

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 Gosvāmī Mahārāja*

Interim Edition

Revised and Enlarged

December, 2011

*Gauḍīya Vedānta Publications
Vṛndāvan, U.P. 281121, India*

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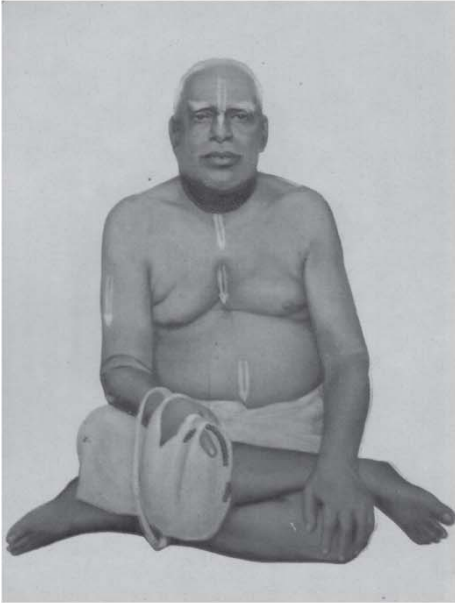
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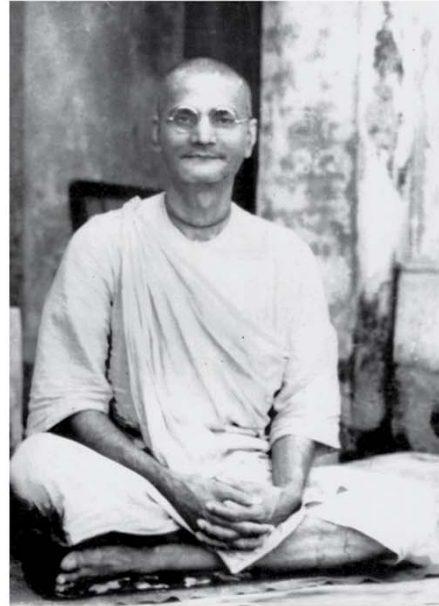
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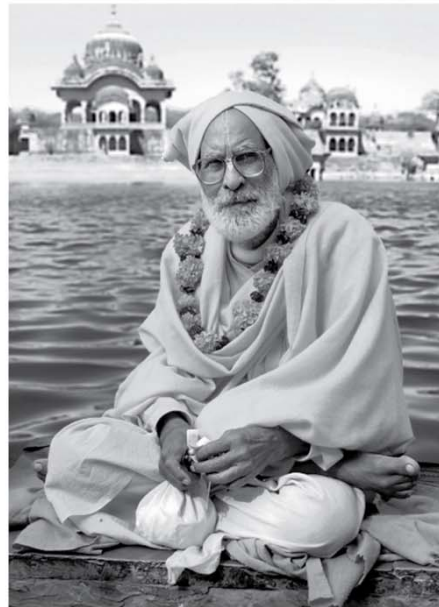
Saccidānanda Śrī Bhaktivīnoda Ṭhākura



Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja



Śrīla Bhaktivedānta Swāmī Mahārāja



Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

Maṅgalācaraṇa

***vande'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavānś ca
śrī rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvam
sādvaitāṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś 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*.

Samaṣṭigata praṇāma

***gurave gauracandrāya rādhikāyai tadālaye
kṛṣṇāya kṛṣṇa-bhaktāya tad-bhaktāya namo namaḥ***

I offer my obeisances time and again unto Śrī Gurudeva, Śrī Gauracandra, Śrīmatī Rādhikā and Her associates, unto Śrī Kṛṣṇa and His devotees, and unto the devotees of His devotees.

Śrī Guru-Praṇāma

***om ajñāna-timirāndhasya jñānāñjana-salākayā
caksur unmīlitaṁ yena tasmai śrī-guruve 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

***namaḥ om viṣṇu-pādāya rādhikāya-priyātmane
śrī-śrīmad-bhakti-vedānta nārāyaṇa iti nāmīne (1)***

I offer *praṇāma* to *om viṣṇu-pāda* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja who is very dear to Śrīmatī Rādhikā.

***śrī-kṛṣṇa-līlā-kathane sudakṣaṁ audārya-mādhurya guṇaiś ca yuktaṁ
varam varenyaṁ puruṣaṁ mahāntaṁ nārāyaṇaṁ tvaṁ 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.

***tridaṇḍīnām bhakta-sīromanīm ca śrī-kṛṣṇa-padābja-dhṛtaika-hṛdi
caitanya-līlāmṛta-sāra sāraṁ nārāyaṇam tvam satatam prapadye (3)***

Tridaṇḍī-sannyāsī Śrīla Nārāyaṇa Mahārāja, the crown-jewel of *bhaktas*, 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 Swāmī-vandanā
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhakti-vedānta-svāmin iti nāmine***

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

***namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirvīṣeṣa-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.

***Śrīla Bhakti Prajñāna Keśava Gosvāmī-praṇāma
namaḥ om viṣṇu-pādāya ācārya-simha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine
atimartya-caritrāya sva-śrītānāṣ ca pāline
jīva-duḥkhe sadārttāya 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 of the *jīvas* who have turned away from Kṛṣṇa, and who is bestowing upon them *śrī nāma* along with *prema*.

***gaurāśraya-vidyāyā kṛṣṇa-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 Vinodini Rādhikā and to Mahāprabhu.

***Śrīla Prabhupāda-vandanā
namaḥ om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhakti-siddhānta-sarasvatī-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-Kṛṣṇa.

***mādhuryojjala-premādhya-śrī-rūpānuga-bhakti-da
śrī-gaura-karuṇā-śakti-vidyāyā 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 Kīśora-vandanā
namo gaura-kīśorāya sāksād-vairāgya mūrtaye
vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ***

I offer *praṇāma* unto the lotus feet of Śrī Gaura Kīśora, 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
gaurāvīrbhāva-bhūmes tvam nirdeṣṭā sajjana-priyaḥ
vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ***

I offer *praṇāma* unto the topmost Vaiṣṇava, Śrī Jagannātha dāsa Bābāji 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-sindhubhya 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-gaurāṅgī! rādhe! vṛndāvaneśvari!
vṛṣabhānu-sute! devī! praṇamāmi hari-priye!***

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

Śrī Sambandhāhideva-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 Abhidheyāhideva-praṇāma

***dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhālbbhiḥ 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 Prayojanāhideva-praṇāma

***śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthītaḥ
karṣan venu-svanair gopīr gopīnāthaḥ śrīye'stu naḥ***

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

Śrī Tulasī-praṇāma

***vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī! satyavatyaī 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 P.), *bhakta-avatāra* (Advaita Ācārya), *bhakta* (Śrīvāsa) and *bhakta-śakti* (Gadadhāra Paṇḍita).

Śrī Pañca-tattva

***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
viramīta-nīja-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttam mukti-dam prāṇinām yat
parama amṛtam ekaṁ jīvanam bhūṣaṇam me (1)***

(Śrī Bṛhad-Bhāgavatāmṛtam 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 maṅgalām maṅgalānām
sakala-nigama-vallī-sat-phalam cit-svarūpam
sakhīd api parigītam śraddhayā helayā vā
bhṛgu-vara! nara-mātram tārayet kṛṣṇa-nāma (2)***

(*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-śreṣṭham manum api śacī-putram atra svarūpam
rūpam tasyāgrajam uru-purīm māthurīm goṣṭhavāṭīm
rādhā-kuṇḍam giri-varam aho! rādhikā-mādhavāśām
prāpto yasya prathita-kṛpayā śrī gurum tam nato'smi (1)***

(*Śrī Mukta-caritam*, 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 Maṅḍala, where Rādhā and Govinda have Their pastimes, where the forests, hills, and every creeper, shrub and grain of sand are *uddīpama* (stimuli) to help me remember Rādhā and Govinda. He has given me Rādhā-kuṇḍa 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 Gosvāmī 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.

***yam pravrajantam anupetam apeta-kṛtyam
dvaipāyano vīraha-kātara ājuhāva
putreti tan-mayatayā taravo bhinedus
tam sarva-bhūta-hṛdayam 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.

***he śrī-guro jñāna-da dīna-bandho svānanda-dātaḥ karuṇaika-sindho
vṛndāvanāsīna hitāvatāra prasīda rādhā-praṇaya-pracāra (4)***

(*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 (5)***

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-saṁsaktim sakhī-saṅga-nivāsiniṁ
tām aham satatam vande guru-rūpam 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-rasam prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanaṁ tam prabhum āśrayāmi***

(*Vilāpa-kusumāñjali* 6, Śrī 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
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam (1)**

(*Prema-bhakti-candrikā*, Śrīla 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 tṛṇam dantair idam yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja-dhulih syām janma-janmani (2)**

(*Dāna Keli Cintāmaṇi* 175, Śrī 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 umatojvala-rasām sva-bhakti-sriyam
hariḥ puraṭa-sundara-dyuti-kadamba sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah (1)**

(*Vidagdha Mādhava*, Śrī 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.

**samsāra-duḥkha-jaladhau patitasya kāmā-
krodhādi-nakra-makaraiḥ kavalī-kṛtasya
durvāsana-nigaḍitasya nirāśrayasya
caitanya-candra mama dehi padāvalambam (2)**

(*Caitanya-Candrāmṛtam*, Śrī 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-kumudam vikāśya
hṛdyam vidhehi nija-cintana-bhṛṅga-raṅgaiḥ
kiñcāparādha-timiram nibiḍam vidhūya
pādāmṛtam sadaya pāyaya durgatam mām (3)**

(*Stavāvali, Abhīṣṭa-sūcanam* 11, Śrī 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.

**ānanda līlāmaya vighṛhāya hemābha-divyāc chavi sundarāya
tasmai mahāprema-rasa-pradāya caitanya-cāndrāya-namo namaste (4)**

(*Caitanya Candrāmṛta*, Śrī Prabodhānanda Sarasvatī)

I offer *praṇāma* to Śrī Caitanya-candra, whose form is the embodiment of blissful transcendental pastimes, whose golden complexion is divinely beautiful, and who bestows unlimited nectar of *prema*.

Śrī Nityānanda Prabhu-praṇāma

**saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇam 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 kamalāyatākṣau
viśvambharau dvīja-varau yuga-dharma-pālau
vande jagat-priya-karau karuṇāvatārau**

(*Caitanya Bhāgavat*, Śrī Vṛndāvan 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-dhyānam

**barhāpīḍābhirāmam mṛga-mada-tilakam kuṇḍalākrānta-gaṇḍam
kañjākṣam kambu-kañham smita-subhaga-mukham svādhare nyasta-veṇuṃ
śyāmam śāntam tri-bhaṅgam ravi-kara-vasanam bhūṣitam vaijayantī
vande vṛndāvana-stham yuvati-śata-vṛtam brahma gopāla-veṣam (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 fish-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 three-fold bending posture, whose yellow cloth is resplendent like the rays of the sun, who is adorned with a *vaijayantī* flower garland, who is surrounded on all sides by thousands of *gopīs*, and who resides in Śrī Dhāma-Vṛndāvana dressed as a cowherd boy.

**kasturī-tilakam lalāṭa-pāṭale vakṣah-sthale kaustubham
nāsāgre vara-mauktikam kara-tale veṇuḥ kare kañkanam
sarvāṅge hari-candanam sulalitam kañthe ca muktāvalī
gopa-śrī-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!

**vamśī-nyastāśya-candram smita-yutam atulam pīta-vastram vareṇyam
kañjākṣam sarva-dakṣam nava-ghana-saḍṛśam barha-cūḍam śaraṇyam
trai-bhaṅgair bhaṅgimāṅgam vraja-yuvati-yutam dhvasta-keśyādī-śūram
vande śrī-nanda-sūmam madhura-rasa-tanuṃ 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 three-fold 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-vadanam barhāvataṃsa-priyam
śrī-vatsāṅkam udāra-kaustubha-dharam pūṭāmbaram sundaram**

**gopīnām nayanotpalārcita-tanuṃ go-gopa-saṅghāvṛtam
govindam kala-veṇu-vādana-param divyāṅga-bhūṣam 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 *praṇāmas* unto Śrī Kṛṣṇa, who is the son of Vasudeva, and the remover of His devotees' material attachments.

Śrī Rādhikā-dhyānam

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

(Stava-mālā, Śrī 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-smitāśyām
vadāmi rādhām karuṇā-bharādrām
tato mamānyāsti gatir na kāpi (2)**

(Stavāvalī, Viśakhānandadabhiḥ stotram 131, Śrī Raghunātha dāsa)

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! devi kaku-bhara-gadgadayādyā-vācā
yāce nipatyā bhuvī daṇḍavad udbhatārtiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike nija-gaṇe gaṇanām vidhehi (1)**

(Gāndharvā-samprārthanāṣṭakam, Śrī 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.

**rādhe vṛndāvanādhīṣe karuṇāmyta-vāhini
kṛpayā nija-pādābja-dāsyam mahyam pradīyatām (3)**

(Arcana Paddhati)

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

**yat-kiṅkarīṣu bahusah khalu kaku-vāṇī
nityam parasya puruṣasya śikhaṇḍa-mauleḥ
tasyāḥ kadā rasa-nidher vṛṣabhānu-jāyās
tat-keli-kuñja-bhavanāṅgana-mārjanī syām? (4)**

(Rādhā-Rasa-Sudhā-Nidhi 8, Śrī Prabodhānanda Sarasvatī)

O daughter of Vṛṣabhānu 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-dhyānam
kanaka-jalada-gātrau nīla-śoṇābja-netrau
mṛgamada-vara-bhālau mālatī-kunda-mālau
tarala-taruṇa-veśau nīla-pūtāmbareśau
smara nibhṛta-nikuñje rādhikā-kṛṣṇacandrau (1)**

(Nikuñja Rahasya Stava 16, Śrī 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 *mālatī* 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-śyāmalīma-chaṭābhir abhito mandīkṛtendīvaram
jādyam jāguḍa-rociṣām vidadhatam paṭṭāmbarasya śriyā
vṛndāraṇya-nivāsīnam hṛdi lasad-dāmābhir āmodaram
rādhā-skandha-niveśitojvala-bhujam dhyāyema dāmodaram (2)**

(Stava-mālā, Rādhā-Dāmodara Dhyānam, Śrī 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 *kuṅkuma*, whose residence is Śrī Vṛndāvana-dhāma, whose chest is beautified by a swinging *vaijayantī* garland, and whose splendidous left hand rests upon the right shoulder of Śrīmatī Rādhikā.

**Śrī Navadvīpa-dhāma-praṇāma
navīna-śrī-bhaktim nava-kanaka-gaurākṛti-patim
navāraṇya-śreṇī-nava-sura-sarid-vāta-valitam
navīna-śrī-rādhā-hari-rasamayotkīrtana-vidhim
navadvīpam vande nava-karuṇa-mādyan nava-rucim**

(Navadvīpa Śataka, Śrī 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-vaikuṅṭha-vāsāt
ramayati sa sadā gāḥ pālayan yatra goṇī
svarita-madhura-veṇur vardhayan prema rāse**

(Bṛhad Bhāgavatāmṛta 1.5, Śrī 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 Vaikuṅṭha, where He forever tends cows, and where, by playing sweet melodies on the flute, He increases the *goṇīs*' amorous love for Him.

**Śrī Paurṇamāsī-devī-praṇāma
rādheśa-keli-prabhutā-vinoda
vinyāsa-vijñām vraja-vanditāṅghrim
kṛpālutādyākhila-viśva-vandyām
śrī-paurṇamāsīm śirasā namāmi**

I bow my head and offer *praṇāma* unto Śrī Paurṇamāsi-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 Paurṇamāsi Yogamāyā praṇāma
kātyāyani mahā-māye mahā-yoginy adhīsvari
nanda-gopa-sutaṁ devi patim me kuru te namaḥ

(Śrīmad-Bhāgavatam 10.22.4)

O goddess Kātyāyanī, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband (lover). I offer my obeisances unto you.

Śrī Rādhā-kuṇḍa-vandanā
he śrī sarovara sadā tvayi sā mad-tīṣā
praṣṭhena sārḍham iha khelati kāma-raṅgaiḥ
tvaṁ cet priyāt priyam atīva tayor itīmām
ha darśayādya kṛpayā mama jīvitam tām

(Vilāpa Kusumāñjali 98, Śrī Raghunātha dāsa)

He 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-varyah
kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yah
saptāham asya kara-padma-tale 'py avātsīt (1)

(Bṛhad Bhāgavatāmṛta 1.7, Śrī Sanātana Gosvāmī)

Glory to Govardhana Hill, the king of all mountains including Sumeru, who was given the title *hari-dāsa-varyah*, 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
bhṛṅgāyamānam phala-mūla-kandaraiḥ
saṁsevyamānam harim ātma-vṛndakair
govardhanādrim śirasā namāmi (2)

(Bṛhad Bhāgavatāmṛta, Śrī 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

(Sankalpa Kalpadruma 103, Śrī 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 *praṇāmas* 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
pavitṛī-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-tīrtha-pariṣevita-pāda-padmām
goloka-saukhya-rasa-pūra-mahim mahimnā
āplāvitākhila-sudhā-sujalām sukhābdhau
rādhā-mukunda-muditām yamunām namāmi (2)

(Śrī Padma Purāṇa, Kṛṣṇa Dvaipāyana Vyāsa)

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

(Vraja-vilāsa-stava 100, Śrī 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 Nṛsimha-praṇāma
*namas te narasimhāya prahlādāhlāda-dāyine
 hiraṇyakaśipu vakṣaḥ śilā-ṭaṅka-nakhālaye (1)*

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

**ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ
 bahir nṛsimho hṛdaye nṛsimho nṛsimham ādim śaraṇam prapadye (3)**

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

Jaya-dhvani

Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Giridhārī-Rādhā-Vinoda-bihārījī *kī jaya!*
Om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī
Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja kī jaya!
Nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta
Vāmana Gosvāmī Mahārāja kī jaya!
Nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta
Swami Mahārāja kī jaya!
Nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna
K eśava Gosvāmī Mahārāja kī jaya!
Nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī Prabhupāda kī jaya!
Nitya-lilā-praviṣṭa om viṣṇupāda paramahaṁsa bābājī Śrī Śrīla Gaura-kiśora
dāsa Gosvāmī Mahārāja kī jaya!

Nitya-lilā-praviṣṭa om viṣṇupāda saccidānanda Śrīla Bhaktivinoda Ṭhākura kī
jaya!

Nitya-lilā-praviṣṭa om viṣṇupāda 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 prabhutraya 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 Śvarūpa 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, Śimantadvīpa, Godrumadvīpa, Madhyadvīpa,

Koladvīpa, Rtuadvīpa, Janhadvīpa, Modradrumadvīpa,

Rudradvīpātmaka Śrī Navadvīpa-dhāma kī jaya!

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

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

Sarvābhīṣṭa pradattā Śrī Girirāja Govardhanājī kī jaya!

Śrī Gopīśvara Mahādeva kī jaya!

Śrī Yoga-māyā Paurṇamāsī-devī kī jaya!

Śrīmatī Vṛnda-devī kī jaya!

Śrī Jagannātha-Baladeva-Subhadra-Sudarśanaājī kī jaya!

Śrī Jagannātha Puri Dhāma kī jaya!

Sarva-vighna-vināśaya Nṛsimha Bhāgavan kī jaya!

Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!

Cāro dhāma-ācārya-sampradāya vṛnda kī jaya!

Śrī International Pure Bhakti Yoga Society kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Śrī Keśavājī Gauḍīya Maṭha aura anyānya śākhā maṭha samūha kī jaya!

Śrī-harināma-saṅkīrtana kī jaya!

Grantha-rāja Śrīmad-Bhāgavatam kī jaya!

Ananta-koṭī vaiṣṇava-vṛnda kī jaya!

Samāgata bhakta-vṛnda kī jaya!

Śrī-gaura-premānande! hari hari bo!

Bengali Songs

Śrī Guru-Paramparā

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

***kr̥ṣṇa hoite catur-mukha, hoy kr̥ṣṇa-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 mādharma-baiṣe, akṣobhya paramahaiṣe,
śiṣya boli aṅgikāra kore
akṣobhyera śiṣya jaya-tīrtha nāme paricaya,
tāra dāsye jñānasindhu tore (2)***

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

***tāha hoite dayānidhi, tāra dāsa vidyānidhi,
rājendra hoilo tāha ha'te
tāhāra kinkora jaya-dharma nāme paricaya,
paramparā jano 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 Vijayadhvajā Tīrtha. In this way the *guru paramparā* is properly understood.

***jayadharmā-dāsye khyāti, śrī puruṣottama jati,
tā ha'te brahmaṇya-tīrtha sūri
vyāsātīrtha tā'ra dāsa, lakṣmīpati vyāsa-dāsa
tāha haite mādharma-purī (4)***

The great *sannyāsi* Śrī Puruṣottama Tīrtha was a renowned disciple in the service of Jayadharmā; from Śrī Puruṣottama the line descended to the powerful Brahmaṇyatīrtha, then to Vyāsātīrtha. He was succeeded by Śrī Lakṣmīpati, who passed the line down to Śrī Mādharma-purī.

***mādharma-purī-bara, śiṣya-bara śrī-īśvara,
nityānanda śrī-advaita vibhu
īśvara-purīke dhanya, korilen śrī-caitanya,
jagad-guru gaura mahāprabhu (5)***

Śrī Iśvara Purī was the most prominent *sannyāsa* disciple of the great Śrī Mādharma-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 Iśvara Purī greatly fortunate by accepting him as *dīkṣā guru*.

[Nityānanda Prabhu took *dīkṣā* from Lakṣmīpati Tīrtha and was actually Mādharma-purī's godbrother but He accepted Mādharma-purī as His *śiṣyā guru*. Thus, we follow Bhagavat *paramparā*, the line of *śiṣyā* rather than *dīkṣā*.]

***mahāprabhu śrī-caitanya, rādhā-kr̥ṣṇa nahe anya,
rūpāmuga 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 *rūpāmuga* 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,
tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama sevā-para,
jāra pada viśvanātha-āsa (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,
tāra priya śrī-bhaktivinoda
mahā-bhāgavata-bara, śrī-gaurakīśora-bara
hari-bhajante jāra 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 *śiṣyā guru* of Śrī Bhaktivinoda Ṭhākura. Bhaktivinoda was the intimate friend of the great *mahābhāgavata* Śrīla Gaura Kīśora dāsa Bābājī Mahārāja, whose sole delight was *hari-bhajana*.

***śrī vārṣabhānavī-barā, sadā sevya-sevā-parā
tāhāra dayita-dāsa-nāma
prabhupāda-antaraṅga, śrī svarūpa-rūpanuga,
śrī keśava bhakati-prajñāna
gauḍīya-vedānta-vettā, māyāvāda-tamohantā,
gaura-vāñī-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, 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 *sampradāya*, 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.

***tāra pradhān pracārako, śrī bhaktivedānta nāmo
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 hañā
gaura-vāñī tādera 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: *tāra śisya aganana, tāra madhye preṣṭha hana
śrī bhakti-prajñāna keśava
tāra śisya aganana, tāra madhye anyatama
śrī bhaktivedānta nārāyaṇa (9)***

or: Out of Prabhupāda's countless disciples, Śrī Bhakti Prajñāna Keśava Gosvāmī was his dearmost. 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 niya-jana
tādera ucchiṣṭe mora kāma (10)***

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

Śrī Gurvāṣṭakam (Sanskrit)
Śrīla Viśvanātha Cakravartī Ṭhākura

***samsāra-davānala-tīdha-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 three-fold miseries—*adhyātmika*, *adhibhautika*, *adhidivika*. 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-
vāditra-mādyan-manaso rasena
romañca-kamṣāśru-taraṅga-bhājo
vande guroḥ śrī caraṇāravindam (2)***

Śrī Gurudeva is inspired by Mahāprabhu's *sañkīrtana* 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-vigrahārādhanā-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca nityuñjato'pi
vande guroḥ śrī caraṇāravindam (3)***

Always worshiping 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-vidhā-śrī-bhagavat-prasāda-
svādv-anna-trīptān hari-bhakta-saṅghān
kṛtvaiḥ trīptīm 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 *mahāprasāda*. (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.

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

Śrī Gurudeva is always present with the *sakhīs*, planning the arrangements for the perfection of *yugala-kīṣora*'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 sadbhiḥ
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
dhyāyam stuvams tasya yaśas tri-sandhyam
vande guroḥ śrī caranāravindam (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 *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 Gurvāṣṭakam (Bengali version)
Śrīmad Bhaktiviveka Bhāratī Gosvāmī Mahārāja

**dāvānala-sama sāmsāra dahane, dagdha jīva kula-uddhāra kāraṇe,
karuṇā-vārida kṛpāvāri-dāne, vandi sei gurur caraṇa-kamala (1)**

**nṛtya-gīta vādyā-śrī hari kīrttane, rahena magana mahāmatta mane,
romāñca kampāśru hoyā gaura preme, vandi sei gurur caraṇa-kamala (2)**

**sadā rata jini vīgraha-sevane, śṛṅgārā di āro mandira-mārjjane,
korena niyukta anugata jane, vandi sei gurur caraṇa-kamala (3)**

**carvya-cuṣya-lehja-peya-rasamoya, prasādānna kṛṣṇer ati svāḍu hoyā,
bhakta-āsvāḍane nija tṛpta roya, vandi sei gurur caraṇa-kamala (4)**

**śrī rādhā-mādhava-nāma-rūpa-guṇe, ananta mādhurjya-līlā-āsvāḍane
lubdha citta jini hana pratikkṣane, vandi sei gurur caraṇa-kamala (5)**

**vraja juva dvandva-rati-samvarddhane, jukti kore sakhī gane vṛndāvane
ati dakkṣa tāhe, priyatama-gane, vandi sei gurur caraṇa-kamala (6)**

**sarvva śāstra gāya śrī harir svarūpa, bhakta-gana bhāve sei anurūpa
kintu jini prabhu-priyatama-rūpa, vandi sei gurur caraṇa-kamala (7)**

**jāhāra prasāde kṛṣṇa kṛpā pāi jāra aprasāde anya gati nai,
tri-sandhyā kīrttira stava dhyāne bhāi, vandi sei gurur caraṇa-kamala (8)**

**gurudevāṣṭaka ati jatna kori', brāhma-muhūrte paṛe ucca kori'
vṛndāvāna-nātha sākṣāt śrī hari, sevā pāya sei vasttu siddhi-kāle (9)**

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

Gurudeva, Boḍo Kṛpa Kori'
Śrīla Bhaktivinoda Ṭhākura

**gurudeva, boḍo kṛpa kori', gauḍa-vana mājhe, godrume diyācho sthāna
ājñā dilo more, ei braje bosī', hari-nāma koro gāna (1)**

Gurudeva, very mercifully you have given me a place in Godruma in the forests of Gauḍa, ordering me to dwell in this Vraja and chant *hari-nāma*.

**kintu kabe prabhu, yogyatā arpibe, e dāsere doya kori'
citta sthira habe, sakala sohibo, ekānte bhojibo hari (2)**

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

***śaiṣava-yauvane, jaḍa-sukha-saṅge, abhyāsa hoilo manda
nija-karma-doṣe, e deho hoilo, 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 obstacle to doing *bhajana*.

***vārdhakeyē ekhona, pañca-roge hata, kemone bhojibo bolo'
kāṅḍiyā kāṅḍiyā, tomāra caraṇe, poḍiyāchi suvihvala (4)***

Now, in old age I am afflicted with illnesses of the five senses. Tell me how I can do *bhajana*. Bitterly weeping and perturbed, I have fallen at your lotus feet.

Gurudeva! Kṛpā-Bindu Diyā

—Gurudeva! Give Me A Drop of Mercy!—
Śrīla Bhaktivinoda Ṭhākura

***gurudeva!
kṛpā-bindu diyā koro ei dāse
tṛṇāpekṣā ati hīna
sakala sahane bala diyā koro
nija mane 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 korite śakati
deho nātha! jathājatha
tabe to' gaibo harināma sukhe
aparādha habe hata (2)***

Give me the power, O master, 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 heno kṛpā labhiyā e jana
kṛtārtha hoibe nātha!
śakti-buddhi-hīna āmi ati dīna
koro 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 your own.

***jogyatā-vicāre kichu nāhi pāi
tomāra karuṇā sāra
karuṇā nā hoile kāṅḍiyā kāṅḍiyā
prāṇā nā rākhibo āra (4)***

Examining 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

—The Lotus Feet of Śrī Guru—

Prema-bhakti-candrikā, Śrīla Narottama dāsa Ṭhākura

***śrī guru-caraṇa-padma, kevala bhakati-sadma,
vando mui sāvadhāna mate
jāhāra prasāde bhai, e bhava toriyā jāi,
kṛṣṇa-prāpti hoyā jāhā ha'te (1)***

The lotus feet of Śrī Gurudeva are the treasure-house of unalloyed *prema-bhakti* for Kṛṣṇa. I very carefully worship and serve those lotus feet. By his mercy, O brother, we can cross over material existence and attain Śrī Kṛṣṇa.

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

Embrace within your heart the words emanating from Śrī Gurudeva's lotus mouth, desiring nothing else. Attachment for his lotus feet brings one to the highest goal. By his grace all desires for spiritual perfection are fulfilled.

***cakṣu-dāna dilā jei, janme janme prabhu sei
divya-jñāna hṛde prakāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte,
vede gāya jāhāra carito (3)***

He who gives me the gift of transcendental vision and enlightens my heart with divine knowledge 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 koro doyā, deha more pada-chāyā,
tuwā pade lainu śaraṇa
(ebe jaśa ghuṣuka tribhuvana) (4)***

Śrī Gurudeva is the ocean of mercy, the friend of the degraded, 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.)

Jaya Jaya Śrī Guru, Prema-Kalpa-Taru

Vaiṣṇava dāsa

**jaya jaya śrī guru, prema-kalpa-taru
adbhuta yānko parakāśa
hiyā ageyāna, timira-vara jñāna
sucandra kiraṇe karu nāśa (1)**

All glories, all glories to Śrī Guru, the desire tree of *prema*. His manifestation is most astonishing – with shining moonbeams of knowledge, he removes the vast darkness in the heart.

**iho locana ānanda-dhāma
ajācita mo-hena, patita heri yo pahuñ
yāce deyala harināma (2)**

His eyes are the abode of bliss. Seeing me so fallen, he earnestly entreated me to take *harināma*.

**durmati agati, satata asate mati
nāhi sukṛti lava leśa
śrī vṛndāvana, yugala-bhajana-dhana
tāhe korolo upadeśa (3)**

I live a wicked and misdirected life, my mind constantly absorbed in illusion. I have not even a speck of *sukṛti*. Despite all this, still he is instructing me about the treasure of the *bhajana* of the Divine Couple in Śrī Vṛndāvana.

**niramala gaura, prema-rasa śincane
pūralo jagajana āśa
so caranāmbuje, rati nāhi hoyala
royata vaiṣṇava-dāsa (4)**

Śrī Guru is nourishing the whole world with the spotless nectar of *gaura-prema*, thus fulfilling everyone's hopes. But I have still not developed *rati* for his lotus feet, therefore this Vaiṣṇava-dāsa is weeping.

Gurudeva! Kabe Mora Sei Dina Ha'be

Śrīla Bhaktivinoda Ṭhākura, Śaraṇāgati

**gurudeva! kabe mora sei dina ha'be?
mana sthira kori', nirjjane bosiyā, kṛṣṇa-nāma gā'bo yabe
saṁsāra-phukāra, kāṇe nā paśibe, deha-roga dūre ra'be (1)**

O Gurudeva, when will that day come when, steadying my mind and sitting in a solitary place, I will sing Śrī Kṛṣṇa's names? Mundane topics will not enter my ears, and diseases will remain far away.

**'hare kṛṣṇa' boli', gāhite gāhite, nayane bahibe lora
dehete pulaka, udita hoibe, premete koribe bhora (2)**

Chanting *hare kṛṣṇa*, profuse tears will flow from my eyes. My bodily hairs will rise up in rapture as I become overwhelmed with *prema*.

**gada-gada vāñī, mukhe bāhiribe, kāpibe śarīra mama
gharṁma muhurmuḥuḥ, vivarna hoibe, stambhita pralaya sama (3)**
Choked words will come from my mouth. My body will tremble, endlessly perspire and turn pale. Being devastated by all this, I will be left completely stunned.

**niṣkapaṭe hena, daśā kabe ha'be, nirantara nāma gā'bo
āveśe rohiyā, deha-jātrā kori', tomāra karunā pā'bo (4)**

When will I attain such a pure condition that with a simple heart I will sing the holy names non-stop? Fully absorbed in rapture, I will perform bodily maintenance unaware. Thus, I will receive your mercy.

Gurudeva! Kabe Tava Karuṇā Prakāśe

Śrīla Bhaktivinoda Ṭhākura, Śaraṇāgati

**gurudeva! kabe tava karuṇā-prakāśe
śrī-gaurāṅga-līlā, hoya nitya-tattva, ei dṛḍha viśvāse
'hari hari' boli', godruma-kānane, bhramibo darśana-āśe (1)**

O Gurudeva, when will you manifest your mercy which will instill in me firm faith in the eternal truth of Śrī Gaurāṅga's *līlās*. Chanting "Hari, Hari!" I will wander throughout the Godruma forest hoping to catch a vision of these pastimes.

**nitāi, gaurāṅga, advaita, śrīvāsa, gadādhara-pañca-jana
kṛṣṇa-nāma-rase, bhāsā'be jagat, kori' mahā-saṅkīrtana (2)**

The five personalities – Nitāi, Gaurāṅga, Advaita, Śrīvāsa and Gadādhara – are performing *mahā-saṅkīrtana*, flooding the entire universe with the nectar of Śrī Kṛṣṇa's name.

**narttana-vilāsa, mṛdaṅga-vādana, śunibo āpana-kāṇe
dekhiyā dekhiyā, se līlā-mādhurī, bhāsibo premera bāne (3)**

I will hear the sounds of dancing and the rhythm of *mṛdaṅgas* with my own ears. Constantly looking upon the sweetness of these pastimes, I will drift in the flood of *prema*.

**nā dekhi' ābāra, se līlā-ratana, kāndi 'hā gaurāṅga' boli'
āmāre viṣayī, pāgala boliyā, aṅgete dibeka dhūli (4)**

Then, losing my vision of this jewel-like pastime, I will cry out, "Hā Gaurāṅga!" Proclaiming me to be a madman, the materialists will throw dust at me.

Śrī Guru Mahimā

Śrī Sanātana dāsa

**āśraya koriya vando śrī guru-carāṇa
jaha hoite mile bhai kṛṣṇa premadhana (1)**

Taking the shelter of Śrī Guru I glorify his lotus feet. O brother, this will bring one the wealth of *kṛṣṇa-prema*.

**jīvera nistara lāgi nanda-suta hari
bhuvane prakāśa pāna guru-rūpa dhorī (2)**

To deliver the *jīvas* the son of Nanda Mahārāja, Śrī Hari, has manifested in this world as Śrī Guru.

**mahimāya ‘guru’ ‘kṛṣṇa’ eka kori jāna
guru ājñā hṛde saba satya kori māna (3)**

Know that Guru’s and Kṛṣṇa’s glories are the same. Accept the order of Guru in your heart as all-in-all, knowing it to be the ultimate truth.

**satya jñāne guru vakye jahāro viṣvāsa
avaśya tāhāra hoyā braja-bhūme vāsa (4)**

One who has full faith in the truth of Guru’s words will surely take up residence in Braja-bhūmi.

**jā’ra prati gurudeva hona parasanna
kona viḡhne sei nāhi hoyā avasanna (5)**

One who has pleased Śrī Guru is not affected by any obstacle.

**kṛṣṇa ruṣṭa ho’le guru rākhibāre pāre
guru ruṣṭa ho’le kṛṣṇa rākhibāre nāre (6)**

If Kṛṣṇa is displeased, Guru can protect you. But if Guru is displeased, even Kṛṣṇa cannot help you.

**guru-mātā, guru-pitā, guru hoyā pati
guru bina e saṁsāre nāhi āro gati (7)**

Guru is mother, father and protector. In this world there is no shelter except Śrī Guru.

**guruke ‘manuṣya’ jñāna nā koro kakhono
guru-nindā kabhu karne nā koro śravaṇa (8)**

Never think that Guru is an ordinary person. Never let any criticism of Guru enter your ear.

**guru-nindukero mukha kabhu nā heribe
jathā hoyā guru-ninda, tathā nā jāive (9)**

Do not look at the face of someone who criticizes Śrī Guru and never go where Guru is censured.

**guru vikriyā yadi dekhoho kakhono
tathāpi avajñā nāhi koro kadācana (10)**

If you see Guru perform some unusual behavior, still never disrespect him.

**guru pāda padme rahe jāra niṣṭhā bhakti
jagat tārīte sei dhare mahāśakti (11)**

One whose *bhakti* is fixed at the lotus feet of Guru has the great power to deliver the whole world.

**heno guru pāda padma karoḥo vandanā
jāhā hoite ghuce bhai sakala yantraṇā (12)**

Worship the lotus feet of such a Guru, O brother, and all miseries will end.

**gurupāda-padma nitya je kore vandana
śire dhari vandi āmi tāñhāra caraṇa (13)**

I glorify and keep on my head the feet of one who always worships Gurupāda-padma.

**śrī guru caraṇa padma hṛde kori āśa
śrī guru vandana kore sanātana dāsa (14)**

Praying to attain Śrī Guru’s lotus feet in his heart, Sanātana dāsa glorifies him.

Śrī Vaiṣṇava-Vandanā

Śrī Devakīnandana dāsa Ṭhākura

**vṛndāvana-vāsī jata vaiṣṇavera gaṇa
prathame vandanā kori 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 paḍiyā vandoṅ sabāra caraṇa (2)**

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

**navadvīpa-vāsī jata mahāprabhura bhakta
sabāra caraṇa vandoṅ hoīyā amurakta (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 vandoṅ koriyā praṇati (4)**

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

**je-deṣe je-deṣe baise gaurāṅgera gaṇa
ūrdhva-bāhu kori vandoṅ sabāra caraṇa (5)**

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

**hoiyāchena hoibena prabhura jata dāsa
sabāra caraṇa vandoṅ dante kori' ghāsa (6)**

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

**brahmaṇḍa tārīte śakti dhare jane jane
e veda purāṇe guṇa gāya jebā 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 loinu 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 korite mui kata śakti dhari
tamo-buddhi-doṣe mui dambha mātra kori (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 koro niḥa 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
jagade durlabha hoiyā 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 hoyā
devakīnandana dāsa ei lobhe koya (12)**

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

**Ohe! Vaiṣṇava Ṭhākura
Śaraṇāgati, Śrīla Bhaktivinoda Ṭhākura**

**ohe! vaiṣṇava ṭhākura, doyāra sāgara,
e dāse koruṇā kori'
diyā pada-chāyā, śodho he āmāre,
tomāra caraṇa dhori (1)**

O worshipable Vaiṣṇava Ṭhākura! Ocean of kindness! Be merciful to this servant. I am catching hold of your lotus feet—give me their shade and purify me.

**chaya vega domi', chaya doṣa śodhi',
chaya guṇa deho dāse
chaya sat-saṅga, deho' he āmāre,
bosechi saṅgera āṣe (2)**

Help me subdue the six urges¹ and cleanse me of 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 kori', śraddhā-bindu diyā,
deho' 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 pāro,
tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa kṛṣṇa' bolī,
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; *mamasah*—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; *pratrigraha*—accepting gifts in return; *bhajana-kathā-śravaṇa*—

ālāpa, hearing and discussing topics on *bhājana*; *mahāprasāda bhakṣaṇa*—honoring *mahāprasāda*; *bhōjana dāna*—giving *prasāda*.

Ei-Bāro Koruṇā Koro

Prārthanā, Śrīla Narottama dāsa Ṭhākura

***ei-bāro koruṇā koro vaiṣṇava gosāi
patita-pāvana tomā vine keho 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 nikaṭe gele pāpa dūre jāya
emona doyāla prabhu kebā kothā pāya? (2)***

All sins go away in your presence. Where could anyone find a master as kind as you?

***gaṅgāra paraśa hoile paścāte pāvana
darśane pavitra koro—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 tā're harināma
tomā sthāne aparādhe nahiko 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 hṛdoye sadā govinda viśrāma
govinda kohena—mama vaiṣṇava parāṇa (5)***

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

***prati-janme kori āśā caraṇera dhūli
narottame koro doyā āpanāra bolī' (6)***

Narottama dāsa prays, “In every birth I am hoping for the dust of your lotus feet. Please be compassionate to me, and call me yours.”

