offender. I take shelter of Your divine feet.

Yadi Gaurāṅga Nahita

Śrī Narahari dāsa

(yadi) gaurāṅga nahita, tabe ki haita,
kemanē dharita de?
rādhāra mahimā, prema-rasa-sīmā,
jagate jānāta ke (1)

If Śrīman Gaurāṅga Mahāprabhu had not appeared, then what would have become of us? How could we have tolerated living? In this universe who would have ever come to know the glories of Śrīmatī Rādhārāṇī and the topmost limit of *prema-rasa*?

madhura vṛndā-vipina-mādhurī-
praveśa cāturī sāra
varaja-yuvati-bhāvera bhakati,
śakati haita kā'ra (2)

If Caitanya Mahāprabhu had not come, who could have had the intelligence to join the sweet *madhura-rasa* of Śrī Rādhā-Kṛṣṇa's *līlās* in Vṛndāvana? Who else could have given the power to enter the *vraja-ramaṇīs*' loving mood of *sevā* to *yugala-kīśora*?

gāo punaḥ punaḥ, gaurāṅgera guṇa,
sarala haiyā mana
e bhava-sāgare, emana dayāla,
nā dekhi je eka-jana (3)

With a simple heart sing over and over again of Śrī Gaurāṅga's glorious qualities! No one has ever seen such a compassionate person as He in the entire ocean of material existence.

gaurāṅga baliyā, nā genu galiyā,
kemanē dharinu de
narahari-hiyā, pāṣāṇa diyā,
kemanē gaḍiyāche (4)

Even though I chant Gaurāṅga's name, qualities and pastimes, somehow my heart has not melted – how do I continue to maintain the burden of this body? How is it that the Lord has created the body of Narahari, giving a stone in place of a heart?

Kaha Nā Gaura Kathā

Śrīla Narahari Sarakāra

*mana re! kaha nā gaura kathā
gaurera nāma, amiyāra dhāma, pirīti mūrati dātā (1)*

O mind! Speak only about Gaura. Gaura's name is the abode of nectar, and the worshipable bestower of *unnatojjvala-prema*.

*śayane gaura, svapane gaura, gaura nayanera tārā
jīvane gaura, maraṇe gaura, gaura galāra hārā (2)*

In sleeping – Gaura, in dreaming – Gaura. Gaura is the star of my eyes. In life – Gaura, at the time of death – Gaura. Gaura's name is the precious necklace I wear around my neck!

*hiyāra mājhāre, gaurāṅga rākhiyā, virale basiyā raba
manera sādhetē, se rūpa-cādere, nayane nayane thoba (3)*

Keeping Gaurāṅga inside my heart, I will sit alone and fix my mind on His enchanting moon-like form. I will gaze in His eyes and become absorbed in His beauty.

*gaura vihane, na vañchi parāṇe, gaura ka'rechi sāra
gaura baliya, jauka jīvane, kichu nā cāhiba āra (4)*

Without Gaura I cannot live. Gaura is my everything. I pray to give up my life taking the name of Gaura – I ask for nothing else.

*gaura gamana, gaura gaṭhana, gaura mukhera hāsi
gaura-pirīti, gaura mūrati, hīyāya rahala paśi (5)*

Gaura's movements, Gaura's nature, Gaura's smiling face, Gaura's love, Gaura's full form – all enter my heart.

*gaura dharama, gaura karama, gaura vadera sāra
gaura caraṇe, parāṇa sampinu, gaura karibena pāra (6)*

Gaura is my *dharma*, Gaura is the object of my *karma*, Gaura is the essence of the *Vedas*. I surrender my life at Gaura's lotus feet. It is Gaura who will take me across (the ocean of material existence).

*gaura śabada, gaura sampada, jāhāra hīyāya jāge
narahari dāsa, tāhāra caraṇe, satata śaraṇa māge (7)*

Gaura is the essential sound vibration and wealth for that person in whose heart He manifests. Narahari dāsa always prays to take shelter at the feet of such a person.

Emana Śacīra Nandana Vine

Śrīla Premānanda dāsa Ṭhākura

emana śacīra nandana vine

‘prema’ bali’ nāma, ati-adbhuta, śruta haita kā’ra kāne? (1)

Aho! Without the mercy of Śrī Gaurasundara, the son of Śacī, who could have heard about that extremely wonderful *prema-nāma*?

śrī-kṛṣṇa-nāmera, sva-guṇa mahimā, keva jānāita āra?

vṛndā-vipinera, mahā madhurimā, praveśa haita kā’ra? (2)

Who would have told us the unlimited glories of *śrī-kṛṣṇa-nāma*? If Śrī Gaurahari, who is Kṛṣṇa endowed with the *bhāva* and color of Śrī Rādhā, had not appeared and described the unparalleled sweetness of *Vṛndāvana*, and if He had not poured His causeless mercy upon the fallen *jīvas* of Kali-yuga without discrimination, then who could have entered into the sweetness of that *Vṛndāvana*?

keva jānāita, rādhāra mādhyura, rasa-yaśa camatkāra?

tā’ra anubhāva, sāttvika vikāra, gocara chila vā kā’ra? (3)

Śrī Rādhā is the last limit of that most effulgent *madhura-rasa*. Her wonderful *mahābhāva* consists of *adhirūḍha*, *modana*, *mādana*, and various other ecstasies. Without *rasika-śekhara* Śrī Gaurahari’s mercy, who could have known all of this? How was it possible for anyone to know of the divine *sāttvika* transformations before Śrī Śacī-nandana Gaurahari revealed them in Jagannātha Purī at Śrī Gambhīrā, within the house of Kāśī Miśra, while He tasted Śrīmatī Rādhikā’s moods of separation?

vraje je vilāsa, rāsa mahā-rāsa, prema parakīya tattva

gopīra mahimā, vyabhicārī sīmā, kā’ra avagati chila eta? (4)

Without Him who could have understood the loving affairs in *parakīya rasa* shared between *akhila-rasāmṛta-mūrti* Śrī Kṛṣṇa and *mahābhāva-māyī* Śrī Rādhā and Her *kāya-vyuha-svarūpā gopīs*? Who made it possible to know the glories of the *gopīs*, their transcendental bodies and their various *bhāvas* – *vibhāva*, *anubhāva*, *sāttvika*, and *vyabhicārī*?

dhanya kali dhanya, nitāi-caitanya, parama karuṇā kari’

vidhi-agocara, je prema-vikāra, prakāśe jagata-bhari’ (5)

O blessed Kali, you are most glorious, for Śrī Gaurahari and Nityānanda Prabhu have appeared in this world to display supreme compassion. They filled the world with such high levels of *prema* which were incomprehensible even to Brahmājī.

uttama adhama, kichu nā bāchila, yāciyā dileka kola

kahe premānande, emana gaurāṅge, antare dhariyā dola (6)

Without discriminating as to who is elevated or fallen, They embraced everyone. Śrī Premānanda says, "O brothers, keep that Śrī Gaurasundara locked in your heart of hearts."

Gaurāṅgera Duṭī-Pada

Śrīla Narottama dāsa Ṭhākura

*gaurāṅgera duṭī-pada, jā'ra dhana sampada,
se jāne bhakati-rasa sāra
gaurāṅgera madhura līlā, jā'ra karṇe praveśilā,
hrdaya nirmala bhela tā'ra (1)*

That person who accepts the two lotus feet of Śrī Gaurāṅga as the treasure of all treasures knows the essence of *bhakti-rasa*, the divine mellows of devotional service. And if the sweet pastimes of Gaurāṅga have actually entered through the threshold of someone's ears, that person is pure in heart.

*je gaurāṅgera nāma laya, tā'ra haya premodaya,
tā're mui jāi balihāri
gaurāṅga guṇete-jhure, nitya-līlā tā're sphure,
se jana bhakati-adhikārī (2)*

Prema will awaken for that person who takes Gaurāṅga's holy names. To him I exclaim, "Boliḥārī! Excellent! Bravo!" That person who appreciates Gaurāṅga's qualities with tears coming in his eyes has become qualified for *bhakti*, and to him Śrī Rādhā-Kṛṣṇa's *nitya-līlā*, or eternal *aṣṭa-kālīya-līlā*, are manifested.

*gaurāṅgera saṅgi gaṇe, nitya-siddha kari' māne,
se jāya vrajendra-suta-pāśa
śrī gauḍa-maṇḍala-bhūmi, jevā jāne cintāmaṇi,
tā'ra haya vraja-bhūme vāsa (3)*

That person who understands that Gaurāṅga's personal associates are *nitya-siddha*, eternally perfected, is promoted to the transcendental abode of Vrajendra Suta (the son of Vraja's chief). One who knows the divine abode of Śrī Gauḍa-maṇḍala, Śrī Navadvīpa, to be transcendental touchstone (*cintāmaṇi*) is in truth a resident of Vraja-bhūmi, Śrī Vṇḍāvana.

*gaura-prema-rasārṇave, se taraṅge jevā ḍube,
se rādhā-mādhava-antaraṅga
grhe vā vanete thāke, 'hā gaurāṅga' bale ḍāke,
narottama māge tā'ra saṅga (4)*

Gaura-prema is an ocean of *rasa*. One who dives deep in the waves of that ocean becomes a confidential associate of Śrī Rādhā-Mādhava. Whether one lives in his home as a *grhasṭha* or in the forest as a renunciate, as long as he exclaims, "Hā Gaurāṅga!" Narottama dāsa begs for his *saṅga*.

‘Hari’ Bole Modera Gaura Elo

Śrīla Bhaktivinoda Ṭhākura

Refrain: *‘hari’ bo’le modera gaura elo
elo re gaurāṅga-cāda preme elo-thelo
nitāi-advaita-saṅge godrume paśilo (1)*

Our Gaurāṅga Mahāprabhu came chanting "Hari! Hari!"

Śrī Gauracānda came looking very disheveled as if mad, due to *prema*. Along with Nityānanda Prabhu and Advaita Ācārya, He entered the land of Godruma.

*saṅkīrtana-rase mete’ nāma bilāila
nāmera hāṭe ese’ preme jagat bhāsāila (2)*

Deeply absorbed in *saṅkīrtana-rasa*, He distributed the holy name, and having come to the marketplace of the holy name, He caused the whole universe to swim in *prema*.

*godruma-vāsīra āja duḥkha dūre gela
bhakta-vṛnda-saṅge āsi’ hāṭa jāgāila (3)*

Today all the miseries of the residents of Godrumadvīpa have gone away, for Gaurāṅga, having come here with all His devotees, caused the marketplace of the holy name to appear there.

*nadīyā bhramite gorā ela nāmera hāṭe
gaura ela hāṭe, saṅge nitāi ela hāṭe (4)*

Wandering all over the land of Nadīyā, Gaurasundara along with Nityānanda came to the marketplace of the holy name.

*nāce mātōyārā nitāi godrumera māṭhe
jagat mātāya nitāi premera mālasāṭe (5)*

Maddened with ecstasy, Nityānanda Prabhu danced in the meadows of Godruma. Due to *prema*, He moved His powerful arms like a challenging wrestler and thus overwhelmed the universe in rapture.

*(torā dekhe jā re) advaitādi bhakta-vṛnda nāce ghāṭe ghāṭe
palāya duranta kali paḍiyā vibhrāṭe (6)*

All of you please come and see the Vaiṣṇavas headed by Advaita Ācārya dancing along the banks of the Ganges, going from one *ghāṭa* to the next. At such a sight the wicked personality Kali falls into great danger and runs for his life.

*ki sukhe bhāsila jīva gorācādera nāṭe
dekhiyā śuniyā pāṣaṇḍīra vuka phāṭe (7)*

Why did all the *jīvas* swim in the ocean of happiness? Because by seeing Gaurasundara’s dancing and hearing His voice, even the heart of the atheist breaks.

Kali-Kukkura Kadana

Śrīla Bhaktivinoda Ṭhākura

kali-kukkura kadana yadi cāo (he)
kali-yuga pāvana, kali-bhaya-nāśana,
śrī śacī-nandana gāo (he) (1)

O brothers, if you wish to save yourselves from the dog-like Age of Kali, then sing the name of Śrī Śacī-nandana, the savior of this age who nullifies the fear of Kali.

gadādhara-mādana, nitā'yera prāṇa-dhana,
advaitera prapūjita gorā
nīmāi viśvambhara, śrīnivāsa-īśvara,
bhakata-samūha-cīta-corā (2)

Gorā is the delight of Gadādhara Paṇḍita, very life of Nityānanda Prabhu, and the worshipable lord of Advaita and Śrīnivāsa Ācāryas. He has many names like Nīmāi and Viśvambhara, and He steals the hearts of His devotees.

nadīyā-śaśadhara, māyāpura-īśvara,
nāma-pravartana sura
grhijana-śikṣaka, nyāsikula-nāyaka,
mādhava rādhābhāva-pura (3)

He is the moon of Nadīyā and the lord of Māyāpura, who advented to manifest the holy name. He taught proper conduct for *grhastas* and is the *nāyaka* (Hero) of all *sannyāsīs*. He is Mādhava, endowed with the *bhāva* and *kānti* of Śrī Rādhā.

sārvabhauma-śodhana, gajapati-tāraṇa,
rāmānanda-poṣana vīra
rūpānanda-varadhana, sanātana-pālana,
hari-dāsa-modana dhīra (4)

He purified Sārvabhauma, rescuing him from the claws of Māyāvada, and delivered King Pratāparudra. The heroic Mahāprabhu nurtured the *bhakti* of Rāyā Rāmānanda, increased the bliss of Śrī Rūpa and maintained Śrī Sanātana. As a sober *sannyāsī* He delighted Haridāsa Ṭhākura (by daily giving him *darśana*).

vraja-rasa-bhāvana, duṣṭamata-śātana,
kapaṭi-vighātana kāma
śuddha bhakta-pālana, śuṣka-jñāna-tāḍana,
chala-bhakti-dūṣaṇa rāma (5)

He is absorbed in *vraja-rasa*. As the transcendental Kāmadeva, He chastises the evil-minded and destroys deceit. As Rādhā-ramaṇa Rāma, He nourishes His pure devotees, drives away dry impersonalism, and removes all imitations of *bhakti*.

Śrī Gaura-Nityānandera Dayā

The Mercy of Śrī Gaura-Nityānanda

Śrīla Locana dāsa Ṭhākura

*parama karuṇa, pāhu dui-jana, nitāi gauracandra
saba avatāra-sāra śiromaṇi, kevala ānanda-kanda (1)*

The two Lords Nitāi Gauracandra are supremely merciful. They are the essence and crown jewels of all *avatāras* and the very source of bliss.

*bhaja bhaja bhāi, caitanya-nitāi, sudṛḍha viśvāsa kari’
viṣaya chāḍiyā, se rase majiyā, mukhe bala hari hari (2)*

My dear brother, with firm faith just worship Caitanya-Nitāi. Renouncing all material enjoyment, always engage your mouth in chanting “Hari, Hari!” and you will drown in Their *bhakti-rasa*.

*dekha ore bhāi, tri-bhuvane nāi, emana dayāla-dātā
paśu pākhī jhure, pāṣāṇa vidare, śuni’ jā’ra guṇa-gāthā (3)*

O brother, just see! In all the three worlds there is no one else as merciful as Them. Hearing Their glories (especially Their mercy) sung, the animals and birds cry tears of love, and stones melt.

*samsāre majiyā, rahili paḍiyā, se pade nahila āśa
āpana karama, bhuñjāye śamana, kahaye locana-dāsa (4)*

Locana dāsa laments, “I am always so absorbed in my material enjoyment that no desire is coming in my heart to worship Gaura-Nitāi. That I get no inspiration to do *bhajana* is Yamarāja’s punishment for my past sinful activities.”

Nitāi-Gaura-Nāma

Śrīla Locana dāsa Ṭhākura

*nitāi-gaura-nāma, ānandera dhāma, jei jana nāhi laya
tāre yama-rāya, dhare la’ye jāya, narake ḍubāya tāya (1)*

The holy names of Nitāi and Gaura are the abode of all jubilation. Those who never utter these names are taken by Yāma Mahārāja and immersed in the hellish planets.

*tulasīra hāra, na pare je chāra, yamālaye vāsa tā’ra
tilaka dhāraṇa, na kare je jana, vṛthāya janama tā’ra (2)*

Those who never wear *tulasī* neckbeads take their permanent residence in the abode of Yāma Mahārāja, and those who never adorn their foreheads with *tilaka* live their lives in vain.

*nā laya harināma, vidhi tā're vāma, pāmara pāṣaṇḍa-mati
vaiṣṇava-sevana, nā kare je jana, ki ha'be tāhāra gati (3)*

Those who never chant *harināma* have an unfavorable destiny. They are fallen and their stone-like hearts are filled with deceit. And what will be the destination of those who never serve the Vaiṣṇavas?

*guru-mantra sāra, kara ei bāra, vrajete haibe vāsa
tamo-guṇa jā'be, sattva-guṇa pā'be, haibe kṛṣṇera dāsa (4)*

Now the time has come to receive *dīkṣā* from Śrī Guru. If one chants these *mantras* carefully, one will come to live in Vraja forever. The mode of ignorance will go, goodness will come in the heart, and one will become the eternal servant of Kṛṣṇa.

*e dāsa locana, bale anukṣana, (nitāi) gaura-guṇa gāo sukhe
ei rase jā'ra, rati nā haila, cūṇa kālī tā'ra mukhe (5)*

This Locana dāsa instructs everyone to always chant Gaura-Nitāi's holy names. Those who have no affection for *gaura-rasa* will be publicly defamed – their faces will be covered with lime and black tar.

Gaurīdāsa-Mandire

Śrīla Gaurīdāsa Paṇḍita

*devādi-deva gauracandra gaurīdāsa-mandire
nityānanda-saṅge gaura ambikāte vihare (1)*

The Lord of lords, Śrī Gauracandra, along with Nityānanda Prabhu is pleurably engaged in His pastimes in Gaurīdāsa Paṇḍita's house in Ambika Kalna.

*cāru-aruṇa-guñjā-hāra hṛt-kamale je dhare
virīñci-sevya-pāda-padma lakṣmī-sevya sādare (2)*

Gaurasundara adorns Himself with a very beautiful, red *guñjā-mālā*, which falls over His lotus heart. Brahmā and Lakṣmī worship His lotus feet with great respect.

*tapta-hema aṅga-kānti prātaḥ-aruṇa-ambare
rādhikānurāga prema-bhakti vāñchā je kare (3)*

His body shines brilliantly like molten gold, and His cloth is saffron like the rising sun. He desires that *prema-bhakti* like the *anurāga* of Śrīmatī Rādhikā.

*śacī-suta gauracandra ānandita antare
pāṣaṇḍa-khaṇḍa nityānanda-saṅge raṅge vihare (4)*

The son of Śacī, Gaurasundara, who is so joyful inside, is roaming about with Nityānanda Prabhu, purifying the hearts of the atheists.

*nityānanda gauracandra gaurīdāsa-mandire
gaurīdāsa karata āśa sarva-jīva uddhāre (5)*

Both Nityānanda and Gaurasundara are in the house of Gaurīdāsa, who hopes that They will deliver all *jīvas*.

Śrīman Mahāprabhura Hari-Vāsara-Vrata-Pālana

Śrīman Mahāprabhu's Observance of Ekadaśī

Śrīla Vṛndāvana dāsa Ṭhākura

*śrī hari-vāsare hari-kīrtana-vidhāna
nṛtya ārambhilā prabhu jagatera prāṇa (1)*

*puṇyavanta śrīvāsa-aṅgane śubhārambha
uṭhila kīrtana-dhvani 'gopāla' 'govinda' (2)*

*mṛdaṅga-mandirā bāje śaṅkha-karatāla
saṅkīrtana-saṅge saba haila miśāla (3)*

*brahmāṇḍa bhedila dhvani pūriyā ākāśa
caudikera amaṅgala jāya saba nāśa (4)*

*uṣaḥ-kāla haite nṛtya kare viśvambhara
yūtha yūtha haila jata gayana sundara (5)*

*śrīvāsa-paṇḍita laiya ēka sampradāya
mukunda laiya āra jana-kata gāya (6)*

*laiya govinda ghoṣa āra kata-jana
gauracandra-nṛtye sabe kareṇa kīrtana (7)*

*dhariyā bulena nityānanda mahābalī
alakṣite advaita layena pada-dhūli (8)*

*gadādhara-ādi jata sajala-nayane
ānande vihvala haila prabhura kīrtane (9)*

*jakhana uddāṇḍa nāce prabhu viśvambhara
pṛthivī kampita haya, sabe pāya ḍara (10)*

*kakhana vā madhura nācaye viśvambhara
jena dekhi nandera nandana naṭavara (11)*

*aparūpa kṛṣṇāveśa, aparūpa nṛtya
ānande nayana bhari' dekhe saba bhṛtya (12)*

*nijānande nāce mahāprabhu viśvambhara
caraṇera tāla śuni ati manohara (13)*

*bhāva-bhare mālā nāhi rahaye galāya
chiṇḍiyā paḍaye giyā bhakatera pāya (14)*

*catur-dike śrī-hari-maṅgala-saṅkīrtana
mājhe nāce jagannātha-miśrera nandana (15)*

*jā'ra nāmānande śiva-vasana nā jāne
jā'ra yaśe nāce śiva, se nāce āpane (16)*

*jā'ra nāme vālmiki hailā tapodhana
jā'ra nāme ajāmila pāila mocana (17)*

*jā'ra nāma śravaṇe saṁsāra-bandha ghuce
hena prabhu avatāri' kali-yuge nāce (18)*

*jā'ra nāma gāi' śuka-nārada beḍāya
sahasra-vadana prabhu jā'ra guṇa gāya (19)*

*sarva mahā-prāyaścitta je prabhura nāma
se-prabhu nācaye, dekhe jata bhāgyavāna (20)*

*prabhura ānanda dekhi' bhāgavata-gaṇa
anyone galā dhari' karaye krandaṇa (21)*

*sabāra aṅgete śobhe śrī candana-mālā
ānande gāyena kṛṣṇa-rase hai' bholā (22)*

*jateka vaiṣṇava-saba kīrtana-āveśe
nā jāne āpana deha, anya jana kise (23)*

*jaya kṛṣṇa-murāri-mukunda-vanamālī
ahar-niśa gāya sabe hai' kutūhalī (24)*

*ahar-niśa bhakta-saṅge nāce viśvambhara
śrānti nāhi kāra, sabe sattva-kalevara (25)*

*ei-mata nāce mahāprabhu viśvambhara
niśi avaśeṣa mātṛa se eka prahara (26)*

*ei-mata ānanda haya navadvīpa-pure
prema-rase vaikunṭhara nāyaka vihare (27)*

*e sakala puṇya kathā je kare śravaṇa
bhakta-saṅge gauracandre rahu tā'ra mana (28)*

*śrī kṛṣṇa-caitanya-nityānanda-cāda jāna
vṛndāvana-dāsa tachu pada-yuge gāna (29)*

On Ekadaśī day Mahāprabhu, who is the life and soul of all beings, decreed that every-one should gather for *kīrtana*. Hearing the sound of His own name, He began to dance in ecstasy. (1)

In Śrīvāsa-aṅgana, Śrīvāsa Ṭhākura's divine courtyard, He inaugurated the auspicious reverberations of the *kīrtana* in a booming voice: "Gopala! Govinda!" (2)

In the courtyard the sounds of the *mrdaṅga*, small cymbals, conch, *karatālas* and beautiful singing all mixed together. (3)

The loud sound passed through the entire *brahmāṇḍa* and filled the whole sky (reaching Svetadvīpa), destroying everything inauspicious in all the fourteen worlds. (4)

From morning Viśvambhara (He who nourishes and maintains the whole universe by *bhakti*) started dancing. Many groups sang charmingly – each group singing a different melody. (5)

Śrīvāsa Paṇḍita was the *guru* of one group of *kīrtanīyas*, and Mukunda was the lead singer of another. (6)

Govinda Ghoṣa was the head of another group. Gauracandra danced in the middle of the whole *kīrtana* party. (7)

The mighty Nityānanda Prabhu protected Mahāprabhu when He swooned while dancing as Advaita Ācārya secretly took His foot-dust at that time. (8)

Tears came to Gadādhara, Mukunda, Śrīdhāra and others upon hearing Mahāprabhu's *kīrtana*, as the rising of *aṣṭa-sattvika bhāvas* overwhelmed their hearts. (9)

Viśvambhara danced with so much force that the earth trembled, causing all the devotees to become afraid. (10)

Sometimes Viśvambhara danced so gracefully and sweetly that He appeared to be *naṭavara* Nanda-nandana, the best of dancers. (11)

Mahāprabhu's beauty is unequalled and unsurpassed, defeating even Kṛṣṇa's beauty (even Kṛṣṇa has no *mahābhāva*). All His followers' eyes filled with *ānanda* seeing His dancing. (12)

Mahāprabhu Viśvambhara danced, absorbed in *ānanda*. Hearing the rhythm of His dancing feet, the devotees became spellbound. (13)

As Mahāprabhu danced, being filled with *bhāva*, His garland could not stay around His neck but broke, all the flowers falling at the feet of His devotees. (14)

The auspicious sounds of *śrī harināma-saṅkīrtana* spread in every direction while Jagannātha Miśra's son danced in the midst of all the devotees. (15)

Śiva chants the same blissful name and becomes so absorbed in *prema* that his cloth falls down. Hearing Mahāprabhu's glories, Śiva starts to dance, and Mahāprabhu, hearing His own glories, also dances. (16)

By this same *nāma* Valmīki achieved the wealth of austerity – he saw all *rāma-līlā*. And by this same *nāma* all of Ajāmila's *anarthas* and *aparādhas* were pulled out by the root. (17)

Hearing *śrī kṛṣṇa-nāma* totally cuts all worldly attachments. Śrī Kṛṣṇa Himself came in Kali-yuga as Mahāprabhu, dancing and advising all to chant *kṛṣṇa-nāma*. (18)

Śukadeva and Nārada also chant this *kṛṣṇa-nāma* and distribute it. With thousands of tongues Mahāprabhu sings the glories of this *nāma*. (19)

Taking Mahāprabhu's name constitutes the highest form of atonement. Seeing Mahāprabhu dancing, the devotees became supremely fortunate. (20)

Seeing Mahāprabhu's bliss, the devotees embraced each other and wept loudly (as the rays of Mahāprabhu's *ānanda* entered their hearts). (21)

All the devotees attended *kīrtana* and Mahāprabhu personally decorated their bodies with *candana* and garlands. Śrī Gaurasundara and the devotees sang and tasted *kṛṣṇa-rasa* with great joy. (22)

Absorbed in *kīrtana*, all the Vaiṣṇava devotees completely lost sense of their own bodies and everyone else around them. (23)

“*Jaya kṛṣṇa, murāri, mukunda, vanamālī.*” Day and night all the devotees sang *kīrtana* in great happiness. (24)

Viśvambhara danced twenty-four hours with His devotees but never tired, because His body was *sattva-kalevara*, fully transcendental. (25)

Daily Mahāprabhu (in full *prema*) danced in *kīrtana* the whole night, and only stopped three hours before sunrise. (26)

Daily Mahāprabhu, the hero who enjoys the *prema-rasa* of Vaikuṇṭha (Svetadvīpa), tasted and distributed great bliss in Navadvīpa. (27)

Gauracandra and all His associates enter in the hearts of the devotees who hear the all-virtuous *hari-kathā* with full faith. (Thus their hearts become Śrīvāsa-aṅgana.) (28)

Vṛndāvana dāsa says, “Śrī Kṛṣṇa Caitanya and the moon-like Nityānanda Prabhu are my life and soul and I offer my *daṇḍavat-praṇāma* at Their lotus feet.” (29)

Gaurāṅga Tumi More Dayā Nā Chāḍiha

Śrī Vāsudeva Ghoṣa

*gaurāṅga tumi more dayā nā chāḍiha
āpana kariyā rāṅgā caraṇe rākhiha (1)*

O Gaurāṅga! Please do not fail to bestow Your mercy upon me. Make me Your own and keep me close to Your reddish lotus feet.

*tomāra caraṇa lāgi saba teyāginu
śītala caraṇa pāyā śaraṇa lainu (2)*

In order to attain Your lotus feet, I have given up everything else. I have now taken full shelter of Your cooling lotus feet.

*e kule o kule mui dīlu tilāñjali
rākhiho caraṇe more āpanāra bali' (3)*

Coming in this family or that family – I have left them all behind. I beg You to keep me close to Your lotus feet, calling me Your own.

*vāsudeva ghoṣe bale caraṇe dhariyā
kṛpā kari rākha more pada-chāyā diyā (4)*

Vāsudeva Ghoṣa exclaims, “I have taken tight hold of Your lotus feet! Kindly keep me here, always giving me their soothing shade.”

Ke Jābi Ke Jābi Bhāi

Śrīla Locana dāsa Ṭhākura

*ke jābi ke jābi bhāi bhava-sindhu-pāra
dhanya kali-yugera caitanya-avatāra (1)*

Who will go? Who will go, brothers? Who will cross over this ocean of material suffering? This Kali-yuga in which Śrī Caitanya-avatāra has appeared is blessed. [Caitanya-avatāra does not come in every Kali-yuga.]

*āmāra gaurāṅgera ghāṭe adāna-kheyā vaya
jada, andha, ātura avadhi pāra haya (2)*

At the bathing place of my Gaurāṅga, a free ferry-boat is waiting. There is no restriction – everyone is coming, including the lame, blind and distressed. All are climbing aboard to cross over.

*harināmera naukākhāni śrī guru kāṇḍārī
saṅkīrtana kheroyāla du'bāhu pasāri (3)*

Harināma is the boat, Śrī Guru is the helmsman and the *saṅkīrtana* party moving with upraised arms are the oars!

*saba jīva haila pāra premera vātāse
paḍiyā rahila locana āpanāra doṣe (4)*

All souls can cross over with the favorable winds of *prema*. Only Locana dāsa is so unfortunate that, due to his own fault, he has been left behind.

Kabe Āhā Gaurāṅga Baliyā

Śrīla Bhaktivinoda Ṭhākura

*kabe āhā gaurāṅga baliyā
bhojana-śayane, dehera yatana, chāḍiba virakta haiyā (1)*

Alas, what sorrow I am expressing! When will I ever take the name of Gaurāṅga and become disgusted with sense gratification, giving up all bodily endeavors for eating and sleeping?

*navadvīpa dhāme, nagare nagare, abhimāna parihari'
dhāma-vāsī-ghare, mādhuakarī la'ba, khāiba udara bhari' (2)*

And when will I ever wander from village to village in Śrī Navadvīpa-dhāma, completely giving up my false ego? I will beg *mādhuakarī* from the homes of the *dhāma-vāsīs*, and thus I will fill my belly.

*nadī-taṭe giyā, añjali añjali, piba prabhu-pada-jala
taru-tale paḍi', ālasya tyajiba, pāiba śārīre bala (3)*

Sometimes I will wander to the bank of the Gaṅgā, and if I feel thirsty, then I will drink that sacred water that has washed the lotus feet of the Lord, palmful by palmful. If I feel

tired, I will simply fall down under the nearest tree. When I feel enough strength, I will give up my idleness and continue wandering here and there.

***kākuti kariyā, ‘gaura-gadādhara’, ‘śrī-rādhā-mādhava’ nāma
kādiyā kādiyā, ḍāki’ ucca-rave, bhramiba sakala dhāma (4)***

In a mood of humble solicitation, I will call out loudly the names of Gaura-Gadādhara and Śrī Rādhā-Mādhava! Thus weeping and weeping, I will wander throughout the entire *dhāma*.

***vaiṣṇava dekhiyā, paḍiba caraṇe, hṛdayera bandhu jāni’
vaiṣṇava ṭhākura, ‘prabhura kīrtana’, dekhāibe dāsa māni’ (5)***

Seeing a Vaiṣṇava devotee, I will fall at his lotus feet, knowing him to be the only true friend of my heart. Accepting me as his servant, the venerable devotee will then reveal to me the most confidential *kīrtana* for worshiping the Lord.

Kabe Gaura-Vane Śrīla Bhaktivinoda Ṭhākura

***kabe gaura-vane, suradhunī-taṭe, ‘hā rādhē hā kṛṣṇa’ bole
kādiyā beḍā’ba, deha sukha chāḍi’, nānā latā-taru-tale (1)***

Oh, when will the day come when, leaving all bodily happiness, I will wander on the banks of the Gaṅgā in Śrī Navadvīpa-dhāma under all the many trees and creepers, weeping and calling out, "Hā Rādhā! Hā Kṛṣṇa!"?

***śvapaca-grhete, māgiyā khaiba, piba sarasvatī-jala
puline puline, gaḍāgaḍi diba, kari’ kṛṣṇa-kolāhala (2)***

Oh, when will I beg eatables from the houses of the untouchables and drink water from the Sarasvatī and in this way maintain my life? When will I roll on the banks of the sacred rivers, causing an uproar by loudly calling, "O Kṛṣṇa! O Kṛṣṇa!"?

***dhāma-vāsī-jane, praṇati kariyā, māgiba kṛpāra leśa
vaiṣṇava-caraṇa-reṇu gāya mākhī’, dhari’ avadhūta veśa (3)***

Oh, when will I offer *praṇāma* to all the residents of the *dhāma*, begging one drop of mercy from them? I will don the cloth of an *avadhūta* (one above societal conventions, mad with *prema*) and smear the footdust of the Vaiṣṇavas all over my body.

***gauḍa-vraja-jane, bheda nā dekhiba, haiba varaja-vāsī
dhāmera svarūpa, sphuribe nayane, haiba rādhāra dāśī (4)***

When I will no longer distinguish between the residents of Navadvīpa and Vṛndāvana, I will become a real Vrajavāsī. The *cinmaya* form of the *dhāma* will bestow upon me her *darśana*, and I will become a maidservant of Śrī Rādhā.

Śrī Kṛṣṇa-Caitanya Prabhu Dayā Kara More

Śrīla Narottama dāsa Ṭhākura

*śrī kṛṣṇa-caitanya prabhu dayā kara more
tomā' vinā ke dayālu jagat-saṁsāre (1)*

Śrī Kṛṣṇa Caitanya Prabhu, please be kind to me. Who is more merciful than You in this world?

*patita-pāvana-hetu tava avatāra
mo sama patita prabhu nā pāibe āra (2)*

You have descended as this *avatāra* to deliver the fallen souls. O Lord, I assure You that no one is more fallen than me!

*hā hā prabhu nityānanda premānanda-sukhī
kṛpāvalokana kara āmi baḍa duḥkhī (3)*

Alas! Nityānanda Prabhu, You are always joyful in ecstatic love (*premānanda*)! Cast Your merciful glance on me, for I am so full of sorrow.

*dayā kara sītā-pati advaita gosāi
tava kṛpā-bale pāi caitanya-nitāi (4)*

O Advaita Gosāi, husband of Sītā, be kind to me. By the power of Your mercy, surely Caitanya-Nitāi will also give me Their mercy!

*hā hā svarūpa, sanātana, rūpa, raghunātha
bhaṭṭa-yuga, śrī jīva, hā prabhu lokanātha (5)*

Alas! Svarūpa Dāmodara, Sanātana Gosvāmī, Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī! O Prabhu Lokanātha!

*dayā kara śrī ācārya prabhu śrīnivāsa
rāmacandra-saṅga māge narottama dāsa (6)*

Be merciful, O Prabhu Śrīnivāsa Ācārya! Narottama dāsa begs for the company of Rāmacandra!

*dayā kara prabhupāda śrī dayita dāsa
vaiṣṇavera kṛpā māge e adhama dāsa (7)*

Be merciful, O Prabhupāda, most beloved servant of Śrīmatī Rādhikā! This fallen servant begs for the kindness of the Vaiṣṇavas.

*dayā kara gurudeva patita-pāvana
śrī caraṇe sevā māge e patita jana (8)*

O Gurudeva, savior of the fallen, be merciful. This fallen person is begging for service to your lotus feet.

Bhaja Re Bhaja Re Āmāra

Śrīla Bhaktivinoda Ṭhākura

*bhaja re bhaja re āmāra mana ati manda
(bhajana vinā gati nāi re)
(bhaja) vraja-vane rādhā-kṛṣṇa-caraṇāravinda
(jñāna-karma parihari re)
(bhaja) (vraja-vane rādhā-kṛṣṇa) (1)*

O my foolish mind, worship the lotus feet of Rādhā-Kṛṣṇa in the forests of Vraja. Without this, there can be no spiritual advancement. Give up all speculative knowledge and materialistic activities.

*(bhaja) gaura-gadādhara-dvaita guru-nityānanda
(gaura-kṛṣṇe abheda jene' re)
(guru kṛṣṇa-preṣṭha jene' re)
(smara) śrīnivāsa-haridāsa-murāri-mukunda
(gaura-preme smara, smara re)
(smara) (śrīnivāsa haridāse) (2)*

Worship Gaura-Gadādhara, Advaita and the original *guru*, Nityānanda. Knowing Gaura and Kṛṣṇa to be the same, and knowing the *guru* to be very dear to Kṛṣṇa, remember Mahāprabhu's intimate associates, Śrīvāsa, Haridāsa, Murāri Gupta and Mukunda Dutta.

*(smara) rūpa-sanātana-jīva-raghunātha-dvandva
(kṛṣṇa-bhajana yadi karbe re)
(rūpa-sanātane smara)
(smara) rāghava-gopāla-bhaṭṭa-svarūpa-rāmānanda
(kṛṣṇa-prema yadi cāo re)
(svarūpa-rāmānande smara) (3)*

Remember the Gosvāmīs of Vṛndāvana. If you worship Śrī Kṛṣṇa, you should remember Śrī Rūpa and Sanātana. Also remember Rāghava Paṇḍita, Gopāla Bhaṭṭa, Svarūpa Dāmodara and Rāmānanda Rāya. If you really seek *kṛṣṇa-prema*, you must remember Svarūpa Dāmodara and Rāmānanda Rāya.

*(smara) goṣṭhi-saha karṇapūra, sena śivānanda
(ajasra smara, smara re)
(goṣṭhi-saha karṇapūre)
(smara) rūpānuga-sādhū-jana bhajana-ānanda
(vraje vāsa yadi cāo re)
(rūpānuga-sādhū smara) (4)*

Remember Kavi Karṇapūra and his family members, who are all sincere servants of Mahāprabhu. Also remember his father Śivānanda Sena. Remember all those Vaiṣṇavas who strictly follow the path of Rūpa Gosvāmī and who are absorbed in the ecstasy of *bhajana*. If you actually want residence in Vraja, you must remember all the Vaiṣṇavas who are followers of Śrī Rūpa Gosvāmī.

Kabe Ha'be Hena Daśā Mora

Śrīla Bhaktivinoda Ṭhākura

*kabe ha'be hena daśā mora
tyaji' jaḍa āśā, vividha bandhana, chāḍiba saṁsāra ghora (1)*

When, oh when will such a condition be mine? Renouncing all my mundane desires, which are producing various types of bondage, I will give up this dark, ghastly material existence.

*vṛndāvanābhede, navadvīpa-dhāme, bāḍhiba kuṭīrakhāni
śacīra nandana-carāṇa-āśraya, kariba sambandha māni' (2)*

I will build my small hut at Navadvīpa-dhāma, which is non-different from Śrī Vṛndāvana. There I will establish my relationship with Śrī Śacī-nandana, taking shelter of His lotus feet.

*jāhnavī-puline, cinmaya-kānane, basiyā vijana-sthale
kṛṣṇa-nāmāmṛta, nirantara piba, ḍākiba 'gaurāṅga' ba'le (3)*

Living in a lonely place in a sacred forest on the bank of the Gaṅgā, I will incessantly drink the nectar of Śrī Kṛṣṇa's name, and will loudly shout the name of Gaurāṅga thus:

*hā gaura-nitāi, torā du'ṭī bhāi, patita-janera bandhu
adhama patita, āmi he durjana, hao more kṛpā sindhu (4)*

“O Gaura-Nitāi! You two brothers are the only true friends of all the fallen souls! I am the lowest of the low, most fallen and wicked-minded, so kindly bestow Your ocean of mercy upon me!”

*kāḍite kāḍite, ṣola-krośa-dhāma, jāhnavī ubhaya kūle
bhramite bhramite, kabhu bhāgya-phale, dekhi kichu taru-mūle (5)*

Thus repeatedly sobbing and calling out, I will roam all over the abode of 32 square miles, sometimes on one bank of the Gaṅgā and sometimes on the other. And possibly, while wandering about, if I ever receive a drop of good fortune, I may suddenly glance over at the base of a tree (and behold some vision there.)

*hā hā manohara, ki dekhinu āmi, baliyā mūrchita ha'ba
samvit pāiyā, kāḍiba gopane, smari' du'hu kṛpā-lava (6)*

I will exclaim: “Hā hā! How wonderful! What an amazing thing I have seen now!” And I will faint on the spot. Regaining consciousness later, I will hide and weep secretly, remembering that all this ecstasy is due to receiving just a tiny speck of Śrī Śrī Gaura-Nitāi's mercy.

Yaśomatī-Nandana

Śrīla Bhaktivinoda Ṭhākura

*yaśomatī-nandana, vraja-vara-nāgara,
gokula-rañjana kāna
gopī-parāṇa-dhana, madana-manohara,
kāṭiya-damana-vidhāna (1)*

Kṛṣṇa is Yaśodā Maiyā's beloved son, and the topmost lover in Vrajabhūmi. As Kāna (an affectionate name for Him) He delights Gokula and is the wealth of the life of the *gopīs*. He is an inveterate thief, stealing the hearts of all, and He crushed the Kāliya serpent.

*amala harināma amiya-vilāsā
vipina-purandara, navīna-nāgara-vara,
vaṁśī-vadana, suvāsā (2)*

These spotless holy names are filled with all of Kṛṣṇa's sweet pastimes. He is the King (*purandara* – Indra) of all the forests of Vraja. He is the ever-fresh and ever-youthful lover, always wearing very beautiful garments, attracting the *gopīs* with His bodily fragrance, and holding the flute to His mouth.

*vraja-jana-pālana, asura-kula-nāśana,
nanda-godhana-rākhawālā
govinda, mādharma, navaṇīta-taskara,
sundara nanda-gopālā (3)*

He always protects the Vrajavāsīs, destroys the demons, and tends Nanda Bābā's cows. As Govinda He gives pleasure to the cows, the land, *gopas*, *gopīs* and the senses. As Mādhava He is the husband of the topmost Lakṣmī – Śrīmatī Rādhikā. He's always stealing butter (the *prema* of the Vrajavāsīs) to increase the Vrajavāsīs' love for Him and He is the beautiful son of Nanda Bābā.

*yāmuna-taṭa-cara, gopī-vasanahara,
rāsa-rasika kṛpāmaya
śrī rādhā-vallabha, vṛndāvana-naṭavara,
bhaktivinoda-āśraya (4)*

Roaming along the banks of Yamunā, He stole the clothes of the very young *gopīs*. He is the enjoyer of the *rāsa* dance and is full of mercy. He is most beloved to Śrīmatī Rādhikārāṇī and is the most expert dancer in Vṛndavāna. Bhaktivinoda wants to take shelter of this Kṛṣṇa!

Vibhāvarī-Śeṣa

Śrīla Bhaktivinoda Ṭhākura

*vibhāvarī-śeṣa, āloka-praveśa,
nidrā chādi' uṭha jīva
bala' hari hari, mukunda murāri,
rāma kṛṣṇa hayagrīva (1)*

Night is over; the light of dawn is coming – Arise, O soul, give up your sleep! Chant the names of Hari! Mukunda! Murāri! Rāma! Kṛṣṇa! and Hayagrīva!

Hari steals all our *anarthas*, sins and miseries. Mukunda easily gives liberation and more than that, *prema-sukha*. His smiling face is beautiful like the very fragrant white *kunda* flower. Murāri killed the Mura demon, who represents all the bad things in our hearts. Rāma – Kṛṣṇa's expansion as His elder brother Balarāma. Kṛṣṇa – the attractor of all living beings. Hayagrīva – the incarnation of Rāma and Kṛṣṇa with the head of a horse who gave the Vedas and Upaniṣads.

*nṛsiṃha vāmana, śrī madhusūdana,
vrajendra-nandana śyāma
pūtānā-ghātana, kaiṭabha-śātana,
jaya dāśarathi-rāma (2)*

Nṛsiṃha, Vāmana, Śrī Madhusūdana, the son of Nanda Mahārāja, Śyāma! He is the killer of Pūtānā and Kaiṭabha! All glories to the son of King Daśaratha, Lord Rāma!

Nṛsiṃha removes obstacles to devotion, thus allowing love and affection to develop in the devotee's heart. Vāmana cheated Bali Mahārāja and returned the kingdom to the demigods. Bali surrendered himself to Vāmanadeva, who helps the devotees achieve *ātma-nivedana*, full surrender. Śrī Madhusūdana removes all attachment to the material world and always tastes *madhu*, the nectar of Śrīmatī Rādhārāṇī's lips. Vrajendra-nandana Śyāma always stays in Vraja and beautifies (*śyāma*) His abode. Pūtānā-ghātana removes impurities from the heart of the *jīva*. Kaiṭabha-śātana destroys duplicity.

*yaśodā-dulāla, govinda gopāla,
vṛndāvana-purandara
gopī-priya-jana, rādhikā-ramaṇa,
bhuvana-sundara-vara (3)*

He is the darling son of Yaśodā (*yaśodā-dulāla*), He supports, nourishes and gives pleasure to the cows, their pastures, all *gopas* and *gopīs* (*govinda gopāla*), the King (Indra) of Vṛndāvana (*vṛndāvana-purandara*), the dearest beloved of the *gopīs* (*gopī-priya-jana*), always giving pleasure to Rādhikā and She to Him (*rādhikā-ramaṇa*), He is the unsurpassed beauty of the entire world (*bhuvana-sundara-vara*)!

*rāvaṇāntakara, mākhana-taskara,
gopī-jana-vastra-hārī
vrajera rākhāla, gopa-vṛnda-pāla,
citta-hārī vaṁśī-dhārī (4)*

To Rāvāṇa, who stole Sita, thinking that Bhagavān is without potency, He is death personified (*rāvāṇāntakara*); to the elderly *gopīs*, a butterthief, stealing their love and affection in the form of their butter (*mākhana-taskara*); He is the thief of the garments of the very young *gopīs* who are His very own potency (*gopī-jana-vastra-hārī*); He is the protector and maintainer of Vraja (*vraja-rākhāla*); guardian of the *gopas* (*gopa-vṛnda-pāla*); He steals the hearts of all with His flute (*citta-hārī vaṁśī-dhārī*).

*yogīndra-vandana, śrī nanda-nandana,
vraja-jana-bhaya-hārī
navīna-nīrada, rūpa-manohara,
mohana-vaṁśī-vihārī (5)*

He is always worshiped by the great *yogīs*, Śukadeva, Nārada, Vyāsa (*yogīndra-vandana*); the beautiful son of Nanda Mahārāja (*śrī nanda-nandana*); He removes the fears of the residents of Vraja (*vraja-jana-bhaya-hārī*); He is like a fresh raincloud (*navīna nīrada*); enchanting the minds of the Vrajavāsīs with His beauty (*rūpa manohara*); He wanders about, playing the flute and charming everyone (*mohana-vaṁśī-bihārī*)!

*yaśodā-nandana, kaṁsa-nisūdana,
nikuñja-rāsa-vilāsī
kadamba-kānana, rāsa-parāyaṇa,
vṛndā-vipina-nivāsī (6)*

He is Yaśodā's sweet, soft little boy (*yaśodā-nandana*), and on the other hand the killer of Kāṁsa (*kaṁsa-nisūdana*). He performs His confidential loving affairs in the pleasure-groves of Vṛndāvana (*nikuñja-rāsa-vilāsī*). He is devoted to enjoying *rāsa* (*rāsa-parāyaṇa*) in the *kuñjas* in the vast Kadamba garden (*kadamba-kānana*).

*ānanda-varddhana, prema-niketana,
phula-śara-yojaka kāma
gopāṅganā-gaṇa-citta-vinodana,
samasta-guṇa-gaṇa-dhāma (7)*

He enhances the ocean of bliss (*ānanda-varddhana*); He is the divine abode of pure love (*prema-niketana*); He is the transcendental Cupid who incites the beautiful *gopīs'* *kāma* or divine lust with five flowered arrows (*phula-śara-yojaka kāma*); giving pleasure to the *gopīs'* hearts (*gopāṅganā-gaṇa-citta-vinodana*); He is the abode of all good qualities (*samasta-guṇa-dhāma*)!

