



**An essential collection of  
bhajanas, āraṭi kīrtanas, and prayers**



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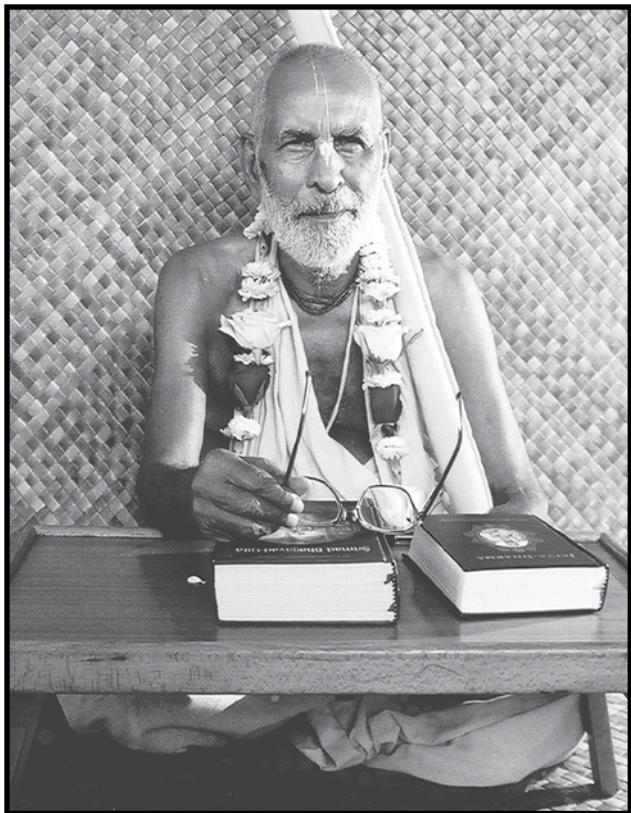
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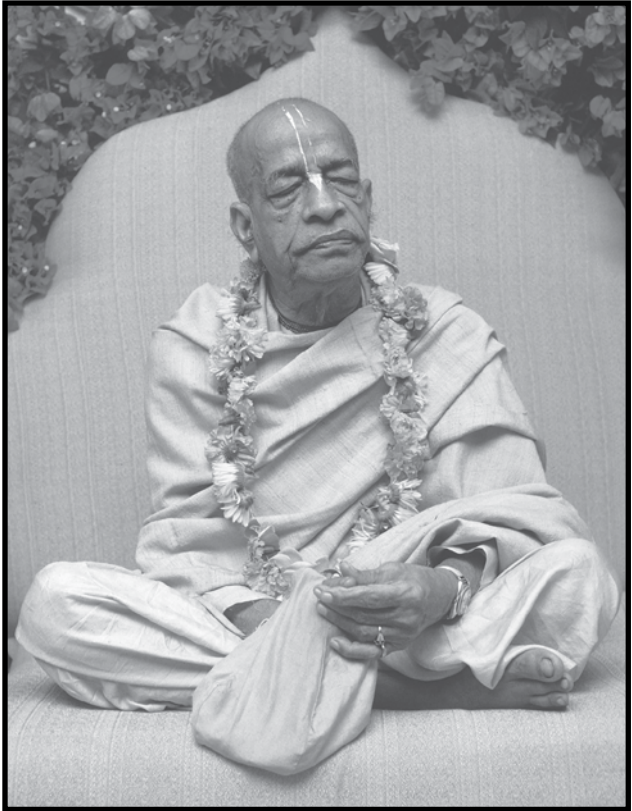
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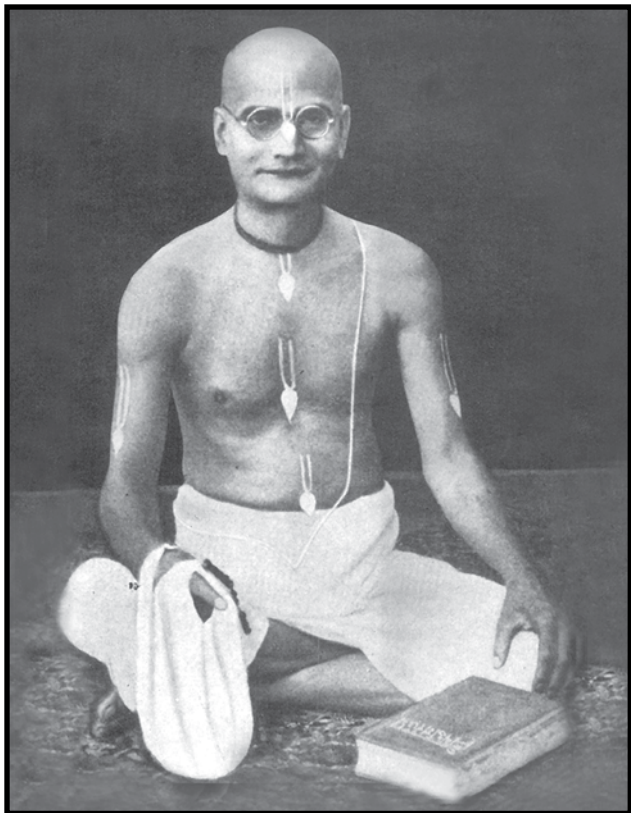
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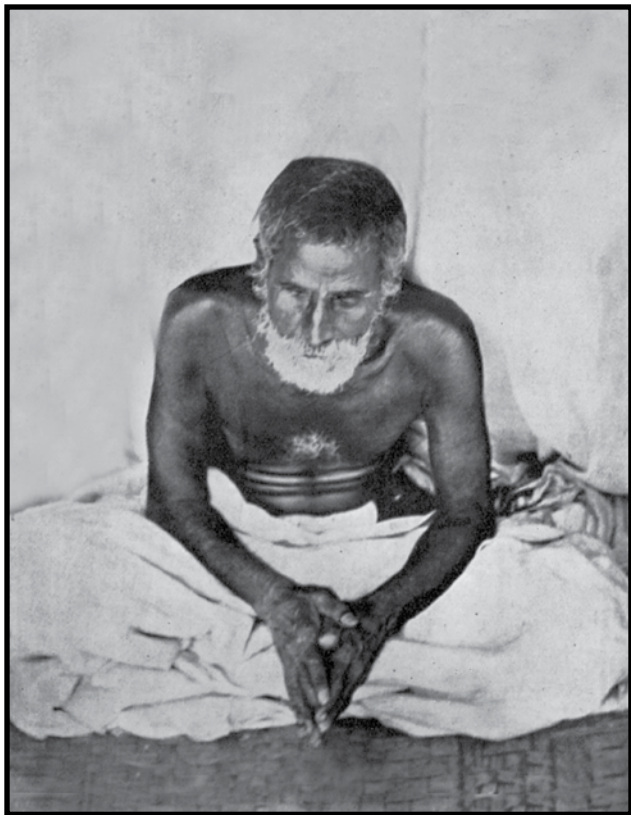
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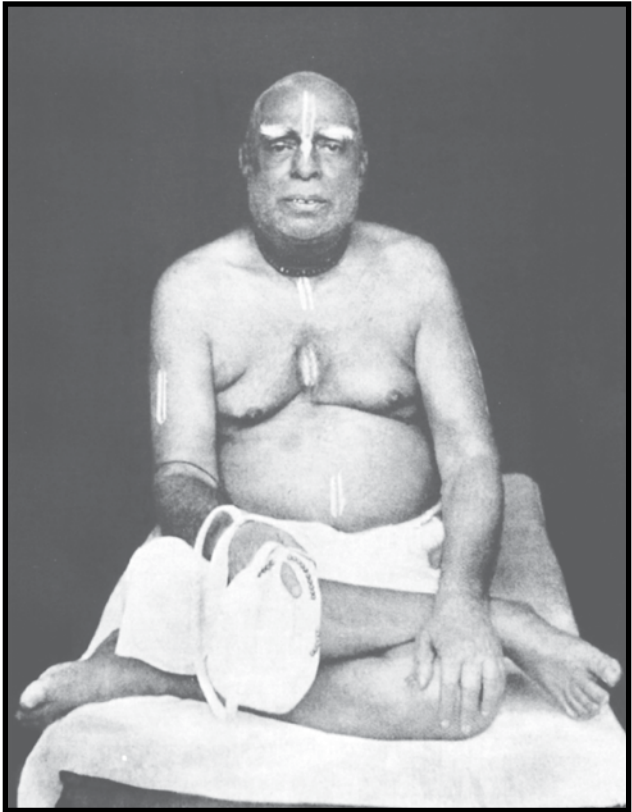