Sakala Vaiṣṇava Gosāi

Śrī Rādhā-Mohana dāsa

***sakala vaiṣṇava gosāi doyā koro more
dante tṛṇa dhori' kahe e dīna pāmāre (1)***

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

***śrī guru-carāṇa āro śrī kṛṣṇa-caitanya
pāda-padma pāoyāiyā more koro dhanya (2)***

Please make me fortunate by helping me to attain shelter at the lotus feet of Śrī Guru and Śrī Kṛṣṇa-Caitanya (and Nityānanda Prabhu).

***tomā' sabāra karuṇā vine ihā prāpti naya
viśeṣe ayogya mui kahilo niścoya (3)***

Without receiving the mercy from all of the Vaiṣṇavas, I will be bereft of shelter at the lotus feet of Śrī Guru and Gaurāṅga because I know that I am totally unqualified.

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

All the Vaiṣṇavas are *vañchā kalpa-taru* (wish-fulfilling trees) and an ocean of mercy. This faith that I nourish for the Vaiṣṇavas I hold deep within my heart.

***guṇa leśa nāhi more aparādhera sīmā
āmā' uddhāriyā loke 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 āro prema-dhana
e rādhā-mohane deho hoiyā sakaruṇa (6)***

Being supremely merciful, please bestow taste for *nāma-saṅkīrtana* and the wealth of *prema* upon this Rādhā-Mohana dāsa.

Ṭhākura Vaiṣṇava-Gaṇa

Śrīla Narottama dāsa Ṭhākura

***ṭhākura vaiṣṇava-gaṇa, kori ei nivedana,
mo boḍo adhama durācāra
dāruṇa-samsāra-nidhi, tāhe ḍubāilo vidhi,
keṣe dhori' more koro pāra (1)***

O saintly Vaiṣṇavas! Please hear my prayer. I am the most wretched and fallen soul, drowning in this formidable material ocean by the will of Providence. Please help me to cross over this ocean—grab me by the hair and pull me out.

***vidhi boḍo balavān, nā śune dharama-jñān,
sadāi karama-pāṣe bāndhe
nā dekhi tāraṇa leśa, jata dekhi saba kleśa,
anātha kātare teṁi kānde (2)***

The laws of Providence are so powerful that they do not consider religion or knowledge, rather they bind one with the ropes of *karma*. I see no way of escape—I see only misery. Helpless and grief-stricken, I weep.

**kāma, krodha, lobha, moha, mada, abhimāna saha,
āpana āpana sthāne t̄āne
aichana āmāra mana, phire jena andha-jana,
supatha-vīpatha nāhi jāne (3)**

Lust, anger, greed, bewilderment, madness and pride are pulling me here and there. Thus my mind is like a blind man wandering without any sense of discrimination.

**nā loinu sat mata, asate majilo cita,
tuwā pāye nā korinu āśa
narottama-dāse koya, dekhi śuni lāge bhaya,
tarāiyā loho nija-pāśa (4)**

My mind did not accept the path of truth, rather I was absorbed in falsehoods. Narottama dāsa says, “I did not aspire for your lotus feet. O venerable Vaiṣṇava, fearing what I've seen and heard, I beg you to keep me near you and save me.”

Ṭhākura Vaiṣṇava-Pada
Śrīla Narottama dāsa Ṭhākura

**ṭhākura vaiṣṇava-pada, avanīra su-sampada,
suno bhāi hoyā eka mana
āśraya loiyā bhaje, tāre kṛṣṇa nāhi tyaje,
āro saba more 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-caraṇa-jala, prema-bhakti dite bala,
āro keho nahe balavanta
vaiṣṇava-caraṇa-reṇu, mastake bhūṣaṇa binu,
āro nāhi bhūṣaṇera aṅta (2)**

The water that has washed the feet of a Vaiṣṇava gives 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 hoyā vāñcchita pūraṇa (3)**

The purifying qualities of the water of the holy places are mentioned in the *Purāṇas*, but according to the tenets of *bhakti*, the water from the feet of a Vaiṣṇava is much more potent than water from all the holy places. This water fulfills all one's desires.

**vaiṣṇava-saṅgete mana, ānandita anukṣana,
sadā hoyā kṛṣṇa-para-saṅga
dīna narottama kānde, hiyā dhairya nāhi bāndhe,
more daśā keno hoilo bhaṅga (4)**

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

Bimala Vaiṣṇava

Kalyāṇa Kalpa-Taru, Śrīla Bhaktivinoda Ṭhākura

**hari hari kabe mora ha'be heno dina,
bimala vaiṣṇave, rati upajibe, bāsanā hoibe kṣṇa (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 *amarthas*, especially lust and anger,) will fade away.

**antara-bāhire, sama vyavahāra, amānī mānada ha'bo
kṛṣṇa-saṅkīrtane, śrī-kṛṣṇa-smaraṇe, satata majiyā ra'bo (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 koribo, jīvana jāpana lāgi'
śrī-kṛṣṇa-bhajane, anukūla jāhā, tāhe ha'bo anurāgi (3)**

My bodily maintenance should simply go on by habit so that my life 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 teyāgi
bhajite bhajite, samaya āsile, e deho chādīyā dībo (4)**

I will firmly reject whatever is disruptive to the sacred worship. Continuing to do *bhajana*, in time I will give up this body (happily and peacefully).

**bhaktivinoda, ei āśā kori', bosiyā godruma-bane
prabhu-krpā lāgi', vyākula antare, sadā kānde saṅgoṣane (5)**

Residing alone in the forest of Godruma and continuously weeping (“because I cannot control my mind”), Bhaktivinoda anxiously prays, “I am living only with the hope that Mahāprabhu will bestow His mercy on me.”

Kṛpā Koro Vaiṣṇava Ṭhākura

Kalyāṇa Kalpa-Taru, Śrīla Bhaktivinoda Ṭhākura

***kṛpā koro 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*, casting arrogance far away.

***‘āmi to vaiṣṇava’, e buddhi hoile, amānī nā ho’bo āmi
pratiṣṭhāśā āsi’, hṛdoya dūṣibe, hoibo 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 kiṅkora, āpane jānibo, ‘guru’-abhimāna tyaji’
tomāra ucchiṣṭha, pada-jala-reṇu, sadā niṣkaṭe bhaji (3)***

Give me the mercy that I can renounce the false conception of my being *guru* and can be your servant. Let me sincerely honor your remnants and your foot-dust and foot-bath water.

***‘nīje śreṣṭha’ jāni, ucchiṣṭhādi dāne, ho’be abhimāna bhāra
tāi śiṣya taba, thākiyā sarvadā, nā loibo pūjā kā’r (4)***

By thinking myself very advanced 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, hoile kīrtane, adhikāra dibe tumi
tomāra caraṇe, niṣkaṭe āmi, kāṅdiyā luṭibo bhūmi (5)***

If I can renounce the desire for honor for myself and can offer respect to others, you will bless me with the ability to perform *kīrtana* purely. Weeping and rolling on the ground, I sincerely submit myself at your lotus feet.

Kabe Śrī Caitanya More

Kalyāṇa Kalpa-Taru, Śrīla Bhaktivinoda Ṭhākura

***kabe śrī caitanya more karibena doyā
kabe āmi paibo 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 chāḍibo e viśayābhimāna
kabe viṣṇu-jane āmi koribo sammāna (2)***

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

***gala-vastra kṛtānjali vaiṣṇava-nikaṭe
dante ṭṛṇa kori’ dāṅḍāibo 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.

***kāṅdiyā kāṅdiyā janāibo duḥkha-grāma
samsāra-anala hoite māgibo viśrāma (4)***

Bitterly weeping, I will relay the multitude of my miseries and beg for relief from the blazing fire of material existence.

***suniyā amāra 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 doyāmoya
e heno pāmara prati ha’bena sadoya (6)***

In response to the Vaiṣṇavas' prayers, the tender-hearted Kṛṣṇa will then display His compassion towards this wicked person.

***vinodera nivedana vaiṣṇava-carāṇe
kṛpā kori’ saṅge laha ei akiṅcane (7)***

Bhaktivinoda prays to the lotus feet of the Vaiṣṇavas, “O Vaiṣṇava Ṭhākura! Please be merciful and take this destitute person into your fold.”

Yaṅ Kali Rūpa

Mādhava dāsa

***yaṅ kali rūpa śarīra nā dharata?
taṅ vraja-prema-mahānidhi-kuṭharika, kaun kapāṭa ughāḍata (1)***

If Rūpa Gosvāmī had not appeared in Kali-yuga, who would have opened the great store-house of *vraja-prema* (the sentiments in the heart of Śrīmatī Rādhikā – Her *madhu sneha*) and distributed its contents freely?

***nīra kṣīra hamsana, pāna-vidhāyana, kaun pṛthak kari pāyata
ko sab tyaji bhaji vṛndāvana, ko sab 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.

***jab pitu vana-phula, phalata nānā-vidha, manorāji aravinda
so madhukar vinu, pāna kaun 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-nīta
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* (especially the moods of the *gopīs*) and the love between Rādhā-Mādhava?

***jākara caraṇe, prasāde sakala jana, gāi gavāi sukha pāvata
caraṇa-kamale, śaraṇāgata mādho, tab 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.

Śrī Rūpānugatyā-Māhātmyā—Śuniyāchi Sādhu-Mukhe

The Glories of the Rūpānugas
Śrīla Narottama dāsa Ṭhākura

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

I have heard it told from the lips of *sādhus*—they all say – by Śrī Rūpa's mercy one can attain Śrī Yugala's lotus feet.

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

Oh, Sanātana Prabhu! O personal associates of Gaurāṅga! All of you together, please satisfy all my heart's desires.

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

Let the mercy of Śrī Rūpa be upon me. Whoever takes shelter of his lotus feet is *mahāśaya*, a great personality.

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

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

***heno ki hoibe mora—narma-sakhī-gaṇe
anugata narottame koribe śāsane (5)***

Will it ever happen to me that Rādhā's dearest *narma sakhīs* will give direct instructions to Narottama and accept him as their faithful follower?

Śrīla Raghunātha dāsa Gosvāmīra

Uddeśye Racita Gītā Boliyā Pracalita
The Song on the Life Goal of Śrīla Raghunātha dāsa Gosvāmī
Śrīla Gaura Kiśora 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 rākho 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-nandinī, rādhe rādhe (4)***

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

(gosāi) niyama kore sadāi ḍāke, rādhe rādhe (5)

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

***(gosāi) eka-bār ḍāke keśī-ghāṭe
ābār ḍāke vaṁśī-vaṭe rādhe rādhe (6)***

... sometimes at Keśī Ghāṭa, sometimes at Vaṁśī Vaṭa.

***(gosāi) eka-bār ḍāke nidhu-vane
ābār ḍāke kuñja-vane rādhe rādhe (7)***

... sometimes in Nidhuvan, sometimes in Sevā Kuñja.

***(gosāi) eka-bār ḍāke rādhā-kuṇḍe
ābār ḍāke śyāma-kuṇḍe rādhe rādhe (8)***

... sometimes at Rādhā Kuṇḍa, sometimes at Śyāma Kuṇḍa.

**(gosāi) eka-bār ḍāke kusuma-vane
ābār ḍāke govardhane rādhe rādhe (9)**

... sometimes at Kusuma Sarovara, sometimes at Girirāja Govardhana.

**(gosāi) eka-bār ḍāke tāla-vane
ābār ḍāke tamāla-vane rādhe rādhe (10)**

... sometimes at Tālvana, sometimes at Tamālvana.

**(gosāi) malina vasana diye gāya,
vrajera dhūlāya gaḍāgaḍi jaya rādhe rādhe (11)**

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 bole,
bhāse nayanera jale, rādhe rādhe (12)**

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

**(gosāi) vṛndāvane kuli kuli kende veḍāya
rādhā boli, rādhe rādhe (13)**

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

**(gosāi) chāpanna daṇḍa rātri-dīne
jāne nā rādhā-govinda vine, rādhe rādhe (14)**

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

**tār par cāri daṇḍa śuti thāke
svapne rādhā-govinda dekhe, rādhe rādhe (15)**

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

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
hari-nāma 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*.

**jāre dekhe tāre kohe dante tṛṇa dhorī'
āmāre kinīyā loho bolo gaurahari (3)**

Holding a straw in His teeth, He exclaims to whomever He sees, “Please purchase Me by worshiping Gaurahari!”

**eto boli' nityānanda bhūme gaḍi jāya
sonāra ṣarvata jeno dhūlāte loṭāya (4)**

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

**heno avatāre jār rati nā janmilo
locana bole sei pāpī elo āra gelo (5)**

Locana dāsa says, “That sinful person whose love for such an *avatāra* as this has not yet awakened simply comes and goes uselessly in the cycle of repeated birth and death.”

Śrī Nityānanda-Niṣṭhā—Nitāi-Pada-Kamala

—Firm Faith in Śrī Nityānanda Prabhu—

Śrīla Narottama dāsa Ṭhākura

**nitāi-pada-kamala, koṭi-candra-suśīlala
je chāyāya jagat juḍāya
heno nitāi vine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kori' dharo nitāiyer 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 to His lotus feet.

**se sambandha nāhi jā'ra, vṛthā janma gelo tā'ra,
sei paśu boḍo durācāra
nitāi nā bolilo mukhe, majilo saṁsāra sukhe,
vidyākule ki koribe tāra (2)**

If someone does not establish his relationship with Nityānanda Prabhu, his life is wasted. Such a wicked person is no better than an animal. Not taking the name of Nitāi on one's lips, he loses himself 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 hoiyā, nitāi-pada pāsariyā,
asatyere satya kori' māni
nitāiyera koruṇā habe, vraje rādhā-kṛṣṇa pābe,
dharo 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. If Nitāi is merciful, one can attain Śrī Rādhā and Kṛṣṇa in Vraja, so firmly catch hold of His lotus feet .

***nitāiyera caraṇa satya, tāhāra sevaka nitya,
nitāi-pada sadā koro āśa
narottama boḍo duḥkhī, nitāi more koro sukhī,
rākho rāṅgā-caraṇera pāśa (4)***

The feet of Nitāi are real and His servants are 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 the reddish lotuses of Your feet.”

Nitāi Guṇa Maṇi

Locana dāsa Ṭhākura

***nitāi guṇa-maṇi āmār nitāi guṇa-maṇi
āniyā premera vanyā bhāsāilo avanī (1)***

My Nitāi—the jewel of all virtues, the jewel of all virtues—my Nitāi has brought the flood of divine love which is flooding the whole world.

***premera vanyā loiyā nitāi āilā gauḍa-deśe
ḍubilo bhakata-gaṇa dīna hīna bhāse (2)***

Nitāi brought this overwhelming deluge of *prema* to Bengal, 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 jāce (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 koruṇā-sindhu kāṭiyā muhān
ghare ghare bule prema-amiyār bān (4)***

The ocean of mercy had formerly been sealed tight, but Nitāi broke the dam, allowing the flood of nectarean *prema* to surge from house to house (sweetly requesting all to take *harināma*).

***locana bole mora nitāi jebā na bhajilo
jāniyā suniyā sei ātma-ghātī hoilo (5)***

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

Boḍo Sukher Khabor Gāi

Vaiṣṇava Siddhānta Mālā - Śrīla Bhaktivinoda Ṭhākura

***boḍo sukher khabor gāi
surabhi-kuñjete nāmer hāṭ khuleche khoda nitāi (1)***

I am singing news of the greatest happiness! At Surabhi-kuñja in Śrī Navadvīpa, Nityānanda Prabhu has opened the Marketplace of the Holy Name.

***boḍo mojār kathā tāy
śraddhā-mūlye śuddha-nāma sei hāṭete bikāy (2)***

Such wonderful things are going on in that blissful marketplace! Śrī Nityānanda Prabhu is selling the pure Holy Name wholesale, merely for the price of one's faith.

***jata bhakta-vṛnda vasi'
adhikārī dekhe' nāma becche daro kasi' (3)***

Seeing the assembly of devotees eagerly waiting to purchase the Name, Nityānanda Prabhu first examines each of them to test their qualification; then He bargains for the proper price with each one accordingly.

***yadi nāma kinbe bhāi
āmār saṅge calo mahājaner kāche jāi (4)***

O my dear friends! If you really want to buy this pure Holy Name, then just come along with me, for I am now going to meet with this Nityānanda Mahājana.

***tumi kinbe kṛṣṇa-nāma
dasturi loibo āmi, pūrṇa ha'be kāma (5)***

Thus, you will finally be able to acquire the pure Holy Name. I will also take my due commission, and in this way all three of us will fulfill our desires.

***boḍo doyāl nityānanda
śraddhā-mātra lo'ye dena parama-ānanda (6)***

Śrī Nityānanda Prabhu is so extraordinarily merciful – accepting only one's faith in the Holy Name, He bestows the topmost divine bliss.

***ek-bār dekhle cakṣe jal
'gaura' bo'le nitāi dena sakala sambal (7)***

When Nitāi sees a tear welling in someone's eye upon chanting the name of "Gaura" He instantly gives His support to that person; indeed, He bestows all divine opulences.

***dena śuddha kṛṣṇa-śikṣā
jāti, dhana, vidyā, bala nā kore apekṣā (8)***

He gives that person genuine realization of the pure teachings of Śrī Kṛṣṇa as found in *Bhagavad-Gītā* and *Śrīmad-Bhāgavatam*. While displaying all this inconceivable mercy, He pays no heed to caste, material wealth, mundane knowledge or physical ability.

***amani chāḍe māyā-jāl
grhe thāko, vane thāko, nā thāke jañjāl (9)***

Now, dear friends, please reject all of *māyā's* entangling snares. If you are a householder, then just remain at home; if you are renounced, then just live in the forest. Either way, nothing more will trouble you.

***ār nāiko kalir bhoy
ācaṅḍāle dena nāma nitāi doyāmoy (10)***

We no longer need to fear the terrible Age of Quarrel, for the most merciful Nitāi gives the Holy Name to any and everyone – even to the lowest among men.

***bhaktivinoda ḍāki' koy
nitāi-(candra)-cāraṇa vinā ār nāhi āśroy (11)***

Bhaktivinoda loudly proclaims to all, "Other than the lotus feet of Nitāi-Candra, there is no shelter!"

***Ānanda Kanda Nitāi-Canda
Rādhā-ballabha dāsa***

***ānanda kanda, nitāi-canda, aruṇa nayana karuṇa canda
karuṇa-pūra, saghane-jhura, hari hari dhvani bola re (1)***

Nitāi-canda is the very root of divine ecstasy. His eyes, the hue of the crimson sunrise, overflow with desire to rain compassion. Oh, from the abode of mercy comes a steady stream of benevolence as He gently vibrates, "Hari! Hari!"

***nataka-raṅga, bhakata-saṅga, bibidha-bhāsa rasa-taraṅga
īṣata-hāsa, madhura-bhāsa, saghane gīmadola re (2)***

Oh, floating in the varicolored waves of *rasa* He creates a splendid spectacle as He joyfully dances with His devotees, gently smiling, speaking sweetly and nodding His head again and again.

***patita kora, japata gaura, dina-rajani ānanda bhora
prema ratana, kariya yatana, jagajjane karu dāna re (3)***

He embraces the fallen *jīvas* with the chanting of *gaura-nāma* and Himself day and night is drowning in joy. Oh, with great endeavor He protected the precious treasure of *prema* and gave it to the whole world.

***kīrtana-mājha, rasika rāja, jaichan kanayā-giri birāja
braja bihāra, rasa bihara, madhura madhura gāna re (4)***

He is the king of *rasikas* in the center of the *kīrtana*. Oh! His presence is as graceful as the golden Mount Sumeru. Absorbed in the playful pastimes of Vraja, He spreads *rasa* everywhere through His sweet, sweet singing.

***dhūli-dhūsara, dharāṇi-upara, kabahuṅ luṭhata preme gara gara
kabahuṅ calata, kabahuṅ khelata, kabahuṅ aṭṭahāsa re (5)***

Melting in *prema*, sometimes He rolls on the ground, covering Himself with the ashen-grey dust. Oh! Sometimes He is restlessly wandering about, sometimes playing tricks on people and sometimes roaring in laughter.

***kabahuṅ sveda, kabahuṅ kheda, kabahuṅ pūlaka, svara-bibheda
kabahuṅ lampha, kabahuṅ jhampa, kabahuṅ dirgha śvāsa re (6)***

Oh, sometimes perspiring, sometimes lamenting, sometimes his hairs bristling with bliss, sometimes stammering, sometimes leaping very far, sometimes jumping high into the air, sometimes heaving deep sighs.

***karunā-sindhu, akhila-bandhu, kali-yuga-tama-pūraṇa indu
jagata-locana, paṭala-mocana, nitāi pūrala āśa re (7)***

He is the ocean of mercy, the friend of all, and the full moon dissipating the darkness of ignorance in Kali-Yuga. Casting His glance over the whole world He clears away the curtain of *māyā* and delivers everyone. Oh! The fulfillment of all of my hopes and aspirations rest in Nityānanda Prabhu.

***andha-adhama, dīna durajana, premadāne karala mocana
pātola jagata kebala bañcita, e rādhā-ballabha dāsa re (8)***

He has given this *prema* to the spiritually blind, the fallen, the destitute and the wicked. Oh! The whole world has received His gift; only this Rādhā-ballabha dāsa has been left out.

Bhavārṇave Po'ḍe Mora

Śrīla Bhaktivinoda Ṭhākura

***bhavārṇave po'ḍe mora ākula parāṇa
kise kula pā'bo, tā'ra nā pāi sandhāna (1)***

I have fallen into this vast ocean of material existence, thus my heart is extremely disturbed. I search for the shore, but have no idea how to reach it.

***na āche karama-bala, nāhi jñāna-bala
yāga-yoga-tapo-dharma - nā āche sambala (2)***

I have no strength from my previous *karma* or from all my knowledge. Nor do I have any help from virtues accrued by sacrifices, *yoga* practice or austerities.

***nītānta durbala āmi, nā jāni sañtāra
e vipade ke āmāre koribe uddhāra (3)***

I am extremely feeble, and I don't know how to swim. Who will rescue me from this dreadful calamity?

***viśaya-kumbhīra tāhe bhīṣaṇa-darśana
kāmera taraṅga sadā kore' uttejana (4)***

I see the horrible alligator of sense gratification present before me, and the waves of lust are constantly agitating and provoking me.

***prāktana vāyura vega sahite nā pāri
kāñḍiyā asthira mana, nā dekhi kāñḍārī (5)***

I can no longer cope with all the urges that are pushing me like a raging wind from my previous births. I simply weep with an agitated mind, for there is no rescuer in sight.

***ogo śrī jāhnavā devī! e dāse karuṇā
koro' āji nija-guṇe, ghucāo jantraṇā (6)***

O most revered Śrī Jāhnavā-devī! Please show mercy to this servant today by virtue of your own good qualities, and kindly relieve all my afflictions.

***tomāra caraṇa-tarī koriyā āśraya
bhavārṇava pāra ha'bo ko'rechi niścaya (7)***

By taking shelter in the boat of Your lotus feet I will certainly be able to cross over this vast ocean of material existence.

***tumi nityānanda-śakti kṛṣṇa-bhakti-guru
e dāse koroho dāna pada-kalpa-taru (8)***

You are the very pleasure potency of Nityānanda Prabhu, and you are the *guru* of *kṛṣṇa-bhakti*. Kindly bestow upon this servant the wish-fulfilling desire-tree of your lotus feet.

***kota kota pāmarere ko'recho uddhāra
tomāra caraṇe āj e kāṅgāla chāra (9)***

Thus, this most wretched and shameful rogue prays at Your lotus feet today, for he sees that You are delivering many other sinners.

Jaya Jaya Nityānanda Rohiṇī-Kumāra

Vṛndāvana dāsa Ṭhākura

***jaya jaya nityānanda rohiṇī-kumāra
patita uddhāra lāgi du'bāhu paśāra (1)***

All glories to Nityānanda Prabhu, the son of Rohiṇī. He holds out His arms, delivering the fallen.

***gada gada madhura madhura ādho bola
jare dekhe tā're preme dhari deya kola (2)***

With a choked voice He stammers sweetly. Whomever He sees He lovingly embraces.

***dagamaga locana ghuraye nirantara
sonara kamala jena jiraye bhramara (3)***

Intoxicated with *prema* His eyes always roll restlessly, looking like a bumblebee buzzing around a golden lotus.

***dayāro ṭhākura nitāi para duḥkha jāne
hari-nāmera mālā gāthi 'dilo jaya jane (4)***

Knowing the sufferings of others, the merciful Nitāi Ṭhākura strung a garland of the Holy Names and bestowed it upon the people of this world.

***pāpi-pāṣandi jata korilo dalana
diṇa-hiṇa jane koilā prema bitarana (5)***

He subdued the sinners and the atheists, and distributed *prema* to the humble and the lowly.

***'āha re gaurāṅga' boli pare bumitale
śarīra bijilo nitāiyera nayanera jale (6)***

Calling out, "Alas! O Gaurāṅga," He falls to the earth, His whole body drenched from the torrents of tears flowing from His eyes.

***vṛndāvana-dāsa mane ei bicārilo
dharani upare kibā sumeru paḍilo (7)***

In his heart Vṛndāvana-dāsa considers Nityānanda Prabhu to be like Mount Sumeru falling on the earth.

Śrī Gaura-Rūpa-Guṇa-Varnana

Śrīla Govinda dāsa Kavirāja

***jaya nanda-nandana, gopī-jana-ballabha,
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 gallant Śyāma. He has appeared as the son of Śacī, the monarch of Nadīyā. His beautiful shape, Kṛṣṇa-rūpa or Śacinandana-rūpa, is the abode of all beauty, and enchants all the sages and godly persons.

***jaya nija kāntā, kānti kalevara,
jaya jaya preyasī-bhāva-vinoda
jaya vraja-sahacarī locana-maṅgala,
jaya nadīyā-vāsī 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 *preyasī*—*rādhā-bhāva, mahā-bhāva, mādanākya-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, sudāmā subalārjuna,
prema-varadhana nava-ghana-rūpa
jaya rāmādī sundara, priya sahacara,
jaya jaga-mohana gaura-anupa (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 beautiful brothers who are all intimate devotees of Mahāprabhu and are dancing, chanting and rolling down on the earth in great love. All glories to the incomparable Gaura who captivates the entire universe.

***jaya atibala-rāma-priyānuja,
jaya jaya 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.

Dhana Mora Nityānanda

Śrīla Narottama dāsa Ṭhākura

***dhana mora nityānanda, pati mora gauracandra,
prāṇa mora yugala-kiśora
adwaita ācārya bala, gadādhara mora kula,
narahari vilasai mora (1)***

My treasure is Nityānanda Prabhu, my master is Śrī Gauracandra, and my very life-force is the youthful Divine Couple of Vraja. My strength is Advaita Ācārya, my family is Gadādhara Paṇḍita, and Narahari Sarakāra is my pleasure.

***vaiṣṇavera pada-dhūli, tāhe mora snāna-keli,
tarpaṇ mora vaiṣṇavera nāma
vicāra koriyā mane, bhakti-rasa āśwādane,
madhyastha śrī-bhāgavat-purāṇa (2)***

I enjoy taking bath in the foot dust of the Vaiṣṇavas, and I become satiated by chanting the names of the Vaiṣṇavas. I have concluded that to relish the nectar of devotion, *Śrīmad-Bhāgavatam* is the best medium.

***vaiṣṇavera ucchiṣṭa, tāhe mora mano-niṣṭha,
vaiṣṇavera nāmete ullāsa
vṛndāvane cavutārā, tāhe mora mano-gherā,
kohe dīna narottama-dāsa (3)***

My mind is fixed on obtaining the devotees' food remnants, and I blossom with joy at the remembrance of the Vaiṣṇavas' names. My mind dwells in the courtyard of Vṛndāvana. Thus speaks the lowly Narottama dāsa.

Hā Hā Morā Gaura-Kiśora

Śrīla Bhaktivinoda Ṭhākura

***hā hā morā gaura-kiśora
kabe doyā kori', śrī-godruma-vane, dekhā dibe mana-cora (1)***

Oh, my most youthful Gaura-Kiśora! When will You be merciful and show Yourself to me, and steal away my mind within the forest of Godruma?

***ānanda-sukhada-kuñjera bhītore, gadādhare bāme kori'
kāñcana-varaṇa, cāncara cikura, naṭana suveṣa dhori' (2)***

In Ānanda-sukhada-kuñja You stand with Śrī Gadādhara on Your left, radiating the effulgence of pure gold. You are adorned with beautiful curly hair and are wonderfully dressed as a dramatic actor.

**dekhite dekhite, śrī rādhā-mādhava, rūpete koribe ālā
sakhī-gaṇa-saṅge, koribe naṭana, galete mohana-mālā (3)**

In an instant Śrī Rādhā-Mādhava will appear and brilliantly illuminate the entire scene. Accompanied by all Their confidential *sakhīs*, They will dance with enchanting flower garlands around Their necks.

**anaṅga mañjarī, sadoya hoiyā, e dāsī-karete dhorī'
duhe nivedibe, dohara mādthurī, heribo nayana bhorī' (4)**

The merciful Anaṅga Mañjarī, catching this maidservant by the hands, will take me and lovingly offer me unto the Divine Couple. My eyes will be brimming with pleasure to behold Their beauty and sweetness.

Gaurāṅga Bolite Habe

—Upon Saying "Gaurāṅga"—
Śrīla Narottama dāsa Ṭhakura

**'gaurāṅga' bolite habe pulaka śarīra
'hari hari' bolite nayane ba'be nīra (1)**

When will that time come that my body will shiver in joy upon singing the name "Gaurāṅga?" When will tears flow from my eyes as I chant "Hari Hari?"

**āra kabe nitāi-cāndera koruṇā hoibe
saṁsāra-vāsanā mora kabe tuccha habe (2)**

And when will the moon-like Nityānanda Prabhu bestow His mercy on me, and my material desires will reduce to insignificance?

**viśaya chāḍiyā kabe suddha habe mana
kabe hāma herabo śrī vṛndāvana (3)**

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

**rūpa-raghunātha-pade hoibe ākūti
kabe hāma bujhabo 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 loving affairs of Śrī Rādhā-Kṛṣṇa.

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

Let all my hopes rest at the lotus feet of Śrī Rūpa and Śrī Raghunātha dāsa. This is Narottama dāsa's constant prayer.

Emona Gaurāṅga Vinā Nāhi Āra

Śrīla Premānanda dāsa Ṭhakura

**emona gaurāṅga vinā nāhi āra
heno avatāra, ha'be ki ho'yeche,
heno 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.)

**durmati ati, patita pāṣaṇḍī,
prāṇe nā mārilo kā're
harināma diyā, hṛdoya śodhila,
jāci giyā ghare-ghare (2)**

He did not slay the very wicked or the fallen atheists. Instead, He purified everyone's heart by going from door to door, freely giving out the holy names.

**bhava-viriñcira, vāñchita je prema
jagate phelilo dhāli
kāṅgāle pāiyā, khāilo 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 kāṅḍiyā, preme gaḍāgaḍi,
pulake vyāpilo aṅga
caṅḍāle-brāhmaṇe, kore kolā kulī,
kabe vā chilo e raṅga (4)**

Laughing and weeping, they roll on the ground in love as their hairs rise up in rapture. Even the *caṅḍālas* (dog-eaters) and *brāhmaṇas* embrace one another. When has such a wondrous spectacle ever been seen before?

**ḍākiyā-hākiyā, khola-karatāle,
gāiyā-dhāiyā phire
dehkiyā samana, tarāsa pāiyā,
kapāṭa hānilo dvāre (5)**

Playing loudly on *mṛdaṅga* and *karatālas*, Śrī Gaurāṅga and His party roamed everywhere, chanting Kṛṣṇa's names. Seeing the *saṅkīrtana* party, Yamarāja (the lord of death) fell afraid and closed his door.

*e tina bhuvana, ānande bhorilo,
uṣhilo maṅgala śora
kohe premānanda, emona gaurāṅge,
rati nā janmilo mora (6)*

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

(Yadi) Gaurāṅga Nahito

Śrī Narahari dāsa

*(yadi) gaurāṅga nahito, tabe ki hoito
kemone dharito de
rādhāra mahimā, prema-rasa-sīmā
jagate jānāto ke (1)*

If Śrī Gaurāṅga Mahāprabhu had not appeared, then what would have become of us? How would we have survived? Who In this world would have ever come to know of Śrīmatī Rādhārāṇī's greatness, love at its highest?

*madhura vṛndā, vipina-mādhurī
praveśa cāturī sār
baraja-yuvati, bhāvera bhakati
śakati hoito kār (2)*

If Gaurāṅga 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 hoiyā mana
e bhava-sāgare, emona doyāla
nā dekhi ye 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 Him in the entire ocean of material existence.

*gaurāṅga boliyā, nā genu galiyā
kemone dhorinu de
narahari hiyā, pāṣāna diyā
kemone gaḍiyāche (4)*

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

Kaha Nā Gaura Kathā

Śrī Narahari Sarakāra

*mana re! kaha nā gaura kathā
gaurera nāma amiyāra dhāma, pīrīti 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 majhāre gaurāṅga rākhiye, virale vasiyā rabo
manera sādhetē se rūpa-candere, nayane nayane thobo (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 ko'rechi sāra (4)
gaura boliya jauka jīvane, kichu nā cāhibo āra*

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 gaḥana, gaura mukhera hāsi (5)
gaura-pīrīti, gaura mūrati, hiyāya raholo paśi*

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 vedera sāra
gaura caraṇe, parāṇa sampīnu, gaura paribena 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 hiyāya jāge
narahari dāsa, tāra dāsera dāsa, caraṇe 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.

Emona Śacīra Nandana Bine

Śrīla Premānanda dāsa Ṭhākura

emona śacīra nandana bine

'prema' bali nāma, ati-adbhuta, śruta hoito kā'ra kāne? (1)

Aho! Without the mercy of Śrī Gaurasundara, the son of Śacī, who could have heard about that extraordinarily wonderful thing called *prema*?

śrī-kṛṣṇa-nāmera, sva-guṇa mahimā, kebā jānāito āro?

vṛndā vipīnera, mahā madhurimā, praveśa hoito kā'ro? (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 supreme sweetness of that Vṛndāvana?

kebā jānāito, rādhāra mādhyā, rasa-jaśa camatkāra?

tā'ra anubhāva, sāttvika vikāra, gocara chilo vā kā'ro? (3)

Śrī Rādhā is the last limit of that most effulgent *madhura-rasa*. Her wonderful *mahābhāva* consists of *adhīrūḍha*, *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 Mīśra, while He tasted Śrīmatī Rādhikā's moods of separation?

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

gopīra mahimā, vyabhicārī sīmā, kā'ro avagati chilo eta? (4)

Without Him who could have understood the loving affairs in *parakīya rasa* shared between *akhīla-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 koruṇā kori

vidhī-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 the highest levels of *prema* which were incomprehensible even to Brahmājī.

uttama adhama, kichu nā bāchilo, yāciyā dileka kola

kahe premānande, emona gaurāṅge, antare dhoriyā dola (6)

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

Ke Jābi Ke Jābi Bhāi?

—Who Will Go? Who Will Go, Brothers?—

Śrīla Locana dāsa Ṭhākura

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

Who will go? Who will go, O 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-kheya vaya
jada, andha, ātura avadhī 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.

**hari-nāmera naukā khāni śrī guru kāṇḍārī
saṅkīrtana kheroyāla du' bāhu pasārī (3)**

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

**saba jīva hoilo pāra premera bātāse
paḍiyā rohilo 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.

Hari Bole Modera Gaura Elo

Gītāvalī, Śrīla Bhaktivinoda Ṭhākura

Refrain: **hari bole modera gaura elo**

**elo re gaurāṅga-cānda 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 bilāilo
nāmera hāṭe ese preme jagat bhāsāilo (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-bāsīra āj duḥkha dūre gelo
bhakta-vṛnda-saṅge āsī' hāṭa jāgāilo (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.

***nādīyā bhramite gorā elo nāmer hāṭe
gaura elo hāṭe, saṅge nitāi elo hāṭe (4)***

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

***nāce mātōyārā nitāi godrumera māṭhe
jagat mātāy 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 poḍiyā bibhrāṭe (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 realizes he is in great danger and runs for his life.

***ki sukhe bhāsilo jība gorācānder nāṭe
dekhīyā śunīyā pāṣaṅḍira buka 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.

Elo Gaura-Rasa-Nadī
Śrī Locana dāsa Ṭhākura

***elo gaura-rasa-nadī kādambinī ho'ye
bhāsailo gauḍa-deśa prema-brṣṭi diye (1)***

The river of Gaura-rasa came in a bank of rainclouds flooding Gauḍa-deśa with a shower of *prema*.

***nityānanda-rāya tāhe māruta sahāya
jāhā nāhi prema-brṣṭi tāhān lo'ye jāya (2)***

Nityānanda-rāya helped as the wind blowing the rain of love where it did not fall.

***huṛu-huṛu-śabde āilo śrī advaitacandra
jala-rasadhāra tāhe rāya-rāmānanda (3)***

Śrī Advaitacandra came as the thundering sound of those clouds and Rāya Rāmānanda came as the rain, letting lose a stream of *rasa*.

***cauṣati mahānta āilo meghe śobhā kori
śrī-rūpa-sanātana tāhe hoilo vijūri (4)***

Sixty-four great saints beautified that cloud bank, and Śrī Rūpa-Sanātana flashed as its lightening.

***kṛṣṇadāsa kavirāja rasero bhandārī
jatane rakhilo prema hema kumbha bhari (5)***

Kṛṣṇadāsa Kavirāja became the storekeeper of that *rasa*. He collected that *prema* and kept it carefully in a golden pot.

***ebe sei prema lo'ya jagajane dilo
ei dāsa locana-bhagye bindhu nā mililo (6)***

They distributed this *prema* to the whole world, but it is this Locana dāsa's fortune that he is unable to receive even one drop.

Kali-Kukkura
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 prāṇadhana,
advaitera prapūjita gorā
nimāi viśvambhara śrīnivāsa-īśvara,
bhakata-samūha-cita-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 Nimāi and Viśvambhara, and He steals the hearts of His devotees.

***nādīyā-śaśadhara māyāpura-īśvara,
nāma-pravartana-sura
grhījana-śikṣaka nyāsikula-nāyaka,
mādhava rādhābhāva-pura (3)***

He is the moon of Nādīyā 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-ṣoṣana 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 duṣtamata-śātana,
kapaṭi-vighātana kāma
Suddha 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*.

Gaurāṅgera Duṭi-Pada

—The Two Divine Lotus Feet of Śrī Gaurāṅga—
Śrīla Narottama dāsa Ṭhākura

***gaurāṅgera duṭi-pada, jāra dhana sampada,
se jāne bhakati rasa sāra
gaurāṅgera madhura līlā, jā'ra karṇe praveśilā,
hṛdoya nirmala bhelo 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 loya, tā'ra hoya premodoya,
tāre mui jāi bolihārī
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. I give my heart and soul to him and exclaim, "Bolihārī! 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-kāliya-līlā*, are manifested.

***gaurāṅgera saṅgī gaṇe, nitya-siddha kori māne,
se jāya vrajendra-suta pāśa
śrī gauḍa-maṇḍala bhūmi, jebā jāne cintāmaṇi,
tā'ra hoya 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 Vṛndāvana.

***gaura prema rasārṇave, se taraṅge jebā dūbe,
se rādhā-mādhava-antaraṅga
grhe vā banete thāke, hā gaurāṅga bole 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 *gṛhastha* or in the forest as a renunciate, as long as he exclaims, "Hā Gaurāṅga!" Narottama dāsa begs for his *saṅga*.

Nitāi-Gaura Nāma

Śrī Locana dāsa Ṭhākura

***nitāi-gaura nāma, ānandera dhāma, jei jana nāhi loya
tāre jama-rāya, dhare lare jaya, narake dubāya taya (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 chara, jamalāye bāsa tāra
tilaka dharāṇa, na kore je jana, br̥thāya janama tāra (2)***

The contemptible person who never wears *tulasī* neckbeads takes his permanent residence in the abode of Yāma, and those who never adorn their foreheads with *tilaka* live their lives in vain.