*yāmuna-jīvana, keli-parāyaṇa,
mānasa-candra-cakora
nāma-sudhā-rasa, gāo kṛṣṇa-yaśa
rākho vacana mana mora (8)*

Yamunā is the life of Kṛṣṇa because He does *rāsa* on her banks, and He is the life of Yamunā because He frolics in her waters (*yāmuna-jīvana*); He is always absorbed in

amorous pastimes (*keli-parāyaṇa*); He is the moon of the *gopīs*’ minds, which are like *cakora* birds who subsist only upon moonlight (*mānasa-candra-cakora*). “O mind, always remember these words (*rākha vacana mana mora*) and sing Kṛṣṇa’s glories (*gāo kṛṣṇa-jaśa*) in the form of these holy names which are full of nectar (*nāma-sudhā-rasa*).”

Bandhu-Saṅge

Śrīla Bhaktivinoda Ṭhākura

*bandhu-saṅge yadi tava raṅga parihāsa, thāke abhilāṣa (thāke abhilāṣa)
tabe mora kathā rākha, jeyo nāko jeyo nāko,
mathurāya keśī-tūrtha-ghāṭera sakāśa (1)*

If you want to enjoy laughing and joking with friends and family, if this is really your desire, then listen to me. Don’t go, don’t go to Mathurā (Vṛndāvana) to Keśī-ghaṭa.

*govinda vighraha dhari’, tathāya āchena hari,
nayane vaṅkima-dṛṣṭi, mukhe manda-hāsa
kivā tri-bhaṅgama ṭhāma, varṇa samujjvala śyāma,
nava-kīśalaya śobhā śrī aṅge prakāśa (2)*

There Śrī Hari has taken the form of Govinda, who gives pleasure to all, whose crooked glance is quite captivating, whose mouth is gently smiling, who is standing in His *tribhaṅga* pose, whose complexion is a very effulgent *śyāma* color, and whose limbs are attractive like tender new leaves.

*adhare vaṁśī-ṭī tā’ra, anarthera mūlādhāra,
śikhi-cūḍākeo bhāi koro nā viśvāsa
se mūrti nayane here, keha nāhi ghare phire,
saṁsārī gṛhīra je go hoyā sarva-nāśa
(tāi mora mane baḍa trāsa)
ghaṭibe vipada bhārī, jeyo nāko he saṁsārī,
mathurāya keśī-tūrtha-ghāṭera sakāśa (3)*

The sound of His *vaṁśī* enthroned upon His lips is the root cause of madness. Brother, have no faith in that person who wears a crest of peacock feathers. If you see that form, you will not be able to return home again. Your family life will be destroyed. (This is my great fear!) There will be great danger if you go there. If you want to enjoy family life, don’t go to Mathurā near Keśī-ghaṭa.

[Note: This song is based on the verse *smerām bhaṅgītraya-paricitām* by Śrīla Rūpa Gosvāmī (*Bhakti-rasāmṛta-sindhu* 1.2.239).]

Janama Saphala Tā'ra

Śrīla Bhaktivinoda Ṭhākura

*janama saphala tā'ra, kṛṣṇa-daraśana jā'ra, bhāgye haiyāche eka-bāra
vikaśiyā hṛn-nayana, kari' kṛṣṇa-daraśana, chāḍe jīva cittera vikāra (1)*

Aho! His birth is successful who, by good fortune, has had *darśana* of Kṛṣṇa one time, because by seeing Him with the eyes of devotion, all the causes of transformation of the mind (lust, greed, anger and other *anarthas*) go far away.

vr̥ndāvana-keli-catura vana-mālī

tri-bhaṅga-bhaṅgima rūpa, vaṁśī-dhārī aparūpa, rasamaya-nidhi, guṇa-śālī (2)

Bedecked with garlands of forest flowers, He expertly engages in amorous enjoyment in Vṛndāvana. Standing in His three-curved form and holding His flute, He thus displays His unprecedented beauty. He is an ocean of *rasa* and a reservoir of all good qualities.

*varṇa-nava-jaladhara, śire śikhi-piccha vara, alakā tilaka śobhā pāya,
paridhāne pīta-vāsa, vadane madhura hāsa, hena rūpa jagata mātāya (3)*

His bodily complexion is like a fresh raincloud. He wears a peacock feather on His head, and His forehead is beautifully decorated with *candana tilaka*. Wearing a golden *pītāmbara* and smiling sweetly, He maddens the whole world with His beauty.

*indranīla jini', kṛṣṇa-rūpakhāni, heriyā kadamba-mūle,
mana ucāṭana, nā cale caraṇa, saṁsāra gelāma bhule (4)*

Oh! Now that I have seen that form of Kṛṣṇa, more beautiful than a blackish *indranīla* jewel, standing under a *kadamba* tree, my mind has become unsteady. I cannot move from here and have forgotten the material world.

*(sakhī he) sudhāmaya, se rūpa-mādhurī,
dekhile nayana, haya acetana, jhare premamaya vāri (5)*

O *sakhī*, His sweet form is full of nectar. Whoever sees Him falls unconscious, and tears of love stream from their eyes.

*kivā cūḍā śire, kivā vaṁśī kare, kivā se tri-bhaṅga ṭhāma,
caraṇa-kamale, amiyā uchale, tāhāte nūpura-dāma (6)*

Oh, how wonderful is the peacock-feather crown on His head, the flute in His hands, His body bent in three places, and His feet, bound with anklebells that shower nectar!

*sadā āśā kari, bhṛṅga-rūpa dhari', caraṇa-kamale sthāna
anāyāse pāi, kṛṣṇa-guṇa gāi, āra nā bhajiba āna (7)*

Bhaktivinoda says, "I always desire to become a bee so that I can eternally stay at His lotus feet. Thus I will easily sing of Kṛṣṇa's glories and will never ask for anything more than this."

Vrajendra-Nandana, Bhaje Jei Jana

Śrīla Locana dāsa Ṭhākura

*vrajendra-nandana, bhaje jei jana, saphala jīvana tā'ra,
tāhāra upamā, vede nāhi sīmā, tri-bhuvane nāhi āra (1)*

That person who worships Vrajendra-nandana makes his life successful. In the three worlds there is none equal to Him. The Vedas cannot completely describe His glories.

*emana mādharma, nā bhaje mānava, kakhana mariyā jābe,
sei se adharma, prahāriyā yama, raurave kṛmīte khābe (2)*

Whoever fails to worship that Śrī Mādhava is taken to Yamarāja after death and put in the hell called Raurava-loka (where he is eaten alive by worms and insects). There is no one as sinful as him.

*tā'ra-para āra, pāpī nāhi chāra, saṁsāra jagat-mājhe,
kona kāle tā'ra, gati nāhi āra, michāi bhramiche kāje (3)*

Since there is no greater sinner than he throughout the universe, he cannot be delivered at any time but continues to wander, performing temporary materialistic activities that result in suffering.

*śrī locana dāsa, bhakatira āśa, hari-guṇa kahi likhi,
hena rasa-sāra, matī nāhi jā'ra, tā'ra mukha nāhi dekhi (4)*

Śrī Locana dāsa states, "Only by my desire to obtain *bhakti* am I able to describe Śrī Hari's qualities. I never wish to see the face of that person whose intelligence is not fixed on Vrajendra-nandana, the very essence and embodiment of all *rasa*."

Vṛndāvana-Vilāsinī, Rādhe, Rādhe

*rādhe, rādhe, rādhe, rādhe
vṛndāvana-vilāsinī, rādhe, rādhe
vṛṣabhānu-nandinī, rādhe, rādhe
govindānandinī, rādhe, rādhe
kānu-mana-mohinī, rādhe, rādhe
aṣṭa-sakhīra śiromaṇi, rādhe, rādhe
parama-karuṇāmayī, rādhe, rādhe
prema-bhakti-pradāyinī, rādhe, rādhe
ei bāra more dayā kara, rādhe, rādhe
aparādha kṣamā kara, rādhe, rādhe
sevā adhikāra diyo, rādhe, rādhe
tomāra kāṅgāla tomāya ḍāke, rādhe, rādhe*

Śrī Rādhā-Bhajana Mahimā
Glorification of Worship to Śrī Rādhā
Śrīla Bhaktivinoda Ṭhākura

*rādhā-bhajane yadi mati nāhi bhelā
kṛṣṇa-bhajana taba akāraṇa gelā (1)*

If the desire to serve Śrīmatī Rādhikā does not appear in my heart, then my worship of Kṛṣṇa is simply useless.

*ātapa-rahita sūraya nāhi jāni
rādhā-virahita mādharma nāhi māni (2)*

Just as the sun cannot be perceived without sunlight, in the same way I do not recognize Mādhava without Rādhā.

*kevala mādharma pūjaye, so ajñānī
rādhā-anādara karai abhimānī (3)*

Those who worship Mādhava alone are ignorant; they simply neglect Śrīmatī Rādhikā out of their mundane pride.

*kabahi nāhi karabi tākara saṅga
cette icchasi yadi vraja-rasa-raṅga (4)*

Don't ever associate with such persons if you desire the loving playfulness of *vraja-rasa* to appear in your heart.

*rādhikā-dāsī yadi haya abhimāna
śīgrai milai taba gokula-kāna (5)*

If you develop pride in being Śrīmatī Rādhikā's exclusive maidservant, then very quickly you will meet Gokula Kāna.

*brahmā, śiva, nārada, śruti, nārāyaṇī
rādhikā-pada-raja pūjaye māni (6)*

Brahmā, Śiva, Nārada, the Śruti-cari *ṛṣīs* and Nārāyaṇī honor and worship the dust of Śrīmatī Rādhikā's lotus feet.

*umā, ramā, satyā, śacī, candrā, rukmiṇī
rādhā avatāra sabe – āmnāya-vāṇī (7)*

Our *āmnāya*, revealed scriptures, declare that Umā, Ramā, Satyā, Śacī, Candrāvalī and Rukmiṇī are all Rādhā's expansions.

*hena rādhā-paricaryā jākara dhana
bhaktivinoda tā'ra māgaye caraṇa (8)*

Bhaktivinoda is begging at the lotus feet of those whose wealth is the service of Śrīmatī Rādhārāṇī.

Additional Glorifications of Śrīmatī Rādhikā

Śrīla Bhaktivinoda Ṭhākura

Ramaṇī-Śiromaṇi

*ramaṇī-śiromaṇi, vṛṣabhānu-nandinī, nīla-vasana-paridhāna
chinna-puraṭa jini', varṇa-vikāśinī, baddha-kavarī hari-prāṇā (1)
ābharāṇa-maṇḍitā, hari-rasa-paṇḍitā, tilaka-suśobhita-bhālā
kañculikācchāditā, stana-maṇi-maṇḍitā, kajjala-nayanī rasālā (2)
sakala tyajiyā se rādhā-caraṇe, dāśī ha'ye bhaja parama-yatane (3)
saundarya-kiraṇa dekhiyā jāhāra, rati-gaurī-līlā garva-parihāra (4)
śacī-lakṣmī-satyā saubhāgya balane, parājita haya jāhāra caraṇe (5)
kṛṣṇa-vaśikāre candrāvalī-ādi, parājaya māne haiyā vivādī (6)
hari-dayita-rādhā-caraṇa-prayāsī, bhaktivinoda śrī-godruma-vāsī (7)*

Rasika Nāgarī

*rasika nāgarī, gaṇa-śiromaṇi, kṛṣṇa-preme sara-haṁsī
vṛṣabhānu-rāja, śuddha kalpa-vallī, sarva-lakṣmī-gaṇa-amīśī (1)
rakta paṭṭa-vastra, nitamba-uparī, kṣudra ghaṇṭī dule tā'ya
kuca-yugoparī, duli' muktā-mālā, citta-hārī śobhā paya (2)
sarasija-vara-karṇikā-samāna, atīśaya kāntimatī
kaisora-amṛta, tāruṇya-karpūra, miśra-smitādhara satī (3)
vanānte āgata, vraja-pati-suta, parama-cañcala-vare
heri śaṅkākula, nayana-bhaṅgite, ādarete stava kare (4)
vrajera mahilā-gaṇera parāṇa, yaśomatī-priya-pātrī
lalita lalitā-snehetē praphulla-śarīrā lalitā-gātrī (5)
viśākhāra sane, vana-phula tulī', gāṭhe vaijayanī mālā
sakala-śreyasī, kṛṣṇa-vakṣa-sthitā, parama-preyasī bālā (6)
snigdha veṇu-rave, druta-gatī jāī', kuñje pe'ye naṭavare
hasita-nayanī, namra-mukhī satī, karṇa kaṇḍuyana kare (7)
sparśiyā kamala, vāyu su-śītala, kare jabe kuṇḍa-nīra
nidāghe tathāya, nija-gaṇa saha, tuṣaya gokula-vīra (8)
bhaktivinoda, rūpa-raghunāthe, kahaye caraṇa dhari'
hena rādhā-dāśya, sudhīra-sampada, kabe dibe kṛpā kari' (9)*

Varaja-Vipine

*varaja-vipine yamunā-kule, mañca manohara śobhita phule (1)
vanaspati-latā tuṣaye ākhi, tad uparī kata ḍākaye pākhī (2)
malaya anila vahaye dhīre, ali-kula madhu-lobhete phire (3)
vāsantīra rākā uḍupa tadā, kaumudī bitare ādare sadā (4)
emata samaye rasika-vara, ārambhila rāsa mūralīdhara (5)
śata-koṭī gopī mājhete hari, rādhā-saha nāce ānanda kari' (6)
mādhava-mohinī gāiyā gīta, harila sakala jagata-cita (7)
sthāvara-jaṅgama mohilā satī, hārāola candrāvalīra matī (8)
mathiyā varaja-kiśora-mana, antarita haya rādhā takhana (9)
bhaktivinoda paramāda gaṇe, rāsa bhāṅgala (āji) rādhā vihane (10)*

Śata-Koṭi Gopī

śata-koṭi gopī mād̥hava-mana, rākhite nārila kari’ yatana (1)
veṇu-gīte ḍāke rādhikā-nāma, ‘eso eso rādhe!’ ḍakaye śyāma (2)
bhāṅgiyā śrī-rāsa-maṇḍala tabe, rādhā-anveṣaṇe calaye jabe (3)
‘dekhā diyā rādhe! rākhaha prāṇa!’ baliya kāḍaye kānane kāna (4)
nirjana kānane, rādhāre dhari’, miliyā parāṇa juḍāya hari (5)
bale, ‘tūhu vinā kāhāra rāsa? tūhu lāgi’ mora varaja-vāsa’ (6)
e hena rādhikā-caraṇa-tale, bhakativinoda kāḍiyā bale (7)
‘tuwā gaṇa-mājhe āmāre gaṇi, kinkarī kariyā rakha āpani’ (8)

Rādhikā-Caraṇa-Padma

Śrīla Bhaktivinoda Ṭhākura

rādhikā-caraṇa-padma, sakala śreyera sadma,
yatane je nāhi ārādhila
rādhā-padāṅkita-dhāma, vṛndāvana jā’ra nāma,
tāhā je nā āśraya karila (1)
rādhikā-bhāva-gambhīra-citta jevā mahādhīra,
gaṇa-saṅga nā kaila jīvane
kemane se śyāmānanda-rasa-sindhu-snānānanda,
labhibe bujhaha eka-mane (2)

One who has failed to worship with great care Śrīmatī Rādhikā’s lotus feet, which are the abode of all auspiciousness; who has not taken shelter of Vṛndāvana *dhāma*, which is decorated with Her beautiful lotus footprints; who in this life has not associated with Śrīmatī Rādhikā’s devotees whose moods, like Śrīmatī Rādhikā’s, are very deep and grave, and whose hearts and intelligence are fixed in Her worship – how will such a person ever experience the bliss of bathing in the ocean of *śyāma-rasa*? Please understand this most attentively!

rādhikā ujjala-rasera ācārya
rādhā-mādhava-śuddha-prema vicārya (3)

Śrīmatī Rādhikā is the *ācārya* of the mellows of amorous love (*ujjala-rasa*). The pure love between Rādhā and Mādhava is meant to be discussed and contemplated.

je dhorila rādhā-pada parama yatane
se pāila kṛṣṇa-pada amūlya-ratane (4)

Those who place Śrīmatī Rādhikā’s lotus feet in their hearts and worship them with great care obtain the priceless jewel of Kṛṣṇa’s lotus feet.

rādhā-pada vinā kabhu kṛṣṇa nāhi mile
rādhāra dāsīra kṛṣṇa sarva-vede bale (5)

Without taking shelter of the lotus feet of Rādhā, one can never meet Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the maidservants of Śrī Rādhā.

choḍata dhana-jana, kalatra-suta-mita,
choḍata karama geyāna
rādhā-pada-paṅkaja-madhurata sevana,
bhaktivinoda paramāṇa (6)

Abandoning wealth, followers, wife, sons and friends, and giving up materialistic activities and speculative knowledge, one should become absorbed in the sweetness of service to Śrīmatī Rādhārāṇī's lotus feet. This is Bhaktivinoda's solemn declaration.

Śrī Rādhā-Kṛṣṇe Vijñapti

A Prayer to Śrī Rādhā-Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura

*śrī rādhā-kṛṣṇa pada-kamale mana
kemane labhibe carama śaraṇa (1)
cira-dina kariyā o-caraṇa-āśa
āche he basiyā e adhama dāsa (2)*

O mind, how is it possible to attain the ultimate shelter – the lotus feet of Śrī Rādhā and Kṛṣṇa? This wretched servant has been waiting since time immemorial, sustaining hope against hope for Your shelter.

*he rādhe! he kṛṣṇacandra! bhakta prāṇa
pāmāre yugala-bhakti kara' dāna (3)
bhakti-hīna bali' nā kara' upekṣā
mūrkhā-jane deha' jñāna-suśikṣā (4)*

O Rādhē! O Kṛṣṇacandra! I know I am *pāmāra*, most wicked, but please be merciful and give me *bhakti* for You. I am completely bereft of devotion so surely You cannot neglect me. I am such a foolish person, *mūrkhā-jana*, but still, please bestow upon me devotional knowledge and instructions.

*viśaya-pipāsā-prapīḍita-dāse
deha' adhikāra yugala-vilāse (5)*

It is true, I am so absorbed and troubled by my thirst for material enjoyment. So please give me entrance into the service of Your amorous pastimes.

*cañcala-jīvana-srota pravāhiyā,
kālera sāgare dhāya
gela je divasa, nā āsibe āra,
ebe kṛṣṇa ki upāya (6)*

This flickering life is rushing towards the ocean of death and can end at any moment. The days that have passed without performing *bhajana* can never be reclaimed. Alas, Kṛṣṇa, now what am I to do?

*tumi patita-janera bandhu
jāni he tomāre nātha, tumi ta' karuṇā-jala-sindhu (7)*

O my masters, I know that You are the true friends of the fallen and the very ocean of kindness. (There is no limit to Your mercy.)

*āmi bhāgya-hīna, ati arvācīna,
nā jāni bhakati-leśa
nija-guṇe nātha, kara' ātmasāt,
ghucāiyā bhava-kleśa (8)*

I am devoid of all good fortune and extremely foolish. I have not even a scent of *bhakti*. O Nātha, by Your greatness, let me become totally absorbed in You, thereby giving me relief from the pangs of material sufferings.

*siddha-deha diyā, vṛndāvana mājhe,
sevāmṛta kara' dāna
piyāiyā prema, matta kari' more,
śuna' nija guṇa-gāna (9)*

Please bestow upon me my *siddha-deha*. Place me in the midst of Vṛndāvana, and shower upon me the nectar of Your devotional service. Allow me to drink the nectar of Your *prema* and let me be fully absorbed in it, so much so that I become maddened. Then You will be able to hear me sing about Your astonishing attributes.

*yugala sevāya, śrī rāsa-maṇḍale,
niyukta kara' āmāya
lalitā sakhīra, ayogyā kiṅkarī,
vinoda dhariche pāya (10)*

Bhaktivinoda, the unworthy servant of Lalitā Sakhī, tightly holding Your lotus feet close to his heart, begs to be engaged in Your confidential *sevā* in the *śrī rāsa-maṇḍala*. Please hear my supplication and appoint me as Your maidservant. (Another meaning of *vinoda* is “always giving pleasure to Rādhā-Kṛṣṇa.”)

Jaya Jaya Rādhe Kṛṣṇa Govinda

*jaya jaya rādhe kṛṣṇa govinda
rādhe govinda rādhe govinda (1)*
jaya jaya śyāmasundara, madana-mohana, vṛndāvana-candra
jaya jaya rādhā-ramaṇa, rāsa-vihārī, śrī gokulānanda (2)
jaya jaya rāseśvarī, vinodinī, bhānukula-candra
jaya jaya lalitā, viśākhā ādi jata sakhī-vṛnda (3)
jaya jaya śrī rūpa-mañjarī, ratī-mañjarī, anaṅga
jaya jaya paurṇamāsī, yoga-māyā, jaya vīrā-vṛnda (4)
sabe mili' kara kṛpā āmi ati manda
(tomarā) kṛpā kari' deha yugala-caraṇāravinda (5)

(5) May all of You together bestow mercy upon me – I am so low and unfortunate. By Your mercy I will attain the service of Rādhā-Kṛṣṇa *yugala-kīśora*.

Śrī-Rādhā-Niṣṭhā

Dedication to Śrī Rādhā
Śrīla Narottama dāsa Ṭhākura

*rādhikā-caraṇa-renu, bhūṣaṇa kariyā tanu,
anāyāse pābe giridhārī
rādhikā-caraṇāśraya, je kare se mahāśaya,
tā're mui jāo bolihārī (1)*

One who ornaments his body with the dust of Śrīmatī Rādhārāṇī's lotus feet will easily attain Giridhārī. I congratulate such a great soul who takes shelter of Śrīmatī Rādhārāṇī's lotus feet and I say to him, "Well done! Bravo! Excellent!"

*jaya jaya rādhā-nāma, vṛndāvana jā'ra dhāma,
kṛṣṇa-sukha-vilāsera nidhi
hena rādhā guṇa gāna, na śunila mora kāna,
vañcita karila more vidhi (2)*

All glories, all glories to She whose name is Rādhā, whose divine abode is Vṛndāvana, and who is Śrī Kṛṣṇa's treasury of blissful pastimes. Alas! If my ears have not heard Rādhā's glories, then destiny has cheated me.

*tā'ra bhakta-saṅge sadā, rasa-līlā prema kathā,
je kare se pāya ghanaśyāma
ihāte vimukha jei, tā'ra kabhu siddhi nāi,
nāhi jena śuni tā'ra nāma (3)*

A person who stays in the company of the devotees who are always discussing Rādhā-Kṛṣṇa's *rasa*-filled pastimes (*rasa-līlā prema kathā*) is sure to attain Ghanaśyāma, who is dark like a monsoon cloud. A person averse to hearing these *līlās* will never attain perfection. I refuse to hear his name.

*kṛṣṇa-nāma gāne bhāi, rādhikā-caraṇa pāi,
rādhā-nāma gāne kṛṣṇacandra
saṅkṣepe kahinu kathā, ghucāo manera vyathā,
duḥkhamaya anya kathā-dvandva (4)*

O brother, by chanting Kṛṣṇa's name you will attain Rādhā, and by chanting Rādhā's name you will attain Kṛṣṇacandra. Now I have briefly told you how to find relief from all the sufferings in your heart. Whatever contradicts these words will bring only pain and conflict.

Jaya Rādhā-Mādhava

Śrīla Bhaktivinoda Ōhākura

(jaya) rādhā-mādhava (jaya) kuñja-vihārī
gopī-jana-vallabha (jaya) giri-vara-dhārī
yaśodā-nandana, vraja-jana-rañjana,
yāmuna-tīra-vanacārī

All glories to Śrī Rādhā-Mādhava! All glories to Kuñja-Bihārī, who is the *gopīs'* dearest beloved. He lifted Govardhana Hill and is the darling son of Yaśodā-maiyā. He wanders in the forests along the banks of the Yamunā, where He enjoys with the many different *gopīs* (*vanacārī*) in their own groves.

Hari Hari, Kabe Mora Haibe Sudina

Śrīla Narottama dāsa Ṭhākura

hari hari, kabe mora haibe sudina
bhajība śrī rādhā-kṛṣṇa haiyā premādhīna (1)

O Śrī Hari, when will that auspicious day be mine? Filled with *prema*, when will I worship Śrī Rādhā-Kṛṣṇa?

suyantre miśāiyā gā'ba sumadhura tāna
ānande koriba dūhāra rūpa-guṇa-gāna (2)

As the sounds of the divine instruments mix and create the sweetest melodies, I will blissfully sing songs about Their forms and qualities.

'rādhikā-govinda' bali' kāndibo uccaiḥ-svare
bhijibe sakala aṅga nayanera nīre (3)

While singing "Rādhikā-Govinda," I will weep loudly and my whole body will become soaked by the tears falling from my eyes.

ei-bāra karuṇā kara rūpa-sanātana
raghunātha dāsa mora śrī jīva-jīvana (4)

Be merciful now, Rūpa Gosvāmī and Sanātana Gosvāmī! O my Raghunātha dāsa Gosvāmī! My life-giving Śrī Jīva Gosvāmī!

ei-bāra karuṇā kara lalitā viśākhā
sakhya-bhāve śrīdāma-subala-ādi sakhā (5)

Be merciful now, O Lalitā and Viśākhā! O Śrīdāma, Subala and all other friends in *sakhya-bhāva*!

sabe mili' kara dayā puruka mora āśa
prārthanā karaye sadā narottama dāsa (6)

Being merciful, all of you together, kindly fulfill my deepest desires! Narottama dāsa is forever praying in this way.

Śrī Rūpa-Mañjarī-Pada

Śrīla Narottama dāsa Ṭhākura

*śrī rūpa-mañjarī-pada, sei mora sampada,
sei mora bhajana-pūjana
sei mora prāṇa-dhana, sei mora ābharāṇa,
sei mora jīvanera jīvana (1)*

The lotus feet of Śrī Rūpa Mañjarī are my dearmost treasure. They are the topmost object of my worship and inner devotional practices. Her lotus feet are my most cherished wealth, more dear than my own life. They are the exquisite ornament of my life, and indeed are the very essence of my existence.

*sei mora rasa-nidhi, sei mora vāñchā-siddhi,
sei mora vedera dharama
sei vrata, sei tapaḥ, sei mora mantra japa,
sei mora dharama karama (2)*

Her lotus feet are the treasurehouse of *rasa*. They bestow the perfection of my desires (precious service to Śrīmatī Rādhikā – *sva-bhakti-śrīyam*) and they are the conclusion of all the Vedas. Her lotus feet fulfill the goal of my vows and austerities, my *harināma japa*, my actions, and my spiritual practices – all performed with the aim to please Śrī Rūpa Mañjarī.

*anukūla ha'be vidhi, se-pade haibe siddhi,
nirakhiba e dui nāyane
se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śaśī,
praphullita ha'be nīśi-dīne (3)*

When Mahāprabhu is pleased with me, then by His mercy I will attain perfection, and with these two eyes I will behold Śrī Rūpa Mañjarī's lotus feet. Śrī Rūpa Mañjarī's beauty is full of sweetness like the moon. Just as on a moonlit night the *kumuda* lotus comes to full blossom, my heart will fully bloom night and day in the rays of her moon-like beauty!

*tuwā adarśana-ahi, garale jārāla dehī,
cira-dīna tāpita jīvana
hā hā prabhu! kara dayā, deha more pada-chāyā,
narottama laila śaraṇa (4)*

Your absence from my vision is like snake poison spreading throughout my body, gradually consuming my strength. For the rest of my life my soul will be burning. Narottama dāsa laments, “Alas, Prabhu! O Rūpa Gosvāmī! Please give me the shade of your lotus feet. There I am taking shelter.”

Sakhī-Vṛnde Vijñapti

A Prayer to the Sakhīs
Śrīla Narottama dāsa Ṭhākura

*rādhā-kṛṣṇa prāṇa mora yugala-kīśora
jīvane maraṇe gati āra nāhi mora (1)*

The divine youthful couple are my life and soul. In life or death I have no other goal but Them.

*kāḷindīra kūle keli-kadambēra vana
ratana-vedīra upara basāba du'jana (2)*

In a *keli-kadamba* forest on the banks of Yamunā there is a jeweled throne upon which I will seat Yugala-Kiśora.

*śyāma-gaurī aṅge diba (cuwā) candanera gandha
cāmara ḍhulāba kabe heriba mukha-candra (3)*

I will decorate black Kṛṣṇa and golden Rādhārāṇī with sandalpaste scented with *cuwa*. I will fan Them with a *cāmara* and behold Their moonlike faces.

*gāthiyā mālatīra mālā diba dōhāra gale
adhare tuliyā diba karpūra tāmbūle (4)*

I will place garlands of *malati* flowers around Their necks and then offer *tāmbūla* (betel) flavored with camphor in Their lotus mouths.

*lalitā viśākhā ādi jata sakhī-vṛnda
ājñāya kariba sevā caraṇāravinda (5)*

Receiving the order of Lalitā, Viśākhā and the other *sakhīs*, I will serve Their lotus feet.

*śrī kṛṣṇa-caitanya-prabhura dāsera anudāsa
sevā abhilāṣa kare narottama-dāsa (6)*

Narottama dāsa, servant of the servant of Śrī Kṛṣṇa Caitanya Mahāprabhu, yearns for the *sevā* of Śrī Yugala-Kiśora.

Vṛṣabhānu-Sutā

Śrīla Bhaktivinoda Ṭhākura

*vṛṣabhānu-sutā-caraṇa-sevane, haiba je pālya-dāsī
śrī rādhāra sukha, satata sādhanē, rahiba āmi prayāsī (1)*

For serving the lotus feet of the daughter of King Vṛṣabhānu, I will become Her maidservant and constantly strive to bring Her all happiness.

*śrī rādhāra sukhe, kṛṣṇera je sukha, jāniba manete āmi
rādhā-pada chāḍi, śrī-kṛṣṇa-saṅgame, kabhu nā haiba kāmī (2)*

I know that Rādhikā's happiness is Kṛṣṇa's sole pleasure, so I will never desire to abandon Her lotus feet to enjoy separately with Kṛṣṇa.

*sakhī-gaṇa mama, parama-suhṛt, yugala-premera guru
tad-anugā ha'ye, seviba rādhāra, caraṇa-kalapa-taru (3)*

The *sakhīs* are my supreme well-wishers and *gurus* regarding the loving affairs of the Divine Couple. Under their guidance, I will serve Śrī Rādhā's lotus feet which are like wish-fulfilling trees.

*rādhā-pakṣa chāḍi, je-jana se-jana, je-bhāve se-bhāve thāke
āmi ta' rādhikā-pakṣa-pātī sadā, kabhu nāhi heri tā'ke (4)*

I am always in Rādhikā's entourage and never look upon the faces of those who leave Her, no matter who they are or what their mood is.

Dekhite Dekhite

Śrīla Bhaktivinoda Ṭhākura

*dekhite dekhite, bhuliba vā kabe, nija-sthūla-paricaya
nayane heriba, vraja-pura-śobhā, nitya cid-ānanda-maya (1)*

When I will forget my gross bodily identity, then I will behold the exquisite beauty of Vraja, full of eternal spiritual bliss and cognizance.

*vṛṣabhānu-pure, janama laiba, yāvaṭe vivāha ha'be
vraja-gopī-bhāva, haibe svabhāva, āna bhāva nā rahibe (2)*

I shall take birth in Vṛṣabhānu Mahārāja's town and will marry in the nearby village of Yāvaṭ. My sole disposition and nature will be that of a cowherd maiden.

*nija-siddha-deha, nija-siddha-nāma, nija-rūpa sva-vasana
rādhā-kṛpā-bale, labhiba vā kabe, kṛṣṇa-prema-prakaraṇa (3)*

When will I obtain, by the power of Rādhā's mercy, my own eternal spiritual body, my own realized name and dress embellishing my real form? And when will I receive initiation into the techniques of expressing divine love for Kṛṣṇa?

*yāmuna-salīla-āharaṇe giyā, bujhibo yugala-rasa
prema-mugdha ha'ye, pāgalinī-prāya, gāiba rādhāra yaśa (4)*

As I go to draw water from the Yamunā, I will understand the confidential mellows of Yugala-Kiśora's loving affairs. Being captivated by *prema*, I will sing Śrī Rādhikā's glories just like a madwoman.

Yamunā-Puline

Śrīla Bhaktivinoda Ṭhākura

*yamunā-puline, kadamba-kānane, ki herinu sakhi! āja
śyāma vaṁśīdhārī, maṇi-mañcopari, kare' līlā rasarāja (1)*

O *sakhī*! What did I see today! In a *kadamba* grove on the bank of Yamunā, a beautiful blackish boy holding a long flute was seated on a jeweled throne, performing His pastimes as *rasa-rāja*, the monarch of all transcendental mellows.

*kṛṣṇa-keli sudhā-prasravana
aṣṭa-dalopari, śrī rādhā śrī hari, aṣṭa-sakhī parijana (2)*

On the eight petals of the jeweled altar were Rādhā and Hari, surrounded by Their dearest attendants, the eight principal *gopīs*. There Kṛṣṇa was performing His amorous pastimes, which are like a waterfall of nectar.

*sugūta-nartane, saba sakhī-gaṇe, tuṣiche yugala-dhane
kṛṣṇa-līlā heri', prakṛti-sundarī, vistāriche śobhā vane (3)*

With their sweet songs and artful dancing all the *gopīs* satisfied the treasured Divine Couple. Thus I beheld Kṛṣṇa's *līlās* with His beautiful beloveds as they roamed through the splendid forest.

*ghare nā jāiba, vane praveśiba, o līlā-rasera tare
tyajī' kula-lāja, bhaja vraja-rāja, vinoda minati kare (4)*

To taste the nectar of these *līlās* I will not return home but will enter the forest. Renouncing all family ties, just worship the Lord of Vraja. This is Bhaktivinoda's humble request.

Śrī Kṛṣṇa-Virahe Śrīla Bhaktivinoda Ṭhākura

*śrī kṛṣṇa-virahe, rādhikāra daśā, āmi ta' sahite nārī
yugala-milana, sukhera kāraṇa, jīvana chāḍite pāri (1)*

I am absolutely unable to tolerate Śrī Rādhikā's pitiable condition when She is suffering in separation from Śrī Kṛṣṇa, but I am fully prepared to immediately give up my life for the sake of Their happy reunion.

*rādhikā-caraṇa, tyajiyā āmāra, kṣaṇeke pralaya haya
rādhikāra tare, śata-bāra mari, se duḥkha āmāra saya (2)*

If I were ever to renounce Rādhikā's lotus feet for even an instant, I would be totally devastated. For Her sake I will gladly tolerate the pain and agony of death hundreds of times.

*e hena rādhāra, caraṇa-yugale, paricaryā pā'ba kabe
hāhā vraja-jana, more dayā kari', kabe vraja-vane labe (3)*

When will I be able to serve Rādhikā's two lotus feet? Alas, I beg you all, O residents of Vraja, please be merciful to me now. When will you take me into the forests of Vraja?

*vilāsa mañjarī, anaṅga mañjarī, śrī rūpa mañjarī āra
āmāke tuliyā, laha nija pade, deha more siddhi sāra (4)*

O Vilāsa Mañjarī! O Anaṅga Mañjarī! O Rūpa Mañjarī! Please lift me up and bring me close to your own lotus feet, thereby bestowing upon me the ultimate perfection.

Hari Hari! Kabe Haba Vṛndāvana-Vāsī

Śrīla Narottama dāsa Ṭhākura

*hari hari! kabe haba vṛndāvana-vāsī
nirakhiba nayane yugala-rūpa-rāśi (1)*

O Śrī Hari! When will I be able to live in Vṛndāvana and be a real Vrajavāsī? When will my eyes behold the beautiful forms of Śrī Rādhā-Kṛṣṇa Yugala?

*tyajiyā śayana-sukha vicitra pālaṅka
kabe vrajera dhūlāya dhūsara ha'be aṅga (2)*

Giving up the happiness of sleeping in a wonderful, luxurious bed, when will my body be covered with the greyish dust of Vraja as I roll on the earth?

*ṣaḍ-rasa bhojana dūre parihari
kabe vraje māgiyā khāiba mādhuakarī (3)*

Giving up all desire to taste the six flavors of delicious food [sweet, sour, salty, pungent, bitter and astringent], when will I do *mādhuakarī* in Vraja, begging small amounts of foodstuffs from house to house?

*parikramā kariyā beḍāba vane-vane
viśrāma koriba jāi yamunā-pūline (4)*

Doing *parikramā* of the holy places, I will roam from forest to forest, and then I will rid myself of all fatigue by taking rest on the banks of the Yamunā.

*tāpa dūra kariba śītala vaṁśī-vaṭe
(kabe) kuñje baiṭhaba hāma vaiṣṇava-nikaṭe (5)*

Then, I will go to the cooling Vaṁśī-vaṭa, where my burning heart will find relief. When will I sit in a *kuñja* amidst the Vaiṣṇavas (who will instruct me in *bhajana* and reveal to me the *līlās* of Śrī Rādhā-Mādhava)?

*narottama dāsa kahe kari' parihāra
kabe vā emana daśā haibe āmāra (6)*

Narottama dāsa says, “When, oh when will I give up all bad association (and be able to have *darśana* of Their love-filled pastimes)?

Rādhā-Kuṇḍa-Taṭa

Śrīla Bhaktivinoda Ṭhākura

rādhā-kuṇḍa-taṭa-kuñja-kuṭīra
govardhana-parvata, yāmuna-tūra (1)

A small cottage in a grove on the banks of Rādhā-kuṇḍa, Govardhana Hill, the banks of the Yamunā...

kusuma-sarovara, mānasa-gaṅgā
kalinda-nandinī vipula-taraṅgā (2)

Kusuma-sarovara, Mānasa-gaṅgā, the daughter of the Kalinda Mountain (Yamunā) with her expansive waves...

vaṁśī-vaṭa, gokula, dhīra-samīra
vṛndāvana-taru-latikā-vānīra (3)

Vaṁśī-vaṭa, Gokula, Dhīra-samīra, the trees, creepers, and groves of Vṛndāvana...

khaga-mṛga-kula, malaya-vātāsa
mayūra, bhramara, muralī, vilāsa (4)

...the different varieties of colorful birds, deer, the cool and fragrant breezes from the Malaya Mountains, the peacocks, bumblebees, the pastimes with the flute...

veṇu, śṛṅga, pada-cihna, megha-mālā
vasanta, śaśāṅka, śaṅkha, karatālā (5)

...the flute itself, the buffalo horn bugle, the footprints of the cows in the dust, the banks of blackish clouds, springtime, the moon, the conchshell and *karatālās*...

yugala-vilāse anukūla jāni
līlā-vilāsa-uddīpaka māni (6)

I know all these elements are very conducive for Śrī Rādhā's and Kṛṣṇa's loving exchanges, and thus I consider them as *uddīpaka*, stimuli, for the devotee's entrance into Their *līlā-vilāsa*.

e saba choḍata kāhi nāhi jāu
e saba choḍata parāṇa hārāu (7)

I refuse to go anywhere if these *uddīpaka* are not there, for to abandon all these is to give up life itself.

bhaktivinoda kahe, śuna kāna
tuwā uddīpaka hāmārā parāṇa (8)

Bhaktivinoda says, "Hear me, O Kāna, Your *uddīpaka* (which stimulate remembrance of You) are my very life and soul."

Śrī Vraja-Dhāma-Mahimāmṛta

The Nectarean Glories of Śrī Vraja-Dhāma

*jaya rādhe, jaya kṛṣṇa, jaya vṛndāvana,
śrī govinda, gopīnātha, madana-mohana (1)*

All glories to Śrī Rādhā and Kṛṣṇa and the divine forest of Śrī Vṛndāvana. All glories to the three presiding deities of Vṛndāvana – Śrī Govinda, Gopīnātha and Madana-mohana.

*śyāma-kuṇḍa, rādhā-kuṇḍa, giri-govardhana
kālindī yamunā jaya, jaya mahāvana (2)*

All glories to Śyāma-kuṇḍa, Rādhā-kuṇḍa, Govardhana Hill and the Yamunā River (Kālindī). All glories to the great forest known as Mahāvana, where Kṛṣṇa and Balarāma displayed all of Their childhood pastimes.

*keśī-ghāṭa, vaṁśī-vaṭa, dvādaśa-kānana
jāhā saba līlā kaila śrī nanda-nandana (3)*

All glories to Keśī-Ghāṭa, where Kṛṣṇa killed the Keśī demon. All glories to the Vaṁśī-vaṭa tree, where Kṛṣṇa attracted all the *gopīs* to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Śrī Kṛṣṇa, performed all of His pastimes.

*śrī nanda-yaśodā jaya, jaya gopa-gaṇa
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa (4)*

All glories to Kṛṣṇa's divine father and mother, Nanda and Yaśodā. All glories to the cowherd boys, headed by Śrīdāma, the older brother of Śrīmatī Rādhārāṇī and Anaṅga Mañjarī. All glories to the cows and calves of Vraja.

*jaya vṛṣabhānu, jaya kṛttikā sundarī
jaya jaya paurṇamāsī, ābhīra-nāgarī (5)*

All glories to Rādhā's divine father and mother, Vṛṣabhānu and the beautiful Kīrtidā. All glories to Paurṇamāsī, the *guru* of the cowherd community. (She is the mother of Sāṅdīpani Muni, grandmother of Madhumaṅgala and Nāndī-mukhī, and the beloved disciple of Devarṣi Nārada.)

*jaya jaya gopīśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvīja-rāja (6)*

All glories, all glories to Gopīśvara Śiva, who resides in Vṛndāvana in order to protect the holy *dhāma*. All glories, all glories to Kṛṣṇa's (funny) young *brāhmaṇa* friend, Madhumaṅgala.

*jaya rāma-ghāṭa, jaya rohiṇī-nandana
jaya jaya vṛndāvana-vāsī jata jana (7)*

All glories to Rāma-ghāṭa, where Baladeva performed His *rāsa* dance. All glories to Balarāma, the son of Rohiṇī. All glories, all glories to all the residents of Vṛndāvana.

***jaya dvija-patnī, jaya nāga-kanyā-gaṇa
bhaktite jāhārā pāila govinda-caraṇa (8)***

All glories to the wives of the proud Vedic *brāhmaṇas*. All glories to the wives of the Kālīya serpent. Through pure devotion they all obtained the lotus feet of Govinda.

***śrī rāsa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rāsa-līlā sarva-manorama (9)***

All glories to the place where the *rāsa-līlā* was performed. All glories to Rādhā and Śyāma. All glories, all glories to the divine *rāsa* dance, which is the most beautiful of all of Kṛṣṇa's pastimes.

***jaya jayojjvala-rasa sarva-rasa-sāra
parakīyā-bhāve jāhā vrajete pracāra (10)***

All glories, all glories to *śṛṅgāra rasa*, which is the essence and most excellent of all *rasas* and is propagated in Vraja as *parakīyā-bhāva*.

***śrī jāhnavā-pāda-padma kariyā smaraṇa
dīna kṛṣṇa-dāsa kahe nāma-saṅkīrtana (11)***

Remembering the lotus feet of Nityānanda Prabhu's consort, Śrī Jāhnavā Devī, this very fallen and lowly servant of Kṛṣṇa sings the *saṅkīrtana* of the holy name.

Tuhū Se Rahili Madhupura

Śrīla Govinda dāsa Kavirāja

*tuhū se rahili madhupura
vrajakula ākula, dukūla kalarava,
kānu kānu kori jhura (1)*

O Kṛṣṇa-candra, now You are staying very far away in Madhupurī, in Mathurā. But what is the condition of Vṛndāvana? All the Vrajavāsīs, in great pain and distress of separation, are calling, “Kānu (Kṛṣṇa), Kānu! Where are You?” Even the birds are calling. But there is no answer, only an echo. All are weeping and are about to die.

*yaśomatī-nanda, andha sama baiṭhai,
sāhase uṭhai nā pāra
sakhā-gaṇa dhenu, veṇurava nā śuniye,
vichurala nagara bājāra (2)*

Yaśodā-maiyā and Nanda Bābā are crying so much that it is as if they have become blind and cannot see any more. They are only sitting and crying. They have no strength and are like skeletons, unable to even stand up. They are about to die because they are not cooking. For whom will they cook? And all the cows and Your friends – where are they? Because they cannot hear You calling them on Your flute, the marketplaces and the roads are all deserted – no one is there!

*kusuma tyajiyā ali, kṣititale luṭata,
taru-gaṇa malina samāna
mayurī nā nācata, kapotī nā bolata,
kokilā nā karatahi gāṇa (3)*

Even the bumblebees, which were so busy collecting honey, are now so upset they have left the flowers. They are crying and rolling on the ground in the pain of separation. All the trees look so drab and distressed. The peacocks are no longer dancing, the pigeons are no longer singing, and the cuckoos are silent – they are not calling, “Koohoo, koohoo,” any more. All are feeling so much pain of separation.

*virahiṇī rāī, virahajvare jara jara,
caudike viraha hutāśa
sahaje yamunā jala, āgi samāna bhela,
kahatahi govinda dāsa (4)*

Śrīmatī Rādhārāṇī is burning up in the fever of separation. In all directions, everyone is sinking in the ocean of separation from You. Even the Yamunā, whose waters are now made of the tears coming from the *gopīs*, does not flow anymore. This is the condition of Vṛndāvana! Govinda dāsa tells this sad story.

Ṣaḍ-Aṅga Śaraṇāgati

Six-fold Unconditional Surrender
Śrīla Bhaktivinoda Ōhākura

*śrī kṛṣṇa-caitanya prabhu jīve dayā kari’
sva-pārṣada svīya dhāma saha avatari’ (1)*

Śrī Kṛṣṇa Caitanya Prabhu, being merciful to all the living beings, descended with His own divine abode and personal associates.

*aṭyanta durlabha prema karibāre dāna
śikhāya śaraṇāgati bhakatera prāṇa (2)*

To bestow freely that rarest treasure *prema-bhakti*, spontaneous love, He taught *śaraṇāgati*, the life and soul of the devotees:

*dainya, ātma-nivedana, goptṛtve varaṇa
‘avaśya rakṣibe kṛṣṇa’ – viśvāsa-pālana (3)*

Humility, self-dedication, accepting Him as one’s only maintainer and guardian, having complete conviction that Kṛṣṇa will surely protect us;

*bhakti-anukūla-mātra kāryera svikāra
bhakti-pratikūla-bhāva-varjanāṅgikāra (4)*

Accepting things favorable for devotional service, and rejecting the unfavorable.

*ṣaḍ-aṅga śaraṇāgati haibe jāhāra
tāhāra prārthanā śune śrī nanda-kumāra (5)*

The prayers of one who submits unconditionally to this sixfold surrender are heard by Śrī Nanda-kumāra.

*rūpa-sanātana-pade dante tṛṇa kari’
bhaktivinoda paḍe duhū pada dhari’ (6)*

With a straw in his teeth Bhaktivinoda prostrates before Śrī Rūpa and Sanātana Gosvāmīs, embracing the lotus feet of both.

*kāḍiyā kāḍiyā bale – ‘āmi to’ adhama
śikhāye śaraṇāgati kara he uttama’ (7)*

Lamenting, he cries out, “I am so low and fallen! Teach me unconditional surrender and make me a first-class Vaiṣṇava!”

Bhaja Bhaja Hari

Śrīla Locana dāsa Ṭhākura

***bhaja bhaja hari, mana dṛḍha kari’, mukhe bolo tã’ra nāma
vrajendra-nandana gopī-prāṇa-dhana, bhuvana mohana śyāma (1)***

O my dear mind, with staunch faith perform *hari-bhajana*, without which you cannot be delivered. And with your mouth chant the names of Vrajendra-nandana, Gopī-prāṇa-dhana (the life and wealth of the *gopīs*) and Śyāmasundara, whose beauty enchants the whole material manifestation.