*jagad-guru nitya-līlā-praviṣṭa om viṣṇupāda*  
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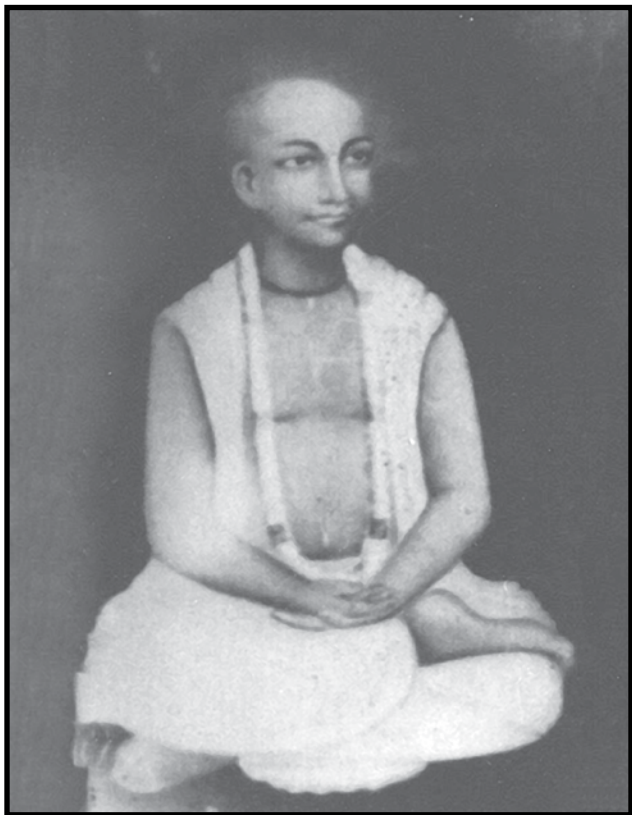


*nitya-līlā-praviṣṭa om viṣṇupāda*  
ŚRĪLA GAURA-KIŚORA DĀSA BĀBĀJĪ MAHĀRĀJA





*nitya-līlā-praviṣṭa om viṣṇupāda saccidānanda*  
**ŚRĪLA BHAKTIVINODA ṬHĀKURA**



ŚRĪLA NAROTTAMA DĀSA ṬHĀKURA

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## PREFACE

By the mercy of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, we humbly present this booklet containing the most commonly sung songs from *Śrī Gauḍīya Gītīguccha*, an anthology of Bengali and Sanskrit songs written by our Gauḍīya Vaiṣṇava *ācāryas*. These selected songs have been organized in accordance with the following daily program, typically followed by *maṭhas* under the auspices of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja and his followers:

- 4:20 am – Śrī Gurvāṣṭakam, Śrī Prabhupāda-padma-stavakaḥ
- 4:30 am – Śrī Maṅgala Ārati
- 4:45 am – Tulasī *parikramā* and *mandira parikramā*
- 6:30 am – morning *bhajan*as
- 7:30 am – class
- 8:30 am – Tulasī *parikramā* and *mandira parikramā*  
(Hari Haraye Namaḥ Kṛṣṇa)
- 11:30 am – bhoga offering
- 12:00 pm – noon *ārati*
- 5:00 pm – evening *bhajan*as
- 6:00 pm – class
- 7:00 pm – evening *ārati*
- 7:20 pm – Tulasī *parikramā* and Hari Haraye Namaḥ Kṛṣṇa

Although this book contains the standard *kīrtana* and *ārati* program, it should be noted that most of the *kīrtanas* herein can actually be sung at any time.

We have included the songs for *śrī guru-pūjā* and *tulasī-pūjā* in the morning section, because many devotees sing those *kīrtanas* then. The daily performance of *guru-pūjā* and *tulasī-pūjā* is not a practice in all *maṭhas*. *Guru-pūjā* is, however, to be performed on festivals days honoring *śrī guru*, and our *guruvara* recommend the performance of *tulasī-pūjā* during the month of Keśava (April – May).

Throughout this book, the diacritic markings used to indicate the pronunciation of Bengali and Sanskrit words are pronounced as follows: ā as in father, ī as in see, ū as in boot, ṛ as the ri in rip, ṭ as in train, ḍ as in drain, ḍ as in the American pronunciation of tt in butter, ṇ as in ink, ś and ṣ as in the sh in ship, and c as in chip.