***nā loya harināma, bidhi tāre bāma, pāmara pāsaṅga-mati
vaiṣṇava-sevana, nā kore je jana, ki ho'be tāhāra gati (3)***

Those who never chant *harināma* have an unfavorable destiny. They are sinful, stone-hearted atheists. And what will be the destination of those who never serve the Vaiṣṇavas?

***guru-mantra sāra, kore ei bāra, brajete hoibe bāsa
tamo-guṇa jābe, sattva-guṇa pābe, hoibe kṛṣṇera dāsa (4)***

Place proper value now on the *mantras* given by Śrī Guru, and you will come to live in Vraja. The mode of ignorance will go, goodness will come in the heart, and one will become the eternal servant of Kṛṣṇa.

***ei dāsa locana, bole anukṣana, (nitāi) gaura-guṇa gāna sukhe
ei rase jāra, rati nā hoilo, cuna kāli tā'ra mukhe (5)***

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

Śrī Gaura-Nityānander Doyā—Parama Koruṇa

Śrī Locana dāsa Ṭhākura

***parama koruṇa, 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 the crown jewels of all *avatāras* and the very source of bliss.

***bhajo bhajo bhāi, caitanya-nitāi, sudr̥ḍha biśwāsa kori’
viśaya chāḍiyā, se rase majiyā, mukhe bolo 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*.

***dekho ore bhāi, tri-bhuvane nāi, emona doyāla-dātā
paśu pākhī jhure, pāśāṇa vidare, śuni’ jāra 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, rohili paḍiyā, se pade nahilo āśa
āpana karama, bhuñjāye śamana, kahoye 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.”

Gaurīdāsa-Mandire

Gaurīdāsa Paṇḍita

***devādi-deva gauracandra gaurīdāsa-mandire
nityānanda-saṅge gaura ambikate bihare (1)***

The Lord of lords, Śrī Gauracandra, along with Nityānanda Prabhu is pleasurably engaged in His pastimes in Gaurīdāsa Paṇḍita’s house in Ambikā Kālanā.

***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
rādhikāmurāga prema-bhakti vāñchā je kore (3)***

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

***śacī-suto gauracandra ānandito antare
pāśaṅḍa-kaṅḍa nityānanda-saṅge raṅge bihare (4)***

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

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

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

Ohe, Premera Ṭhākura Gorā

Śrī Sajjana-Toṣaṇī

***ohe, premera ṭhākura gorā
prāṇera jātana kibā kabo nātha! hoyechi 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 bolibo, je kājera tare
enechile nātha! jagate āmāre,
eta dīn pare kahite se-kathā, khede duḥkhe hoi sārā (2)***

O my Lord, what more can I say? After enduring long suffering and being overwhelmed with sorrow, I have finally come to understand why You brought me to this world.

***tomāra bhajane nā janmilo rati
jaḍa-mohe matta sadā duramati—
viśayīra kāche theke theke āmi, hoimu viśayī-pārā (3)***

He Prabhu! 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, keno je esechi ekhāne
se-kathā kakhono nāhi bhāvi mane
kakhono bhogera, kakhono 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 hoibe kakhono bhāvi nā
hari-bhakatera kācheo jāi nā
hari-vimukhera ku-lakṣaṇa jata, āmātei sab 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,
buḷhechi ekhono tumi 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 smashed. I now understand that I have only You and that Your beloved devotees are my greatest friends in the prisonhouse of this material world.

**āno nā bhajibo bhakta-pada binu
rātula-carāṇe śaraṇa loinu
uddhāraha nātha! māyā-jāla ha'te, e dāsera keṣe dha're (7)**

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

**pātakīre tumi kṛpā koro nāki?
jagāi-mādhāi chilo je pātakī
tāhāte jenechi, premera ṭhākura! pātakīreo tār 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'caraṇa,
tomāra abhaya śrī carāṇe cira—śaraṇa loinu āmi (9)**

He Prabhu! I am devoid of *bhakti*, wretched and destitute. Place Your feet on the head of this offender. I take shelter of Your divine feet, the bestowers of fearlessness.

Śrīman Mahāprabhu Hari-Vāsara Vrata-Pālana
Śrīla Vṛndāvana dāsa Ṭhākura

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

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

**punyavanta śrīvāsa-aṅgane śubhārambha
uṭhilo kīrtana-dhvani 'gopāla' 'govinda' (2)**

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

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

In the courtyard the sounds of the *mṛdaṅga*, small cymbals, conch, *karatālas* and beautiful singing all mixed together.

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

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

**uṣaḥ-kāla hoite nṛtya kore viśvambhara
yūtha yūtha hoilo jata gayana sundara (5)**

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.

**śrīvāsa-pañḍita loiyā eka sampradāya
mukunda loiyā āra jana-kata gāya (6)**

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

**loiyā govinda ghoṣa āro kata-jana
gauracandra-nṛtya sabe koreno kīrtana (7)**

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

**dhariyā bulena nityānanda mahābaḷī
alakṣite advaita loyena pada-dhūli (8)**

The mighty Nityānanda Prabhu protected Mahāprabhu when He swooned while dancing as Advaita Acārya secretly took His footdust at that time.

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

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

**jakhon uddaṇḍ nāce prabhu viśvambhara
pṛthivī kampīta hoyā, sabe pāya ḍara (10)**

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

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

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

***aparūpa kṛṣṇa-veśa, aparūpa nrtya
ānande nayana bhori’ dekhe saba bhṛtya (12)***

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.

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

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

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

Echoing this ecstatic mood, His garland swung wildly and unable to stay around His neck, broke open and fell at the feet of the devotees.

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

The auspicious sounds of *śrī harināma saṅkīrtana* spread in every direction while Jagannātha Miśra’s son danced in the midst of all the devotees.

***jā’ra nāmānande śiva-basana nā jāne
jā’ra jaśe nāce śiva, se nāce āpane (16)***

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.

***jā’ra nāme valmīki hoilā tapodhana
jā’ra nāme ajāmila pāilo mocana (17)***

By this same *nāma* Valmīki achieved the wealth of austerity—he saw all Rāma *līlā*. And by this same *nāma* all of Ajāmila’s *amarthas* and *aparādhas* were pulled out by the root.

***jā’ra nāma śravaṇe saṁsāra-bandha ghuce
heno prabhu avatārī’ kali-yuge nāce (18)***

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*.

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

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

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

Taking Mahāprabhu’s name constitutes the highest form of atonement. Seeing Mahāprabhu dancing, the devotees became supremely fortunate.

***prabhura ānanda dekhi’ bhāgavata-gaṇa
anyone galā dhori’ karaye krandana (21)***

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

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

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.

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

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

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

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

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

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

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

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

***ei-mata ānanda hoyā navadvīpa-pure
prema-rase vaikuṅṭhara nāyaka bihare (27)***

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

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

Gauracandra and all His associates enter in the hearts of the devotees who hear this all-auspicious description with full faith. (Thus their hearts become Śrīvāsa-aṅgana.)

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

Vṛndāvana dāsa says, “Śrī Kṛṣṇa Caitanya and the moon-like Nityānanda Prabhu are my life and soul and I humbly offer this song at Their lotus feet.”

Gaurāṅga Tumi More Doyā Nā Chāḍiho

Vāsudeva Ghoṣa

***gaurāṅga tumi more doyā nā chāḍiho
āpana koriyā rāṅgā caraṇe rākhiho (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 sab teyāginu
śūala caraṇa pāyā śaraṇa loinu (2)***

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

***e kule o kule mūi dilu tilāñjali
rākhiho caraṇe more āpanāra boli (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 bole caraṇe dhoriyā
kṛpā kori rākho 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.”

Je Ānilo Prema-Dhana

—Who Brought the Treasure of Divine Love?—
Śrīla Narottama dāsa Ṭhākura

***je ānilo prema-dhana koruṅā pracura
heno 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 Nārāyana'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 my Sanātana Gosvāmī? Where is my 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 my Kṛṣṇadāsa Kavirāja Gosvāmī? Where has my Gaurāṅga, the king of dancers, gone? Suddenly, all at once they left! Where have they gone?

***pāṣāṇe kuṭibo māthā anale paśibo
gaurāṅga guṇera nidhi kothā gele pābo (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 koilo 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 Kṛṣṇa Caitanya Prabhu Doyā Koro More

Śrīla Narottama dāsa Ṭhākura

***śrī kṛṣṇa caitanya prabhu doyā koro more
tomā vinā ke doyālu jagat-samsāre (1)***

O Śrī Kṛṣṇa Caitanya Prabhu, please be kind to me. In the entire material universe who is more merciful than You?

***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 You will not find another more fallen than me!

***hā hā prabhu nityānanda premānanda-sukhī
kṛpāvalokana koro āmi boḍo 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.

***doyā koro sītā-pati advaita gosāi
taba 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-juga, 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!

***doyā koro śrī ācārya prabhu śrīnivāsa
rāmacandra-saṅge māṅge narottama dāsa (6)***

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

***doyā koro prabhupāda śrī dayita dāsa
vaiṣṇavera kṛpā māṅge e adhama dāsa (7)***

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

***doyā koro gurudeva patita-pāvana
śrī caraṇe sevā māṅge e patita jana (8)***

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

Jaya Jaya Nityānandādvaita Gaurāṅga

***jaya jaya nityānandādvaita gaurāṅga
nitāi gaurāṅga jaya, jaya nitāi gaurāṅga (1)***

All glories, all glories to Śrī Nityānanda Prabhu, Śrī Advaitacandra Prabhu and Śrī Gaurāṅga Mahāprabhu. May Nitāi and Gaurāṅga always be victorious.

***(jaya) yaśodā-nandana śacī-suta gauracandra
(jaya) rohiṇī-nandana balarāma nityānanda (2)***

All glories to the son of Yaśodā, who has come as Gauracandra, the beloved son of Mother Śacī. All glories to the dearest son of Rohiṇī-devī, Śrī Balarāma, who is non-different from Nityānanda Prabhu.

***(jaya) mahā-viṣṇur avatāra śrī advaitacandra
(jaya) gadādhara, śrīvāsādi gaura-bhakta-vṛnda (3)***

All glories to Śrī Advaitacandra, the incarnation of Mahā-Viṣṇu. All glories to Śrī Gadādhara Paṇḍita, Śrīvāsa Ṭhākura and the multitude of Śrī Gaurasundara's devotees.

***(jaya) svarūpa, rūpa, sanātana, rāya rāmānanda
(jaya) khaṇḍa-vāsī, narahari, murāri, mukunda (4)***

All glories to Svarūpa Dāmodara, Rūpa Gosvāmī, Sanātana Gosvāmī and Rāya Rāmānanda. All glories to the residents of Khaṇḍa, Narahari, Murāri and Mukunda.

***(jaya) pañca-putra saṅge nāce rāya bhavānanda
(jaya) tina putra saṅge nāce sena-śivānanda (5)***

All glories to Rāya Bhavānanda, who dances ecstatically along with his five sons. All glories to Śivānanda Sena, who is also engaged in Mahāprabhu's transcendental dance along with his three sons.

***(jaya) dvādaśa gopāla āra cauṣaṭṭi mahānta
(tomarā) kṛpā kori' deha gaura-caraṇāravinda (6)***

All glories to the twelve Gopālas (Kṛṣṇa's cowherd friends) and the 64 Mahāntas. All of you are Mahāprabhu's dear associates. Please be merciful towards me and bestow upon me the treasure of Gaurasundara's lotus feet.

Bhaja Re Āmāra Mana

Gītāvalī - Śrīla Bhaktinoda 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, Śrīnivāsa, Haridāsa, Murāri Gupta and Mukunda Datta.

**(smara) rūpa-sanātana-jīva-raghunātha-dvandva
kṛṣṇa-bhajana jadi korbe re, rūpa-sanātane smara
(smara) rāghava-gopāla-bhaṭṭa svarūpa-rāmānanda
kṛṣṇa-prema jadi 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-sādhu-jana bhajana-ānanda
vraje vāsa jadi cāo re, rūpānuga-sādhu 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.

Navadvīpa Bhajana-Kuṭira

Kalyāna-Kalpa-Taru, Śrīla Bhaktivinoda Ṭhākura

**kabe ha'be heno daśa mor, tyajī' jaḍa āśā,
vividha bandhana, chāḍibo saṁsāra ghora (1)**

When, oh when will such a condition be mine that I will repudiate all my mundane desires – which are keeping me in a host of shackles – and let go of this dreadful material existence?

**vṛndābanābhede, navadvīpa-dhāme, bāndhibo kuṭira-khāni
śacīra nandana-caraṇa-āśroya, koribo sambandha māni' (2)**

I will construct a small hut in Navadvīpa Dhāma, which is non-different from Śrī

Vṛndāvana. There I will establish my relationship with Śrī Śacī-nandana, and take shelter of His lotus feet.

**jāhnavī-puline, cinmoya-kānane, bosiyā vijana-sthale
kṛṣṇa-nāmāmṛta, nirantara pibo, ḍākibo gaurāṅga bo'le (3)**

Living in a lonely place in a sacred forest on the bank of the Jāhnavī (Gaṅgā), I will incessantly drink the nectar of Śrī Kṛṣṇa's name, and will loudly call out the name of Gaurāṅga.

**hā gaura-nitāi, torā du'ī 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!”

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

Thus repeatedly sobbing and calling out, I will roam throughout 16 *krośas* (32 square miles) of the *dhāma*, sometimes on one bank of the Jāhnavī and sometimes on the other. And possibly, while wandering about, if I receive a drop of good fortune, I will suddenly behold some vision at the base of a tree .

**hā hā manohara, ki dekhinu āmi, boliyā mūrchita ho'bo
samvita pāiyā, kāndibo gopane, smari du'hu kṛpā-lava (6)**

I will blurt out: “*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 in private, remembering that all this ecstasy is due to receiving just a tiny speck of Śrī Śrī Gaura-Nitāi's mercy.

Kabe Āhā Gaurāṅga Boliyā

Kalyāna-Kalpataru, Śrīla Bhaktivinoda Ṭhākura

**kabe āhā gaurāṅga boliyā, bhojana-śayane,
deher jatana, chāḍibo virakta haṣā (1)**

When will I ever cry out, "Alas, Gaurāṅga!" and, becoming disgusted with sense enjoyment, give up all bodily endeavors for eating and sleeping?

**navadvīpa dhāme, nagare nagare, abhimāna parihari'
dhāma-bāsī-ghare, mādhukarī lobo', khāibo 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 *mādhukarī* from the homes of the *dhāma-vāsīs*, and thus fill my stomach.

***nadī-taṭe giyā, añjali añjali, pībo prabhu-pada-jala
taru-tale poḍī, ālasya tyajībo, pāībo śarīre bala (3)***

Sometimes I will wander to the bank of the Gaṅgā and drink, palmful by palmful, that sacred water that has washed the lotus feet of the Lord. When tired, I will simply fall down under the nearest tree, and when revived, I will give up my idleness and continue wandering here and there.

***kākutī koriyā, ‘gaura-gadādhara’, ‘śrī-rādhā-mādhava’ nāma
kāṅḍiyā kāṅḍiyā, ḍāki ucca-rave, bhramībo sakala dhāma (4)***

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

***vaiṣṇava dekhīyā, paḍībo caraṇe, hṛdaye bandhu jāni
vaiṣṇava ṭhākura, ‘prabhura kīrtana’, dekhāibe dāsa māni’ (5)***

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

Kabe Gaura-Vane

Śaraṅāgati, Śrīla Bhaktivinoda Ṭhākura

***kabe gaura-vane suradhunī-taṭe, ‘hā rādhe hā kṛṣṇa’ bole
kāṅḍiyā beḍābo, deho sukha chāḍi, nānā latā taru-tale (1)***

Oh, when will the day come when, renouncing all bodily pleasures, I will wander along the banks of the Gaṅgā under the shade of all the many trees and creepers, weeping and calling out, “*Hā Rādhā! Hā Kṛṣṇa!*”?

***(kabe) svapaca-grhete, māṅgiyā khaībo, pībo sarasvatī-jala
pulīne pulīne, gaḍā-gaḍi dībo, kori kṛṣṇa-kolāholo (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!”?

***(kabe) dhāma-vāsī-jane, praṇati koriyā, māṅgiyā kṛpāra leśa
vaiṣṇava-caraṇa-reṇu gāya mākhī, dhori 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.

***(kabe) gauḍa-braja-jane, bheda nā dekhībo, hoībo baraja-vāsī
(takhana) dhāmera svarūpa, sphurībe nayane, hoībo rādhāra dāsī (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 Rādhājī.

Vibhāvarī Śeṣa – End of Night

Kalyāṇa-kalpataru, Śrīla Bhaktivinoda Ṭhākura

***vibhāvarī śeṣa, āloka-praveśa,
nidrā chāḍī’ uḥho jīva
bolo 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 heart. 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.

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

Nṛsimha, Vāmana, Śrī Madhusūdana, the son of Nanda Mahārāja, Śyāma! He is the killer of Pūtanā and Kaiṭabha! All glories to the son of King Daśaratha, Lord Rāma! Nṛsimha 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 the lips of Śrīmatī Rādhārāṇī. Vrajendra-nandana Śyāma always stays in Vraja and beautifies (*śyāma*) His abode. Pūtanā-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-bara (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 dearmost 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-bara*)!

***rāvāṇāntakara, 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 (*vrajera 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-bihārī (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 rain-cloud (*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 Kaṁsa (*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-jaśa
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 does *jala-keli* (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*)."

Yaśomatī-Nandana

—The Son of Mother Yaśoda —
Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

***yaśomatī-nandana, vraja-varo-nāgara,
gokula-rañjana kāna
gopī-parāyaṇa-dhana, madana-manohara,
kālīya-damana-vidhāna (1)***

Kṛṣṇa is Yaśodā Maiyā's beloved son, and the topmost lover in Vrajabhumi. 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 Kālīya 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-rākhovālā
govinda, mādharma, navanīta-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 Mādharma 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-ballabha, 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 Vṛndāvana. Bhaktivinoda wants to take shelter of this Kṛṣṇa!

Janama Saphala Tā'ra

Description of Śrī Kṛṣṇa's Beautiful Form
Kalyāṇa-kalpataru, Śrīla Bhaktivinoda Ṭhākura

***janama saphala tā'ra, kṛṣṇa-daraśana jāra, bhāgye hoīyāche eka-bār
vikaśiyā hṛn-nayana, kori' kṛṣṇa-daraśana, chāḍe jīva cittera vikāra (1)***

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

***vṛndāvana-keli catur vana-mālī, tri-bhaṅga-bhaṅgima rūpa,
vamśī-dhārī aparūpa, rasamoya-nidhi, guṇa-śālī (2)***

Bedecked with garlands of forest flowers, He expertly engages in amorous enjoyment in Vṛndāvana. Standing in His thrice-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 pūta-vāsa, badane madhura hāsa, heno rūpa jagata mātāya (3)***

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

***indranīla jini, kṛṣṇa-rūpa khāni, heriyā kadamba-mūle,
mana ucātana, nā cale caraṇa, saṁsāra gelāma bhūle (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) sudhāmoya, se rūpa-mādhurī,
dekhile nayana, hoyā acetana, jhare premamoya vāri (5)***

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

***kibā cūḍā śire, kibā vamśī kore, kibā 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 which shower nectar!

***sadā āśā kori, bhṛṅga-rūpa dhorī, caraṇa-kamale sthāna
anāyāse pāi, kṛṣṇa-guṇa gāi, āra nā bhajibo 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.”

Brajendra-Nandana, Bhaje Jei Jana

Śrīla Locana dāsa Ṭhākura

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

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

***emona mādghava, nā bhaje mānava, kokhono mariyā jābe,
sei se adhama, prahāriyā yama, raurave kṛmite khābe (2)***

Whoever fails to worship that Śrī Mādghava 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.

***tāra par āra, pāpī nāhi chāra, saṁsāra jagat-mājhe,
kaunkāle tāra, gati nāhi āra, michāi bhramiche kāje (3)***

Since there is no greater sinner than him 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,
heno rasa-sāra, mati nāhi jāra, tāra 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 Brajendra-nandana, the very essence and embodiment of all *rasa*.”

Bandhu-Saṅge

Śrīla Bhaktivinoda Ṭhākura

(Bengali translation of Rūpa Gosvāmī's Sanskrit verse)

**bandhu-saṅge jadi tava raṅga, parihāsa, thāke abhilāṣa
tabe mora kathā rākho, jeyo nāko jeyo nāko
mathurāya keśī-tīrtha-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-ghāṭa.

**govinda vighraha dhari, tathāya āchena hari
nayane baṅkima dṛṣṭi, mukhe manda-hāsa
kivā tri-bhaṅgama thāma, varṇa samujjvala śyāma
nava-kiśalaya 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 tāra, anarthera mūlādhāra
śikhi-cūḍākeo bhāi koro nā viśvāsa (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.

**se mūrti nayane here, keho nāhi ghare phire,
saṁsārī gṛhīra je go hoyā sarva-nāśa
(tāi mora mane baḍa trāsa)
ghaṭibe vipada bhārī, jeyo nāko he saṁsārī
mathurāya keśī-tīrtha-ghāṭera sakāśa (4)**

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-ghāṭa.

Śrī Rādhā-Bhajana Mahimā—Rādhā-Bhajane Jadi

—Glorification of Worshipping Śrī Rādhā—

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

**rādhā-bhajane jadi 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-rohita sūraya nāhi jāni
rādhā-virahita mādhava nāhi māni (2)**

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

**kevala mādhava pūjaye, so ajñānī
rādhā-anādara koroī abhimānī (3)**

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

**kabahī nāhi korobi tākora saṅga
citte icchasi jadi 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 jadi hoyā 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-rajā pūjaye māni (6)**

Brahmā, Śiva, Nārada, the Śruti-cari ṛṣis 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.

**heno rādhā-paricaryā jākara dhana
bhaktivinoda tāra māgaye caraṇa (8)**

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

Rādhikā-Caraṇa-Padma

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

**rādhikā-caraṇa-padma, sakala śreyera sadma,
jatane je nāhi ārādhilo
rādhā-padmāṅkita-dhāma, bṛndābana jāra nāma,
tāhā je nā āśroy korilo (1)**

***rādhikā-bhāva-gambhīra citta jebā mahādhīra
gaṇa-saṅga nā koilo jībane
kemone se śyāmānanda, rasa-sindhu-snānānanda,
labhibe bujhoha 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 ujvala-raser ācārya
rādhā-mādhava-śuddha-prema bicārya (3)***

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

***je dharilo rādhā-pada parama jatane
se pāilo 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 binā kabhu kṛṣṇa nāhi mile
rādhāra dāsīra kṛṣṇa sarva-bede bole (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-jan, kalatra-suta-mita,
choḍata karama geyāna
rādhā-pada-paṅkaja, madhu-rata sebana,
bhaktivinoda paramāna (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.

Additional Glorifications of Śrīmatī Rādhikā

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

***Ramaṇī-Śiromaṇi
ramaṇī-śiromaṇi, vṛṣabhānu-nandinī, nīla-vasana-paridhānā
chinna-puraṭa jini, varna-vikāśini, baddha-kavarī hari-prāṇā (1)***

Śrīmatī Rādhārāṇī is the crest jewel of all beautiful young maidens. She is the beloved daughter of King Bṛṣabhānu and is very fond of wearing blue colored garments. The ever-blossoming attractiveness of Her complexion conquers the effulgence of molten gold, and into Her braided hair She twists up the breath of Śrī Kṛṣṇa's life.

***ābharāṇa-maṇḍitā, hari-rasa-panḍitā, tilaka-suśobhita-bhālā
kañculikāchāditā, stana-maṇi-maṇḍitā, kajjala-nayamī rasālā (2)***

Śrīmatī Rādhārāṇī is adorned with twelve types of golden ornaments which dazzle like a host of shining suns. She is the undisputed authority in the science of pleasing Kṛṣṇa, and the *tilaka* of Her great fortune shines on Her beautiful forehead. Her jewel-like breasts are covered with the exquisite blouse of Her affection and sweet anger for Kṛṣṇa. Her eyes are artistically anointed with the black *kajjala* of Her tricky behavior with Her beloved.

sakala tyajiyā se rādhā-caraṇe, dāsī ho'ye bhaja parama-jatane (3)

Give up everything and become an unpaid maidservant at the lotus feet of Rādhārāṇī. Just worship Her and serve Her with great care and attention.

saundarya-kiraṇa dekhīyā jāhāra, rati-gaurī-līlā garva-parihāra (4)

Beholding just one effulgent ray of Her beauty, Rati (wife of Kāmadeva), Gaurī and Līlā (*śakti* of Nārāyaṇa) abandon all their pride.

śacī-lakṣmī-satyā saubhāgya bolane, parājita hoyā yāhāra caraṇe (5)

Her good fortune is such that Śacī (wife of Indra), Lakṣmī and Satyābhāma are defeated at Her lotus feet.

kṛṣṇa-vaśīkāre candrāvalī-ādi, parājaya māne hoiyā vivādī (6)

Candrāvalī and the other *gopīs* all compete with Rādhārāṇī for Kṛṣṇa's favor. Yet all accept their defeat before Her, for She alone controls Kṛṣṇa.

hari-dayitā rādhā caraṇa preyāsī, bhaktivinoda śrī-godrūma-vāsī (7)

Ṭhākura Bhaktivinoda is most dear to Śrī Hari and a resident of Godrūma, fully surrendered to lotus feet of Śrī Gaurasundara. Yet he is satisfied only when taking shelter of Śrīmatī Rādhārāṇī's lotus feet.

Rasika Nāgarī

***rasika nāgarī, gaṇa-śiromaṇi, kṛṣṇa-preme sara-hamsī
vṛṣabhānu-rāja, śuddha kalpa-vallī, sarva-lakṣmī-gaṇa-amśī (1)***

Śrīmatī Rādhārāṇī, when controlled by *rasika-śekhara* Śrī Kṛṣṇa, is the enjoyer of amorous mellows and is the crest jewel of all the *gopīs*. She is the beautiful swan swimming in the depths of the pond of Kṛṣṇa's *prema*, a pure wish-fulfilling creeper on the family tree of Mahārāja Vṛṣabhānu, and the source of all the goddesses of fortune.

***rakta paṭṭa-vastra, nitamba-upari, kṣudra ghaṅṭi dule tā'ya
kuca-yugopari, duli' muktā-mālā, citta-hārī śobhā paya (2)***

Her red veil, extending down to Her hips, is fastened around Her waist with a sash from which tiny bells are strung (whose sound goes to Kṛṣṇa's heart and makes Him faint), and hanging down upon Her breasts is a long pearl necklace with a large locket which sways as She moves along in Her slow elephant gait. Walking in this way, She steals Kṛṣṇa's heart with Her beauty and gives Him pleasure.

***sarasija-bara-karṇikā-samāna, atiśoṇya kāntimatī
kaiśora-amṛta, tāruṇya-karpūra, miśra-smitādhara satī (3)***

Śrīmatī Rādhārāṇī's bodily luster (from Her ever-fresh, new *bhavas*) brilliantly shines like the golden whorl of a lotus blooming in the pond of Kṛṣṇa's heart. The sweet nectar of Her fresh adolescence and the fragrant camphor of Her newly sprouting youth mix together in the sweet smile playing on Her chaste lips.

***vanānte āgatā, vraja-pati-sutā, parama-cañcala-bare
heri śaṅkākula, nayana-bhaṅgite, ādarete stava kore (4)***

Seeing that the son of Nanda has arrived in Javaṭa as He was returning from cow-grazing in the forest, Śrīmatī Rādhikā hides, causing Him extreme agitation. After His anxious search for Her, They meet through Their eyes, and He respectfully offers Her affectionate prayers to gain Her favor.

***vrajera mahilā, gaṇera parāṇa, yaśomatī-priya-pātrī
lalita lalitā snehete praṇṭha-śarīrā lalita-gātrī (5)***

She is the life and soul of all the Vraja *gopīs* and is especially the prized object of Mother Yaśodā's love. Due to the joyful affection of the contrary Lalitā-devī, Rādhārāṇī's body bursts with *prema* like a fully bloomed lotus.

***viśākhāra sane, vana-phula tulī, gāṅthe vaijayantī mālā
sakala-śreyasī, kṛṣṇa-bakṣaḥ-sṭhitā, parama-preyasī bālā (6)***

Accompanied by the expert Viśākhā, Rādhārāṇī picks forest flowers and makes a *vaijayantī mālā* for Kṛṣṇa. Thus Śrīmatī Rādhā, superior to all the other *gopīs*, always plays on Kṛṣṇa's chest, being the dearest of all lovable damsels.

***snigdha veṇu-rabe, druta-gati jāi, kuñje peye naṭavare
hasita-nayanī, namra-mukhī satī, karṇa kaṇḍūyana kore (7)***

Running swiftly at the warming sound of the flute and finding Her beloved *naṭavara* Kṛṣṇa in the *kuñja*, Rādhā with smiling eyes shyly looks down and scratches Her ear, thus indicating Her desire.

***sparsīyā kamala, bāyu su-śītala, kore jabe kuṇḍa-nīra
nidāghe tathāya, nija-gaṇa saha, tuṣaya gokula-bīra (8)***

When the breeze, heavy with the fragrance of lotus flowers, cools down the waters of Rādhā-kuṇḍa in the heat of the summer, Rādhā along with all Her girlfriends (playing with Śrī Kṛṣṇa in the water) satisfies the hero of Gokula.

***bhaktivinoda, rūpa-raghuṇāthe, kohaye caraṇa dhori
heno rādhā-dāsyē, sudhīra-sampada, kabe dibe kṛpā kori (9)***

Bhaktivinoda prays to Rūpa and Raghuṇātha, clasping their lotus feet, "When will you give me your mercy and bestow upon me service to Śrīmatī Rādhārāṇī, which is the wealth of the truly wise?"

Varaja-Vipine

varaja-vipine yamunā-kule, mañca manohara śobhita phule (1)

In the forests of Vraja, on the banks of the Yamunā, are enchanting jeweled thrones embellished with the nearby flowers of all the seasons blooming at once.

vanaspati-latā tuṣaye ākhi, tad upari kata ḍākaye pākhī (2)

The many varieties of creepers and fruit trees in those forests give satisfaction to the eyes, and upon the branches of these trees sit many birds singing sweetly.

malaya anilo bahaye dhīre, ali-kula madhu-lobheye phire (3)

A fragrant breeze from the Malaya hills blows gently, and a swarm of bumblebees flies about, greedily searching for nectar.

vāsantīra rākā uruṇa tadā, kaumudī bitore ādare sadā (4)

The full moon of the spring season diffuses an unending stream of cooling rays with fervent reverence.

emata samaye rasika-bara, ārambhilo rāsa mūralīdhara (5)

At such a suitable time as this, the supreme enjoyer, Mūralīdhara Śrī Kṛṣṇa, holding His flute, begins the *rāsa* dance.

śata-koṭī gopī mājhetē hari, rādhā-saha nāce ānanda kori (6)

Rejoicing in the midst of millions of lovely cowherd maidens, Śrī Kṛṣṇa dances with Rādhārāṇī in the middle of all with great pleasure.

mādhava-mohinī gāiyā gīta, harilo sakala jagata-cita (7)

Rādhā enchants Mādhava with Her bewitching songs and steals away the minds of all living beings.

sthābara-jaṅgama mohilā satī, hārāolo candrā-balīra mati (8)

Seeing the beautiful *rāsa-līlā*, all moving and non-moving beings change their natures, chaste ladies give up their *dharmā*, and Candrāvalī's heart melts without control.

mathiyā baraja-kiśora-mana, antarita hoyā rādhā takhon (9)

After churning Vraja-Kiśora's heart with Her many expressions of love and affection, Rādhārāṇī disappears from the (*vasanti*) *rāsa*.

bhaktivinoda paramāda gaṇe, rāsa bhāṅgalo (āji) rādhā vihane (10)

Bhaktivinoda perceives some calamity now that the *rāsa* dance has stopped without Rādhā.

Śata-Koṭi Gopī

sata-koṭi gopī mādhava-mana, rākhite nārilo kori jatana (1)

Millions of lovely cowherd damsels are unable to keep Mādhava's attention, although endeavoring very hard to do so.

venu-gīte dāke rādhikā-nāma, eso eso rādhe! ḍakoye śyāma (2)

The flute song calls the name of Rādhikā, and Śrī Śyāmasundara petitions Her, "Come here, come here, Rādhā!"

bhāṅgiyā śrī-rāsa-maṅḍala tabe, rādhā-anveṣaṇe calaye jabe (3)

When He goes in search of Śrīmatī Rādhikā, the *rāsa* dance comes to a halt.

dekhā diyā rādhe! rākhoha prāṇa! bolīya kāṅdaye kānane kāna (4)

Searching for Her everywhere in the forest, Kāna weeps and calls out, "O beloved Rādhā, please appear before Me. Save My life by giving Me Your *darśana!*"

nirjana kānane, rādhāre dhorī, miliyā parāṇa juḍāya hari (5)

Meeting Rādhikā in a remote place in the woods, Hari embraces Her, thus reviving His life.

bole, tūhu vinā kāhāra rāsa? tūhu lāgi mora varaja-vāsa (6)

Kṛṣṇa says to Śrīmatī Rādhikā, "Without You, what is the question of a *rāsa* dance? Only because of You do I live in Vraja."

***e heno rādhikā-caraṇa-tale, bhaktivinoda kāṅdiyā bole
"tuwā gaṇa-mājhe āmāre gaṇi, kinkorī koriyā rakho apani" (7-8)***

Weeping at the lotus feet of this Rādhikā, Bhaktivinoda says, "O Śrīmatī Rādhārāṇī, count me among Your personal associates, make me Your maidservant, and please keep me as Your own."

Śrī-Rādhā-Niṣṭhā

Śrīla Narottama dāsa Ṭhākura

***rādhikā-caraṇa-renu, bhūṣaṇa koriyā tanu
anāyāse pābe giridhārī
rādhikā-caraṇāśraya, je kore se mahāśaya
tāre mūi jāo bolihārī (1)***

Ornament your body with the dust of Śrīmatī Rādhikā's lotus feet and you 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 bṛndāvana jāra dhāma
kṛṣṇa-sukha vilāsera nidhi
heno rādhā gaṇa gāna, na sunilo mora kāna
bañcito korilo more bidhi (2)***

All glories, all glories to She whose name is Rādhā, whose divine abode is Vṛndāvana, and who is a treasury of pastimes that bring joy to Kṛṣṇa. Alas! If my ears have not heard Rādhā's glories, then destiny has cheated me.

***tāra bhakta saṅge sadā, rasa-līlā prema kathā
je kore se pāya ghanaśyāma
ihāte bimukha jei, tāra kabhu siddhi nāi,
nāhi jeno suni tāra nāma (3)***

A person who stays in the company of the devotees who are always discussing Rādhā-Kṛṣṇa's *rasa*-filled loving pastimes (*rasa-līlā prema kathā*) is sure to attain Ghanaśyāma, who is dark like a monsoon raincloud. A person averse to this will never attain perfection – let me not even hear his name.

***kṛṣṇa-nāma gāne bhāi, rādhikā-caraṇa pāi
rādhā-nāma gāne kṛṣṇacandra
saṅkṣepe kahinu kathā, ghucāo manera byathā
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.

Vṛndāvana-Vilāsinī, Rādhe Rādhe

*rādhe, rādhe, rādhe rādhe
vṛndāvana-vilāsinī, rādhe rādhe
vṛṣabhānu-nandinī, rādhe rādhe
govinda-nandinī, rādhe rādhe
kānu-mana-mohinī, rādhe rādhe
aṣṭa-sakhīra śiromaṇi, rādhe rādhe
parama-karuṇāmayī, rādhe rādhe
prema-bhakti-pradāyinī, rādhe rādhe
ei bāra more doyā koro, rādhe rādhe
aparādha kṣamā koro, rādhe rādhe
sevā adhikāra diyo, rādhe rādhe
tomāra kāṅgāla tomāya ḍāko, rādhe rādhe*

Jaya Rādhā-Mādhava

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

*jaya rādhā-mādhava jaya kuṅja-bihārī
gopī-jana-vallabha jaya giri-vara-dhārī
yaśodā-nandana, braja-jana-rañjana
yamunā-tīra-vanacārī*

All glories to Śrī Rādhā-Mādhava! All glories to Kuṅja-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.

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, rāsabihārī, śrī gokulānanda (2)
jaya jaya rāseśvarī, vinodinī, bhānukula-candra
jaya jaya lalitā, viśākhā ādi jata sakhī-vṛnda (3)
jaya jaya paurṇamāsī, yoga-māyā, jaya bīrā-vṛnda
jaya jaya śrī rūpa-mañjarī, rati-mañjarī-ananḡa (4)
sabe mili koro kṛpā āmi ati manda
(tomarā) kṛpā kori 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-kiśora*.

Rādhā-Kṛṣṇa Vijñapti—Śrī Rādhā-Kṛṣṇa Pada-Kamale

Kalyāṇa-kalpataṇu - Śrīla Bhaktivinoda Ṭhākura

*śrī rādhā-kṛṣṇa pada-kamale mana
kemone labhibe carama śaraṇa
cira-dina koriyā o-caraṇa-āśa
āche he bosiyā e adhama dāsa (1)*

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
pāmara yugala-bhakti kor' dāna
bhakti-hīna boli' nā koro upekṣā
mūrkha-jane deho' jñāna-susīkṣā (2)*

O Rādhe! O Kṛṣṇacandra! I know I am *pāmara*, 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, *mūrkha-jana*, but still, please bestow upon me devotional knowledge and instructions.

*viṣaya-pipāsā-prapīḍita-dāse
deho adhikāra yugala-vilāse (3)*

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
gelo ye divasa, nā āsibe āra
ebe kṛṣṇa ki upāya (4)*

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 to' koruṇā-jala-sindhu (5)*

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, koro ātmasāt
ghucāiyā bhava-kleśa (6)*

I am devoid of all good fortune and extremely foolish. I have not even a scent of *bhakti*. He 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
sevāmyta-koro dāna
piyāiyā prema, matta kori more
suno nija guṇa-gāna (7)***

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 koro' amāya
lalitā sakhīra, ayogyā kiṅkorī
vinoda dhariche pāya (8)***

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.”)

Śrī Rūpa-Mañjarī Pada
Śrīla Narottama dāsa Ṭhākura

***śrī rūpa-mañjarī-pada, sei mora sampada,
sei mora bhajana-pūjana (1)***

The lotus feet of Śrī Rūpa Mañjarī are my dearest treasure. They are the topmost object of my worship and inner devotional practices.

***sei mora prāṇa-dhana, sei mora ābharāṇa,
sei mora jīvanera jīvana (2)***

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 (3)***

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*.

***sei vrata, sei tapa, sei mora mantra japa,
sei mora dharama karama (4)***

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 habe vidhi, se-pade hoibe siddhi,
nirakhibo e dui nayane (5)***

When destiny smiles upon me [when Mahāprabhu is pleased with me and my good fortune arises], then I will attain perfection, and with these two eyes I will behold Śrī Rūpa Mañjarī's lotus feet.

***se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śaśī,
praphullita habe niśi-dine (6)***

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 jārālo dehī,
ciro-dina tāpita jīvana (7)***

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.

***ha ha prabhu! koro doyā, deho more pada-chāyā,
narottama loilo śaraṇa (8)***

Narottama dāsa laments, “Alas, Prabhu! O Rūpa Gosvāmī! Please give me the shade of your lotus feet. There I am taking shelter.”

Hari Hari, Kabe More Hoibe Sudina

—O Śrī Hari, When Will That Auspicious Day Be Mine?—
Śrīla Narottama dāsa Ṭhākura

***hari hari, kabe mora hoibe sudina
bhajibo śrī rādhā-kṛṣṇa hoiyā premādhīna (1)***

O Hari, Hari, when will that auspicious day be mine when, overwhelmed with *prema*, I will serve Śrī Rādhā-Kṛṣṇa?

***suyantre miśāiyā gā'bo sumadhura tāna
ānande koribo dūhāra rūpa-guṇa-gāna (2)***

I will play a musical instrument and blissfully sing sweet songs describing Their beautiful forms and qualities.

**'rādhikā-govinda' boli' 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-bāro koruṇā koro rūpa-sanātana
raghunātha dāsa mora śrī jīva-jīvana (4)**

Please be merciful now, Rūpa Gosvāmī and Sanātana Gosvāmī! O My Raghunātha dāsa Gosvāmī! My life-giving Śrī Jīva Gosvāmī!