***kakhana maribe, kemane taribe, viṣama śamana ḍāke
jāhāra pratāpe, bhuvana kāpaye, nā jāni mara vipāke (2)***

There is no certainty when your life will finish, and you also never think about your deliverance from the material world. But very fearsome Yamadūtas are standing near you. Bhagavān, whose power causes the three worlds to tremble in fear, You have forgotten. This is your misfortune. Thus, you are suffering in this material world from different kinds of miseries, and now you are about to die.

***kula-dhana pāiyā, unmatta haiyā, āpanāke jāna baḍa
śamanera dūte, dhari’, pāye hāte, bādhīyā karibe jaḍa (3)***

You have become intoxicated by your high birth and wealth, thinking yourself very high class. But you have forgotten that one day the Yamadūtas will take you, tying up your hands and feet.

***kivā yati safī, kivā nīca jātī, jei hari nāhi bhaje
tabe janamiyā, bhramiyā bhramiyā, raurava-narake maje (4)***

So whether one is a *sannyāsī* or a very low-caste person, without performing *hari-bhajana*, one will continue to rotate in the *saṁsāra* and go to the hell named Raurava.

***e dāsa locana, bhāve anukṣaṇa, michāi janama gela
hari nā bhajinu, viṣaye majinu, hṛdaye rahala śela (5)***

Locana dāsa says, “I have never done any *hari-bhajana*, having been absorbed in sense enjoyment. In this way my human form of life has been wasted. And this causes excruciating pain like a thorn piercing my heart.

Āra Kena Māyā-Jāle

Śrīla Bhaktivinoda Ṭhākura

***āra kena māyā-jāle paḍitecha, jīva-mīna
nāhi jāna baddha ha’ye ra’be tumi cira-dīna (1)***

O fish-like *jīva*, why are you again falling into the nets of *māyā*? You do not know that being bound up by those nets, you will have to remain in this world for a long, long time.

*ati tuccha bhoga-āśe, bandī ha'ye māyā-pāśe
rahile vikṛta-bhāve daṇḍya yathā parādhīna (2)*

Due to your desires for insignificant enjoyment, you will become a captive in *māyā*'s snare and will remain in a spiritually diseased condition, punishable as a dependent servant.

*ekhana bhakati-bale, kṛṣṇa-prema-sindhu-jale
krīḍā kari' anāyāse thāka tumi kṛṣṇādhīna (3)*

Now, on the strength of pure devotion, play freely in the ocean of *kṛṣṇa-prema* and always remain subservient to and dependent on Śrī Kṛṣṇa.

Ātma-Nivedana

Śrīla Bhaktivinoda Ṭhākura

*ātma-nivedana, tuwā pade kari', hainu parama sukhī
duḥkha dūre gela, cintā nā rahila, caudike ānanda dekhi (1)*

O My Lord, since I have surrendered my soul permanently at Your lotus feet, I have become supremely joyful. All my sufferings and sorrows have gone far away, and no more anxieties remain in my mind. I see only bliss everywhere in all four directions.

*aśoka-abhaya, amṛta-ādhāra, tomāra caraṇa-dvaya
tāhāte ekhana, viśrāma labhiyā, chāḍīnu bhavera bhaya (2)*

Your lotus feet are reservoirs of immortal nectar where one may live free from lamentation and fear. I have found peace there now and have given up the fear of worldly existence.

*tomāra saṁsāre, kariba sevana, nahiba phalera bhāgī
tava sukha jāhe, kariba yatana, ha'ye pade anurāgī (3)*

I am the servant in Your house, working diligently without attachment to enjoying the fruits of my labor. Everything I do is only for Your pleasure and thus I am always enchanted by remembering Your lotus feet.

*tomāra sevāya, duḥkha haya jata, seo to' parama sukha
sevā-sukha-duḥkha, parama sampada, nāśaye avidyā-duḥkha (4)*

Whatever problems come to me in the course of rendering service to You I accept as the highest pleasure, for in the course of Your service happiness and distress are equally great riches. Both destroy the misery of ignorance.

*pūrva itihāsa, bhulinu sakala, sevā-sukha pe'ye mane
āmi to' tomāra, tumi to' āmāra, ki kāja apara dhane (5)*

Since I have become absorbed in happily serving You, I have completely forgotten all my past history. All I know is that I am Yours, and You are mine. What else is of any value?

*bhaktivinoda, ānande ḍubiyā, tomāra sevāra tare
saba ceṣṭa kare, tava icchā-mata, thākiyā tomāra ghare (6)*

Bhaktivinoda, sinking in an ocean of nectar, says, "All of my endeavors are completely mixed with Your desires and are directed to You only now that I am a resident in Your house."

Āmāra Jīvana

Śrīla Bhaktivinoda Ṭhākura

*āmāra jīvana, sadā pāpe rata,
nāhika puṇyera leśa
parere udvega, diyāchi je kata,
diyāchi jīvere kleśa (1)*

Throughout my whole life I have been addicted to sin, never performing any pious activities. I have simply been a source of disturbance and suffering for others.

*nija sukha lāgi', pāpe nāhi dari,
dayā-hīna svārtha-para
para sukhe duḥkhī, sadā mīthyā-bhāṣī,
para-duḥkha sukha kara (2)*

For my own pleasure I never fear to commit any sin. I am devoid of pity and full of selfishness; I'm sorry at others' happiness and am an inveterate liar. Indeed, I take delight in others' miseries.

*aśeṣa kāmanā, hr̥di mājhe mora,
krodhī dambha-parāyaṇa
mada-matta sadā, viṣaye mohita,
himsā-garva vibhūṣaṇa (3)*

Endless are the selfish desires in my heart. I am prone to anger and devoted to arrogance. Intoxicated by conceit and deluded by attraction to sense pleasure, I ornament myself with pride and envy.

*nidrālasya-hata, sukārye virata,
akārye udyogī āmi
pratiṣṭhā lāgiyā, śāṭhya-ācaraṇa,
lobha-hata sadā kāmī (4)*

Afflicted by laziness and sleep, adverse to pious activities, I delight to perform any harmful act to obtain name and fame. I am very adept in duplicity, always lusty and degraded by mundane greed.

*e hena durjana, sajjana-varjita,
aparādhī nirantara
śubha-kārya-śūnya, sadānārtha-manā,
nānā duḥkhe jara jara (5)*

Being such a miscreant and rejected by saintly persons, I have become a repeated offender. I never do good deeds but am inclined only to bad habits. Thus, I am oppressed by so many miseries.

*vārdhakeyē ekhana, upāya vihīna,
tā'te dīna akiñcana
bhaktivinoda, prabhura caraṇe,
kare duḥkha nivedana (6)*

Now in old age I am rendered helpless, reduced to a fallen and destitute condition. Bhaktivinoda presents his sad case at the feet of the Lord.

Emana Durmati Śrīla Bhaktivinoda Ṭhākura

*(prabhu he!) emana durmati, saṁsāra-bhitare, paḍiyā āchinu āmi
tava nija-jana, kona mahājane, pāṭhāiyā dile tumi (1)*

O Lord, I am so unfortunate that I have fallen into this material world, but one of Your pure and elevated devotees has come to deliver me.

*dayā kari’ more, patita dekhiyā, kahila āmāre giyā
‘ohe dīna-jana, śuna bhāla kathā, ullasita ha’be hiyā (2)*

Seeing me so fallen and wretched, he took pity on me, saying, “O humbled soul, listen to this good news which will bring joy to your heart.

*tomāre tārīte, śrī kṛṣṇa caitanya, navadvīpe avatāra
tomā’ hena kata, dīna hīna jane, karīlena bhava-pāra (3)*

"Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa to deliver you. He has already safely conducted so many other suffering souls across the ocean of birth and death.

*vedera pratijñā, rākhibāra tare, rukma-varṇa vipra-suta
mahāprabhu nāme, nadiyā mātāya, saṅge bhāi avadhūta (4)*

"Fulfilling the promise of the Vedas, the son of a *brāhmaṇa*, bearing the name Mahāprabhu and of a golden complexion, has descended with His brother, the *avadhūta* Nityānanda. Together They have overwhelmed all of Nadiyā with divine ecstasy.

*nanda-suta jini, caitanya gōsāi, nija-nāma kari’ dāna
tārila jagat, tumi-o jāiyā, laha nija-paritrāṇa (5)*

"Śrī Caitanya, who is directly Kṛṣṇa, the son of Nanda, has saved the world by freely distributing His own holy name. Go also and receive your deliverance."

*se kathā śuniyā, āsiyāchi, nātha! tomāra caraṇa-tale
bhaktivinoda, kādīyā kādīyā, āpana-kāhinī bale (6)*

O Lord, hearing those words, Bhaktivinoda has come weeping to Your lotus feet and tells the story of his life.

Ki-Rūpe Pāiba Sevā

Śrīla Narottama dāsa Ṭhākura

*ki-rūpe pāiba sevā mui durācāra
śrī-guru-vaiṣṇave rati nā haila āmāra (1)*

Alas, I am so fallen and wretched that not even a drop of affection for *śrī-guru-vaiṣṇava* comes in my heart. Then how will I get the service of Bhagavān?

*aśeṣa māyāte mana magana haila
vaiṣṇavete leśa-mātra rati nā janmila (2)*

My mind is always absorbed in material pursuits, not allowing me to develop even the slightest affection for the Vaiṣṇavas.

*viṣaye bhuliyā andha hainu divā-niśi
gale phāsa dite phire māyā se piśācī (3)*

Day and night I am bound by the witch of *māyā* with a noose of fruitive desires around my neck. Hence blinded, I uselessly serve materialistic persons.

*ihāre kariyā jaya chāḍāna nā jāya
sādhu-kṛpā vinā āra nahika upāya (4)*

Thus engaged, I pass my life, unable to get free. I see that there is no other remedy than the mercy of the Vaiṣṇavas.

*adoṣa-daraśi prabho! patita uddhāra
ei-bāra narottame karaha nistāra (5)*

Narottama dāsa prays, “O venerable Vaiṣṇavas, you never see the faults in others and are renowned as the saviors of the fallen, so please save me this time.”

Ākṣepa

Regret

Śrīla Narottama dāsa Ṭhākura

*gorā pāhu nā bhajiyā mainu
prema-ratana-dhana helāya hārāinu (1)*

Alas! Failing to worship Śrī Gaurasundara, I have neglected that most precious treasure of *prema* and have thus lost it.

*adhane yatana kari' dhana teyāginu
āpana karama-doṣe āpani ḍubinū (2)*

I have devoted myself to worthless trifles, throwing away my real wealth and am drowning in my own misdeeds.

*sat-saṅga chāḍi' kainu asate vilāsa
te-kāraṇe lāgila je karama-bandha phāsa (3)*

Forsaking the association of *sādhus* for temporary enjoyment with non-devotees, I am caught in the snare of my own karmic follies.

*viṣaya viṣama viṣa satata khāinu
gaura-kīrtana-rase magana nā hainu (4)*

I constantly drank the deadly poison of sense objects rather than becoming absorbed in the nectar of singing the glories of Śrī Gaurasundara.

*kena vā āchaye prāṇa ki sukha pāiyā
narottama dāsa kena nā gela mariyā (5)*

“For what type of pleasure do I maintain my life?” Narottama dāsa laments, “Why do I not simply die?”

Bhajahū Re Mana

Śrīla Govinda dāsa Kavirāja

*bhajahū re mana, śrī nanda-nandana,
abhaya-caraṇāravinda re
durlabha mānava-janama sat-saṅge,
taraha e bhava-sindhu re (1)*

O mind, serve the lotus feet of Nanda-nandana, which bring fearlessness. This human birth is very rare. Take the association of *sādhus* and cross over this ocean of birth and death.

*śīta ātapa, vāta variṣaṇa,
e dina yāminī jāgi’ re
viphale sevinu, kṛpaṇa durajana,
capala sukha-lava lāgi’ re (2)*

Day and night I remain without sleep, suffering the pains of heat and cold, wind and rain. In vain, simply for some insignificant, flickering happiness which can be lost at any moment, I have uselessly served wicked and miserly people (thieves interested only in their own happiness, opposed to my doing *bhakti*).

*e dhana, yauvana, putra, parijana,
ithe ki āche paraṭīti re
kamala-dala-jala, jīvana ṭalamala,
bhajahū hari-pada niti re (3)*

Wealth, youth, sons, and relatives – what real happiness do they hold? This life is flickering, like a drop of water tottering on the leaf of a lotus flower – at any moment it can fall off. (Similarly, there is no guarantee when this life will end.) Therefore, always serve the lotus feet of Śrī Hari.

*śravaṇa, kīrtana, smaraṇa, vandana,
pāda-sevana, dāśya re
pūjana, sakhī-jana, ātma-nivedana,
govinda-dāsa-abhilāsa re (4)*

Deep in Govinda dāsa’s heart is the keen desire to engage in the practice of the nine processes of *bhakti* – hearing, chanting, remembering, offering prayers, serving His lotus feet, engaging as servant, worshiping, serving as a friend and completely offering one’s very self.

Gopīnātha

Śrīla Bhaktivinoda Ṭhākura

Song One

*gopīnātha, mama nivedana śuna
viṣayī durjana, sadā kāma-rata, kichu nāhi mora guṇa (1)*

O Gopīnātha, please hear my request. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I possess.

*gopīnātha, āmāra bharasā tumi
tomāra caraṇe, lainu śaraṇa, tomāra kiṅkara āmi (2)*

O Gopīnātha, You are my only hope. Therefore I have taken shelter at Your lotus feet. I am Your servant.

*gopīnātha, kemane śodhibe more
nā jāni bhakati, karme jaḍa-mati, paḍechi saṁsāra-ghore (3)*

O Gopīnātha, how will You purify me? I do not know what devotion is, and my materialistic mind is absorbed in fruitive work. I have fallen into this dark and perilous worldly existence.

*gopīnātha, sakali tomāra māyā
nāhi mama bala, jñāna sunirmala, svādhīna nahe e kāyā (4)*

O Gopīnātha, everything here is Your illusory energy. I have no strength or spiritual knowledge, and this body of mine is not independent or free from the control of material nature.

*gopīnātha, niyata caraṇe sthāna
māge e pāmara, kāḍiyā kāḍiyā, karahe karuṇā dāna (5)*

O Gopīnātha, this wicked soul, who is piteously weeping, begs for an eternal place at Your lotus feet. Please benedict him with Your mercy.

*gopīnātha, tumi to' sakali pāra
durjane tārīte, tomāra śakati, ke āche pāpīra āra (6)*

O Gopīnātha, You are able to do anything, and therefore You have the power to deliver all sinners. Is anyone more of a sinner than myself?

*gopīnātha, tumi kṛpā-pārāvāra
jīvera kāraṇe, āsiyā prapañce, līlā kaile su-vistāra (7)*

O Gopīnātha, You are an endless ocean of mercy. Having come into this phenomenal world, You display Your divine pastimes for the sake of the fallen souls.

*gopīnātha, āmi ki doṣe doṣī
asura sakala, pāila caraṇa, vinoda thākila basi' (8)*

O Gopīnātha, I am so sinful that although all the demons attained Your lotus feet, Bhaktivinoda has remained in worldly existence.

Song Two

*gopīnātha, ghucāo saṁsāra-jvālā
avidyā-yātanā, āra nāhi sahe, janama-maraṇa-mālā (1)*

O Gopīnātha, please remove the burning torment I am feeling due to this worldly existence. Tortured by ignorance, I am unable to tolerate any longer the yoke of the repeated succession of birth and death.

*gopīnātha, āmi to' kāmēra dāsa
viṣaya-vāsanā, jāgiche hṛdaye, phādiche karama phāṣe (2)*

O Gopīnātha, I am the faithful servant of lust. So many desires for mundane sense enjoyment are dawning within my heart, and I am being choked by the noose of fruitive actions and reactions.

*gopīnātha, kabe vā jāgiba āmi
kāma-rūpa ari, dūre teyāgibo, hṛdaye sphuribe tumi (3)*

O Gopīnātha, when will I wake up and cast far away my enemy in the form of lust? I will only be able to do so if You will kindly manifest Yourself in my heart.

*gopīnātha, āmi to' tomāra jana
tomāre chāḍiyā, saṁsāra bhajinu, bhuliyā āpana-dhana (4)*

O Gopīnātha, I am actually Yours! But abandoning You to enjoy the material world, I have forgotten my real wealth.

*gopīnātha, tumi to' sakali jāna
āpanāra jane, daṇḍiyā ekhana, śrī caraṇe deha' sthāna (5)*

O Gopīnātha, certainly You know everything. You may now punish Your servant and thus give him a place at Your beautiful lotus feet.

*gopīnātha, ei ki vicāra tava
vimukha dekhiyā, chāḍa nija-jane, nā kara' karuṇā lava (6)*

O Gopīnātha, is this Your mentality? Seeing that Your own servant is averse to You, do You abandon him without bestowing even a drop of mercy?

*gopīnātha, āmi to' mūrakha atī
kise bhāla haya, kabhu nā bujhinu, tāi hena mama gati (7)*

O Gopīnātha, I am indeed a great fool, and I could never understand what was good for me. Such is my fate.

*gopīnātha, tumi to' paṇḍita vara
mūḍhera maṅgala, tumi anveṣibe, e dāse nā bhāva' para (8)*

O Gopīnātha, You are indeed the wisest person of all and are searching ways and means to bring auspiciousness for the fools (of this world). Please do not consider this servant an outsider.

Song Three

*gopīnātha, āmāra upāya nāi
tumi kṛpā kari', āmāre laile, saṁsāre uddhāra pāi (1)*

O Gopīnātha, I cannot see any means of deliverance. Only if You bestow Your causeless mercy and take me to Your realm, then it will be possible for me to get deliverance from material existence.

*gopīnātha, paḍechi māyāra phere
dhana-dārā-suta, ghireche āmāre, kāmēte rekheche jere (2)*

O Gopīnātha, I have become entangled in material illusion. Wealth, wife and sons have completely encircled me, and I have been wasted away by the smoldering coals of lust.

*gopīnātha, mana je pāgala mora
nā māne śāsana, sadā acetana, viṣaye ra'yeche ghora (3)*

O Gopīnātha, my mind has gone completely insane; it is unconscious and has no respect at all for any authority, thus forcing me to remain in this ghastly pit of sense gratification.

*gopīnātha, hāra je menechi āmi
aneka yatana, haila viphala, ekhana bharasā tumi (4)*

O Gopīnātha, I now give in and accept my defeat. All of my various endeavors have proved futile. Now You are my only hope.

*gopīnātha, kemane haibe gati
prabala indriya, vaśībhūta mana, nā chāḍe viṣaya-rati (5)*

O Gopīnātha, how can I make any advancement towards the ultimate goal? My mind has come under the control of the powerful senses and I am unable to give up addiction to enjoying sense objects.

*gopīnātha, hṛdaye basiṃyā mora
manake śamiyā, laha nija pāne, ghucibe vipada ghora (6)*

O Gopīnātha, please reside in my heart. Subdue my mind and free me from this life of terrible calamities.

*gopīnātha, anātha dekhiyā more
tumi hṛṣīkeśa, hṛṣīka damiyā, tāra' he saṁsrti-ghore (7)*

O Gopīnātha, You are known as Hṛṣīkeśa, the master of the senses. Seeing me in such a helpless condition, kindly subdue my senses and deliver me from this dark and perilous worldly existence.

gopīnātha, galāya legeche phāsa

krpā-asi dhari', bandhana chediyā, vinoda karaha dāsa (8)

O Gopīnātha, the noose of materialism is tightly fixed around my neck. Taking up the sharp sword of Your mercy and severing this bondage, please make this Bhaktivinoda Your servant again.

Sukhera Lāgiyā

Śrī Caṇḍīdāsa

sukhera lāgiyā, ei ghara bādhinu, āgune puḍiyā gela

amiyā sāgare, sināna karite, sakali garala bhela (1)

Aho! In the hope of finding happiness, I labored hard to build a house, but fire came and it was burned up. I swam in the ocean of nectar, but that nectar turned out to be poison.

sakhi! ki mora kapāle lekhi

śītala baliyā, cāda sevinu, bhānura kiraṇa dekhi (2)

O my dear friend, how unfortunate I am! Knowing that moonbeams are very cooling, I went to take shelter of the moon to cool off my burning body, but those rays turned into hot sunrays which scorched me instead.

ucala baliyā, acale caḍinu, paḍinu agādha-jale

lachamī cāhite, dāridrya beḍhala, māṇika hārānu hele (3)

Knowing the height of a mountain, I climbed to the peak and then fell into the deep ocean. I want money but I am always surrounded by poverty. A very valuable touchstone came in my hand but at once I lost it.

nagara basālāma, sāgara bādhilāma, māṇika pābāra āśe

sāgara śukāla, māṇika lukāla, abhāgī-karama-doṣe (4)

I built a city on the shore of the ocean and made a dam to move the ocean in the hope of finding gemstones on the ocean bed, but due to the fault of my own ill fortune, the gemstones also hid themselves.

piyāsa lāgiyā, jalada sevinu, vajara paḍiyā gela

kahe caṇḍīdāsa, śyāmera pirīti, marame rahala śela (5)

When I was thirsty, I took shelter of a cloud (but rain did not come). Instead, a thunderbolt struck my head. The poet Śrī Caṇḍīdāsa laments, “That I have no affection for the lotus feet of Śrī Śyāmasundara is the only sorrow in my heart. (My love for Śyāma is like a trident piercing my heart.)”

‘Āmāra’ Bolite Prabhu!

Śrīla Bhaktivinoda Ṭhākura

*‘āmāra’ bolite prabhu! āra kichu nāi
tumi-i āmāra mātra pūtā-bandhu-bhāi (1)*

O Lord, apart from You I have nothing in this world. You are even father, friend and brother for me.

*bandhu, dārā, suta, sutā – tava dāsī-dāsa
sei to’ sambandhe sabe āmāra prayāsa (2)*

So-called friends, wife, sons and daughters are all Your servants. I maintain them only out of duty to You.

*dhana, jana, grha, dāra ‘tomāra’ baliyā
rakṣā kari āmi mātra sevaka haiyā (3)*

This wealth, family members, home and possessions are Yours. Because of this I protect them. I am Your servant only.

*tomāra kāryera tare upārjiba dhana
tomāra saṁsāre-vyaya kariba vahana (4)*

For Your service I will earn money and by this I will manage Your family.

*bhālo-manda nāhi jāni sevā mātra kari
tomāra saṁsāre āmi viṣaya-praharī (5)*

O my Lord, I know neither good nor bad. I am only Your servant, the watchman guarding the properties of Your household.

*tomāra icchāya mora indriya-cālanā
śravaṇa, darśana, ghrāṇa, bhojana-vāsanā (6)*

I engage my senses – hearing, seeing, smelling, tasting and so on – according to Your desire.

*nija-sukha lāgi’ kichu nāhi kari āra
bhaktivinoda bale, tava sukha-sāra (7)*

Śrī Bhaktivinoda Ṭhākura says, "O Lord, I no longer act for myself. Your happiness is the very essence of my life."

Mānasa, Deha, Geha

Śrīla Bhaktivinoda Ṭhākura

*mānasa, deha, geha, jo kichu mora
arpilū tuwā pade, nanda-kiśora! (1)*

Mind, body, family, everything I own I offer at Your lotus feet, O Nanda-kiśora!

*sampade vipade, jīvane-maraṇe
dāya mama gelā, tuwā o-pada varaṇe (2)*

In good fortune or in bad, in life or in death, I take shelter at Your lotus feet. All of my possessions I have given to You so now I no longer take any responsibility for them.

*mārabi, rākhabī – jo icchā tohārā
nitya-dāsa prati tuwā adhikārā (3)*

Slay me or protect me as You wish. You have this right because I am Your eternal servant.

*janmāobi moe icchā yadi tora
bhakta-grhe jani janma hau mora (4)*

If it is Your will that I be born again, then may it be in the home of Your devotee.

*kīṭa-janma hau yathā tuwā dāsa
bahir-mukha brahma-janme nāhi āśa (5)*

May I be born again even as a worm, as long as I remain Your devotee. I have no desire to be born as a Brahmā averse to You.

*bhukti-mukti-sprhā-vihīna je-bhakta
labhaite tã'ka saṅga anurakta (6)*

I yearn for the company of that devotee who is completely devoid of all desire for worldly enjoyment or liberation.

*janaka, jananī, dayita, tanaya
prabhu, guru, pati – tuhū sarva-maya (7)*

Father, mother, lover, son, Lord, preceptor and husband – You are everything to me.

*bhaktivinoda kahe, suna kāna!
rādhā-nātha! tuhū hāmāra parāṇa (8)*

Bhaktivinoda says, “O Kāna, please hear me! O beloved of Rādhā, You are my very life and soul!”

Avatāra-Sāra

Śrīla Locana dāsa Ṭhākura

*avatāra-sāra, gorā-avatāra, kena nā bhajili tã're
kari' nīre vāsa, gela nā piyāsa, āpana karama phere (1)*

O my mind, why don't you worship Śrī Gaurasundara, the crown-jewel of all incarnations? You always stay in water but your thirst is never satiated due to your own past bad activities.

*kañtakera taru, sadāi sevili (mana), amṛta pāibāra āśe
prema-kalpataru, śrī gaurāṅga āmāra, tãhāre bhāvili viṣe (2)*

You always hope to attain sweet, juicy fruits from your worship of thorn trees, but this is not possible. Our Gaurasundara is a desire-tree offering divine love, but you left Him, thinking Him to be poison.

*saurabhera āśe, palāśa śūkili (mana), nāsāte paśila kṛṭa
ikṣudaṇḍa bhāvi', kãṭha cuṣili (mana), kemane pāibi miṭha (3)*

O my mind, searching for some sweet aroma, you smell the beautiful *palāśa* flower (but it has no scent), and instead, an insect from the flower enters your nose. You suck on dry wood, mistaking it for sugar cane, so how can you get any sweet juice?

*hāra baliyā, galāya parili (mana), śamana kiñkara-sāpa
śītala baliyā, āguna pohāli (mana), pāili vajara tāpa (4)*

O my mind, death is like snake which you put around your neck, thinking it to be a garland. You entered fire, thinking it to be cool, and suffered excruciating burning.

*saṁsāra bhajili, śrī gaurāṅga bhulili, nā sunili sādḥura kathā
iha parakāla, du'kāla khoyāli (mana), khāili āpana māthā (5)*

O my mind, enjoying material pleasures, you never heeded the devotees' words and forgot Gaurasundara. Thus, both this world and the next are lost to you.

Hari Hari! Vipḥale Janama Goñāinu

Śrīla Narottama dāsa Ṭhākura

*hari hari! vipḥale janama goñāinu
manuṣya janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu (1)*

O Hari! Even after receiving this rare human birth, I have wasted this life, not having performed *bhajana* of Rādhā-Kṛṣṇa. Rather, I have knowingly drunk poison.

*golokera prema-dhana, harināma sañkīrtana,
rati nā janmila kene tāya
saṁsāra-viṣānāle, divā-niśi hiyā jvale,
juḍāite nā kainu upāya (2)*

The treasure of *prema-bhakti* has descended with *nāma-saṅkīrtana*. Oh, why am I not attracted to it? My heart is burning night and day in the poisonous fire of material life, but I have not taken the remedy to extinguish it.

*vrajendra-nandana jei, śacī-suta haila sei,
balarāma haila nitāi
dīna-hīna jata chila, hari-nāme uddhārila,
tā'ra śākṣī jagāi mādhai (3)*

Vrajendra-nandana has come as Śacī-suta Gaurasundara. Balarāma has come as Nityānanda. They delivered all the fallen and wretched *jīvas* through *harināma*, as witnessed in Jagāi and Mādhai.

*hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,
karuṇā karaho ei-bāra
narottama-dāsa kaya, nā theliha rāṅgā pāya
tomā vine ke āche āmāra (4)*

O Rādhē! O Kṛṣṇa! Please give me mercy one time. Don't push me away from Your lotus feet, red like lotuses. Except for You, who else is mine in this world?

Hari He Dayāla Mora

*hari he dayāla mora jaya rādhānātha
bāra-bāra eibāra laha nija sātha (1)*

O Hari! O my merciful Rādhānātha! All glories to You. Again and again I have petitioned You, and now I am begging You to accept me in Your intimate company.

*bahu yoni bhrami' nātha lainu śaraṇa
nija-guṇe kṛpā kara adhama-tāraṇa (2)*

O my master! After wandering through many species of life, I have come to Your shelter. Out of Your magnanimity, kindly deliver this degraded person.

*jagata-kāraṇa tumi jagata-jīvana
tomā chāḍā kā'ra nahi, he rādhā-ramaṇa (3)*

O Rādhā-Ramaṇa, You are the cause behind the creation and its very life. You are my only support, there is no one else.

*bhuvana-maṅgala tumi bhuvanera pati
tumi upekṣile nātha, ki haibe gati (4)*

O Nātha, You are the source of auspiciousness and beneficent master of the three worlds. If You forsake me, then what will be my end?

*bhāviyā dekhinu ei jagata-mājhāre
tomā vinā keha nāhi e dāse uddhāre (5)*

O Lord, I have come to the conclusion that in this material ocean there is no one else to deliver this servant but You.

Mādhava, Bahuta Minati Kari Taya

Śrī Vidyāpati

*mādhava, bahuta minati kari taya
dei tulasī tila, deha samarpinu,
dayā jāni nā chādabi moyā (1)*

O Mādhava, with this offering of a *tulasī* leaf and sesame seeds, I beseech You and pledge my body in Your service. I know Your compassion is such that You will not reject me.

*gaṇaite doṣa, guṇaleśa nā pāobi,
jaba tuhū karabi vicāra
tuhū jagannātha, jagate kahāosi,
jaga-bāhira nahi mui chāra (2)*

While considering this appeal, You will only be able to count my faults. You will not find even a trace of good qualities in me. You are known throughout the creation as Jagannātha. Therefore do I, a worthless soul living within this universe, not have the right to accept You as my master?

*kiye mānuṣa paśu-pākhī je janamiye,
athavā kīṭa-pataṅge
karama vipāke, gatāgati punaḥ punaḥ,
matī rahu tuwā parasāṅge (3)*

Birth after birth, as a result of my *karma*, I repeatedly come and go, sometimes as a human, sometimes as an animal and sometimes as a bird, worm or insect. But in whatever birth I take, may my mind always remain fixed on Your narrations.

*bhaṇaye vidyāpati, atīśaya kātara,
taraite iha bhava-sindhu
tuwā pada-pallava, kari avalambana,
tila eka deha dīna-bandhu (4)*

With great remorse, the poet Vidyāpati humbly prays, “O Mādhava, O friend of the fallen, please give this insignificant person shelter at the tender leaf of Your lotus feet. In this way I may cross over this ocean of material existence.”

Sarvasva Tomāra

Śrīla Bhaktivinoda Ṭhākura

*sarvasva tomāra, caraṇe sāpiyā, paḍechi tomāra ghare
tumi to’ ṭhākura, tomāra kukura, baliyā jānaha more (1)*

O Lord, I have surrendered my everything at Your lotus feet and remain prostrate in Your house. You are my Lord and I am Your dog. Kindly accept me as such.

*bādhīyā nikaṭe, āmāre pālibe, rahiba tomāra dvāre
pratīpa-janere, āsite nā dība, rākhība gaḍera pāre (2)*

Chain me nearby. I shall stand guard at the door of your house. I will not allow any unfavorable people to enter and will send them far away.

*tava nija-jana, prasāda seviyā, ucchiṣṭa rākhibe jāhā
āmāra bhojana, parama-ānande, prati-dina ha'be tāhā (3)*

Daily in supreme bliss I will accept the remnants of Your dear devotees who have honored Your *prasāda*.

*basiyā śuiyā, tomāra caraṇa, cintiba satata āmi
nācīte nācīte, nikaṭe jāiba, jakhana ḍākibe tumi (4)*

When lying down and sitting up, I will constantly remember Your lotus feet, and when You call me, I will immediately come to You, dancing in bliss.

*nijera poṣaṇa, kabhu nā bhāviba, rahiba bhāvera bhare
bhakativinoda, tomāre pālaka, baliyā varaṇa kare (5)*

Śrī Bhaktivinoda says, “O Lord, never thinking of my own sustenance, I will perpetually remain submerged in *bhāva*, because I have accepted You as my maintainer.”

‘Dayāla Nitāi Caitanya’ Bole’

Śrīla Bhaktivinoda Ṭhākura

*‘dayāla nitāi caitanya’ bole’ nāc re āmāra mana
nāc re āmāra mana, nāc re āmāra mana (1)*

O my mind, chant “*dayāla* (merciful) *nitāi caitanya*” and just dance! O my mind, dance!

*(emana dayāla to’ nāi he, māra khe’ye prema deya)
(ore) aparādha dūre jā’be, pā’be prema-dhana
(o nāme aparādha-vicāra to’ nāi he)*

(takhana) kṛṣṇa-nāme ruci ha’be, ghucibe bandhana (2)

Such a merciful personality as Nityānanda Prabhu, who bestows *prema* even after being beaten, is not to be found anywhere. *Prema* can come after offenses are overcome, but in chanting of the names Caitanya-Nitāi, there is no consideration of offenses. Once taste for *kṛṣṇa-nāma* comes, material bondage breaks.

*(kṛṣṇa-nāme anurāga to’ ha’be he)
(takhana) anāyāse saphala ha’be jīvera jivana
(kṛṣṇa-rati vinā jīvana to’ miche he)
(śeṣe) vṛndāvane rādhā-śyāmera pā’be daraśana
(gaura-kṛpā ho’le he) (3)*

When there is deep love for *kṛṣṇa-nāma*, then easily one’s life becomes successful. Without attachment to Kṛṣṇa, life is simply false. With the mercy of Gaurasundara one can obtain the vision of Rādhā-Śyāma at the end of life.

Kabe Ha'be Bala

Śrīla Bhaktivinoda Ṭhākura

*kabe ha'be bala se-dina āmāra
(āmāra) aparādha ghuci', śuddha-nāme ruci,
kṛpa-bale ha'be hṛdaye sañcāra (1)*

Please tell me, when will that day be mine when my offenses will end and a taste for the pure holy name will be infused in my heart by Your mercy?

*ṭṇādhika hīna, kabe nija māni',
sahiṣṇutā-guṇa hṛdayete āni'
sakale mānada, āpani amānī,
ha'ye āsvādiba nāma-rasa-sāra (2)*

When will I feel myself lower than a blade of grass, and when will the quality of tolerance come in my heart? When I will show respect to all others and not seek honor for myself, then I will taste *śrī-nāma-rasa*, the nectar of the holy name.

*dhana jana āra, kavita-sundarī,
baliba nā cāhi deha-sukha-kārī
janme-janme dāo, ohe gaurahari!
ahaitukī bhakti caraṇe tomāra (3)*

Wealth, followers, beautiful women as described in worldly poetry – I do not want any such bodily pleasures. O Gaurahari, please give me unmotivated devotion to Your lotus feet birth after birth.

*(kabe) karite śrī-kṛṣṇa-nāma uccāraṇa,
pulakita deha gadgada vacana
vaivaraṇya-vepathu, ha'be saṅghaṭana,
nirantara netre va'be āśru-dhāra (4)*

When, while uttering *śrī kṛṣṇa-nāma*, will my body be thrilled in ecstatic rapture with my hairs standing on end, my words choked with emotion, pallor and trembling occurring, and streams of tears flowing constantly from my eyes?

*kabe navadvīpe, suradhunī-taṭe,
gaura-nityānanda bali' niṣkapaṭe
nāciyā gāiyā, beḍāiba chuṭe,
bātulera prāya chāḍiyā vicāra (5)*

When, in Navadvīpa on the banks of the Gaṅgā, will I run about, calling out without duplicity, “O Gaura! O Nityānanda!” and dancing and singing like a madman, unaware of the outside world?

*kabe nityānanda, more kari' dayā,
chāḍāibe mora viṣayera māyā
diyā more nija-caraṇera chāyā
nāmera hāṭete dibe adhikāra (6)*

When will Nityānanda Prabhu be merciful to me and release me from the trap of sense enjoyment? When will He give me the shade of His lotus feet and allow me to enter the marketplace of the holy name?

*kiniba, luṭiba, hari-nāma-rasa,
nāma-rase mātī' hoibo vivaśa
rasera rasika-caraṇa paraśa,
kariyā majiba rase anibāra (7)*

I shall buy and plunder the nectar of the name of Hari and, becoming thoroughly intoxicated by that *nāma-rasa*, I shall become stunned. By touching the feet of those great souls who are able to relish that *rasa*, I will drown continuously in the sweet nectar of the holy name.

*kabe jīve dayā, haibe udaya,
nija-sukha bhulī' sudīna-hṛdaya
bhakativinoda, kariyā vinaya,
śrī-ājñā-ṭahala karibe pracāra (8)*

When will compassion for all fallen souls awaken in me? When will this Bhaktivinoda, forgetting his own happiness, with a meek and soft heart set out to propagate by humble entreaty the sacred order of Śrī Caitanya Mahāprabhu?

Nagara Bhramiyā Āmāra

*nagara bhramiyā āmāra gaura elo ghare
gaura elo ghare āmāra nitāi elo ghare (1)*

After roaming through the towns and villages, my Gaurāṅga and my Nityānanda came back home.

*pāpī tāpī uddhāra diyā gaura elo ghare
pāpī tāpī uddhāra diyā nitāi elo ghare (2)*

My Gaura-Nitāi magnanimously delivered so many sinners suffering from the three-fold miseries and then came home.

*nāma prema bilāiya gaura elo ghare
nāma prema bilāiya nitāi elo ghare (3)*

Roaming about, Gaura and Nitāi distributed *prema* through *harināma*, and then They returned home.

*dhūla jhari' śacī-mātā gaura kole kare
dhūla jhari' padmāvātī nitāi kole kare (4)*

Gaura's body was covered with dust. Seeing this, Śacī Mātā's heart filled with *gaura-prema*. She removed the dust and took Him on her lap. Similarly, Padmāvātī-devī removed the dust from Nitāi's body and took Him in her lap.

Śuddha-Bhakata Śrīla Bhaktivinoda Ṭhākura

*śuddha-bhakata-caraṇa-reṇu, bhajana-anukūla
bhakata-sevā, parama-siddhi, prema-latikāra-mūla (1)*

Dust from the lotus feet of pure devotees is very favorable for *bhajana*, and service to the Vaiṣṇavas is the highest perfection and the very root of the tender creeper of divine love.

*mādhava-tithi, bhakti-jananī, yatane pālana kari
kṛṣṇa-vasatī, vasatī bali', parama ādare vari (2)*

Very carefully I observe Mādhava's holy days like Ekādaśī and Janmāṣṭamī for they are the mother of devotion. Kṛṣṇa stays in these *tithis*, so by honoring them we can easily achieve Him. By deeply respecting Kṛṣṇa's *līlā-sthālīs* (pastime places), I will receive their blessings.

*gaura āmāra, je-saba sthāne, karala bhramaṇa raṅge
se-saba sthāna, heriba āmi, praṇayi-bhakata-saṅge (3)*

In the company of *praṇayi* (intimate, beloved) devotees, I will go to all the places where Mahāprabhu joyfully wandered.

*mṛdaṅga vādyā, sunīte mana, avasara sadā yāce,
gaura-vihīta, kīrtana śunī', ānande hṛdaya nāce (4)*

My mind is always anxious to hear the *mṛdaṅga* play. When I hear *kīrtana* describing Mahāprabhu, my heart dances in joy.

*yugala-mūrti, dekhiyā mora, parama-ānanda haya
prasāda-sevā, karite haya, sakala prapañca jaya (5)*

I feel the highest bliss upon seeing the deity forms of Yugala-kīśora. Their *prasāda* enables one to conquer the five elements.

*je-dina gr̥he, bhajana dekhi, gr̥hete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya (6)*

My home is transformed into Goloka Vṛndāvana when I see Śrī Rādhā-Kṛṣṇa's worship being performed there. When I honor Śrī Bhagavān's *caranāmṛta* and look upon the Gaṅgā, my happiness knows no bounds.

*tulasī dekhi', juḍāya prāṇa, mādhava-toṣaṇī jāni',
gaura-priya, śāka-sevane, jīvana sārthaka māni (7)*

When I see *tulasī*, my heart becomes cool and soft, because I know that she pleases Mādhava. *Śāka* (22 varieties of greens) is very dear to Mahāprabhu, so when I honor it, I consider my life successful.

*bhaktivinoda, kṛṣṇa-bhajane, anukūla pāya jāhā,
prati-divase, parama-sukhe, svikāra karaye tāhā (8)*

Everything that is favorable for *kṛṣṇa-bhajana*, Bhaktivinoda accepts every day most happily.

Nāma-Saṅkīrtana

Śrīla Narottama dāsa Ṭhākura

*(hari) haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ (1)*

*gopāla govinda rāma śrī madhusūdana
gīrīdhārī gopīnātha madana-mohana (2)*

*śrī caitanya, nityānanda, śrī advaita goptā (sītā)
hari, guru, vaiṣṇava, bhāgavata, gītā (3)*

*śrī rūpa, śrī sanātana, bhaṭṭa-raghunātha
śrī jīva, gopāla-bhaṭṭa, dāsa raghunātha (4)*

*ei chaya gosāira kari caraṇa vandana
jāhā haite vighna-nāśa abhiṣṭa-pūraṇa (5)*

*ei chaya gosāi jā'ra, mui tã'ra dāsa
tã' sabāra pada-reṇu mora pañca-grāsa (6)*

*tã'dera caraṇa sevi bhakta-sane vāsa
janame janame haya ei abhilāṣa (7)*

*ei chaya gosāi jabe vraje kailā vāsa
rādhā-kṛṣṇa-nitya-līlā karilā prakāśa (8)*

*ānande bala hari bhaja vṛndāvana
śrī-guru-vaiṣṇava-pade majāiyā mana (9)*

*śrī-guru-vaiṣṇava-pāda-padma kari' āśa
nāma-saṅkīrtana kahe narottama-dāsa (10)*

– Translation and Purport –

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

- (1) Kṛṣṇa is Himself Hari and He is also Yādava. He is in the dynasty of both Nanda Bābā and of Vasudeva; all are Yādavas, the dynasty of Yadu. So my *daṇḍavat-praṇāma* to the lotus feet of *svayam* Hari who is Yādava-Kṛṣṇa. *Namaḥ* means giving up all kinds of worldly relations and offering our everything to the lotus feet of Kṛṣṇa.
- (2) That same Kṛṣṇa is Gopāla, He who supports and nourishes the cows, their pastures, all *gopas* and *gopīs*. He is also Govinda, who gives pleasure to all these things. He is Rāma, who plays in the hearts of all beings, especially the heart of Śrīmatī Rādhikā. He is Madhusūdana because He cuts off all kinds of *āśakti*, worldly attachments (as in the Madhu demon), and He also tastes the *madhu*, that

is, the love and affection of all the *gopīs* and especially of *māhābhāva-svarūpā Śrīmatī Rādhikā*. Giridhārī lifts Govardhana Mountain and saves all the Vrajavāsīs. He is Gopīnātha because He is the heart and soul of all the *gopīs*. He is also Madana-mohana because He attracts and controls all beings, and He steals the hearts of the Vrajavāsīs and *gopīs*. Thus He is Gopāla, Govinda, Rāma, Madhusūdana, Giridhārī, Gopīnātha and Madana-mohana, so I offer my *daṇḍavat-praṇāma* to this selfsame Kṛṣṇa.

- (3) Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu can give us the service of Rādhā-Kṛṣṇa Yūgala. Without any cause, all of them can mercifully protect us from worldly attachments, *anarthas* and *aparādhās*, and They can engage us in Rādhā-Kṛṣṇa's *sevā*. So I am offering *namaskāra* at the lotus feet of Śrī Caitanya, Nityānanda, Advaita Prabhu and at the lotus feet of Śrī Hari, the *dīkṣā-guru*, the *śikṣā-guru*, the Vaiṣṇavas, and also *Śrīmad-Bhāgavatam* and *ŚrīBhagavad-gīta*. Both *Sītā* and *goptā* mean protector, or guardian. *Sītā*, the wife of Advaita Ācārya, is very favorable for Mahāprabhu *sevā* and can give *kṛṣṇa-prema*. Narottama dāsa originally wrote *goptā*, because there is no female's name given, but later someone else changed it.
- (4) I offer prayers and glorifications to Śrī Rūpa Gosvāmī, Śrī Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Gopāla Bhaṭṭa and Dāsa Raghunātha.
- (5) By the causeless mercy of *ṣaḍ-gosvāmī* the obstacles to devotion can be removed and my desired Śrī Yūgala service can be attained; that is, all my desires can be fulfilled.
- (6) I am a servant of that Caitanya Mahāprabhu who is the *iṣṭadeva* or worshipable Lord of the Six Gosvāmīs. Their lotus foot-dust is my *pañca-grāsa*, my life and soul. We take *pañca-grāsa*, five kinds of foodstuffs or *mahā-prasāda*, by which we maintain our five life airs. In the same way, the dust of the lotus feet of these *ṣaḍ-gosvāmī* is our life and soul, maintaining our five *prāṇas*.
- (7) Birth after birth I have one desire that I can serve the lotus feet of the Six Gosvāmīs. I also desire that I may always live in the association of pure Vaiṣṇavas.
- (8) When the Six Gosvāmīs lived in Vraja they revealed the pastimes of Rādhā and Kṛṣṇa.
- (9) All should chant, "*hari bol! hari bol!*" and do *bhajana* of Vṛndāvana, living in Vraja and always serving Vṛndāvana. How? By *majāīyā mana*, always absorbing the heart in the service of *guru* and Vaiṣṇavas.
- (10) Hoping to attain the cherished service of the lotus feet of *guru* and Vaiṣṇavas, Narottama Ṭhākura is doing *nāma-saṅkīrtana*.

Harināma, Tuwā Aneka Svarūpa

Śrīla Bhaktivinoda Ṭhākura

harināma, tuwā aneka svarūpa

yaśodā-nandana, ānanda-varadhana, nanda-tanaya rasa-kūpa (1)

O Harināma, you possess unlimited forms, such as Yaśodā's beloved son, He who increases the bliss of Gokula, the son of Nanda, and the deep well of *rasa*.

*pūtanā-ghātana, ṭṛṇāvarta-hana, śakaṭa-bhañjana gopāla,
muralī-vadana, agha-baka-mardana, govardhana-dhārī rākhāla (2)*

You are the slayer of the Pūtanā and Ṭṛṇāvarta demons, He who breaks the cart, the protector of the cows, the player of the flute, the destroyer of the Agha and Baka demons, the lifter of Govardhana Hill, and a cowherd boy.

*keśī-mardana, brahma-vimohana, surapati-darpa-vināśī,
ariṣṭa-śātana, gopī-vimohana, yāmuna-pulina-vilāśī (3)*

You kill the Keśī demon, bewilder Brahmā and break the pride of Indra. You kill Ariṣṭāsura, enchant all the young *gopīs* and perform playful pastimes along the banks of the Yamunā.

*rādhikā-rañjana, rāsa-rasāyana, rādhā-kuṇḍa-kuñja-vihārī
rāma, kṛṣṇa, hari, mādhyama, narahari, matsyādi-gaṇe avatārī (4)*

You delight Śrīmatī Rādhikā and bring the nectar of life to the *rāsa* dance. You enjoy in the *kuñjas* at Rādhā-kuṇḍa. You are the reservoir of pleasure, attractive to all beings. You remove inauspiciousness and are the husband of the goddess of fortune, the half-man half-lion Nṛsiṃhadeva, and the source of all the other incarnations beginning with the fish Matsya.

*govinda, vāmana, śrī madhusūdana, yādava-candra, vanamālī
kāliya-śātana, gokula-rañjana, rādhā-bhājana-sukha-śālī (5)*

You give pleasure to the cows. You are the dwarf *brāhmaṇa* incarnation, the slayer of the Madhu demon, and the moon of the Yadu dynasty. You wear beautiful garlands of fresh forest flowers, punish the Kāliya serpent, give delight to Gokula and rejoice in the worship of Śrīmatī Rādhikā.