The characters j̣ and ô are pronounced the same as j and o. The circumflex ( ^ ) above the two letters is there to represent different Bengali characters that have the same pronunciation.

The character ã is the same as ā, but the tilde ( ~ ) above indicates that the sound should be nasal. This is done by diverting some of the breath to the nose.

In his life, our beloved Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, showed an exemplary dedication to the performance of *kīrtana*, and for 50 years, he encouraged people around the world to adopt



## PREFACE

its principles. We humbly offer this booklet in his lotus hands, in hopes of pleasing him. We beg forgiveness from the respected reader for any error it may contain.

Aspiring to serve Śrī Guru and the Vaiṣṇavas,  
the *Daily Kīrtana Handbook* publication team

8 February, 2016

Śrī Vyāsa-pūjā Mahotsava of  
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

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DAILY  
KĪRTANA  
HANDBOOK



## JAYA-DHVAṆI

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

[Now one should loudly chant the name of one's *guru*.]

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

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

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

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

Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata  
Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhuṇpāda kī jaya!

Nitya-līlā-praviṣṭa parama-bhāgavat-pravara  
Śrī Śrīla Gaurakīśora dāsa Bābājī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa Śrī Śrīla Saccidānanda  
Bhaktivinoda Ṭhākura kī jaya!

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

Śrī gauḍīya-vedāntācārya  
Śrī Śrīla Baladeva Vidyābhūṣaṇa Prabhu kī jaya!

Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!

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

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu kī jaya!

Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva,  
Gopāla-bhaṭṭa, dāsa Raghunātha ṣaḍ-gosvāmī-prabhu kī jaya!

Śrī 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 Gaura-bhakta-vṛnda kī jaya!

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

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

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

Śrīmatī Vṛndā-devī kī jaya! Śrī Paurṇamāsī Yogamāyā kī jaya!  
Śrī Gopīśvara Mahādeva kī jaya!

Śrī Jagannātha, Baladeva, Subhadrā, Sudarśana Cakra jiu kī jaya!  
Śrī Kṣetra-maṇḍala kī jaya!

Sarva-vighna-vināśakārī Śrī Nṛsimhadeva kī jaya!  
Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!

Cāri-dhāma kī jaya! Cāri-sampradāya kī jaya!  
Cāri-ācārya kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Śrī Keśavaṃ Gaudīya Maṭha o  
tat-śākhā maṭha samūha kī jaya!

Grantha-rāja Śrīmad-Bhāgavatam kī jaya!

Śrī Harināma-saṅkīrtana kī jaya!

Ananta-koṭi vaiṣṇava-vṛnda kī jaya!

Samāgata bhakta-vṛnda kī jaya!

Śrī Nitāi-Gaura-premānande! Hari Hari bol!

When *Jaya-dhvani* is recited at the end of a devotional program, it is followed by offering *praṇāma* to Tulasī-devī and the Vaiṣṇavas with the following *mantras*:

#### PRAṆĀMA MANTRA FOR TULASĪ-DEVĪ

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

I offer *praṇāma* again and again to Śrīmatī Tulasī-devī, who is most dear to Śrī Keśava and who is also renowned as Vṛndā-devī and Satyavatī. O Devī, you bestow *kṛṣṇa-bhakti*!

PRAṆĀMA MANTRA FOR THE VAIṢṆAVAS

vāñchā-kalpa-tarubhyaś ca  
kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo  
vaiṣṇavebhyo namo namaḥ

I offer *praṇāma* again and again to the Vaiṣṇavas, who are the saviors of the fallen, who are just like wish-fulfilling desire-trees, and who are oceans of mercy.



**PREDAWN**





## ŚRĪ GURVĀṢṬAKAM

Śrīla Viśvanātha Cakravartī Ṭhākura

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

To deliver the living beings scorched by the blazing forest fire of material existence, *śrī gurudeva*, who is an ocean of auspicious qualities, manifests like a condensed cloud of mercy. I adore the lotus feet of that *śrī gurudeva*.

mahāprabhoḥ kīrtana-nṛtya-gīta-  
vāditra-mādyan manaso rasena  
romaṅca-kampāśru-taraṅga-bhājo  
vande guroḥ śrī-caraṇāravindam (2)

His heart intoxicated in the *prema-rasa* of Śrīman Mahāprabhu's *kīrtana*, *śrī guru* dances, sings, and plays various instruments. Becoming intoxicated by love, his hair stands on end, he shivers, and sheds torrents of tears. I adore the lotus feet of that *śrī gurudeva*.

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

*Śrī gurudeva* always worships and serves *śrī vighraha*, dressing and decorating Them in varieties of raiments and ornaments (that stimulate Their *śṛṅgāra-rasa*) and performing other services such as cleansing the temple. He also engages the devotees (under his guidance) in these services. I adore the lotus feet of that *śrī gurudeva*.

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

*Śrī guru* feels much contentment in satisfying Śrī Hari's devotees with the four kinds of *bhagavat-prasāda*—that which is chewed, sucked, licked, and drunk. (By honoring such *prasāda*, material life is destroyed and true satisfaction, or the bliss of *prema*, is attained.) I adore the lotus feet of that *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 relish the unlimited sweetness of the holy names, forms, qualities, and pastimes of Śrī Śrī Rādhā-Mādhava. I adore the lotus feet of that *śrī gurudeva*.

nikuñja-yūno rati-keli-siddhyai  
 yā yālibhir yuktir apekṣaṇīyā  
 tatratī-dākṣyād ati-vallabhasya  
 vande guroḥ śrī-caraṇāravindam (6)

In carrying out the *sakhis'* arrangements for the perfection of Śrī Śrī Rādhā-Kṛṣṇa's amorous pastimes within the groves of Vṛndāvana, *śrī guru* is masterfully adept and thus especially dear to Them. I adore the lotus feet of that *śrī gurudeva*.

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

Scriptures unanimously proclaim *śrī guru* to be *sākṣāt-hari*, directly Śrī Hari. This is a fact jointly corroborated by all saintly persons. Yet at the same time, *śrī guru* is very dear to Bhagavān. I adore the lotus feet of that *śrī gurudeva* (who is inconceivably one with and different from Bhagavān).

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

Solely by the mercy of *śrī guru* one can receive the mercy of Bhagavān; without it, one cannot make any advancement. Meditate on and sing *śrī guru's* glories at the three sacred junctions of the day. I adore the lotus feet of that *śrī gurudeva*.