**ei-bāro koruṇā koro lalitā viśākhā
sakhya-bhāve śrīdāma-subala-ādi sakhā (5)**

O Lalitā and Viśākhā! O Śrīdāma, Subala and all other friends in *sakhya-bhāva*! Please be merciful this time.

**sabe mili' koro doyā puruka mora āśa
prārthanā koroye sadā narottama dāsa (6)**

All of you, please be gracious to me. Kindly fulfill my deepest desires! Narottama dāsa is forever praying in this way.–

Sakhī-Vṛnda Vijñapti – Rādhā-Kṛṣṇa Prāṇa Mora
Śrīla Narottama dāsa Ṭhākura

**rādhā-kṛṣṇa prāṇa mora yugala-kiśora
jīvane maraṇe gati āro nāhi mora (1)**

The youthful Divine Couple – Śrī Rādhā-Kṛṣṇa – are my life and soul. In life or death I have no other refuge but Them.

**kālindira kūle keli-kadambura vana
ratana-vedira upara bosābo du'jana (2)**

In a *keli-kadamba* forest on the banks of Yamunā I will seat Yugala-Kiśora on a jeweled throne .

**śyāma-gaurī aṅge dibo (cuwā) candanera gandha
cāmara dhulābo kabe heribo mukha-candra (3)**

I will anoint dark Śyāma and golden Gaurī with sandalpaste scented with *cuwā*, and then fan Them with a *cāmara*. Oh, when will I behold Their moonlike faces?

**gāthiyā mālatīra mālā dibo dōhāra gale
adhare tuliyā dibo karpūra tāmbūle (4)**

I will string garlands of *malati* flowers and place them around Their necks and then place *tāmbūla* (betel) flavored with camphor in Their lotus mouths.

**lalitā viśākhā ādi jata sakhī-vṛnda
ājñāya koribo sevā caraṇāravinda (5)**

On the order of Lalitā, Viśākhā and the other *sakhīs*, I will serve Their lotus feet.

**śrī kṛṣṇa-caitanya-prabhura dāsera anudāsa
sevā abhilāṣa kore narottama-dāsa (6)**

Narottama dāsa, servant of the servant of Śrī Kṛṣṇa Caitanya Mahāprabhu, yearns for the *sevā* of Śrī Yugala-Kiśora.

Kabe Kṛṣṇa-Dhana Pābo
Śrīla Narottama dāsa Ṭhākura

**kabe kṛṣṇa-dhana pābo, hiyāra mājhāre thabo,
juḍāibo tāpita-parāṇ
sājāiyā dibo hiyā, vāsaibo prāṇa-priyā,
nirakhibo se candra-bayān (1)**

When will I gaze on the moonlike face of Śrī Kṛṣṇa, the treasure more dear to me than my life? When will I decorate Him and seat Him in my heart, relieving my sinful life?

**he sajani! kabe mor hoibe su-din
se prāṇa-nāthero saṅge, kabe vā phiribo raṅge,
sukhamoy yamunā-pulin (2)**

O my dear friend, when will that auspicious day come when I will wander in ecstasy with the Lord of my heart on the banks of Yamunā?

**lalitā-viśākhā loyā, tāhāre bheṭibo giyā,
sājāiyā nānā upahār
sadaya hoiyā vidhi, milāibe guṇa-nidhi,
heno bhāgya hoibe āmār (3)**

Carrying precious gifts in my hands, I will meet Him along with Lalitā and Viśākhā. Will kind-hearted Providence ever allow me the good fortune to meet my Lord, the ocean of transcendental qualities?

**dāruṇo vidhiro nāt, bhāṅgilo premero hāt,
tila-mātra na rākhilo tā'r
kahe narottama-dās, ki mora jīvane āś,
chāḍī' gelo vrajendra-kumār (4)**

Alas, my fate is that the stringent laws of Providence have scattered the market-place of *prema* and not even a sesame seed is left. Narottama dāsa laments, “What hope is there for living now that the son of King of Vraja has left me?”

Vṛṣabhānu-Sutā

Gītā-mala, Śrīla Bhaktivinoda Ṭhākura

***vṛṣabhānu-sutā, caraṇa-sevane, hoibo ye pālya-dāsī
śrī rādhāra sukha, satata sādhanē, rohibo 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, jānibo manete āmi
rādhā-pada chāḍi, śrī-kṛṣṇa-saṅgame, kabhu nā hoibo 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 ho'ye, sevibo 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 to 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

Gītā-mala, Śrīla Bhaktivinoda Ṭhākura

***dekhite dekhite, bhulibo vā kabe, nija-sthūla-paricoya
nayane heribo, braja-pura-śobhā, nitya cid-ānanda-moya (1)***

When will I forget my gross bodily identity and behold the exquisite beauty of Vraja, full of eternal spiritual bliss and cognizance?

***bṛṣabhānu-pure, janama loibo, yāvaṭe vivāha ha'be
braja-gopī-bhāva, hoibe svabhāva, āno bhāva nā rohibe (2)***

I shall take birth in Bṛṣabhānu Mahārāja's town and will marry in the nearby village of Yāvaṭa. My sole disposition and nature will be that of a *braja-gopī* - no other idea will remain.

***nija-siddha-deho, nija-siddha-nāma, nija-rūpa sva-vasana
rādhā-kṛpā-bale, lobhibo vā kabe, kṛṣṇa-prema-prakarāṇa (3)***

When will I obtain, by the power of Rādhā's mercy, my perfected spiritual body, my eternal name and dress embellishing my real form? And when will I receive initiation into the techniques of expressing divine love for Kṛṣṇa?

***jamunā-salīla-āharaṇe giyā, bujhibo yugala-rasa
prema-mugdha ho'ye, pāgalinī-prāya, gāibo 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 overwhelmed by *prema*, I will sing Śrī Rādhikā's glories just like a madwoman.

Yamunā-Puline

Gītā-mala, Śrīla Bhaktivinoda Ṭhākura

***yamunā-puline, kadamba-kānane, ki herinu sakhī! āja
śyāma vaṁśīdhari, maṇi-maṅcopari, kore 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 dearmost 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, bistāriche 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 jāibo, vane praveśibo, o līlā-rasera tare
tyajī' kula-lāja, bhaja braja-rāja, vinoda minati kore (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

Gītā-mala, Śrīla Bhaktivinoda Ṭhākura

***śrī kṛṣṇa-virahe, rādhikāra daśā, āmi to' sahite nāri
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 hoyā
rādhikāra tare, śata-bāra mari, se duḥkha āmār soya (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 heno rādhāra, caraṇa-yugale, paricaryā pābo kabe
hāhā braja-jana, more doyā kori, kabe vraja-vane lobe (3)***

When will I be able to serve Rādhikā's 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, loho nija pade, deho more siddhi sāra (4)***

O Vilāsa Mañjarī! O Anaṅga Mañjarī! O Rūpa Mañjarī! Please lift me up and bring me very close to your lotus feet, thereby bestowing upon me the ultimate perfection.

Pālya-Dāsī Kori'

Gītā-mala, Śrīla Bhaktivinoda Ṭhākura

***pālya-dāsī kori', lalitā sundarī, āmāre loiyā kabe
śrī-rādhikā-pade, kāle milāibe, aṅṅa-sevā samarpibe (1)***

When will beautiful Lalitā foster me as her aspiring maidservant? Then later she will offer me up unto the lotus feet of Śrī Rādhikā, and will place me entirely at Her disposal for rendering various services according to Her order.

***śrī rūpa mañjarī, saṅge jābo kabe, rasa-sevā-śikṣā-tare
tad-amigā ho'ye, rādhā-kuṇḍa-taṭe, rohibo harṣitāntare (2)***

When will Śrī Rūpa Mañjarī take me with her to the banks of Śrī Rādhā-kuṇḍa to learn *rasa-sevā*, how to stimulate romantic moods? I will live there under her guidance, and pass my time feeling great delight within my heart.

***śrī-viśākhā-pade, saṅgīta śikhībo, kṛṣṇa-līlā rasamoy
śrī rati mañjarī, śrī rasa mañjarī, hoibe sabe sadoy (3)***

At the lotus feet of Śrī Viśākhā I will learn music and songs which are all abounding in the nectar of Kṛṣṇa's pastimes. All of the other *sakhīs* in our group, including Śrī Rati Mañjarī and Śrī Rasa Mañjarī, will also deal most affectionately with me.

***parama ānande, sakale miliyā, rādhikā caraṇe rabo
ei parākāṣṭha, siddhi kabe habe, pābo rādhā-padāsaba (4)***

Feeling supreme bliss we will all meet together and stay at the lotus feet of Śrī Rādhikā. When, O when will I achieve this topmost perfection, whereby I will receive the intoxicating honey flowing from the lotus feet of Śrī Rādhā?

Hari Hari! Kabe Heno Daśā Ha'be Mora

Śrīla Narottama dāsa Ṭhākura

***hari hari! kabe heno daśā ha'be mora
sevibo duhāra pada ānande vibhora (1)***

O Hari, Hari! When will I have the fortune to serve the lotus feet of the Divine Couple, being completely overwhelmed with joy?

***bhramara hoiyā sadā rohibo caraṇe
śrī-caraṇāmṛta sadā koribo āsvādane (2)***

Like a bumblebee, I will always remain at Their lotus feet and drink nectar.

***ei āśā kori āmi-jata sakhī-gaṇa
tomāder kṛpāya hoyā vāñchita pūraṇa (3)***

This is my only hope: O my dear *sakhīs*, only by the mercy of all of you can my desire be fulfilled.

***bahu-dina vāñchā kori' pūrṇa jāte hoyā
sabe mili' doyā koro hoiyā sadoya (4)***

I have been desiring this for a very long time. Therefore, being kind-hearted, please have mercy on me and fulfill my request.

***sevā-āśe narottama kānde divā-niśi
kṛpā kori' koro more anugata-dāsī (5)***

Yearning for *sevā* Narottama dāsa weeps day and night, so please make me Your obedient and faithful maidservant.

Cintāmaṇi-Moy

Gītā-mala, Śrīla Bhaktivinoda Ṭhākura

***cintāmaṇi-moy, rādhā-kuṇḍa-taṭa,
tāhe kuñja śata śata
prabala vidruma-moya taru-latā,
muktā-phale abanata (1)***

The banks of Śrī Rādhā-kuṇḍa are made of billions of conscious, ecstatic desire-fulfilling touchstones, and surrounding the lake are hundreds and hundreds of beautiful transcendental gardens and *kuñjas*. All the trees and creepers in those gardens are made of coral and rubies, and the fruits they produce are diamonds and pearls. And their branches are bending down to the ground due to being overburdened with millions of these lovely gems.

***svānanda-sukhada, kuñja manohar,
tāhāte kuṭira śobhe
vasiyā tathāy, gābo kṛṣṇa-nām,
kabe kṛṣṇa-dāsya lobhe (2)***

My small cottage is shining beautifully within that most enchanting garden called Svānanda-sukhada-kuñja. Living there, I will sing Kṛṣṇa's holy name, and I will anxiously await that time when I will get to serve Him and His associates.

**emona samoy muralīra gān,
pasibe e dāsī-kāne
ānande mātibo, sakala bhulibo,
śrī-kṛṣṇa-vamśīra gāne (3)**

Absorbed in that way, the songs of a transcendental flute will suddenly enter this maidservant's ear. Becoming madly excited by such a sound, I will forget everything and will only listen spellbound to those wonderful songs of Śrī Kṛṣṇa's flute.

**rādhe rādhe boli', muralī dākibe,
madīya īśwarī nāma
śuniyā camaki', uṭhibe e dāsī,
kemonā koribe prāṇa (4)**

The low, deep vibration of His long *muralī* will call out, "Rādhe... Rādhe..." – the very name of my only worshipable Mistress! Startled with wonder by hearing that sound, this maidservant will then quickly jump up with an anxious heart, wondering what to do next.

Hari Hari! Kabe Habo Vṛndāvana-Vāsī

Śrīla Narottama dāsa Ṭhākura

**hari hari! kabe habo vṛndāvana-vāsī
nīrakhībo nayane yugala-rūpa-rāśi (1)**

O Hari, Hari! When will I be able to live in Vṛndāvana? When will my eyes behold the beautiful radiant forms of Śrī Rādhā-Kṛṣṇa Yugala?

**tyājīyā śayana-sukha vicitra pālaṅka
kabe vrajera dhūlāya dhūsara habe aṅga (2)**

Giving up the happiness of sleeping in a wonderful, luxurious bed, when will my body be colored grey from sleeping in the dust of Vraja?

**ṣaḍ-rasa bhojana dūre parihari
kabe vraje māgiyā khāibo mādhukarī (3)**

Giving up all desire to taste the six flavors of delicious food [sweet, sour, salty, pungent, bitter and astringent], when will I do *mādhukarī* in Vraja, begging small amounts of foodstuffs from house to house?

**parikramā koriyā beḍābo bane-bane
viśrāma koribo 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 koribo śītala vamśī-vaṭe
(kabe) kuñje baiṭhaba hāma vaiṣṇava-nikaṭe (5)**

When will I find relief from the midday sun under the cooling shade of Vamśī-Vaṭa? 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 kohe kori' parihāra
kabe vā emona daśā hoibe āmāra (6)**

Narottama dāsa says, "When, oh when will I give up everything else, when will I attain this stage (and be able to have *darśana* of Their love-filled pastimes)?"

Vṛndāvana Ramya-Sthāna

Śrīla Narottama Das Ṭhākura

**vṛndāvana ramya-sthāna, divya cintāmaṇi-dhāma,
ratana-mandira manohara
āvṛta kālindī nīre, rāja-haṁsa keli kore,
tāhe śobhe kanaka-kamala (1)**

The beautiful place known as Vṛndāvana is composed entirely of divine touchstones, and is filled with many enchanting temples bedecked with costly jewels. Regal swans frolic in the waters of the Yamunā, which surrounds that transcendental island. In the midst of her waters is a splendid golden lotus of a hundred petals.

**tāra madhye hema-pīṭha, aṣṭa-dale veṣṭita,
aṣṭa-dale pradhānā nāyikā
tāra madhye ratnāsane, bosī' āchen dui-jane,
śyāma-saṅge sundarī rādhikā (2)**

In the whorl of that lotus is a golden platform surrounded by eight petals. Situated upon those eight petals are the principal *sakhīs*, headed by Lalitā and Viśākhā. In the center Śyāma sits with the beautiful Rādhikā upon a jeweled throne.

**o rūpa-lāvanya-rāśi, amiya poḍiche khasī',
hāsya-parihāsa-sambhāṣaṇe
narottama-dāsa koya, nitya-līlā sukha-moya,
sadāi sphuruka mora mane (3)**

Waves of Their beauty and sweetness are showering nectar in the form of Their talks, which are filled with a flood of laughing and joking. Narottama dāsa says, "May these eternal pastimes overflowing with transcendental joy be ever manifest in my heart."

Hari Bolibo Ār Madan-Mohan

Śrīla Narottama dāsa Ṭhakura

**hari bolibo ār madan-mohan heribo go
ei rūpe vrajer pathe calibo go (1)**

When will I chant the names of Hari and see Madana Mohana? In this way I will travel the path to Vraja.

**jāba go vrajendra-pur, ha'ba goṇikār nūpur,
tādera caraṇe madhur-madhur bājibo go
vipine vinoda khelā, saṅgete rākhāler melā,
tādera caraṇer dhūlā mākhibo go (2)**

Entering Vraja, I will become an ankle-bell on the feet of the *gopīs* and make a sweet tinkling sound. I will watch the cowherd boys as they joyfully play in the forest of Vṛndāvana and smear the dust from their feet on my body.

**rādhā-kṛṣṇer rūpa mādhurī, heribo du nayana bhorī,
nikuñjera dwārī dwārī rohibo go
tomarā saba vrajavāsī, purāo manera abhilāṣi,
kabe śrī-kṛṣṇera vaṁśī śunibo go (3)**

I will gaze upon Rādhā and Kṛṣṇa's sweet beauty to my eyes' satisfaction and I will stand guard at the gate of the *nikuñja*. O residents of Vraja! Please fulfill my desires and allow me to hear the sweet sound of Kṛṣṇa's flute.

**ei deha antima kāle, rākhibo śrī-yamunāra jale,
jaya rādhā govinda bole bhāsibo go
kohe narottama dāsa, nā pūriilo abhilāṣa,
kabe hāma vraja-vāsa koribo go (4)**

At the time of giving up my body, I will simply place it in the waters of the Yamunā and float while chanting, “Jaya Rādhā Govinda.” Narottama dāsa laments, “My desires have not been fulfilled. Oh, when will I reside in Vraja?”

Rādhā-Kuṇḍa-Taṭa

—On the Banks of Rādhā-kuṇḍa—
Śaraṇāgati - Śrīla Bhaktivinoda Ṭhākura

**rādhā-kuṇḍa-taṭa-kuñja-kuṭīra
govardhana-parvata, yamunā-tīra (1)**

A vine-covered bower 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-bānīra (3)**

Vaṁśī-Vaṭa, Gokula, Dhīra-samīra, the trees, creepers, and groves of Vṛndāvana...

**khaga-mṛga-kula, malaya-bātāsa
mayūra, bhramara, muratī-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 forest bugle, the footprints 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 *bhakta*'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, śuno 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 Vraja-dhāma—

**jaya rādhe, jaya kṛṣṇa, jaya vṛndāvana,
śrī-govinda, gopīnātha, madana-mohan (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 jamunā jaya, jaya mahāvan (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, baṁśī-baṭa, dwādaśa-kānan
jāhā saba līlā koilo śrī-nanda-nandan (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-jaśodā jaya, jaya gopa-gaṇ
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ (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 br̥ṣabhānu, jaya kīrtidā 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-mājh
jaya jaya kṛṣṇa-sakhā baṭu dwīja-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-bāsī 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 dwīja-patnī, jaya nāga-kanyā-gaṇa
bhaktite jāhārā pāilo govinda-carāṇa (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 jayojjwala-rasa sarva-rasa-sāra
parakīyā-bhāve jāhā brajete 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-jāhnava-pāda-padma koriyā smarāṇa
dīma kṛṣṇa-dāsa kohe nāma-saṅkīrtana (11)***

Remembering the lotus feet of Nityānanda Prabhu's consort, Śrī Jāhnava Devī, this very fallen and lowly servant of Kṛṣṇa sings the *saṅkīrtana* of the holy name.

Jaya Rādhā-Kṛṣṇa Gīti

***jaya rādhā-mādhava rādhā-mādhava rādhe
jayadever prāṇa-dhana he (1)***

All glories to Rādhā and Mādhava, the treasure of Jayadeva Gosvāmī's heart!

***jaya rādhā-madana-gopāl rādhā-madana-gopāl rādhe
sītā-nāther prāṇa-dhana he (2)***

All glories to Rādhā and Madana-gopāla, the treasure of Śrī Advaita Ācārya's heart!

***jaya rādhā-govinda rādhā-govinda rādhe
rūpa gosvāmīr prāṇa-dhana he (3)***

All glories to Rādhā and Govinda, the treasure of Rūpa Gosvāmī's heart!

***jaya rādhā-madana-mohan rādhā-madana-mohan rādhe
sanātaner prāṇa-dhana he (4)***

All glories to Rādhā and Madana-mohana, the treasure of Sanātana Gosvāmī's heart!

***jaya rādhā-gopīnātha rādhā-gopīnātha rādhe
madhu paṇḍīter prāṇa-dhana he (5)***

All glories to Rādhā and Gopīnātha, the treasure of Maḍhu Paṇḍita's heart!

***jaya rādhā-dāmodara rādhā-dāmodara rādhe
jīva gosvāmīr prāṇa-dhana he (6)***

All glories to Rādhā and Dāmodara, the treasure of Jīva Gosvāmī's heart!

***jaya rādhā-ramaṇa rādhā-ramaṇa rādhe
gopāl bhaṭṭer prāṇa-dhana he (7)***

All glories to Rādhā-ramaṇa, the treasure of Gopāla Bhaṭṭa Gosvāmī's heart!

***jaya rādhā-vinoda rādhā-vinoda rādhe
lokanāther prāṇa-dhana he (8)***

All glories to Rādhā-vinoda, the treasure of Lokanātha Gosvāmī's heart!

***jaya rādhā-gokulānanda rādhā-gokulānanda rādhe
viśvanāther prāṇa-dhana he (9)***

All glories to Rādhā and Gokulānanda, the treasure of Viśvanātha Cakravartī Ṭhākura's heart!

***jaya rādhā-giridhārī rādhā-giridhārī rādhe
dās gosvāmīr prāṇa-dhana he (10)***

All glories to Rādhā and Giridhārī, the treasure of Raghunātha dāsa Gosvāmī's heart!

***jaya rādhā-śyāmasundar rādhā-śyāmasundar rādhe
śyāmānander prāṇa-dhana he (11)***

All glories to Rādhā and Śyāmasundara, the treasure of Śyāmānanda Gosvāmī's heart!

***jaya rādhā-kānta rādhā-kānta rādhe
vakreśvarer prāṇa-dhana he (12)***

All glories to Rādhā-kānta, the treasure of Vakreśvara Paṇḍita's heart!

***jaya gāndharvikā-giridhārī gāndharvikā-giridhārī rādhe
sarasvatīr prāṇa-dhana he (13)***

All glories to Gāndharvikā and Giridhārī, the treasure of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's heart!

***jaya rādhā-vinoda-bihārī rādhā-vinoda-bihārī rādhe
keśava gosvāmīr prāṇa-dhana he (14)***

All glories to Rādhā and Vinoda-Bihārī, the treasure of Śrī Bhakti Prajñāna Keśava Gosvāmī's heart!

Tuhū Se Rohili Madhupūra

Śrīla Govinda dāsa Kavirāja

***tuhū se rohili madhupūra
vrajakūla akūla dukūla kalarava
kānu kānu kari jhura (1)***

O Kṛṣṇa-candra, now You are staying very far away in Madhupūri, in Mathurā. But what is the condition of Vṛndāvana? All the Vrajabāsīs, 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 baithai
sahase uthāi nā para
sakha-gaṇa dhenu veṇurava nā suniye
vicchurala nagara bajara (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 tyajiya ali kṣititale lutaṭa
taru-gaṇa malina samana
mayuri nā nacata kapoti na bolata
kokila na karatahi gaṇa (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, “Koo-hoo, koo-hoo,” any more. All are feeling so much pain of separation.

***virahinī rāi virahajvare jara jara
caudike viraha hutasa
sahaje yamunā jala āgi samana 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

Śrī-Kṛṣṇa-Caitanya Prabhu Jīve Doyā Kori'

—Six-fold Unconditional Surrender—

Śrīla Bhaktivinoda Ṭhākura

***śrī kṛṣṇa caitanya prabhu jīve doyā kori'
sva-pārṣada svīya dhāma saha avatārī (1)***

Śrī Kṛṣṇa Caitanya Prabhu, being merciful to all the living beings, descended with His own divine abode and personal associates.

***atyanta durlabha prema koribāre 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 svīkāra
bhakti-pratikūla-bhāva-varjanāṅgikāra (4)***

Accepting things favorable for devotional service, and rejecting the unfavorable.

***ṣaḍ-aṅga śaraṇāgati hoibe jāhāra
tāhāra prārthanā sune śrī nanda-kumāra (5)***

The prayers of one who submits unconditionally to this six-fold surrender are heard by Śrī Nanda-kumāra.

***rūpa-sanātana-pade dante tṛṇa kori'
bhaktivinoda paḍe duhū pada dhorī' (6)***

With a straw in his teeth Bhaktivinoda prostrates before Śrī Rūpa and Sanātana Gosvāmī, embracing the lotus feet of both.

***kāṇḍiyā kāṇḍiyā bole—"āmi to' adhama
śikhāye śaraṇāgati koro he uttama" (7)***

Lamenting, he cries out, "I am so low and fallen! Teach me unconditional surrender and make me a first-class Vaiṣṇava!"

Ātma-Nivedana

Śaraṇāgati - Śrīla Bhaktivinoda Ṭhākura

***ātma-nivedana, tuwā pade kori', hoīnu parama sukhī
duḥkha dūre gelo, cintā nā rohilo, caudike ānanda dekhī (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-abhoya, amṛta-ādhāra, tomāra caraṇa-dvaya
tāhāte ekhona, viṣṛāma labhiyā chāḍīnu bhavera bhoya (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, koribo sevana, nahībo phalera bhāgī
tava sukha jāhe, koribo jatana, ho'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 hoyā jato, 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 āpara 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 kore, taba icchā-mato, 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

—My Life—

Śaraṇāgati - Śrīla Bhaktivinoda Ṭhākura

***āmāra jīvana sadā pāpe rata,
nāhiko puṇyera leśa
parere udvega diyāchi je kato
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 ḍori'
doyā-hīna svārtha-paro
para sukhe duḥkhī, sadā mithyā-bhāṣī
para-duḥkha sukha koro (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, hṛdi mājhe mora,
krodhī dambha-parāyaṇa
mada-matta sadā viṣāye mohita,
hīmsā-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-ācarāṇa,
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 heno durjana, sajjana-varjita,
aparādhī nirantara
śubha-kārya-śūnya, sadānartha-manāḥ
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.

***vārddhakyē ekhona upāya vihīna,
tā'te dīna akiñcana
bhaktivinoda, prabhura caraṇe,
kore 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.

Bhuliyā Tomāre

Śaraṇāgati - Śrīla Bhaktivinoda Ṭhākura

***bhuliyā tomāre, saṁsāre āsiyā,
peye nānā-vidha byathā
tomāra caraṇe, āsiyāchi āmi,
bolībo duḥkhera kathā (1)***

O Lord, forgetting You and coming to this material world, I have experienced a host of sins and sorrows. Now I approach Your lotus feet and submit my tale of woe.

***jananī jaṭhare, chilāma jakhona,
biśama bandhana-pāśe
eka-bāra prabhu! dekhā diyā more,
vañcile e dīna dāse (2)***

While I was bound up tightly in the unbearable confines of my mother's womb, O Lord, You once revealed Yourself before me. After appearing briefly, You abandoned this poor servant of Yours.

***takhono bhāvinu, janama pāiyā,
koribo bhajana tava
janama hoilo, paḍi' māyā-jāle,
nā hoilo jñāna-lava (3)***

At that moment I thought, "After my birth this time, I will surely worship You with undivided attention." But alas, after taking birth I fell into the entangling network of worldly illusions; thus I possessed not even a drop of true knowledge.

***ādarera chele, sva-janera kole,
hāsiyā kāṭānu kāla
janaka janani-snehete bhuliyā,
saṁsāra lāgilo bhālo (4)***

As a dear son fondled in the laps of attentive relatives, I passed my time smiling and laughing. The affection of my father and mother helped me forget You still more, and I began to think that the material world was a very nice place.

***krame dina dina, bālaka hoiyā,
bhelinu bālaka-saha
āra kichu dine, jñāna upajilo,
pāṭha poḍi ahar-ahaḥ (5)***

Day by day I gradually grew into a young boy and began playing with other boys. Soon my powers of understanding emerged, so I diligently studied my school lessons every day.

***vidyāra gaurave, bhrami' deśe deśe,
dhana uparjana kori
sva-jana pālana, kori eka-mane,
bhulinu tomāre, hari! (6)***

Proud of my accomplished education, I later traveled from place to place and earned much wealth. Thereby maintaining my family with undivided attention, I forgot You, O Lord Hari!

***bārdhakyē ekhona, bhaktivinoda,
kāndiyā kātara ati
nā bhajiyā tore, dina br̥thā gelo,
ekhona ki have gati? (7)***

Now in old age, this Bhaktivinoda very sadly weeps as death approaches. I failed to worship You, O Lord, and instead passed my days in vain. What will be my fate now?

Emona Durmati

Śaraṇāgati - Śrīla Bhaktivinoda Ṭhākura

**(prabhu he!) emona durmati, saṁsāra-bhitore, poḍiyā āchinu āmi
taba nija-jana, kono mahājane, pāṭhāiyā dile tumi (1)**

I am so unfortunate that I have fallen into this material world, O Lord, but one of Your pure and elevated devotees has come to deliver me.

**doyā kori' more, patita dekhīyā, kohilo āmāre giyā
ohe dīna-jana, śuno bhālo 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 gladden your heart.

**tomāre tārīte, śrī kṛṣṇa caitanya, nabadwīpe abatāra
tomā heno kato, dīna hīna jane, korilena bhava-pāra (3)**

"Just to deliver you Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa. He has already safely conducted so many other sad and suffering souls across the ocean of birth and death.

**bedera pratijñā, rākhibāro tore, rukma-barṇa bipra-suta
mahāprabhu nāme, nadīyā mātāya, saṅge bhāi abadhūta (4)**

"Fulfilling the promise of the Vedas, the son of a *brāhmaṇa*, bearing the name Mahāprabhu and of golden complexion, has descended with His brother, the *avadhūta* Nityānanda. Together They have maddened all of Nadīyā with divine ecstasy.

**nanda-suta jini, caitanya gosāi, nija-nāma kori' dāna
tārilo jagat, tumi-o jāiyā, loho 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 claim your deliverance."

**se kathā suniyā, āsiyāchi, nātha! tomāra caraṇa-tale
bhaktivinoda, kāṅḍiyā kāṅḍiyā, āpana-kāhinī bole (6)**

O Lord, hearing those words, Bhaktivinoda has come to Your lotus feet and amidst profuse tears relates the story of his life.

Āmi to' Durjana

Kalyāna Kalpa-taru - Śrīla Bhaktivinoda Ṭhākura

**āmi to' durjana ati sadā durācāra
koṭi koṭi janme mora nāhiko uddhāra (1)**

I am certainly the most wicked person, always performing sinful actions. For millions and millions of births I have not been able to gain release from this predicament.

**e heno doyaḷu kebā e jagate āche
e mata pāmāre uddhāriyā la'be kāche (2)**

Who in this material universe is so merciful as to pick such a sinner up and bring me close to Himself?

**suniyāchi, śrī-caitanya patita-pāvāna
ananta-pātakī jane korilā mocana (3)**

But I have heard about Śrī Caitanya Mahāprabhu, who is delivering the most fallen. He has already freed innumerable sinners.

**e mata doyāra sindhu kṛpā bitariyā
kabe uddhāribe more śrī-caraṇa dīyā? (4)**

Such an ocean of compassion He is, distributing His causeless mercy! When will He deliver me by directly bestowing upon me His venerable lotus feet?

**ei-bāra bujhā jā'be karuṇā tomāra
yadi e pāmāra-jane koribe uddhāra (5)**

O Lord, if You now deliver a person as sinful as myself, the extent of Your compassion will really be understood.

**karma nāi, jñāna nāi, kṛṣṇa-bhakti nāi
tabe bolo' ki-rūpe o śrī-caraṇa pāi (6)**

I have no good deeds to my credit, I am bereft of knowledge and I possess no *bhakti* for Kṛṣṇa. So how will I attain those lotus feet?

**bharasā āmāra mātra karuṇā tomāra
ahaitukī se karuṇā vedera vicāra (7)**

My only hope is Your compassion, for all the Vedas say that Your mercy is causeless.

**tumi to' pavitra-pada, āmi durāśaya
kemone tomāra pade pāibo āśraya? (8)**

You are the very abode of purity, and I am most wicked and evil-minded. So how will I receive the shelter of Your lotus feet?

**kāṅḍiyā kāṅḍiyā bole' e patita chāra
patita-pāvāna nāma prasiddha tomāra (9)**

Bitterly weeping, this fallen and most contemptible person says, "Dear Lord, all I know is that You are celebrated as Patita-Pāvāna, the deliverer of the fallen."

Ei Ghora Saṁsāre
Śrīla Bhaktivinoda Ṭhākura

***ei ghora saṁsāre, paḍiya mānava, nā pāya duḥkhera śeṣa
sādhu-saṅgo kori, hari bhaje yadi, tabe anta hoyā kleśa (1)***

Having fallen into this dreadful material world, the living being finds no end to his miseries. If he takes *sādhu-saṅga* and serves Hari, his sufferings will finish.

***saṁsāra-anale, jvaliche hṛdoya, anale bāḍaye anala
aparādha chādi, laya kṛṣṇa-nāma, anale paḍaye jala (2)***

His heart is burning in the fire of the material existence – a fire which keeps on increasing. Taking up *kṛṣṇa-nāma* while avoiding offenses is the water to extinguish the fire.

***nītāi-caitanya, caraṇa-kamale, āśraya loilo yei
kṛṣṇa-dāsa bole, jīvana-marane, āmāra āśraya sei (3)***

Kṛṣṇa-dāsa says, “The person who has taken the shelter of the lotus feet of Nītāi-Caitanya is my refuge in life and death.”

Viṣaya-Vāsanā-Rūpa
Śrīla Bhaktivinoda Ṭhākura

***viṣaya-vāsanā-rūpa cittera vikāra
āmāra hṛdoye bhoga kore anibāra (1)***

The delusion rooted deeply in my heart has taken the shape of desires for sense gratification. Thus in my heart I am constantly trying to enjoy.

***je kota jatana āmi korilama hāya
nā gelo vikāra bujhi śeṣe prāṇa jāya (2)***

Alas! How much endeavor have I made for such enjoyment? My delusions have not gone away, and I understand that now in my last days my life is departing.

***e ghora vikāra more korilo asthira
śānti nā pāilo sthāna, antara adhira (3)***

This ghastly delusion has made me extremely restless. I have not achieved any peace, and I am most disturbed at heart.

***śrī rūpa goswāmī more kṛpā vitariyā
uddhāribe kabe yukta-vairāgya arpiyā (4)***

When will Śrī Rūpa Gosvāmī bestow his mercy upon me? When will he deliver me by imparting knowledge of *yukta-vairāgya* (renunciation which dovetails using all favorable things in devotional service)?

***kabe sanātana more chāḍāye viṣaya
nityānande samarpibe haiyā sadoya (5)***

When will Śrīla Sanātana Gosvāmī induce me to give up this materialistic sense gratification? Being gracious to me, he will offer me in devotion to Nityānanda Prabhu.

***śrī jīva goswāmī kabe siddhānta-salile
nivāibe tarkānala, citta jāhe jwale (6)***

When will Śrī Jīva Gosvāmī douse me with the waters of his strong conclusive truths and thereby extinguish the fire of false arguments that burns my heart?

***śrī-caitanya-nāma sune udibe pulaka
rādhā-kṛṣṇāmṛta-pāne haibo aśoka (7)***

My jubilation will arise when I hear the chanting of the holy name of Śrī Kṛṣṇa Caitanya, and by drinking the nectar of Rādhā-Kṛṣṇa I will become free from all lamentation.

***kāṅgālera su-kāṅgāla durjana e jana
vaiṣṇava-caraṇāśraya yāce akiñcana (8)***

This rogue is not only the most wicked amongst the wicked, but is the most wretched amongst the wretched. Therefore he now begs for the shelter of the lotus feet of all the Vaiṣṇavas.

Āmāra Samāna Hīna
Śrīla Bhaktivinoda Ṭhākura

***āmāra samāna hīna nāhi e saṁsāre
asthira ha'yechi poḍi' bhava pārābāre (1)***

The likes of such a lowly soul as me is not to be found anywhere in this world. I am greatly disturbed at having fallen into this vast ocean of material existence.

***kula-devī yogamāyā more kṛpā kori'
āvaraṇa sambaribe kabe viśvodarī (2)***

O Yogamāyā, O Kula-devī, you have been the worshipable goddess of my family for generations. Kindly show me your mercy by lifting up the curtain of illusion with which you cover the universe.

***sunechi āgame-vede mahimā tomāra
śrī-kṛṣṇa-vimukhe bāñdhi' karāo saṁsāra (3)***

I have heard of your glories and activities from the Vedic literatures. You take all those souls who are averse to Kṛṣṇa and bind them within the material world.

***śrī-kṛṣṇa-sāmmukhya jā'ra bhāgya-krame hoyā
tā're mukti diyā koro aśoka abhaya (4)***

To that person whose good fortune gradually dawns, allowing him to again become favorably disposed to Kṛṣṇa, you award liberation and make him free from all grief and fear.

***e dāse janani! kori' akaitava doyā
vṛndāvane deha sthāna tumi yogamāyā (5)***

Oh my dear Mother! Showing your causeless mercy to this servant, give me a place in Vṛndāvana, where you are present as Yogamāyā.

***tomāke laṅghiyā kothā jīve kṛṣṇa pāya
kṛṣṇa rāsa prakāṭilo tomāra kṛpāya (6)***

Without complying with you, no soul at any time can get Kṛṣṇa. It is by your mercy that *rāsa-līlā* manifested.

***tumi kṛṣṇa-sahacarī jagata-jananī
tumi dekhāile more kṛṣṇa-cintāmaṇi (7)***

You are Kṛṣṇa's close friend, and you are the mother of the universe. You are the one who has shown me Kṛṣṇa's transcendental realm.

***niṣkaṣaṭa ho'ye mātā cāo mora pāne
vaiṣṇave viśvāsa vṛddhi ha'ka prati-ksaṇe (8)***

My dear Mother, I sincerely wish that you will let my faith in the Vaiṣṇavas increase at every moment.

***vaiṣṇava-caraṇa vinā bhava-parābāra
bhaktivinoda nāre hoibāre pāra (9)***

Without the blessings of the devotees, Bhaktivinoda is not able to cross to the other side of this ocean of material existence.

Tumi Sarveśvareśvara

Śaraṇāgati - Śrīla Bhaktivinoda Ṭhākura

***tumi sarveśvareśvara, brajendra-kumāra!
tomāra icchāya viśve sṛjana saṁhāra (1)***

O youthful son of the King of Vraja, You are Lord of all lords. According to Your will, creation and destruction take place in the universe.

***tava icchā-mato brahmā korena sṛjana
tava icchā-mato viṣṇu korena pālana (2)***

According to Your will Lord Brahmā creates, and according to Your will Lord Viṣṇu maintains.

***tava icchā-mate śiva korena saṁhāra
tava icchā-mate māyā sṛje kārāgāra (3)***

According to Your will Lord Śiva destroys, and according to Your will *māyā* constructs the prison house of this world.

***tava icchā-mate jīver janama-maraṇa
saṁṛddhi-nipāte duḥkha sukha-saṁghaṭana (4)***

According to Your will the living beings take birth and die, and according to Your will they meet with prosperity and ruin, happiness and sorrow.

***miche māyā-baddha jīva āśā-pāṣe phire'
tava icchā binā kichu korite nā pāre (5)***

The tiny soul bound up by *māyā* vainly struggles in the fetters of worldly desire. Without Your sanction he is unable to do anything.

***tumi to' rākhaka ār pālaka āmāra
tomāra caraṇa binā āśā nāhi āra (6)***

You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.

***nija-bala-ceṣṭā-prati bharasā chāḍiyā
tomāra icchāya āchi nirbhara koriyā (7)***

No longer confident of my own strength and endeavor, I have become solely dependent on Your will.

***bhaktivinoda ati dīna akiñcana
tomāra icchāya tā'r jīvana maraṇa (8)***

Bhaktivinoda is most poor, and his pride has been leveled. Now in accordance with Your will he lives and dies.

Ākṣepa

—Regret—

Śrīla Narottama dāsa Ṭhākura

***gaura pāhu nā bhajiyā mainu
prema-ratana-dhana helāya hārāinu (1)***

Alas! Failing to serve Śrī Gaurasundara with full heart and all senses, I have neglected the many precious jewels (many *bhāvas*) of *prema* and have thus lost them.

***adhane jatana kori dhana teyāginu
āpana karama-doṣe āpani ḍubinū (2)***

Carefully attending to worthless trifles, I have thrown away my real wealth and am drowning in a vast ocean, being pulled under by my own misdeeds.

***sat-saṅga chāḍi kainu asate vilāsa
te-kāraṇe lāgilo ye 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 – my hands are free but are unable to untie the noose around my neck.

***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 about every aspect of Śrī Gaurasundara's vast glories.

***keno vā āchaye prāṇa ki sukha pāiyā
narottama dāsa keno nā gelo mariyā (5)***

“For what type of pleasure do I maintain my life?” Narottama dāsa laments, “Why do I not simply die?”

Ki-Rūpe Pāibo Sevā
Śrīla Narottama dāsa Ṭhākura

***ki-rūpe pāibo sevā mui durācāra
śrī-guru-vaiṣṇave rati nā hoilo 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 hoilo
vaiṣṇavete leśa-mātra rati nā janmilo (2)***

My mind is always absorbed in material pursuits, not allowing me to develop even the slightest affection for the Vaiṣṇavas.