*ity ādika nāma, svarūpe prakāma, bāḍuka mora rati rāge,
rūpa-svarūpa-pada, jāni' nija sampada, bhaktivinoda dhari' māge (6)*

Understanding your glories, Bhaktivinoda clasps the lotus feet of Rūpa Gosvāmī and Svarūpa Dāmodara and offers this prayer: “O Harināma, by Your sweet will You manifest in all these forms and in many others as well. Please let my love and attachment for Them ever increase.”

Aruṇodaya-Kīrtana

Sunrise Song

Śrīla Bhaktivinoda Ṭhākura

*udila aruṇa pūrava bhāge,
dvija-maṇi gorā amani jāge,
bhakata-samūha laiyā sāthe,
gelā nagara-vrāje*

When the red-tinged sun began to rise on the eastern horizon, Śrī Gaurāṅga, the jewel amongst *brāhmaṇas*, at once awoke and took His devotees out into the villages of Navadvīpa.

*‘tāthai tāthai’ bājala khola,
ghana ghana tāhe jhājera rola,
preme dhala dhala sonāra aṅga,
caraṇe nūpura bāje (1)*

“Tāthai tāthai” the *mṛdaṅgas* resounded; the *kartalas* played in time. Overflowing with *prema*, Śrī Gaurāṅga’s golden form swayed gracefully, causing His anklebells (*nūpuras*) to jingle at His feet.

*mukunda mādharma yādava hari,
bolo re bolo re vadana bhari’,
miche nida-vaṣe gela re rāti,
divasa śarīra-sāje*

“Mukunda! Mādharma! Yādava! Hari! Everyone, chant! Chant! Fill your mouths with the holy names of the Lord! Oh, you pass your nights in vain, captivated by sleep, and your days decorating your body.

*emana durlabha mānava-deha,
pāiyā ki kara bhāvanā keha,
ebe nā bhajile yaśodā-suta,
carame paḍibe lāje (2)*

“You have achieved this rare human birth! What are you doing? Don’t you care for this gift? Now, if you don’t worship the son of Yaśodā, ultimately, at the time of death you will fall into a shameful condition.

*udīta tapana haile asta,
dina gela bali’ haibe vyasta,
tabe kena ebe alasa hoi’
nā bhaja hṛdaya-rāje*

“With every rising and setting of the sun, a day passes and is lost. Then why are you still idle; why are you not worshipping the Lord in the heart?

*jīvana anitya jānaha sāra,
tāhe nānā-vidha vipada bhāra,
nāmāśraya kari’ yatane tumi,
thākaha āpana kāje (3)*

“Understand this essential fact – material life is temporary and filled with many dangers and woes. You should earnestly take shelter of the holy names, and perform only the bare necessities required to maintain your life.”

*kṛṣṇa-nāma-sudhā kariyā pāna,
juḍāo bhaktivinoda-prāṇa,
nāma vinā kichu nāhika āra,
caudda-bhuvana-mājhe,*

Having drunk the pure nectar of *kṛṣṇa-nāma*, Bhaktivinoda’s burning heart has been fully soothed. There is nothing except *nāma* in all the fourteen worlds.

*jīvera kalyāṇa-sādhana-kāma,
jagate āsi’ e madhura nāma,
avidyā-timira-tapana-rūpe
hṛd-gagane virāje, (4)*

Desiring to bless the activities of all living entities, these sweet holy names have descended to this worldly plane. They shine like the sun in the sky of the heart, destroying the darkness of ignorance.

Jīva Jāgo, Jīva Jāgo
Śrīla Bhaktivinoda Ṭhākura

*jīva jāgo, jīva jāgo, gorācāda bale
kata nidrā jāo māyā-piśācīra kole (1)*

Śrī Gaurācānda is calling, “Wake up! Wake up, sleeping souls! How long will you sleep in the lap of the witch *māyā*?”

*bhājiba baliyā ese’ saṁsāra-bhūtare
bhuliyā rahile tumi avidyāra bhare (2)*

“You have come into this material world saying you will worship the Lord, but, having forgotten Him, you have become filled with ignorance.”

*tomāre laite āmi hainu avatāra
āmi vinā bandhu āra ke āche tomāra (3)*

“Just to rescue you, I have descended! Who else is your friend but Me?

*enechi auśadhi māyā nāśibāra lāgi’
harināma-mahā-mantra lao tumi māgi’ (4)*

“I have brought you the *hari-nāma mahā-mantra* – the medicine to destroy the disease of *māyā*. Take these holy names, I beg of you!”

*bhaktivinoda prabhu-carāṇe paḍiyā
sei harināma-mantra laila māgiyā (5)*

Falling at the lotus feet of Śrīman Mahāprabhu, Bhaktivinoda Ṭhākura has begged for and taken this *harināma-mantra*.

Jaya Jaya Harināma

Śrīla Bhaktivinoda Ṭhākura

***jaya jaya harināma, cid-ānandāmṛta-dhāma, para-tattva akṣara-ākāra
nija-jane kṛpā kari', nāma-rūpe avatari', jīve dayā karile apāra (1)***

All glories to the holy name, the storehouse of the nectar of divine knowledge and bliss, who is none other than the Supreme Truth, Bhagavān Śrī Kṛṣṇa. To shower mercy on His devotees, He has descended in the form of sound, showing vast compassion for all *jīvas*.

***jaya hari-kṛṣṇa-nāma, jaga-jana-suviśrāma, sarva-jana-mānasa rañjana,
muni-vṛnda niranantara, je nāmera samādara, kari' gāya bhariyā vadana (2)***

All glories to the many names of Hari and Kṛṣṇa. Śrī Nāma is the sublime shelter for all living entities, taking them out from the cycle of birth and death and filling their hearts with delight. The *munis* sing the holy names incessantly with great honor and joy.

***ohe kṛṣṇa-nāmākṣara, tumi sarva-śakti-dhara, jīvera kalyāṇa-vitarāṇe
tomā vinā bhava-sindhu, uddhārite nāhi bandhu, āsiyācha jīva-uddhāraṇe (3)***

O syllables of *kṛṣṇa-nāma*, You possess all powers in order to bestow auspiciousness upon the *jīvas*. Coming for our deliverance, You are the sole friend to rescue us from the ocean of birth and death.

***āche tāpa jīve jata, tumi saba kara hata, helāya tomāre eka-bāra
ḍāke yadi kona jana, ha'ye dīna akiñcana, nāhi dekhi anya pratikāra (4)***

Whatever miseries are afflicting the *jīvas*, You fully dispell if one even neglectfully chants Your name just once, feeling himself insignificant and destitute and seeing no other remedy for his relief.

***tava svalpa-sphūrti pāya, ugra-tāpa dūre jāya, liṅga-bhaṅga haya anāyāse
bhaktivinoda kaya, jaya harināma jaya, paḍe thāki tuwā pada-āse (5)***

A momentary vision of You makes all sorts of terrible miseries disappear. The subtle body is easily destroyed (and You establish the *jīva* in his *svarūpa*). Bhaktivinoda says, "O Harināma, all glories to You. I perpetually fall at Your lotus feet."

Nārada Muni

Śrīla Bhaktivinoda Ṭhākura

***nārada muni, bājāya vīṇā, 'rādhikā-ramaṇa' nāme
nāma amani, udita haya, bhakata-gīta-sāme (1)***

The supremely *rasika* Nārada Muni plays his *vīna*, singing the names of Śrī Rādhikā-ramaṇa. Hearing this *kīrtana*, *nāmī* Śrī Rādhā and Śrī Rādhikā-ramaṇa Themselves immediately descend, dancing and tasting the *bhāva* of Their own devotees.

***amiya-dhārā, variṣe ghana, śravaṇa-yugale giyā
bhakata-jana, saghane nāce, bhariyā āpana hiyā (2)***

Like a heavy downpour, a flood of nectar in the form of Their holy names enters the devotees' ears, causing their hearts to expand with joy, and they also begin to dance.

*mādhurī-pura, āsava paśi', mātāya jagata-jane
keha vā kāḍe, keha vā nāce, keha māte mane mane (3)*

Upon drinking through the ears this inebriating nectar, all beings in the whole universe become maddened – some weep, some dance and others become fully intoxicated within their minds.

*pañca-vadana, nārāde dhari', premera saghana rola
kamalāsana, nāciyā bale, 'bola bola hari bola' (4)*

Five-faced Lord Śiva embraces Nārada and, filled with *prema*, loudly sings the holy name while Brahmāji enthusiastically begins to dance and calls out, "Haribol! Haribol!"

*sahasrānana, parama-sukhe, 'hari hari' bali' gāya
nāma-prabhāve, mātīla viśva, nāma-rasa sabe pāya (5)*

Thousand-faced Śeṣanāga, feeling supreme happiness, sings out, "Hari! Hari!" By the astonishing influence of *nāma*, the whole universe becomes maddened and all taste the wonderful *rasa* of the holy name.

*śrī-kṛṣṇa-nāma, rasane sphuri', pūrā'la āmāra āśa
śrī-rūpa-pade, jācaye ihā, bhaktivinoda dāsa (6)*

This servant Bhaktivinoda prays to the lotus feet of Śrī Rūpa Gosvāmī, "May the holy name manifest on my tongue, thus fulfilling all my desires."

'Rādhā-Kṛṣṇa' Bal Bal
Śrīla Bhaktivinoda Ṭhākura

*'rādhā-kṛṣṇa' bal bal bala re sabāi
(ei) śikṣā diyā, saba nadīyā, phirche nece' gaura-nitāi
(miche) māyāra vaśe, jāccha bhese', khāccha hābuḍubu, bhāi (1)*

Everyone, chant, chant, chant "Rādhā-Kṛṣṇa." Śrī Caitanya Mahāprabhu and Nityānanda Prabhu are dancing, roaming throughout Navadvīpa and instructing all. O brothers! All of you chant this holy name of Rādhā-Kṛṣṇa. You have uselessly come under the control of *māyā*, sometimes floating and sometimes drowning in the ocean of material happiness and distress.

*(jīva) kṛṣṇa-dāsa, e viśvāsa, karle to' āra duḥkha nāi
(kṛṣṇa) balbe jabe, pulaka ha'be, jharbe ākhi, bali tāi (2)*

But if you have faith that the *jīva* is a servant of Kṛṣṇa, you will have no more sorrows. Then if you utter *kṛṣṇa-nāma*, your body will shiver in ecstasy and tears will flow from your eyes.

*(rādhā) kṛṣṇa bala, saṅge cala, ei-mātra bhikṣā cāi
(jāya) sakala vipadā, bhaktivinoda balena, jakhana o-nāma gāi (3)*

Bhaktivinoda says, "O brothers, chant *rādhā-kṛṣṇa-nāma* with the Vaiṣṇavas. This is all I beg of you. When you chant Their names, all dangers will fly far away."

Nadīyā-Godrume

Śrīla Bhaktivinoda Ṭhākura

*nadīyā-godrume nityānanda mahājana
pātiyāche nāma-haṭṭa jivera kāraṇa (1)*

In the land of Nadīyā, on the island of Godrume, the magnanimous Nityānanda Prabhu has opened a marketplace of the holy name for the deliverance of all fallen souls.

*(śraddhāvān jana he, śraddhāvān jana he)
prabhura ājñāya, bhāi, māgi ei bhikṣā
bala kṛṣṇa, bhaja kṛṣṇa, kara kṛṣṇa-sikṣā (2)*

There He calls out, “O men of faith, by the order of Śrī Gaurāṅga, O brothers, I beg this one request: Chant ‘Kṛṣṇa!’ Serve and worship Kṛṣṇa, and follow His teachings.

*aparādha-śūnya ha’ye laha kṛṣṇa-nāma
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prāṇa (3)*

“Being free of offense, chant the holy name of Kṛṣṇa. Kṛṣṇa is our mother, our father and the treasure of our life.

*kṛṣṇera saṁsāra kara chāḍi’ anācāra
jīve dayā, kṛṣṇa-nāma – sarva-dharma-sāra (4)*

“Carry on your worldly duties but in relation to Kṛṣṇa, and give up sinful behavior. Show compassion to all fallen souls by loudly chanting the holy name of Kṛṣṇa – this is the essence of all forms of religion.”

Gāya Gorā Madhura Svare

Śrīla Bhaktivinoda Ṭhākura

*gāya gorā madhura svare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare (1)*

Śrī Gaurasundara sings in a very sweet voice: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

*grhe thāka, vane thāka, sadā ‘hari’ bale dāka,
sukhe duḥkhe bhula nā’ka, vadane harināma kara re (2)*

Whether you are a householder or *sannyāsī*, constantly chant, “Hari! Hari!” Do not forget this chanting, whether you are in a happy condition or a distressful one. Just fill your lips with *harināma*.

*māyā-jāle baddha ha’ye, ācha miche kāja la’ye,
ekhana-o cetana peye, ‘rādhā-mādhava’ nāma bala re (3)*

You are bound up in the network of *māyā* and are forced to toil fruitlessly. Now you have obtained full consciousness, so chant the names of Rādhā-Mādhava.

*jīvana haila śeṣa, nā bhajile hṛṣīkeśa
bhaktivinodapadeśa, ekabāra nāma-rase mātā re (4)*

Your life may end at any moment, and you have not served the Lord of the senses, Hṛṣikeṣa. Take this advice of Bhaktivinoda: “Just once, relish the nectar of the holy name!”

Sai, Kevā Śunāila Śyāma-Nāma

Śrī Caṇḍidāsa

*sai, kevā śunāila śyāma-nāma
kānera bhītara diyā, marame paśila go
ākula karila mora prāṇa (1)*

O my dear *sakhī*, who is that person who first made Me hear this name “Śyāma”? When it enters My heart through My ears, I become overwhelmed with impatience.

*na jāni kateka madhu, śyāma-nāme āche go
vadana chāḍḍite nāhi pāre
japite japite nāma, avaśa karila go
kemane pāiba, sai, tāre (2)*

I don’t know how much sweetness fills this name. It is so sweet that My tongue will not leave it for a moment. As I go on repeating this name, I become completely absorbed. O *sakhī*, how will I ever be able to meet Him?

*nāma-paratāpe jā’ra, aichana karila go
aṅgera paraśe kivā haya
jekhāne vasati tā’ra, sekhāne thākhiya go
yuvatī dharama kaiche raya (3)*

If that person’s name alone has the power to put Me in such a condition, I cannot even imagine what My condition would be if I were to touch His body. Wherever He stays, how can the young women maintain their religious principles?

*pāsarite cahi mane, pāsarā nā jāya go
ki kariba ki habe upāya
kahe dvija-caṇḍidāse, kulavatī kula-nāśe
apanāre yauvana jācāya (4)*

In My heart I want to forget Him, but I cannot. Now I cannot understand what is the remedy, what to do. Dvija Caṇḍidāsa says, “Simply by displaying His youthful beauty, that Śyāmānanda has destroyed the whole dynasty of chaste ladies.”

Prasāda-Sevā

Songs for Honoring *Prasāda*

*mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatām rājan
viśvāso naiva jāyate*

(*Caitanya-caritāmṛta*, *Antya-līla* 16.96 (purport) – from the *Skanda Purāṇa*)

Those who have very few pious activities to their credit can never develop faith in *mahā-prasāda*, in Śrī Govinda, in the holy name of the Lord, or in the Vaiṣṇavas.

*bhāi re! śarīra avidyā-jāla, jaḍendriya tāhe kāla,
jīve phele viśaya-sāgare
tā'ra madhye jihvā ati, lobhamaya sudurmati,
tā'ke jetā kaṭhina saṁsāre (1)*

O Brother, this material body is a lump of ignorance, and the senses are a network of paths leading to death. We have fallen into this ocean of material sense enjoyment – of all the senses the tongue is the most difficult to control, being always greedy to taste things.

*kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,
sva-prasāda-anna dilā bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāka caitanya-nitāi
preme bhare ḍāka re
dayāla nitāi-caitanya bole, preme bhare ḍāka re
jaya nitāi, jaya gaura, jaya nitāi, jaya gaura
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare (2)*

(Śrīla Bhaktivinoda Ṭhākura)

But Brother, Kṛṣṇa is so merciful that He gives us His *prasāda*, the remnants from His own mouth, to help us conquer the tongue. This *prasāda* is full of nectar. Honoring this *prasāda*, sing the glories of Rādhā and Kṛṣṇa, and with love call for the help of Caitanya-Nitāi.

Ārati Kīrtanas

Śrī Gurudeva Ārati

Śrīmad Bhaktivedānta Trivikrama Mahārāja

*jaya jaya gurudeva śrī bhakti prajñāna
parama mohana-rūpa ārta-vimocana (1)*

All glories, all glories to our divine master, Śrī Śrīmad Bhakti Prajñāna Keśava Mahārāja, whose supremely charming figure is the shelter for suffering humanity...

*mūrtimanta śrī vedānta aśubha-nāśana
'bhakti grantha śrī vedānta' tava vighoṣaṇa (2)*

...who is the very embodiment of Vedānta, who is the annihilator of everything inauspicious, and who boldly declared that Śrī Vedānta is essentially a book of *bhakti*.

*vedānta samiti-dīpe śrī-siddhānta-jyoti
ārati tomāra tāhe haya niravadhi (3)*

Upon the lamp of the Śrī Gauḍīya Vedānta Samiti, the splendid light of scriptural conclusion burns, and with that lamp your *ārati* is perpetually performed.

*śrī-vinoda-dhārā-taile dīpa prapūrīta
rūpānuga-dhūpe daśa-dik āmodīta (4)*

That lamp is filled with the oil of Bhaktivinoda-dhārā – the current of the teachings flowing from Bhaktivinoda – and teachings of the followers of Śrī Rūpa are the incense that delights the ten directions with its sweet fragrance.

*sarva-śāstra-sugambhīra karuṇā-komala
yugapat suśobhana vadana-kamala (5)*

His lotus face simultaneously radiates stern gravity rooted in his profound realization of all the *śāstras* and softness born of his deep compassion.

*svarṇa-kānti vinindīta śrī-aṅga-śobhana
yati-vāsa paridhāne jagat-kalyāṇa (6)*

The luster of his beautiful bodily limbs, dressed in the robes of renunciation for the welfare of the entire creation, vanquishes the effulgence of molten gold.

*nānā chāḍe sajjana cāmara dhulāya
gaura-jana ucca-kaṇṭhe sumadhura gāya (7)*

With many moods Śrī Sajjana¹ fans him with a *cāmara* while Śrī Gaura-nārāyaṇa² sings very sweetly at the top of his voice.

*sumāṅgala nīrājana kare bhakta-gaṇa
duramati dūra haite dekhe trivikrama (8)*

From a distance the foolish Trivikrama beholds the devotees performing this immensely auspicious *ārati*.

1. Śrīla Vāmana Mahārāja's name before accepting *sannyāsa*.

2. Śrīla Nārāyaṇa Mahārāja's name before accepting *sannyāsa*.

Maṅgala Ārati

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

*maṅgala śrī guru-gaura maṅgala mūrati
maṅgala śrī rādhā-kṛṣṇa-yugala-pīriti (1)*

Glories to the auspicious forms of Śrī Guru and Gaura, and all glories to Śrī Rādhā-Kṛṣṇa's auspicious amorous love.

*maṅgala niśānta-līlā maṅgala udaye
maṅgala ārati jāge bhakata-hṛdaye (2)*

All glories to Their auspicious *niśānta-līlā* which heralds the end of night and Their auspicious awakening, bringing auspiciousness to all! Glories to *maṅgala-ārati*, which awakens a *spḥūrti* of that *niśānta-līlā* within the devotees' hearts!

*tomāra nidrāya jīva nidrita dharāya
tava jāgarāṇe viśva jāgarita haya (3)*

While You sleep, the *jīvas* lie sleeping deep in their ignorance, but upon Your rising, the whole world awakens! [Meaning, if You manifest in their hearts, then all *tattva* and all *siddhānta* will be revealed to them.]

*śubha dṛṣṭi kara ebe (prabhu) jagatera prati
jāguka hṛdaye mora sumañgalā rati (4)*

(Prabhu!) Shower Your kind glance upon the world now. Awaken in my heart that most auspicious *rati*.

*mayūra śukādi sārī kata pīkarāja
maṅgala jāgara-hetu kariche virāja (5)*

The peacocks, parrots, *śuka*, *sārī*, and cuckoos (by Vṛndā-devī's order) are singing the reasons for Your auspicious awakening.

*sumadhura dhvani kare jata śākhī-gaṇa
maṅgala śravaṇe bāje madhura kūjana (6)*

Sitting on the branches of the trees, all the birds sing their supremely sweet morning melodies which resound throughout the forest. Those sweet, soft, auspicious sounds come and grace everyone!

*kusumita sarovare kamala-hillola
maṅgala saurabha vahe pavana kallola (7)*

In the pond, which is filled with many varieties of flowers, the lotuses sway in the center. The breezes spread their auspicious aromas in all directions, bringing pure delight and joy to all.

*jhājhara kāsara ghaṇṭā śaṅkha karatāla
maṅgala mṛdaṅga bāje parama rasāla (8)*

Large cymbals, gongs, bells, conches, *karatālas* and auspicious *mṛdaṅgas* play the supreme *rasa*.

*maṅgala āratī kare bhakatera gaṇa
abhāgā keśava (śrī keśavera dāsa) kare nāma-saṅkīrtana (9)*

Performing *maṅgala āratī* within the company of devotees, the unfortunate Keśava (the servants of Śrī Keśava) sings *nāma-saṅkīrtana*.

Śrīla Prabhupāda Āratī

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

*jaya jaya prabhupādera āratī nehāri
yoga-māyāpura-nitya-sevā-dānakārī (1)*

All glories, all glories to the *āratī* ceremony of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, which bestows eternal service at the Yoga-piṭha in Māyāpura upon those who observe it.

*sarvatra pracāra-dhūpa saurabha manohara
baddha-mukta alikula mugdha carācara (2)*

The enchanting fragrance of the incense spreads everywhere, just like his preaching which astonishes all liberated and conditioned devotees, as well as all moving and non-moving *jīvas*.

*bhakti-siddhānta-dīpa jvālīyā jagate
pañca-rasa-sevā-śikhā pradīpta tāhāte (3)*

He lit up the entire world with the lamp of the perfect conclusions of *śuddha-bhakti*. This lamp is composed of five brilliantly glowing flames which represent service in the five primary *rasas*.

*pañca mahādīpa yathā pañca mahājyotiḥ
triloka-timira nāśe avidyā durmatī (4)*

Those five radiant lights destroy the darkness of ignorance and crooked intelligence throughout the three worlds.

*bhaktivinoda-dhārā jala-saṅkha-dhārā
niravadhi vahe tāhā rodha nāhi āra (5)*

The water in the *āratī* conchshell is the conception of Śrīla Bhaktivinoda Ṭhākura which flows continuously and which cannot be checked by anyone.

*sarva-vādyā-mayī ghaṇṭā bāje sarva-kāla
bṛhat-mṛdaṅga-vādyā parama rasāla (6)*

Kṛṣṇa-kīrtana, which is accompanied by *karatālas*, bells, and other instruments, resounds for all time in all directions, but really it is the printing press, known as the *bṛhat-mṛdaṅga*, which distributes the supreme *rasa*.

*viśāla-lalāṭe śobhe tilaka ujjvala
gala-deśe tulasī-mālā kare jhalamala (7)*

Resplendent *tilaka* adorns his broad forehead, and around his neck a necklace of *tulasī* beads shines.

*ājānu-lambita-bāhu dīrgha kalevara
tapta kāñcana-varaṇa parama sundara (8)*

With his long arms extending to his knees, his towering figure, and his complexion like molten gold, he is supremely beautiful.

*lalita-lāvaṇya mukhe sneha-bharā hāsi
āṅga-kānti śobhe jaiche nitya pūrṇa-śaśī (9)*

His charming, lovely face displays a smile which is full of affection, and the beauty of his bodily complexion is like a perpetually full moon.

*yati-dharme paridhāne aruṇa-vasana
mukta kaila meghāvrta gauḍīya-gagana (10)*

Attired in daybreak-coloured cloth which signifies the religious principles of *sannyāsa*, he nullified the misconceptions which were like clouds covering the clear Gauḍīya sky and established the doctrine of pure *bhakti*.

*bhakati-kusume kata kuñja viracita
saundarye saurabhe tāra viśva āmodita (11)*

His many temples are like luxuriant *kuñjas* filled with aromatic *bhakti* flowers (his devotees). By their preaching they spread the beauty and fragrance of these *kuñjas* throughout the entire universe to the delight of all.

*sevādarśe narahari cāmara ḍhulāya
keśava ati ānande nirājana gāya (12)*

As Narahari Prabhu, the ideal servant, fans Śrīla Prabhupāda with a *cāmara*, with great delight Keśava dāsa sings this *ārati* song.

Śrī Gaura Ārati

Śrīla Bhaktivinoda Ṭhākura

(words in light italics have been added by other Vaiṣṇavas)

*jaya jaya gorācādera āratika śobhā
jāhnavī-taṭa-vane jaga-mano-lobhā
jaga-janera mano lobhā
gaurāṅgera ārati śobhā, jaga-janera mano lobhā
jāhnavī-taṭa-vane, jaga-janera mano lobhā (1)*

dakṣiṇe nitāi-cāda vāme gadādhara
nikate advaita śrīnivāsa chatra-dhara
śrīnivāsa chatra-dhare
gaurāṅgera āratī-kāle, śrīnivāsa chatra-dhare (2)

basiyāche gorācāda ratna-simhāsane
ratna-simhāsana alo kari he
āratī karena brahmā-ādi deva-gaṇe
deva-gaṇe āratī kare
gaura-nityānandera āratī-kāle, deva-gaṇe āratī kare
brahmā-ādi deva-gaṇe, gaurāṅgera āratī kare (3)

narahari-ādi kari' cāmara dhulāya
sañjaya-mukunda-vāsu-ghoṣa-ādi gāya
vāsu-ghoṣe gāna kare
'jaya nitāi' 'jaya gaura' bole, vāsu-ghoṣe gāna kare
āmi gaura-kṛpā pābo bole, vāsu-ghoṣe gāna kare
āmāya dayā kara bole, vāsu-ghoṣe gāna kare (4)

śaṅkha bāje, ghaṇṭā bāje, bāje karatāla
madhura mṛdaṅga bāje parama rasāla
madhura madhu, madhu bāje
gaura-nityānandera āratī-kāle, madhura madhu madhu bāje
śaṅkha-ghaṇṭā khol-karatāla, madhura madhu madhu bāje (5)

bahu-koṭi candra jini' vadana ujjala
gala-deśe vana-mālā kare jhalamala
mālā, jhalamala jhalamala jhalamala kare
gaura-gale vana-phullera mālā, jhalamala jhalamala jhalamala kare
mālā, nā dulāle āpani dole
gadādhara-rera gāthā mālā, nā dulāle āpani dole
gaura-gale vana-phullera mālā, nā dulāle āpani dole (6)

śiva-śuka-nārada preme gada-gada
bhakativinoda dekhe gorāra sampada
gorāra sampada sei ta' dekhe
se ye gaura boli āra jāne nare, gorāra sampada sei ta' dekhe
ye jana gaura-pade prāṇa śapeche, gorāra sampada sei ta' dekhe
'ohe gaura' boli jāne nare, gorāra sampada sei ta' dekhe (7)

All glories, all glories to the beautiful *āratī* of Śrī Gaurāṅga being performed in a forest on the banks of the Jāhnvī (Gaṅgā), attracting the minds and hearts of all. (1)
 On the right of Gaurāṅga is the moonlike Nityānanda Prabhu (*nitāi-cānda*), on the left is Gadādhara Paṇḍita, and on the sides are Advaita Prabhu and Śrīvāsa Paṇḍita, who holds the umbrella. (2)

Śrī Gaurāṅga is seated on a jeweled throne. Brahmā is performing the *ārati* along with other demigods. (3)

Narahari Sarakāra Ṭhākura and others fan with *cāmaras* as many others like Sañjaya Paṇḍita, Mukunda Daṭṭa and Vāsudeva Ghoṣa sing songs. (4)

The sounds of the conch, bell and *karatālas* mix with the sweet sound of the *mṛdaṅgas*, producing the most relishable ambrosia for the ears. (5)

Śrī Gaurāṅga's brilliant face conquers the glow of many millions of moons, and the garland of forest flowers about His neck splendorously shines. (6)

Śiva, Śukadeva Gosvāmī and Nārada Muni's voices have become choked up with *prema*. Thus, Bhaktivinoda Ṭhākura is seeing the glories of Śrī Gaurāṅga. (7)

Śrī Yugala Ārati

Śrīla Bhaktivinoda Ṭhākura

(words in light italics have been added by other Vaiṣṇavas)

*jaya jaya rādhā-kṛṣṇa yugala-milana
ārati karaye lalitādi sakhī-gaṇa* (1)

*madana-mohana-rūpa tri-bhaṅga-sundara
pūtāmbara śikhi-puccha-cuḍā manohara* (2)

*lalita-mādhava-vāme vṛṣabhānu-kanyā
nīla-vasanā gaurī rūpe guṇe dhanyā* (3)

*nānā-vidha alaṅkāra kare jhalamala
hari-mano-vimohana vadana ujjala* (4)

*viśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī jata cāmara ḍhulāya
cāmara ḍhulāya re
rādhā-kṛṣṇera ārati-kāle, cāmara ḍhulāya re
'jaya rādhe, śrī rādhe' bole, cāmara ḍhulāya re
lalitā-viśākhā-ādi, cāmara ḍhulāya re* (5)

*śrī rādhā-mādhava-pada-sarasija-āśe
bhaktivinoda sakhī-pade sukhe bhāse* (6)

All glories, all glories to the amorous rendezvous of Śrī Rādhā-Kṛṣṇa Yugala! All *sakhīs* led by Lalitā and her group perform *ārati* for Their pleasure. (1)

In His beautiful threefold bending *madana-mohana* form, He is so attractive, even to Cupid. With His yellow silk *dhoti* and crown decorated with peacock feathers, He captivates the minds of all. (2)

To the left of the amorous and charming Śrī Mādhava is the beautiful daughter of King Vṛṣabhānu, Śrīmatī Rādhikā, dressed in a *sārī* the color of a blue lotus. Her complexion is the color of molten gold and Her beauty and qualities are matchless. (3)

She is adorned with various sparkling, shimmering ornaments (*alaṅkāras*), enchanting the mind of Hari with Her radiant face. (4)

Viśākhā leads all the *sakhīs* in singing various *rāgas* (melodious songs according to the appropriate time of the day), as all the other *priya-narma-sakhīs* soothe Śrī Rādhā and Kṛṣṇa with *cāmara* fans. (5)

At the feet of the damsels of Vraja-dhāma lies an ocean of joy. There Bhaktivinoda Thākura swims, hoping to attain the lotus feet of Śrī Rādhikā and Mādhava. (6)

Śrī Tulasī Kīrtana

namo namaḥ tulasī kṛṣṇa-preyasī
(*vraje*) *rādhā-kṛṣṇa-sevā pāba ei abhilāṣī* (1)

O Tulasī, beloved of Kṛṣṇa, I repeatedly offer *praṇāma* to you. My cherished desire is to attain the *sevā* of Śrī Rādhā-Kṛṣṇa Yūgala-kīśora.

je tomāra śaraṇa laya, tāra vāñchā pūrṇa haya
kṛpā kari' kara tāre vṛndāvana-vāśī (2)

All the desires of whoever takes shelter of you are fulfilled. Being so merciful, you grant him residence in Vṛndāvana.

mora ei abhilāṣa, vilāsa-kuñje dio vāsa
nayane heriba sadā yūgala-rūpa-rāśī (3)

I intensely desire that you please make me a resident of the pleasure groves (*vilāsa-kuñja*) of Śrī Vṛndāvana. Then I will be able to behold the beautiful pastimes of Rādhā-Kṛṣṇa.

ei nivedana dhara, sakhīra anugata koro
sevā-adhikāra diyā kara nija dāsī (4)

I am presenting my heart-felt prayer that you make me a follower of the *sakhīs*, thus giving me the privilege of Rādhā-Kṛṣṇa's *sevā* and making me your own maidservant.

dīna kṛṣṇa-dāse kaya, ei jena mora haya
śrī-rādhā-govinda-preme sadā jena bhāśī (5)

This fallen Kṛṣṇadāsa begs to always bathe in the *prema* for Śrī Rādhā and Govinda.

Bhoga Ārati

Śrīla Bhaktivinoda Ṭhākura

*bhaja bhakata-vatsala śrī gaurahari
śrī gaurahari so hi goṣṭha-vihārī,
nanda-yaśomatī-cittahārī (1)*

*belā ha'lo, dāmodara! āisa ekhana
bhoga-mandire basi' karaha bhojana (2)*

*nandera nirdeśe baise giri-vara-dhārī
baladeva-saha sakhā baise sārī sārī (3)*

*suktā-śākādi bhāji nālītā kuśmāṇḍa
ḍālī ḍālnā dugdha-tumbī dadhi mocā-khaṇḍa (4)*

*mudga-vaḍā māṣa-vaḍā roṭikā gḥṭānna
śaṣkūlī piṣṭaka kṣīra puli pāyasānna (5)*

*karpūra amṛta-keli rambhā kṣīra-sāra
amṛta rasālā, amla dvādaśa prakāra (6)*

*luṇi cini sarapurī lāḍḍu rasāvalī
bhojana karena kṣṇa ha'ye kutūhalī (7)*

*rādhikāra pakka anna vividha vyañjana
parama ānande kṣṇa karena bhojana (8)*

*chale-bale lāḍḍu khāya śrī madhumaṅgala
bagala bājāya āra deya hari-bola (9)*

*rādhikādi gaṇe heri' nayanera koṇe
trpta ha'ye khāya kṣṇa yaśodā-bhavane (10)*

*bhojanānte piye kṣṇa suvāsita vāri
sabe mukha prakṣālaya ha'ye sārī sārī (11)*

[Break here to offer to Gurudeva and Vrajavāsīs]

*hasta-mukha prakṣāliya jata sakhā-gaṇe
ānande viśrāma kare baladeva sane (12)*

*jāmbūla rasāla āne tāmbūla-masālā
tāhā kheye kṣṇacandra sukhe nidrā gelā (13)*

*viśālākṣa śikhi-puccha-cāmara ḍhulāya
apūrva śayyāya kṣṇa sukhe nidrā jāya (14)*

*yaśomatī-ājñā pe'ye dhaniṣṭhā-ānūta
śrī-kṣṇa-prasāda rādhā bhuñje ha'ye prīta (15)*

*lalitādi sakhī-gaṇa avaśeṣa pāya
mane mane sukhe rādhā-kṣṇa-guṇa gāya (16)*

*hari-līlā eka-mātra jāhāra pramoda
bhogārati gāya ṭhākura bhaktivinoda (17)*

Just worship Śrī Gaurahari, who is always affectionate towards His devotees. He is none other than Kṛṣṇa, who roamed with the cows from forest to forest, and who stole the hearts of Nanda and Yaśodā. (1)

Yaśodā-maiyā calls, “O Dāmodara, it is very late. Please come right now. Sit down to take Your meal in the dining pavilion (*bhoga-mandira*). (2)

Upon Nanda Baba’s order, Kṛṣṇa, who lifted Govardhana Hill, sits down. Then all the *sakhās* along with Baladeva sit down in rows to take their lunch. (3)

Then they are given fried *mung* and *urad dahl* patties, *capātīs*, and rice with ghee. They are served a feast of *śuktā* and various kinds of green leafy vegetables, then nice fried things, and a salad made of jute leaves. They are also served pumpkin, baskets of fruit, squash cooked in milk with sugar (*luk-lauki*), thick yoghurt, and banana-flower *sabjī*. (4)

Next, sweets made with milk, sugar, and sesame, rice-flour pancakes, thick condensed milk, sweet rolls and sweet rice. (5)

There is *amṛta-keli* scented with camphor which is so tasteful and more than sweet. There is sweet rice cooked with bananas, and also *amṛta rasālā*. They are also served twelve kinds of sour preparations made with tamarinds, tomatoes, limes, lemons, oranges and pomegranates. (6)

There are *purīs* with sugar, *purīs* filled with cream, *lāḍḍus* and *dahl* patties boiled in sugar-water. Kṛṣṇa very joyfully eats all of the preparations. (7)

In supreme bliss Kṛṣṇa takes the rice, various curried vegetables and sweets cooked by Śrīmatī Rādhārāṇī. (8)

Kṛṣṇa’s funny *brāhmaṇa* friend Madhumaṅgala, who is very fond of *lāḍḍus*, gets them by hook or by crook. As he eats a *lāḍḍu*, he makes a funny sound by slapping his hand under his armpit and calls out, “Give me more! Haribol!” (9)

Beholding Śrīmatī Rādhārāṇī and Her *sakhīs* out of the corners of His eyes, Kṛṣṇa takes His lunch at Yaśodā-maiyā’s house with great satisfaction. (10)

After lunch Kṛṣṇa drinks rose-scented water. Then all the *sakhās*, standing in lines, wash their mouths. (11)

[Break here to offer to Gurudeva and Vrajavāsīs]

After washing their hands and mouths, all the *sakhās* take rest in great bliss with Baladeva. (12)

Then the *sakhās* Jāmbula and Rasāla bring Kṛṣṇa spiced betel nuts. After chewing that Kṛṣṇacandra happily goes to sleep. (13)

While Kṛṣṇa contentedly sleeps on His beautiful bed, His servant Viśālākṣa cools Him, sometimes with a peacock-feather fan and sometimes with a *camara*. (14)

Upon Yaśodā-maiyā’s request, Dhaniṣṭha brings the remnants of food left on Kṛṣṇa’s plate to Śrīmatī Rādhikā, who takes them with great delight. (15)

Receiving Her remnants, Lalitā-devī and all the other *sakhīs*, very deeply overjoyed, sing the glories of Rādhikā and Kṛṣṇa. (16)

Ṭhākura Bhaktivinoda, who finds joy only in the pastimes of Hari, sings this Bhoga-ārati song! (17)

Śrī Tulasī Parikramā and Ārati

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

namo namaḥ tulasī kṛṣṇa-preyasī (namo namaḥ)

rādhā-kṛṣṇa-nitya-sevā – ei abhilāṣī (1)

je tomāra śaraṇa laya, sei kṛṣṇa-sevā pāya,

kṛpā kari kara tāre vṛndāvana-vāsī

tulasī kṛṣṇa-preyasī (namo namaḥ) (2)

tomāra caraṇe dhari, more anugata kari’,

gaurahari-sevā-magna rākha divā-niśi

tulasī kṛṣṇa-preyasī (namo namaḥ) (3)

dīnera ei abhilāṣa, māyāpure dio vāsa,

aṅgete mākhiba sadā dhāma dhūli rāsi

tulasī kṛṣṇa-preyasī (namo namaḥ) (4)

tomāra ārati lāgi’, dhūpa, dīpa, puṣpa māgi,

mahimā bākhāni ebe hao more khuṣī

tulasī kṛṣṇa-preyasī (namo namaḥ) (5)

jagatera jata phula, kabhu nahe samatula,

sarva-tyaji kṛṣṇa tava patra mañjarī vilāsi

tulasī kṛṣṇa-preyasī (namo namaḥ) (6)

ogo vṛnde mahārāṇī! kṛṣṇa-bhakti pradāyini!

tomāra pādapa-tale, deva-ṛṣi kutūhale,

sarva-firṭha laye tārā hana adhivāsi

tulasī kṛṣṇa-preyasī (namo namaḥ) (7)

śrī keśava ati dīna, sādhana-bhajana-hīna,

tomāra āśraye sadā nāmānande bhāsi

tulasī kṛṣṇa-preyasī (namo namaḥ) (8)

O Śrīmatī Tulasī-devī! Desiring to enter the eternal service of Śrī Rādhā and Kṛṣṇa, I repeatedly offer *praṇāma* to you, who are so dear to Śrī Kṛṣṇa. (1)

One who takes shelter of you attains the service of Śrī Kṛṣṇa. Being merciful, you make him a resident of Vṛndāvana. (2)

Allow me to catch hold of your lotus feet. May you make me your intimate follower, and day and night keep me immersed in the service of Śrī Gaurahari. (3)

I am fallen but I desire that you make me a resident of Māyāpura where I will always smear the dust of the *dhāma* on my body. (4)

Performing your *ārati* with incense, ghee lamp, and flowers, I will derive great happiness from describing your glories. (5)

Of all the flowers within the universe, none is your equal for Śrī Kṛṣṇa, putting aside all of them, performs pastimes only with your leaves and *mañjarīs*. (6)

O Vṛnde Mahārāṇī! Bestower of *kṛṣṇa-bhakti*! All the demigods, sages and holy places joyfully reside at your feet. (7)

Devoid of *sādhana-bhajana*, Śrī Keśava takes shelter of you and attains unbroken *nāmānanda*. (8)

Sanskrit Songs

Śrī Keśavācāryāṣṭakam

Śrīmad Bhaktivedānta Trivikrama Mahārāja

*nama om viṣṇu-pādāya ācārya-siṃha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine (1)*

I offer *daṇḍavat-praṇāma* to the lion-like *ācārya*, *om viṣṇupāda* Śrī Śrīmad Bhakti Prajñāna Keśava Mahārāja...

*śrī sarasvaty abhīpsitaṃ sarvathā suṣṭhu-pāline
śrī sarasvaty abhinnāya patitoddhāra-kāriṇe (2)*

...who in every way proficiently fulfills the earnest desire of Śrīla Sarasvatī Prabhupāda and in his deliverance of the fallen is actually non-different from Śrīla Prabhupāda...

*vajrād api kaṭhorāya cāpasiddhānta-nāśine
satyasyārthe nirbhīkāya kusaṅga-parihāriṇe (3)*

...who is as hard and severe as a thunderbolt in eradicating unauthorized philosophical conclusions, who is fearless in establishing the truth, and who removes detrimental association...

*atimartya-caritrāya svāśritānām ca pāline
jīva-duḥkhe sadārtāya śrī-nāma-prema-dāyine (4)*

...who is a thoroughly transcendental personality, who nurtures with great affection those who have taken shelter of him, who is always sad to see the sufferings of souls who are inimical to Kṛṣṇa, who bestows love for the holy name...

*viṣṇu-pāda-prakāśāya kṛṣṇa-kāmaika-cāriṇe
gaura-cintā-nīmagāya śrī guruṃ hṛdi dhāriṇe (5)*

...who is a direct manifestation of Śrī Viṣṇu's lotus feet, whose only engagement is fulfilling the desires of Śrī Kṛṣṇa, who is immersed in meditation upon Śrī Caitanya Mahāprabhu, who always keeps his own Śrī Guru in his heart...

*viśvaṃ viṣṇumayam iti snigdha-darśana-śāline
namas te gurudevāya kṛṣṇa-vaibhava-rūpiṇe (6)*

... and who, by his loving vision, sees the presence of Viṣṇu everywhere. I offer *praṇāma* to Śrī Gurudeva, who is the embodiment of Kṛṣṇa's eminence...

*śrī śrī gauḍīya-vedānta-samīteḥ sthāpakāya ca
śrī śrī māyāpura-dhāmnah sevā-saṃrddhi-kāriṇe (7)*

...who established the Śrī Gauḍīya Vedānta Samiti, and who greatly enhanced the service to Śrī Māyāpura-dhāma.

*navadvīpa-parikramā yenaiva rakṣitā sadā
dīnam prati dayālave tasmai śrī-gurave namaḥ (8)*

I offer *praṇāma* to Śrīla Gurudeva, who perennially protects the *parikramā* of Śrī Navadvīpa-dhāma and is forever merciful to fallen persons.

*dehi me tava śaktis tu dīneneyam suyācitā
tava pāda-sarojebhyo matir astu pradhāvitā (9)*

O Gurudeva, please bestow your mercy upon this forlorn person, who always desires it in all respects, so that I may remain forever immersed in meditation on your lotus feet.

Śrī Prabhupāda-Padma-Stavakaḥ

Prayer to Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda's Lotus Feet
Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja

*sujanārbuda-rādhita-pāda-yugam
yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padam
praṇamāmi sadā prabhupāda-padam (1)*

*bhajanorjita-sajjana-saṅgha-patim
patitādhika-kāruṇikaika-gatim
gati-vañcita-vañcakācintya-padam
praṇamāmi sadā prabhupāda-padam (2)*

*ati-komala-kāñcana-dīrgha-tanum
tanu-nindita-hema-mṛnāla-madam
madanārbuda-vandita-candra-padam
praṇamāmi sadā prabhupāda-padam (3)*

*nija-sevaka-tāraka-rañji-vidhum
vidhutāhita-huṅkṛta-siṃha-varam
varaṇāgata-bāliśa-śanda-padam
praṇamāmi sadā prabhupāda-padam (4)*

*vipulī-kṛta-vaibhava-gaura-bhuvam
bhuvaneṣu vikīrtita-gaura-dayam
dayanīya-gaṇārpita-gaura-padam
praṇamāmi sadā prabhupāda-padam (5)*

*cira-gaura-janāśraya-viśva-gurum
guru-gaura-kiśoraka-dāsyā-param
paramādṛta-bhaktivinoda-padam
praṇamāmi sadā prabhupāda-padam (6)*

*raghu-rūpa-sanātana-kīrti-dharaṁ
dharaṇī-tala-kīrtita-jīva-kaviṁ
kavirāja-narottama-sakhya-padaṁ
praṇamāmi sadā prabhupāda-padam (7)*

*kṛpayā hari-kīrtana-mūrti-dharaṁ
dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padaṁ
praṇamāmi sadā prabhupāda-padam (8)*

*śaraṇāgata-kiṅkara-kalpa-taruṁ
taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārcita-divya-padaṁ
praṇamāmi sadā prabhupāda-padam (9)*

*paraḥaṁsa-varaṁ paramārtha-patiṁ
patitoddharaṇe kṛta-veśa-yatiṁ
yati-rāja-gaṇaiḥ parisevya-padaṁ
praṇamāmi sadā prabhupāda-padam (10)*

*vṛṣabhānu-sutā-dayitānucaraṁ
caraṇāśṛita-reṇu-dharas tam aham
mahad-adbhuta-pāvana-śakti-padaṁ
praṇamāmi sadā prabhupāda-padam (11)*

O Śrīla Prabhupāda, your beautiful lotus feet are cherished by millions and millions of the purest and most qualified devotees, and you are the most competent personality to preach the recognized process for this era. Your sacred lotus feet are adorable, as they openly grant fearlessness and bestow the highest benediction to all living entities. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. (1)

You shine forth as the natural leading monarch among the highest class of devotees due to your immensely powerful *bhajana*, and you are the exclusive, ultimate aim of the truly fallen due to your far-reaching merciful embrace. Your inconceivable lotus feet bestow full shelter for the cheaters and the cheated. (2)

Your divine figure is so graceful and delicate, your skin so soft, and your towering form so radiant and golden. Your overwhelmingly beautiful appearance mocks the pride of golden lotus stems as countless Cupids offer their humble respects to your lotus toes which are like glowing white petals of the radiant moon. (3)

Like the charming moon which pleases its orbiting stars, you are surrounded by your intimate disciples and are fulfilling their hearts' desires. Your lion-like roar causes the envious to tremble and quickly flee while your tender toes gracefully bestow the ultimate benefit for the innocent. (4)

You have widely spread the glories of Śrī Gaurāṅga's holy abode, Śrī Māyāpura-dhāma, and you have openly declared the nature of Śrī Caitanya Mahāprabhu's mercy throughout the universe. Your graceful personality has planted the lotus of Gaurāṅga's holy feet in the hearts of your deserving servitors. (5)

As the universal holy master, you are the eternal refuge for Śrī Caitanya Mahāprabhu's devotees. You are always dedicated to serving your holy master Śrīla Gaura-kīśora, and you are the abode of utmost honor for Śrīla Bhaktivinoda. (6)

The intense magnitude of your devotion allows you a glorious position within that intimate group of Raghunātha dāsa, Sanātana and Rūpa Gosvāmīs. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Gosvāmī. And you share friendly relations with Kṛṣṇadāsa Kavirāja and Narottama dāsa, being as dear to them as their very own lives. (7)

You serve the living entities by mercifully revealing your divine personality as the embodiment of *hari-kīrtana*, and by so doing, eliminate the offenses which burden the earth. Your loving disposition is more affectionate than even a father to the followers of Gaurāṅga Mahāprabhu. (8)

Just like a transcendental desire tree, you fulfill all the desires of the Lord's unalloyed servants. Your firm and patient nature insults the tolerant disposition of a tree, what to speak of your benevolence. The purity of your divine lotus feet attracts the worship of the great demigods like Durga-devī and Indra. (9)

Being the storehouse-keeper of life's highest wealth, pure *kṛṣṇa-prema*, you surpass all the other great *mahā-bhāgavata* devotees! Simply to rescue the fallen souls, you accepted the dress of a renunciate. Hence, your divine lotus feet are adorable in every respect for the greatest stalwart *sannyāsīs*. (10)

Since you are an exclusive servitor of Vṛṣabhānu-nandinī Śrīmatī Rādhikā, my bold aspiration is to take full shelter as a minute atomic particle of that shining dust that clings to your beautiful lotus feet. Your wonderful *śakti* can deliver the whole world. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda! (11)

[Note: Śrīla Bhaktisiddhānta Sarasvatī was so pleased with this offering that he ordered it to be sung in all his *maṭhas* daily. This poem exhibits a remarkable rhyme scheme, the second to last syllable always begins the next line. It also reveals a deep siddhāntic understanding of the mission of Śrīla Bhaktisiddhānta.]