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

That person who, during *brāhma-muhūrta*, loudly and attentively recites this *Gurvāṣṭakam* is sure to achieve direct service to the lotus feet of Śrī Kṛṣṇa, the life and soul of Vṛndāvana, at the end of his current life (upon attaining *vastu-siddhi*, his eternal spiritual form).

**ŚRĪ PRABHUPĀDA-PADMA-STAVAKAḤ**

Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja

**sujanārbuda-rādhita-pāda-yugaṁ  
yuga-dharma-dhurandhara-pātra-varam  
varadābhaya-dāyaka-pūjya-padaṁ  
praṇamāmi sadā prabhupāda-padam (1)**

His two lotus feet are worshiped by an unlimited number of saintly persons, and he is the most competent personality to lead the process of realization for this age, *nāma-saṅkīrtana*. His adorable lotus feet grant all kinds of benedictions and fearlessness. I forever offer *praṇāma* unto the feet of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

**bhajanorjita-sajjana-saṅgha-patiṁ  
patitādhika-kāruṇikaika-gatim**

**gati-vañcita-vañcakācintya-padam  
praṇamāmi sadā prabhupāda-padam (2)**

He is the leader of the assembly of saints who are powerful in *bhajana*. He is most compassionate to the fallen, as he is their sole refuge. His inconceivable feet deceive the cheaters. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

**ati-komala-kāñcana-dīrgha-tanuṁ  
tanu-nindita-hema-mṛṇāla-madam  
madanārbuda-vandita-candra-padam  
praṇamāmi sadā prabhupāda-padam (3)**

His tall golden figure, which is very soft, mocks the pride of a golden lotus. His moonlike feet are worshiped by countless Cupids. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

**nija-sevaka-tāraka-rañji-vidhuṁ  
vidhutāhita-huñkṛta-simha-varam  
varaṇāgata-bālīśa-śanda-padam  
praṇamāmi sadā prabhupāda-padam (4)**

He is the pleasing moon for his servitor stars, and with the excellence of a roaring lion he removes inimical persons [causing them to flee in fear]. Choosing the shelter of his feet, the innocent attain auspiciousness. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

**vipulī-kṛta-vaibhava-gaura-bhuvam  
bhuvaneṣu vikīrtita-gaura-dayam  
dayanīya-gaṇārpita-gaura-padam  
praṇamāmi sadā prabhupāda-padam (5)**

He has widely spread the splendor of Śrī Gaurāṅga's holy abode, Śrī Navadvīpa-dhāma; he has specially glorified Śrī Gaurāṅga's mercy throughout the whole world; and he has bestowed Gaurāṅga's holy feet upon those who are most desperate for mercy. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

**cira-gaura-janāśraya-viśva-gurum  
guru-gaura-kiśoraka-dāsyā-param  
paramāḍṛta-bhaktivinoda-padam  
praṇamāmi sadā prabhupāda-padam (6)**

He is the eternal refuge and universal *guru* for the devotees of Śrī Gaurāṅga. He is always dedicated to the service of his holy master, Śrīla Gaura-kiśora dāsa Bābājī, and he is the abode of utmost honor for the feet of Śrīla Bhaktivinoda Thākura. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

**raghu-rūpa-sanātana-kīrti-dharam  
dharaṇī-tala-kīrtita-jīva-kavim  
kavirāja-narottama-sakhya-padam  
praṇamāmi sadā prabhupāda-padam (7)**



He shares renown with Raghunātha dāsa, Rūpa, and Sanātana Gosvāmīs and is glorified the world over for emulating the philosophical genius of Śrīla Jīva Gosvāmī. He shares friendship with Kṛṣṇadāsa Kavirāja Gosvāmī and Narottama dāsa Ṭhākura. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

**kṛpayā hari-kīrtana-mūrti-dharam  
dharanī-bhara-hāraka-gaura-janam  
janakādhika-vatsala-snigdha-padam  
praṇamāmi sadā prabhupāda-padam (8)**

Out of mercy, he reveals himself as the embodiment of *hari-kīrtana*. He is an eternal associate of Lord Gaura, born to remove the great burden of the Earth. His nature is even more loving and affectionate than that of a father. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

**śaraṇāgata-kiṅkara-kalpa-tarum  
taru-dhik-kṛta-dhīra-vadānya-varam  
varadendra-gaṇārcita-divya-padam  
praṇamāmi sadā prabhupāda-padam (9)**

He is a desire tree (of benedictions) for his surrendered servants. His patience and benevolence put a tree to shame. His divine feet are worshiped by the best of those who offer benedictions. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

**parahaṁsa-varam paramārtha-patim  
patitoddharaṇe kṛta-veśa-yatim  
yati-rāja-gaṇaiḥ parisevya-padam  
praṇamāmi sadā prabhupāda-padam (10)**

He is the best amongst *paramahaṁsas*. He holds the treasure of the ultimate objective of life (*kṛṣṇa-prema*). He accepts the dress of a *sannyāsī* to uplift the fallen souls. His feet are carefully served by the best among *sannyāsīs*. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

**vṛṣabhānu-sutā-dayitānucaram  
caraṇāśrita-reṇu-dharas tam aham  
mahad-adbhuta-pāvana-śakti-padam  
praṇamāmi sadā prabhupāda-padam (11)**

He is a most beloved attendant of the daughter of King Vṛṣabhānu. I have taken shelter of his feet by keeping their dust [on my head]. Those feet possess immense and astonishing power to purify. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

## MAṄGALA ĀRATI

## ŚRĪ MAṄGALA ĀRATI

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

**maṅgala śrī guru-gaura maṅgala mūrati**

**maṅgala śrī rādhā-kṛṣṇa-jūgala-pirīti (1)**

All glories to the auspicious forms of *śrī guru* and Śrī Gaura.  
All glories to the divine amorous love of Śrī Śrī Rādhā-Kṛṣṇa.

**maṅgala niśānta-līlā maṅgala udaye**

**maṅgala ārati jāge bhakata-hṛdaye (2)**

All glories to Their *niśānta-līlā*, which awakens all-  
auspiciousness. All glories to Their *ārati* ceremony, which  
awakens within the hearts of the devotees.

**tomāra nidrāya jīva nidrita dharāya**

**tava jāgaraṇe viśva jāgarita haya (3)**

During Your slumber, the *jīvas* remain sleeping in this world,  
but upon Your rising, the whole world awakens.