***viṣaye bhuliyā andha hoinu divā-niśi
gale phānsa dite phire māyā se piśācī (3)***

Absorbed inserving the senses day and night i have become blind, and the witch *māyā* continues to tighten the noose of desires she has placed around my neck.

***ihāre koriyā jaya chāḍāna nā jāya
sādhu-krpā binā āro nahiko upāya (4)***

Thus engaged, I pass my life, unable to get free. I see that there is no other remedy than the mercy of a *sādhu*.

***adoṣa-daraśi prabho, patita uddhāra
ei-bāro narottame koroho 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 now please rescue me .”

Bhajo Bhajo Hari!
Śrī Locana dāsa Ṭhākura

***bhajo bhajo hari, mana dṛḍa kori', mukhe bolo tāra nāma
brajendra-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 Brajendra-nandana, Gopī-prāṇa-dhana (the life and wealth of the *gopīs*) and Śyāmasundara, whose beauty enchants the whole material manifestation.

***kokhona maribe, kemone taribe, viṣama śamana ḍāke
jā'hāra pratāpe, bhuvana kāmpaye, 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 hoiyā, āpanāke jāna baḍo
śamanera dūte, dhari, pāye hāte, bāndhiyā koribe jaḍo (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 jati satī, kivā nīca jāti, 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 *samsāra* and go to the hell named Raurava.

***e dāsa locana, bhāve anukṣaṇa, michāi janama gelo
hari nā bhajilū, viṣaye majilū, hṛdoye raholo śelo (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.”

Ār Keno Māyā-Jāle

Śrīla Bhaktivinoda Ṭhākura

**ār keno māyā-jāle paḍitecho, jīva-mīn
nāhi jāno baddha ho'ye ro'be tumi cira-din (1)**

O *jīva*! Why like a fish are you again falling into the nets of Māyā? Don't you know that when you get caught, you will have to remain in this world a long, long time!

**ati tuccha bhoga-āṣe, bandī ho'ye māyā-pāṣe
rohile bikṛta-bhāve daṇḍya jathā parādhīn (2)**

Your desires for petty pleasures bind you up in Māyā's tight snare, keeping you in a spiritually diseased condition, a captive in strict punishment.

**ekhona bhakati-bale, kṛṣṇa-prema-sindhu-jale
krīdā kori' anāyāse thāko 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.

Bhajahū Re Mana

Śrī Govinda dāsa Kavirāja

**bhajahū re mana śrī nanda-nandana
abhaya-caraṇāravinda re
durlabha mānava-janama sat-saṅge
taroho e bhava-sindhu re (1)**

O my dear mind, serve the lotus feet of Nanda-nandana, for they bring fearlessness. This human birth is very rare. Take the association of *sādhus* and cross over this ocean of birth and death.

**sīta ātapa bāta bariṣaṇa
e dina jāminī jāgi re
biphale sevīnu kṛpaṇa durajana
capala sukha-laba lāgi' re (2)**

Day and night I go 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, yaubana, putra, parijana
ithe ki āche paratīti 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. Therefore, always serve the lotus feet of Śrī Hari.

**śravaṇa, kīrtana, smarāṇa, vandana,
pāda-sevana, dāsya 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

Kalyāna-Kalpa-Taru, Śrīla Bhaktivinoda Ṭhākura

Song One

**gopīnātha, mama nivedana suno, viṣayī durjana,
sadā kāma-rata, kichu nāhi mora guṇa (1)**

O Gopīnātha, please hear my prayer. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I possess.

**gopīnātha, āmāra bharasā tumi, tomāra caraṇe,
loīnu śaraṇa, tomāra kiṅkora āmi (2)**

O Gopīnātha, You are my only hope. Therefore I have taken shelter at Your lotus feet. I am Your servant.

**gopīnātha, kemone sodhibe more, nā jāni bhakati,
karme jaḍamati, poḍechi 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 free from the control of material nature.

***gopīnātha, niyata caraṇe sthāna, māge e pāmara,
kāṇḍiyā kāṇḍiyā, korohe koruṇā dāna (5)***

O Gopīnātha, this wicked soul, weeping piteously, begs for an eternal place at Your lotus feet. Please benedict me with Your mercy.

***gopīnātha, tumi to' sakali pāro, durjane tārite,
tomāra śakati, ke āche pāpīra āro (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-pārābāro, jīvera kāraṇe,
āsiyā prapañce, līlā koile 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 living beings.

***gopīnātha, āmi ki doṣe doṣī, asura sakala,
pāilo caraṇa, vinoda thākilo bosī' (8)***

O Gopīnātha, I am so sinful that even while all the demons have attained Your lotus feet, Bhaktivinoda remains sitting in worldly existence.

Song Two

***gopīnātha, ghucāo saṁsāra-jvālā, avidyā-jātanā,
ār 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' kāmera dāsa, viśaya-bāsanā,
jāgiche hṛdoye, phādiche karama phāse (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 bā jāgibo āmi, kāma-rūpa ari,
dūre teyāgibo, hṛdoye 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 bhajīnu, 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 jāno, āpanāra jane,
daṇḍiyā ekhona, śrī-caraṇe deho 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 taba, vimukha dekhiyā,
chāḍo nija-jane, nā koro' 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 ati, kise bhālo hoyā,
kabhu nā bujīnu, tāi heno 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 bara, mūḍhera maṅgala,
tumi anveṣibe, e dāse nā bhāvo' 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 kori,
āmāre loile, 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 the *saṁsāra*.

***gopīnātha, poḍechi māyāra phere, dhana, dārā, suta,
ghireche āmāre, kāmete 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 smouldering coals of lust.

***gopīnātha, mana je pāgala mora, nā māne śāsana,
sadā acetana, viśaye ro'yeche ghora (3)***

O Gopīnātha, my mind has gone completely insane; it is unconscious; and it 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 jatana,
hoilo bīphala, ekhona 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, kemone hoibe gati, prabala indriya,
vaśībhūta mana, nā chāde 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, hṛdoye basiyā mora, manake śamiyā,
loho niṣa 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 samṣṛti-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, kṛpā-asi dhori',
bandhana chediyā, vinoda koroho 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.

Hari Hari! Bīphale Janama Gōāinu

Śrīla Narottama dāsa Ṭhākura

***hari hari! bīphale janama gōāinu
manuṣya janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā suniyā biṣa 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, hari-nāma saṅkīrtana,
rati nā janmilo kene tāya
samsāra-biṣānale, dibā-niśi hiyā jwale,
juḍāite nā koinu 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.

***brajendra-nandana jei, śacī-suta hoilo sei
balarāma hoilo nitāi
dīna-hīna jata chilo, hari-nāme uddhārilo,
tāra śāksṭ jagāi mādhai (3)***

Brajendra-nandana has come as Śacī-suta Gaurasundara. Balarāma has come as Nityānanda. They delivered all the fallen and wretched *jīvas* through *hari-nāma*, as witnessed in Jagāi and Mādhai.

***hā hā prabhu nanda-suta, vṛṣabhānu-sutā-juta,
koruṇā koroho ei-bāro
narottama-dāsa koya, nā ṭheliho rāṅgā pāya
tomā bine ke āche āmāra (4)***

He Rādhe! He Kṛṣṇa! Please give me mercy this time. Don't push me away from Your lotus feet, red like lotuses. Except for You, who else is mine in this world?

Sukhera Lāgiyā
Śrī Caṇḍīdāsa

***sukhera lāgiyā, ei ghara bāndhinu, āgune puḍiyā gelo
amiyā sāgare, sināna korite, sakali garala bhelo (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 sevīnu, bhānura kirāṇa dekhi (2)***

He sakhi! 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 caḍīnu, paḍīnu agādha-jale
lachmī cāhite, dāridra 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 bāndhilāma, māṇika pāvāra āse
sāgara śukāla, māṇika lukala, 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, bajara paḍiyā gelo
kahe caṅḍidāsa, śyāmera pirīti, marame raholo śelo (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 Caṅḍidāsa 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.)”

Mānasa, Deho, Geho

Śaraṅāgati - Śrīla Bhaktivinoda Ṭhākura

***mānāsa, deho, geho, 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-marāṇe
dāy mama gelā, tuwā o-pada barāṇe (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.

***mārobi, rākhobi—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 jadi tor
bhakta-grhe jani janma hau mor (4)***

If it is Your will that I be born again, then may it be in the home of Your devotee.

***kīṭa-janma hau jathā 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 tāka 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, doyita, tanoya
prabhu, guru, pati—tuhū sarva-moya (7)***

Father, mother, lover, son, Lord, preceptor and husband—You are everything to me.

***bhaktivinoda kahe, suno kāna!
rādhā-nātha! tuhū āmāra parāṇa (8)***

Bhaktivinoda says, “O Kāna, please hear me! O beloved of Rādhā, You are my very life and soul!”

Avatāra-Sāra

Śrī Locana dāsa Ṭhākura

***avatāra-sāra, gorā-avatāra, keno nā bhajili tā're
korī nīre vāsa, gelo 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 actions.

***kaṅṭakera taru, sadāi sevili (mana), amṛta pāivāra āśe
prema-kalpataru, śrī gaurāṅga āmāra, tā'hāre bhāvili viṣe (2)***

You always serve some thorny tree, hoping to attain sweet, juicy fruits, but this is not possible. Our Gaurasundara is a *kalpa-vṛkṣa* of love, but you neglect Him, thinking Him to be poison.

***saurabhera āśe, palāśa sūkili (mana), nāśāte paśilo kīṭa
ikṣudaṅḍa bhāvi, kāṭha cuṣili (mana), kemone 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 boliyā, galāya parili (mana), śamana kiṅkora-sāpa
śītala boliyā, āgūna pohāli (mana), pāili bajara tāpa (4)***

O my mind, around your neck you drape the snake of death, thinking it a garland. You enter fire, thinking it to be cool, only to suffer cruel burning.

***samsāra bhajili śrī gaurāṅga bhūlili, nā sunili sādihura kathā
iha parakāla, dukāla khoyāli (mana), khāili āpana mātā (5)***

O my mind, adoring material life, you never heeded the devotees' words and forgot Gaurasundara. Thus, you simply destroy your own self, wasting both this life and the next.

Hari He Doyāla Mora

Śrī Vidyāpati

***hari he doyālo mora jaya rādhānātha
bār-bār eibār loho nija sātha (1)***

O Hari! O my merciful Rādhā-nātha! 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, loinu śaraṇa
nija-guṇe kṛpā koro 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.

***jagat-kāraṇa tumi jagat-jīvana
tomā chāḍā kā'ro nahi he rādhā-ramaṇa (3)***

He 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 hoibe gati (4)***

He Nātha! You are the source of auspiciousness and beneficent master of the three worlds. If You forsake me, then what will be my end?

***bhāvīyā dekhinu ei jagat-mājhāre
tomā binā keho nāhi e dāse uddhāre (5)***

He Prabhu! 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 Kori Toya

Śrī Vidyāpati

***mādhava, bahuta minati kori toya, dei tulasī tila,
deho samarpīnu, doyā jāni nā chāḍabi moya (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,
yab tuhū korobi vicāra
tuhū jagannātha, jagate kahāosi,
jaga-bāhir 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, pakhī ye janamiye,
athavā kṛā - pataṅge
karama - vipāke, gatāgati punaḥ punaḥ,
mati rahu tuyā 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, atisoṃyā kātara,
taraite iha bhava-sindhu
tuyā pada-pallava, kari avalambana,
tila eka deho 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 blossoms of Your lotus feet. In this way I may cross over this ocean of material existence.”

Sarvasva Tomāra

Śaraṇāgati - Śrīla Bhaktivinoda Ṭhākura

***sarvasva tomāra, caraṇe saṃpiyā, poḍechi tomāra ghare
tumi to' ṭhākura, tomāra kukura, bolīyā jānaho more (1)***

He Prabhu! 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.

***bāndhiyā nikāṭe, āmāre pālībe, rohībo tomāra dvāre
pratīpa-janere, āsite nā dībo, rākhībo 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.

***taba nija-jana, prasāda sevyā, ucchiṣṭa rākhībe jāhā
āmāra bhojana, parama-ānande, prati-dīn ha'be tāha (3)***

Daily in supreme bliss I will accept the remnants of Your dear devotees who have honored Your *prasāda*.

***bosiyā śuiyā, tomāra caraṇa, cintibo satata āmi
nācite nācite, nikaṭe jāibo, jakhona 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 bhāvibo, rohibo bhāvera bhore
bhaktivinoda, tomāre pālaka, boliyā varaṇa kore (5)***

Śrī Bhaktivinoda says, “O Prabhu! Never thinking of my own sustenance, I will perpetually remain submerged in *bhāva*, because I have accepted You as my maintainer.”

‘Āmāra’ Bolite Prabhu!

Śaraṇāgati - Śrīla Bhaktivinoda Ṭhākura

***‘āmāra’ bolite prabhu! āro kichu nāi
tumi-i āmāra māturo pītā-bandhu-bhāi (1)***

He Prabhu! Apart from You I have nothing in this world. You are even father, friend and brother for me.

***bandhu, dārā, suta, sutā—taba 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’ boliyā
rakhā kori āmi māturo sevaka hoiyā (3)***

This wealth, family members, home and possessions are Yours. Because of this I protect them. I am Your servant only.

***tomāra kārjera tare upārjibo dhana
tomāra saṁsāre-byaya koribo bahan (4)***

For Your service I will earn money and by this I will manage Your family.

***bhālo-manda nāhi jāni sebā māturo kori
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-vāsana (6)***

I engage my senses—hearing, seeing, smelling, tasting and so on—according to Your desire.

***nija-sukha lāgi’ kichu nāhi kori āro
bhaktivinoda bole, taba sukha-sāra (7)***

Śrī Bhaktivinoda Ṭhākura says, “*He* Prabhu! I no longer act for myself. Your happiness is the very essence of my life.”

Prabhu Tava Pada-yuge

Gītāvalī, Śrī Śikṣāṣṭaka – Śrīla Bhaktivinoda Ṭhākura

***prabhu tava pada-yuge mora nivedan
nāhi māgi deha-sukha, vidyā, dhana, jan (1)***

O Lord, this is my humble submission at Your lotus feet. I do not ask from You sensual pleasure, learning, wealth or followers.

***nāhi māgi swarga, āra mokṣa nāhi māgi
nā kori prārthanā kono vibhūtira lāgi’ (2)***

I do not beg for residence on the celestial planets, nor do I wish liberation from this mundane existence. Nor do I pray for the attainment of any mystic powers.

***nija-karma-guna-doṣe je je janma pāi
janme janme jeno tava nāma-guna gāi (3)***

Whatever birth I may obtain due to the faults of my previous worldly activities, I pray that I may sing the glories of Your holy name birth after birth.

***ei mātra āśā mama tomār caraṇe
ahoitukī bhakti hṛde jāge anukṣane (4)***

This is my only desire, O Lord, and I submit it at Your lotus feet: That unmotivated devotion to You may constantly awaken in my heart.

***viṣaye je prīti ebe āchaye āmār
sei-mata prīti hauk caraṇe tomār (5)***

As much attachment as I now have for worldly affairs, I pray that a similar degree of attachment may develop for Your holy feet.

***vīpade sampade tāhā thākuk sama-bhāve
dīne dīne vṛddhi hauk nāmera prabhāve (6)***

I pray that my love for You may remain undisturbed both in misfortune and in prosperity, and that day after day it may increase by the power and influence of Your holy name.

***paśu-pakṣi ho’ye thāki swarge vā niroye
tava bhakti rahu bhaktivinoda-hṛdoye (7)***

Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain within the heart of Bhaktivinoda.

Kabe Ha'be Bolo

Śaraṇāgati - Śrīla Bhaktivinoda Ṭhākura

***kabe ha'be bolo se-dina āmār
(āmār) aparādha ghucī, śuddha-nāme ruci,
kṛpa-bale ha'be hṛdoye sañcār (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?

***tṛṇādhika hīna, kabe nija māni,
sahiṣṇutā-guṇa hṛdoyete āni
sakale mānada, āpani amānī,
ho'ye āswādībo nāma-rasa-sār (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, kobitā-sundarī,
bolībo nā cāhi deho-sukha-karī
janme-janme dāo, ohe gaurahari!
ahaitukī bhakti caraṇe tomār (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) korite śrī-kṛṣṇa-nāma uccāraṇa,
pulakīta deho gaḍgāda bacana
baibarṇya-beṭhathu ha'be saṅghaṭana,
nirantara netre ba'be āsru-dhār (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 bolī' niṣkapāte
nāciyā gāiyā, beḍāibo chuṭe,
bātulera prāya chāḍiyā bicār (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 kori' doyā,
chāḍāibe mora biṣayera māyā
ḍiyā more nija-caraṇera chāyā
nāmera hāṭete dibe adhikār (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 market-place of the holy name?

***kinibo, luṭībo hari-nāma-rasa,
nāma-rase māti' hoibo bibaśa
rasera rasika-caraṇa paraśa,
koriyā mojībo rase anibār (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 jībe doyā, hoibe udoya,
nija-sukha bhulī' sudīna-hṛdoya
bhaktivinoda, koriyā binoya,
śrī-ājñā-ṭahalo koribe pracār (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?

Śuddha-Bhakata

Śaraṇāgati - 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, jatane pālana kori,
kṛṣṇa-basoti, basoti bolī', parama ādare bori (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-sthāna* (pastime places), I will receive their blessings.

***gaura āmāra, je-sāba sthāne, koralo bhramaṇa raṅge
se-saba sthāna, heribo 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 bādya, sunite mana, abasara sadā jāce,
gaura-bihita, kīrtana suni', ānande hṛdoya nāce (4)***

My mind is always anxious to hear the *mṛdaṅga* play. When I hear *kīrtana* describing Mahāprabhu, my heart dances in joy.

***jugala-mūrti, dekhiyā mora, parama-ānanda hoyā
prasāda-sebā, korite hoyā, sakala prapañca jayā (5)***

I feel the highest bliss upon seeing the deity forms of Yugala-Kiśora. Their *prasāda* enables one to conquer the five elements.

***je-dīna gr̥he, bhajana dekhi, gr̥hete goloka bhāyā
caraṇa-sīdhū, dekhiyā gaṅgā, sukha nā sīmā pāyā (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', juḍāyā prāṇa, mād̥hava-toṣanī 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 Mād̥hava. *Śāka* (22 varieties of greens) is very dear to Mahāprabhu, so when I honor it, I consider my life successful.

***bhaktivinoda, kṛṣṇa-bhajane, amukūla pāyā jāhā,
prati-dibase, parama-sukhe, swikāra koroye tāhā (8)***

Everything that is favorable for *kṛṣṇa-bhajana*, Bhaktivinoda accepts every day most happily.

Śuno, He Rasika Jana

Kalyāṇa-kalpataru - Śrīla Bhaktivinoda Ṭhākura

***śuno, he rasika jana, kṛṣṇa-guṇa aḡaṇana,
ananta kohite nāhi pāre
kṛṣṇa jagatera guru, kṛṣṇa vāñchā-kalpa-taru,
nāvika se bhava-pārābāre (1)***

Listen to this, o wisest relishers of mellows! Śrī Kṛṣṇa's transcendental qualities are innumerable; indeed it is not possible to describe all His unlimited attributes. Kṛṣṇa is the spiritual master of the entire universe, He is a wish-fulfilling desire-tree, and He is the helmsman of the boat on the ocean of material existence.

***hṛdoya pīḍita jā'ra, kṛṣṇa cikitsaka tā'ra,
bhava-roga nāśite catura
kṛṣṇa-bahirmukha-jane, premāmṛta-vitarāṇe,
krame loya nija antaḥpura (2)***

Kṛṣṇa is the doctor for those whose hearts are ailing, as He is very expert at destroying the diseased condition of material existence. By distributing the nectar of ecstatic love to all the inimical souls, He gradually takes them back into His own confidential realm.

***karma-bandha, jñāna-bandha, āveśe mānava andha,
tā're kṛṣṇa karuṇā-sāgara
pāda-padma-madhu diyā, andha-bhāva ghucāīyā,
caraṇe korena anucāra (3)***

Kṛṣṇa is an ocean of compassion for those who are bound up in fruitive reactions, as well as for those bound up in philosophical speculation, and for those blinded by other human perplexities. Giving the honey of His lotus feet, and thus relieving the darkness of such worldliness, He makes one a personal attendant at His lotus feet.

***vidhi-mārga-rata-jane, swādhīnatā ratna-dāne,
rāga-mārga korāna praveśa
rāga-baśavartī ho'ye, pārakīya-bhāvāśroye,
labhe jīva kṛṣṇa-premāveśa (4)***

Kṛṣṇa eventually bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thereby allowing them entrance into the path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of *pārakīya-bhāva*, the soul finally attains all the symptoms of ecstatic love for Kṛṣṇa.

***premāmṛta-vāri-dhārā, sadā pāna-rata tā'rā
kṛṣṇa tāhādera bandhu, pati
sei saba vraja-jana, sukalyāṇa-niketana
dīna hīna vinodera gati (5)***

Kṛṣṇa is the dearest friend and husband of those who are always attached to drinking the fountain of ecstatic tears of love. Thus, the goal of this most fallen and lowly Bhaktivinoda is to be with all such residents of Vraja within the abode of supreme auspiciousness.

Doyāla Nitāi Caitanya Bole

Gitāvalī - Śrīla Bhaktivinoda Ṭhākura

***doyāla nitāi caitanya bole nāc re āmāra mana
nāc re āmāra mana, nāc re āmāra mana (1)***

O my mind, chant 'doyāla (merciful) nitāi caitanya' and just dance! O my mind, dance!

***emon doyāla to nāi he, māra kheye prema deya
(ore) aparādha dūre jābe, pābe prema-dhana
o nāme aparādha-bicāra to nāi he
(takhon) 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 amurāga to ha'be he
(takhon) anāyāse saphala ha'be jīvera jīvana***

When there is deep love for *kṛṣṇa-nāma*, then easily one's life becomes successful.

***kṛṣṇa-rati binā jīvana to miche he
(śeṣe) vṛndāvane rādhā-śyāmera pā'be daraśana
gaura-kṛpā ho'le he (3)***

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.

Aruṇodoya-Kīrtana

—Sunrise Song—

Śrīla Bhaktivinoda Ṭhākura

***udilo aruṇa pūraba bhāge,
dvija-maṇi gorā amani jāge,
bhakata-samūha loiyā sāthe,
gelā nagara-vrāje (1)***

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' bājalo khola,
ghana ghana tāhe jhājera rola,
preme dhala dhala sonāra aṅga,
caraṇe nūpura bāje (2)***

'Tāthai tāthai' the *mṛdaṅgas* resounded; the *karatālas* 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 bhori',
miche nida-vaṣe gelo-re rāti,
divasa śarīra-sāje (3)***

"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.

***emona durlabha mānava-deho,
pāiyā ki koro bhāvanā keho,
ebe nā bhojile yaśodā-suta,
carame paḍibe lāje (4)***

"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.

***udita tapana hoile asta,
dina gelo boli' hoibe vyasta,
tabe keno ebe alasa hoi'
nā bhaja hṛdoya-rāje (5)***

"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 kori' jatane tumi,
thākoho āpana kāje (6)***

"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 koriyā pāna
juḍāo bhaktivinoda-prāṇa
nāma binā kichu nāhiko āro
caudda-bhuvana-mājhe (7)***

Drink the pure nectar of *kṛṣṇa-nāma* and thus give relief to Bhaktivinoda's burning heart. 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 (8)***

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

—Wake Up! Wake Up, Sleeping Souls!—
Śrīla Bhaktivinoda Ṭhākura

*jīva jāgo, jīva jāgo, gorācānda bole
kota 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?”

*bhajībo boliyā ese’ saṁsāra-bhūto
bhuliyā rohile tumi avidyāra bhore (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 loite āmi hoinu 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 nāśibāro 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-carane paḍiyā
sei harināma-mantra loilo māgiyā (5)*

Falling at the lotus feet of Śrīman Mahāprabhu, Bhaktivinoda Ṭhākura has begged for and taken this *harināma-mantra*.

Nāma–Saṅkīrtana—Hari Haraye Namaḥ Kṛṣṇa

Śrīla Narottama dāsa Ṭhākura

*(hari) haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ (1)*

*gopāla govinda rāma śrī-madhusūdana
giridhārī gopīnātha madana-mohana (2)*

*śrī-caitanya-nityānanda śrī-advaita-goṭī (sītā)
hari-guru-vaiṣṇava bhāgavata-gītā (3)*

*śrī-rūpa śrī-sanātana bhāṭṭa-raghunātha
śrī-jīva gopāla-bhāṭṭa dāsa-raghunātha (4)*

*ei chaya gosāir kori caraṇa vandana
jāhā hoite viḡma-nāśa abhīṣṭa-pūraṇa (5)*

*ei chaya gosāi jāra—mui tāra dāsa
tā-sabāra pada-reṇu mora pañca-grāsa (6)*

*tādera caraṇa-sevi-bhakta-sane vāsa
janame janame hoy ei abhilāṣa (7)*

*ei chaya gosāi jabe vraje koilā vāsa
rādhā-kṛṣṇa-nitya-līlā korilā prakāśa (8)*

*ānande bolo hari bhaja vṛndāvana
śrī-guru-vaiṣṇava-pāde majāiyā mana (9)*

*śrī-guru-vaiṣṇava-pāda-padma kori āśa
nāma-saṅkīrtana kohe narottama-dāsa (10)*

—Translation and Purport—

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, *upādhis*, 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 *āsakti*, 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, Madana-Mohana, so I offer my *daṇḍavat praṇāma* to this selfsame Kṛṣṇa.
- (3) Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita Prabhu, Advaita Ācārya can give us the service of Rādhā and Kṛṣṇa *yugala*. Without any cause, all of them can mercifully protect us from worldly attachments, *anarthas* and *aparādhas*, 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 the *Śrīmad-Bhāgavatam* and *Śrīmad Bhagavad-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 do *vandanā*, or 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 *abhiṣṭa Śrī Yugala* 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 all 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 *majāiyā mana*, by 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*.

Jaya Jaya Harināma

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

***jaya jaya harināma, cid-ānandāmṛta-dhāma,
para-tattva akṣar-ākāra
niḥ-jane kṛpā kori', nāma-rūpe avatārī,
jīve doyā korile 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 nīrantara, je nāmer samādara,
kori gāya bhoriyā 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 binā bhava-sindhu, uddhārite nāhi bandhu,
āsiyācho jīva-uddhārāṇe (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 koro hata,
helāya tomāre eka-bāra
dāke yadi kaun jana, ho'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,
līnga-bhaṅga hoyā anāyāse
bhakativinoda koya, 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.”

Hari He! Tomāre Bhuliyā

Śaraṇāgati - Śrīla Bhaktivinoda Ṭhākura

***hari he!
tomāre bhuliyā, avidyā-pīḍāya,
pīḍita rasanā mora
kṛṣṇa-nāma-sudhā, bhālo nāhi lāge,
viṣaya-sukhete bhora (1)***

O my Lord Hari! Because I have forgotten You, my tongue has become embittered with the disease of ignorance. I cannot relish the sweet nectar of Your name Kṛṣṇa, for I have become addicted to the taste of worldly pleasures.

***prati-dina jadi, ādara koriyā,
se nāma kīrtana kori
sitapala jeno, nāśi' roga-mūla,
krame svādu hoyā, hari! (2)***

If I sing that holy name of Yours aloud every day with warm affection, then as sugar candy taken medicinally destroys the very disease that makes it taste bitter (jaundice), so Your holy name, O Lord Hari, will cure my spiritual disease and allow me to gradually taste Your sweetness.

***durdaiva āmāra, se nāme ādara,
nā hoilo, doyāmoya!
daśa aparādha, āmāra durdaiva,
kemone hoibe kṣoya (3)***

How great is my misfortune that I feel no appreciation for Your holy name, O merciful Lord! In such a lamentable state, how will I be freed from committing the ten offenses to the holy name?

***anudina jeno, tava nāma gāi,
kramete kṛpāya tava
aparādha jā'be, nāme ruci ha'be,
āsvādibo nāmāsava (4)***

If I sing Your name every day, then gradually by Your mercy the ten offenses will disappear, taste for Your holy name will grow within me, and then I shall relish the intoxicating nectar of that name.

Nagara Bhramiyā Āmāra Gaura

***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 kore
dhūla jhari' padmavatī nitāi kole kore (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, Padmavatī Devī removed the dust from Nitāi's body and took Him in her lap.

Harināma, Tuwā Aneka Svarūpa Gītāvalī - 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, ṭṛṇabarta-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, yamunā-pulīna-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-bihārī
rāma, kṛṣṇa, hari, mādharma, 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 Nṛsiṃhadēva, and the source of all the other incarnations beginning with the fish Matsya.

***govinda, vāmana, śrī-madhusūdana, yādava-candra, vanamātī
kāliya-śātana, gokula-rañjana, rādhā-bhajana-sukha-śālī (5)***

You give pleasure to the cows. You are the dwarf *brāhmaṇa* incarnation, the slayer of the Madhu demon, 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, jānī'ñja sampada, bhaktivinoda dhori' māge (6)***

Understanding your glories, Bhaktivinoda clasps the lotus feet of Śrī Rūpa and Svarūpa and prays, "O Harināma, by Your sweet will You manifest in all these forms and in many others. Please let my love and attachment for Them grow."

Bol Hari Bol

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

Refrain: ***bol hari bol hari hari hari bol govinda mād̥hava gopāla bol***

***manera ānande o bhāi bol hari bol
janame janame sukhe bol hari bol (1)***

O my brothers, with joy in your hearts chant “Hari!” Chant!
Birth after birth happily chant “Hari!” Chant!

***mānaba-janma pe’ye o bhāi bol hari bol
sukhe thāko duḥkhe thāko bol hari bol (2)***

O my brothers, now that you have attained this human birth, chant, “Hari!”
Chant! In happiness or in distress, chant “Hari!” Chant!

***sampade bipade o bhāi bol hari bol
gr̥he thāko bane thāko bol hari bol
kṛṣṇera soṁsāre thāki’ bol hari bol (3)***

O my brothers, in good fortune or in calamity, chant “Hari!” Chant!
Whether you are a *gr̥hastā* at home or a *sannyāsī* in the forest, chant “Hari!” Chant!
Carry on your worldly duties but in relation to Kṛṣṇa, and chant “Hari!” Chant!

***asat-saṅga chāri’ o bhāi bol hari bol
baiṣṇaba-carāṇe porī’ bol hari bol (4)***

Shun the wicked, O my brothers, and chant “Hari!” Chant!
Falling at the feet of the Vaiṣṇavas, chant “Hari!” Chant!

Rādhā-Kṛṣṇa Bol

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

rādhā-kṛṣṇa bol bol bolo re sobāi

***(ei) sikhā diyā, sab nadīyā phirche nece’ gaura-nitāi
(miche) māyāra boṣe, jāccho bhese, khāccho 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, korle to’ ār duḥkho nāi
(kṛṣṇa) bolbe jabe, pulaka ha’be jhorbe āṅkhi, bolī 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 bolo, saṅge calo, ei-mātra bhikṣā cāi
(jaya) sakala bipod bhaktivinoda bolena, jakhon 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.”

Bhajo Gaurāṅga

***bhajo gaurāṅga kaho gaurāṅga
laho gaurāṅger nāma re***

Worship Gaurāṅga, talk about Gaurāṅga. Oh! Chant the name of my Gaurāṅga.

***je jana gaurāṅga bhaje
sei hoyā amāra prāṇa he***

Those who serve Gaurāṅga’s name (i.e., Guru and Vaiṣṇavas) are my life and soul.

Nadīyā-Godrume

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

***nadīyā-godrume nityānanda mahājana
pāṭiyāche nāma-haṭṭa jīvera 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 jan he, śraddhāvān jan he)
prabhur ājñāy, bhāi, māgi ei bhikhā
bolo kṛṣṇa, bhajo kṛṣṇa, koro kṛṣṇa-sikhā (2)***

There He calls out, “O men of faith! On the order of Śrī Gaurāṅga, O brothers, I beg you: Chant ‘Kṛṣṇa!’ Serve and worship Kṛṣṇa, and follow His teachings.

***aparādha-śūnya ho’ye loha kṛṣṇa-nāma
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prāṇa (3)***

Being free of offense, chant the holy names of Kṛṣṇa. Kṛṣṇa is our mother, our father and the treasure of our life.

***kṛṣṇera saṁsāra koro chāḍī’ anācār
jīve doyā, 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.

Gāy Gorā Madhura Svare

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

***gāy 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 thāko, vane thāko, sadā 'hari' bole' dāko,
sukhe duḥkhe bhulo nā'ko, vadane hari-nāma koro 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 ho'ye, ācho miche kāja lo'ye,
ekhano cetana pe'ye, 'rādhā-mādhava' nāma bolo 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 hoilo śeṣa, nā bhojile hr̥ṣikeṣa
bhaktivinodopadeṣa, ekbāra nāma-rase māto re (4)***

Your life may end at any moment, and you have not served the Lord of the senses, Hr̥ṣikeṣa. Take this advice of Bhaktivinoda: "Just once, relish the nectar of the holy name!"

Nārada Muni

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

***nārada muni, bājāya bīṇā, 'rādhikā-ramaṇa' nāme
nāma amani, udita hoyā, bhakata-gīta-sāme (1)***

The supremely *rasika* Nārada Muni plays his *vīna*, singing the names of Śrī Rādhikā-Ramaṇa. Hearing this *kīrtana*, *nāmī* Śrī Rādhikā-Ramaṇa Themselves immediately descend, dancing and tasting the *bhāva* of Their own devotees.

***amiya-dhārā, bariṣe ghana, śravaṇa-yugale giyā
bhakata-jana, saghane nāce, bhoriyā 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-pūra, āsabo paśi, mātāya jagata-jane
keho vā kāñde, keho vā nāce, keho 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, nārade dhori, premera saghana rolo
kamalāsana, nāciyā bole, "bolo bolo hari bolo" (4)***

Five-faced Lord Śiva embraces Nārada and, filled with *prema*, loudly sings the holy name while Brahmājī enthusiastically begins to dance and calls out, «Haribol! Haribol!»

***sahasrānana, parama-sukhe, 'hari hari' bolī' gāya
nāma-prabhāve, mātilo viśva, nāma-rasa sabe pāya (5)***

Thousand-faced Śeṣanāgajī, 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 'lo āmāra āṣa
śrī-rūpa-pade, jācaye ihā, bhakativinoda-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."

Soi (Sakhi), Kebā Sunāili Śyāma-Nāma

Śrī Caṇḍidāsa

***soi (sakhi), kebā sunāili śyāma-nāma
kānera bhūtāra diyā, marama paśilo go
ākula korilo mora prāṇa (1)***

Oh, my dear *sakhi*! Who is that person who first made Me hear this name 'Śyāma'? When it enters My heart through My ears, my life airs get agitated.

***na jāni kateka madhu, śyāma-nāme āche go
vadana chāḍite nāhi pāri (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.

***japite japite nāma, avaśa korilo go
kemone pāibo soi, tāre (3)***

As I go on repeating this name, I become completely absorbed. O *sakhi*! How will I ever be able to meet Him?

***nāma-paratape jāra, aichana korilo go
aṅgera paraśe kibā hoyā (4)***

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.

***jekhāne vasati tāra, sekhāne thākhiya go
juvatī dharama kaiche raya (5)***

Wherever He stays, how can the young women maintain their religious principles?

***pāśarite cāhi mane, pāśarā na jāya go
ki koribe ki habe upāya (6)***

In My heart I want to forget Him, but I cannot. Now I cannot understand what is the remedy, what to do.

***kahe dvija-caṇḍidāse, kulavatī kula-nāśe
apanāre jauvana jācāya (7)***

Dvija Caṇḍidāsa says, “Simply by displaying His youthful beauty, that Śyāmānanda has destroyed the chastity of all virtuous women.”

Mama Mana Mandire

discovered by Śrīla Bhaktivinoda Ṭhākura

Refrain:

***mama mana mandire raha niśi-din
kṛṣṇa murāri śrī kṛṣṇa murāri***

O Kṛṣṇa Murāri, day and night You should dwell in the temple of my heart, Śrī Kṛṣṇa Murāri.

***bhakti prīti mālā candana
tumi nio he nio cita-nandana (1)***

Devotion, love, flower garlands, and sandalwood – please accept, O please accept them, Delighter of the Heart!

***jīvana maraṇa tava pūjā nivedana
sundara he mana-hāri (2)***

In life or in death I worship You with these offerings, Beautiful One, O Enchanter of the Heart!

***eso nanda-kumār āra nanda-kumār
habe prema-pradīpe ārati tomār (3)***

Come, Son of Nanda, and then O Son of Nanda I will offer Your ārati ceremony with the lamplight of my love.

***nayana yamunā jhare anibāra
tomāra virahe giridhārī (4)***

The waters of the Yamunā River cascade incessantly from my eyes in Your separation, O Holder of Govardhana Hill!

***vandana gāne tava bajuka jīvana
kṛṣṇa murāri śrī kṛṣṇa murāri (5)***

May I pass my life absorbed only in songs of Your praise, O Kṛṣṇa Murāri, Śrī Kṛṣṇa Murāri!

Prasāda-Sevāya Songs for Honoring Spiritual Food

***mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatām rājan
viśvāso naiva jāyate***

(Caitanya Caritāmṛta Antya-līla 16.96 (purport) – from Skanda Purāṇa)

Those who have very few pious activities to their credit can never develop faith in *mahāprasāda*, in Śrī Govinda, in the holy name of the Lord, or in the Vaiṣṇavas.

Śarīra Avidyā-Jāl

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

***bhāi re! śarīra avidyā-jāl joḍendriya tāhe kāl,
jīve phele viśaya-sāgore
tā'ra madhye jīhwā ati, lobhamoya 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 boro doyāmoya, koribāre jīhwā jaya,
swa-prasād-anna dilo bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko caitanya-nitāi (2)***

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 bhakati prajñāna
parama mohana-rūpa ārtta-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...

mūrttimanta śrī-vedānta aśubha-nāśana
“bhakti grantha śrī-vedānta” taba 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 *śāstrīya-siddhānta* burns, and with that lamp your *ārati* is perpetually performed.

śrī-vinoda-dhārā-taile dīpa prapūrita
rūpānuga-dhūpe daśa-dika āmodita (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 which delights the ten directions with its sweet fragrance.

sarva-śāstra-sugambhūra 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.

svaṇa-kānti vinindita 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 chānde 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.

sumaṅgala nīrājana kare bhakta-gaṇa
dūramati 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 *saṁnyāsa*.

2. Śrīla Nārāyaṇa Mahārāja's name before accepting *saṁnyāsa*.

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 nīśānta līlā maṅgala udaye
maṅgala ārati jāge bhakata hṛdaye (2)

All glories to Their auspicious *nīśānta-līlā* which heralds the end of night and Their auspicious awakening, bringing auspiciousness to all! Glories to *maṅgala-ārati* which awakens a *sphūrti* of that *nīśānta-līlā* within the devotees' hearts!

tomara nidrāya jīva nidrita dharāya
tava jāgarane 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 koro ebe (prabhu) jagatera prati
jāguka hṛdaye mora sumaṅgalā 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 kore 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 bahe 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.

***jhāñjhara kāmsara ghañṭā śaṅkha karatāla
maṅgala mṛdaṅga bāje parama rasāla (8)***

Large cymbals, gongs, bells, conches, *karatālas* and auspicious *mṛdaṅgas* play the supreme *rasa*.

***maṅgala ārati kare bhakatera gaṇa
abhāgā keśava (śrī keśavera dāsa) kore nāma-saṅkīrtana (9)***

Performing *maṅgala ārati* within the company of devotees, the unfortunate Keśava (the servants of Śrī Keśava) sings *nāma-saṅkīrtana*.

Śrīla Prabhupāda Ārati

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

***jaya jaya prabhupādera ārati nehārī
yoga-māyāpura-nitya-sebā-dānakārī (1)***

All glories, all glories to the *ārati* 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*.

***bhakati-siddhānta-dīpa jāliyā 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 durmati (4)***

Those five radiant lights destroy the darkness of ignorance and crooked intelligence throughout the three worlds.

***bhakati-vinoda-dhārā jala śaṅkha-dhāra
niravadhi bahe tāhā rodha nāhi āra (5)***

The water in the *ārati* conchshell is the conception of Śrīla Bhaktivinoda Ṭhākura which flows continuously and which cannot be checked by anyone.