Vande Viśvambhara

Śrī Rādhā-mohana dāsa

vande viśvambhara-pada-kamalam

khaṇḍita-kaliyuga-jana-mala-samalam (1)

I offer prayers to the lotus feet of Viśvambhara, who cuts away the defective consciousness of those who are influenced by Kali-yuga.

***saṁrabha-karṣita nija-jana-madhupam
karuṇā khaṇḍita-viraha-vitāpam (2)***

With the fragrance of His supremely sweet philosophy, name, qualities, etc., Mahāprabhu attracts His honeybee-like followers. By His causeless mercy, He removes the anguish of separation of His dear associates (like Advaita Ācārya).

***nāśita-hṛd-gata-māyā-timiram
vara-nija-kāntyā jagatām aciram (3)***

For a long time the hearts of the *jīvas* in this world have been afflicted with ignorance due to *māyā*, which He instantly destroys with His brilliant effulgence.

***satata-virājita-nirupama-śobham
rādhā-mohana kalpita vilobham (4)***

Rādhā-mohana, having become greatly attracted to Mahāprabhu whose unmatched splendor is always radiating out, is broadcasting His glories to all.

Śrī Gaura-Gīti
Śrī Rādhā-mohana dāsa

***sakhe, kalaya gauram udāram
nindita-hāṭaka-kānti-kalevara-garvita-māraka-māram (1)***

O *sakhe*, sing about the sweet name, beauty, attributes, and pastimes of Śrī Śācinandana Gaurahari, who performs supremely munificent pastimes, whose bodily complexion vanquishes the luster of molten gold, whose beauty defeats that of millions of Cupids...

***madhukara-rañjita-mālati-maṇḍita-jita-ghana-kuñcita-keśam
tilaka-vinindita-śāśadhara-rūpaka-bhuvana-manohara-veśam (2)***

...who is charmingly adorned with a garland of beautiful and fragrant *mālatī* flowers which is itself embellished by the sweet humming of black bees, the splendor of whose locks of curling black hair defeats the brilliance of dark clouds, whose *tilaka* is more brilliant than the moon, whose beautiful attire enchants the minds of everyone in the entire universe...

***madhu-madhura-smīta-lobhita-tanu-bhṛtam anupama-bhāva-vilāsam
nidhuvana nāgarī mohita-mānasa-vikathita-gadgada-bhāṣam (3)***

...whose sweet, gentle smile and unexcelled sentiments of pure love charm all embodied beings, whose heart is thoroughly immersed in Śrīmatī Rādhikā's *unnatojjvala-prema*, and who lovingly extols Śrī Kṛṣṇa in a choked voice.

***paramākiñcana-kiñcana-nara-gaṇa-karuṇā-vitaraṇa-śīlam
kṣobhita-durmati-rādhā-mohana-nāmaka-nirupama-līlam (4)***

Hankering to relish the unparalleled pastimes of the greatly munificent Śrī Gaurasundara, who distributes mercy in the form of *nāma-prema* to the supremely fortunate *niskiñcana* souls (those whose only possession is love of Kṛṣṇa), the fallen and foolish Rādhā-mohana sings in a mood of great distress.

Śrī Ṣaḍ-Gosvāmyaṣṭakam

Śrīla Śrīnivāsa Ācārya

*kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjītau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (1)*

I worship the Six Gosvāmīs, Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Śrī Jīva and Gopāla Bhaṭṭa, who were always engaged in singing Kṛṣṇa's name, beauty, qualities, pastimes and dancing in the mood of the sweetness of His *līlās*. The Gosvāmīs are the very embodiment of the ocean of the nectar of divine love (*premāmṛta-samudra-svarūpa*). They are accepted and respected by learned and ignorant persons alike, and their activities endear them to all because they hold no envy towards anyone. Śrī Caitanya Mahāprabhu has fully blessed them with His mercy. Thus they are able to spread the sweet nectar of *bhakti*, thereby diminishing the burden of sinful life on the earth.

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānām hīta-kāriṇau tri-bhuvane mānyau śaraṇyākarakau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (2)*

I offer prayers to the Six Gosvāmīs, who are expert in extracting the essence of all the revealed scriptures with the aim of establishing the *jīva* in his eternal position of performing pure devotion (*śuddha-bhakti-rūpa-parama-dharma*). Their activities bring auspiciousness and supreme benefit to all. Thus, they are worthy of worship throughout the three worlds. They are especially affectionate to those who take shelter of them, and they are so much absorbed in their service to Śrī Rādhā-Govinda that they have become mad like bees intoxicated by the honey of Their lotus feet.

*śrī-gaurāṅga-guṇānuvarṇana-vidhau śrāddhā-saṁṛddhy-anvītau
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (3)*

I offer *praṇāma* to the Six Gosvāmīs, who have so much deep faith and love for Śrī Gaurāṅga. They are always glorifying Mahāprabhu's and Govinda's qualities in songs which create a cooling rainshower for the conditioned *jīvas* burning up in miseries and sinful activities. Then the purified *jīvas* can enter the ever-increasing ocean of divine bliss (*ānandāmbudhi*). As the *jīvas* experience this bliss, the whole world becomes auspicious. They rescue the *jīvas* from impersonal liberation by pouring upon them the nectar of *bhakti-rasa*.

*tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (4)*

I worship the Six Gosvāmīs, who abandoned as insignificant their position in the aristocracy and took on the garb of renunciation. Out of extreme mercy for the conditioned souls, they humbly took only *kaupins* and old, tattered cloth for their covering to

demonstrate how a *sādhaka* should live. But they were always submerged in the ecstatic ocean of the *gopīs'* love (*gopī-bhāva-rasāmṛtābdhi*) for Kṛṣṇa, experiencing again and again towering waves of *ānanda* rising up in their hearts.

*kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārthadau yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (5)*

I offer prayers to the Six Gosvāmīs, who were always engaged in worshipping Śrī Rādhā and Kṛṣṇa in the transcendental land of Vṛndāvana, which is full of so many swans, cuckoos, parrots, peacocks and other birds who are always calling out their sweet songs. The very splendid trees are full of fruits and flowers and have all valuable jewels under their roots. Day and night the Gosvāmīs were doing their *bhajana* in that Vṛndāvana and bestowing upon all *jīvas* the highest benediction of life in the form of *bhakti*.

*saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijūtau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (6)*

I worship the Six Gosvāmīs, who passed all their time in chanting the holy names, singing songs, and offering *daṇḍavat-praṇāma*, thereby humbly fulfilling their vow to complete a fixed number daily. In this way they utilized their valuable lives and conquered over eating and sleeping. Always seeing themselves as completely worthless, they became enchanted in divine rapture by remembering Śrī Rādhā-Kṛṣṇa's sweet qualities.

*rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre ca vaṁśīvaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇa-varam bhāvābhībhūtau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (7)*

I offer *daṇḍavat-praṇāma* to the Six Gosvāmīs, who had become mad in *prema* (*premonmāda*) in the mood of separation. Sometimes they were going to the banks of Rādhā-kuṇḍa or the Yamunā and sometimes to Vaṁśī-vaṭa. Intoxicated in *kṛṣṇa-prema*, they were overwhelmed in *bhāva* and jubilantly sang of Śrī Hari's most sublime and brilliant *mādhurya-rasa*.

*he rādhe! vraja-devike! ca lalite! he nanda-sūno! kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (8)*

I am doing *vandanā* to the Six Gosvāmīs, who were always calling out, "O Rādhe! O Queen of Vṛndāvana! Where are You? O Lalite! O son of Nanda Mahārāja! Where are You? Are You seated beneath the *kalpa-vṛkṣa* trees of Śrī Govardhana Hill? Or are You roaming in the forests along the soft banks of the Kālindī?" They were always lamenting, overwhelmed and burning in feelings of great separation as they wandered throughout all Vraja-maṇḍala.

Śrī Nityānandāṣṭakam

Śrīla Vṛndāvana dāsa Ṭhākura

*śarac-candra-bhrāntiṁ sphurad-amala-kāntiṁ gaja-gatiṁ
hari-premonmattaṁ dhṛta-parama-sattvaṁ smita-mukham
sadā ghūrṇan netraṁ kara-kalita-vetraṁ kali-bhidaṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (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 atulaṁ
tadīyaika-prāṇa-pratīma-vasudhā-jāhnavā-patīm
sadā premonmādaṁ paramaviditaṁ manda-manasām
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (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 meager intelligence.

*śacī-sūnu-preṣṭhaṁ nikhila-jagad-iṣṭaṁ sukhamayaṁ
kalau majjaj-jīvoddharaṇa-karaṇoddāma-karuṇam
harer-ākhyānād vā bhava-jaladhi-garvonnati haraṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (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-harīnāma-saṅkīrtana* eradicates the swelling false pride of the ocean of repeated birth and death.

*aye bhrātar nṛṇām kali-kaluṣiṇām kiṁ nu bhavitā
tathā prāyaścitaṁ racaya yad anāyāsata ime
vrajanti tvām-itthaṁ saha bhagavatā mantrayati yo
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (4)*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who said to Śrī Kṛṣṇa Caitanya, “O 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
tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget
idaṁ bāhu-sphoṭair aṭati raṭayan yaḥ pratigṛham
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (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
satām śreyah-sindhūnnati-kumuda-bandhum samuditam
khala-śreṇī-sphūṛjat-timira-hara-sūrya-prabham aham
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (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.

*naṭantaṁ gāyantaṁ harim anuvadantaṁ pathi pathi
vrajantaṁ paśyantaṁ svam api na dayantaṁ jana-gaṇam
prakurvantaṁ santaṁ sakaruṇa-dṛgantaṁ prakalanād
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (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.

*suvibhrāṇaṁ bhrātuḥ kara-sarasijaṁ komalataraṁ
mītho vaktrāloccchalita-paramānanda-hṛdayam
bhramantaṁ mādhyair ahaha! madayantaṁ pura-janān
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (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 ādhāraṁ rasika-vara-sad-vaiṣṇava-dhanaṁ
rasāgāraṁ sāraṁ patita-tati-tāraṁ smaraṇataḥ
paraṁ nityānandāṣṭakam idaṁ apūrvam paṭhati yas
tad-aṅghri-dvandvābjaṁ sphuratu nitarāṁ tasya hṛdaye (9)*

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. (This *aṣṭaka* is recited in the poetic meter known as "Śikhariṇī".)

Śrī Caitanyāṣṭakam

Śrīla Rūpa Gosvāmī

*sadopāśyaḥ śrīmān dhṛta-manuja-kāyaiḥ pranayitām
vahadbhir gīrvāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ śuddhām nija-bhajana-mudrām upadiśan
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (1)*

Śrī Caitanya Mahāprabhu is perpetually worshipable for demigods such as Śiva and Brahmā who have assumed human form (as Advaita Ācārya and Haridāsa Ṭhākura) and who nurture great love for Him; He is supremely radiant; and He instructs His devotees on the practice of pure *bhajana*. When will that Śrī Caitanya-deva again become visible to me?

*sureśānām durgam gatiṛ atiśayenopaniṣadām
munīnām sarvasvaṁ praṇata-pāṭalinām madhurimā
viniryāsaḥ premṇo nikhila-paśu-pālāmbuja-dṛśām
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (2)*

Śrī Caitanya Mahāprabhu is a fortress which constitutes the basis of fearlessness for the demigods; He is the ultimate truth and goal as delineated by the Upaniṣads, the wealth of the sages in both worlds, and the embodiment of sweetness for His devotees who approach Him in the mood of servitude; He is the essence of that type of *kṛṣṇa-prema* which is possessed by the *gopīs* of Vraja. When will that Śrī Caitanya-deva again become visible to me?

*svarūpaṁ vibhṛāṇo jagad-atulam advaita-dayitaḥ
prapanna-śrīvāso janīta-paramānanda-garimā
harir dīnoddhārī gaja-pati-kṛpotseka-taralaḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (3)*

Śrī Caitanya Mahāprabhu with the nectar of His mercy forever nourishes His eternal associates such as Svarūpa Dāmodara and Anupama (father of Jīva Gosvāmī); He is very dear to Advaita Ācārya and the object of Śrīvāsa Paṇḍita's surrender; He honoured Paramānanda Purī as His Guru; He is known as "Hari" because He steals away the ignorance of material existence; He is the saviour of the fallen who are oppressed by the threefold miseries; and He is always eager to shower Gajapati Pratāparudra, the king of Orissa, with streams of His mercy. When will that Śrī Caitanya-deva again become visible to me?

*rasoddāmā kāmārbuda-madhura-dhāmojjvala-tanur
yaṭinām uttamsas taraṇi-kara-vidyoti-vasanaḥ
hiraṇyānām lakṣmī-bharam abhibhavann āṅgika-rucā
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (4)*

Śrī Caitanya Mahāprabhu is forever intoxicated in the happiness of relishing *madhura-rasa*; His captivating form is more splendrous than the sweet, enchanting radiance of millions of Kāmadevas; He is the crest-jewel of *saṁnyāsīs*; His cloth is the color of the rays of the rising sun, and His bodily complexion defeats the splendor of molten gold. When will that Śrī Caitanya-deva again become visible to me?

*hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ
viśālākṣo dīrghārgala-yugala-khelāñcita-bhujah
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (5)*

Śrī Caitanya Mahāprabhu's tongue is always dancing by loudly calling out "Hare Kṛṣṇa!" (or the *mahā-mantra* ecstatically dances of its own volition on the theatrical stage of His tongue); He counts the names which He is calling out on the exquisite strip of *kaupīna* cloth from around His waist which has been tied with knots for chanting; His eyes are so large that they seem to reach His ears; and His long arms extend down to His knees. When will that Śrī Caitanya-deva again become visible to me?

*payorāśes tūre sphurad-upavanālī-kalanayā
muhur vṛndāraṇya-smaraṇa-janīta-prema-vivaśaḥ
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikaḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (6)*

Śrī Caitanya Mahāprabhu, upon seeing the wondrous gardens which line the shores of the ocean at Jagannātha Purī, time and again becomes overwhelmed by the *prema* which arises from remembering Vṛndāvana; He is the supreme *rasika* of *prema-bhakti*, and His tongue thus sings the names of Kṛṣṇa at every moment. When will that Śrī Caitanya-deva again become visible to me?

*rathārūḍhasyārād adhipadavi nīlācala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ
sa-harṣaṁ gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (7)*

Śrī Caitanya Mahāprabhu, surrounded on all sides by jubilant devotees performing *nāma-saṅkīrtana* and overwhelmed in great *prema*, dances before the cart of Jagannātha-deva. When will that Śrī Caitanya-deva again become visible to me?

*bhuvam siñcann asru-srutibhir abhitaḥ sāndra-pulakaiḥ
parītāngo nīpa-stabaka-nava-kiñjalka-jayibhiḥ
ghana-sveda-stoma-stimita-tanur utkīrtana-sukhī
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (8)*

Śrī Caitanya Mahāprabhu drenches the ground with the streams of tears falling from His eyes; His limbs are decorated with horripilation which defeats the beauty of clusters of *kadamba* blossoms; His entire body is moist with perspiration; and He is blissful as He brazenly performs *kīrtana* while standing with upraised arms. When will that Śrī Caitanya-deva again become visible to me?

*adhūte gaurāṅga-smaraṇa-padavī-maṅgalataram
kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam
parānande sadyas tad-amala-padāmbhoja-yugale
parisphārā tasya sphuratu nitarām prema-laharī (9)*

That fortunate person of pure intelligence who remembers Śrī Caitanya-deva by faithfully reciting this very auspicious *aṣṭaka* will instantly experience powerful waves of *prema* for Mahāprabhu's supremely blissful lotus feet arising within his heart – this is the blessing of the author.

Śrī Śacī-Tanayāṣṭakam

Śrīla Sārvabhauma Bhaṭṭācārya

*ujjvala-varaṇa-gaura-vara-deham
vilasita-niravadhi-bhāva-videham
tri-bhuvana-pāvana-kṛpāyā leśam
taṁ praṇamāmi ca śrī śacī-tanayam (1)*

I offer *praṇāma* to Śacī-tanaya (son of Śacī) Śrī Gaurahari whose sublime form is more brilliant than molten gold, who being overwhelmed in the *bhāva* of Śrīmatī Rādhikā incessantly performs varieties of ecstatic pastimes, and who purifies the three worlds with a mere particle of His mercy.

*gadagada-antara-bhāva-vikāram
durjana-tarjana-nāda-viśālam
bhava-bhaya-bhañjana-kāraṇa-karuṇam
taṁ praṇamāmi ca śrī śacī-tanayam (2)*

I offer *praṇāma* to Śacīnandana Śrī Gaurahari, whose voice always falters as He experiences waves of *sāttvika-bhāva* in His heart, and whose thunderous roar strikes terror in the atheists opposing *bhakti*. His mercy breaks all fear of material existence.

*aruṇāmbaṛadhara-cāru-kapolam
indu-vinindita-nakha-caya-ruciram
jalpita-nija-guṇa-nāma-vinodam
taṁ praṇamāmi ca śrī śacī-tanayam (3)*

I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari who is dressed in cloth the color of the rising sun, whose lovely cheeks are exceedingly enchanting, whose fingernails radiate a brilliance which defeats the glory of the full moon, and who receives immense bliss from performing the *kīrtana* of His own names and virtues.

*vigalita-nayana-kamala-jaladhāraṁ
bhūṣaṇa-nava-rasa-bhāva-vikāraṁ
gati-ati-manthara-nṛtya-vilāsaṁ
taṁ praṇamāmi ca śrī śacī-tanayam (4)*

I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari from whose lotus eyes streams of tears are perpetually flowing, whose body is decorated with ever-fresh *aṣṭa-sāttvika-bhāvas*, and whose movements are gently flowing as He dances.

*cañcala-cāru-caraṇa-gati-ruciram
mañjīra-rañjita-pada-yuga-madhuram
candra-vinindita-śītala-vadanam
taṁ praṇamāmi ca śrī śacī-tanayam (5)*

I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari, the restless movements of whose exquisite lotus feet, which are adorned with anklebells, are immensely enchanting and whose face is more cooling than the moon.

*dhṛta-kaṭi-ḍora-kamaṇḍalu-daṇḍam
divya kalevara-muṇḍita-muṇḍam
durjana-kalmaṣa-khaṇḍana-daṇḍam
taṁ praṇamāmi ca śrī śacī-tanayam (6)*

I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari who wears a tie for His *kaupīnas* (*ḍora*) around His waist, whose shaven head is exceedingly beautiful, and who holds a *kamaṇḍalu* in one hand and a *daṇḍa* which vanquishes the sins of the wicked in the other.

*bhūṣaṇa-bhūraja-alakā-valitaṁ
kampita-bimbādhara-vara-ruciram
malayaja-viracita-ujjvala-tilakaṁ
taṁ praṇamāmi ca śrī śacī-tanayam (7)*

I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari whose hair looks very beautiful ornamented with the dust of the earth which rises up as He dances, whose immensely captivating bimba-fruit-like red lips are quivering due to His singing *harināma-kīrtana*, and whose forehead is adorned with glistening *tilaka* composed of *malayaja-candana*.

*nindita-aruṇa-kamala-dala-nayanam
ājānu-lambita-śrī-bhuja-yugalam
kalevara-kaiśora-nartaka-veśam
taṁ praṇamāmi ca śrī śacī-tanayam (8)*

I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari whose eyes the color of the rising sun (*aruṇa*) defeat the splendour of a cluster of lotus flowers, whose arms reach to His knees, and whose form is nicely attired as a youthful dancer.

Śrī Śacī-Sūnvaṣṭakam

Śrīla Raghunātha dāsa Gosvāmī

*harir dṛṣṭvā goṣṭhe mukura-gatam ātmānam atulaṁ
sva-mādhuryaṁ rādhā-priyātara-sakhīvāptum abhitaḥ
aho gauḍe jātaḥ prabhur apara-gauraika-tanu-bhāk
śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (1)*

Śacī-sunu is that Śrī Hari who, being enchanted upon beholding His own incomparable beauty in a mirror, took birth in Gauḍa-deśa to taste all of His own sweetness as only His dear *sakhī* Śrīmatī Rādhikā could, and *aho!* He even adopted Śrīmatī Rādhikā's own golden complexion when He did so. When will that son of Śacī again grant me His *darśana*?

*purī-devasyāntaḥ praṇaya-madhunā snāna-madhuro
muhur govindodyad-viśada-paricaryārcita-padaḥ
svarūpaśya prāṇārbuda-kamala-nūrājita-mukhaḥ
śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (2)*

Śacī-sunu was bathed by the honey of love which exists within Śrī Iśvara Purī's heart, His lotus feet were expertly served by Govinda dāsa, and His lovely face was constantly worshiped by the unlimited lotus flowers of Svarūpa Dāmodara's very life. When will the son of Śacī again be visible to me?

*dadhānaḥ kaupīnaṁ tad-upari bahir-vastram aruṇaṁ
prakāṇḍo hemādri dyutibhir abhitaḥ sevita-tanuḥ
mudā gāyann uccair nija-madhura-nāmāvalim asau
śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (3)*

Although He is Bhagavān Himself, He wore *kaupīnas* and over them a saffron outer cloth just to set an example for His devotees. Upon seeing the brilliant golden complexion of His large body, Mount Sumerū abandoned its pride and worshiped that complexion with all of its own majestic beauty. In the mood of a devotee and attired as a *sannyāsī*, He wandered about loudly singing His own names with great delight. When will the son of Śacī again grant me His *darśana*?

*anāvedyāṁ pūrvair api muni-gaṇair bhakti-nipuṇaiḥ
śruter gūḍhāṁ premojjvala-rasa-phalāṁ bhakti-latikāṁ
kṛpālus tām gauḍe prabhur ati-kṛpābhiḥ prakāṭayan
śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (4)*

Out of immeasurable mercy, in Bengal Mahāprabhu revealed and expanded the creeper of *bhakti*, which bears the fruit of *ujjvala-prema-rasa*. The *munis* of previous ages, although highly expert in the science of *bhakti*, could not attain a true understanding of this creeper because the *śrutis* had kept it hidden like a priceless jewel. When will the son of Śacī again grant me His *darśana*?

*nijatve gauḍīyān jagati parigṛhya prabhur imān
hare-kṛṣṇety evaṁ gaṇana-vidhinā kīrtayata bhoḥ
iti prāyām śikṣām janaka iva tebhyaḥ paridiśan
śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (5)*

Śacī-sunu, taking the residents of Bengal as His own, inspired them to chant Hare Kṛṣṇa a prescribed number of times daily and like a father gave them many cherished instructions. When will the son of Śacī again become visible to me?

*purah paśyan nīlācala-patim uru-prema-nivahaiḥ
kṣaran netrāmbhobhiḥ snapita-nija-dīrghojjvala-tanuḥ
sadā tiṣṭhan deśe pranayi-garuḍa-stambha-carama
śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (6)*

Śacī-sunu bathed His very beautiful, tall body with the streams of tears caused by His immense *prema* as He stood behind His beloved Garuḍa-stambha receiving the *darśana* of Jagannātha-deva. When will the son of Śacī again become visible to me?

*mudā dantair daṣṭvā dyuti-vijita-bandhūkam adharaṁ
karaṁ kṛtvā vāmaṁ kaṭi-nihitam anyam parilasan
samutthāpya premṇāgaṇita-pulako nṛtya-kutukī
śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (7)*

Biting His lips which defeat the redness of the *bandhuka* flower, placing His left hand on His hip, waving His right hand above His head, and with His innumerable bodily hairs all standing on end due to His absorption in the emotions of Śrīmatī Rādhikā as She felt separation from Kṛṣṇa, He would dance with the greatest delight. When will the son of Śacī again grant me His *darśana*?

*sarīt-tīrārāme viraha-vidhuro gokula-vidhor
nadīm anyām kurvan nayana-jala-dhārā-vitatibhiḥ
muhur mūrcchām gacchan mṛtakam iva viśvaṁ viracayan
śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (8)*

In a garden on the banks of a river, Śacī-sunu shed so many tears while feeling separation from the moon of Vraja, Śrī Kṛṣṇa, that He created a new river, and by repeatedly falling unconscious He caused the whole world to also fall flat as if lifeless. When will the son of Śacī again grant me His *darśana*?

*śacī-sūnor asyāṣṭakam idam abhīṣṭam viracayat
sadā dainyodrekād ati-viśada-buddhiḥ paṭhati yaḥ
prakāmaṁ caitanyaḥ prabhur ati-kṛpāveśa-vivaśaḥ
pṛthu premāmbhodhau prathita-rasade majjayati tam (9)*

Whoever with incessant feelings of humility and pure heart recites this *aṣṭaka* which describes Śrī Śacī-sūnu, who fulfills His devotees' desires, will receive His mercy and be plunged into the fathomless ocean of nectarean *kṛṣṇa-prema*.

Śrī Navadvīpāṣṭakam

Śrīla Rūpa Gosvāmī

*śrī gauḍa-deśe sura-dīrghikāyās
tīre 'ti-ramye pura-puṇya-mayyāḥ
lasantam ānanda-bhareṇa nityam,
taṁ śrī navadvīpam ahaṁ smarāmi (1)*

I am remembering Śrī Navadvīpa-dhāma, the beautiful, virtuous land of Gaurasundara on the charming bank of the Bhaghirathī. It is eternally shining and full of bliss.

*yasmai paravyoma vadanti kecit
kecit ca goloka iṭṭrayanti
vadanti vṛndāvanam eva taj-jñās
taṁ śrī navadvīpam ahaṁ smarāmi (2)*

I am remembering Śrī Navadvīpa-dhāma. Some say it is the spiritual sky, Vaikuṇṭhaloka; others say it is the transcendental realm of Goloka; but those who have realized the truth know it as Śrī Vṛndāvana-dhāma.

*yaḥ sarva-dikṣu sphuritaiḥ suśūtaḥ
nānā-drumaiḥ sūpavanaiḥ parītaḥ
śrī-gaura-madhyāhna-vihāra-pātrais
taṁ śrī navadvīpam ahaṁ smarāmi (3)*

I am remembering that Śrī Navadvīpa-dhāma, which is pervaded by cool, gentle breezes and where sublime groves with many kinds of shade trees manifested, providing the setting for Gaurasundara's midday *līlās*.

*śrī svar-ṇadī yatra vihāra-bhūmiḥ
suvarṇa-sopāna-nibaddha-tīrā
vyāptormibhir gaura-vagāha-rūpais
taṁ śrī navadvīpam ahaṁ smarāmi (4)*

I am remembering that Śrī Navadvīpa-dhāma, where the celestial Mandakinī Gaṅgā flows with great pleasure. Her banks have golden stairs (*ghaṭas*), and she becomes full with high waves, dancing in joy when Gaurasundara takes His bath in her waters.

*mahānty anantāni grhāṇi yatra
sphuranti haimāni manoharāṇi
pratyālayaṁ yaṁ śrayate sadā śrīs
taṁ śrī navadvīpam ahaṁ smarāmi (5)*

I am remembering that Śrī Navadvīpa-dhāma, where there are uncountable beautiful golden houses in which Lakṣmī-devī always resides with the devotees. These houses are so transcendently charming that they automatically steal the mind.

*vidyā-dayā kṣānti-mukhaiḥ samastaiḥ
sadbhir guṇair yatra janāḥ prapannāḥ
saṁstūyamānā ṛṣi-deva-siddhais
taṁ śrī navadvīpam ahaṁ smarāmi (6)*

I am remembering that Śrī Navadvīpa-dhāma, where the perfected souls are ornamented by knowledge, compassion, tolerance, sacrifice and all transcendental qualities, and who are glorified by the ṛṣis, demigods, and *siddhas*.

*yasyāntare mīśra-purandarasya
sānanda-sāmyaika padaṁ nivāsaḥ
śrī-gaura-janmāḍika-tīlāḍhyas
taṁ śrī navadvīpam ahaṁ smarāmi (7)*

I am remembering that Śrī Navadvīpa-dhāma, where Purandara Jagannātha Mīśra stays with great pleasure, where all varieties of bliss come to reside (*nivāsa*) in Gaurasundara's lotus feet, and where He performed His birth and other sweet pastimes.

*gauro bhraman yatra hariḥ sva-bhaktaiḥ
saṅkīrtana-prema-bhareṇa sarvam
nimajjayaty ullasad-unmadābdhau
taṁ śrī navadvīpam ahaṁ smarāmi (8)*

I am remembering that Śrī Navadvīpa-dhāma, where, chanting the holy names with great love, Gaurahari roamed with His own devotees, submerging them in the ocean of *ujjvala-rasa prema*.

*etan navadvīpa-vicintanāḍhyaṁ
padyāṣṭakaṁ prīta-manāḥ paṭhed yaḥ
śrīmac-chacī-nandana-pāda-padme
sudurlabhaṁ prema samāpnuyāt saḥ (9)*

That person who daily recites and remembers with affection this *āṣṭakam* to Śrī Navadvīpa-dhāma achieves the very rare jewel of *prema* and the lotus feet of my Śrī Śacīnandana.

Śrī Daśāvatāra-Stotram

Śrī Jayadeva Gosvāmī

*pralaya-payodhi-jale dhṛtavān asi vedam
vihīta-vahitra-caritram akhedam
keśava! dhṛta-mīna-śarīra! jaya jagadīśa! hare (1)*

O Keśava! O You who assume the form of a fish! O Jagadīśa! O You who remove Your devotees' tribulations! All glories to You, because in the waters of the universal dissolution You killed the demon Hayagriva and rescued the Vedas. You took on a form resembling a boat, and easily kept Satyavrata Ṛṣi and the seven principal sages afloat.

*kṣitir iha vipulatare tiṣṭhati tava prṣṭhe
dharāṇi-dharaṇa-kiṇa-cakra-gariṣṭhe
keśava! dhṛta-kūrma-śarīra! jaya jagadīśa! hare (2)*

O Keśava! O You who assume the form of a tortoise! O Jagadīśa! O You who steal Your devotees' hearts! All glories to You, because in this incarnation You hold the Mandara Mountain and indeed the entire earth planet on Your massive back, which is now adorned with many scar-like depressions.

*vasati daśana-śikhare dharaṇī tava lagnā
śaśini-kalaṅka-kaleva nimagnā
keśava! dhṛta-śūkara-rūpa! jaya jagadīśa! hare (3)*

O Keśava! O You who assume the form of a boar! O Jagadīśa! O You who remove Your devotees' sins! All glories to You, because the earth planet which had become immersed in the ocean at the bottom of the universe sits fixed to the tip of Your tusk like a spot upon the moon.

*tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava! dhṛta-narahari-rūpa! jaya jagadīśa! hare (4)*

O Keśava! O You who assume the form of half-man, half-lion! O Jagadīśa! O You who remove Your devotees' suffering! All glories to You, because with one of the wonderful, petal-like nails of Your beautiful lotus hands You rip asunder the bumblebee-like body of Hiraṇyakaśipu. The astonishing thing about this is that ordinarily it is the bumblebee which rips the petals of the lotus, but here the petal rips apart the bumblebee.

*chalayasi vikramaṇe balim adbhuta-vāmana!
pada-nakha-nīra-janīta-jana-pāvana!
keśava! dhṛta-vāmana-rūpa! jaya jagadīśa! hare (5)*

O Keśava! O You who assume the wonderful form of a dwarf *brāhmaṇa*! O Jagadīśa! O Hare, who steal away Your devotees' false egos! All glories to You, because at the time of measuring the earth You deceived Bali Mahārāja with Your massive steps and by the Ganges water which emanates from the toe nails of Your lotus feet, You purify all the residents of this world.

*kṣatriya-rudhira-maye jagad-apagata-pāpam
snapayasi payasi śamita-bhava-tāpam
keśava! dhṛta-bhṛgupati-rūpa! jaya jagadīśa! hare (6)*

O Keśava! O You who assume the form of Paraśurāma! O Jagadīśa! All glories to You, because You remove the torments, sins, and sufferings of the residents of this world by bathing the earth (at Kurukṣetra) in rivers of blood from the bodies of the demoniac *kṣatriyas* whom You slay.

*vitarsi dikṣu raṇe dik-pati-kamanīyam
daśa-mukha-mauli-baliṁ ramaṇīyam
keśava! dhṛta-rāma-śarīra! jaya jagadīśa! hare (7)*

O Keśava! O You who assume the form of Rāmacandra! O Jagadīśa! O You who remove the *ṛṣis'* suffering! All glories to You, because in the battle of Laṅka You destroy the demon Rāvaṇa and distribute his heads as a pleasing offering to the presiding deities of the ten directions, who greatly desired this action due to being much harassed by this monster.

*vahasi vapuṣi viśade vasanam jaladābham
hala-hati-bhīti-milita-yamunābham
keśava! dhṛta-haladhara-rūpa! jaya jagadīśa! hare (8)*

O Keśava! O You who assume the form of Balarāma! O Jagadīśa! O You who vanquish the arrogance of the wicked! All glories to You, because on Your brilliant white body You wear garments the colour of a fresh blue raincloud. These garments are also the same beautiful dark hue of the Yamunā who is greatly fearful due to the striking of Your plough.

*nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya! darśita-paśu-ghātaṁ
keśava! dhṛta-buddha-śarīra! jaya jagadīśa! hare (9)*

O Keśava! O You who assume the form of Buddha! O Jagadīśa! O You who dispel atheism! O Hare! All glories to You because Your heart is so full of compassion. Therefore You advocate non-violence as the supreme religious principle. *Aho!* You decry the *śrutis* which prescribe the performance of sacrifices that inflict pain upon animals.

*mleccha-nivaha-nidhane kalayasi karavālam
dhūma-ketum iva kim api karālam
keśava! dhṛta-kalki-śarīra! jaya jagadīśa! hare (10)*

O Keśava! O You who assume the form of Kalki! O Jagadīśa! O You who remove the filth of the age of Kali! All glories to You, because like a comet signifying the eminent destruction of the wicked, You appear wielding a huge, terrifying sword with which to annihilate the barbarians who remain at the end of Kali-yuga.

*śrī-jayadeva-kaver idam uditam udāram
śṛṇu sukhadaṁ śubhadaṁ bhava-sāram
keśava! dhṛta-daśa-vidha-rūpa! jaya jagadīśa! hare (11)*

O Keśava! O You who assume these ten forms! O Jagadīśa! O You who remove Your devotees' material desires! All glories to You! My humble supplication at Your lotus feet is that You please hear this *Daśāvatāra-Stotra* composed by the poet Jayadeva,

because it describes the essence of Your incarnations and is most excellent, bestowing happiness and auspiciousness.

*vedān uddharate jaganti vahate bhū-golam udvibhrate
daityān dārayate baliṁ chalayate kṣatra-kṣayaṁ kurvate
paulastyāṁ jayate halaṁ kalayate kārūṇyam ātanvate
mlecchān mūrcchayate daśākṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ (12)*

O Śrī Kṛṣṇa, You descend in ten incarnations! I offer hundreds of *praṇāmas* unto You, because as Matsya You rescue the Vedas, as Kūrma You support the earth planet, as Varāha You lift the earth with Your tusks, as Nṛsiṁha You tear open the chest of the demon Hiraṇyakaśipu, as Vāmana You trick Bali, as Paraśurāma You slay the wicked *kṣatriyas*, as Rāma You conquer Rāvaṇa, as Balarāma You wield a plough, as Buddha You show compassion to all living entities, and as Kalki You vanquish the barbarians remaining at the end of Kali-yuga.

Śrī Jagannāthāṣṭakam

composed by Śrī Śaṅkarācārya and
chanted by Śrī Caitanya Mahāprabhu

*kadācit kālindī-taṭa-vipina-saṅgīta-taralo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupah
ramā-śambhu-brahmāmara-pati-gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (1)*

Śrī Jagannāthadeva sometimes fervently plays His flute on the banks of the Yamunā River in Śrī Vṛndāvana; He is like a bumblebee that blissfully tastes the lotus faces of the *vraja-gopīs*; and His feet are worshiped by great personalities such as Lakṣmī, Śiva, Brahmā, Indra and Gaṇeśa. May that Śrī Jagannāthadeva be the object of my vision.

*bhuje saye veṇuṁ śirasi śikhi-picchaṁ kaṭitaṭe
dukūlaṁ netrānte saḥcara-kaṭākṣaṁ ca vidadhat
sadā śrīmad-vṛndāvana-vasatī-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (2)*

Śrī Jagannāthadeva holds a flute in His left hand; He wears a peacock feather on His head and a fine yellow silken cloth around His hips; from the corners of His eyes He bestows loving sidelong glances upon His companions; and He is forever known as the one who performs wondrous pastimes in the divine abode of Śrī Vṛndāvana. May that Śrī Jagannāthadeva be the object of my vision.

*mahāmbhodhes tīre kanaka-rucire nīla-śikhare
vasan prāsādāntaḥ sahaja-balabhadreṇa balinā
subhadrā-madhyasthaḥ sakala-sura-sevāvasarado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (3)*

Śrī Jagannāthadeva on the shore of the great ocean resides in a palace situated on the gold-like crest of Nīlācala Hill accompanied by His powerful brother Baladevājī and Their sister Subhadrā, and He bestows upon all the demigods the opportunity to serve Him. May that Śrī Jagannāthadeva be the object of my vision.

*kṛpā-pārāvāraḥ sajala-jalada-śreṇi-ruciro
ramā-vāṇī-rāmaḥ sphurad-amala-paṅkeruha-mukhaḥ
surendrair ārādhyah śruti-gaṇa-śikhā-gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (4)*

Śrī Jagannāthadeva is an ocean of mercy; His bodily complexion is as beautiful as a bank of blackish rainclouds; He enjoys with Lakṣmī-devī and Sarasvatī; His face is like a fully blossomed spotless lotus; He is worshiped by the foremost demigods, and His transcendental glories have been sung in the topmost scriptures. May that Śrī Jagannāthadeva be the object of my vision.

*rathārūḍho gacchan pathi milita-bhūdeva-ṭāṭalaiḥ
stuti-prādurbhāvaṁ prati-padam upākaraṇya sadayaḥ
dayā-sindhur bandhuḥ sakala-jagatām sindhu-sutayā
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (5)*

When Jagannātha's Ratha-yātrā is moving along the road, at every step assemblies of *brāhmaṇas* sing His praises. Upon hearing them, Jagannātha, being an ocean of mercy and the true friend of all the worlds, becomes favorably disposed towards them. May that Śrī Jagannāthadeva be the object of my vision.

*param-brahmāpīḍaḥ kuvalaya-dalotpulla-nayano
nivāsī nīlādrau nihita-caraṇo 'nanta-śirasi
rasānandī rādhā-sarasa-vapur āliṅgana-sukho
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (6)*

Śrī Jagannāthadeva is the crown-jewel of all manifestations of the absolute truth; His eyes are like the petals of a fully blossomed blue lotus; He resides at Nīlācala; His feet are placed on the head of Śeṣa, He is blissfully immersed in *bhakti-rasa*; and He derives happiness from embracing the *rasa*-laden body of Śrīmatī Rādhikā. May that Śrī Jagannāthadeva be the object of my vision.

*na vai yāce rājyaṁ na ca kanaka-māṇikya-vibhavaṁ
na yāce 'haṁ ramyaṁ sakala-jana-kāmyāṁ vara-vadhūm
sadā kāle kāle pramatha-patinā gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (7)*

I do not pray to Jagannātha for a kingdom, nor for gold, jewels, wealth, or even for a beautiful wife as desired by all men. My only prayer is that Śrī Jagannāthadeva, whose splendid glories are always sung by Śiva, be the constant object of my vision.

*hara tvaṁ saṁsāraṁ drutataram asāraṁ sura-pate!
hara tvaṁ pāpānāṁ vitatīm aparāṁ yādava-pate!
aho dīne 'nāthe nihita-caraṇo niścitam idaṁ
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (8)*

O master of the demigods! Quickly deliver me from this worthless and fleeting worldly existence. O Lord of the Yadus! Purge me of my limitless host of sins. *Aho!* You have vowed to place Your feet upon the fallen and shelterless – O Jagannātha Svāmī, please be the object of my vision.

*jagannāthāṣṭakam puṇyam yaḥ paṭhet prayataḥ śuci
sarva-pāpa-viśuddhātmā viṣṇu-lokam sa gacchati (9)*

One who carefully recites this sacred *Jagannāthāṣṭakam*, upon becoming sinless and pure-hearted, will attain entrance into Viṣṇuloka.

Śrī Dāmodarāṣṭakam

Spoken by Satyavrata Muni in a conversation
with Nārada Ṛṣi and Śaunaka Ṛṣi in the *Padma Purāṇa*

*namāmīśvaram sac-cid-ānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānam
parāmṛṣṭam atyaṁ tato drutya gopyā (1)*

I worship the Supreme Īśvara, Śrī Kṛṣṇa, whose form is *sac-cid-ānanda*, whose *makara*-shaped earrings swing and play upon His cheeks, who is supremely splendid in the transcendental *dhāma* of Gokula, who, due to breaking the yogurt pot, is very fearful of Mother Yaśodā and jumping down from the wooden grinding mortar quickly runs away, and who, chased by Yaśodā, who hastily runs after Him, is ultimately caught from behind.

*rudantaṁ muhur netra-yugmaṁ mrjantaṁ
karāmbhoja-yugmena sātāṅka-netraṁ
muhur śvāsa-kampa-tri-rekhāṅka-kaṇṭha-
sthita-graiva-dāmodaraṁ bhakti-baddham (2)*

I worship that Dāmodara who, afraid of the stick in His mother's hand, cries and time and again rubs His eyes with both His lotus hands, whose eyes express extreme fearfulness, whose sobbing makes the jeweled and pearl necklaces upon His neck marked with three lines shake, and whose belly is bound only by His mother's devotion.

*itīdṛk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nīmajjantam ākhyāpayantam
tadīyeśita-jñeṣu bhaktair jītatvaṁ
punaḥ prematas taṁ śatāvṛtti vande (3)*

By childhood pastimes such as this, He perpetually immerses the inhabitants of Gokula in pools of pure bliss, and through them informs the devotees desirous of knowing His aspect of supreme opulence and majesty that He is conquered only by those who are free from knowledge of His *aiśvarya* – with great love I again and again worship that Dāmodara Śrī Kṛṣṇa.

*varaṁ deva! mokṣaṁ na mokṣāvadhiṁ vā
na cānyaṁ vṛṇe 'haṁ vareśād apīha
idaṁ te vapur nātha! gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ (4)*

O Deva! Although You are capable of granting any boon, I do not pray to You for liberation, eternal life in Vaikuṇṭha, or for any other benediction [which may be obtained by executing the nine processes of *bhakti*]. O Nātha! May Your form as a cowherd boy forever remain manifest in my heart – besides this what is the use of any other benediction?

*idaṁ te mukhāmbhojam avyakta-nīlair
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā
muḥś cumbitaṁ bimba-raktādharaṁ me
manasy āvirāstām alaṁ lakṣa-lābhaiḥ (5)*

O Deva! May Your lotus-like face which is framed by Your cascading, glossy black curling locks, which is kissed by Mother Yaśodā over and over again, and which is beautified by lips as red as ripe *bimba* fruits, always remain visible in my heart – millions of other attainments are useless to me.

*namo deva! dāmodarānanta viṣṇo!
prasīda prabho! duḥkha-jālābdhi-magnam
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānu
gṛhāṇeśa! mām ajñam edhy akṣi-dṛṣyaḥ (6)*

Obeisances to You, O Deva! O Bhakta-Vatsala Dāmodara! O Ananta, who are endowed with limitless potency! O all-pervading Viṣṇu! O my master! O supremely independent Iśa! Be pleased with me! I am sinking deeply into an ocean of sorrow – favor me by showering the rain of Your merciful glance upon this surrendered soul who am so pitifully fallen and grant me Your direct *darśana*.

*kuverātmaṁ baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhāṇau kṛtau ca
tathā prema-bhaktiṁ svakām me prayaccha
na mokṣe graho me 'sti dāmodareha (7)*

O Dāmodara! Although You were bound to the mortar with ropes tied by Mother Yaśodā, You mercifully liberated the two sons of Kuvera who were cursed by Nārada to stand as trees and gifted them with Your own *prema-bhakti*. In the same way please bestow upon this insignificant soul that same *prema-bhakti*. This is my sole longing – I have no desire whatsoever for any other type of liberation.

*namas te 'stu dāmne sphurad dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadīya priyāyai
namo 'nanta-līlāya devāya tubhyam (8)*

O Dāmodara! I offer *praṇāma* to the effulgent rope binding Your waist. I also offer *praṇāma* to Your belly which is the source of the Brahman effulgence and the mainstay of the entire universe. Time and again I offer *praṇāma* to Śrīmatī Rādhikā, Your dearest beloved, and I also offer *praṇāma* hundreds of times unto Your wondrous, unlimited pastimes.

Śrī Nanda-Nandanāṣṭakam

An ancient prayer by an unknown Vaiṣṇava author

*sucāru-vaktra-maṇḍalaṁ sukarṇa-ratna-kuṇḍalam
sucarcitāṅga-candanam namāmi nanda-nandanam (1)*

I offer *praṇāma* to Śrī Nanda-nandana, whose face is extremely lovely, from whose beautiful ears hang jewelled earrings, and whose entire body is anointed with fragrant *candana*.

*sudīrgha-netra-paṅkajam śikhi-śikhaṇḍa-mūrdhajaṁ
anaṅga-koṭi-mohanam namāmi nanda-nandanam (2)*

I offer *praṇāma* to Śrī Nanda-nandana, whose elongated eyes are beautiful like a fully-bloomed lotus, the top of whose head is exquisitely adorned with peacock feathers, and who enchants millions of Cupids (Kāmadevas).

*sunāsikāgra-mauktikaṁ svacchanda-danta-paṅktikaṁ
navāmbudāṅga-cikkaṇam namāmi nanda-nandanam (3)*

I offer *praṇāma* to Śrī Nanda-nandana, from whose beautiful nose hangs an elephant-pearl, whose teeth are brilliantly shining, and whose bodily complexion is more beautiful and lustrous than a fresh raincloud.

*kareṇa veṇu-rañjitaṁ gati-karīndra-gaṇjitaṁ
dukūla-pīta-śobhanam namāmi nanda-nandanam (4)*

I offer *praṇāma* to Śrī Nanda-nandana, whose lotus hands hold the flute, whose lingering gait defeats even that of an intoxicated elephant, and whose dark limbs are beautified by a yellow *dhofī*.

*tri-bhaṅga-deha-sundaram nakha-dyuti-sudhākaram
amūlya-ratna-bhūṣaṇam namāmi nanda-nandanam (5)*

I offer *praṇāma* to Śrī Nanda-nandana, whose threefold bending posture is exquisitely elegant, the effulgence of whose toe-nails puts to shame even the moon, and who wears invaluable jewels and ornaments.

*sugandha-aṅga-saurabham uro-virāji-kaustubham
sphurac-chrīvatsa-lāñchanam namāmi nanda-nandanam (6)*

I offer *praṇāma* to Śrī Nanda-nandana, whose body exudes an extraordinarily enchanting fragrance and upon whose broad chest the *kaustubha* gem shines together with the mark of Śrīvatsa.