**śubha dṛṣṭi karô ebe (prabhu) jagatera prati**

**jāguka hṛdaye mora sumaṅgalā rati (4)**

[O Lord!] Bestow Your beneficent glance upon the world, just  
now. May that most auspicious *rati* awaken in my heart.

**mayūra-śukādi sāri katô pīkarāja  
maṅgala jāgara-hetu kôriche virāja (5)**

Many peacocks, male and female parrots, cuckoos, and other birds are present to herald Your auspicious awakening.

**sumadhura dhvani kare jatô sâkhī-gaṇa  
maṅgala śravaṇe bāje madhura kūjana (6)**

The birds on the branches make the sweetest sounds. Their sweet chirping resounds auspiciously.

**kusumita sarovare kamala-hillola  
maṅgala saurabha bahe pavana-kallola (7)**

In a pond filled with many varieties of flowers, lotuses sway to and fro. Gently billowing breezes carry their auspicious fragrance in all directions.

**jhājhara kāsara ghaṇṭā śaṅkha karatāla  
maṅgala mṛdaṅga bāje parama rasāla (8)**

Large cymbals, gongs, bells, conches, *karatālas*, and auspicious *mṛdaṅgas* resonate most sweetly.

**maṅgala ārati kare bhakatera gaṇa  
abhāgā keśava (śrī keśava dāsa) kare nāma-saṅkīrtana (9)**

While the devotees perform *maṅgala-ārati*, this unfortunate Keśava (the servant of Śrī Keśava) sings *nāma-saṅkīrtana*.

VIBHĀVARĪ-ŚEṢA

Śrīla Bhaktivinoda Ṭhākura

**vibhāvarī-śeṣa, āloka-praveśa,  
nidrā chāḍi' uṭhō jīva  
bôlô' hari hari, mukunda murāri,  
rāma-kṛṣṇa hayagrīva (1)**

Night is over, and the light [of dawn] is coming. Arise, O *jīva*, and give up your sleep! Chant the names of Hari, Mukunda, Murāri, Rāma, Kṛṣṇa, and Hayagrīva!

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

[Chant] Nṛsimha, Vāmana, Śrī Madhusūdana, Vrajendra-nandana, and Śyāma—the killer of Pūtanā and the destroyer of Kaiṭabha. All glories to the son of King Daśaratha, Lord Rāma!

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

He is the darling son of Yaśodā and the protector and maintainer of the cows, their pastures, the *gopas*, and the *gopīs*. He is the king of Vṛndāvana, the dearest beloved of

the *gopīs*, and the consort of Śrīmatī Rādhikā. In the entire world, His beauty is unsurpassed.

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

He is the killer of Rāvaṇa, the butter thief, the stealer of the young *gopīs'* garments, the protector of the cows of Vraja, the guardian of the *gopas*, and the flute player who enchants the minds of all.

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

He is the object of great *yogīs'* worship, the beautiful son of Nanda, and the remover of fear from the residents of Vraja. His form, which is like a fresh rain cloud, enchants the mind, and He captivates all with His artistry in flute playing.

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

He is the darling son of Yaśodā, the heroic killer of Kāṁsa, the performer of nectarean pastimes in the pleasure-groves of Vraja, the enjoyer of the *rāsa* dance in the arena of the *kadamba* forest, and the resident of Vṛndāvana Forest.

**ānanda-var dhana,    prema-niketana,  
phula-śara-jojaka kāma  
gopāṅganā-gaṇa-    citta-vinodana,  
samasta-guṇa-gaṇa-dhāma (7)**

He is the enhancer of bliss and the abode of *prema*. He is the transcendental Cupid who aims His flower arrows [at the *gopīs*, by which He increases transcendental desires in them]. He gives pleasure to the hearts of the *gopīs*, and He is the abode of all good qualities.

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

He is the life and soul of Yamunā, He is absorbed in amorous pastimes, and He is the *cakora* bird who subsists on the rays emanating from the moon of Śrī Rādhā's mind. O mind, always heed my words and sing Kṛṣṇa's glories in the form of these holy names, which are full of nectar.

## TULASĪ AND MANDIRA PARIKRAMĀ

JAYA RĀDHE, JAYA KṚṢṆA

Kṛṣṇadāsa

**jaya rādhe, jaya kṛṣṇa, jaya vṛndāvana  
śrī govinda, gopīnātha, madana-mohana (1)**

All glories to Śrī Rādhā, Śrī Kṛṣṇa, and the divine forest of Śrī Vṛndāvana. All glories to Śrī Govinda, Gopīnātha, and Madana-mohana [the three presiding deities of Vṛndāvana].

**śyāma-kunḍa, rādhā-kunḍa, giri-govardhana  
kāṇḍī yamunā jaya, jaya mahāvana (2)**

All glories to Śyāma-kunḍa, Rādhā-kunḍa, and Govardhana Hill. All glories to the river Yamunā (Kāṇḍī) and to the great forest known as Gokula Mahāvana [where Kṛṣṇa and Balarāma performed Their childhood pastimes].

**keśī-ghāṭa, varṁśī-vaṭa, dvādaśa-kānana  
jāḥṇā saba līlā kōilō śrī nanda-nandana (3)**

All glories to Keśī-ghāṭa [where Kṛṣṇa killed the Keśī demon], Varṁśīvaṭa [the banyan tree that Kṛṣṇa stood under and attracted the *gopīs* by playing His flute], and to the twelve forests of Vraja, where the son of Nanda performed His pastimes.

**śrī nanda-yaśodā jaya, jaya gopa-gaṇa  
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa (4)**



All glories to Śrī Nanda and Śrī Yaśodā [Kṛṣṇa's father and mother]. All glories to the cowherd boys, headed by Śrīdāma [the older brother of Śrīmatī Rādhārāṇī and Anaṅga Mañjarī]. All glories to the cows and calves of Vraja.

**jaya vṛṣabhānu, jaya kīrtidā-sundarī  
jaya paurṇamāsī, jaya ābhīra-nāgarī (5)**

All glories to Śrī Vṛṣabhānu and the beautiful Kīrtidā [Rādhārāṇī's father and mother]. All glories, all glories to Paurṇamāsī [the *guru* of the cowherd community; the mother of Sāndīpani Muni; the grandmother of Madhumaṅgala and Nāndī-mukhī; and the disciple of Devarṣi Nārada]. All glories to the damsels of Vraja.