***sarva-vādya-mayī ghañṭā bāje sarva-kāla
br̥hat-mṛdaṅga-vādya 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 *br̥hat-mṛdaṅga*, which distributes the supreme *rasa*.

***viśāla-lalāṭe śobhe tilaka ujjala
gala-deśe tulasī-mālā kare jhalamala (7)***

Resplendent *tilaka* adorns his broad forehead, and around his neck a necklace of *tulasī* beads shines.

***ajānu-lambīta-bāhu dīrgha kalevara
tapta kāñcana-baraṇa 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 hāsī
aṅga 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 meghāvṛta 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 *bhaktas*). By their preaching they spread the beauty and fragrance of these *kuñjas* throughout the entire universe to the delight of all.

***sevādarśe narahari cāmara ḍhūlāya
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

Gītāvalī - Śrīla Bhaktivinoda Ṭhākura

(see page 256 for refrains)

***jaya jaya gorācāndera āratiko śobhā
jāhnavī-tata-vane jaga-mano-lobhā (1)***

All glories, all glories to the beautiful *ārati* of Śrī Gaurāṅga being performed in a forest on the banks of the Jāhnavī (Gaṅgā), attracting the minds and hearts of all.

***dakṣiṇe nitāi-cānda bāme gadādhara
nikate advaita śrīnivāsa chatra-dhara (2)***

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.

***bosiyāche gorācānda ratna-simhāsane
ārati karena brahmā-ādi deva-gaṇe (3)***

Śrī Gaurāṅga is seated on a jeweled throne. Brahmā is performing the *ārati* along with other demigods.

***narahari-ādi kori' cāmara ḍhulāya
sañjaya-mukunda-vāsu ghoṣa-ādi gāya (4)***

Narahari Sarakāra Ṭhākura and others fan with *cāmaras* as many others like Sañjaya Paṇḍita, Mukunda Daṭṭa, and Vāsudeva Ghoṣa sing songs.

***śaṅkha bāje ghaṇṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla (5)***

The sounds of the conch, bell, and *karatālas* mix with the sweet sound of the *mṛdaṅgas*, producing the most relishable ambrosia for the ears.

***bahu-koṭi candra jini' vadana ujvala
gala-deṣe vana-mālā kore jhalamala (6)***

Śrī Gaurāṅga's brilliant face conquers the glow of many millions of moons, and the garland of forest flowers about His neck splendidly shines.

***śiva-śuka-nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada (7)***

Śiva, Śukadeva Gosvāmī, and Nārada Muni's voices have become choked up with *prema*. Thus, Bhaktivinoda Ṭhākura is seeing the glories of Śrī Gaurāṅga.

Śrī Yugala-Ārati

Gītāvalī- Śrīla Bhaktivinoda Ṭhākura

***jaya jaya rādhā-kṛṣṇa yugala-milana
ārati koroye lalitādi sakhī-gaṇa (1)***

All glories, all glories to the amorous rendezvous of Śrī Rādhā and Kṛṣṇa Yugala! All *sakhīs* led by Lalitā and her group perform *ārati* for Their pleasure.

***madana-mohana-rūpa tri-bhaṅga-sundara
pītāmbara śikhi-puccha-cuḍā manohara (2)***

In His beautiful three-fold 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.

***lalita-mādhava-bāme vṛṣabhānu-kanyā
nīla-vasanā gaurī rūpe gaṇe dhanyā (3)***

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.

***nānā-vidha alaṅkāra kore jhalamala
hari-mano-vimohana vadana ujvala (4)***

She is adorned with various sparkling, shimmering ornaments (*alaṅkāras*), enchanting the mind of Hari with Her radiant face.

***viśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī-jata cāmara ḍhulāya (5)***

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.

***śrī rādhā-mādhava-pada-sarasija-āṣe
bhaktivinoda sakhī-pade sukhe bhāse (6)***

At the feet of the damsels of Vraja-dhāma lies an ocean of joy. There Bhaktivinoda Ṭhākura swims, hoping to attain the lotus feet of Śrī Rādhikā and Mādhava.

Śrī Tulasī Parikramā and Ārati
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī

***namo namaḥ tulasī kṛṣṇa-preyasī (namo namaḥ)
rādhā-kṛṣṇa nitya-sevā –ei abhilāṣī (1)***

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.

***je tomāra śaraṇa loya, sei kṛṣṇa sevā pāya,
kṛpā kori koro tāre vṛndāvana-vāsī
tulasī kṛṣṇa-preyasī (namo namaḥ) (2)***

One who takes shelter of you attains the service of Śrī Kṛṣṇa. Being merciful, you make him a resident of Vṛndāvana.

***tomāra caraṇe dhorī, more anugata kori,
gaurahari-sevā-magna rākho divā niśī
tulasī kṛṣṇa-preyasī (namo namaḥ) (3)***

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.

***dīnera ei abhilāṣa, māyāpure dio vāsa,
aṅgete mākhibo sadā dhāma dhūli rāśi
tulasī kṛṣṇa-preyasī (namo namaḥ) (4)***

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.

***tomāra ārati lāgi, dhūpa, dīpa, puṣpa māgi,
mahimā bākhāni ebe hao more khuṣī
tulasī kṛṣṇa-preyasī (namo namaḥ) (5)***

Performing your *ārati* with incense, ghee lamp, and flowers, I will derive great happiness from describing your glories.

***jagatera jata phūla, kabhu nahe samatula,
sarva-tyaji kṛṣṇa tava patra mañjarī vilāsī
tulasī kṛṣṇa-preyasī (namo namaḥ) (6)***

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*.

***ogo vṛnde mahārāṇī! kṛṣṇa bhakti pradāyinī!
tomāra pādapa-tale, deva-ṛṣi kutūhale,
sarva-tīrtha loye tārā hana adhvāsī
tulasī kṛṣṇa-preyasī (namo namaḥ) (7)***

O Vṛnde Mahārāṇī! Bestower of *kṛṣṇa-bhakti*! All the demigods, sages, and holy places joyfully reside at your feet.

***śrī keśava ati dīna, sādhana-bhajana-hīna,
tomāra āśraye sadā nāmānande bhāsi
tulasī kṛṣṇa-preyasī (namo namaḥ) (8)***

Devoid of *sādhana-bhajana*, Śrī Keśava takes shelter of you and attains unbroken *nāmānanda*.

Śrī Tulasī-Kīrtana

***namo namaḥ tulasī! kṛṣṇa-preyasī
(vraje) rādhā-kṛṣṇa-sevā pābo 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 Yugala-kiśora.

***je tomāra śaraṇa loya, tara vāñchā pūrṇa hoy
kṛpā kori' koro tāre vṛndāvana-bāsī (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 heribo sadā jugala-rūpa-rāśi (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 dharo, sakhīra anugata koro
sevā-adhikāra diye koro 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 koya, ei jena mora hoy
śrī-rādhā-govinda-preme sadā jena bhāsi (5)***

This fallen Kṛṣṇadāsa begs to always bathe in the *prema* for Śrī Rādhā and Govinda.

Bhoga-Ārati

Gītāvalī-Śrīla Bhaktivinoda Ṭhākura

***bhaja bhakata-vatsala śrī-gaurahari
śrī-gaurahari so hī goṣṭha-bihārī,
nanda-yaśomatī-citta-hārī (1)***

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.

***belā ho'lo, dāmodara, āisa ekhano
bhoga-mandire bosi' koraho bhojana (2)***

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*).

***nandera nideśe baise giri-bara-dhārī
baladeva-saha sakhā baise sārī sārī (3)***

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.

***suktā-sākādi bhāji nālītā kuṣmāṇḍa
ḍālī ḍālṇā dugdha-tumbī dadhi mocā-khaṇḍa (4)***

They are served a feast of *suktā* 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 *sabji*.

***mudga-baḍā māṣa-baḍā roṭikā ghr̥tānna
śaṣkūlī piṣṭaka kṣīra pulī pāyasānna (5)***

Then they are given fried *mung* and *urad dahl* patties, *capātīs*, and rice with ghee. Next, sweets made with milk, sugar, and sesame, rice-flour pancakes, thick condensed milk, sweet rolls, and sweet rice.

***karpūra amṛta-keli rambhā khīra-sāra
amṛta rasālā, amla dvādaśa prakāra (6)***

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.

***luci cini sarpurī lāḍḍu rasābatī
bhojana korena kṛṣṇa ho'ye kutūhalī (7)***

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.

***rādhikāra pakka anna vividha byaṅjana
parama ānande kṛṣṇa korena bhojana (8)***

In supreme bliss Kṛṣṇa takes the rice, various curried vegetables, and sweets cooked by Śrīmatī Rādhārāṇī.

***chale-bale lāḍḍu khāy śrī-madhumāṅgala
bagala bājāy āra deya hari-bolo (9)***

Kṛṣṇa's funny *brāhmaṇa* friend Madhumāṅgala, 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!"

***rādhikādi gaṇe heri' nayanera koṇe
tr̥pta ho'ye khāy kṛṣṇa yaśodā-bhavane (10)***

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.

[Break here to offer to Gurudeva and Vrajavāsīs]

***bhojanānte piye kṛṣṇa subāsita bāri
sabe mukha prakṣāloya ho'ye sārī sārī (11)***

After lunch Kṛṣṇa drinks rose-scented water. Then all the *sakhās*, standing in lines, wash their mouths.

***hasta-mukha prakṣāliyā jata sakhā-gaṇe
ānande viśrāma kore baladeva sane (12)***

After washing their hands and mouths, all the *sakhās* take rest in great bliss with Baladeva.

***jāmbula rasāla āne tāmbūla-masālā
tāhā kheye kṛṣṇa-candra sukhe nidrā gelā (13)***

Then the *sakhās* Jāmbula and Rasāla bring Kṛṣṇa spiced betel nuts. After chewing that Kṛṣṇacandra happily goes to sleep.

***viśālākṣa śikhi-puccha-cāmara dhulāya
apūrba śayyāya kṛṣṇa sukhe nidrā jāya (14)***

While Kṛṣṇa contentedly sleeps on His beautiful bed, His servant Viśālākṣa cools Him, sometimes with a peacock-feather fan and sometimes with a *camara*.

***yaśomatī-ājña pe'ye dhaniṣṭhā-ānūto
śrī-kṛṣṇa-prasāda rādhā bhuñje ho'ye prīto (15)***

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.

***lalitādi sakhī-gaṇa avāśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya (16)***

Receiving Her remnants, Lalitā-devī and all the other *sakhīs*, very deeply overjoyed, sing the glories of Rādhikā and Kṛṣṇa.

***hari-līlā ek-mātra jāhāra pramoda
bhogārati gāy ṭhākura bhakativinoda (17)***

Ṭhākura Bhaktivinoda, who finds joy only in the pastimes of Hari, sings this Bhoga-ārati song!

Sanskrit Songs

Śrī Maṅgala-gītam

Śrī Jayadeva Gosvāmī

Refrain: ***rādhe-kṛṣṇa govinda goṇāla nanda-dulāla yaśodā-dulāla
jaya jaya deva! hare***

***śrīta-kamalākuca-maṅḍala! dhṛta-kuṅḍala! 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-gaṅḡjana! jana-raṅḡjana! e
yadu-kula-nalina-dīneśa! 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! garuḍāśana! 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! jita-dūṣaṇa! e
samara-śamita-daśakaṅḡha! 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)***

He 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 kuśalam praṇateṣu jaya jaya deva! hare (8)***

O Prabhu, You remove Jayadeva's tribulations! We devotees who have fallen at Your feet implore You to please bestow auspiciousness upon us!

***śrī-jayadeva-kaver idam kurute mudam
maṅgalam-ujjala-gītam jaya jaya deva! hare (9)***

He 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 Daśavatāra-Stotram

Śrī Jayadeva Gosvāmī

***pralaya-payodhi-jale dhṛtavān asi vedam
vihita-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 Hayagrīva and rescued the Vedas. You took on a form resembling a boat, and easily kept Satyavrata Rṣi and the seven principal sages afloat.

***kṣitir iha vipulatāre tiṣṭhati tava pṛṣṭhe
dharāṇi-dharāṇa-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 dharāṇī 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-janita-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 *ṛṣi*'s 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-bhūti-milīta-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-jātam
sadaya-hṛdaya! darśita-paśu-ghātam
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 sukha-dam śubha-dam 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
daiṭyam dārayate balim chalayate kṣatra-kṣayam kurvate
paulastyam jayate halam kalayate kārūnyam ātanvate
mlecchān mūrccayate daśākṛti-kṛte kṛṣṇāya tubhyam 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 Nṛsimha 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 Ṣaḍ-Gosvāmyaṣṭakam
Śrīla Śrīnivāsa Acārya

***kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhirā-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātana 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-niṣṭhau sad-dharma-samsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
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 śraddhā-samṛddhy-anvītau
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-niṣṭhau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (3)**

I offer *praṇāmas* 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-ganeśakau karuṇayā kaupīna-kanthāśrītau
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-hamsa-sārasa-ganākīrṇe mayūrākule
nānā-ratna-nibaddha-mūla-ṅgapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārthadāu yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (5)**

I offer prayers to the Six Gosvāmīs, who were always engaged in worshiping 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-vihārakādī-vijītau 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 lalīte! 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, "He Rādhe! O Queen of Vṛndāvana! Where are You? He Lalīte! 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 Prabhupāda-Pādma-Stavaḥ

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)**

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.

***bhajanorjjita-sajjana-saṅgha-patim
patitādhika-kāruṇikaika-gatim
gati-vañcita-vañcakācintya-padam
praṇamāmi sadā prabhupāda-padam (2)***

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.

***ati-komala-kāñcana-dīrgha-tanum
tanu-nīndita-hema-mṛnāla-madam
madanārbuda-vandita-candra-padam
praṇamāmi sadā prabhupāda-padam (3)***

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.

***nija-sevaka-tāraka-rañji-vidhum
vidhutāhita-huṅkṛta-simha-varam
varaṇāgata-bāliśa-sanda-padam
praṇamāmi sadā prabhupāda-padam (4)***

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.

***vīpulī-kṛta-vaibhava-gaura-bhuvam
bhuvaneṣu vikīrtita-gaura-dayam
dayanīya-gaṇārpita-gaura-padam
praṇamāmi sadā prabhupāda-padam (5)***

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.

***cira-gaura-janāśraya-viśva-gurum
guru-gaura-kiśoraka-dāśya-param
paramāḍṛta-bhakti-vinoda-padam
praṇamāmi sadā prabhupāda-padam (6)***

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 Kiśora, and you are the abode of utmost honor for Śrīla Bhaktivinoda.

***raghu-rūpa-sanātana-kīrti-dharam
dharanī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padam
praṇamāmi sadā prabhupāda-padam (7)***

The intense magnitude of your devotion allows you a glorious position within that intimate group of Raghunātha dāsa, Sanātana, and Rūpa Gosvāmī. 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.

***kṛpayā hari-kīrtana-mūrti-dharam
dharanī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padam
praṇamāmi sadā prabhupāda-padam (8)***

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.

***śaraṇāgata-kiṅkara-kalpa-tarum
taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārcita-dīvyā-padam
praṇamāmi sadā prabhupāda-padam (9)***

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.

***parahaṁsa-varam paramārtha-patim
patitoddharāṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ parisevya-padam
praṇamāmi sadā prabhupāda-padam (10)***

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 *sannyāsī*.

***vṛṣabhānu-sutā-dayitānucaram
caraṇāśrita-reṇu-dharas tam aham
mahad-adbhuta-pāvana-śakti-padam
praṇamāmi sadā prabhupāda-padam (11)***

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!

[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.]

Śrī Keśavācāryaṣṭakam

Śrīmad Bhaktivedānta Trivikrama Mahārāja

***namaḥ om viṣṇupādāya ācārya-simha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine (1)***

I offer *daṇḍavat-praṇāma* to the lion-like *ācārya om viṣṇu-pāda* Śrī Śrīmad Bhakti Prajñāna Keśava Mahārāja...

***śrī-sarasvaty abhīpsitam 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
satya-rayārthe nirbhīkāya kuṣaṅga-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 svā-śrītānāṣ ca pāline
jīva-duḥkhe sadārtīāya 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-nimagnāya śrī-guruṁ 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...

***viṣvaṁ 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-samiteḥ sthāpakāya ca
śrī-śrī-māyāpura-dhāmaḥ sevā-samṛddhi-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 tasmāi 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 dīnenaṁ suyācitā
tava pāda-sarojebhyo matir astu pradhāvītā (9)***

He 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 Jagannāthāṣṭakam

composed by Śrī Śaṅkarācārya and
chanted by Śrī Caitanya Mahāprabhu

***kadācit kālindī-taṭa-vipina-saṅgīta-taralo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
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 savye venum śirasi śikhi-piccham kaṭitaṭe
dukūlam netrānte sahadara-kaṭākṣam ca vidadhat
sadā śrīmad-vṛndāvana-vasati-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 sahaḥ-balabhadreṇa balinā
subhadrā-madhyā-sthaḥ sakala-sura-sevāvasara-do
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 Baladevaji 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 ārādhyāḥ 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-paṭalaih
stuti-prādurbhāvaṁ prati-padam upākarnya sadayaḥ
dayā-sindhur bandhuḥ sakala-jagatām sindhu-sutayā
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (5)***

When Jagannātha's Ratha-yatra 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-dalotphulla-nayano
nivāsī nīlādrau nihita-caraṇo 'nanta-śirasi
rasānandī rādhā-sarasa-vapur ālīngana-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-māṇikyā-vibhavaṁ
na yāce 'ham ramyāṁ 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 samsāraṁ 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 puṇyaṁ yaḥ paṭhet prayataḥ śuci
sarva-pāpa-viśuddhātmā viṣṇu-lokaṁ sa gacchati (9)***

One who carefully recites this sacred *Jagannāthāṣṭakam*, upon becoming sinless and pure-hearted, will attain entrance into Viṣṇuloka.

Śrī Nityānandāṣṭakam
Śrīla Vṛndāvana dāsa Ṭhākura

***sarac-candra-bhrāntīm sphurad-amala-kāntīm gaja-gatīm
hari-premonmattāṁ dhṛta-parama-sattvaṁ smita-mukham
sadā ghūrṇan netraṁ kara-kalita-vetraṁ kali-bhidāṁ
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-patim
sadā premonmādaṁ parama-viditaṁ 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-preṣṭham nikhila-jagad iṣṭam 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-harināma-saṅkīrtana* eradicates the swelling false pride of the ocean of repeated birth and death.

**aye bhrātar nṛṇām kali-kaluṣiṇām kinmu 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, “He 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 anīśam
tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget
idam 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-sindhūmatī-kumuda-bandhum samuditām
khala-śreṇī-sphūrjat-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.

**naṣantaṁ gāyantaṁ harim amuvadantaṁ 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.

**subibhrāṇam bhrātuḥ kara-sarasi-jaṁ komalataram
mitho 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 saram patita-tati-tāraṁ smarānataḥ
param nityānandāṣṭakam idam apūrvam paṭhati yas
tad-aṅghri-dvandvājjaṁ sphuratu nitarām 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

**sadopāsyah śrīmān dhṛta-manuja-kāyair prañayitām
vahadbhir gīrvāṇair girīsa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyah suddhām nija-bhajana-mudrām upadiśan
sa caitanyah kim me punar api dṛṣor 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 gatir atīśayenopaniṣadām
munīnām sarva svaṁ praṇata-ṭaṭalīnām madhurimā
viniryāsaḥ preṃṇo nikhila-ṭaṭu-pālāmbuja-dṛśām
sa caitanyaḥ kim 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 bibhrāṇo jagad-atulam advaita-dayitaḥ
praṭanna-śrīvāso janita-paramānanda-garimā
harir dīnoddhārī gaja-pati-kṛṇṭseka-taralāḥ
sa caitanyaḥ kim 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 three-fold 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
yatīnām uttamsas taraṇi-kara-vidyoti-vasanaḥ
hiraṇyānām lakṣmī-bharam abhibhavann āṅgika-rucā
sa caitanyaḥ kim 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 *sannyāsīs*; 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 ucchaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ
viśālākṣo dīrghārgala-yugala-khelāñcita-bhujāḥ
sa caitanyaḥ kim 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 tīre sphurad-upavanāṭī-kalanayā
muhur vṛndāranya-smaraṇa-janita-prema-vivaśaḥ
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikaḥ
sa caitanyaḥ kim 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-harṣam gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kim 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 aśru-srutibhir abhitaḥ sāndra-pulakaiḥ
parītāṅgo nīpa-stabaka-nava-kiñjalka-jayibhiḥ
ghana-sveda-stoma-stīmita-tanur utkīrtana-sukhī
sa caitanyaḥ kim 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?

***adhīte 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

Śrī Sārvabhauma Bhaṭṭācārya

**ujjala-varaṇa-gaura-vara-deham
vilasīta-niravadhi-bhāva-vidham
tri-bhuvana-pāvana-krpāyāḥ leśam
tam 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
tam 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.

**aruṇāambaradhara-cāru-kapolam
indu-vinindita-nakha-caya-ruciram
jalpita-nija-guṇa-nāma-vinodam
tam 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-jaladhāram
bhūṣaṇa-nava-rasa-bhāva-vikāram
gati atī-manthara-nṛtya-vilāsam
tam 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
mañjira-rañjita-pada-yuga-madhuram
candra-vinindita-śītala-vadanam
tam 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.

**dhyta-kaṭi-ḍora-kamaṇḍalu-daṇḍam
divya kalevara-muṇḍita-muṇḍam
durjana-kalmaṣa-khaṇḍana-daṇḍam
tam 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-valitam
kampita-bimbādhara-vara-ruciram
malayaja-viracita-ujjala-tilakam
tam 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
tam 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-Sūnvāṣṭakam

Śrīla Raghunātha dāsa Gosvāmī

**harir dṛṣṭvā goṣṭhe mukura-gatam ātmānam atulam
sva-mādhuryam rādhā-priyatara-sakhīvāptum abhitaḥ
aho gauḍe jātaḥ prabhur āpara-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
svarūpasya 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 kaupīnam tad-upari bahir-vastram aruṇam
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*?

***anāvedyām pūrvair-api muni-gaṇair-bhakti-nipunaḥ
śruter-gūḍhām premojjvala-rasa-phalām bhakti-latikām
krpālus-tām gauḍe prabhur-ati-krpābhīḥ prakāṭayan
śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (4)***

Out of immeasurable mercy, in Bengal Prabhu 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 parigrhya prabhur-imān
hare-kṛṣṇety-evam-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-netrāmbhobhīḥ snapīta-nija-dīrghojjvala-tanuḥ
sadā-tiṣṭhan-deśe-praṇayi-garuḍa-stambha-carame
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-adharam
karam-kṛtvā-vāman-kaṭi-nihitam-anyam-parilasan
samutthāpya-premnāgaṇita-pulako-nṛtya-kautukī
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*?

***sarit-tīrārāme-viraha-vidhuro-gokula-vidhor
nadīm-anyām-kurvan-nayana-jala-dhārā-vitatibhīḥ
muhur-murcchām-gacchan-mṛtakam-iva-viśvam-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-yah
prakāman-caitanyaḥ-prabhur-ati-krpāveśa-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 Gaura-Gīti
Śrī Rādhā-Mohana dāsa

***sakhe, kalaya-gauram-udāram
nindita-hāṭaka-kānti-kalevara-garvita-māraka-māram (1)***

He sakhe! Sing about the sweet name, beauty, attributes, and pastimes of Śrī Śacīnandana 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-vimindita-saśadhara-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-vitarāṇa-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.

Vande Viśvambhara

Śrī Rādhā-Mohana dāsa

***vande viśvambhara-pada-kamalam
khaṇḍita-kaliyuga-jana-malam amalām (1)***

I offer prayers to the lotus feet of Viśvambhara, who cuts away the defective consciousness of those who are influenced by Kali-yuga.

***saurabha-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
vāra-nija-kāntyā jagatām acīram (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.

Jaya Śacīnandana Jaya Gaurahari

***jaya śacīnandana jaya gaurahari
gadādhara*-prāṇadhana nadīyā**-bihārī
jaya śacīnandana gaura-guṇākara
prema paraśamaṇi bhāva-rasa sāgara
*(sometimes viṣṇupriyā prāṇadhana
or **sankīrtana bihārī)***

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

Śrī Gadādharaṣṭakam

Śrīla Svarūpa Dāmodara Gosvāmī

***sva-bhaktiyoga-lāsinam sadā vraje vihāriṇam
hari-priyā-gaṇāgragam śacī-suta-priyeśvaram
sa-rādhā-kṛṣṇa-sevana-prakāśakam mahāśayam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (1)***

That personality who eternally wanders in Vraja while playfully performing Her own loving devotional service, (in other words, Śrī Rādhā, who is non-different from Śrī Gadādhara Prabhu) is the chief among the beloved damsels of Śrī Hari. As the foremost of the beloved associates of the son of Śacī, he reveals the process of service to Śrī Rādhā and Kṛṣṇa. I worship that magnanimous, exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

***navojjalādi-bhāvanā-vidhāna-karma-pāragam
vicitra-gaura-bhakti-sindhu-rasabhaṅga-lāsinam
su-rāga-mārga-darśakam vrajādi-vāsa-dāyakam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (2)***

He is fully conversant with the process of manifesting the conceptions and moods of ever-fresh *ujjvala-madhura* and other *rasas*. He is fully absorbed in sporting in the waves of *rasa* within the ocean of astonishingly variegated loving devotion to Śrī Gaura Hari. He is the revealer of the foremost path of *rāga-bhakti*, and the bestower of residence in Śrī Hari's holy abodes, headed by Vraja. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

***śacīsutaṅghri-sāra-bhakta-vṛnda-vandya-gauravam
gaura-bhāva-citta-padma-madhya-kṛṣṇa-suvallabham
mukunda-gaura-rūpiṇam sva-bhāva-dharma-dāyakam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (3)***

He is venerated and worshipped by the multitude of *bhaktas* who have taken exclusive shelter of the lotus feet of Śrī Śacīsuta. Śrī Kṛṣṇa, who is splendidly

situated within Śrī Gaura Hari's lotus heart, which is saturated with *bhāva*, is alone his dearest beloved and very life. Śrī Gadādhara Prabhu has bestowed upon Mukunda, in His golden form as Śrī Gaura Hari, the nature of the moods of his own heart—in other words, Śrī Rādhā's loving devotion to Śrī Kṛṣṇa. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

***nikuñja-sevanādika-prakāśanaika-kāraṇam
sadā sakhī-rati-pradam mahā-rasa-svarūpakam
sadāśritāṅghri-pankajam śarīri-sad-gurum varam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (4)***

His sole purpose is to manifest the nature of *sevā* (to Śrī Yugala-Kiśora) within the *nikuñja*. He bestows *rati* for the moods and services of Śrīmatī Rādhikā's *sakhīs*. He is the original form of the foremost *madhura-rasa*. As the best of *sad-gurus*, he always provides the protection of his lotus feet to those who take his shelter. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

***mahāprabhor mahā-rasa-prakāśanānkuram priyam
sadā mahā-rasānkura-prakāśanādi-vāsanām
mahāprabhor vrajāṅganādi-bhāva-moda-kāraṇam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (5)***

He is dear to Mahāprabhu for having become the sprout that burgeoned into (the tree of) *mahā-rasa*—the topmost *madhura-rasa*. At the same time, he always desires to assist in nourishing the sprout of that *mahā-rasa* (in the heart of Śrī Caitanya Mahāprabhu), and he therefore gives pleasure to Him by assisting Him in relishing the *bhāvas* of the *vraja-gopīs*. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

***dvijendra-vṛnda-vandya-pāda-yugma-bhakti-varḍhakam
nijeṣu rādhikātmatā-vapuḥ-prakāśanāgraham
aśeṣa-bhakti-śāstra-śikṣayojjvalāmṛta-pradam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (6)***

He promotes *bhakti* unto Śrī Gaura Hari's lotus feet, which are always worshiped by the host of exalted *brāhmaṇas*. He is eager to reveal his own form as non-different from Śrīmatī Rādhikā to those who are dear to him (his personal associates). He bestows the immortal nectar of *ujjvala-rasa* through his instructions, which are extracted from the limitless *bhakti-śāstras*. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

***mudā nija-priyādika-sva-pāda-padma-sīdhubhir
mahārasārṇavāmṛta-pradeṣṭa-gaura-bhaktidam
sadāṣṭa-sāttvikāṅvitam nijeṣṭa-bhakti-dāyakam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (7)***

He joyfully bestows upon his close associates the ambrosia of his lotus feet, together with the nectar emanating from the great ocean of *madhura-rasa* and his own cherished *gaura-bhakti*. He is always ornamented with the *aṣṭasāttvika-vikāras*, and he awards devotion to his *iṣṭadeva* (Śrī Gopinātha). I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

***yadīya-rīti-rāga-raṅgabhaṅga-digdha-mānaso
naro 'pi yāti tūrṇam eva nāryabhāva-bhājanam
tam ujjvalākta-cittam etu citta-matta-ṣaṭpado
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (8)***

One who drowns in the waves of His practices of *rāga-bhakti* quickly attains the qualification for the moods of the Vraja damsels, whose minds are like intoxicated bumblebees. Thus, the state of his mind also becomes saturated with *ujjvala-rasa*. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

***mahārasāmṛta-pradam sadā gadādharaṣṭakam
paṭhet tu yaḥ subhaktito vrajāṅganā-gaṇotsavam
śacī-tanūja-pāda-padma-bhakti-ratna-yogyatām
labheta rādhikā-gadādharaṅghri-padma-sevayā (9)***

These eight verses in praise of Śrī Gadādhara bestow the nectar of that great *madhura-rasa*, which is the festival relished by the host of *vraja-gopīs*. Indeed, one who regularly recites these verses with pure devotion attains the service of the lotus feet of Śrī Gadādhara, who is none other than Śrīmatī Rādhikā. Through this service, he can achieve eligibility for the jewel of *bhakti* to the lotus feet of the son of Śacī.

Śrī Navadvīpāṣṭakam

Śrīla Rūpa Gosvāmī

***śrī gauḍa-deśe sura-dīrghikāyās
tīre' ti-ramye pura-puṇya-mayyāḥ
lasantam ānanda-bhareṇa nityam,
tam śrī navadvīpam aham smarāmi (1)***

I am remembering Śrī Navadvīpa Dhāma, the beautiful, virtuous land of Gaurasundara on the charming bank of the Bhagirathī. It is eternally shining and full of bliss.

***yasmai paravyoma vadanti kecīc,
kecīc ca goloka itīrayanti
vadanti vṛndāvanam eva taj-jñās
tam śrī navadvīpam aham 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 sphuritaḥ suṣṭair
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 mid-day *līlās*.

**śrī svar-ṇadī yatra vihāra-bhūmiḥ,
suvarṇa-sopāna-nibaddha-tīrā
vyāptormibhīr gaura-vagāha-rūpais
taṁ śrī navadvīpam ahaṁ smarāmi (4)**

I am remembering that Śrī Navadvīpa Dhāma, where the celestial Mandakīni 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.

**mahanty anantāni grhāṇi yatra,
sphuranti haimāni manoharāṇi
pratyālayaṁ yaṁ śrayate sadā śrīs
taṁ śrī navadvīpam ahaṁ smarāmi (5)**

I am remembering that Śrī Navadvīpa Dhāma, with its 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,
sadbhīr 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 miśra-purandarasya
sānanda-sāmyaika padaṁ nivāsaḥ
śrī gaura-janmūdika-līlādhyas
taṁ śrī navadvīpam ahaṁ smarāmi (7)**

I am remembering that Śrī Navadvīpa Dhāma, where Purandara Jagannātha Miśra resides with great pleasure, where all varieties of bliss dwell 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, sinking them in the ocean of *ujjvala-rasa prema*.

**etan navadvīpa-vicintanādhyam
padyāṣṭakam prīta-manāḥ paṭhed yaḥ
śrīmac-chacī-nandana-pāda-padme
sudurlabham 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 Dāmodarāṣṭakam

Spoken by Satyavrata Muni in a conversation with Nārada Ṛṣi and Śaunaka Ṛṣi in the *Padma Purāṇa*

**namāmīśvaram sac-cid-ānanda-rūpaṁ
lasat-kuṇḍalam gokule bhrājamānam
yaśodā-bhīyolūkhalād dhāvamānam
parāṁ ṛṣṭam atyantato drutya gopyā (1)**

I worship the Supreme Īśvara, Śrī Kṛṣṇa, whose form is *sac-cid-ānanda*, whose fish-shaped earrings swing and play upon His cheeks, who is supremely splendid in the transcendental *dhāma* of Gokula, who, due to breaking the yoghurt 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 mṛjantaṁ
karāmbhoja-yugmena sātaṅka-netram
muhur śvāsa-kampa-tri-rekhāṅka-kaṅṭha-
sthita-graiva-dāmodaram 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.

**itīdrk sva-līlabhīr ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam
tadyeśita-jñeṣu bhaktair jīvatvaṁ
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.

***varam deva! mokṣam na mokṣāvadhim vā
na cānyam vṛṇe 'ham vareśād apīha
idaṁ te vapur nātha! gopāla-bālam
sadā me manasy āvirāstām kim anyaiḥ (4)***

He Deva! Although You are capable of granting any boon, I do not pray to You for liberation, eternal life in Vaikuṅṭha, or for any other benediction [which may be obtained by executing the nine processes of *bhakti*]. *He* Nātha! May Your form as a cowherd boy in this Vṛndāvana forever remain manifest in my heart—besides this what is the use of any other benediction?

***idaṁ te mukhāmbhojam avyakta-nīlair
vṛtam kuntalaih snigdha-raktaiś ca gopyā
muhus cumbitam bimba-raktādharam me
manasy āvirāstām alam lakṣa-lābhaih (5)***

He 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-dīnam batānu
grhāṇeśa! mām ajñam edhy akṣi-dṛśyaḥ (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*.

***kuverātmaṅgalaḥ baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhāṅgalaḥ kṛtau ca
tathā prema-bhaktim svakām me prayaccha
na mokṣe graho me 'sti dāmodareha (7)***

He 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 my *praṇāmas* hundreds of times unto Your wondrous, unlimited pastimes.

Vasatu Mano Mama Madana-Gopāle
Śrī Prabodhānanda Sarasvatī

***vasatu mano mama madana-gopāle
nava-rati-keli-vilāsa-parāvadhī-rādhā-surata-rasāle (1)***

May my mind always dwell on that very person, Madana Gopāla. His ever-fresh pastimes of amorous play are the ultimate limit of the ocean of *rasa*, especially when He meets with Śrīmatī Rādhikā.

***mada-śikha-piñcha-mukāṭa-parilāñchita-kuñcita-kaca-nikurambe
mukharita-veṇu-hata-traṇa-dhāvita-nava-nava-yuvatī-kadambe (2)***

When He plays upon His flute, the peacock feather crowning His curly locks moves, looking very beautiful like the tail-feathers of a dancing intoxicated peacock. When He plays His flute, all the refreshingly beautiful young *gopīs* drop everything – their shyness, their chasity, their dharma, patience, etc – and come running to Him in the forest.

***kalita-kalindasutā-pulinojjvala-kalpa-mahīruha-mūle
kiñkinī-kalarava-rañjita-kaṭitāṭa-komala-pīta-dukūle (3)***

He is standing beneath a *kadamba* tree by the brilliant sandbanks of Yamunā, playing His flute and dancing. He wears a very fine yellow cloth and when He dances, the bells on the chain around His waist jingle very sweetly and steal the minds of all the *gopīs*.

***muralī-manohara-madhurarādhara-ghana-ruci-cora-kiśore
śrī-vṛṣabhānu-kumārī-mohana-ruci-mukhacandra-cakore (4)***

May my mind dwell upon that budding youth whose luster steals the glory of the thunderclouds of the rainy season, and whose lips are most sweet and enchanting as they vibrate upon the *muralī*. Oh! May I contemplate that person who, like a *cakora* bird, is thirsty to drink the rays of the lustrous moonlike face of the young daughter of Vṛṣabhānu Rāja, seeing which He becomes bewildered and faints.

***guñjā-hāra-makara-maṇi-kuṇḍala-kañkana-nūpura-śobhe
mṛdu-madhura-smīta-cāru-vilokana-rasikavadhū-kṛta-lobhe (5)***

May my mind contemplate the beauty of His anklebells, bangles and bejewelled *makara*-shaped earrings as well as His necklace of *guñjā* berries. O my mind, dwell upon He who evokes greed within the hearts of the *rasika* milkmaids of Vraja with His lovely glances and gentle sweet smiles.

***matta-madhuvrata-guñjita-rañjita-gala-dolita-vanamāle
gandhodvarttita-sualita-sundara-pulakita-bāhu-viśāle (6)***

O my mind, please contemplate He who wears round his neck a swaying garland of forest flowers which delights the intoxicated humming bees. O mind, contemplate His powerful arms which are massaged with fragrant unguents and which beautifully ripple with bliss.

***ujjala-ratna-tilaka-lalitālaka-sa-kanaka-mauktika-nāse
śārada-koṭi-sudhā-kiraṇojjala-śrī-mukha-kamala-vikāśe (7)***

O my mind! Dwell on His nose which has a pearl ornament set in gold, upon His gracefully curling locks and His brilliant bejewelled *tilaka*. Dear mind, contemplate His face which blossoms like a lotus and which is effulgent like millions of autumn moons.

***grīvākāṭi-padabhaṅgi-manohara-nava-sukumāra-śarīre
vṛndāvana-nava-kūñja-grhāntara-ratiraṇa-raṅga-sudhīre (8)***

O my mind! Contemplate His captivating, ever-fresh, extremely youthful body bent in three places. Contemplate He who, though very grave, takes delight in the battles of Cupid within the ever-fresh *kuñjas* of Vṛndāvana.

***parimala-sāra-sa-keśara-candana-carccitatara-lasad-aṅge
paramānanda-rasaika-ghanākṛti-pravahad-anaṅga-taraṅge (9)***

O mind, contemplate His lustrous body which is lavishly anointed with sandal pulp mixed with saffron and which is itself the very essence of fragrance. Dwell upon that form from which the waves of Cupid flood forth and which is solely constituted of the condensed mellows of the highest bliss.

***padanakha-candra-maṇi-cchavi-lajjita-manasija-koṭi-samāje
adbhuta-keli-vilāsa-viśārada-vraja-pura-navayuva-rāje (10)***

Dear mind, dwell on the effulgence emanating from the jewel-like moons of His toenails, seeing which the assembled multitudes of Kāmadevas become embarrassed. Contemplate this ever-new prince of Vraja who is most adept in enacting astonishing erotic pastimes.

***rasika-sarasvatī-varṇita-mādhava-rūpa-sudhā-rasa-sāre
ramayata sādhu budhā nija-hṛdayam bhramatha mūdhā kim asāre (11)***

May my mind dwell upon this nectarean form of Mādhava which is the essence of all *rasa*, as described by the *rasika-bhakta* Prabodhānanda Sarasvatī-pāda. Intelligent men must derive bliss from it within their hearts for it is very sublime, whereas fools wander in *saṁsāra*. For them what else exists except temporary illusion?

Śrī Caurāgragaṇya-Puruṣāṣṭakam
Śrī Bilvamaṅgala Ṭhākura

***vraje prasiddham navanīta-cauram
gopāṅganānām ca dukūla-cauram
aneka-janmārjita-pāpa-cauram
caurāgragaṇyam puruṣam 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
caurāgragaṇyam puruṣam 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 padāśritam yah
karoti bhikṣum pathi geha-hīnam
kenāpy aho bhīṣaṇa-caura īdrg
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-rāśīm
āścarya-rūpo nanu caura īdrg
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
prāṇāms ca hr̥tvā mama sarvam eva
palāyase kutra dhṛto 'dya caura
tvam bhakti-dāmnāsi mayā niruddhaḥ (5)***

He 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
bhīnatsi bhīmam 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-rāṣi-ghore
kārāgrhe duḥkha-maye nibaddhaḥ
labhasva he caura! hare! cirāya
sva-caurya-doṣocitam eva daṇḍam (7)**

O stealer of my everything! *He* 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
tvām kṛṣṇa he! pralaya-koṭi-śatāntare 'pi
sarvasva-caura! hṛdayān nahi 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 Nanda-Nandanāṣṭakam

An ancient prayer by an unknown Vaiṣṇava author

**sucāru-vaktra-maṇḍalam 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-mūrdhajam
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-mauktikam svacchanda-danta-paṅktikam
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 gatī-karīndra-gaṅḡitam
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 *dhoṭī*.