*vṛndāvana-sunāgaram vilāsānuga-vāsasam
surendra-garva-mocanam namāmi nanda-nandanam (7)*

I offer *praṇāma* to Śrī Nanda-nandana, Vṛndāvana's expert lover who dresses in a manner that enhances His charming, playful pastimes, and who pulverised the pride of Indra.

*vrajāṅganā-sunāyakam sadā sukha-pradāyakam
jagan-manah pralobhanam namāmi nanda-nandanam (8)*

I offer *praṇāma* to Śrī Nanda-nandana, who as the lover of the Vraja *gopīs* perpetually delights them and who enchants the minds of all living entities.

*śrī-nanda-nandanāṣṭakam paṭhed yaḥ śraddhayānvitaḥ
tared bhavābdiḥ dustaram labhet tad-aṅghri-yugmakam (9)*

Whoever regularly recites this Śrī Nanda-nandanāṣṭakam with deep faith will easily cross the seemingly insurmountable ocean of material existence and attain eternal residence at the lotus feet of Śrī Nanda-nandana.

Śrī Caurāgraganya-Puruṣāṣṭakam

Śrī Bilvamaṅgala Ṭhākura

*vraje prasiddham navanīta-cauram
gopāṅganānām ca dukūla-cauram
aneka-janmārjita-pāpa-cauram
caurāgraganyaḥ puruṣaḥ namāmi (1)*

I offer *praṇāma* to that foremost of thieves – who is famous in Vraja as the butter-thief and He who steals the *gopīs*' clothes, and who, for those who take shelter of Him, steals the sins which have accrued over many lifetimes.

*śrī rādhikāyā hṛdayasya cauram
navāmbuda-śyāmala-kānti-cauram
padāśritānām ca samasta-cauram
caurāgraganyaḥ puruṣaḥ namāmi (2)*

I offer *praṇāma* to the foremost of thieves – who steals Śrīmatī Rādhikā's heart, who steals the dark luster of a fresh raincloud, and who steals all the sins and sufferings of those who take shelter of His feet.

*akiñcanī-kṛtya padāśritaḥ yaḥ
karoti bhikṣuḥ pathi geha-hīnam
kenāpy aho bhīṣaṇa-caura īdṛg
dṛṣṭaḥ-śruto vā na jagat-traye 'pi (3)*

He turns His surrendered devotees into paupers and wandering, homeless beggars – *aho!* such a fearsome thief has never been seen or heard of in all the three worlds.

*yadīya nāmāpi haraty aśeṣam
giri-prasārān api pāpa-rāśin
āścarya-rūpo nanu caura īdṛg
dṛṣṭaḥ-śruto vā na mayā kadāpi (4)*

Mere utterance of His name purges one of a mountain of sins – such an astonishingly wonderful thief I have never seen or heard of anywhere!

*dhanam ca mānam ca tathendriyāṇi
prāṇāṁś ca hṛtvā mama sarvam eva
palāyase kutra dhṛto 'dya caura
tvam bhakti-dāmnāsi mayā niruddhaḥ (5)*

O Thief! Having stolen my wealth, my honour, my senses, my life and my everything, where can You run to? I have caught You with the rope of my devotion.

*chinatsi ghoram yama-pāśa-bandham
bhinatsi bhūmam bhava-pāśa-bandham
chinatsi sarvasya samasta-bandham
naivātmano bhakta-kṛtam tu bandham (6)*

You cut the terrible noose of Yamarāja, You sever the dreadful noose of material existence, and You slash everyone's material bondage, but You are unable to cut the knot fastened by Your own loving devotees.

*man-mānase tāmasa-rāśi-ghore
kārāgrhe duḥkha-maye nibaddhaḥ
labhasya he caura! hare! cirāya
sva-caurya-doṣocitam eva daṇḍam (7)*

O stealer of my everything! O Thief! Today I have imprisoned You in the miserable prison-house of my heart which is very fearful due to the terrible darkness of my ignorance, and there for a very long time You will remain, receiving appropriate punishment for Your crimes of thievery!

*kārāgrhe vasa sadā hṛdaye madīye
mad-bhakti-pāśa-dṛḍha-bandhana-niścalaḥ san
tvam kṛṣṇa he! pralaya-koṭi-śatāntare 'pi
sarvasva-caura! hṛdayān na hi mocayāmi (8)*

O Kṛṣṇa, thief of my everything! The noose of my devotion remaining forever tight, You will continue to reside in the prison-house of my heart because I will not release You for millions of aeons. (This *aṣṭaka* is recited in the poetic meter known as “Upajāti”.)

Śrī Kṛṣṇa-Candrāṣṭakam
Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

*ambudāñjanendra-nīla-nindi-kānti-ḍambaraḥ
kuṅkumodyad-arka-vidyud-amṣu-divyad-ambaraḥ
śrīmad-aṅga-carcitendu-pītanākta-candanaḥ
svānghri-dāsyado 'stu me sa ballavendra-nandanaḥ (1)*

Śrī Kṛṣṇa's effulgent bodily complexion defeats the luster of a fresh monsoon cloud, *añjana* (collyrium used to line the eyes), and blue sapphire; His yellow cloth is more effulgent than *kuṅkuma*, the rising sun, and a flash of lightning; and His entire form is anointed with *candana* mixed with camphor and saffron. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

*gaṇḍa-tāṇḍavāti-paṇḍitāṇḍajeśa-kuṇḍalaś
candra-padma-ṣaṇḍa-garva-khaṇḍanāśya-maṇḍalaḥ
ballavīṣu vardhitātma-gūḍha-bhāva-bandhanaḥ
svānghri-dāsyado 'stu me sa ballavendra-nandanaḥ (2)*

On Śrī Kṛṣṇa's cheeks dangle *makara*-shaped earrings that are most expert in dancing, His face shatters the pride of the full moon and all varieties of lotuses, and He forever tightens the shackle of His secret moods of love upon the *vraja-gopīs*. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

*nitya-navya-rūpa-veśa-hārda-keli-ceṣṭitaḥ
keli-narma-śarma-dāyi-mitra-vṛnda-veṣṭitaḥ
svīya-keli-kānanāṁsu-nirjitendra-nandanaḥ
svānghri-dāsyado 'stu me sa ballavendra-nandanaḥ (3)*

Śrī Kṛṣṇa's beauty, attire, ornaments and love-laden jolly pastimes are all forever fresh and new. When playing, He is always surrounded by His friends who give Him happiness with their joking words. The rays of light emanating from His play-garden, Śrī Vṛndāvana, defeat Indra's heavenly Nandana garden. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

*prema-hema-maṇḍitātma-bandhutābhinanditaḥ
kṣaunī-lagna-bhāla-lokapāla-pāli-vanditaḥ
nitya-kāla-sṛṣṭa-vipra-gauravāli-vandanaḥ
svānghri-dāsyado 'stu me sa ballavendra-nandanaḥ (4)*

Śrī Kṛṣṇa is perpetually delighted by His friends whose hearts are decorated with the gold of *prema*. He praises those virtuous friends, is worshiped daily with obeisances by the lords of the various planets, and, although He Himself is the hero of unlimited universes, He daily worships the *brāhmaṇas* and His elders at the appropriate times. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

*līlayendra-kāliyoṣṇa-kāmsa-vatsa-ghātakas
tat-tad-ātma-keli-vṛṣṭi-puṣṭa-bhakta-cātakas
vīrya-śīla-līlayātma-ghoṣa-vāsi-nandanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanah (5)*

Śrī Kṛṣṇa effortlessly cooled the heat of Indra and Kālīya-nāga, He easily killed Kāmsa and Vatsāsura, the raindrops of His playful pastimes such as smashing the pride of Indra nourishes His *cātaka*-bird devotees, and He delights the Vrajavāsīs with His valour, His pure nature and His unalloyed pastimes. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

*kuñja-rāsa-keli-sīdhu-rādhikādi-toṣaṇas
tat-tad-ātma-keli-narma-tat-tad-āli-poṣaṇah
prema-śīla-keli-kīrti-viśva-citta-candanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanah (6)*

Śrī Kṛṣṇa pleases Śrīmatī Rādhikā and the *gopīs* with the nectar of His pastimes in the *kuñjas* and with the *rāsa-līlā*, He nourishes them with His jokes and tricks, and He delights the hearts of everyone with His supernatural *prema*, character, playfulness, and fame. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

*rāsa-keli-darśitātma-śuddha-bhakti-sat-pathah
svīya-citra-rūpa-veśa-manmathāli-manmathah
gopikāsu netra-koṇa-bhāva-vṛnda-gandhanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanah (7)*

Śrī Kṛṣṇa, through the performance of the *rāsa-līlā*, which is completely devoid of even a scent of mundane lust, showed the true path of pure *bhakti* for Him; His variegated beauty and attire agitates the hearts of all classes of lovers; and from the corners of His eyes He informs the *gopīs* of all His inner desires. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

*puṣpa-cāyi-rādhikābhimarṣa-labdhi-tarṣitaḥ
prema-vāmya-ramya-rādhikāsyā-dṛṣṭi-harṣitaḥ
rādhikorasīha lepa eṣa hāri-candanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanah (8)*

Śrī Kṛṣṇa is always greedy to obtain the touch of Śrīmatī Rādhikā as She goes to pick flowers; because Rādhikā is so attractive due to Her loving crookedness, He is always jubilant upon obtaining Her *darśana*; He is like enchanting sandal paste which adorns Rādhikā's breast. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

*aṣṭakena yas tv anena rādhikā-suvallabham
saṁstavīti darśane 'pi sindhujādi-durlabham
taṁ yunakti tuṣṭa-citta eṣa ghoṣa-kānane
rādhikāṅga-saṅga-nanditātma-pāda-sevane (9)*

By singing this *aṣṭaka*, whoever prays to Śrī Kṛṣṇa, who is the love of Rādhikā's heart and whose *darśana* is not possible even for the celestial goddesses headed by Lakṣmī, will please not only Him, but also Rādhikā and Her companions, and Kṛṣṇa will engage such a devotee in the service of His lotus feet in Śrī Vṛndāvana. (This *aṣṭaka* is sung in the poetic meter known as "Tūṇaka".)

Jaya Jaya Sundara Nanda-Kumāra

Śrīla Rūpa Gosvāmī

Refrain: *jaya jaya sundara-nanda-kumāra*

All glories to You, O beautiful son of Nanda!

saurabha-saṅkaṭa-vṛndāvana-taṭa-vihita-vasanta-vihāra (1)

You engage in Your *vasanta* pastimes in Vṛndāvana, which is fragrant with flowers.

abhinava-kuṭmala-guccha-samujjvala-kuñcita-kuntala-bhāra

You look very beautiful with Your curling hair decorated with a brilliantly shining crown made of sprigs of fresh new leaves.

praṇayi janerita-vandana-sahakṛta-cūrṇita-vara-ghana-sāra (2)

Your body colored with the red powdered dyes thrown by Your beloveds, who offer prayers in the form of sulky rebukes, defeats the beauty of a fresh raincloud.

caṭula-dṛg-añcala-racita-rasocchala-rādhā-madana-vikāra

Your restless sidelong glance causes *anurāginī* Śrī Rādhikā to undergo the ecstatic transformations of unlimited amorous desires.

bhuvana-vimohana-mañjula-nartana-gati-valgita-maṇi-hāra (3)

Your exquisite dancing charms the whole universe while causing Your necklace to sway to and fro on Your chest.

adhara-virājita-mandatarā-smīta-locita-nija-parivāra

The sweet gentle smile on Your lips incites greed in the *gopīs'* hearts.

nija-vallabha-jana-suhṛt-sanātana-citta-viharadavatāra (4)

You are the eternal well-wisher of Your beloved devotees and You descend to play in their hearts. [Or: You are always playing in the heart of my dearest *guru* and friend, Sanātana Gosvāmī.]

Śrī Vraja-Rāja-Sutāṣṭakam

An ancient prayer by an unknown Vaiṣṇava author

*nava-nīrada-nindita-kānti-dharaṁ
rasa-sāgara-nāgara-bhūpa-varam
śubha-vaṅkima-cāru-śikhaṇḍa-śikhaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (1)*

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! His complexion is more effulgent than a fresh raincloud; He is the king of paramours and the ocean of *rasa*; His crown is adorned with a lovely peacock feather auspiciously tilted to the left (bowing towards Śrī Radhā's feet).

*bhru-viśaṅkita-vaṅkima-śakra-dhanuṁ
mukha-candra-vinindita-koṭi-vidhum
mṛdu-manda-suhāsyā-subhāsyā-yutaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (2)*

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! His arched eyebrows belittle the rainbow (the bow of Indra); His pure moonlike face, which dwarfs millions of moons, is adorned with an enchanting soft smile and fine speech.

*suvikampad-anaṅga-sad-aṅga-dharaṁ
vraja-vāsi-manohara-veśa-karam
bhṛśa-lāñchita-nīla-saroja-dṛśaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (3)*

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! (Cupid's body was burned by the anger of Lord Śiva, but) Kṛṣṇa's trembling form is the true body of Cupid; He dresses enchantingly in a way that fascinates the Vrajavāsīs; He is adorned with extraordinary eyes like blue lotus blossoms.

*alakāvali-maṇḍita-bhāla-taṭaṁ
śruti-dolita-mākara-kunḍalakam
kaṭi-veṣṭita-pīta-paṭaṁ sudhaṭaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (4)*

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! His forehead is surrounded by curling locks of hair; swaying *makara*-shaped earrings dangle from His ears; His waist is adorned with meticulously arranged yellow silk which embraces His charming hips.

*kala-nūpura-rājita-cāru-padam
maṇi-rañjita-gaṇjita-bhṛṅga-madam
dhvaja-vajra-jhaṣāṅkita-pāda-yugam
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (5)*

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! Tinkling anklebells resound on His beautiful feet; He glows with jeweled ornaments; His spirited behavior mocks the intoxication of honey bees; His soles are marked with the flag, thunderbolt, fish and other charming symbols.

*bhṛśa-candana-carcita-cāru-tanuṁ
maṇi-kaustubha-garhita-bhānu-tanuṁ
vraja-bāla-śiromaṇi-rūpa-dhṛtaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (6)*

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! His graceful body is generously smeared with sandalwood paste; His glowing Kaustubha gem overshadows the sun; He has appeared as the crown jewel among the young boys of Vraja.

*sura-vṛnda-suvandya-mukunda-hariṁ
sura-nātha-śiromaṇi-sarva-gurum
gīridhāri-murāri-purāri-param
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (7)*

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! He is the Supreme Lord Hari, Mukunda, who is worshiped by all the demigods and sages; He is the crest-jewel of all controllers and the *guru* of all beings; He is the lifter of Giri-Govardhana, the killer of the Mura demon and the master of Lord Śiva.

*vṛṣabhānu-sutā-vara-keli-param
rasa-rāja-śiromaṇi-veśa-dharam
jagad-iśvaram-iśvaram-īḍya-varam
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (8)*

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! He is dedicated to amorous escapades with the daughter of Vṛṣabhānu Mahārāja, impeccably dressing as the king of enjoyers of *rasa*; He is the supreme monarch and the most worshipable Lord of the entire creation.

(Kṛṣṇa) Deva! Bhavantaṁ Vande

Śrīla Rūpa Gosvāmī

(kṛṣṇa) deva! bhavantaṁ vande

man-mānasa-madhukaram arpaya nija-pada-paṅkaja-makarande (1)

O Bhagavān Śrī Kṛṣṇa! I am offering a prayer to You. Please let the bee of my mind be offered the nectarean honey of Your lotus feet. In other words, please let it have a taste of the *rasa* of those lotus feet so that it will then never be attracted to anything else!

*yadyapi samādhiṣu vidhir api paśyati na tava nakhāgra-marīcim
idam icchāmi niśamya tavācyuta! tad api kṛpādbhuta-vīcim (2)*

Although Brahmā in full *samādhi* cannot catch a glimpse of even a ray of the effulgence from the tips of Your toe-nails, still O Acyuta! having heard of the waves of Your astonishing mercy, I long to receive Your grace.

*bhaktir udañcati yadyapi mādghava! na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika-durghaṭa-ghaṭana-vidhātṛ (3)*

O Mādghava! Although I don't possess even a sesame seed of *bhakti* for You. Still, by Your inconceivable power which makes the impossible possible, please fulfill the desires of my heart.

*ayam avilolatayādyā sanātana! kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-nindini-vindan madhurima-sāram (4)*

O Sanātana! Because Your lotus feet are filled with such wonderful *rasa*, let the bee of my mind always reside unwaveringly in that nectar which puts everything else to shame, for they are the essence of all sweetness – this is my only prayer.

Śrī Madhurāṣṭakam

Śrīmad Vallabhācārya

*adharaṁ madhuraṁ vadanam madhuraṁ
nayanam madhuraṁ hasitaṁ madhuraṁ
hṛdayam madhuraṁ gamanam madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ (1)*

His lips are sweet, His face is sweet, His eyes are sweet, His smile is sweet, His heart is sweet, His gait is sweet – everything is sweet about the original Lord of Sweetness.

*vacanam madhuraṁ caritaṁ madhuraṁ
vasanam madhuraṁ valitaṁ madhuraṁ
calitaṁ madhuraṁ bhramitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ (2)*

His voice is sweet, His character is sweet, His attire is sweet, His speech is sweet, His movements are sweet, His wandering is sweet – everything is sweet about the original Lord of Sweetness.

*veṇur madhuro reṇur madhuraḥ
pāṇir madhuraḥ pādo madhuraḥ
nṛtyaṁ madhuraṁ sakhyaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ (3)*

His flute is sweet, His foot-dust is sweet, His hands are sweet, His feet are sweet, His dancing is sweet, His friendship is sweet – everything is sweet about the original Lord of Sweetness.

*gītaṁ madhuraṁ pītaṁ madhuraṁ
bhuktaṁ madhuraṁ suptaṁ madhuraṁ
rūpaṁ madhuraṁ tilakaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ (4)*

His singing is sweet, His drinking is sweet, His eating is sweet, His sleeping is sweet, His beauty is sweet, His *tilaka* is sweet – everything is sweet about the original Lord of Sweetness.

*karaṇaṁ madhuraṁ taraṇaṁ madhuraṁ
haraṇaṁ madhuraṁ ramaṇaṁ madhuraṁ
vamiṭaṁ madhuraṁ śamitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ (5)*

His deeds are sweet, His acts of deliverance are sweet, His stealing is sweet, His amorous play is sweet, His yawning is sweet, and even His chastisements are sweet – everything is sweet about the original Lord of Sweetness.

*guñjā madhurā mālā madhurā
yamunā madhurā vīcī madhurā
salilaṁ madhuraṁ kamalaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ (6)*

His garland of *guñja* is sweet, His garland is sweet, His Yamunā River is sweet, and her waves, water, and lotuses are all sweet – everything is sweet about the original Lord of Sweetness.

*gopī madhurā līlā madhurā
yuktaṁ madhuraṁ bhuktaṁ madhuraṁ
hr̥ṣṭaṁ madhuraṁ śliṣṭaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ (7)*

His *gopīs* are sweet, His pastimes are sweet, His paraphernalia and ornaments are sweet, His food is sweet, His delight is sweet, His embrace is sweet – everything is sweet about the original Lord of Sweetness.

*gopā madhurā gāvo madhurā
yaṣṭir madhurā sṛṣṭir madhurā
dalitaṁ madhuraṁ phalitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ (8)*

His *gopas* are sweet, His cows are sweet, His staff is sweet, His creation is sweet, His defeating of demons is sweet, and His bestowal of fruits is sweet – everything is sweet about the original Lord of Sweetness.

Gītam – Śrī Śrī Rādhikā Pāda-Padme Vijñapti

Śrīla Rūpa Gosvāmī

*rādhe! jaya jaya mādhaba-dayite!
gokula-taruṇī-maṇḍala-mahite (1)*

O Śrīmatī Rādhikā! O beloved of Mādhava! O You whose glories are sung by the young maidens of Gokula-maṇḍala! All glories to You! All glories to You!

*dāmodara-rati vardhana-veśe!
hari-niṣkṣaṭa-vṛndāvipineśe! (2)*

From the effulgence of the tips of Your toes to the top of Your head, Your artistic dress and entire appearance increase Dāmodara's loving attachment for You! O queen of the forest of Vṛndāvana! O pleasure garden of Śrī Hari!

*vṛṣabhānūdadhī-nava-śaśi-lekhe!
lalitā-sakhi! guṇa-ramita-viśākhe! (3)*

Just as the moon was produced from the churning of the Milk Ocean, You have arisen like the new moon from the ocean of Vṛṣabhānu Mahārāja's affection for You. O dearest friend of Lalitā! O You who have captivated the heart of Your intimate *sakhī* Viśākhā with Your charming (*lalita*) qualities of friendship, kindness and loyalty to Kṛṣṇa!

*karuṇām kuru mayi karuṇā-bharite!
sanaka-sanātana-varṇita-carite! (4)*

O Karuṇa-mayī, all-compassionate one! Even *naiṣṭhika-brahmacārīs* like Sanaka and Sanātana (who have described Your *aṣṭa-kālīya līlā* in the Vedas, as well as Bhīṣmadeva and Śukadeva Gosvāmī) meditate on Your transcendental qualities and character. O Śrī Rādhā! Bestow Your kindness upon me!

Śrī Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja

Spoken by Śiva to Gauṛī in the *Urdhvāmnāya-tantra*

*munīndra-vṛnda-vandite tri-loka-śoka-hāriṇī
prasanna-vaktra-paṅkaje nikuṅja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (1)*

*aśoka-vṛkṣa-vallarī-vitāna-maṇḍapa-sṭhite
pravāla-vāla-pallava-prabhāruṇāṅghri-komale
varābhaya-sphurat-kare prabhūta-sampadālaye
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (2)*

*anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvām
savibhramam sasambhramam dṛganta-bāṇa-pātanaṇi
nirantaram vaśī-kṛta-pratīti-nanda-nandane
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (3)*

*taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe
mukha-prabhā-parāsta-koṭi-śāradendu-maṇḍale
vicitra-citra-sañcarac-cakora-śāva-locane
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (4)*

*madonmadāti-yauvane pramoda-māna-maṇḍite
priyānurāga-rañjite kalā-vilāsa-paṇḍite
ananya-dhanya-kuñja-rājya-kāma-keli-kovide
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (5)*

*aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite
prabhūta-sāta-kumbha-kumbha-kumbhi kumbha-sustani
praśasta-manda-hāsyā-cūrṇa-pūrṇa-saukhya-sāgare
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (6)*

*mṛṇāla-vāla-vallarī taraṅga-raṅga-dor-late
latāgra-lāsyā-lola-nīla-locanāvalokane
lalal-lulan-mīlan-manojña mugdha-mohanāśrite
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (7)*

*suvarṇa-mālikāñcita-tri-rekha-kambu-kaṇṭhage
tri-sūtra-maṅgalī-guṇa-tri-ratna-dīpti-dīdhiti
salola-nīla-kuntala-prasūna-guccha-gumphite
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (8)*

*nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe
praśasta-ratna-kiṅkiṇī-kalāpa-madhya-mañjule
karīndra-śuṇḍa-daṇḍikā-varoha-saubhagoruke
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (9)*

*aneka-mantra-nāda-mañju-nūpurā-rava-skhalat
samāja-rāja-haṁsa-vaṁśa-nikvaṇāti-gaurave
vilola-hema-vallarī-vidāmbi-cāru-caṅkrame
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (10)*

*ananta-koṭi-viṣṇu-loka-namra-padmajārcite
himādrijā-pulomajā-viriñcajā-vara-prade
apāra-siddhi-ṛddhi-digdha-sat-padāṅgulī-nakhe
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (11)*

*makheśvari! kriyeśvari svadheśvari sureśvari
triveda-bhāratīśvari pramāṇa-śāsaneśvari
rameśvari! kṣameśvari pramoda-kānaneśvari
vrajeśvari vrajādhipa śrī rādhike namo 'stu te (12)*

*itīmam adbhutam-stavam niśamya bhānu-nandinī
karotu santatām janām kṛpā-kaṭākṣa-bhājanam
bhavet tadaiva sañcita-tri-rūpa-karma-nāśanam
bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam (13)*

O Śrīmatī Rādhikā – Śukadeva, Nārada, Uddhava and all the topmost *munis* are always offering prayers to Your lotus feet. Remembering You and praying for Your *sevā* miraculously removes all the miseries, sins and offenses of the three spheres. Your joyful face blooms like a lotus and You delight in pastimes in the *kuñjas* of Vraja. You are the daughter of Vṛṣabhānu Mahārāja and are the dearly beloved of Brajendra-nandana, with whom You always perform *vilāsa* – when, oh when will You bestow upon me Your merciful sidelong glance? (1)

You dwell in a pavilion made of creepers climbing upon *aśoka* trees; Your soft lotus feet are like lustrous red coral, newly-sprouted leaves, and the rising sun; Your lotus hands are always eager to fulfill the cherished aspiration of Your devotees and to grant the benediction of fearlessness; You are the abode of profuse divine treasures and opulences – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (2)

In the immensely auspicious drama enacted with loving playfulness (*prema-vilāsa*) on the amorous battlefield, Your eyebrows curving like bows suddenly unleash the arrows of Your sidelong glances, piercing Nanda-nandana with amorous delusion and bringing Him into reverential submission. In this way He eternally comes under Your complete control – O Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (3)

The glistening, fair complexion of Your limbs is like lightning, gold and *campaka* flowers; the shining brilliance of Your face defeats even the effulgence of millions of autumnal full moons; and Your eyes, restless like *cakora* birds, display astonishingly new and wonderful expressions at every moment – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (4)

You are intoxicated with the beauty of Your own youth and are always adorned with Your pre-eminent ornament, Your delightful sulking mood (*māna*). You take delight in Your darling's love for You, and are supremely expert in the art of loving affairs. In the incomparable realm of wonderful *kuñjas*, You are the most learned in all of love's novelties – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (5)

You are adorned with all Your various deep emotions [*anurāga*, *dhirādhira*, *kila-kincita*, etc.] for Kṛṣṇa which shine on Your person like a diamond necklace. Your lovely breasts are like twin golden water-pots and the mounds on the head of Jayanandinī (the wife of Indra's elephant-carrier Airāvata). Displaying Your acclaimed mild smile, You are like an ocean overflowing with divine bliss – O Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (6)

Your soft arms are like fresh, delicate lotus stems elegantly swaying in the waves. Just as a creeper dances in a gust of wind, Your restless bluish eyes flash an enthralling glance. Your charm entices Madana-mohana Himself to follow after You, and when meeting, You steal away His mind and then give Him shelter in His spellbound condition – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (7)

Your neck, as beautiful as a lovely conch, is decorated with golden necklaces and marked with three lines; ornaments made with glistening jewels of three colors swing from Your *trisūtra* (three auspicious cords tied around the neck of a newly-married bride), and Your black tresses, which are woven with clusters of colorful flower

blossoms, sway to and fro – O Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (8)

Your rounded hips are decorated with dangling flowers and tiny tinkling jewel-bells hang from the flower belt on Your charmingly slender waist. The jingling of those gem-bells is exceedingly enchanting. Your beautiful thighs taper like the sloping trunk of the king of elephants – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (9)

Your captivating golden ankle bells sweetly resound with a host of Vedic *mantras*, resembling the warbling of a flock of royal swans, and as You walk along, the beauty of Your limbs mocks the grace of undulating golden creepers – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (10)

You are worshiped by Śrī Lakṣmī, the goddess of unlimited millions of Vaikuṇṭha planets. Śrī Pārvatī, Indrāṇī (Indra's wife) and Sarasvatī all worship and attain benedictions from You. Meditation on even one of Your toenails grants an infinite variety of perfections – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (11)

You are the mistress of all kinds of sacrifices (especially of the topmost *yugala-milana-yajña*); of all actions (since You are the root of all potencies – *mūla-śakti-tattva*); of the *mantras* uttered at *yajñas* and of the sacrificial offerings presented to the demigods; of all the demigods; of the words of the three Vedas; of the enforcement of all scriptural principles; of Śrī Ramā-devī (the goddess of fortune); of Śrī Kṣamā-devī (the goddess of forgiveness); and especially of the delightful *kuñjas* in Vṛndāvana. When will You mercifully make me Your *dāsi* and grant me the qualification to render service in Your amorous pastimes with the prince of Vraja? O Śrīmatī Rādhikā, owner and maintainer of Vraja! I offer *praṇāma* unto You time and again. (12)

O Vṛṣabhānu-nandinī! Upon hearing this wonderful prayer, please make me the perpetual object of Your merciful glance. Then, by the influence of Your mercy, may all the reactions to my *karma* be destroyed and, realizing my internal identity as a *mañjarī*, may I enter the circle of Śrīmatī Rādhikā's *sakhīs* to participate in Śrī Vrajendra-sūnu's eternal pastimes. (13)

Kalayati Nayanam

Śrī Rāya Rāmānanda

*kalayati nayanam diśi diśi valitam
pañkajam iva mṛdu-māruta-calitam (1)*

Rādhā's eyes move in all directions like a lotus moving in a gentle breeze.

*keli-vipinam praviśati rādhā
pratipada-samudita-manasi-ja-bādhā (2)*

Tortured by ever-increasing amorous desires, Rādhā enters the pastimes forest.

*vinidadhati mṛdu-manthara-pādām
racayati kuñjara-gatim anuvādam (3)*

She walks with gentle, slow steps as gracefully as an elephant.

*janayati rudra-gajādhipa-muditam
rāmānanda-rāya-kavi-gaditam (4)*

May these words spoken by the poet Rāmānanda Rāya bring happiness to Gajapati Mahārāja Pratāparudra.

Śrī Rādhikāṣṭakam (1)

Śrīla Rūpa Gosvāmī

*diśi diśi racayanām sañcaran-netra-lakṣmī-
vilasita-khuralībhiḥ khañjarīṭasya khelām
hṛdaya-madhupa-mallīm ballavādhiśa-sūnor
akhila-guṇa-gabhīrām rādhikām arcayāmi (1)*

I worship that Śrīmatī Rādhikā, whose restless eyes, moving like flocks of *khañjarīṭa* birds (wagtails), playfully wander in all directions, constantly searching out Her prey, Śrī Kṛṣṇa. Upon sighting Him, like an expert hunter She casts the arrows of Her provocative, sidelong glances. She is the jasmine flower for the bumblebee Śrī Kṛṣṇa. Just as the jasmine elates the bumblebee, She gives great joy to Śrī Kṛṣṇa's heart, completely making Him Hers. She is very mysterious with Her countless deep qualities.

*pitur iha vṛṣabhānor anvavāya-praśastīm
jagati kila samaste suṣṭhu vistārayantīm
vraja-nṛpati-kumāraṁ khelayantīm sakhībhiḥ
surabhiṇi nija-kunḍe rādhikām arcayāmi (2)*

I worship that Śrīmatī Rādhikā, who wonderfully increases the fame of Vṛṣabhānu Mahārāja's dynasty here in Vraja and throughout the world by inducing the Prince of Vraja to give up His royal behavior and openly sport in a carefree manner with Her and all the *sakhīs* in Her fragrant *kunḍa*.

*śarad-upacita-rākā-kaumudī-nātha-kīrti-
prakara-damana-dīkṣā-dakṣiṇa-smera-vaktrām
naṭad-aghahid-apāṅgottuṅgitānaṅga-raṅgām
kalita-ruci-taraṅgām rādhikām arcayāmi (3)*

I worship that Śrīmatī Rādhikā, whose smiling, blooming lotus face expertly belittles the vast glory of the brilliant *śarad* full moon, the lord of the night-blooming *kumud* lotus, and diminishes the beauty of all the other *gopīs*; whose pure amorous desires are aroused by Aghahid Śrī Kṛṣṇa's dancing sidelong glances; and who is endowed with waves of beauty, grace and charm.

*vividha-kusuma-vṛndotphulla-dhammilla-dhātī-
vighaṭita-mada-ghūrṇat keki-piñcha-praśastīm
madhuripu-mukha-bimbodgīrṇa-tāmbūla-rāga-
sphurad-amala-kapolām rādhikām arcayāmi (4)*

I worship that Śrīmatī Rādhikā, whose braided hair, beautifully adorned with clusters of many varieties of fully blossomed flowers, forcibly attacks and reproaches the fame of the tail-feathers of an intoxicated, dancing peacock; whose pure, unblemished cheeks are reddish and very lustrous from the juice of the *tāmbūla* remnants from Madhuripu Śrī Kṛṣṇa's bimba-fruit lips.

*amalina-lalitāntaḥ sneha-siktāntaraṅgām
akhīla-vidha-viśākhā-sakhya-vikhyāta-śīlām
sphurad-aghabhid-anargha-prema-māṇikyā-peṭūm
dhr̥ta-madhura-vinodām rādhikām arcayāmi (5)*

I worship that Śrīmatī Rādhikā, whose heart is always saturated with Lalitā Sakhī's pure, unrestrained affection; whose sublime nature is made more famous due to sharing intimate friendship with Viśākhā Sakhī; who is a treasure-chest wherein She conceals the glistening, priceless ruby of Aghabhid Śrī Kṛṣṇa's *prema*; who bathes and dresses in Her own beauty and sweetness (Her different *bhāvas* for Śrī Kṛṣṇa).

*atula-mahasi vṛndāraṇya-rājye 'bhiṣiktām
nikhila-samaya-bhartuḥ kārtikasyādhivevīm
aparimita-mukunda-preyasī-vṛnda-mukhyām
jagad-agha-hara-kīrtīm rādhikām arcayāmi (6)*

I worship that Śrīmatī Rādhikā, who is enthroned as the queen of the incomparable festive and supreme abode, Śrī Vṛndāvana; who is the presiding goddess of Kārtika, the king of months; who is the foremost of Śrī Kṛṣṇa's innumerable beloveds; and whose fame, which destroys sins, instills desire to serve Kṛṣṇa.

*hari-pada-nakha-koṭi-pr̥ṣṭha-paryanta-sīmā-
taṭam api kalayanūm prāṇa-koṭer abhīṣṭam
pramudita-madirākṣī-vṛnda-vaidagdhyā-dīkṣā-
gurum ati-guru-kīrtīm rādhikām arcayāmi (7)*

I worship that Śrīmatī Rādhikā, who considers just the outermost extremity of the very edge of the tips of Śrī Kṛṣṇa's toes to be millions of times dearer than Her own life. Indeed, Śrī Kṛṣṇa is Her very life and She knows nothing other than Him. Famous as the supreme initiating *guru* for the joyful *gopīs*, whose beautiful eyes are intoxicated with *prema*, She instructs them in the arts of cleverly serving Kṛṣṇa.

*amala-kanaka-paṭṭodghṛṣṭa-kāśmīra-gaurīm
madhurima-laharībhiḥ samparītām kiśorīm
hari-bhuja-parirabdhām labdha-romāñca-pāliṁ
sphurad-aruṇa-dukūlām rādhikām arcayāmi (8)*

I worship that Śrīmatī Rādhikā, whose fair complexion resembles saffron which has been ground upon a slab of pure gold; whose youthful pastimes are filled with endless waves of sweetness; whose hairs stand on end in bliss upon being embraced by Śrī Kṛṣṇa; whose dress is the colour of the rising sun.

*tad-amala-madhurimṇām kāmam ādhāra-rūpaṁ
paripaṭhati variṣṭhaṁ suṣṭhu rādhāṣṭakam yaḥ
ahima-kiraṇa-putrī-kūla-kalyāṇa-candraḥ
sphuṭam akhilam abhīṣṭam tasya tuṣṭas tanoti (9)*

Those who lovingly and deeply recite this wonderful Rādhikāṣṭakam, which embodies Śrīmatī Rādhikā's pure sweetness, will please the moon of all auspiciousness, Śrī

Kṛṣṇacandra, who is playing on the banks of the Yamunā with Śrīmatī Rādhikā. Kṛṣṇa Himself will cause the lotus flower of the desire to serve Śrīmatī Rādhikā to bloom in their hearts. (This *aṣṭaka* is recited in the poetic meter known as “Mālinī.”)

Śrī Rādhikāṣṭakam (2)

Śrīla Raghunātha dāsa Gosvāmī

*rasa-valita-mṛgākṣī-mauli-māṇikya-lakṣmīḥ
pramudita-mura-vairi-prema-vāpī-marālī
vraja-vara-vṛṣabhānoḥ puṇya-gīrvāṇa-vallī
snapayati nija-dāsyē rādhikā mām kadā nu (1)*

Śrīmatī Rādhikā is the brilliant jewel in the crown of *rasika* maidens. She is the swan which floats upon the pond of Śrī Kṛṣṇa’s joy-filled *prema*, and is the paramount wish-fulfilling creeper of Vṛṣabhānu Mahārāja’s piety. When will that Śrīmatī Rādhikā bathe me in Her service?

*sphurad-aruṇa-dukūla-dyotitodyan-nitamba-
sthalam abhi-vara-kāñcī-lāsyam ullāsayantī
kuca-kalasa-vilāsa-sphīta-muktā-sara-śrīḥ
snapayati nija-dāsyē rādhikā mām kadā nu (2)*

Around Śrīmatī Rādhikā’s shapely hips which are exquisitely covered with a radiant, reddish silken cloth, an excellent golden chain dances; and upon Her waterpot-like breasts rests a magnificent pearl necklace. When will that Śrīmatī Rādhikā bathe me in Her service?

*sarasija-vara-garbhākharva-kāntiḥ samudyat-
taruṇima-ghanasārāśliṣṭa-kaiśora-sīdhuḥ
dara-vikasita-hāsyasyandi-bimbādhara-grā
snapayati nija-dāsyē rādhikā mām kadā nu (3)*

Śrīmatī Rādhikā’s effulgence is like that of the whorl (*kārnika*) of an exquisite budding lotus flower; Her pre-adolescence is like nectar mixed with the fleetingly fragrant camphor of Her early teen age, and Her slightly smiling *bimba*-fruit-like lips display a touch of *hāsyasya-rasa* (humor). When will that Śrīmatī Rādhikā bathe me in Her service?

*ati-caṭulataram tām kānanāntar milantām
vraja-nṛpati-kumāram vīkṣya śaṅkā-kulākṣī
madhura-mṛdu-vacobhiḥ saṁstutā netra-bhaṅgyā
snapayati nija-dāsyē rādhikā mām kadā nu (4)*

Unexpectedly meeting the whimsical prince of Vraja in the forest, Śrīmatī Rādhikā beholds Him with apprehensive eyes. Then, with Her sweet, soft words and crooked glances, She elicits an intimate exchange with Him. When will that Śrīmatī Rādhikā bathe me in Her service?

*vraja-kula-mahilānām prāṇa-bhūtākhilānām
paśupa-pati-gṛhinyāḥ kṛṣṇa-vat prema-pātram
sulalita-lalitāntaḥ sneha-phullāntarātmā
snapayati nija-dāsyē rādhikā mām kadā nu (5)*

Śrīmatī Rādhikā is the very life of all the Vraja maidens. Like Śrī Kṛṣṇa, She is the fortunate recipient of Śrī Yaśodā's affection, and Her heart is bursting with the charming intimate affection of Lalitā Sakhī. When will that Śrīmatī Rādhikā bathe me in Her service?

*niravadhi sa-viśākhā śākhi-yūtha-prasūnaiḥ
srajam iha racayantī vaijayanṭīm vanānte
agha-vijaya-varoraḥ preyaśī śreyasī sā
snapayati nija-dāsyē rādhikā mām kadā nu (6)*

Śrīmatī Rādhikā embodies the supreme auspiciousness; She resides in Śrī Vṛndāvana always accompanied by Viśākhā Sakhī with whom She prepares *vaijayanṭī* garlands made from the flowers of the various trees and is therefore most dear to the wonderful chest of Śrī Kṛṣṇa, the subduer of the Agha demon (Agha-Vijaya). When will that Śrīmatī Rādhikā bathe me in Her service?

*prakaṭita-nija-vāsaṁ snigdha-veṇu-praṇādair
druta-gati-harim ārāt prāpya kuñje smitākṣī
śravaṇa-kuhara-kaṇḍūṁ tanvaṭī namra-vaktrā
snapayati nija-dāsyē rādhikā mām kadā nu (7)*

With the sound of His charming flute, Śrī Kṛṣṇa reveals His presence within a *kuñja*, and She quickly runs to Him. Catching sight of Him, with smiling half-closed eyes, She lowers Her head and, on some pretext, scratches Her ear. When will that Śrīmatī Rādhikā bathe me in Her service?

*amala-kamala-rāji-sparśi-vāta-praśūte
nija-sarasi nīdāghe sāyam ullāsinīyam
parijana-gaṇa-yuktā krīḍayanṭī bakāriṁ
snapayati nija-dāsyē rādhikā mām kadā nu (8)*

On summer nights in the waters of Her own *kuṇḍa*, cool due to the gentle breeze which caresses the many spotless lotuses there, She very joyfully engages Śrī Kṛṣṇa in water-sports in the company of Lalitā and Her other *sakhīs*. When will that Śrīmatī Rādhikā bathe me in Her service?

*paṭhati vimala-cetā mṛṣṭa-rādhāṣṭakam yaḥ
parihṛta-nikhilāśā-santatiḥ kātaraḥ san
paśupa-pati-kumāraḥ kāmam āmoditas taṁ
nija-jana-gaṇa-madhye rādhikāyās tanoti (9)*

Śrī Kṛṣṇa will become so pleased with that person of pure heart and mind who, abandoning all hopes and aspirations other than *rādhā-dāsyā*, humbly recites this pure *Rādhikāṣṭakam* that He will grant them entrance into Śrīmatī Rādhikā's eternal entourage. (This *aṣṭaka* is recited in the poetic meter known as "Mālinī.")

Śrī Rādhikāṣṭakam (3)

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

*kuṅkumākta-kāñcanābhja-garvahāri-gaurabhā
pītanāñcitābhja-gandha-kīrti-nindī-saurabhā
ballaveśa-sūnu-sarva-vāñchitārtha-sādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (1)*

Śrīmatī Rādhikā's bodily complexion snatches away the pride of a golden lotus flower tinged with *kuṅkuma*, Her bodily fragrance reproaches the fame of a fragrant lotus sprinkled with saffron powder, and She fulfills all the desires of the prince of Vraja, Śrī Kṛṣṇa. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

*kauravinda-kānti-nindī-citra-paṭṭa-śāṭikā
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (2)*

Śrīmatī Rādhikā's dazzling, colorful silk *sārī* defeats the splendour of coral; She is a garden of all varieties of blooming flowers which attract the maddened bumblebee Śrī Kṛṣṇa who comes to play amongst Her flowers, and She worships the sun-god in order to meet with Kṛṣṇa eternally. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

*saukumārya-srṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpaleṇdu-sevya-śīta-vigrahā
svābhimarṣa-ballavīśa-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (3)*

Śrīmatī Rādhikā's softness defeats the fame of delicate budding flowers; Her body's coolness is worshipable for the moon, sandalwood-paste, the lotus, and camphor; and Her touch dispels the heat of Gopījana-vallabha Śrī Kṛṣṇa's amorous desires. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

*viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-sampadā na yat-samā
śīla-hārda-līlayā ca sā yato 'sti nādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (4)*

Although Lakṣmī-devī is honoured by all the worshipable damsels of the universe, the opulence of her great beauty and ever-fresh youthfulness is overshadowed by that of Śrīmatī Rādhikā. Nor can Lakṣmī-devī surpass Her by her natural loving and playful disposition. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

*rāsa-lāsyā-gūta-narma-sat-kalāli-panḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yoṣid-ālito 'pi yādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (5)*

Śrīmatī Rādhikā is *paṇḍitā* (expert) in all the celestial arts of the *rāsa-līlā*, like dancing, singing, and joking; She is adorned with supernatural *prema*, enchanting beauty, wonderful dresses and ornaments, and all divine virtues; and She is the topmost youthful maiden of Vraja. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

*nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (6)*

Śrīmatī Rādhikā, by Her ever-fresh beauty, ever-fresh playfulness and ever-fresh wealth of affection, causes all the young maidens of Vraja, who are bound in love to Śrī Kṛṣṇa, to tremble in anxiety; and She is immersed in *samādhī* upon Śrī Kṛṣṇa's beauty, attire and playful pastimes. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

*sveda-kampa-kaṇṭakāśru-gadgadādi-saṅcitā-
marṣa-harṣa-vāmatādi-bhāva-bhūṣaṇāñcitā
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (7)*

Śrīmatī Rādhikā in divine ecstasy manifests perspiration, hairs standing on end, trembling, tears and a choked voice; She is adorned with indignation, joy and contrariness; and She wears splendid jewel-studded ornaments which delight Śrī Kṛṣṇa's eyes. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

*yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-
neka-dainya-cāpalādi-bhāva-vṛnda-moditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākhlādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (8)*

Śrīmatī Rādhikā, upon being separated from Śrī Kṛṣṇa for even half a moment, becomes distressed by the ever-arising feelings of Her own lowliness and great restlessness; and She is relieved of all Her mental anguish upon meeting Kṛṣṇa through the intense efforts of one of Their messengers. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

*aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām
darśane 'pi śailajādi-yoṣid-āli-durlabhām
kṛṣṇa-saṅga-nanditātma-dāsyā-sīdhu-bhājanam
taṁ karoti nanditāli-saṅcayāṣu sā janam (9)*

Śrīmatī Rādhikā, whose *darśana* is rarely attained even by Pārvatī-devī and other goddesses, who gives great pleasure to Her *sakhīs*, who Herself becomes elated upon meeting with Śrī Kṛṣṇa, and who is Kṛṣṇa's dearest lover, very quickly makes that person who prays to Her singing this *aṣṭaka* a recipient for the nectar of Her service. (This *aṣṭaka* is recited in the poetic meter known as "Tūṇaka.")

Śrī Gāndharvā-Samprārthanāṣṭakam

Śrīla Rūpa Gosvāmī

*vṛndāvane viharator iha keli-kuñje
matta-dvīpa-pravara-kautuka-vibhrameṇa
sandarśayasva yuvayor vadanāravinda-
dvandvaṁ vidhehi mayi devi! kṛpām prasīda (1)*

O Devī Rādhikā! You and Śrī Kṛṣṇa are constantly enjoying Your ambrosial amorous pastimes in the leafy pleasure-groves of Vṛndāvana, like the intoxicated king of elephants sporting with his queen elephant. Therefore, O Gāndharvikā! Be pleased with me and mercifully grant me *darśana* of Your and Your beloved Kṛṣṇa's lotus-like faces.

*hā devi! kāku-bhara-gadgadayādyā vācā
yāce nipatyā bhuvi daṇḍavad udbhaṭārtiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike! nija-gaṇe gaṇanām vidhehi (2)*

O Devī Gāndharvikā! I am suffering greatly, and therefore today I throw myself on the ground like a stick and humbly implore You with a choked voice to be merciful to this fool and please count me as one of Your own.

*śyāme! ramā-ramaṇa-sundaratā-variṣṭha-
saundarya-mohita-samasta-jagaj-janasya
śyāmasya vāma-bhuja-baddha-tanuṁ kadāhaṁ
tvām indirā-virala-rūpa-bharām bhajāmi? (3)*

O Śyāmā! Your Master is even more charming than Nārāyaṇa Bhagavān and His beauty enchants the entire creation. You are always in His arm's embrace on His left side, and Your beauty can never be equalled, even by that of Lakṣmī-devī. When will I properly worship Your beauty?

*tvām pracchadena mudira-cchavinā pidhāya
mañjīra-mukta-caraṇām ca vidhāya devi!
kuñje vrajendra-tanayena virājamāne
naktam kadā pramuditām abhisārasi? (4)*

O Devī Rādhikā! When will I become Your *sakhī*, and, pleasing You by dressing Your transcendental form in a raincloud-colored *sārī* and removing the anklets from Your feet, lead You away to a gorgeous *kuñja* for a nocturnal rendezvous with Śrī Nanda-nandana?

*kuñje prasūna-kula-kalpita-keli-talpe
saṁviṣṭayor madhura-narma-vilāsa-bhājoh
loka-trayābharaṇayoś caraṇāmbujāni
saṁvāhayisyati kadā yuvayor jano 'yam? (5)*

O Devī, within a *kuñja* You and Śrī Kṛṣṇa lie on a bed of so many kinds of flowers which is a playground for Your sweet amorous amusement. When will I receive the opportunity to serve the lotus feet of You and Your beloved, who together are the very adornment of the three worlds? Oh, when will such an auspicious day come?