**jaya jaya gopīśvara vṛndāvana-mājha  
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja (6)**

All glories, all glories to Gopīśvara Śiva, who resides within Vṛndāvana [to protect the holy *dhāma*]. All glories, all glories to Kṛṣṇa's young *brāhmaṇa* friend, Madhumaṅgala.

**jaya rāma-ghāṭa, jaya rohiṇī-nandana  
jaya jaya vṛndāvana-vāsī jātô jana (7)**

All glories to Rāma-ghāṭa [where Balarāma performed His *rāsa* dance]. All glories to Balarāma, the son of Rohiṇī. All glories, all glories to all the residents of Vṛndāvana.

**jaya dvija-patnī, jaya nāga-kanyā-gaṇa  
bhaktite jāhārā pālô govinda-caraṇa (8)**

All glories to the wives of the proud Vedic *brāhmaṇas* and to the wives of the serpent Kālīya, all of whom attained the lotus feet of Govinda through pure *bhakti*.

**śrī rāsa-maṇḍala jaya, jaya rādhā-śyāma  
jaya jaya rāsa-līlā sarva-manorama (9)**

All glories to the circular arena of the *rāsa* dance. All glories to Rādhā and Śyāma. All glories, all glories to the most beautiful *rāsa-līlā*.

**jaya jaya ujjala-rasa sarva-rasa-sāra  
parakīyā-bhāve jāhā vrajete pracāra (10)**

All glories, all glories to *ujjala-rasa* (*śṛṅgāra-rasa*), which is the essence and most excellent of all *rasas* and which is known as the *parakīya-bhāva* of Vraja.

**śrī jāhnavā-pāda-padma kôriyā smaraṇa  
dīna kṛṣṇadāsa kahe nāma-saṅkīrtana (11)**

Remembering the lotus feet of Śrī Jāhnavā-devī [Nityānanda Prabhu's consort], this fallen Kṛṣṇadāsa performs *nāma-saṅkīrtana*.

**MORNING**





## MAṄGALĀCĀRAṆA

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

I offer *praṇāma* unto the lotus feet of my [*śikṣā* and *dikṣā*] *gurus*, my entire *guru-varga*, and to all Vaiṣṇavas, to Śrīla Rūpa Gosvāmī, his elder brother Śrīla Sanātana Gosvāmī, to Śrīla Raghunātha dāsa Gosvāmī, Śrīla Jīva Gosvāmī, and all their associates, to Śrī Advaita Ācārya, the *avadhūta* Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and all their associates, and to the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa, and to Their companions, Śrī Lalitā, Śrī Viśākhā, and all the other *sakhis*.

## GLORIFICATION OF ŚRĪ GURU

(om) ajñāna-timirāndhasya jñānāñjana-śalākayā  
 cakṣur unmīlitaṁ yena tasmai śrī gurave namaḥ

I am blinded by the darkness of ignorance, but *śrī guru* has mercifully opened my eyes, anointing them with the salve of divine knowledge. I offer *praṇāma* to that *śrī gurudeva*.

PRAYERS TO ŚRĪ ŚRĪMAD  
BHAKTIVEDĀNTA NĀRĀYAṆA GOSVĀMĪ MAHĀRĀJA

nama om viṣṇu-pādāya rādhikāyaḥ-priyātmane  
śrī-śrīmad-bhaktivedānta-nārāyaṇa iti nāmine

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

vande 'haṁ śrī-guru-varaṁ śrī-rūpānuga-pravaraṁ  
vraja-rasa-rasikaṁ ca nārāyaṇaṁ taṁ prapannam

I surrender myself and offer prayers to that most exalted *śrī guru*, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, who is the best amongst the followers of Śrīla Rūpa Gosvāmī, and who is always absorbed in relishing *vraja-rasa*.

śrī-guru-caraṇaṁ vande ramaṇa-preṣṭhāya bhūtale  
rūpānuga-bhakti-daṁ ca kṛpā-mūrtiṁ nārāyaṇaṁ

I worship the lotus feet of *śrī guru*, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, who, in this world, is most dearly loved by Śrī Ramaṇa-bihārī. He is the embodiment of mercy and bestows the treasure of *rūpānuga-bhakti*.

śrī-kṛṣṇa-līlā-kathane su-dakṣaṁ  
audārya-mādhurya-guṇaiś ca yuktam  
varaṁ vareṇyaṁ puruṣaṁ mahāntaṁ  
nārāyaṇaṁ tvāṁ śirasā namāmi

O Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, you are most expert in describing *kṛṣṇa-līlā* and are fully endowed with the qualities of magnanimity and sweetness. You are the best of all great souls. I bow my head to you.

PRAYERS TO ŚRĪ ŚRĪMAD  
BHAKTIVEDĀNTA VĀMANA GOSVĀMĪ MAHĀRĀJA

**namaḥ om viṣṇu-pādāya śrī keśava-priyātmane  
śrī-śrīmad-bhaktivedānta-vāmana iti nāmine**

I offer *praṇāma* to *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja, who is most dear to Śrī Keśava (alternately: Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja).

**gaura-bhāva-mayo dehaḥ ujjava-rasa-bhāvakah  
bhaktivedānta vāmano rāga-bhakti-pravartaka**

Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja's divine form is comprised of *gaura-bhāva*, he is immersed in *ujjava-rasa*, and he establishes *rāga-bhakti*.

**guru-dhāmni ca sevāsu vaiṣṇave sarvadā mati  
granthe bhāgavate sākṣāt gosvāmī vedānte rati**

His heart is perpetually devoted to the service of *śrī guru*, the *dhāma*, and the Vaiṣṇavas; and he has unalloyed attachment for Gauḍīya Vedānta, *Śrīmad-Bhāgavatam*, and the literatures of the Gosvāmīs.

PRAYERS TO ŚRĪ ŚRĪMAD  
BHAKTIVEDĀNTA SVĀMĪ MAHĀRĀJA

**nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale  
śrimate bhaktivedānta-svāmin iti nāmine**

I offer *praṇāma* to *om viṣṇupāda Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja* (Śrīla Prabhupāda), who, in this world, is most dear to Śrī Kṛṣṇa.

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

My respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You preach the message of Śrī Gaurāṅga and thus deliver the Western countries, which are filled with voidism and impersonalism.

PRAYERS TO ŚRĪ ŚRĪMAD  
BHAKTI PRAJÑĀNA KEŚAVA GOSVĀMĪ MAHĀRĀJA

**nama om viṣṇu-pādāya ācārya-simha-rūpiṇe<sup>1</sup>  
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine**

I offer *praṇāma* to the lion-like *ācārya*, *om viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*.