**tri-bhaṅga-deha-sundaram nakha-dyuti-sudhākaram
amūlya-ratna-bhūṣaṇam namāmi nanda-nandanam (5)**

I offer *praṇāma* to Śrī Nanda-nandana, whose three-fold-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 chrī-vatsa-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-sunāgarām 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 yah śraddhayānvitah
tared bhavābdhim 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 Kṛṣṇa-Candrāṣṭakam

Śrīla Kṛṣṇadāsa Kavirāja Goswāmī

**ambudāñjanendra-nīla-nindi-kānti-ḍambarah
kuṅkumodyad-arka-vidyud-amśu-divyad-ambarah
śrīmad-aṅga-carcitendu-pītanākta-candanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanah (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-panḍitāṇḍajeśa-kuṇḍalaś
candra-padma-śaṇḍa-garva-khaṇḍanāśya-maṇḍalaḥ
ballavīṣu vardhitātma-gūḍha-bhāva-bandhanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (2)***

On Śrī Kṛṣṇa's cheeks dangle fish-shaped earrings which 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-vrnda-veṣṭitaḥ
svīya-keli-kānanāmsu-nirjitendra-nandanaḥ
svāṅghri-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 Vrndaavana, 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
kṣauṇi-lagna-bhāla-lokapāla-pāli-vanditaḥ
nitya-kāla-srṣṭa-vīpra-gauravāli-vandanaḥ
svāṅghri-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-vrṣṭi-puṣṭa-bhakta-cātakah
vīrya-śīla-līlayātma-ghoṣa-vāsi-nandanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (5)***

Śrī Kṛṣṇa effortlessly cooled the heat of Indra and Kāliya-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-nandanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (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-pathaḥ
svīya-citra-rūpa-veśa-manmathāli-manmathaḥ
gopikāsu netra-koṇa-bhāva-vrnda-gandhanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (7)***

Śrī Kṛṣṇa, through the performance of the *rāsa-līla*, 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-rādhikāśya-dṛṣṭi-harṣitaḥ
rādhikorasīha lepa eṣa hāri-candanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (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-svallabham
samstavīti 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 Vrndaavana. (This *aṣṭaka* is sung in the poetic meter known as 'Tūṇaka'.)

Śrī Madhurāṣṭakam

Śrīmad Vallabhācārya

***adharaṁ madhuraṁ vadaṇaṁ madhuraṁ
nayaṇaṁ madhuraṁ hasitaṁ madhuraṁ
hṛdayaṁ madhuraṁ gamaṇaṁ 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.

***vacanaṁ madhuraṁ caritaṁ madhuraṁ
vasanaṁ 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 vicī 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
hṛṣṭaṁ 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.

Lalita-Lavaṅga

(Gīta Govinda, Song 3)

Śrī Jayadeva Gosvāmī

***lalita-lavaṅga-latā-pariśīlana-komala-malaya-samīre
madhukara-nikara-karambita-kokila-kūjita-kuñja-kuṅfire (1)***

How enchanting springtime is when the Malayan breeze arrives and impetuously embraces the tender clove creepers. The *kuñjas* resound with the humming of bumble-bees and the sweet kuhu of the cuckoos.

Refrain: ***viharati harir iha sarasa vasante***

nṛtyati yuvati janena samaṁ sakhi virahi janasya durante

Śrī Kṛṣṇa is blithely enjoying with some fortunate maidens, dancing in a festival of love. O friend, alas! This springtime causes endless agony for deserted lovers.

***unmada madana manoratha pathika vadhū jana janita vilāpe
ali kula saṅkula kusuma samūha nirākula bakula kulāpe (2)***

Priya Sakhī! When husbands are long absent, lonely wives, excited by *kāma*, continuously lament in separation. The *mālatī* trees are thick with flowers while honeybees swarm around the profuse *bakula* flowers.

***mṛgamada saurabha rabhasa vasamvada navadala māla tamāle
yuvajana hṛdaya vidāraṇa manasija nakha ruci kiṁśuka jāle (3)***

Adorned with new leaves, the *tamāla* trees delight in diffusing their musk-like fragrance in all directions. *Sakhi*, look! These lustrous *palāśa* flowers resemble the fingernails of Kāmadeva, tearing at young hearts.”

***madana mahīpati kanaka daṇḍa ruci kesara kusuma vikāse
milīta śilīmukha pāṭali paṭalakṛta smarātūṇa vilāse (4)***

The saffron pistils of the *nāga-keśara* flowers are like the golden scepters of the King of Love and the trumpet (*pāṭali*) flowers surrounded by bumble-bees appear to be his quiver.

***vigalīta lajjita jagadava lokana taruṇa karuṇa kṛtahāse
virahini kṛtana kunta mukhakṛti ketaka danturītāse (5)***

Sakhī! The trees bursting into bloom, compassionately laugh at a world becoming shameless under the influence of spring. The spiked *ketakis*, brightly blossoming in all directions, pierce the hearts of forlorn lovers.

***mādhavikā parimala lalīte navamālīka jāti sugandhau
muni manasām api mohana kārīṇi taruṇākaraṇa bandhau (6)***

Scents of charming *mādhavikā* mingling with perfumed *nava-mālīkā* (jasmine) blooms bewilder even great sages. This springtime is the natural friend of the young.

***sphurad ati muktalatā parirambhaṇa mukulīta pulakīta cūte
vṛndāvana vipīne parisara parigata yamunā jala pūte (7)***

Hey Sakhī! Trembling with rapture from the embrace of the restless Mādhavī vines, the mango trees burst with new buds. Yamunā’s pure waters flow nearby where Śrī Hari rejoices with lovely damsels in the groves of Vṛndāvana.

***śrī jayadeva bhaṇitam idam udayati hari caraṇa smṛti sāram
sarasa vasanta samaya vana varṇanam anugata madana vikāram (8)***

Śrī Jayadeva sings of the beauty of the Springtime forest, undergoing ecstatic transformations of love. May his auspicious song awaken remembrance of the lotus feet of Śrī Hari in the devotees’ hearts.

Rati Sukha Sāre

(Gīta Govinda, Song 11)

Śrī Jayadeva Gosvami

***rati-sukha-sāre gatam abhisāre madana-manohara-veśam
na kuru nitambini gamana-vilambanam anusara taṁ hṛdayeśam (1)***

Dressed for love’s delight, the lord of Your heart awaits You in place perfect for amour. O full-hipped girl! Do not delay. Go to Him at once.

***dhīra-samīre yamunā-tīre vasati vane vana-mali
pīna payodhara parisara mardana cañcala karayugaśālī
(refrain)***

Vanamālī, with hands always restless to press the *gopīs*’ breasts, sits in the woods along the Yamunā where the southern breezes gently waft.

***nāma-sametam kṛta-saṅketam vādayate mṛdu-veṇum
bahu manute ’tanu te tanu-saṅgata-pavana-calitam api reṇum (2)***
Gently He plays the flute, calling Your sweet name. He cherishes breeze-blown pollen that touched Your body.

***patati patatre vicalati patre saṅkita-bhavad-upayānam
racayati śayanam sacakita-nayanam paśyati tava panthānam (3)***
When a bird feather falls or a leaf stirs, He thinks You have come. He makes the bed of love and anxiously watches for Your arrival.

***mukharam adhīram tyaja mañjīram rīpum iva keli-sulolam
cala sakhi kuñjam satimira-puñjam śīlaya nīla-nicolam (4)***
O friend, remove Your noisy anklets which betray Your amorous play. Don this dark cloak and hasten to the dark bower.

***urasi murārer upahita-hāre ghana iva tarala-balāke
taḍid iva pūte rati-vīparīte rājasi sukrta-vīpāke (5)***
Soon You will reap Your reward from pious deeds. You will dominate in the play of love, shining like a streak of lightening upon the dark raincloud of Murāri’s chest, ornamented with a jeweled necklace looking like a flock of cranes flying across the clouds.

***vigalīta-vasanam parihṛta-raśanam ghaṭaya jaghanam apidānam
kisalaya-śayane pañkaja-nayane nidhim iva harṣa-nidhānam (6)***
O lotus-eyed one! Loosen Your clothes and untie Your belt. Place the treasured jewel of Your thighs on the bed of tender shoots. It will give Him much pleasure.

***harir abhimāñī rajanir idānīm iyam api yāti virāmam
kuru mama vacanam satvara-racanam pūrāya madhu-rīpu-kāmam (7)***
Hari is proud. The night is about to end. Do as I advise. Hasten now and fulfill Madhurīpu’s desires.

***śrī-jayadeve kṛta-hari-seve bhaṇati parama-ramaṇīyam
pramudīta-hṛdayam harim atisadayam namata sukrta-kamanīyam (8)***
O gentle saints, reciting this enchanting poetry penned by Śrī Hari’s servant Jayadeva, bow down to Him who is most charming, merciful and blissful-hearted.

Śrī Vraja-Rāja-Sutāṣṭakam

An ancient prayer by an unknown Vaiṣṇava

*nava-nīrada-nīndita-kānti-dharam
rasa-sāgara-nāgara-bhūpa-varam
śubha-vaṅkima-cāru-śikhaṇḍa-śikham
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 Rādhā's feet).

*bhru-viśaṅkita-vaṅkima-śakra-dhanuṁ
mukha-candra-vinīndita-koṭi-vidhum
mṛdu-manda-suhāsyā-subhāsyā-yutam
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-dharam
vraja-vāsī-manohara-veśa-karam
bhṛṣa-lāñchita-nīla-saroja-dṛṣam
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-maṅḍita-bhāla-ṭaṭam
śruti-dolita-mākara-kuṅḍalakam
kaṭi-veṣṭita-pīta-ṭaṭam-sudhaṭam
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 fish-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-gaṅḍita-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.

*bhṛṣa-candana-carcita-cāru-tanuṁ
maṇi-kaustubha-garhita-bhānu-tanuṁ
vraja-bāla-śiromaṇi-rūpa-dhṛtam
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-īśvaram-īśvaram-īdya-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.

Śrī Kuṅja Bihārī Aṣṭakam

Śrīla Rūpa Gosvami

*indranīla-maṇi-maṅḍula-varṇaḥ
phulla-nīpa-kusumāñcita-karṇaḥ
kṛṣṇalābhīr akṛṣorasi hārī
sundaro jayati kuṅja-vihārī (1)*

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. His complexion is as splendid as sapphires. He wears *kadamba* blossom earrings, and his broad chest is decorated with a garland of *guṅjā* berries.

*rādhikā-vadana-candra-cakoraḥ
sarva-ballava-vadhū-dhṛti-cauraḥ
carcarī-caturatāñcita-cārī
cāruto jayati kuṅja-vihārī (2)*

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. He is the *cakora* bird that drinks the moonlight of Śrī Rādhā's face. He steals away the composure of all the *gopīs*. Skillfully clapping his hands in the rhythm known as *carcarī*, he dances very gracefully.

***sarvataḥ prathita-kaulika-parva-
dhvaṁsanena hṛta-vāsava-garvaḥ
goṣṭha-rakṣaṇa-kṛte giridhārī
tīlayā jayati kuñja-vihārī (3)***

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. He stopped his relatives from performing the famous sacrifice. He removed Indra's pride, and to protect the people of Vraja he playfully lifted Govardhana Hill.

***rāga-maṇḍala-vibhūṣita-vamśī-
vibhrameṇa madanotsava-śamśī
stūyamāna-caritaḥ śuka-śārī-
śreṇibhir jayati kuñja-vihārī (4)***

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. His pastimes are glorified by the parrots. By decorating His flute with many beautiful melodies, He glorifies the festival of His transcendental amorous love.

***śātakumbha-ruci-hāri-dukūlaḥ
keki-candraka-virājita-cūlaḥ
navya-yauvana-lasad-vraja-nāri-
rañjano jayati kuñja-vihārī (5)***

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. The luster of His silk garments eclipses the glory of gold. The top of His head is decorated with a peacock feather. He pleases the splendid girls of Vraja.

***sthāsakī-kṛta-sugandhi-ṭaṭīrah
svarṇa-kañci-pariśobhi-kaṭīrah
rādhikonnata-payodhara-vārī-
kuñjaro jayati kuñja-vihārī (6)***

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. He is anointed with fragrant sandal paste. His hips are decorated with a golden belt. He is the elephant bound by the rope of the raised breasts of Śrī Rādhikā.

***gaura-dhātu-tilakojjala-bhālaḥ
keli-cañcalita-campaka-mālaḥ
adri-kandara-grhesv abhisāri
subhruvām jayati kuñja-vihārī (7)***

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. His forehead is splendid with golden *dhatu tilaka*. His *campaka* garland moves to and fro in his pastimes. He meets the beautiful-eyebrowed *gopīs* in the palatial caves of Govardhana hill.

***vibhramoccala-dṛg-añcala-nṛtya-
kṣipta-gopa-lalanākhila-kṛtyaḥ
prema-matta-vṛṣabhānu-kumārī-
nāgaro jayati kuñja-vihārī (8)***

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. His dancing sidelong glances make the *gopīs* drop all their household duties. He is the charming lover of Vṛṣabhānu's daughter, who is mad with love for Him.

***aṣṭakam madhura-kuñja-vihārī-
krīdayā paṭhati yaḥ kila hāri
sa prayāti vilasat-para-bhāgam
tasya pāda-kamalārcana-rāgam (9)***

He who reads these eight verses, which are beautified by Kuñja-vihārī's charming pastimes in the forest, will attain many splendid transcendental virtues. He will become attached to the service of Śrī Kṛṣṇa's lotus feet.

Śrī Keśavāṣṭaka

Eight Prayers Glorifying Śrī Keśava

Śrīla Rūpa Gosvāmī

***nava-priyaka-mañjarī-racita-karṇa-pūra-śriyam
vinidratarā-mālatī-kalita-śekharenōjjvalam
darocchvasita-yūthikā-grathita-valgu-vaikakṣakam
vraje vijayinam bhaje vipina-deśataḥ keśavam (1)***

With fresh *kadamba* buds adorning His ears, strings of fully blossomed *mālatī* flowers forming a crown upon His head, and a *brāhmaṇa* thread of slightly opened and charming jasmine flowers slung around His neck, He returns from the forest to the village of Vraja – I worship that Śrī Keśava.

***piśaṅgi maṇikastani praṇata-śṛṅgi piṅgekṣaṇe
mṛdaṅga-mukhi dhūmale śabali haṁsi vaṁśi priye
iti sva-surabhī-kulam taralam āhvayantam mudā
vraje vijayinam bhaje vipina-deśataḥ keśavam (2)***

Coming back from the forest to the village of Vraja, He happily calls His straying *surabhi* cows: “Piśaṅgi! Maṇikastani! Praṇataśṛṅgi! Piṅgekṣaṇā! Mṛdaṅgamukhi! Dhūmalā! Śabali! Haṁsi! Vaṁsi! Priyā!” I worship that Śrī Keśava.

**ghana-praṇaya-medhurān madhura-narma-goṣṭhi-kalā-
vilāsa-nīlayān milad-vividha-veśa-vidyotinaḥ
sakhīn akhila-sārayā pathiṣu hāsayantam girā
vraje vijayinam bhaje vipina-deśataḥ keśavam (3)**

Coming back from the forest on the pathways of Vraja, He laughs and jokes with His affectionate friends, who are all expert in the pleasantries of jesting, dancing and singing, and who are splendidly dressed and decorated – I worship that Śrī Keśava.

**sramāmbu-kaṇikāvalī-dara-vilīḍha-gaṇḍāntaram
samūḍha-giri-dhātubhir likhita-cāru-patrāṅkuram
udañcad-ali-maṇḍalī-dyuti-vidāmbi-vakrālakam
vraje vijayinam bhaje vipina-deśataḥ keśavam (4)**

His cheeks brilliant with beads of perspiration, His face decorated with pictures drawn in mineral dyes from the hill, and His splendid curling locks of hair deriding the attractiveness of a swarm of black bees restless for honey, He returns from the forest to the village of Vraja – I worship that Śrī Keśava.

**nibaddha-nava-tarṇakāvalī-vilokanotkaṇṭhayā
naṭat-khura-ṇṇāncalair alaghubhir bhuvam bhindatīm
kalena dhavalā-ghaṭam laghu nivartayantam puro
vraje vijayinam bhaje vipina-deśataḥ keśavam (5)**

As He returns from the forest to the village of Vraja, with the sweet sound of His flute He calls the *surabhi* cows who, eager to see their young calves, break the ground with their heavy, dancing hooves – I worship that Śrī Keśava.

**padāṅka-tatibhir varām viracayantam adhva-srīyam
calat-tarala-naicikī-nicaya-dhūli-dhūmra-srajam
marul-lahari-cañcalī-kṛta-dukūla-cūḍāñcalam
vraje vijayinam bhaje vipina-deśataḥ keśavam (6)**

Coming back from the forest to the village of Vraja, He beautifies the path with His footprints. His garland of forest flowers is colored by the dust kicked up by the cows running ahead of Him and His garments and peacock feather move with the waves of the wind – I worship that Śrī Keśava.

**vilāsa-muralī-kala-dhvanibhir ullasan-mānasāḥ
kṣaṇād akhila-ballavīḥ pulakayantam antar grhe
muhur vidadhatam hṛdi pramuditām ca goṣṭheśvarīm
vraje vijayinam bhaje vipina-deśataḥ keśavam (7)**

With the playful and sweet music of His flute elating all the house-bound *gopīs*, whose bodily hairs rise up with delight, and also making His mother Yaśodā joyous at heart He comes back from the forest to the village of Vraja – I worship that Śrī Keśava.

**upetya pathi sundarī-tatibhir ābhir abhyarcitam
smitāṅkura-karambitair naṭad-apaṅga-bhaṅgīśataih
stana-stavaka-sañcaran-nayana-cañcarīkāñcalam
vraje vijayinam bhaje vipina-deśataḥ keśavam (8)**

As He returns from the forest to the village of Vraja, the *gopīs* mount the roofs of their palaces and with garlands of dancing glances and gentle smiles greet Him, whose vision drifts over their breasts like a bumblebee hovering amongst a cluster of flowers – I worship that Śrī Keśava.

**idaṁ nikhila-ballavī-kula-mahotsavollāsanam
kramaṇa kila yaḥ pumān paṭhati suṣṭhu padyāṣṭakam
tam ujjala-dhiyam sadā nija-padāravinda-dvaye
ratim dadhad acañcalām sukhayatād viśākhā-sakhaḥ (9)**

May Viśākhā's friend Kṛṣṇa make happy for all time those who attentively read these eight poetic verses, which are a great festival of bliss for all the *gopīs*, by making the readers' intelligence shine with unwavering love for His lotus feet.

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, vihīta-vasanta-vihāra (1)
You engage in Your *vasanta* pastimes in Vṛndāvana, which is fragrant with flowers.

abhinava-kuṭmala, guccha-samujjvala, kuñcita-kuntala-bhāra (2)
You look very beautiful with Your curling hair decorated with a brilliantly shining crown made of sprigs of fresh new leaves.

pranayi janerita, candana-sahakṛta, cūrṇita-vara-ghana-sāra (3)
Your body smeared with *candana* and colored with red powders thrown by Your beloveds, defeats the beauty of a fresh rain-cloud.

catula-dṛg-añcala, racita-rasoccala, rādhā-madana-vikāra (4)
Your restless sidelong glance causes *anurāginī* Śrī Rādhikā to undergo the ecstatic transformations of unlimited amorous desires.

bhuvana-vimohana, mañjula nartana, gati-valgīta-maṇi-hāra (5)
Your exquisite dancing charms the whole universe while causing Your necklaces to sway to and fro on Your chest.

adhara-virājita, mandatara-smita, locita-nija-parivāra (6)
The sweet gentle smile on Your lips incites greed in the *gopīs*' hearts.

nija-ballabha-jana, suhṛt-sanātana, citta-viharad-avatāra (7)

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.]

(Kṛṣṇa) Deva! Bhavantaṁ Vande

Śrīla Rūpa Gosvāmī

(kṛṣṇa) deva! bhavantaṁ vande

man-mānasa-madhukaram arṇaya nija-pada-paṅkaja-makarande

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 (1)**

Although Brahmā in full *samādhi* cannot catch a glimpse of even a ray of the effulgence from the tips of Your toe-nails, still *he* Acyuta! having heard of the waves of Your astonishing mercy, I long to receive Your grace.

**bhaktir udañcati yadyapi mādhave! na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika, durghaṭa-ghaṭana-vidhātṛī (2)**

O Mādhava! 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-nindinī, vandan madhurima-sāram (3)**

He 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.

Gītam—Śrī Śrī Rādhikā Pāda-Padme Vijñapti

Śrīla Rūpa Gosvāmī

**rādhe! jaya jaya mādhave-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-niṣkuta-vṛndāvīpineśe! (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!

**vṛṣabhānūdadhi-nava-śaśi-lekhe!
lalitā-sakhī! 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 Gaurī in the *Urdhvāmmāya-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)**

O Śrīmatī Rādhikā—Śukadeva, Nārada, Uddhava, and all the topmost *munis* are always offering *vandanā* (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 *kuṅjas* 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?

**aśoka-vṛkṣa-vallarī-vitāna-maṇḍapa-sthite
pravāla-vāla-pallava-prabhāruṅghri-komale
varābhaya-sphurat-kare prabhūta-sampadālaye
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (2)**

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?

**anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvām
savibhramam sasambhramam dyaganta-bāṇa-pātanaiḥ
nirantaram vaśī-kṛta-pratīti-nanda-nandane
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (3)**

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 side-long glances, piercing Nanda-nandana with amorous delusion and bringing Him into reverential submission. In this way He eternally comes under Your complete control—O Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe
mukha-prabhā-parāsta-koṭi-sāradendu-maṇḍale
vicitra-citra-sañcarac-cakora-sāva-locane
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (4)***

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 Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***madonmadāti-yauvane pramoda-māna-maṇḍite
priyāmurāga-rañjite kalā-vilāsa-panḍite
ananya-dhanya-kuñja-rājya-kāma-keli-kovide
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (5)***

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 Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite
prabhūta-śāta-kumbha-kumbha-kumbhi kumbha-sustani
praśasta-manda-hāsya-cūrṇa-pūrṇa-saukhya-sāgare
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (6)***

You are adorned with all Your various deep emotions [*anurāga*, *dhīrādhīra*, *kīlā-kincita*, etc.] for Kṛṣṇa which shine on Your person like a diamond necklace. Your lovely breasts are like twin golden water-pots and the cranial globes 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 Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***mṛṇāla-vāla-vallarī taraṅga-raṅga-dor-late
latāgra-lāsya-lola-nīla-locanāvalokane
lalal-lulan-milan-manojña mugdha-mohanāśrite
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (7)***

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 Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***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)***

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 Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe
praśasta-ratna-kiṅkiṇī-kalāpa-madhyā mañjule
karīndra-śuṇḍa-daṇḍikā-varoha-saubhagoruke
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (9)***

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 Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***aneka-mantra-nāda-maṅju-nūpurā-rava-skhalat
samāja-rāja-haṁsa-vamśa-nikvaṇāti-gaurave
vilola-hema-vallarī-vidāmbi-cāru-caṅkrame
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (10)***

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 Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***ananta-koṭi-viṣṇu-loka-namra-padma-jārcite
hīmādrījā-pulomajā-viriñcajā-vara-prade
apāra-siddhi-rddhi-digdha-sat-padāṅgulī-nakhe
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (11)***

You are worshiped by Śrī Lakṣmī, the goddess of unlimited millions of Vaikuṅṭha 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. There is no need to pray to anyone else, only You—O Śrīmatī Rādhikē, when will You bestow upon me Your merciful sidelong glance?

**makheśvari! kriyeśvari svadheśvari sureśvari
triveda-bhāratīśvari pramāṇa-śāsaneśvari
rameśvari! kṣameśvari pramoda-kānaneśvari
vrajeśvari vrajādhipe śrī rādhike namo 'stu te (12)**

You are the mistress of all kinds of sacrifices (especially of the topmost *yugala-milana-yajñā*); 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 *dāsī* and grant me the qualification to render service in Your amorous pastimes with the prince of Vraja? He Śrīmatī Rādhikē, owner (*adhikārinī*—*vrajeśvari*) and maintainer (*vrajadhipē*) of Vraja! I offer *praṇāmas* unto You time and again.

**itīmam adbhutaṁ-stavaṁ niśamya bhānu-nandinī
karotu santataṁ janam kṛpā-kaṭākṣa-bhājanam
bhavet tadaiva-saṅcīta-tri-rūpa-karma-nāśanam
bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam (13)**

He 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.

Śrī Rādhikāṣṭakam (1)

Śrīla Rūpa Gosvāmī

**diśi diśi racayantīm sañcāran-netra-lakṣmī-
vilasita-khuralābhiḥ khañjarīṭasya khelām
hṛdaya-madhupa-mallīm ballavādhīśa-sūnor
akhīla-guṇa-gambhīrām 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
surabhīni nija-kuṇḍe 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 *kuṇḍa*.

**sarad-upacita-rākā-kaumudī-nātha-kīrti-
prakara-damana-dīkṣā-dakṣiṇa-smera-vaktrām
naṭad-aghābhīd-apāṅgottuṅgītānaṅga-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 *sarad* full moon, the lord of the night-blooming *kumud* lotus, and diminishes the beauty of all the other *gopīs* [just as *guru* by *dīkṣā* cuts the pride of his disciple]; whose pure amorous desires are aroused by Aghābhīd 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-piccha-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.

**amalīna-lalitāntaḥ sneha-siktāntaraṅgām
akhīla-vidha-viśākhā-sakhya-vikhyāta-śīlām
sphurad-aghābhīd-anargha-prema-māṇikyā-peṭīm
dhrta-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 Aghābhīd Śrī Kṛṣṇa's *prema*; who bathes and dresses in Her own beauty and sweetness (Her different *bhāvas* for Śrī Kṛṣṇa).

**atula-mahasi vṛndāraṅga-rājye 'bhiśiktām
nikhīla-samaya-bhartuḥ kīrtikasyādhīdevīm
aparīmīta-mukunda-preyasī-vṛnda-mukhyām
jagad-gha-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 Kārttika, 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-koṭī-prṣṭha-paryanta-sīmā-
taṭam api kalayanīm prāṇa-koṭer abhīṣṭam
pramudita-madirākṣī-vṛnda-vaidagdhya-dīkṣā-
gurum ati-guru-kīrtim 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 samparūtām kiśorīm
hari-bhuja-parirabdhām labdha-romāñca-pālini
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 variṣṭham 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)

Śrīmad Raghunātha dāsa Gosvāmī

***rasa-valita-mṛgākṣī-mauli-māṇikya-lakṣmīḥ
pramudita-mura-vairi-prema-vāpī-marālī
vraja-vara-vṛṣabhānoḥ puṇya-gīrvāṇa-vallī
snapayati nija-dāsye 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-kāñci-lāsyam ullāsayantī
kuca-kalasa-vilāsa-sphūta-muktā-sara-śrīḥ
snapayati nija-dāsye 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 sings and dances; and upon Her water-pot-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-sīdhuh
dara-vikasita-hāsya-syandi-bimbādharaḥ
snapayati nija-dāsye rādhikā mām kadā nu (3)***

Śrīmatī Rādhikā's effulgence is like that of the whorl (*kārnīkā*) 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 *hāsya rasa* (humor). When will that Śrīmatī Rādhikā bathe me in Her service?

***ati-caṭulataram taṁ kānanāntar milantam
vraja-nṛpati-kumāram vīkṣya śaṅkā-kulākṣī
madhura-mṛdu-vacobhiḥ samstutā netra-bhaṅgyā
snapayati nija-dāsye 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-grhiṇyāḥ kṛṣṇa-vat prema-pātram
sulalita-lalitāntaḥ sneha-phullāntarātmā
snapayati nija-dāsye 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 śākhī-yūtha-prasūnaiḥ
srajam iha racayanī vaijayantīm vanānte
agha-vijaya-varoraḥ preyaśī śreyasī sā
snapayati nija-dāsye rādhikā māṁ kadā nu (6)**

Śrīmatī Rādhikā embodies the supreme auspiciousness; She resides in Śrī Vṛndāvana always accompanied by Viśākhā-sakhī with whom She prepares *vaijayantī* 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-vāsam snigdha-venu-praṇādair
druta-gati-harim ārat prāpya kuñje smitākṣī
śravaṇa-kuhara-kaṇḍūm tanvatī namra-vaktrā
snapayati nija-dāsye rādhikā māṁ 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 nidāghe sāyam ullāsinīyam
parijana-gaṇa-yuktā krīḍayanī bakārīm
snapayati nija-dāsye rādhikā māṁ 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 tam
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-dāsya*, 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-kāñcanābja-garvahāri-gaurabhā
pītanāñcitābja-gandha-kīrti nindī-saurabhā
ballaveśa-sūmu-sarva-vāñchitārtha-sādhikā
mahyam ātma-pāda-padma-dāsya-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-sāṭikā
kṛṣṇa-matta-bhr̥ṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsya-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-sr̥ṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimar̥ṣa-ballavīśa-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsya-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 Gopī-jana-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-dāsya-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-lāsya-gīta-narma-sat-kalāli-panḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yośid-ālīto 'pi yādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā (5)**

Śrīmatī Rādhikā is *panḍitā* (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-dāsya-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 *samādhi* 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-kaṅṭakāśru-gadgadādi-saṅcitā
marṣa-harṣa-vāmatādi-bhāva-bhūṣaṅāñcitā
kṛṣṇa-netra-toṣi-ratna-maṅḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsya-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 kṣaṅārdha-kṛṣṇa-viprayoga-santatoditā-
neka-dainya-cāpalādi-bhāva-vṛnda-moditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā
mahyam ātma-pāda-padma-dāsya-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-dāsya-sīdhu-bhājanam
tam karoti nanditāli-saṅcayāśu sā janam (9)***

Śrīmatī Rādhikā, whose *darśana* is rarely attained even by Pārvatī-devī and other goddesses, who gives great pleasure to Her *sakhis*, 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 'Tūṅaka'.)

Kalayati Nayanam

Śrī Rāya Rāmānanda

***kalayati nayanam diśi diśi valitam
paṅkajam 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-manasija-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 Gāndharvā-Samprārthanāṣṭakam

Śrīla Rūpa Gosvāmī

***vṛndāvane viharator iha keli-kuñje
matta-dvipa-pravara-kautuka-vibhramēṇa
sandarśayasva yuvayor vadanāravinda-
dvandvam 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 Gāndharvike! Be pleased with me and mercifully grant me *darśana* of Your and Your beloved Kṛṣṇa's lotus-like faces.

***hā devi! kāku-bhara-gadgadādyā vācā
yāce nīpatya bhuvī daṅḍavad 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-varīṣṭha-
saundarya-mohita-samasta-jagaj-janasya
śyāmasya vāma-bhuja-baddha-tanum kadāham
tvām indirā-virala-rūpa-bharām bhajāmi? (3)***

He Śyāme! 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
mañjira-mukta-caraṇām ca vidhāya devi!
kuñje vrajendra-tanayena virājamāne
naktam kadā pramuditām abhisārayiṣye? (4)**

O Devī Rādhikā! When will I become Your *sakhī*, and, pleasing You by dressing Your transcendental form in a raincloud-coloured *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
samviṣṭayor madhura-narma-vilāsa-bhājoh
loka-trayābharaṇayoś caraṇāmbujāni
samvāhayiṣyati 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-paraśrameṇa
svedāmbu-cumbi-vadanāmburuha-śriyau vām
vṛndāvaneśvari! kadā taru-mūla-bhājau
samvījayāmi camarī-caya-cāmareṇa? (6)**

O Vṛndāvaneśvari! After enjoying amorous play 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 *cāmarī*?

**līnām nikuñja-kuhare bhavatīm mukunde
citraiva sūcitavatī rucirākṣi! nāham
bhugnām bhruvaṁ na racayeti mṛṣā-ruṣām 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, “*He 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-sūnum
jītvonmadām adhika-darpa-vikāsi-jalpām
phullābhir ālibhir analpam udīryamāṇa-
stotrām kadā nu bhavatīm 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 Rādhe! Jaya Rādhe!*” Oh, when will I become fortunate enough to participate in Your victory chorus?

**yaḥ ko 'pi suṣṭhu vṛṣabhānu-kumārikāyāḥ
samprārthanāṣṭakam idaṁ paṭhati prapannaḥ
sā preyasā saha sametya dhṛta-pramodā
tatra prasāda-laharīm urarī-karoti (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-Prārthanā
Śrī Viṭhalācārya

**kr̥payati yadi rādhā bādhitāśeṣa-bādhā
kim apara-viśiṣṭam puṣṭi-maryādayor me
yadi vadati ca kiñcit smerā-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
smera-hāsa muralī-manohara
rādhikā-rasika mām kr̥pā-nidhe
sva-priyā-caraṇa-kiñkarīm kuru (2)**

He Śyāmasundara! O Śikhaṇḍa-śekhara (whose head is adorned with peacock feathers)! Your face is always graced with a playful smile, Your flute-playing is enchanting, and You are so expert in relishing *rasa* with Śrīmatī Rādhikā. Because You are an ocean of mercy, I am appealing to You to please make me a *kiñkarī* (maidservant) at the feet of Your beloved.

***prāṇanātha-vṛṣabhānu-nandinī-
śrī-mukhābja-rasalola-ṣaṭpada
rādhikā-pada-tale kṛta-sthitim
tvām 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 tṛṇam vibho
prārthaye vraja-mahendra-nandana
astu mohana tavāti-vallabhā
janma-janmani mad-īśvarī priyā (4)***

He 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, I humbly entreat You that She, who is the love of Your life, will remain my dear worshipable goddess birth after birth.

Śrī Rādhā-Stotram

From the conversation between Brahmā and Nārada in the *Brahmāṅḍa-Purāṇa*

***grhe rādhā vane rādhā rādhā pṛṣṭhe puraḥ sthitā
yatra yatra sthitā rādhā rādhavārādhyate 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 rādhavārādhyate 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 śiro rādhā rādhavārādhyate 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 rādhavārādhyate 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 rādhavārādhyate 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 rādhavārādhyate 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 rādhavārādhyate 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 rādhavārādhyate 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-prūṭhaye param
yah 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-mānasah
kṛṣṇākrṣṭa-manā rādhā rādhā-kṛṣṇeti yah 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 Yūgala-Kiśorāṣṭakam

Śrīla Rūpa Gosvāmī

***nava-jaladhara-vidyud-dyota-varnau 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
mañi-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-vidagdḥau vandanīyau suveśau
mañimaya-makarādyaiḥ śobhitāṅgau sphurantau
smīta-namīta-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 *rāsa* 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 puṣpīodbhūṣitāṅgau
sakala-vana-niviṣṭau sundarānanda-puñjau
caraṇa-kamala-divyau 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 *devatās* and *devīs*.

***ati-suvalīta-gātrau gandha-mālyair virājau
kati kati ramañīnām sevyamānau suveśau
muni-sura-gaṇa-bhāvyaū veda-śāstrādi-vijñau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (6)***

O mind, always worship the youthful lovers Śrī Rādhā-Kṛṣṇa, whose extremely 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-rāsa*), and who are masters in the arts of singing, dancing, and playing musical instruments.

***agama-nigama-sārau sṛṣṭi-saṁhāra-kārau
vayasi nava-kiśorau nitya-vṛndāvana-sthau
śamana-bhaya-vināśau pāpīnas 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.

***idam 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-Bihārī Tattvāṣṭakam

(Why Śrī Kṛṣṇa acquired a bright complexion)

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

***rādhā-cintā-niveśena yasya kāntir vilopitā
śrī-kṛṣṇa-caraṇam vande rādhālingita-vigraham (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).

***sevya-sevaka-sambhoge dvayor bhedaḥ kuto bhavet
vipralambhe tu sarvasya bhedaḥ sadā vivarddhatē (2)***

When Śrī Kṛṣṇa (*sevya*—who always takes service from *sevaka**) and Śrīmatī Rādhikā (*sevaka*—who is always doing *sevā* to *sevya*) meet together and enjoy each other, how can there be any distinction between Them? But in *vipralambha* Their feelings of separateness perpetually intensify. [**Sevya* is *bhoktā* Bhagavān – who is always enjoying. *Sevaka* is *bhogyā* – 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-mithunam tattvam bhedābhedam acintyakam
śakti-śaktimātor aikyam yugapad varttate 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 ekam param vidyāt līlayā tad dvidhā sthitam
gaurah kṛṣṇah svayam hy etad ubhāv ubhayam āpṇutaḥ (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 Svayam 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-varṇah 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).

***saguṇam nirguṇam tattvam ekam evādvitīyakam
sarva-nīya-guṇair gaurah 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-kṛṣṇam mithunam brahma tyaktvā tu nirguṇam hi tat
upāsate mṛṣā vijñāḥ yathā tuṣāvaghātinaḥ (7)***

Śrī Kṛṣṇa and Śrī Gaurāṅga are both the supreme *brahma*. Those who abandon serving Them to worship the formless *brahma* 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 labor.

***śrī-vinoda-bihārī yo rādhayā milito yadā
tadāham vandanam 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 śraddhayānvitah
kṛṣṇa-tattvam abhijñāya gaura-pade bhaven matih (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
Śrīmad Raghunātha dāsa Gosvāmī

***vṛṣabha-damuja-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 nikāmair
asulabham api tūrṇam prema-kalpa-drumam tam
janayati hr̥ḍi 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-kaṭāksa-prāpti-kāmah prakāmam
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-sudhāmsoḥ prema-bhūmir nikāmam
vraja-madhura-kiśorī-mauli-ratna-priyeva
paricitam api nāmnā yac ca tenaiva tasyās
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 kaścid yasya sevā-prasādaiḥ
praṇaya-sura-latā syāt tasya goṣṭhendra-sūnoḥ
sapadi kila mad-īśā-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 *svāminī* Śrīmatī Rādhikā. May that supremely charming Rādhā-kuṇḍa be my shelter.

***taṭa-madhura-nikuñjāḥ kṛpta-nāmāna uccair
nija-parijana-vargaiḥ samvibhajyāśritās taiḥ
madhukara-ruta-ramyā yasya rājanti kāmyās
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 mītha 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
vihārata iha yasmin dam-patī 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 cavort with great joy in the water so fragrant with exquisite lotus flowers, be the sole shelter of my life.

***avikalam ati-devyāś cāru kuṇḍāṣṭakam yaḥ
paripaṭhati tadīyollāsi-dāsyārpitātmā
aciram iha śarīre darsayaty eva tasmai
madhu-ripur ati-modaiḥ śliṣyamāṇām priyam 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-kiśora in various ways, such a devotee will feel immense jubilation. (This *aṣṭaka* is recited in the poetic meter known as ‘Mālinī’.)

Śrī Śyāma-Kuṇḍāṣṭakam

Śrīmad Raghunātha dāsa Gosvāmī

***vṛṣabha-danuja-nāśānantaram yat sva-goṣṭhīm
ayasi vṛṣabha-śatro mā spṛśa tvam vadantyaṁ
iti vṛṣa-ravi-putryāṁ 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 nivasad yat tīrtha-vṛndam tamoghnam
vraja-nṛpati-kumāreṇāhṛtam tat samagram
svayam idam avagāḍham yan mahimmaḥ 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)***

“He 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
nījam akhila-sakhūbhiḥ 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-nandini 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-tīrtham kṛṣṇacandram prasustham
ati-laghu-nati-vākyaiḥ suprasanneti rādhā
vividha-caṭula-vākyaiḥ prārthanādhyā bhavanī
tad ati-vimala-nīram śyāma-kuṇḍam 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-lalīta-pādais tām prasādyāpta-tair thyais
tad atīśaya-kṛpārdraiḥ saṅgamena praviṣṭaiḥ
vraja-nava-yuva-rādhā-kuṇḍam eva prapaṇam
tad ati-vimala-nīram śyāma-kuṇḍam 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-kuñjam suramyam
subala-baṭu-mukhebhya rādhikādyaiḥ pradattam
vividha-kusuma-vallī-kaṭpa-vṛkṣādi-rājam
tad ati-vimala-nīram śyāma-kuṇḍam 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 *sakhīs*. 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 suśīghram
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

Śrīmad Raghunātha dāsa Gosvāmī

***nija-pati-bhuja-daṇḍa-cchatra-bhāvam prapadya
prati-hata-mada-dhr̥ṣṭod-daṇḍa-devendra-garva
atula-pr̥thula-śaila-śreṇi-bhūpa! priyam me
nija-nikaṭa-nivāsam dehi govardhana! tvam (1)***

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.