*tvat-kuṇḍa-rodhasi vilāsa-parīśrameṇa
svedāmbu-cumbi-vadanāmburuha-śriyau vām
vṛndāvaneśvari! kadā taru-mūla-bhājau
saṁvījayāmi camarī-caya-cāmareṇa? (6)*

O Vṛndāvaneśvarī, after enjoying love-sports with Śrī Kṛṣṇa on the bank of Your *kuṇḍa*, Your lotus faces brilliantly decorated with drops of perspiration, You will both relax upon a jewelled *sinhāsana* beneath a desire tree. When You are in that condition, when will I be able to soothe You by fanning You with a *cāmara*?

*tīnām nikuñja-kuhare bhavañīm mukunde
citraiva sūcitavañī rucirākṣi! nāham
bhugnām bhruvañ na racayeti mṛṣā-ruṣāñ tvām
agre vrajendra-tanayasya kadā nu neṣye? (7)*

O beautiful-eyed Rādhikā, when You playfully hide in a secret place within a *kuñja* and Śrī Kṛṣṇa comes to know where You are hiding and approaches You, You will ask me, “O Rūpa-mañjarī, why did you show Kṛṣṇa My hiding-place?” Then I will reply, “No, no, I didn’t tell Him; it was Citra Sakhī. Therefore please do not frown at me.” When will I speak these entreating words to You, while seeing You standing before Kṛṣṇa and accusing me? When will such a day come?

*vāg-yuddha-keli-kutuke vraja-rāja-sūnuñ
jītvonmadām adhika-darpa-vikāsi-jalpām
phullābhir ālibhir analpam udīryamāṇa-
stotrāñ kadā nu bhavañīm avalokayiṣye? (8)*

When You defeat Śrī Kṛṣṇa in a playful war of words, You become immensely joyful and boast of Your victory to Your girlfriends. Then the *sakhīs* will express their delight by exclaiming, “Jaya Rādhā! Jaya Rādhā!” Oh, when will I become fortunate enough to participate in Your victory chorus?

*yaḥ ko 'pi suṣṭhu vṛṣabhānu-kumārikāyāḥ
samprārthanāṣṭakam idañ paṭhati prapannāḥ
sā preyasā saha sametya dhṛta-pramodā
tatra prasāda-laharīm urarī-karotī (9)*

Any surrendered soul who with great faith recites these eight appeals to the daughter of Vṛṣabhānu Mahārāja will receive direct *darśana* of Her accompanied by Her beloved Śrī Kṛṣṇa and feel the waves of Her happiness shower upon him. (This *aṣṭaka* is recited in the poetic meter known as “Vasantatilakā.”)

Śrī Rādhā-Stotram

From a conversation between Brahmā and Nārada in the *Brahmāṇḍa Purāṇa*

*gṛhe rādhā vane rādhā rādhā pṛṣṭhe puraḥ sthitā
yatra yatra sthitā rādhā rādhāivārādhyate mayā (1)*

Rādhā is in the home, Rādhā is in the forest, and She is both behind and before me.
I worship the all-pervading Rādhājī, wherever She is present.

*jihvā rādhā śrutau rādhā rādhā netre hṛdi sthitā
sarvāṅga-vyāpinī rādhā rādhāivārādhyate mayā (2)*

Rādhā is on my tongue, Rādhā is in my ears, Rādhā is in my eyes and inside my heart.
I worship Rādhājī, who is within the bodies of all.

*pūjā rādhā japo rādhā rādhikā cābhivandane
smṛtau rādhā śīro rādhā rādhāivārādhyate mayā (3)*

Rādhā is in my *pūjā*, Rādhā is in my *mantra-japa*, Rādhā is in my prayers, Rādhā is in my memory, and Rādhā is in my head – I worship that Rādhājī.

*gāne rādhā guṇe rādhā rādhikā bhojane gatau
ratrau rādhā divā rādhā rādhāivārādhyate mayā (4)*

Whenever I sing, I sing about the qualities of Rādhā, everything I eat is Rādhā's *prasāda*, wherever I go I always remember Rādhā, Rādhā is in the night, Rādhā is in the day – I worship that Rādhājī.

*mādhurye madhurā rādhā mahattve rādhikā guruḥ
saundarye sundarī rādhā rādhāivārādhyate mayā (5)*

Rādhā is the sweetness within anything that is sweet; of anything that is important, Rādhā is the most important; and of everything that is beautiful, Rādhā is the supreme beauty – I worship that Rādhājī.

*rādhā rasa-sudhā-sindhu rādhā saubhāgya-mañjarī
rādhā vrajāṅganā-mukhyā rādhāivārādhyate mayā (6)*

Rādhā is an ocean of nectarean *rasa*, Rādhā is the flower-bud of all good fortune, Rādhā is the foremost *gopī* of Vraja – I worship that Rādhājī.

*rādhā padmānanā padmā padmodbhava-supūjitā
padme vivecitā rādhā rādhāivārādhyate mayā (7)*

Because Rādhā's face is like a spotless lotus flower, She is known as Padma. She is worshiped by Brahmā who appeared on the lotus emanating from Viṣṇu's navel, and when She was first discovered by Her father, She was resting upon a lotus – I worship that Rādhājī.

*rādhā kṛṣṇātmikā nityam kṛṣṇo rādhātmako dhruvam
vṛndāvaneśvarī rādhā rādhāivārādhyate mayā (8)*

Rādhā is eternally immersed in Śrī Kṛṣṇa, Kṛṣṇa is certainly always immersed in Rādhā, and Rādhā is the queen of Vṛndāvana – I worship that Rādhājī.

*jihvāgre rādhikā-nāma netrāgre rādhikā-tanuḥ
karṇe ca rādhikā-kīrtir mānase rādhikā sadā (9)*

Rādhā's name is on the tip of my tongue, Rādhā's beautiful form is always before my eyes, descriptions of Rādhā's fame are always in my ears, and Rādhā always resides in my mind.

*kṛṣṇena paṭhitam stotram rādhikā-prūṭaye param
yaḥ paṭhet prayato nityam rādhā-kṛṣṇāntigo bhavet (10)*

Whoever regularly recites with great care this prayer spoken by Śrī Kṛṣṇa will attain loving service for the feet of Śrī Rādhā-Kṛṣṇa.

*ārādhita-manāḥ kṛṣṇo rādhārādhita-mānasaḥ
kṛṣṇākṛṣṭa-manā rādhā rādhā-kṛṣṇeti yaḥ paṭhet (11)*

Śrīmatī Rādhikā worships Śrī Kṛṣṇa in Her heart and mind, and Kṛṣṇa worships Śrīmatī Rādhikā in His heart and mind; Śrī Kṛṣṇa attracts Rādhikā's heart and mind, and Rādhikā attracts Kṛṣṇa's heart and mind. Whoever lovingly recites this prayer will become similarly attracted to the lotus feet of Śrī Rādhā-Kṛṣṇa.

Śrī Rādhā-Prārthanā

Śrī Viṭhalācārya

*kṛpayati yadi rādhā bādhitāśeṣa-bādhā
kim apara-viśiṣṭam puṣṭi-maryādayor me
yadi vadati ca kiñcit smera-hāsodita-śrīr
dvija-vara-maṇi-panktyā mukti-śuktyā tadā kim (1)*

If Śrīmatī Rādhikā is merciful to me, then all obstacles to my devotion will be removed. There will be nothing more for me to attain because I will have received the fruits offered by the paths of both *vaidhī-mārga* and *rāga-mārga*. And if She will speak to me while smiling gently, I will see Her brilliant rows of teeth which are like lines of priceless jewels. Having seen them one time, the goal of gaining liberation from material existence will be rendered insignificant.

*śyāmasundara śikhaṇḍa-śekhara
smara-hāsa muralī-manohara
rādhikā-rasika mām kṛpā-nidhe
sva-priyā-caraṇa-kiṅkarīm kuru (2)*

O Śyāmasundara! O You whose head is adorned with peacock feathers! Your face is always graced with a playful smile, Your flute-playing is enchanting, and You are expert in relishing *rasa* with Śrīmatī Rādhikā. Because You are an ocean of mercy, I am appealing to You to please make me a *kiṅkarī* (maidservant) at the feet of Your beloved.

*prāṇanātha-vṛṣabhānu-nandinī-
śrī-mukhābhja-rasalola-ṣaṭpada
rādhikā-pada-tale kṛta-sthitiṁ
tvāṁ bhajāmi rasikendra-śekhara (3)*

You are the Lord of the life of the daughter of Vṛṣabhānu Mahārāja and are like a bee who is always eager to taste the nectar of Her lips. O Rasika-śekhara, foremost of those who are *rasika*! I don't desire anything other than to always reside at the feet of Śrīmatī Rādhikā.

*saṁvidhāya daśane tṛṇaṁ vibho
prārthaye vraja-mahendra-nandana
astu mohana tavāti-vallabhā
janma-janmani mad-īśvarī priyā (4)*

O Nanda-nandana! O all-pervading Prabhu! O You who enchant my mind, and indeed, the minds of all! Taking a piece of straw in my teeth, my humble entreaty to You is that She, who is the love of Your life, will remain my dear worshipable goddess birth after birth.

Śrī Maṅgala-Gītam

Śrī Jayadeva Gosvāmī

Refrain: *rādhe kṛṣṇa govinda gopāla nanda-dulāla yaśodā-dulāla
jaya jaya deva! hare*

*śrīta-kamalākuca-maṇḍala! dhṛta-kunḍala! e
kalita-lalita-vanamālā! jaya jaya deva! hare (1)*

O You who take shelter at the breasts of *sarva-lakṣmī-mayī* Śrīmatī Rādhikā!
O You who wear fish-shaped earrings and a charming garland of forest flowers! Deva!
Hare! All glories to You!

*dina-maṇi-maṇḍala-maṇḍana! bhava-khaṇḍana! e
muni-jana-mānasa-haṁsa! jaya jaya deva! hare (2)*

O You who are the supreme ornament of the entire solar system! O You who sever the bondage of the material world! O swan who delightfully wanders on the pond of the thoughtful sages' minds! Deva! Hare! All glories to You!

*kālīya-viṣa-dhara-gaṇjana! jana-rañjana! e
yadu-kula-nalina-dineśa! jaya jaya deva! hare (3)*

O vanquisher of the poisonous Kālīya's arrogance and enchanter of the Vrajavāsīs! O You are the sun who causes the lotus flower of the Yadu dynasty to bloom! Deva! Hare! All glories to You!

*madhu-mura-naraka-vināśana! garuḍāsana! e
sura-kula-keli-nidāna! jaya jaya deva! hare (4)*

O destroyer of the Madhu, Mura and Naraka demons! O You who sit upon Garuḍa! O original cause of the demigods' delight! Deva! Hare! All glories to You!

*amala-kamala-dala-locana! bhava-mocana! e
tri-bhuvana-bhavana-nidhāna! jaya jaya deva! hare (5)*

O You whose large eyes are like spotless lotus petals and who liberate souls from the material world! O foundation of the three worlds! Deva! Hare! All glories to You!

*janaka-sutā-kṛta-bhūṣaṇa! jīta-dūṣaṇa! e
samara-śamita-daśakaṇṭha! jaya jaya deva! hare (6)*

O You who in *rāma-līlā* were ornamented by the daughter of Janaka, who conquered the demon Dūṣaṇa and defeated the ten-headed Rāvaṇa in battle! Deva! Hare! All glories to You!

*abhinava-jaladhara-sundara! dhṛta-mandara! e
śrī-mukha-candra-cakora! jaya jaya deva! hare (7)*

O Śyāmasundara, Your beauty is like that of a fresh raincloud! O You who held up Girirāja (Mandara Mountain)! O *cakora* bird, You are enamoured with the moon of Śrīmatī Rādhikā's face! Deva! Hare! All glories to You!

*tava caraṇe praṇatā vayam iti bhāvaya e
kuru kuśalaṁ praṇateṣu jaya jaya deva! hare (8)*

O Lord, You remove Jayadeva's tribulations! We devotees who have fallen at Your feet implore You to please bestow auspiciousness upon us!

*śrī-jayadeva-kaver idaṁ kurute mudam
maṅgalam-ujjala-gītāṁ jaya jaya deva! hare (9)*

O Deva! May this brilliantly shining, auspicious song composed by the poet Jayadeva always bring pleasure to You and also to Your devotees who sing and hear it. Deva! Hare! All glories to You!

Śrī Yūgala-Kīśorāṣṭakam

Śrīla Rūpa Gosvāmī

*nava-jaladhara-vidyud-dyota-varṇau prasannau
vadana-nayana-padmau cāru-candrāvataṁsau
alaka-tilaka-bhālau keśa-veśa-praphullau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (1)*

O mind, time and again worship the youthful lovers Śrī Rādhā-Kṛṣṇa, who together appear like lightning flashing from a fresh monsoon cloud, whose lovely lotus faces always beam contented happiness and are adorned with lotus eyes, who wear brilliant moon-shaped crowns, whose foreheads, decorated with charming sandalpaste *tilaka*, are rendered more beautiful being surrounded by Their glistening curly locks of hair, and whose entire appearance is completely dazzling.

*vasana-harita-nīlau candanālepanāṅgau
maṇi-marakata-dīptau svarṇa-mālā-prayuktau
kanaka-valaya-hastau rāsa-nāṭya prasaktau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (2)*

O mind, time and again worship the youthful lovers Śrī Rādhā-Kṛṣṇa, Rādhā wearing blue cloth and Kṛṣṇa dressed in yellow. Their bodies are fully decorated with *candana*, Rādhā's glistening like a golden jewel and Kṛṣṇa's like a sapphire. They wear golden necklaces and bracelets. Their hearts are lovingly immersed in the *rāsa* dance.

*ati-matihara-veśau raṅga-bhaṅgī-tri-bhaṅgau
madhura-mṛdula-hāsyau kuṇḍalākīrṇa-karṇau
naṭavara-vara-ramyau nṛtya-gītānuraktau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (3)*

O mind, always be immersed in worshipping the youthful lovers Śrī Rādhā-Kṛṣṇa Candra, whose charming dresses steal devotees' minds; who display elegant three-fold bending poses; who smile mildly and sweetly; whose ears are adorned with shining, beautiful earrings; who are the very best of jokesters; who are the best of actors always wearing gorgeous costumes; and who are always attracting each other, Kṛṣṇa by playing the flute and Rādhā by Her dancing.

*vividha-guṇa-vidagdhaḥ vandanīyau suveśau
maṇimaya-makarādyaiḥ śobhitāṅgau sphurantau
smīta-namita-kaṭākṣau dharma-karma-pradattau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (4)*

O mind, always remain alert to worship the youthful lovers Śrī Rādhā-Kṛṣṇa Candra, who possess innumerable exalted qualities and who are extremely clever and skillful in tasting *rasa* in Their loving affairs; who are worshiped by demigods and sages as well as ordinary humans; who are decorated with beautiful attire, fish-shaped earrings studded with brilliant jewels and other ornaments; whose enchanting, gentle smiles are accompanied by sidelong glances; and who bestow the *dharma* and *karma* of *prema-sevā* upon Their devotees (or who remove all Their devotees' material attachments, including their *dharma* and *karma*).

*kanaka-mukuta-cūḍau puspitodbhūṣitāṅgau
sakala-vana-niviṣṭau sundarānanda-puñjau
caraṇa-kamala-dīvyau deva-devādi-sevyau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (5)*

O mind, time and again I implore you to remain alert to worship the youthful lovers Śrī Rādhā-Kṛṣṇa Candra, who wear golden crowns upon Their heads, whose bodies are decorated with many colored flowers, who wander through all the forests of Vṛndāvana enjoying pastimes, who are the embodiment of condensed *ānanda*, and whose miraculous lotus feet are served by all demigods and goddesses.

*ati-suvalita-gātrau gandha-mālyair virājau
kati kati ramaṇīnām sevyamānau suveśau
muni-sura-gaṇa-bhāvyau veda-śāstrādi-vijñau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (6)*

O mind, always worship the youthful lovers Śrī Rādhā-Kṛṣṇa, whose very, very soft bodies are adorned with fragrant flower garlands, whose charmingly dressed forms are served by uncountable numbers of beautiful *vraja-sundarīs*, who are beautifully dressed, and who are conversant with all the Vedas which are contemplated in trance by the sages and demigods.

*ati-sumadhura-mūrtau duṣṭa-darpa-praśāntau
sura-vara-vara-dau dvau sarva-siddhi-pradānau
ati-rasa-vaśa-magnau gīta-vādyair vitānau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (7)*

O mind, I implore you time and again to always remain immersed in worshipping the youthful lovers Śrī Rādhā-Kṛṣṇa, whose forms are the embodiment of the sweetest sweetness, who pulverise the pride of wicked and arrogant persons, who bestow benedictions upon the best of the demigods including Mahādeva Śiva, who bestow all varieties of perfections, who are thoroughly engrossed in tasting the nectar of transcendental bliss (*ānanda-cinmaya-rasa*), and who are masters in the arts of singing, dancing, and playing musical instruments.

*agama-nigama-sārau sṛṣṭi-saṁhāra-kārau
vayasī nava-kiśorau nitya-vṛndāvana-sthau
śamana-bhaya-vināśau pāpinas tārayantau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (8)*

O mind, remain forever immersed in worshipping the youthful lovers Śrī Rādhā-Kṛṣṇa Candra, whose *svarūpa* is the essence of the Vedas; who through the agency of Their expansions perform the creation, maintenance, and destruction of the material universes; who are ever-fresh youths almost touching adolescence; who are eternally situated at the *yoga-pīṭha* in Vṛndāvana; and who deliver the sinful.

*idaṁ manoharam stotram, śraddhayā yaḥ paṭhen naraḥ
rādhikā-kṛṣṇacandrau ca, siddhi-dau nātra saṁśayaḥ (9)*

Sādhakas who faithfully recite this supremely charming Yugala-kiśorāṣṭakam will surely obtain the perfection of rendering direct service to the lotus feet of the bestowers of all perfections, the youthful lovers Śrī Rādhā-Kṛṣṇa – of this there is no doubt.

Śrī Rādhā-Vinoda-Vihārī-Tattvāṣṭakam

(Why Śrī Kṛṣṇa acquired a bright complexion)
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

*rādhā-cintā-niveśena yasya kāntir vilopitā
śrī-kṛṣṇa-caraṇaṁ vande rādhāliṅgita-vigrahaṁ (1)*

I worship the lotus feet of that form of Śrī Kṛṣṇa when, due to being thoroughly immersed in separation from Śrīmatī Rādhikā (who is displaying *māna*, Her mood of jealous anger), His own dark complexion vanishes and He assumes Her bright, golden luster; or, I worship the lotus feet of Śrī Kṛṣṇa as He is embraced by Śrīmatī Rādhikā (after Her *māna* has broken).

*sevyā-sevaka-sambhoge dvayor bhedaḥ kuto bhavet
vipralambhe tu sarvasya bhedaḥ sadā vivardhate (2)*

When Śrī Kṛṣṇa (*sevyā* – who always takes service from *sevaka**) and Śrīmatī Rādhikā (*sevaka* – who is always doing *sevā* to *sevyā*) meet together and enjoy each other, how can there be any distinction between Them? But in *vipralambha* Their feelings of separateness perpetually intensify. [**Sevyā* is *bhoktā* Bhagavān – who is always enjoying. *Sevaka* is *bhogya* – who is enjoyed. At time of meeting there is no *bheda*, difference, between Them – They are *abheda*, non-different whereas in separation Their mood of difference especially increases.]

*cil-līlā-mithunaṁ tattvaṁ bhedābhedaṁ acintyakam
śakti-śaktimān aikyaṁ yugapad vartate sadā (3)*

By the influence of *acintya-śakti*, the Divine Couple, *śakti* (potency) and *śaktimān* (the possessor of potency) who perform unlimited transcendental pastimes, are forever simultaneously different and non-different. [*Para-tattva* is never without *śakti*. When *śakti-śaktimān* are one *svarūpa*, in one body, then *gaura-tattva* is manifest, and when They are separate in two bodies, Kṛṣṇa as *līlā-purusottama* enjoys *līlā* with Śrīmatī Rādhikā.]

*tattvam ekaṁ paraṁ vidyāḥ līlayā tad dvidhā sthitam
gaurāḥ kṛṣṇaḥ svayaṁ hy etad ubhāv ubhayam āpnutaḥ (4)*

Although the Supreme Truth is one, His pastimes appear in two forms: those of Śyāmasundara Kṛṣṇa and Śrī Gaurasundara, both of whom are directly Svayaṁ Bhagavān (and whose contradictory qualities are fully harmonized by *acintya-śakti*).

[The usage of the word *varṇa* (complexion) in verse 5 and the word *guṇa* (quality) in verse 6 establishes *śrī-gaura-tattva* to be as worshipable as *śrī-kṛṣṇa-tattva*.]

*sarve varṇāḥ yatrāviṣṭāḥ gaura-kāntir vikāśate
sarva-varṇena hīnas tu kṛṣṇa-varṇaḥ prakāśate (5)*

Wherever all the colours are combined, a golden hue (*gaura-kānti*) is manifest; for example, although all colours are present in the sun, its hue is golden. On the other

hand, in the absence of all colour, black (*śyāma-kānti*) is manifest (and according to the opinion of modern scientists, black is actually devoid of colour).

***saguṇaṁ nirguṇaṁ tattvam ekam evādvīṭīyakam
sarva-nitya-guṇair gaurāḥ kṛṣṇau rasas tu nirguṇaiḥ (6)***

There is no difference between the supreme truth manifest as *saguṇa* (possessed of transcendental attributes – *gaura-kānti*) and *nirguṇa* (devoid of material attributes – *śyāma-kānti*). They are one and the same. Śrī Gaurasundara possesses all eternal divine qualities and Śrī Kṛṣṇa is the embodiment of *rasa* which is completely devoid of mundane qualities.

***śrī kṛṣṇaṁ mithunaṁ brahma tyaktvā tu nirguṇaṁ hi tat
upāsate mṛṣā vijñāḥ yathā tuṣāvaghātinaḥ (7)***

Śrī Kṛṣṇa and Śrī Gaurāṅga are both the supreme Brahman. Those who abandon serving Them to worship the formless Brahman never attain factual liberation and are precisely like those who try to extract rice by beating empty husks – all they obtain is their fruitless, hard labour.

***śrī vinoda-vihārī yo rādhayā milito yadā
tadāhaṁ vandanāṁ kuryām sarasvatī-prasādataḥ (8)***

By the mercy of my Gurudeva Śrīla Sarasvatī Prabhupāda, I worship Śrī Vinoda-bihārī and Śrīmatī Rādhikā as They meet and take Their *darśana* at that time.

***iti tattvāṣṭakam nityam yaḥ paṭhet śraddhayānvitaḥ
kṛṣṇa-tattvam abhijñāya gaura-pade bhaven matiḥ (9)***

Whoever daily recites this *aṣṭakam* with great faith will fully comprehend Kṛṣṇa-tattva and become immersed in meditation upon the lotus feet of Śrī Gaurasundara.

Śrī Rādhā-Kuṇḍāṣṭakam

Śrīla Raghunātha dāsa Gosvāmī

*vṛṣabha-danuja-nāśān narma-dharmokti-raṅgair
nikhila-nija-sakhībhir yat sva-hastena pūrṇam
prakaṭitam api vṛndāraṇya-rājñyā pramodais
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (1)*

After the killing of Ariṣṭāsura, Śrīmatī Rādhikā and Her *sakhīs* exchanged many joking words with Śrī Kṛṣṇa concerning the necessary atonement for one who has committed the offence of killing a bull. As a result, the Queen of Vṛndāvana, Śrīmatī Rādhikā, and Her *sakhīs* joyfully excavated and filled Śrī Rādhā-kuṇḍa with their own hands. May that immensely fragrant Rādhā-kuṇḍa be my shelter.

*vraja-bhuvi mura-śatroḥ preyasīnām nikāmaḥ
asulabham api tūrṇam prema-kalpa-drumam tam
janayati hṛdi bhūmau snātur uccaiḥ priyam yat
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (2)*

In the land of the hearts of those who bathe in Rādhā-kuṇḍa, a desire tree of the superlative *prema*, which is not attainable even for Kṛṣṇa's principal queens in Dvārakā, will arise. May that supremely charming Rādhā-kuṇḍa be my shelter.

*agha-ripur api yatnād atra devyāḥ prasāda-
prasara-kṛta-kaṭākṣa-prāpti-kāmaḥ prakāmaḥ
anusarati yad uccaiḥ snāna-sevānu-bandhais
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (3)*

For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, regularly bathes in Rādhā-kuṇḍa, carefully observing all the appropriate rituals. May that supremely enchanting Rādhā-kuṇḍa be my shelter.

*vraja-bhuvana-sudhāmśoḥ prema-bhūmir nikāmaḥ
vraja-madhura-kiśorī-mauli-ratna-priyeva
paricītam api nāmnā yac ca tenaiva tasyā
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (4)*

May that supremely enchanting Rādhā-kuṇḍa, which the moon of Vraja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Śrīmatī Rādhikā, and which He has made known by the name of Rādhikā Herself, be my shelter.

*api jana iha kaścīd yasya sevā-prasādaiḥ
praṇaya-sura-latā syāt tasya goṣṭhendra-sūnoḥ
sapadi kila mad-iśā-dāsyā-puṣpa-praśasyā
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (5)*

The mercy obtained by serving Rādhā-kuṇḍa makes the desire-creeper of *prema* for the prince of Vraja sprout and is celebrated for bearing the flower of service to my *svāmīnī* Śrīmatī Rādhikā. May that supremely charming Rādhā-kuṇḍa be my shelter.

*taṭa-madhura-nikuñjāḥ kṣpta-nāmāna uccair
nīja-parijana-vargaiḥ saṁvibhajyāśritās taiḥ
madhukara-ruta-ramyā yasya rājanti kāmīyās
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (6)*

Gloriously manifest on the banks of Rādhā-kuṇḍa are eight *kuñjas* named after Rādhikā's principal *sakhīs*.^{*} Filled with the sweet humming of bumblebees, these *kuñjas* act as stimuli for the amorous pastimes of the Divine Couple. The lotus feet of that Rādhikā, who sends Kṛṣṇa to enjoy in all the different *kuñjas*, are desired by everyone. May that supremely enchanting Rādhā-kuṇḍa be the shelter of my life.

^{*}On the eastern bank is the *kuñja* known as Citrā-sukhada, on the southeastern side is Indulekhā-sukhada, on the southern bank is Campakalatā-sukhada, on the southwestern side is Raṅgadevī-sukhada, on the western bank is Tuṅgavidyā-sukhada, on the northwestern side is Sudevī-sukhada, on the northern bank is Lalitā-sukhada, and on the northeastern side is the *kuñja* known as Viśākhā-sukhada.

*taṭa-bhuvi vara-vedyām yasya narmāti-hṛdyām
madhura-madhura-vārtām goṣṭha-candrasya bhaṅgyā
prathayati mitha īśā prāṇa-sakhyālibhiḥ sā
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (7)*

Situated on an exquisite dais on the bank of Rādhā-kuṇḍa and accompanied by Her beloved *sakhīs*, our *svāminī* Śrīmatī Rādhikā charmingly engages in sweet, joking words with Śrī Kṛṣṇa, the moon of Vraja. These playful verbal exchanges are enhanced by the suggestion of so many innuendoes. May that Rādhā-kuṇḍa be the shelter of my life.

*anudinam ati-raṅgaiḥ prema-mattāli-saṅghair
vara-sarasija-gandhair hāri-vāri-prapūrṇe
viharata iha yasmin dampaṭī tau pramattau
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (8)*

May that very charming and especially fragrant Rādhā-kuṇḍa, where intoxicated with love the Divine Couple and the *sakhīs* daily cavorts with great joy in the water so fragrant with exquisite lotus flowers, be the sole shelter of my life.

*avikalam ati-devyās cāru kuṇḍāṣṭakam yaḥ
paripaṭhati tadīyollāsi-dāsyārpitātmā
aciram iha śarīre darśayaty eva tasmai
madhu-ripur ati-modaiḥ śliṣyamāṇām priyām tām (9)*

To that devotee who, in a resolute mood of aspiring to serve Śrīmatī Rādhikā, reads this charming prayer describing Śrī Rādhā-kuṇḍa, even in their present body Śrī Kṛṣṇa will quickly grant them *darśana* of not only His beloved Rādhikā, but also of Their many variegated amorous pastimes. Witnessing these pastimes and envisioning himself serving Yugala-kīśora in various ways, such a devotee will feel immense jubilation. (This *aṣṭaka* is recited in the poetic meter known as “Mālinī.”)

Śrī Śyāma-Kuṇḍāṣṭakam

Śrīla Raghunātha dāsa Gosvāmī

*vṛṣabha-danuja-nāśānantaram yat sva-goṣṭhīm
ayasi vṛṣabha-śatro mā spṛśa tvaṁ vadantyām
iti vṛṣa-ravi-putryām kṛṣṇa-pārṣṇīm prakhātām
tad ati-vimala-nīram śyāma-kuṇḍam gatir me (1)*

After Kṛṣṇa killed Vṛṣabhāsura, Śrīmatī Rādhikā said to Him, “O Vṛṣabha-śatru! You are approaching us, but don’t touch us!” Hearing these words, with a single blow from His heel Kṛṣṇa manifested Śrī Śyāma-kuṇḍa. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

*tri-jagati nivasat yat tīrtha-vṛndam tamoghnām
vraja-nṛpati-kumāreṇāhṛtam tat samagram
svayam idam avagādham yan mahimnaḥ prakāśam
tad ati-vimala-nīram śyāma-kuṇḍam gatir me (2)*

Having been called there by Śrī Kṛṣṇa, all the sin-vanquishing holy places within the three worlds began residing together within Śyāma-kuṇḍa, thereby broadcasting the extensive glories of that place. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

*yad ati-vimala-nīre tīrtha-rūpe praśaste
tvam api kuru kṛṣāṅgi! snānam atraiva rādhe
iti vinaya-vacobhiḥ prārthanā-kṛt sa kṛṣṇas
tad ati-vimala-nīram śyāma-kuṇḍam gatir me (3)*

“O Kṛṣāṅgi Rādhe, You please also bathe in the pristine waters of this purifying pond which is now a beautiful holy place” – with these words Śrī Kṛṣṇa implored even Śrīmatī Rādhikā to bathe in Śrī Śyāma-kuṇḍa. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

*vṛṣabha-danuja-nāśād uttha-pāpam samāptam
dyumaṇi-sakha-jayocair varjayitveti tīrtham
nijam akhila-sakhībhiḥ kuṇḍam eva prakāśyam
tad ati-vimala-nīram śyāma-kuṇḍam gatir me (4)*

Seeing how Kṛṣṇa’s “sin” of killing Vṛṣabhāsura was absolved by His bathing in this pond which is inhabited by all the holy places and which was manifest from a single blow of His heel, Vṛṣabhānu-nandinī Śrīmatī Rādhikā, accompanied by all Her *sakhīs*, manifested a similar pond nearby. Śrī Śyāma-kuṇḍa, composed of exceptionally pure water, is my shelter.

*yad ati sakala-tīrthais tyakta-vākyaiḥ prabhūtaiḥ
sa-vinayam abhiyuktaiḥ kṛṣṇacandre nivedya
agatika-gati-rādhā varjanān no gatiḥ kā
tad ati-vimala-nīram śyāma-kuṇḍam gatir me (5)*

After being forbidden by Śrīmatī Rādhikā to enter Her pond, the personified holy places became very fearful and humbly prostrating themselves at Śrī Kṛṣṇacandra's lotus feet, said, "Having been rejected by Śrīmatī Rādhikā, the sole shelter for the shelterless, what will be our destination?" May the pure waters of Śrī Śyāma-kuṇḍa, the place where this entreaty was spoken, be my shelter.

*yad ati-vikala-tīrthaṁ kṛṣṇacandraṁ prasusthaṁ
ati-laghu-natī-vākyaiḥ suprasanneti rādhā
vividha-caṭula-vākyaiḥ prārthanāḍhyā bhavantī
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (6)*

Upon seeing the distress of the personified holy places and desiring to bestow upon them the qualification to enter Śrīmatī Rādhikā's pond, Śrī Kṛṣṇa displayed various bodily poses and facial expressions and appealed to Rādhikā with clever words. Then, very softly and courteously, Rādhikā replied that She was very pleased – may the pure waters of that Śrī Śyāma-kuṇḍa, where these words were spoken, be my shelter.

*yad ati-lalita-pādais tām prasādyāpta-tair thyais
tad atīśaya-kṛpārdraiḥ saṅgamaṇa praviṣṭaiḥ
vraja-nava-yuva-rādhā-kuṇḍam eva prapannaṁ
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (7)*

Then those holy places, which had assumed the form of water and entered Śrī Śyāma-kuṇḍa, pleased Śrīmatī Rādhikā with verses of exceptionally brilliant poetry and, upon attaining Her mercy, penetrated the land between the two kuṇḍas and entered the pond of the ever-fresh Youthful Lovers of Vraja, Śrī Rādhā-kuṇḍa. Śyāma-kuṇḍa, composed of exceptionally pure water, is my sole shelter.

*yad ati-nikaṭa-tīre klapta-kuñjaṁ suramyam
subala-baṭu-mukhebhyaḥ rādhikādyaiḥ pradattam
vividha-kusuma-vallī-kalpa-vṛkṣādi-rājaṁ
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (8)*

On the banks of Śrī Śyāma-kuṇḍa, Śrīmatī Rādhikā and Her *sakhīs* created *kuñjas* beautified by desire trees and burgeoning vines with varieties of flowers and then awarded those *kuñjas* to Subala, Madhumaṅgala and the other primary *sakhās*. That Śrī Śyāma-kuṇḍa, composed of exceptionally pure water, is my shelter.

*paripaṭhati sumedhāḥ śyāma-kuṇḍāṣṭakam yo
nava-jaladhara-rūpe svarṇa-kāntyām ca rāgāt
vraja-narapati-putras tasya labhyaḥ suśīghraṁ
saha sa-gaṇa-sakhībhiḥ rādhayā syāt subhayaḥ (9)*

That intelligent person who regularly recites this Śyāma-kuṇḍāṣṭakam with great devotion will develop loving attraction for Vrajendra-nandana Śrī Kṛṣṇa, whose complexion is like that of a fresh monsoon cloud and who is accompanied by Śrīmatī Rādhikā, whose complexion is like pure gold and who is always surrounded by Her *sakhīs*, thereby easily entering into Their worship and attaining Their eternal company very soon.

Śrī Govardhana-Vāsa-Prārthanā-Daśakam

Śrīla Raghunātha dāsa Gosvāmī

*nija-pati-bhuja-daṇḍa-cchatra-bhāvaṁ prapadya
prati-hata-mada-dhr̥ṣṭoddanda-devendra-garva
atula-pr̥thula-śaīla-śreṇi-bhūpa! priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (1)*

*pramada-madana-līlāḥ kandare kandare te
racayati nava-yūnor dvandvam asminn amandam
iti kila kalanārthaṁ lagnakas tad-dvayor me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (2)*

*anupama-maṇi-vedī-ratna-simhāsanorvī-
ruhajhara-darasānudroṇi-saṅgheṣu raṅgaiḥ
saha bala-sakhibhiḥ saṅkhalayan sva-priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (3)*

*rasa-nidhi-nava-yūnoḥ sākṣiṇīm dāna-keler
dyuti-parimala-viddhāṁ śyāma-vedīm prakāśya
rasika-vara-kulānām modam āsphālayan me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (4)*

*hari-dayitam apūrvaṁ rādhikā-kunḍam ātma-
priya-sakham iha kaṇṭhe narmaṇāliṅgya guptaḥ
nava-yuva-yuga-khelās tatra paśyan raho me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (5)*

*sthala-jala-tala-śaṣpair bhūruha-cchāyayā ca
prati-padam anukālam hanta saṁvardhayan gāḥ
tri-jagati nija-gotraṁ sārthakaṁ khyāpayan me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (6)*

*surā-pati-kṛta-ḍīrgha-drohato goṣṭha-rakṣām
tava nava-gr̥ha-rūpasyāntare kurvataiva
agha-baka-ripuṇocair dattamāna! drutaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (7)*

*giri-nṛpa! haridāsa-śreṇi-varyeti nāmā-
mṛtam idam uditam śrī-rādhikā-vaktra-candrāt
vraja-nava-tilakatve kl̥pta! vedaiḥ sphuṭam me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (8)*

*nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta-
vraja-nara-paśu-pakṣi-vrāta-saukhyāika-dātaḥ
agaṇīta-karuṇatvān mām urī-kṛtya tāntam
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (9)*

*nirupadhi-karuṇena śrī śacī-nandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyenārpito 'smi
iti khalu mama योगyogyatām tām agr̥hṇan
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (10)*

*rasada-daśakam asya śrīla-govardhanasya
kṣīti-dhara-kula-bhartur yaḥ prayatnād adhūte
sa sapadi sukhade 'smin vāsam āsādyā sākṣāc-
chubhada-yugala-sevā-ratnam āpnoti tūrṇam (11)*

O beautiful Govardhana, matchlessly enormous king of mountains! Please bestow upon me my most cherished desire – residence near your side. You took the shape of an umbrella with the arm of your own Lord as the handle, thus pulverizing the arrogant pride of Indra who was intoxicated by his own opulence. (1)

O Govardhana, please grant me a dwelling near your side so that I can easily witness and serve the youthful lovers Śrī Rādhā-Kṛṣṇa as They perform newer and newer secret, amorous *līlās* within your many caves where They become completely maddened from drinking *prema*. You are present and making everything possible. (2)

O Govardhana, please grant me a dwelling near your side for you are very dear to me. If you say to me, “Śrī Rādhā-Kṛṣṇa also perform pastimes at Saṅketa and at other places in the forests, so why don’t you desire to reside there?” I will reply that upon your incomparable pearl-studded altars, on your jewelled *śimhāsanas*, below your trees, in your cracks and crevices, upon your crest and in your multitude of caves, Śrī Kṛṣṇa and Baladeva always enjoy playful sports accompanied by Śrīdāma and the other *sakhās*. (3)

O Govardhana, please grant me residence near your side because, having manifested a lustrous black *vedī* (raised sitting place) with an enchanting scent, you facilitated and witnessed the *dāna-keli* pastime enacted by the youthful lovers Śrī Rādhā-Kṛṣṇa, who Themselves are a treasure-house of delicious *rasa*-mellows. Thus you increase the transcendental pleasure of Śrī Kṛṣṇa’s exalted *rasika* devotees who relish those mellows. (4)

O Govardhana, please grant me residence near your side. The unprecedented Rādhā-kunḍa is most dear to Śrī Kṛṣṇa and also your dear friend. Embracing Rādhā-kunḍa to your neck in a playful mood, you remain hidden there while watching Śrī Rādhā-Kṛṣṇa enjoy pastimes in Their freshly blossoming youth. That secluded spot is also perfectly suitable for me – I will sit right there and relish Their pastimes with you. (5)

O Govardhana, please grant me residence near your side. You are worshipping Śrī Rādhā-Kṛṣṇa with your nice spacious fields, ponds, streams and waterfalls, forests, fresh grass, and shade-trees, and you are nourishing Śrī Kṛṣṇa’s beloved cows whose numbers are thus increasing at every moment. Your very name “Govardhana” (*gāḥ* means cows, and *vardhayati* means to nourish and increase) is successful and renowned throughout the three worlds. If I can reside near you, I will also be able to receive the *darśana* of my *iṣṭadeva* Śrī Kṛṣṇa, who comes to you when He brings His cows out to graze. (6)

O Govardhana, please bestow upon me residence by your side right away. Śrī Kṛṣṇa, the slayer of Aghāsura and Bakāsura, showed you special honour by establishing Vraja beneath you while holding you aloft, thereby turning you into a new home for the Vrajavāsīs and protecting them from Indra’s hostility. You are the crown of Vṛndāvana and Kṛṣṇa always takes care of you since you are His dear devotee. Kṛṣṇa’s nature is that He is merciful to those who, although unqualified, reside near those whom He honours, so by residing near you I also will certainly obtain Kṛṣṇa’s mercy. (7)

O Girirāja Mahārāja, from the moon-like face of Śrīmatī Rādhikā the following words have issued: “This hill is the best of those who are known as Haridāsa.” These words from the *Śrīmad-Bhāgavatam* (10.21.18) have revealed the nectar of your name, and all the *Vedas* have established you as the fresh *tilaka* of Vraja-maṇḍala. You are such a high-class devotee, so if I stay with you, I will certainly get high-class *bhakti*. Therefore, the most desirable place to reside is near your side; please grant me a dwelling there. (8)

O Govardhana, you are absorbed in the *rasa* of friendship towards Śrī Rādhā-Kṛṣṇa who are surrounded by Their *sakhīs* and *sakhās*, and you are the unparalleled source of happiness for the men, women, birds, animals, and all the living entities of Vraja. You are so kind. Kṛṣṇa just touched you and automatically you lifted yourself up to serve Him, becoming weightless on His finger. You fulfill Kṛṣṇa’s desires and protect all Vrajavāsīs, so please accept this most fallen and miserable person and by mercifully bestowing upon me residence near your side, make even poor me a worthy recipient of Śrī Kṛṣṇa’s love. (9)

O Govardhana, although I am a cheater and a rogue, the greatly merciful Śrī Śacīnandana Kṛṣṇa Caitanya, who is most dear to you, has offered me unto you (so you are therefore obliged to accept me). Without considering whether I am qualified or unqualified, please bestow upon me a residence near your side. (10)

Whoever ardently meditates on these ten nectarean verses glorifying Śrīla Govardhana, the master of mountains, will obtain blissful residence near Govardhana, thereby very quickly attaining the auspicious jewel of direct service to Śrī Rādhā-Kṛṣṇa. (This composition is recited in the poetic meter known as “Mālinī.”) (11)

Śrī Govardhanāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

*kṛṣṇa-prasādena samasta-saila-
sāmrājyam āpnoti ca vairiṇo 'pi
śakrasya yaḥ prāpa baliṁ sa sākṣād
govardhano me diśatām abhīṣṭam (1)*

May Govardhana Hill fulfill my deepest desire – to get *darśana* of Śrī Rādhā and Kṛṣṇa’s *tilās*. By Śrī Kṛṣṇa’s mercy Govardhana became the emperor of all mountains, and received the offerings meant for Indra despite Indra’s enmity.

*sva-preṣṭha-hastāmbuja-saukumārya-
sukhānubhūter ati-bhūmi-vṛtteḥ
mahendra-vajrahātīm apy ajānan
govardhano me diśatām abhīṣṭam (2)*

Feeling that softness of his dearest Kṛṣṇa’s soft lotus hand when he was being held aloft by Him filled him with so much *ānanda* that he did not even notice Indra’s thunderbolts striking his body. May that Govardhana fulfill my desire.

*yatraiva kṛṣṇo vṛṣabhānu-putryā
dānam gṛhītum kalahaṁ vītene
śruteḥ sprhā yatra mahaty ataḥ śrī-
govardhano me diśatām abhīṣṭam (3)*

Demanding a road tax, Kṛṣṇa quarreled for several hours at Dān Ghāṭī with the daughter of Vṛṣabhānu Mahārāja. *Rasika-bhaktas* visiting Govardhana are eager to listen to that sweet *prema* quarrel. May that Govardhana fulfill my desire that I also can hear that verbal battle.

*snātvā saraḥ svāśu samīra-hastī
yatraiva nīpādi-parāga-dhūliḥ
ālodayan khelati cāru sa śrī-
govardhano me diśatām abhīṣṭam (4)*

Bathing in Govardhana's lakes which are filled with lotuses and surrounded by *kadamba* and other flowers, the cool, sweet and strong breeze blows over the water, shaking the pollen from the flowers as it blows the flowers against each other. This breeze, mixing playfully with the pollen and fragrance of the flowers, is like an elephant who covers himself with dust after taking his bath and then plays with his female friends. May that beautiful Govardhana fulfill my desire.

*kastūrīkābhiḥ śayitam kim atrety
ūhaṁ prabhoḥ svasya muhur vitanvan
naisargika-svīya-śilā-sugandhair
govardhano me diśatām abhīṣṭam (5)*

Is the sweet fragrance of Govardhana coming because Kṛṣṇa is sleeping on a bed of musk here? If Kṛṣṇa is not sleeping here, how is this fragrance coming? All of Govardhana's *śilās* are fragrant because the breeze is carrying the fragrance and pollen of the flowers and the fragrance of Kṛṣṇa's *lilās* here with all the *gopīs*. May that Govardhana fulfill my desire.

*vamśa-pratidhvany-anusāra-vartma
didṛkṣavo yatra hariṁ hariṇyaḥ
yāntyo labhante na hi vismitāḥ sa
govardhano me diśatām abhīṣṭam (6)*

The deer on Govardhana start running upon hearing the sound of the wind blowing through the holes of all the bamboo trees, thinking that Kṛṣṇa is there playing His flute. Not finding Him, they are astonished and wander here and there searching for Him. May that Govardhana fulfill my desire.

*yatraiva gaṅgām anu nāvi rādhām
ārohya madhye tu nimagna-naukaḥ
kṛṣṇo hi rādhānugalo babhau sa
govardhano me diśatām abhīṣṭam (7)*

In the middle of Mānāsī Gaṅgā, Śrī Rādhā was sitting in Kṛṣṇa's boat. When the boat began to sink, She tightly clung to His neck. Together They looked very beautiful. May that Govardhana (who provides the setting for this secret *lilā*) fulfill my desire.

*vinā bhavet kiṁ hari-dāsa-varya-
padāśrayam bhaktir ataḥ śrayāmi
yam eva saprema nīḥśayoḥ śrī-
govardhano me diśatām abhīṣṭam (8)*

Without taking shelter of the lotus feet of Govardhana, who is the best of Śrī Hari's servants and who is full of love for Śrī Rādhā-Kṛṣṇa, how will one ever attain *śuddha-bhakti*? May that Govardhana fulfill my inner desire and grant me special *prema-sevā* for Śrī Rādhā-Kṛṣṇa when they are meeting in his many *kuñjas*.

*etat paṭhed yo hari-dāsa-varya-
mahānubhāvāṣṭakam ārdra-cetāḥ
śrī-rādhikā-mādhavayoḥ padābja-
dāsyam sa vinded acireṇa sāksāt (9)*

May that person who reads these eight verses glorifying Śrī Hari's greatest servant, with his heart melting, his voice choking, his hairs standing on end and tears flowing, quickly attain direct service to the lotus feet of Śrī Rādhikā-Mādhava. Govardhana is feeling so many *bhāvas* as he's watching Their *līlās* and, being very kind, he can easily give this *prema*.

Śrī Vṛndāvanāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

*na yoga-siddhir na mamāstu mokṣo
vaikuṇṭha-loke 'pi na pārśadatvam
premāpi na syād iti cet tarām tu
mamāstu vṛndāvana eva vāsaḥ (1)*

I do not want to achieve mystic powers, impersonal liberation, residence in Vaikuṇṭha as an eternal associate of Nārāyaṇa, nor do I want *vaikuṇṭha-prema*. I only want to live in Śrī Vṛndāvana-dhāma, because there I can easily attain the service of Śrī Rādhā-Kṛṣṇa Yugala, especially the service of my most worshipable *arādhya-devī* Śrīmatī Rādhikā.

*tārṇam janur yatra vidhir yayāce
sad-bhakta-cūḍāmaṇir uddhavo 'pi
vikṣyaiva mādhyura-dhūrām tad asmin
mamāstu vṛndāvana eva vāsaḥ (2)*

Upon seeing the profuse sweetness of Śrī Vṛndāvana, even Brahmā, the spiritual master of the entire universe, and Uddhava, the crown-jewel of exalted devotees, prayed to take birth there as blades of grass. May Śrī Vṛndāvana always be my residence.

*kim te kṛtaṁ hanta tapaḥ kṣitīti
gopyo 'pi bhūme stuvate sma kīrtim
yenaiva kṛṣṇāṅghri-padāṅkīte 'smin
mamāstu vṛndāvana eva vāsaḥ (3)*

When Śrī Kṛṣṇa vanished from the *rāsa-līlā*, the *gopīs* prayed (SB 10.30.10), “*kim te kṛtaṁ kṣitī tapo...* – O Pṛthivī-devī! What unprecedented austerities did you perform to receive the touch of Śrī Kṛṣṇa's feet upon your surface in Vṛndāvana? Feeling *romaṅca* (horripilation), your grasses are standing upright!” May I always reside in Śrī Vṛndāvana, which is marked with Kṛṣṇa's footprints.