**atimartya-caritrāya svāśritānām ca pāline  
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine**

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1 In place of *ācārya-simha-rūpiṇe*, one can sing *gaura-preṣṭhāya bhūtale*.



His character and activities are transcendental to the modes of nature, and he protects and nurtures those who take shelter of him. He is always aggrieved to see the suffering of the living entities, and he bestows love for *śrī nāma*.

**gaurāśraya-vigrahāya kṛṣṇa-kāmaika-cāriṇe  
rūpānuga-pravarāya vinodeti-svarūpiṇe**

He is the shelter of love for Gaurāṅga, and his every action is solely to fulfill the desires of Śrī Kṛṣṇa. He is best among the followers of Śrīla Rūpa Gosvāmī, and his internal identity is that of Vinoda Mañjarī.

**prabhupādāntaraṅgāya sarva-sad-guṇa-śāline  
māyāvada-tamo-ghnāya vedāntārtha-vāde namaḥ**

He is an intimate associate of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, and he is endowed with all auspicious qualities. He eradicates the darkness of *māyāvada* and reveals the true meaning of Vedānta. I offer *praṇāma* to him.

**PRAYERS TO ŚRĪ ŚRĪMAD BHAKTISIDDHĀNTA  
SARASVATĪ ṬHĀKURA PRABHUPĀDA**

**nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale  
śrimate bhaktisiddhānta-sarasvatīti-nāmine**

I offer *praṇāma* to *om viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who, in this world, is most dear to Kṛṣṇa.

**śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye  
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ**

I offer *praṇāma* to Śrī Vārṣabhānavī-dayita dāsa, the manifestation of an ocean of mercy, who bestows realization of our eternal relationship with Śrī Kṛṣṇa.

**mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhakti-da  
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te**

O Śrīla Sarasvatī Ṭhākura, you deliver *śrī rūpānuga-bhakti*, which is enriched with *ujjvala-mādhurya-prema*. You are the embodiment of the mercy potency of Śrī Gaurāṅga. I offer *praṇāma* unto you.

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

I offer obeisances to you, the embodiment of Śrī Gaurāṅga's message. You deliver the fallen and remove the darkness of philosophical misconceptions which are opposed to the precepts taught by Śrīla Rūpa Gosvāmī.

**PRAYER TO  
ŚRĪLA GAURA-KIŚORA DĀSA BĀBĀJĪ MAHĀRĀJA**

**namo gaura-kiśorāya sākṣād-vairāgya-mūrtaye  
vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ**

I offer *praṇāma* to Śrī Gaura-kiśora dāsa Bābājī Mahārāja, who is the direct embodiment of renunciation. O you who

are an ocean of *vipralambha-rasa*, I offer *praṇāma* unto your lotus feet.

PRAYER TO ŚRĪLA BHAKTIVINODA ṬHĀKURA

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

I offer *praṇāma* to you, Śrīla Saccidānanda Bhaktivinoda Ṭhākura, the foremost of *rūpānugas* and the personal manifestation of Śrī Gaurāṅga's *śakti* [Gadādhara Paṇḍita].

PRAYER TO  
ŚRĪLA JAGANNĀTHA DĀSA BĀBĀJĪ MAHĀRĀJA

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

You indicated the place of Śrī Gaurāṅga's appearance, and you are most dear to the saintly. O Śrīla Jagannātha dāsa Bābājī Mahārāja, leader of the Vaiṣṇavas, I offer *praṇāma* unto you.

PRAYER TO THE VAIṢṆAVAS

**vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ**

I offer *praṇāma* again and again to the Vaiṣṇavas, who are the saviors of the fallen, who are just like wish-fulfilling desire-trees, and who are oceans of mercy.

### PRAYER TO ŚRĪ GAURĀṄGA

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

I offer *praṇāma* to that greatly munificent Lord who bestows *kṛṣṇa-prema*. He is Kṛṣṇa Himself, who has assumed a golden complexion and accepted the name Śrī Kṛṣṇa Caitanya.

### PRAYER TO ŚRĪ KṚṢṆA

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

O Śrī Kṛṣṇa, You are an ocean of mercy, the friend of the fallen, Lord of the universe, master of the cowherds, beloved of the *gopīs*, and [above all] the beloved of Śrī Rādhā. I offer *praṇāma* unto You.

### PRAYER TO ŚRĪ RĀDHĀ

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

O Śrī Rādhā, O Gaurāṅgi, whose complexion is like molten gold, You are the queen of Vṛndāvana, the daughter of Vṛṣabhānu, and the divine goddess, who is most dear to Śrī Hari. I offer *praṇāma* unto You.

PRAYER TO THE PRESIDING DEITY OF SAMBANDHA  
ŚRĪ ŚRĪ RĀDHĀ-MADANA-MOHANA

jayatām su-ratau paṅgor mama manda-mater gatī  
mat-sarvasva padāmbhojau rādhā-madana-mohanau

All glories to the supremely merciful Śrī Śrī Rādhā-Madana-mohana! Although I am lame and foolish, They are my sole refuge. Their lotus feet are everything to me.

PRAYER TO THE PRESIDING DEITY OF ABHIDHEYA  
ŚRĪ ŚRĪ RĀDHĀ-GOVINDA

dīvyad-vṛndāraṇya-kalpa-drumādhah  
śrīmad-ratnāgāra-sirṁhāsana-sthau  
śrīmad-rādhā-śrīla-govinda-devau  
preṣṭhālībhiḥ sevyamānau smarāmi

In the shining land of Śrī Vṛndāvana, in a temple composed of jewels, Śrī Śrī Rādhā-Govinda are seated on an effulgent throne beneath a *kalpa-vṛkṣa* tree, accepting service from Their beloved *sakhīs*. I meditate upon Them.

PRAYER TO THE PRESIDING DEITY OF PRAYOJANA  
ŚRĪ ŚRĪ RĀDHĀ-GOPĪNĀTHA

śrīmān rāsa-rasārambhī varṁśivaṭa-taṭa-sthitaḥ  
karṣaṇ veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

Standing on the river-bank at Vamśīvaṭa, Śrī Gopīnātha, the initiator of the transcendental mellow of the *rāsa*-dance, attracts all the *gopīs* with the sound of His *veṇu* flute. May He confer auspiciousness upon us.