***pramada-madana-līlāḥ kandare kandare te
racayati nava-yūnor dvandvam asminn amandam
iti kila kalanārtham lagnakas tad-dvayor me
nija-nikaṭa-nivāsam dehi govardhana! tvam (2)***

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.

***anupama-maṇi-vedī-ratna-simhāsanorvī-
ruhajhara-darasāmudroṇi-saṅgheṣu raṅgaiḥ
saha bala-sakhībhiḥ saṅkhelayan sva-priyam me
nija-nikaṭa-nivāsam dehi govardhana! tvam (3)***

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 *simhāsanas*, 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*.

***rasa-nidhi-nava-yūnoḥ sākṣiṇīm dāna-keler
dyuti-parimala-viddhām śyāma-vedīm prakāśya
rasika-vara-kulānām modam āsphālayan me
nija-nikaṭa-nivāsam dehi govardhana! tvam (4)***

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 *dāma-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.

***hari-dayitam apūrvam rādhikā-kuṇḍam ātma-
priya-sakham iha kaṅṭhe narmaṅālīngya guptaḥ
nava-yuva-yuga-khelās tatra paśyan raho me
nija-nikaṭa-nivāsam dehi govardhana! tvam (5)***

O Govardhana! Please grant me residence near your side. The unprecedented Rādhā-kuṇḍa is most dear to Śrī Kṛṣṇa and also your dear friend. Embracing Rādhā-kuṇḍa 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.

***sthala-jala-tala-śaṣpair bhūruhac-chāyayā ca
prati-padam anukālam hanta samvardhayan gāḥ
tri-jagati nija-gotraṁ sārthakam khyāpayan me
nija-nikaṭa-nivāsam dehi govardhana! tvam (6)***

O Govardhana! Please grant me residence near your side. You are worshipping Śrī Rādhā-Kṛṣṇa with your nice spacious meadows, 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.

***sura-pati-kṛta-dīrgha-drohato goṣṭha-rakṣām
tava nava-grha-rūpasyāntare kurvataiva
agha-baka-ripuṅocair dattamāna! drutaṁ me
nija-nikaṭa-nivāsam dehi govardhana! tvam (7)***

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.

***giri-nṛpa! haridāsa-śreṇī-varyeti nāmā-
mṛtam idam uditam śrī-rādhikā-vaktra-candrāt
vraja-nava-tilakatve kṛpta! vedaiḥ sphuṭam me
nija-nikaṭa-nivāsam dehi govardhana! tvam (8)***

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.

***nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta-
vraja-nara-paśu-pakṣi-vrāta-saukhyāika-dātaḥ
agaṇīta-karuṇatvān mām urī-kṛtya tāntam
nija-nikaṭa-nivāsam dehi govardhana! tvam (9)***

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.

***nirupadhi-karuṇena śrī-śacī-nandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyeṇārpito 'smi
iti khalu mama योग्ययोग्यातām tām agrhṇan
nija-nikaṭa-nivāsam dehi govardhana! tvam (10)***

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.

***rasada-daśakam asya śrīla-govardhanasya
kṣīti-dhara-kula-bhartur yaḥ prayatnād adhūte
sa sapadi sukha-de 'smin vāsam āsādyā sākṣāc-
chubha-da-yugala-sevā-ratnam āpnoti tūrṇam (11)***

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'.)

Śrī Govardhanāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

***kṛṣṇa-prasādena samasta-śaila-
sāmrājyam āpnoti ca vairiṇo 'pi
śakrasya yaḥ prāpa balim sa sākṣād
govardhano me diśatām abhīṣṭam (1)***

May Govardhana Hill fulfill my deepest desire—to get *darśana* of Śrī Rādhā and Kṛṣṇa's *līlās*. 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-vajrāhatim apy ajānan
govardhano me diśatām abhīṣṭam (2)***

Feeling the softness of his dearest Kṛṣṇa's 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 grhītum kalahaṁ vitene
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 svaśu samīra-hastī
yatraiva nīpādi-parāga-dhūliḥ
ālolayan 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.

***kastūrikābhiḥ sayitam kim atrety
ūham prabhoḥ svasya muhur vitanvan
naisargika-svīya-śilā-sugandhair
govardhano me diśatām abhīṣtam (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 harinyaḥ
yāntyo labhante na hi vismitāḥ sa
govardhano me diśatām abhīṣtam (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 abhīṣtam (7)***

In the middle of Mānasa 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 kim hari-dāsa-varya-
padāśrayam bhaktir ataḥ śrayāmi
yam eva saprema niśeṣayoḥ śrī-
govardhano me diśatām abhīṣtam (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 *lilās* and, being very kind, he can easily give this *prema*.

Śrī Vṛndāvanāṣṭakam
Śrīla Viśvanātha Cakravartī Ṭhākura

***na yoga-siddhir na mamāstu mokṣo
vaikuṅṭha-loke 'pi na pārśadatvam
premāpi na syād iti cettarām tu
mamāstu vṛndāvana eva vāsaḥ (1)***

I do not want to achieve mystic powers, impersonal liberation, residence in Vaikuṅṭha as an eternal associate of Nārāyana, nor do I want *vaikuṅṭha-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 *arādhyā-devī* Śrīmatī Rādhikā.

***tārṇam janur yatra vidhir yayāce
sad-bhakta-cūḍāmaṇir uddhavo 'pi
vīkṣyaiva 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 kṛtam 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-lilā*, the *gopīs* prayed (SB 10.30.10), "*kim te kṛtam 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-lampāṭataiva yatra
yasyām rasaḥ pūrṇatamatvam āpa
yato raso vai sa iti śrutis 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.

***bhāṅḍīra-govardhana-rāsa-pūṭhais
tri-sūmake yojana-paṅcakena
mite vibhutvād amite 'pi cāsmīn
mamāstu vṛndāvana eva vāsaḥ (5)***

Although Śrī Vṛndāvana is limitless, due to the presence of Bhāṅḍiravaṭa, 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.

***yatrādhīpatyaṁ vṛṣabhānu-putryā
yenodayet prema-sukhaṁ janānām
yasmīn mamāśā balavatyato 'smin
mamāstu vṛndāvana eva vāsaḥ (6)***

May I always reside in Śrī Vṛndāvana, who is supremely glorious with the daughter of Vṛṣabhāṅgu 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.

***yasmīn 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 viśaṅkaṁ
khelanti kūjanti pikālikīrāḥ
śikhaṅḍino yatra naṅanti 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 ucchaiḥ
paṭhanti ye niścala-budhayas te
vṛndāvaneśāṅghri-saroja-sevām
sākṣāl labhante jaṁṣo '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-cāmpeya-taḍid-vinindi-
rociḥ-pravāha-snapitātma-vṛnde!
bandhūka-bandhu-dyuti-dīvyā-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.

***bimbādhāroditvara-manda-hāsya-
nāsāgra-muktā-dyuti-dīpitāsye
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-vaikuṅṭha-śiromaṇau śrī-
kṛṣṇasya vṛndāvana-dhanya-dhāmni
dattādhikāre vṛṣabhānu-putryā
vṛnde! numas te caraṇāravindam (3)***

O Vṛnde! The daughter of Vṛṣabhāṅgu Mahārāja, Śrīmatī Rādhikā, has given you dominion over Śrī Kṛṣṇa's most glorious Śrī Vṛndāvana-dhāma, which is the crown-jewel of all the Vaikuṅṭha 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-iśāṅghri-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.

***tvam kīrtiyase sātvata-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.

***bhakyā vihīnā aparādha-lakṣaiḥ
kṣiptāś ca kāmādi-taraṅga-madhye
kṛpāmayi! tvām śaraṇam praṇannā
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.

***vṛndāṣṭakam yaḥ śṛṇuyāt paṭhed vā
vṛndāvanādhīśa-padābja-bhṛṅgaḥ
sa prāpya vṛndāvana-nitya-vāsam
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 just seeing her absolves even greatly wicked people from the ocean of their sinful deeds (separation from Kṛṣṇa). The attractiveness of her waters captures 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-var dhinī
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 blesses 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-dīvyā-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 maṅḍalena cāruṇābhimaṅḍitā
prema-naddha-vaiṣṇavādhva-varḍhanāya paṇḍitā
ūrmi-dor-vilāsa-padmanābha-pāda-vandinī
mām punātu sarvadāravinda-bandhu-nandinī (5)**

Ornamented by the supremely enchanting land of Mathurā-maṅḍala, 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-bhāḥ-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-kimarālī-pūjitā
tīra-gandhavāha-gandha-jaṅma-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 Bhuh, 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 bhāmu-putrī! sarva-deva-veṣṭitām
yaḥ stavīti vardhayasva sarva-pāpa-mocane
bhakti-pūram asya devi! puṇḍarīka-locane (9)**

He 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-lakṣam
uttuṅga-sauhrda-viśeṣa-vaśāt pragalbham
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 *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.

**rākā-sudhā-kiraṇa-maṅḍala-kānti-daṇḍi-
vaktra-śrīyam 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-
paṭṭāmsukābharaṇa-kañculikāñcitāṅgīm
gorocanā-ruci-vigarhaṇa-gaurimāṇam
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 vermilion, 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-vāmyam
mā dakṣiṇā bhāva kalaṅkini lāghavāya
rādhe giram 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)! Rādhē! 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
kūṭam manāg api vilokya vilohitākṣīm
vāg-bhaṅgibhis tam acireṇa vilajjayanīm
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
sakhyaṅśikṣaṇa-kalāsu gurum sakhinām
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-padaṅvīm anuruddhyamānām
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 akhilotsavebhyāḥ
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.

***nandan amūni lalitā-guṇa-lalitāni
padyāni yaḥ paṭhati nirmala-dṛṣṭir aṣṭau
prītyā vikarṣati janam nija-vṛnda-madhye
tam kīrtidā-pati-kulojvala-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
śreyāḥ-kairava-candrikā-vitaranam vidyāvadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam 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
tatrārpitā niyamitaḥ smarāṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nanurāgaḥ (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 kāmāye
mama janmani janmanīsvare
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 kiṅkaram
patitam mām viśame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-saḍṛśam 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.

***nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati (6)***

O Prabhu! 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?

***yugāyitam nimeṣeṇa cakṣuṣā prāvṛṣāyitam
śūnyāyitam 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-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāḥ
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 upāsyamānam,
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 udīritam,
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
dṛśam tattvāndhānām api diśati bhakti-praṇayinīm
janas tasyodāttam jagati bhagavan nāma-taraṇe!
kṛtī te nirvaktum ka iha mahimānam 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
apāiti nāma! sphuraṇena tat te,
prārabdha-karmeti virauti vedah (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.

**vācyaṁ vācakam ity udeti bhavato nāma! svarūpa-dvayaṁ
pūrvasmāt param eva hanta karuṇaṁ tatrāpi jānīmahe
yas tasmin vihītāparādha-nivahaḥ prāṇī samantād bhaved
āsyenedam upāsya so 'pi hi sadānandāmbudhau majjati (6)**

O Nāma! In the material world You manifest in two forms: as *vācya*, 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-vīṇojjīvana! 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 the essence of all nectar in the ocean of sweetnesses! O Kṛṣṇa-nāma! By Your own volition, please always sweetly appear on my tongue.

Nāma-kīrtana

**jaya govinda jaya gopāla
keśava mādhava dīna-dayāla
śyāmasundara kanhaiyā-lāla
gīri-vara-dhārī nanda-dulāla**

**acyuta keśava śridhara mādhava
gopāla govinda hari
yamunā puliname vaṁśī bajāve
naṭavara veśadhārī**

**śrī kṛṣṇa gopāla hare mukunda
govinda he nanda-kiśora kṛṣṇa
hā śrī yaśodā-tanaya prasīda
śrī ballavī-jīvana rādhikeśa**

Hari Hari Govinda Hari

Refrain: **hari hari govinda hari**

**kāliya-mardana kamsa-nisūdana
debakī-nandana rāma hare (1)**

O crusher of Kāliya! O killer of Kamsa! O delight of Devakī! O Rāma! O Hari!

**matsya kacchapa-bara sūkara narahari
bāmana bhṛgu-suta rakṣa-kulāre
śrī-baladeva bauddha kalki nārāyaṇa
deba janārdana śrī-kamsāre (2)**

O Matsya! O Kūrma! O Varāha! O Nṛsimha! O Vāmana! O Paraśurāma! O enemy of the demons! O Balarāma! O Buddha! O Kalki! O Nārāyaṇa! O Lord who rescues the devotees from a host of troubles! O enemy of Kamsa!

**keśaba mādhava yādava yadu-pati
daiya-dalana duḥkha-bhañjana śaure
goloka-indu gokula-candra gadādhara
garuḍa-dhwaja gaja-mocana murāre (3)**

O Kesava! O Madhava! O Yadava! O king of the Yadusa! O Lord who rips the demons into shreds! O Lord who breaks sufferings into pieces! O descendant of King Śūrasena! O Lord like a moon shining in this world! O Lord like a moon shining in Gokula! O Lord who holds a mace! O Lord who flies a banner marked with Garuḍa! O Lord who delivered Gajendra! O enemy of Mura!

**śrī-puruṣottama parameśvara prabhu
parama-brahma parameṣṭhī aghāre
duḥkhite dayāṁ kuru deba debakī-suta
durmati paramānanda parihāre (4)**

O Supreme Person! O Supreme Controller! O Master! O Supreme Brahman! O Supreme Lord! O enemy of Agha! O Lord, O son of Devakī, please be merciful to miserable, troubled, wicked-hearted Paramānanda dāsa!

Gopī Gītā

Śrīmad-Bhāgavatam 10.31 - 32

***jayati te 'dhikam janmanā vrajaḥ
śrayata indirā śaśvad atra hi
dayita dṛśyatām dikṣu tāvakās
tvayi dhṛtāsavas tvām vicinvate (1)***

The gopīs said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

***śarad-udāśaye sādhu-jāta-sat-
sarasijodara-śrī-muṣā dṛśā
surata-nātha te 'śulka-dāsikā
vara-da nighnato neha kim vadhaḥ (2)***

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?

***viṣa-jalāpyayād vyāla-rākṣasād
varṣa-mārutād vaidyutānalāt
vṛṣa-mayātmajād viśvato bhayād
ṛṣabha te vayan rakṣitā muhuḥ (3)***

O greatest of personalities, You have repeatedly saved us from all kinds of danger - from poisoned water (of the Yamunā, contaminated by Kāliya), from the terrible man-eater Agha, from the great rains (sent by Indra), from the wind demon (Tṛṇāvarta), from the fiery thunderbolt of Indra, from the bull demon (Ariṣṭāsura) and from the son of Maya Dānava (Vyomāsura).

***na khalu gopīkā-nandano bhavān
akhila-dehinām antarātma-dṛk
vikhanasārthito viśva-guptaye
sakha udeyivān sātvatām kule (4)***

You are not actually the son of the *gopī* Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty.

***viracitābhayaṁ vṛṣṇi-dhūrya te
caraṇam ṛyūṣām saṁsṛter bhayāt
kara-saroruham kānta kāma-daṁ
śirasi dhehi naḥ śrī-kara-graham (5)***

O best of the Vṛṣṇis, Your lotus-like hand, which holds the hand of the Goddess of Fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.

***vraja-janārti-han vīra yoṣitām
nija-jana-smaya-dhvamsana-smita
bhaja sakhe bhavat-kiṅkarīḥ sma no
jalaruhānanam cāru darśaya (6)***

O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.

***praṇata-dehinām pāpa-karṣaṇam
tṛṇa-carānugam śrī-niketanam
phaṇi-phaṇārpitam te padāmbujam
kṛṇu kuceṣu naḥ kṛndhi hṛc-chayam (7)***

Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the Goddess of Fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.

***madhurayā girā valgu-vākyayā
budha-manojñayā puṣkarekṣaṇa
vidhi-karīr imā vīra muhyatīr
adhara-sīdhunāpyāyayasva naḥ (8)***

O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.

***tava kathāmṛtam tapta-jīvanam
kavibhir ṛditam kalmaṣāpaham
śravaṇa-maṅgalam śrīmad ātataṁ
bhuvi gṛṇanti ye bhūri-dā janāḥ (9)***

The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.

***prahasitaṃ priya-prema-vīkṣaṇaṃ
viharaṇaṃ ca te dhyāna-maṅgalaṃ
rahasi samvido yā hṛdi sprśaḥ
kuhaka no manaḥ kṣobhayanti hi (10)***

Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You - all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.

***calasi yad vrajāc cārayan paśūn
nalīna-sundaraṃ nātha te padam
śīla-trṇāṅkuraiḥ sīdatīti naḥ
kalīlatāṃ manaḥ kānta gacchati (11)***

Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

***dina-parikṣaye nīla-kuntalair
vanaruhānaṃ bibhrad āvṛtam
ghana-rajavalāṃ darśayan muhur
manasi naḥ smaraṃ vīra yacchasi (12)***

At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

***praṇata-kāma-dam padmajārcitaṃ
dharāṇi-maṇḍanaṃ dhyeyam āpadi
caraṇa-paṅkajaṃ śantamaṃ ca te
ramaṇa naḥ staneṣu arpayādhi-han (13)***

Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

***surata-vardhanaṃ śoka-nāśanaṃ
svaraṇa-veṇunā suṣṭhu cumbitaṃ
itara-rāga-vismāraṇaṃ nṛṇāṃ
vītara vīra nas te 'dharāmṛtam (14)***

O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment.

***aṭati yad bhavān ahni kānanaṃ
truṭi yugāyate tvāṃ apaśyatāṃ
kuṭīla-kuntalaṃ śrī-mukhaṃ ca te
jāda udīkṣatāṃ pakṣma-kṛd dṛśāṃ (15)***

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

***pāti-sutānvaya-bhrātr-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgūta-mohitāḥ
kītava yoṣitaḥ kas tyajen niśi (16)***

Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.

***rahasi samvidaṃ hṛc-chayodayaṃ
prahasitānaṃ prema-vīkṣaṇaṃ
bṛhad-urāḥ śrīyo vīkṣya dhāma te
muhur ati-sprhā muhyate manaḥ (17)***

Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the Goddess of Fortune. Thus we experience the most severe hankering for You.

***vraja-vanaukasāṃ vyaktir aṅga te
vṛjīna-hantry alāṃ viśva-maṅgalaṃ
tyaja manāk ca nas tvat-sprhātmanāṃ
sva-jana-hṛd-rujāṃ yan niśūdanaṃ (18)***

O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine which counteracts the disease in Your devotees' hearts.

***yat te sujāta-caraṇāmburuhaṃ staneṣu
bhūtāḥ śanaṇiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṃ svit
kūrpādibhir bhramati dhīr bhavad-āyusāṃ naḥ (19)***

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.

**iti gopyaḥ pragāyantyāḥ
pralapantyaś ca citradhā
ruruduḥ su-svaram rājan
kṛṣṇa-darśana-lālāsāḥ (20)**

Śukadeva Gosvāmī said: O King, having thus sung and spoken their hearts out in various charming ways, the *gopīs* began to weep loudly. They were very eager to see Śrī Kṛṣṇa.

**tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujāḥ
pūtāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ (21)**

Then Śrī Kṛṣṇa, a smile on His lotus face, appeared before the *gopīs*. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.

Śrī Anurāga-Valli

—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)**

He 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. *He* 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-vartī
dehastu nāthāstu sahasra-vaktraḥ
vaktraṁ sadā rājatū lakṣa-jihvaṁ
grhṇātu jihvā tava nāma-koṭim (3)**

He 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 mādhaba! yatra yatra
gāyanti ye ye tava nāma-līlāḥ
tatraiva karṇāyuta-dhāryamāṇās
tās te sudhā nityam ahaṁ dhayāni (4)**

He Mādhaba! 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)**

He 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.

**karṇāyutasyekṣata-koṭir asyā
hṛt-koṭir asyā rasanārbudamś tāt
śrutvaiva dṛṣṭvā tava rūpa-sindhūm
ālīngya mādhubryam 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 hṛdayārbudamś vā
saundarya-sausvarya-sugandha-pūra-
mādhurya-samśleṣa-rasāmubhūtyai (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 śikṣitums 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. *He* Bhagavān! Please be merciful and grant me these benedictions.

HINDI SONGS

Guru-Caraṇa-Kamala Bhaja Mana

—O Mind! Just Worship the Lotus Feet of Guru—

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

*guru-caraṇa-kamala bhaja mana
guru-krpā binā nāhi koi sādhana-bala,
bhaja mana bhaja anukṣaṇa (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 nahim esā durlabha janama,
bhramata huṅ caudaha bhuvan
kisī ko milte haiṅ aho bhāgya se,
hari-bhaktoṅ 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!

*krṣṇa-krpā kī ānanda mūrati,
dīna-jana karuṇā-nidāna
bhakti bhāva prema—tīna prakāśata,
śrī guru patita pāvana (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 itihāsa purānana mārhiṅ,
kīno spaṣṭa pramāṇa
tana-mana-jīvana, guru-pade arpaṇa,
śrī (sadā) harināma raṭana (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, Kṛpa Karke

*gurudeva, kṛpa karke mujhe ko apanā lenā
maiṅ ne śaraṇa pādā terī, caraṇo me jagaha denā
caraṇo me 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 barasavo tum
soye huye bhagyoṅ ko, he nātha jagāo tum
merī nāva bhaṅvara 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 sukha ke sāgara ho, bhakti ke sahāre ho
mere man meṅ samāe ho, mujhe prāṇoṅ se pyāre ho
nita mālā japuṅ 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.

*maiṅ santon kā sevaka hūṅ, guru caraṇoṅ kā dāsa hūṅ
nahīṅ nātha bhulānā mujhe, īsa jaga meṅ akelā huṅ
tere dvāra kā bhikhārī hūṅ, nahīṅ 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.

Vraja Jana Mana Sukhakārī

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Refrain:

*vraja-jana-mana-sukhakārī
rādhe-śyāma śyāmā śyāma*

Kṛṣṇa gives happiness in the hearts of all the Vrajavāsīs—Rādhe! Śyāma! Śyāmā! Śyāma!

*mor mukuṭa makarākr̥t-kuṇḍala, gala vaijayantī-māla,
caraṇana nūpura rasāla
rādhe-śyāma śyāmā śyāma (1)*

He wears a peacock feather *mukut*, swinging fish-shaped earrings, and a *vaijayantī* garland around His neck, and the sound of His anklebells is full of *rasa!* Rādhe! Śyāma! Śyāmā! Śyāma!

***sundara vadana kamala-dala-locana, bāṅkī cita-vana-hārī,
mohana-bamśī-vihārī
rādhe-śyāma śyāmā śyāma (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 three-fold curved form! Rādhe! Śyāma! Śyāmā! Śyāma!

***vṛndāvana meṅ dhenu carāve, gopī-jana manohārī
śrī govardhana-dhārī
rādhe-śyāma śyāmā śyāma (3)***

In Vṛndāvana He tends the cows in the pastures, steals the *gopīs*' minds, and holds up Śrī Govardhana Hill! Rādhe! Śyāma! Śyāmā! Śyāma!

***rādhā-kṛṣṇa mili ab dou, gaura-rūpa avatārī
kīrtana dharama pracārī
rādhe-śyāma śyāmā śyāma (4)***

Śrī Rādhā-Kṛṣṇa have united and now the two have come as the beautiful golden *avatāra*, preaching *kīrtana dharma*. Rādhe! Śyāma! Śyāmā! Śyāma!

***tum vinā mere aura na koi, nāma-rūpa avatārī
caraṇana meṅ balihārī,
nārāyaṇa balihārī,
rādhe-śyāma śyāmā śyāma (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! Śyāma! Śyāmā! Śyāma!

Pāra Kareṅge
(traditional song)

***pāra kareṅge naiyā re, bhaja kṛṣṇa kanhaiyā
kṛṣṇa kanhaiyā dāujī ke bhaiyā (1)***

Worship Kanhaiyā*, the brother of Balarāma. Kanhaiyā's lotus feet are the boat to take us across the ocean of material life.

[*Kanhaiyā—Yaśodā Maiyā's pet name for her darling son. This name is brimming over with sweetness and affection.]

***kṛṣṇa kanhaiyā bamśī bajaiyā,
mākhana curaiyā re, bhaja kṛṣṇa kanhaiyā (2)***

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).

***kṛṣṇa kanhaiyā girivara uṭhaiyā,
kṛṣṇa kanhaiyā rāsa racaiyā
pāra kareṅge naiyā re, bhaja kṛṣṇa kanhaiyā (3)***

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
kahān kahān kaha bhaiyā re, bhaja kṛṣṇa kanhaiyā (4)***

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 me hākā,
śyāmaliyā giridhārī bākā
kāli-nāga nathaiyā re, bhaja kṛṣṇa kanhaiyā (5)***

In the Mahābhārata 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 Kāliya 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
āge cīra baḍhaiyā re, bhaja kṛṣṇa kanhaiyā (6)***

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! Mohe Lāge Vṛndāvana Nīko

***ālī! mohe lāge vṛndāvana nīko, nīko lage hari ko
ghara ghara tulasī, ṭhākura pūjā, darśana govindajī ko
ālī! mhāne lāge vṛndāvana nīko***

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! mohe lāge vṛndāvana nīko***

Where the pure waters of the Yamunā flow and where the foodstuffs are milk and yoghurt. O friend! I like Vṛndāvana so much.

**ratana simhāsana āpa virāje, mukuṭa dharyo tulāsi ko
āṅ! mohe lāge vṛndāvana nīko**

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 muraṅ ko,
āṅ! mohe lāge vṛndāvana nīko**

Where Rādhikā roams from *kuñja* to *kuñja*, having heard the vibration of His flute. O friend! I like Vṛndāvana so much.

**mīrā ke prabhu giridhāra-nāgara, bhajana binā nara phīko
āṅ! mohe lāge vṛndāvana nīko**

The hero Giridhārī is the master of Mīrā, who says that without *bhajana* a person is dull. O friend! I like Vṛndāvana so much.

Rādhā-Nāma Parama Sukhadāī

rādhā-nāma parama sukhadāī

Rādhā-nāma bestows supreme happiness.

lahara-lahara śrī śyāmā ju kī mana me mere samāī

May the numerous waves of Śrī Śyāmā's love always reside in my heart.

rata-rata rādhā janāma bitāū, bṛja gopīna kū śīśa navāū

In all my future births may I always bow my head to Rādhā and the Vraja *gopīs*.

mahimā kahi nahi jāī rādhā nāma parama sukhadāī

Rādhā's glories are indescribable and Her name bestows the supreme happiness.

braja tyaja ke mai kahi nahi jāū rasika santana ke darśana pāū

I will never leave Vraja to go elsewhere and I will always take *darśana* of *rasika* saints.

jaga se prīti hatai rādhā-nāma parama sukhadāī

Rādhā's name removes attachment to material life and bestows the supreme happiness.

Duṣṭa Mana! Tumi Kisera Vaiṣṇava?

Śrīla Bhaktisiddhānta Sarasvatī Thākura

**duṣṭa mana tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare
tava harināma kevala kaitava (1)**

O wicked mind! What kind of Vaiṣṇava are you? Your chanting in a solitary place is simply for *pratiṣṭhā*, name and fame. Such chanting is nothing but hypocrisy.

**aḍera pratiṣṭhā, sūkarera viṣṭhā
jāna nā ki tāhā māyāra vaibhava
kanaka-kāminī, divasa-yāminī
bhāvīyā ki kāja, anitya se saba (2)**

Such mundane *pratiṣṭhā* is hog's stool. Don't you know, it is an allurement of *māyā*. Day and night you think of nothing but women and money. What is the use of meditating on things that are all temporary?

**tomāra kanaka, bhogera janaka
kanakera dvāre sevaha mādhava
kāminīra kāma, nahe tava dhāma
tāhāra mālika kevala yādava (3)**

You think money is the father of enjoyment, but money is not meant for your pleasure. When you claim money as your own, it only creates within you a lust for enjoyment. With your money you should serve Mādhava, the husband of Lakṣmī and the enjoyer of all wealth. Satisfying the desire of beautiful women is never your domain, it is only the domain of their proprietor – Yādava. He alone can fulfill the hankering of their heart.

**pratiṣṭhāsā-taru, jaḍa-māyā-maru
nā pela rāvaṇa yūjhiya rāghava
vaiṣṇavī pratiṣṭhā, tāte koro niṣṭhā
tāhā nā bhajile labhībe raurava (4)**

The tree of desire for *pratiṣṭhā*, like a mirage, is situated in the desert of *jaḍa-māyā*, the illusory material energy. Rāvaṇa fought Rāma, wanting to steal His position. His hope for prestige had grown as mighty as a great tree within the forest of desires within his heart, but the soul can find no cooling shade there, for that 'forest' is only a mirage in the desert of material illusion. Rather than be like Rāvaṇa, firmly situate yourself on the solid platform whereupon the Vaiṣṇavas ever stand. If you don't accept such a position, you will go to the hell called Raurava.

**harijana-dveṣa, pratiṣṭhāsā kleṣa
kara kena tabe tāhāra gaurava
vaiṣṇavera pāche, pratiṣṭhāsā āche
tā'ta kabhu nahe anitya-vaibhava (5)**

Those who go to great trouble in hopes for prestige as great devotees, are envious of devotees and are rewarded for their trouble with a hellish life. However, the desire for spiritual eminence is easily fulfilled when one becomes a devotee of the Lord, for eternal fame automatically follows the heels of a Vaiṣṇava, and that fame is never to be considered a temporary worldly opulence.

**se hari sambandha, sūnya-māyā-gandha
tāhā kabhu noya jaḍera kaitava
pratiśthā-caṇḍālī, nirjanatā-jālī
ubhaye jāniha māyika-raurava (6)**

The genuine fame of the Vaiṣṇavas is in their relation to Hari; it is devoid of the stench of *māyā* and has no trace of the treachery of pretentious imposters. The self-promotion and fame of a pseudo-Vaiṣṇava is like a dog-eating witch; his solitary *bhajana* is fake. O mind, please know that the artificial fame and bogus *bhajana* of pseudo-devotees is a hellish phantasmagoria.

**kīrtana chāḍībo, pratiśthā mākhībo
ki kāja dhuñḍiyā tāḍṛṣā gaurava
mādhavendra purī, bhāva-ghare chūri
nā karilo kabhu sadāi jānabo (7)**

“I shall give up chanting the holy name in public *kīrtana* and retire to solitude, thus smearing myself with worldly honor” – why are you searching for such so-called glory? O mind, know for certain that Mādhavendra Purī never attained the stage of *bhāva* by devising such shortcuts. Gopinātha Himself awarded him the genuine fame of being His pure devotee.

**tomāra pratiśthā, sūkarera viśthā
tāra saha sama kabhu nā mānava
matsaratā-vaṣe, tūmi jaḍa-rase
majecho chāḍiyā kīrtana-sauṣṭhava (8)**

Your cheap reputation is equal to hog’s stool. You can never be the same as Mādhavendra Purī, so why try to compete with him? Out of envy, you have doomed yourself to relish mundane *rasa*. The only thing you have truly renounced is the sublime *kṛṣṇa-kīrtana* in the association of devotees.

**tāi duṣṭa mana, nirjana-bhajana
prachārīcho chale kūyogī-vaibhava
prabhu sanātane, parama yatane
śikṣā dīlo yāhā cīnto sei saba (9)**

Truly, O wicked mind, on the pretense of performing solitary *bhajana* you are simply a false *yogi* cheating others, presenting yourself as a great devotee to promote your own nefarious interests. To save yourself from these pitfalls, you should contemplate with the utmost care Śrī Caitanya Mahāprabhu’s instructions to Śrīla Sanātana Gosvāmī.

**sei du’ṭi kathā, bhūlo’ nā sarvathā
uccaiḥ svare koro harināma-rava
phalgu āra yukta, baddha āra mukta
kabhu nā bhāvīho ‘ekākāra saba (10)**

Loudly chant the holy name of Hari and never forget the two most valuable instructions He taught: do not mistake *phalgu* and *yukta vairāgya* (false and real renunciation); and do not mistake *baddha* and *mukta jīvas* (bound and liberated souls). They are never the same.

**kanaka-kāminī, pratiśthā-bāghinī
chāḍiyāche yāe sei to’ vaiṣṇava
sei anāsakta, sei śuddha bhakta
samsāra tathāya pāya parābhava (11)**

The desire for money, women and fame are like tigresses. Those who have given up these things are Vaiṣṇavas indeed. Such a person, who is detached from material life, is a pure devotee. Such a devotee has conquered over the mundane world and its illusions of enjoyment.

**yathā-yogya-bhoga, nāhi tathā roga
anāsakta sei, ki āra kahabo
āsakti rohita sambandha-sahita
viśaya-samūha sakali mādhava (12)**

Those who accept only those sense objects that are necessary to maintain their bodies for the service of Kṛṣṇa, can never fall prey to the disease of material infatuation. What can be said about their detachment? Being free from all types of false attachment they see everything in relation to Kṛṣṇa, and thus understand that everything is meant for the pleasure of Mādhava, the husband of all Lakṣmīs.

**se yukta-vairāgya, tāhā to’ saubhāgya
tāhāi jadete harira vaibhava
kīrtane yāhāra, pratiśthā-sambhāra
tāhāra sampatti kevala kaitava (13)**

Those who are situated in this type of true renunciation are indeed fortunate. They exist in this mundane world as the splendor of Hari. However, the so-called treasure of those who perform *kīrtana* of Śrī Hari only for *pratiśthā*, is simply deceit.

**viśaya-mumukṣu, bhogera bubhukṣu
duye tyājo mana, dui avaiṣṇava
kṛṣṇera sambandha, aprākṛta skandha
kabhu nahe tāhā jaḍera sambhava (14)**

O mind, reject the company of those who seek liberation or material enjoyment, as both types of persons are non-devotees. One’s relationship with Kṛṣṇa is the stem to transcendence, which lies outside the reach of anyone whose consciousness is tied to the mundane world.

**māyāvādī jana, kṛṣṇetara mana
mukta abhimāne se ninde vaiṣṇava
vaiṣṇavera dāsa, tava bhakti-āśa
keno vā ḍākīcho nirjana-āhava (15)**

The *māyāvādīs’* minds never contemplate Kṛṣṇa. They pride themselves on being liberated and blaspheme the Vaiṣṇavas. O mind, always pray to be the servant of the Vaiṣṇavas and desire devotion unto them. Why have you invited this struggle of solitude?

**ye phālgur-vairāgī, kohe niḥe tyāgī
se nā pāre kabhu hoite vaiṣṇava
hari-pada chāḍī’, nirjanatā bāḍī’
labhiyā ki phala, phalgu se vaibhava (16)**

The imitators who claim to be true renunciants, can never become Vaiṣṇavas. O mind, what result will you gain by giving up the service of the lotus feet of Śrī Hari and the Vaiṣṇavas, and solely tending to your solitary *bhajana*? Such so-called brilliance is a sham.

**rādhā-dāsyē rohi, chāḍa' bhoga-ahi
pratiṣṭhāṣa nahe kīrtana-gaurava
radha-nīya-jana, taha chadī' mana
keno vā nirjana-bhajana-kaitava (17)**

Become situated in *rādhā-dāsyā*, the service of Śrīmatī Rādhikā, and give up the serpent of material enjoyment (which will devour you). Know that the desire for respect and adoration is not the glory of *kīrtana*. O mind, having given up the association of Śrīmatī Rādhikā's eternal servants, why have you adopted the fraudulent practice of solitary *bhajana*?

**vrajavāsi-gaṇa, pracāraka-dhana
pratiṣṭhā-bhikṣuka tā'ra nahe śava
prāṇa āche tāra', se-hetu pracāra
pratiṣṭhāṣā-hīna kṛṣṇa-gāthā saba (18)**

The residents of Vraja are the only true preachers in this world, as they are endowed with the wealth of *kṛṣṇa-prema*. They are not devoid of life, and therefore they do not hanker after worldly distinction. They are full of the vitality that comes from loving Kṛṣṇa, and they go out and speak about Him. Whatever they say is free from the desire for prestige.

**śrī-dayita-dāsa, kīrtanete āṣa
koro uccaiḥ-svare hari-nāma-rava
kīrtana-prabhāve, smaraṇa hoibe
se-kāle bhajana-nirjana sambhava (19)**

Śrī Dayita dāsa (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura), the humble servant of Śrī Rādhā and Her beloved Kṛṣṇa, always hopes for *kīrtana*, and begs all to loudly chant the holy name of Śrī Hari. By the power of congregational chanting, *smaraṇam*—remembrance of Śrī Kṛṣṇa and His pastimes—will automatically awaken. Only then will it be possible to go off to solitary place and engage in Their confidential service.

Śrī Gaura-Ārati
Śrīla Bhaktivinoda Ṭhākura

(with refrains)

**jaya jaya gorācānder āratiko śobhā
jāhnavī-taṭa-vane jaga-mano-lobhā (1)**

(jaga janer mana lobhā)
(gaurāṅgera ārati śobhā jaga janer mana lobhā)
(jāhnavī taṭa vane jaga janer mana lobhā)
(gaura nityananda ārati śobhā jaga janer mana lobhā)
(jaya nitāi-gaurāṅga)

**dakṣiṇe nitāi-cānd bāme gadādhara
nikaṭe adwaita śrīnivāsa chatra-dhara (2)**

(śrīnivāsa chatra dhare)
(gaurāṅgera ārati kale śrīnivāsa chatra dhare)
(amay doya koro bole śrīnivāsa chatra dhare)

bosiyāche gorācānd ratna-simhāsane

(ratna-simhāsane ālo, hari he!)
(bosiyāche gorācānd ratna-simhāsane)

ārati korena brahmā-ādi deva-gaṇe (3)

(deva gaṇe ārati kore)
(brahmā adi deva gaṇe, deva gaṇe ārati kore)
(gaurāṅgera ārati kale deva gaṇe ārati kore)
(mahāprabhura ārati kore deva gaṇe ārati kore)
(amay doya koro bole deva gaṇe ārati kore)

**narahari-ādi kori' cāmara ḍhulāya
sañjaya-mukunda-vāsu-ghoṣ-ādi gāya (4)**

(vāsu-ghoṣe gana kore)
(gaur nityananda ārati kale vāsu-ghoṣe gana kore)
(jaya nitāi jaya gaura bole vāsu-ghoṣe gana kore)
(jaya nitāi jaya gaura)

**sañkha bāje, ghaṇṭā bāje, bāje karatāla
madhura mṛdaṅga bāje parama rasāla (5)**

(madhura madhura madhura bāje)
(sañkha bāje, ghaṇṭā bāje, madhura madhura madhura bāje)
(gaurāṅgera ārati kale madhura madhura madhura bāje)
(sañkha ghaṇṭā, khola, karatāla madhura madhura madhura bāje)

**bahu-koṭi candra jini' vadana ujvala
gala-deṣe vana-mālā kore jhālamala (6)**

(jhālmal jhālmal jhālmal kore)
(gaura gadādhara guccha mala, jhālmal jhālmal jhālmal kore)
(gadādharer ghaṭā mālā, jhālmal jhālmal jhālmal kore)
(gala deṣe vana-phuler-mālā, jhālmal jhālmal jhālmal kore)
(jaya gaura gadādhara)

**śiva-śuka-nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada (7)**

(gaurara sampada sei to' dekhe)
(gaurara pade prana sva peche, gaurara sampada sei to' dekhe)
(gaura bine jane nāre, gaurara sampada sei to' dekhe)
(nitāi-gaura hari bol)

The Upadeśāvalī of

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī “Ācārya Kesari”*

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 Svayaṁ 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.

*Kesari means ‘lion-like’

The 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 *viśaya-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 initiated 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.

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Pronunciation Guide:

a — like **u** in **but**; sometimes like **o** in **go**; *final a* is usually silent

ā — like **a** in **far**

i — like **i** in **hit**

ī — like **ee** in **meet**

u and *ū* — like **u** in **rule**

ṛ — like **ree** in **reed**

e — like **ai** in **pain**

~ — when placed over **a** vowel indicates nasal sound, used to indicate **ñ**

(candra-bindu) — nasal **n** sound like the **n** in the French word **bon**

Websites: [http:// www.purebhakti.com](http://www.purebhakti.com); www.backtobhakti.com