*gopāṅganā-lampaṭataiva yatra
yasyām rasaḥ pūrṇatamatvam āpa
yato raso vai sa iti śrūtiś tan
mamāstu vṛndāvana eva vāsaḥ (4)*

Vṛndāvana is that place where the loving attachment of the *gopīs* is predominant, and within that loving attachment, *rasa* reaches its pinnacle. The *śrutis* declare: “*raso vai saḥ* – without question Rasika-śekhara Śrī Nanda-nandana is the embodiment of *rasa*.” For this reason I want to live in Śrī Vṛndāvana.

*bhāṇḍīra-govardhana-rāsa-pūṭhais
tri-sīmake yojana-pañcakena
mite vibhutvād amite 'pi cāsmi
mamāstu vṛndāvana eva vāsaḥ (5)*

Although Śrī Vṛndāvana is limitless, due to the presence of Bhāṇḍīravāṭa, Govardhana, and the *rāsa-pūṭha* (where *rāsa-līlā* took place), it is known to have three borders, and to be five *yojanas* in diameter. May I always reside in Śrī Vṛndāvana.

*yatrādhipatyam vṛṣabhānu-putryā
yenodayet prema-sukham janānām
yasmin mamāśā balavatyaṭo 'smin
mamāstu vṛndāvana eva vāsaḥ (6)*

May I always reside in Śrī Vṛndāvana, who is supremely glorious with the daughter of Vṛṣabhānu Mahārāja as queen. It is my long-cherished hope to receive the mercy of that Vṛndāvana, who bestows the happiness of *bhāgavata-prema* upon her devotees.

*yasmin mahā-rāsa-vilāsa-līlā
na prāpa yām śrīr api sā tapobhiḥ
tatrollasan-mañju-nikuñja-puñje
mamāstu vṛndāvana eva vāsaḥ (7)*

The renowned pastime of the *rāsa* dance, which even Lakṣmī-devī could not gain entrance into although she performed varieties of penances, is enacted eternally in Vṛndāvana, and even today is going on. Therefore may I always reside in Śrī Vṛndāvana and serve in her multitudes of splendid, enchanting pleasure-groves.

*sadā ruru-nyaṅkumukhā viśaṅkam
kṛhanti kūjanti pikālikīrāḥ
śikhaṇḍino yatra naṭanti tasmin
mamāstu vṛndāvana eva vāsaḥ (8)*

May I always reside in that Śrī Vṛndāvana where varieties of deer (the black *ruru*, the *nyaṅku* with branching horns) fearlessly play, where cuckoos, bumblebees, parrots and many other kinds of birds sing, and where many types of peacocks dance.

*vṛndāvanasyāṣṭakam etad uccaiḥ
paṭhanti ye niścala-budhayas te
vṛndāvaneśāṅghri-saroja-sevām
sākṣāl labhante januṣo 'nta eva (9)*

Those with a fixed, sober mind who loudly recite this Vṛndāvanāṣṭakam in a mood of deep meditation will, at the end of this very life, attain the direct service of the lotus feet of the king and queen of Śrī Vṛndāvana, Śrī Rādhā-Kṛṣṇa. (This *aṣṭaka* is recited in the poetic meter known as “Upajāti.”)

Śrī Vṛndā-Devyāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

*gāṅgeya-cāmpēya-tadīd-vinindi-
rociḥ-pravāha-snapitātma-vṛnde!
bandhūka-bandhu-dyuti-divya-vāso
vṛnde! numas te caraṇāravindam (1)*

O Vṛnde, your bodily complexion mocks the luster of gold, *campaka* flowers, and lightning. Fully devoted to Śrī Rādhā-Kṛṣṇa, you shine with the brightness of Their *sevā*, which you mercifully shower upon devotees who worship you. Your splendid red dress shines like the red *bandhūka* and *bandhu* flowers – I offer *praṇāma* unto your lotus feet.

*bimbādharauditvara-manda-hāsyā-
nāsāgra-muktā-dyuti-dīpitāsyē
vicitra-ratnābharaṇa-śrīyādhye!
vṛnde! numas te caraṇāravindam (2)*

O Vṛnde, a gentle smile emanates from your red bimba-fruit-like lips, the luster of the pearl which adorns the tip of your nose illuminates your entire face, and your jeweled ornaments further enhance your extraordinary beauty – I offer *praṇāma* unto your lotus feet.

*samasta-vaikuṇṭha-śiromaṇau śrī-
kṛṣṇasya vṛndāvana-dhanya-dhāmni
dattādhikāre vṛṣabhānu-putryā
vṛnde! numas te caraṇāravindam (3)*

O Vṛnde, the daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, has given you dominion over Śrī Kṛṣṇa's most glorious Śrī Vṛndāvana-dhāma, which is the crown-jewel of all the Vaikuṇṭha planets. I offer *praṇāma* unto your lotus feet.

*tvad-ājñayā pallava-puṣpa-bhṛṅga-
mṛgādibhir mādhava-keli-kuñjāḥ
madhvādibhir bhānti vibhūṣyamāṇā
vṛnde! numas te caraṇāravindam (4)*

O Vṛnde, on your order the leaves, flowers, bees, deer, peacocks, parrots, and all the other living entities in Vṛndāvana beautifully decorate the wondrous *kuñjas* where Śrī Mādhava enjoys His playful loving pastimes (*keli-vilāsa*) in the perpetual spring season – I offer *praṇāma* unto your lotus feet.

*tvadīya-dūtyena nikuñja-yunor
atyutkayoḥ keli-vilāsa-siddhiḥ
tvat-saubhagaṁ kena nirucyatām tad
vṛnde! numas te caraṇāravindam (5)*

O Vṛnde! You send your messengers who cleverly make all arrangements so that Śrī Rādhā-Kṛṣṇa can unite for Their *keli-vilāsa*. You yourself also act as messenger,

overcoming difficult obstacles to Their meeting. Because you are helping in these *līlās*, Their meetings must be successful! Who in this world could possibly describe your peerless good fortune? Therefore, I worship you and offer *praṇāma* unto your lotus feet.

*rāsābhilāṣo vasatiś ca vṛndā-
vane tvad-īśāṅghri-saroja-sevā
labhyā ca pumsām kṛpayā tavaiva
vṛnde! numas te caraṇāravindam (6)*

O Vṛnde, by your mercy only the devotees attain residence in Śrī Vṛndāvana, render service to the lotus feet of your beloved Śrī Rādhā-Mādhava, and directly enter into the *rāsa-līlā* – I offer *praṇāma* unto your lotus feet.

*tvaṁ kīrtyase sātвата-tantra-vidbhir
līlābhidhānā kila kṛṣṇa-śaktiḥ
tavaiva mūrtis tulasī nṛ-loke
vṛnde! numas te caraṇāravindam (7)*

O Vṛnde, in the *bhakti-tantras*, highly expert *paṇḍitas* have declared you to be Śrī Kṛṣṇa's pastime potency (*līlā-śakti*), and in this world you assume the form of the renowned *tulasī* tree – I offer *praṇāma* unto your lotus feet.

*bhaktyā vihinā aparādha-lakṣaiḥ
kṣiptāś ca kāmādi-taraṅga-madhye
kṛpāmayi! tvāṁ śaraṇaṁ prapannā
vṛnde! numas te caraṇāravindam (8)*

O merciful Vṛndā-devī, devoid of devotion and guilty of unlimited offences, I am being tossed about in the ocean of material existence by the turbulent waves of lust, anger, greed and other inauspicious qualities. Therefore, I take shelter of you as I offer *praṇāma* unto your lotus feet.

*vṛndāṣṭakaṁ yaḥ śṛṇuyāt paṭhed vā
vṛndāvanādhīśa-padābhja-bhṛṅgaḥ
sa prāpya vṛndāvana-nitya-vāsaṁ
tat-prema-sevām labhate kṛtārthaḥ (9)*

Those who, like bumblebees at the lotus feet of the royal couple of Vṛndāvana, hear or recite this *aṣṭaka* describing Vṛndā-devī's glories, will obtain eternal residence in Vṛndāvana where they will become fulfilled, being immersed in loving service to Śrī Śrī Rādhā-Govinda.

Śrī Yamunāṣṭakam

Śrīla Rūpa Gosvāmī

*bhrātur antakasya pattane 'bhipatti-hāriṇī
prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī
nīra-mādhurībhir apy aśeṣa-citta-bandhinī
mām punātu sarvadāravinda-bandhu-nandinī (1)*

May Yamunā-devī, the daughter of the sun-god Sūrya, always purify me. She saves those who touch her from going to the realm of her brother Yamarāja, and merely seeing her exonerates even greatly wicked people from the ocean of their sinful deeds. The attractiveness of her waters captivates everyone's heart.

*hāri-vāri-dhārayābhimaṇḍitoru-khāṇḍavā
puṇḍarīka-maṇḍalodyad-aṇḍajālī-tāṇḍavā
snāna-kāma-pāmarogra-pāpa-sampad-andhinī
mām punātu sarvadāravinda-bandhu-nandinī (2)*

Yamunā-devī adorns Indra's massive Khāṇḍava forest with her enchanting current, and upon her blooming white lotuses, wagtails and other birds are always dancing. Simply desiring to bathe in her crystalline waters pardons one from even the greatest of sins. May that Yamunā-devī, the daughter of Sūrya-deva (friend of the lotus), always continue to purify me.

*śīkarābhimṛṣṭa-jantu-durvipāka-mardinī
nanda-nandanāntaraṅga-bhakti-pūra-varhdhinī
tīra-saṅgamābhilāṣi-maṅgalānubandhinī
mām punātu sarvadāravinda-bandhu-nandinī (3)*

Sprinkling a single drop of her water upon oneself frees one from the reaction to even the most heinous crime. She increases the flow of *rāgānugā-bhakti* for Nanda-nandana within one's heart and benedicts anyone who simply desires to reside on her banks. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

*dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedinī
śrī-mukunda-nirmītoru-divya-keli-vedinī
kānti-kandalībhir indranīla-vṛnda-nandinī
mām punātu sarvadāravinda-bandhu-nandinī (4)*

Yamunā-devī is so inconceivably powerful that although she flows through the seven oceans which surround the earth's seven giant islands, she never merges into them as ordinary rivers do. Being an intimate witness to Śrī Mukunda's wonderful pastimes, she makes those pastimes arise in the hearts of those who take shelter of her. Her dark, shimmering beauty defeats that of even a precious blue sapphire. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

*māthureṇa maṇḍalena cāruṇābhimaṇḍitā
prema-naddha-vaiṣṇavādhva-varhdhanāya paṇḍitā
ūrmi-dor-vilāsa-padmanābha-pāda-vandinī
mām punātu sarvadāravinda-bandhu-nandinī (5)*

Ornamented by the supremely enchanting land of Mathurā-maṇḍala, Yamunā-devī skillfully inspires *rāgānugā-bhakti* in the hearts of the loving Vaiṣṇavas who bathe in her waters. With her waves which are like playful arms she worships Padmanābha Śrī Kṛṣṇa's lotus feet. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

*ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā
divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā
nanda-sūnu-bhakta-saṅgha-saṅgamābhinandinī
mām punātu sarvadāravinda-bandhu-nandinī (6)*

Yamunā-devī's supremely charming banks are further beautified by the celestial fragrance emanating from the flowers of the *kadamba* trees which grace them and by the presence of lowing cows. She is especially delighted when Nandalālā's devotees assemble on those banks. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

*phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā
bhakti-viddha-deva-siddha-kinnarālī-pūjitā
tīra-gandhavāha-gandha-janma-bandha-randhinī
mām punātu sarvadāravinda-bandhu-nandinī (7)*

Hundreds and thousands of warbling swans glide on the fragrant waters of Yamunā-devī, who is worshipable to demigods, Siddhas, Kinnaras and humans whose hearts are dedicated to the service of Śrī Hari. Anyone who is touched by her gentle breezes is released from the cycle of birth and death. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

*cid-vilāsa-vāri-pūra-bhūr-bhuvah-svar-āpinī
kīrtitāpi durmadoru-pāpa-marma-tāpinī
ballavendra-nandanāṅgarāga-bhaṅga-gandhinī
mām punātu sarvadāravinda-bandhu-nandinī (8)*

Yamunā-devī distributes transcendental knowledge throughout the three worlds known as Bhuḥ, Bhuvah, and Svaḥ as she flows through them. Singing her glories burns to ashes the reactions of even the greatest of sins. She has become supremely fragrant due to the sandal-paste from the body of King Nanda's son Śrī Kṛṣṇa which melts in her waters as He enjoys His water-play. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

*tuṣṭa-buddhir aṣṭakena nirmalormi-ceṣṭitām
tvām anena bhānu-putri! sarva-deva-veṣṭitām
yaḥ stavīti vardhayasva sarva-pāpa-mocane
bhakti-pūram asya devi! puṇḍarīka-locane (9)*

O Sūryaputri! Devī! O Yamune, whose powerful waves are very purifying and who is surrounded by all the demigods! For those persons of satisfied intelligence who recite this prayer, please increase their current of *bhakti* for the lotus-eyed Śrī Kṛṣṇa who liberates people from all their sins – this is my supplication at your feet.

Śrī Lalitāṣṭakam Śrīla Rūpa Gosvāmī

*rādhā-mukunda-pada-sambhava-gharma-bindu-
nirmañchanopakaraṇī-kṛta-deha-lakṣām
uttuṅga-sauhṛda-viśeṣa-vaśāt pragalbhām
devīm guṇaiḥ sulalitām lalitām namāmi (1)*

I offer *praṇāma* unto the haughty Śrī Lalitā-devī who is charmingly endowed with many beautiful, sweet qualities (*sulalitā*). She has natural expertise in all arts (*lalitā*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhṛda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.

*rākā-sudhā-kiraṇa-maṇḍala-kānti-daṇḍi-
vaktra-śriyaṁ cakita-cāru-camūru-netrām
rādhā-prasādhana-vidhāna-kalā-prasiddhām
devīm guṇaiḥ sulalitām lalitām namāmi (2)*

I offer *praṇāma* unto Śrī Lalitā-devī whose beautiful face mocks the brilliance of the full moon, whose eyes are ever-restless like those of a startled doe, who is famous for her extraordinary expertise in the art of dressing Śrīmatī Rādhikā, and who is the treasure-house of unlimited feminine qualities.

*lāsyollasad-bhujaga-śatru-patatra-citra-
paṭṭāṁśukābharāṇa-kañculikāñcitāṅgīm
gorocanā-ruci-vigarhaṇa-gaurimāṇaṁ
devīm guṇaiḥ sulalitām lalitām namāmi (3)*

I offer *praṇāma* unto Śrī Lalitā-devī whose body is adorned with a splendid *sārī* as brilliant as the multi-coloured tail-feathers of an ecstatically dancing peacock, whose breast is covered with an exceedingly attractive blouse (*kañculī*), whose hair part is decorated with shimmering red vermillion, and who wears various necklaces and other jeweled ornaments. Her golden complexion defeats that of even *gorocanā* [bright golden pigment that comes when rain-water from *svatī-nakṣatra* hits the head of a qualified cow] and she possesses innumerable good qualities.

*dhūrte vrajendra-tanaye tanu suṣṭhu-vāmyaṁ
mā dakṣiṇā bhava kalaṅkini lāghavāya
rādhe giraṁ śṛṇu hitām iti śikṣayanīm
devīm guṇaiḥ sulalitām lalitām namāmi (4)*

I offer *praṇāma* unto Śrī Lalitā-devī, the charming treasure-house of all good qualities, who instructs Śrīmatī Rādhikā in this way: “O Kalaṅkini (unchaste one)! Rādhe! Listen to my good instructions which are favorable for you! Vrajendra-nandana is very crafty (*dhūrta*). Don't display Your mood of gentle submission (*dakṣiṇā bhāva*) to Him; instead, in all circumstances be contrary.”

*rādhām abhi vraja-pateḥ kṛtam ātmajena
kūtaṁ manāg api vilokya vilohitākṣim
vāg-bhaṅgibhis tam acireṇa vilajjayantīm
devīm guṇaiḥ sulalitām lalitām namāmi (5)*

I offer *praṇāma* unto the abode of all good qualities, the supremely charming Śrī Lalitā-devī, who, upon hearing Śrī Kṛṣṇa speak even a few sly words to Śrīmatī Rādhikā, immediately becomes furious and shames Kṛṣṇa with her biting, sarcastic remarks, “You are so truthful and simple-hearted, and such a chaste lover!”

*vātsalya-vṛnda-vasatīm paśupāla-rājñyāḥ
sakhyaṇuśikṣaṇa-kalāsu gurum sakhīnām
rādhā-balāvaraja-jīvita-nirviśeṣām
devīm guṇaiḥ sulalitām lalitām namāmi (6)*

I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, who possesses all divine qualities; who is also the recipient of Yaśodā-devī’s parental affection; the *guru* of all the *sakhīs*, instructing them in the art of friendship; and the very life of both Śrīmatī Rādhikā and the younger brother of Baladeva.

*yām kām api vraja-kule vṛṣabhānu-jāyāḥ
prekṣya sva-pakṣa-padavīm anurudhyamānām
sadyas tad-iṣṭa-ghaṭanena kṛtārthayanīm
devīm guṇaiḥ sulalitām lalitām namāmi (7)*

I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, the treasure-house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-pakṣa*). Rādhā obeys Lalitā, who thus fulfills that maiden’s desires.

*rādhā-vrajendra-suta-saṅgama-raṅga-caryām
varyām viniścitavatīm akhilotsavebhyaḥ
tām gokula-priya-sakhī-nikuramba-mukhyām
devīm guṇaiḥ sulalitām lalitām namāmi (8)*

I offer *praṇāma* unto Śrī Lalitā-devī, the embodiment of all divine virtues and the foremost of all the favorite *sakhīs* of Gokula. Her primary task is providing pleasure for Śrī Rādhā-Govinda by arranging Their meetings – this delightful *sevā* surpasses the enjoyment of all the best festivals combined together.

*nandann amūni lalitā-guṇa-lālitāni
padyāni yaḥ paṭhati nirmala-dṛṣṭir aṣṭau
prītyā vikarṣati janam nija-vṛnda-madhye
tam kīrtidā-pati-kulajjala-kalpa-vallī (9)*

If a person with a cheerful and pure heart recites this *aṣṭaka* in praise of Lalitā-devī, he will be affectionately brought into Śrīmatī Rādhikā’s own group of *sakhīs*. Lalitā-devī is superbly ornamented with beauty, grace and charm, and, along with Śrīmatī

Rādhikā, is the effulgent wish-fulfilling creeper (*kalpa-vallī*) of Vṛṣabhānu Mahārāja's family that winds around the *kalpa-vṛkṣa* of Kṛṣṇa.

Śrī Śikṣāṣṭakam

Spoken by Śrī Caitanya Mahāprabhu

*ceto-darpaṇa-mārjanaṁ bhava-mahādāvāgni-nirvāpaṇam
śreyah-kairava-candrikā-vitarāṇam vidyāvadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapānam param vijayate śrī-kṛṣṇa-saṅkīrtanam (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 (*divya* 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.

*nāmnām akāri bahudhā nija-sarva-śaktis
tatārṇpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ (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 offenses that I have no attachment for Your holy name, which is so easily accessible and bestows all good fortune.

*tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ (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 honor, but offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari.

*na dhanam na janam na sundarīm
kavitām vā jagadīśa kāmaya
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi (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 kiṅkaraṁ
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadṛśaṁ vicintaya (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.

*nayanaṁ galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulakair nīcitaṁ vapuḥ kadā
tava nāma-graḥaṇe bhaviṣyati (6)*

O Lord, 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?

*yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ govinda-virahaṇa me (7)*

O *sakhī*, in separation from Govinda, even a moment seems like a millenium. Tears begin to shower from my eyes like rain from the clouds, and this entire world seems void.

*āśliṣya vā pāda-ratāṁ pinaṣtu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ (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 Kṛṣṇa-Nāmāṣṭakam

Śrīla Rūpa Gosvāmī

nikhila-śruti-mauli-ratna-mālā-dyuti-nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ paritas tvām harināma! saṁśrayāmi (1)

O Harināma, I take complete shelter of You. The nails of Your lotus feet are worshiped by the glowing radiance emanating from the necklace of jewels known as the Upaniṣads, which themselves are the crown-jewel of all the *śrutis*. You are also worshiped by the liberated sages.

jaya nāmadheya! muni-vṛnda-geya! jana-rañjanāya param akṣarākṛte!
tvam anādarād api manāg udīṛitaṁ nikhilogra-tāpa-paṭalīm vilumpasi (2)

O Harināma, who are sung by the sages! O You who have assumed the form of supreme syllables to give great happiness to the devotees! All glories to You. May Your supremacy always be manifest. If You are spoken only once, even disrespectfully or in jest, You absolve all of one's frightful sins at the root.

yad-ābhāso 'py udyan kavalita-bhava-dhvānta-vibhavo
dṛśaṁ tattvāndhānām api diśati bhakti-praṇayinīm
janas tasyodātaṁ jagati bhagavan-nāma-taraṇe!
kṛti te nirvaktuṁ ka iha mahimānaṁ prabhavati? (3)

O sun of Bhagavān-nāma, what learned scholar in this world is competent to describe Your unsurpassed glories? Even *ābhāsa*, the dim light of Your early dawn, swallows up the darkness of ignorance which blinds the conditioned souls and enables them to envision *hari-bhakti*.

yad-brahma-sākṣāt-kṛti-niṣṭhayāpi vināśam āyāti vinā na bhogaiḥ
apaiti nāma! sphuraṇena tat te prārabdha-karmeti virauti vedaḥ (4)

O Nāma, the Vedas loudly declare that even without a devotee undergoing any suffering, his *prārabdha-karma*, which cannot be eliminated even by resolute meditation on impersonal Brahman, is at once mitigated by Your appearance on the tongue.

agha-damana-yaśodā-nandanau! nanda-sūno!
kamala-nayana-gopī-candra-vṛndāvanendrāḥ!
praṇata-karuṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vardhatām nāmadheya (5)

O Nāma, may my love for You in Your many forms such as Agha-damana, Yaśodā-nandana, Nanda-sūno, Kamala-nayana, Gopīcandra, Vṛndāvanendra and Praṇata-karuṇa, always increase.

*vācyam vācakam ity udeti bhavato nāma! svarūpa-dvayam
pūrvasmāt param eva hanta karuṇam tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahaḥ prāṇī samantād bhaved
āsyenedam upāśya so 'pi hi sadānandāmbudhau majjati (6)*

O Nāma, in the material world You manifest in two forms: as *vācyā*, the Paramātmā inside the heart of each soul, and as *vācaka*, or the sound vibration of names such as Kṛṣṇa and Govinda. We know Your second form to be more merciful to us than the first because by chanting, the second form is worshiped, and even those who have committed offences to Your first form are plunged into an ocean of bliss.

*sūditāśrita-janārti-rāśaye ramya-cid-ghana-sukha-svarūpiṇe
nāma! gokula-mahotsavāya te kṛṣṇa! pūrṇa-vapuṣe namo namaḥ (7)*

O Kṛṣṇa-nāma, You destroy the sufferings of those who take shelter of You. You are the playful embodiment of *saccidānanda*, the great festival of Gokula, and are all-pervading. I offer *praṇāma* unto You time and again.

*nārada-vīṇojjivana! sudhormi-niryāsa-mādhurī-pūra!
tvam kṛṣṇa-nāma! kāmam, sphura me rasane rasena sadā (8)*

O life of Nārada's *vīṇā*, O You who are like waves of essential nectar in the ocean of sweetesses! O Kṛṣṇa-nāma! By Your own volition, please always sweetly appear on my tongue.

Śrī Anurāga-Vallī

The Burgeoning Vine of Love
Śrīla Viśvanātha Cakravartī Ṭhākura

*dehārbudāni bhagavan! yugapat prayaccha
vaktrārbudāni ca punaḥ pratideham eva
jihvārbudāni kṛpayā prativaktram eva
nṛtyantu teṣu tava nātha! guṇārbudāni (1)*

O Bhagavān, please be merciful and grant me millions of bodies. Then give each of those bodies millions of mouths and each of those mouths millions of tongues. O Nātha, and on each of those tongues may Your millions of divine attributes dance eternally.

*kim ātmanā? yatra na deha-koṭyo
dehena kim? yatra na vaktra-koṭyaḥ
vaktreṇa kim? yatra na koṭi-jihvāḥ
kim jihvayā? yatra na nāma-koṭyaḥ (2)*

What is the use of a soul that does not have millions of bodies? What is the use of a body which does not have millions of mouths, and what is the use of a mouth which does not possess millions of tongues? And what is the use of a tongue on which Your millions of names don't dance?

*ātmāstu nityam śata-deha-varṭi
dehastu nāthāstu sahasra-vaktraḥ
vaktraṁ sadā rājatu lakṣa-jihvam
grhṇātu jihvā tava nāma-koṭim (3)*

O Nātha, may my soul perpetually possess hundreds of bodies, may each body possess thousands of mouths, and may each mouth have hundreds of thousands of tongues upon which Your millions of names will dance.

*yadā yadā mādharma! yatra yatra
gāyanti ye ye tava nāma-līlāḥ
tatraiva karṇāyuta-dhāryamāṇās
tās te sudhā nityam ahaṁ dhayāni (4)*

O Mādhava, my special supplication is that I be present before Your deity form or anywhere else, with thousands of ears with which to perpetually drink the nectar of Your devotees' *kīrtana* of Your *nāma*, *rūpa*, *guṇa* and *līlā*.

*karṇāyutasyaiva bhavantu lakṣa-
koṭyo rasajñā bhagavaṁs tadaiva
yenaiva līlāḥ śṛṇavāni nityam
tenaiva gāyāni tataḥ sukhaṁ me (5)*

O Bhagavān, and as I drink such nectar with millions of ears, may I have millions of tongues with which to incessantly extol the *nāma*, *rūpa*, *guṇa* and *līlā* which I hear – in this way I will remain forever immersed in divine bliss.

*karṇāyutasyekṣaṇa-koṭir asyā
hṛt-koṭir asyā rasanārbudaṁś tāt
śrutvaiva dṛṣṭvā tava rūpa-sindhū
ālīṅgya mādhyam aho! dhayāni (6)*

May each of my millions of ears be accompanied by millions of eyes, may each of those eyes be accompanied by millions of hearts, and may those millions of hearts be accompanied by millions of tongues. Then those millions of ears will perpetually hear the glories of the ocean of Your beauty, those millions of eyes will perpetually receive *darśana* of that beauty, those millions of hearts will perpetually embrace it, and those billions of tongues will incessantly drink its nectar.

*netrārbudasyaiva bhavantu karṇa-
nāsā-rasajñā hṛdayārbudaṁś vā
saundarya-sausvarya-sugandha-pūra-
mādhurya-saṁśleṣa-rasānubhūtyai (7)*

May I have millions of eyes to drink the nectar of Your beauty, millions of ears to hear Your very sweet voice, millions of noses to smell Your fragrance, millions of tongues to taste Your sweetness, and millions of hearts with which to obtain the nectar of Your embrace.

*tvat-pārśva-gatyai pada-koṭir astu
sevām vidhātum mama hasta-koṭiḥ
tām śikṣitumś tadapi buddhi-koṭir
etān varān me bhagavan! prayaccha (8)*

May I have millions of feet to employ in going to Your side, millions of hands with which to attend You, and millions of times intelligence to learn how to serve You. O Bhagavān, please be merciful and grant me these benedictions.

Hindi Songs

Guru-Caraṇa-Kamala Bhaja Mana

O Mind, Just Worship the Lotus Feet of Śrī Guru
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

*guru-caraṇa-kamala bhaja man
guru-kṛpā vinā nāhi koi sādhana-bal,
bhaja man bhaja anukṣaṇ (1)*

O mind, just worship the lotus feet of Gurudeva! Without Gurudeva's mercy we have no strength in our *sādhana*. Therefore, O mind, worship and serve him at every moment!

*milatā nahī aisā durlabha janama,
bhramatahū caudaha bhuvana
kisī ko milte hāi aho bhāgya se,
hari-bhaktō ke daraśan (2)*

Without coming to Śrī Guru in this rare human birth, we are simply wandering about these fourteen planes! Oh, how fortunate we are to have come to him – to get the *darśana* of Śrī Hari's devotee!

*kṛṣṇa-kṛpā kī ānanda mūrti,
dīna-jana karuṇā-nidān
bhakti bhāva prem – tīna prakāśata,
śrī guru patita pāvan (3)*

Śrī Guru is the blissful embodiment of Kṛṣṇa's mercy and the reservoir of compassion for the destitute souls. He enlightens us in *bhakti*, *bhāva* and *prema* and is the saviour of the fallen!

*śruti smṛti aur purānana māhī,
kīno spaṣṭa pramāṇ
tana-mana-jīvana, guru-paḍe arpaṇa,
śrī harināma raṭan (4)*

All the *śrutis*, *smṛtis* and *Purāṇas* describe Śrī Guru's glories. Offering my body, mind and very life to the feet of Gurudeva I incessantly sing *śrī harināma*!

Gurudeva, Kṛpā Karke

*gurudeva, kṛpā karke mujhko apanā lenā
māi śaraṇa paḍā terī, caraṇō mē jagaha denā (1)*

Gurudeva, bestow your mercy on me and accept me as your own. I have taken shelter of you. Please give me a place at your lotus feet.

*karuṇā-nidhi nāma terā, karuṇā barasao tum
soye huye bhagya ko, he nātha jagāo tum
merī nāva bhāvvara dole, use pāra lagā denā (2)*

Please shower your mercy on me because you are renowned as a storehouse of mercy. O my Lord, only then will my sleeping fortune wake up. My boat is caught in a whirlpool. Please take me across this turbulent ocean.

*tum sukh ke sāgara ho, bhakti ke sahāre ho
mere man mē samāe ho, mujhe prāṇō se pyāre ho
nita mālā japū terī, mere doṣa bhulā denā (3)*

You are the ocean of happiness and shelter for *bhakti*. You are dearer to me than my life and are always on my mind. I chant your name every day. Please ignore my faults.

*māi santō kā sevaka hū, guru caraṇō kā dāsa hū
nahī nātha bhulānā mujhe, is jaga mē akelā hū
tere dvār kā bhikhārī hū, nahī dil se bhulā denā (4)*

I am a servant of the Vaiṣṇavas and of the lotus feet of my Guru. Please do not forget me because I am all alone, O Lord. I am a beggar at your door. Please do not ignore me.

Nāma-Kīrtana

*jaya govinda, jaya gopāla,
keśava, mādhaba, dīna-dayāla
śyāmasundara, kanhaiyā-lāla,
giri-vara-dhārī, nanda-dulāla*

*acyuta, keśava, śrīdhara, mādhaba,
gopāla, govinda, hari
yamunā pulina mē vaṁśī bajāve
naṭavara veśadhārī*

—

*śrī kṛṣṇa gopāla hare mukunda
govinda he nanda-kīśora kṛṣṇa
hā śrī yaśodā-tanaya prasāda
śrī ballavī-jīvana rādhikeśa*

Vraja-Jana-Mana-Sukhakārī

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

Refrain: *vraja-jana-mana-sukhakārī*
rādhe syām syāmā syām

Kṛṣṇa gives happiness in the hearts of all the Vrajavāsīs – Rādhe! Syāma! Syāmā! Syāma!

mor mukuṭa makarākṛta-kuṇḍala, gala vaijayanī-māla,
caraṇana nūpura rasāla
rādhe syām syāmā syām (1)

He wears a peacock feather *mukut*, swinging *makara*-shaped earrings, and a *vaijayanī* garland around His neck, and the sound of His anklebells is full of *rasa*! Rādhe! Syāma! Syāmā! Syāma!

sundara vadana kamala-dala locana, bāṅkī cita-vana-hārī,
mohana-vamśī-vihārī
rādhe syām syāmā syām (2)

His lotus face is very beautiful and His eyes are like lotus-petals. Wandering here and there, He charms everyone with His flute and threefold curved form! Rādhe! Syāma! Syāmā! Syāma!

vṛndāvana mē dhenu carāve, gopī-jana manahārī
śrī govardhana-dhārī
rādhe syām syāmā syām (3)

In Vṛndāvana He tends the cows in the pastures, steals the *gopīs*' minds, and holds up Śrī Govardhana Hill! Rādhe! Syāma! Syāmā! Syāma!

rādhā-kṛṣṇa mili aba dou, gaura-rūpa avatārī
kīrtana dharma pracārī
rādhe syām syāmā syām (4)

Śrī Rādhā-Kṛṣṇa have united and now the two have come as the beautiful golden *avatāra*, preaching *kīrtana-dharma*. Rādhe! Syāma! Syāmā! Syāma!

tum vinā mere aur na koi, nāma-rūpa avatārī
caraṇana mē balihārī,
nārāyaṇa balihārī,
rādhe syām syāmā syām (5)

I have no one but You in this world. You descend as the *avatāra* of the beautiful name and beautiful form. Your lotus feet fill me with wonder – so this Nārāyaṇa is filled with delight! Rādhe! Syāma! Syāmā! Syāma!

Pār Kareṅge (traditional song)

*pār kareṅge naiyā re, bhaja kṛṣṇa kanhaiyā,
kṛṣṇa kanhaiyā dāūjī ke bhaiyā
kṛṣṇa kanhaiyā vaiṣṇī bajaiyā,
mākhana curaiyā re, bhaja kṛṣṇa kanhaiyā (1)*

Worship Kanhaiyā*, the brother of Balarāma. Kanhaiyā's lotus feet are the boat to take us across the ocean of material life. Worship Kanhaiyā, that Kṛṣṇa who stays in Vraja, playing the flute and from every *gopī*'s house steals butter (that is, the soft and pure white hearts that are like butter).

[*Kanhaiyā – Yaśodā-maiyā's pet name for her darling son. This name is brimming over with sweetness and affection.]

*kṛṣṇa kanhaiyā girivara uṭhaiyā,
kṛṣṇa kanhaiyā rāsa racaiyā
pāra kareṅge naiyā re, bhaja kṛṣṇa kanhaiyā (2)*

Worship Kanhaiyā, that Kṛṣṇa who lifted Govardhana Hill and performed the *rāsa-līlā*. His lotus feet are the boat to take us across the ocean of material life.

*mitra sudāmā taṇḍula lāe,
gale lagā prabhu bhoga lagāye
kahā kahā kaha bhaiyā re, bhaja kṛṣṇa kanhaiyā (3)*

When His friend Sudāma brought Him some low-grade rice, He accepted it, embraced him and cried, “O My brother, you haven't come for such a long time! Where have you been? Did you forget Me?” Worship that Kṛṣṇa!

*arjuna kā ratha raṇa mē hākā,
śyāmaliyā giridhārī bākā
kāli-nāga nathaiyā re, bhaja kṛṣṇa kanhaiyā (4)*

In the Mahābharata war Śyāmaliyā (sweet, black, crooked Kṛṣṇa) became Arjuna's chariot driver, directing the horses on the battlefield. He lifted Govardhana Hill at such a tender age and He subdued Kālīya-nāga by putting a rope through his nose, dragging him out of the Yamunā. Worship that Kṛṣṇa!

*drupata-sutā jaba duṣṭana gherī,
rākhī lāja na kīnī derī
āgaye cīra baḍhaiyā re, bhaja kṛṣṇa kanhaiyā (5)*

Worship that Kanhaiyā who immediately came to protect Draupadī's chastity by increasing her cloth unlimitedly when she was surrounded by so many wicked men.

Ālī! Mhāne Lāge Vṛndāvana Nīko

*ālī! mhāne lāge vṛndāvana nīko
ghara ghara tulasī, ṭhākura pūjā, darśana govindajī ko
ālī! mhāne lāge vṛndāvana nīko (1)*

O friend! I like Vṛndāvana so much, where in every home there is worship of *tulasī* and the Deity with *darśana* of Govindajī.

*nirmala nīra bahata yamunā ko, bhojana dūdha dahī ko
ālī! mhāne lāge vṛndāvana nīko (2)*

Where the pure waters of the Yamunā flow and where the foodstuffs are milk and yoghurt. O friend! I like Vṛndāvana so much.

*ratna simhāsana āpa virāje, mukuṭa dharyo tulāsi ko
ālī! mhāne lāge vṛndāvana nīko (3)*

Where the Deity sits on a jewelled throne, with *tulāsi* in His crown. O friend! I like Vṛndāvana very much.

*kuñjana kuñjana phirata rādhikā, śabda sunata muralī ko,
ālī! mhāne lāge vṛndāvana nīko (4)*

Where Rādhikā roams from *kuñja* to *kuñja*, having heard the vibration of His flute. O friend! I like Vṛndāvana so much.

*mīrā ke prabhu giridhara-nāgara, bhajana vinā nara phīko
ālī! mhāne lāge vṛndāvana nīko (5)*

The hero Giridhārī is the master of Mīrā, who says that without *bhajana* a person is dull. O friend! I like Vṛndāvana so much.

Upadeśāvalī

of

Ācārya Kesarī* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī

1. *Bhagavat-bhakti* is attained by *viśrambha-sevā* (intimate service) to the lotus feet of Śrī Guru.
2. Honest service to Śrī Hari, Guru and Vaiṣṇavas is actual *guru-sevā*.
3. The *aṅga* of *bhakti* known as *kīrtana* is the best and most complete limb of *bhakti*.
4. Only through the medium of *kīrtana* are the other limbs of *bhakti* accomplished.
5. Renouncing bad association is actual solitude, and performing *bhajana* in the company of *sādhus* and Vaiṣṇavas is the actual meaning of solitary *bhajana*.
6. Preaching *hari-kathā* always and everywhere is real *hari-kīrtana*.
7. To speak *hari-kathā* always and everywhere or to be absorbed in speaking about services related to Śrī Hari is real silence.
8. Performing *gaura-bhajana* in the mood of *rūpānuga* is the actual *vipralambha-bhajana* of Śrī Rādhā and Kṛṣṇa.
9. Taking shelter of the feet of a genuine *guru*, one should serve Hari.
10. One should never give pain to any living entity by body, mind, or words.
11. One should maintain his life by honest means.
12. One should always remember that Śrī Bhagavān is one, not many.
13. Vrajendra-nandana Śrī Kṛṣṇa only is Svayam Bhagavān; He is the possessor of all *śakti* and the origin of all *avatāras*. Rendering service to Him is the primary duty of all living entities; all other activities are secondary.
14. Those people who consider that Bhagavān is formless are atheists, and one should never associate with them.
15. Attaining *prema* for Śrī Kṛṣṇa is the real ultimate objective of the *jīva*.
16. The service of Kṛṣṇa which is performed for His pleasure with a favorable attitude, which is devoid of all other desires, which is not covered by *jñāna* and *karma*, and which is performed by the body, mind, words and all of the senses, is our very life.

*Kesarī means “lion.”

Upadeśāvalī
of
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda

1. “*Param vijayate śrī-kṛṣṇa-saṅkīrtanam* – supreme victory to the congregational chanting of Kṛṣṇa’s names” – this is the Śrī Gauḍīya Maṭha’s sole object of worship.
2. Śrī Kṛṣṇa, who is the *viṣaya-vigraha* or the object of the devotee’s *prema*, is the sole enjoyer and all others are to be enjoyed by Him.
3. Those who don’t perform *hari-bhajana* are ignorant and murderers of their own souls.
4. The acceptance of Śrī Harināma and direct realization of Bhagavān are one and the same.
5. Those who equate the demigods with Viṣṇu are unable to serve Bhagavān.
6. Establishing a printing press to print devotional books and preaching by organizing *nāma-hāṭṭa* programs constitutes genuine service to Śrī Mayapura.
7. We are not doers of good or bad deeds, nor are we scholars or illiterate. Carrying the shoes of Hari’s pure devotees as our duty, we are initiates into the *mantra* “*kīrtanīyaḥ sadā hari.*”
8. Preaching without proper conduct falls within the category of *karma*, mundane activity. Without criticizing the nature of others, one should correct one’s self – this is my personal instruction.
9. Serving the Vrajavāsīs who felt great separation from Kṛṣṇa when He left Vraja to reside in Mathurā is our supreme constitutional occupation.
10. If we desire to follow an auspicious course in life, then disregarding the theories of even countless people we should hear instructions only from a transcendental source.
11. Life as an animal, bird, insect, or any other of the countless thousands of species is acceptable, but taking shelter of deceit is thoroughly improper. Only an honest person possesses real auspiciousness.
12. Simple-heartedness is synonymous with Vaiṣṇavism. Servants of a *paramahansa* Vaiṣṇava should be simple-hearted, a quality which makes them the topmost *brāhmaṇas*.
13. Helping to draw conditioned souls away from their perverted attachment to the material energy is the greatest compassion. If even one soul is rescued from Mahāmāyā’s fortress, that compassionate act is infinitely more benevolent than the construction of unlimited hospitals.
14. We have not come to this world to be construction workers; we are the bearers of Śrī Caitanyadeva’s instructions.
15. We will not remain in this world for long, and by profusely performing *hari-kīrtana*, upon relinquishing these material bodies we will experience the ultimate reward of embodied life.

16. The foot-dust of Śrī Rūpa Gosvāmī, the fulfiller of Śrī Caitanyadeva's inner desires, is our lives' sole desired object.
17. If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path of Vedic truth and accepting the path of untruth. I would become one who is inimical to the Vedas, an atheist, and would no longer possess faith in Bhagavān, the very embodiment of truth.
18. Kṛṣṇa's *darśana* can only be attained through the medium of the ear as one hears *hari-kathā* from pure Vaiṣṇavas; there is no other way.
19. Wherever *hari-kathā* is being spoken is a holy place.
20. Proper *śravaṇa*, hearing, is accomplished through the medium of *kīrtana*, and this will give one the good opportunity to practice *smaraṇa*, remembrance. Then internal experience of rendering direct service to the *aṣṭakālīya-līlā*, Śrī Rādhā-Kṛṣṇa's pastimes in each of the eight parts of the day, becomes possible.
21. We should understand that the loud calling out of Śrī Kṛṣṇa's names is *bhakti*.
22. Bhagavān will not accept anything which is offered by a person who doesn't chant *harināma* one-hundred thousand times daily.
23. By sincerely endeavoring to chant *harināma* without offences and remaining fixed in chanting constantly, one's offences will fade and pure Harināma will arise on the tongue.
24. As mundane thoughts arise while taking *harināma*, one should not become discouraged. A secondary consequence of taking *harināma* is that these useless mundane thoughts will gradually dissipate; therefore one should not worry about this. By dedicating one's mind, body, and words to serving Śrī Nāma and continuing to chant with great persistence, Śrī Nāma Prabhu will grant one *darśana* of His supremely auspicious transcendental form. And by continuing to chant until one's *anarthas* are fully eradicated, by the power of Śrī Nāma realization of His form, qualities and pastimes will automatically arise.

GUIDE TO PRONUNCIATION

This pronunciation guide is meant to help the English-speaking reader quickly grasp the fundamentals of correct pronunciation. Those who wish to learn proper pronunciation are strongly encouraged to listen carefully to native speakers of Bengali - the guidelines given here are only an approximation.

This songbook contains devotional songs in several languages, including Sanskrit, Bengali, Hindi, Braj-bhāṣā, Maithilī, and Braj-bhulī. The same standard system of diacritics are used for all the songs in this book, and all the above languages share some important characteristics; however, there are some special rules that apply individually to Bengali and Hindi.

Rules for pronouncing Sanskrit, which is the mother of all civilized languages, are given first. The differences for Bengali and Hindi will be described separately. The guidelines given here mostly apply to speakers of American English.

Sanskrit

In Sanskrit, there is no accentuation but a flow of long and short syllables. A long syllable (called *guru*) is held exactly twice as long as a short syllable (called *laghu*). Long syllables are those containing the vowels ā, ī, ū, e, ai, o and au; with the modifiers ṁ or ḥ added; or any syllable followed by a double consonant (excepting aspirated consonants, which are counted as a single consonant: these include kh, gh, jh, ch, ṭh, ḍh, th, dh, ph, and bh).

Vowels

In English, we are accustomed to pronouncing most vowels as diphthongs: the mouth moves while pronouncing the vowel sound. Thus the “aw” sound in “law” is not the same as the Sanskrit ā. This is also true of the Sanskrit o and e. The Sanskrit o is like o in “go” but the mouth does **not** move while pronouncing it. This is common to all Indian languages. Similarly, the Sanskrit e is like ay in “hay” but the mouth does not move while pronouncing it. Sanskrit contains two diphthongs, ai and au, but they are composed of two simple vowel sounds joined together. They are closer to “uh-ih” and “uh-ooh” than to “eye” and “ow”.

Keeping the above in mind, here are the Sanskrit vowels arranged in the ancient order used by Sanskrit grammarians:

a - like **u** in **but**.

ā - like **a** in **father**.

i - like **i** in **pin**.

ī - like **ea** in **peak**.

u - like **u** in **push**.

ū - like **u** in **rule**.

ŗ - like **ri** in **ring**.

ļ - like **llri** in **bellringer**.

e - like **ay** in **pay**. (See note above)

ai - like **i** in **rise**.

o - like **o** in **show**.

au - like **ow** in **bow**.

rn - a simple nasal stop, like **ng** in **sing**.

h - like **h** in “**aha!**” it echoes the preceding vowel at the end of a line. Before hard consonants like k and p it becomes a simple stoppage of breath.

Consonants

k - like **k** in **look**. Normally this is pronounced with breath, and most English speakers will have to practice pronouncing initial k without breath.

kh - like **kh** in **look-hard**.

g - like **g** in **log**. See note above for k.

gh - like **gh** in **dog-house**.

ŋ - like **n** in **sing**.

c - like **ch** in **reach**.

ch - like **ch-h** in **beach-house**.

j - like **dge** in **ridge**.

jh - like **dge-h** in **dodge-hard**.

ŋ - like **n** in **punch**.

ţ - like **t** in **bat**. Pronounced with the tongue against the front gum ridge behind the upper row of teeth.

ţh - like **t-h** in **boat-house**. See note for ţ.

đ - like **d** in **bad**. See note for ţ.

đh - like **d-h** in **road-house**. See note for ţ.

ŋ - like **n** in **horn**. Like ţ, pronounced with the tongue against the alveolar ridge.

t, th, d, dh, n - like their English equivalents, but with the tongue against the back of the upper front teeth. This is lighter than

the sounds normally used in English.

p - like **p** in **keep**.

ph - like **p-h** in **stop-hard**. This is similar to the normal p in English, and the p without breath is not found in English.

b - like **b** in **rub**.

bh - like **bh** in **rub-hard**.

m - like **m** in **mother**.

y - like y in **young**.

r - like **r** in **very** as a British speaker might pronounce it. Not guttural but almost like “d” with the tongue flapping briefly against the gum ridge behind the upper front teeth.

l - like **l** in **lock**.

v - like **v** in **victory**. When following t or v, like **w** in **twain**.

ś - halfway between **sh** in **shy** and **s** in **sigh**.

ṣ - like **sh** in **shy**.

s - like **s** in **song**.

h - like **h** in **hard**.

Bengali (Bengali Songs and Ārati Kīrtanas)

Bengali pronunciation is mostly similar to Sanskrit, with a few exceptions.

The short a is usually pronounced halfway between the **u** in **but** and the **o** in **go**. Think of saying “uh” but with the mouth slightly rounded. Sometimes when short a comes at the end of a word it is silent - this usually happens according to the metric needs of a song.

The **ph** is pronounced like the **f** in **full**.

Some syllables are nasalized by the ~ symbol placed over them (sometimes in conjunction with a diacritical mark denoting a long vowel). This means the vowel sound of that syllable is partly pronounced through the nose.

Hindi

Hindi pronunciation is similar to Sanskrit, and uses the same system of nasalization as in Bengali (using ~ to denote syllables where the vowel is partly pronounced through the nose).

The **ai** in Hindi is pronounced like the **a** in **cat**.

The **au** is sometimes pronounced like Sanskrit au but usually like **au** in **caught**.

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