### PRAYER TO ŚRĪ TULASĪ-DEVĪ

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

I offer *praṇāma* again and again to Śrīmatī Tulasī-devī, who is most dear to Śrī Keśava and who is also renowned as Vṛndā-devī and Satyavatī. O Devī, you bestow *kṛṣṇa-bhakti*!

### PRAYER TO ŚRĪ PAÑCA-TATTVA

**pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam  
bhaktāvatāraṁ bhaktākhyam namāmi bhakta-śaktikam**

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

### ŚRĪ PAÑCA-TATTVA-MANTRA

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

## SELECTED BHAJANAS

### MAHĀ-MANTRA

hare kṛṣṇa hare kṛṣṇa  
kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma  
rāma rāma hare hare

MORNING

## SELECTED BHAJANAS

### ŚRĪ GURVĀṢṬAKAM (BENGALI RENDITION)

Śrīla Bhakti Viveka Bhāratī Gosvāmī Mahārāja

~ a disciple of Śrī Śrīmad Bhaktsiddhānta Sarasvatī Ṭhākura Prabhupāda ~

dāvānala-sama saṁsāra-dahane,  
dagdha jīva-kula uddhāra kāraṇe  
karuṇā-vārīda kṛpāvāri-dāne,  
(vandi) guṇa-sindhu gurur caraṇa-kamala (1)

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

sadā rata jīni vighraha-sevane,  
śṛṅgārādi āra mandira-mārjane  
karena niyukta anugata-jane,  
vandi sei gurur caraṇa-kamala (3)

carvya-cuṣya-lehya-peya-rasamaya,  
 prasādāṇṇa kṛṣṇer ati svādu haya  
 bhakta-āsvādane nija tṛpta raya,  
 vandi sei gurur caraṇa-kamala (4)

śrī-rādhā-mādhava-nāma-rūpa-guṇe,  
 ananta-mādhurya-līlā-āsvādane  
 lubdha-citta jīni hana pratikṣaṇe,  
 vandi sei gurur caraṇa-kamala (5)

vraja-juva-dvandva-rati samvardhane,  
 jukti kare sakhī-gaṇe vṛndāvane  
 ati dakṣa tāhe priyatama-gaṇe,  
 vandi sei gurur caraṇa-kamala (6)

sarva-śāstre gāya śrī harir-svarūpa,  
 bhakta-gaṇa bhābe sei anurūpa  
 kintu jīni prabhu-priyatama-rūpa,  
 vandi sei gurur caraṇa-kamala (7)

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

gurudevāṣṭaka ati jātna kôri',  
 brāhma-muhūrte paḍe ucca kôri'  
 vṛndāvana-nātha sākṣāt śrī hari,  
 sevā pāya sei vastu-siddhi-kāle (9)



## ŚRĪ GURU-PARAMPARĀ

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

**kṛṣṇa hôte catur-mukha, haya kṛṣṇa-sevonmukha,  
brahmā hôte nāradera mati  
nārada hôte vyāsa, madhva kahe vyāsa-dāsa,  
pūrṇaprajña padmanābha-gati (1)**

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

**nṛhari-mādhava-vaṁśe, akṣobhya paramahaṁse,  
śiṣya bôlī' aṅgikāra kare  
akṣobhyera śiṣya 'jaya- tīrtha' nāme paricaya, tã'ra  
dāsyē jñānasindhu tare (2)**

Following forth from Śrī Madhvācārya were Nṛhari Tīrtha, Śrī Mādhava Tīrtha, and then the swan-like Śrī Akṣobhya Tīrtha. The principal disciple of Śrī Akṣobhyatīrtha was known as Śrī Jayatīrtha, and Śrī Jñānasindhu was his servant.

**tãhā hôte dayānidhi, tã'ra dāsa vidyānidhi,  
rājendra hōilô tãhā ha'te  
tãhāra kiṅkara 'jaya- dharma' nāme paricaya,  
paramparā jānô bhālô-mate (3)**

The *paramparā* continued with Śrī Dayānidhi, then his disciple Śrī Vidyānidhi, and next with Śrī Rājendra Tīrtha, whose servant was Śrī Jayadharmā, also known as Śrī Vijayadhvajā Tīrtha. Know well that this is the *guru-paramparā*.

**jaya-dharma-dāsyē khyāti, śrī puruṣottama-jāti,  
tā' ha'te brahmaṇya-tīrtha-sūri  
vyāsa-tīrtha tā'ra dāsa, lakṣmīpati vyāsa-dāsa,  
tāhā ha'te mādhavendra-purī (4)**

The *sannyāsī* Śrī Puruṣottama Tīrtha, a renowned disciple in the service of Śrī Jayadharmā, was succeeded by the erudite Śrī Brahmaṇya Tīrtha. Next in succession was Śrī Vyāsa Tīrtha, who was succeeded by Śrī Lakṣmīpati, who in turn was succeeded by Śrī Mādhavendra Purī.

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

The most prominent disciples of the great Śrī Mādhavendra Purī were Śrī Īśvara Purī and the *avatāras* Śrī Nityānanda Prabhu and Śrī Advaita Ācārya. Śrī Caitanya Mahāprabhu, the Golden Lord and spiritual preceptor of all the worlds, made Īśvara Purī greatly fortunate by accepting him as His *dikṣā-guru*.

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

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

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

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

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

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

**śrī vārṣabhānavī-varā, sadā sevya-sevā-parā,  
tāhāra ‘dayita-dāsa’ nāma (9)**

Śrī Vārṣabhānavī, the daughter of Śrī Vṛṣabhānu Mahārāja, is the best of Śrī Kṛṣṇa’s beloveds, as She is forever engaged in loving service to Her worshipful Lord. Śrī Vārṣabhānavī-dayita dāsa, the servant (*dāsa*) of Her beloved (*dayita*) is the name of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

**prabhupāda-antaraṅga, śrī svarūpa-rūpānuga,  
śrī keśava bhakati-prajñāna  
gauḍīya vedānta-vettā, māyāvāda-tamohantā,  
gauravāṇī-pracārācār-dhāma (10)**

A confidential disciple of Śrīla Prabhupāda, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, was a faithful follower of Śrī Svarūpa Dāmodara and Śrī Rūpa Gosvāmī. Through his knowledge of Gauḍīya Vedānta, he annihilated the darkness of ignorance spread by *māyāvāda*. He was the abode of preaching and practicing Śrī Gaurāṅga’s teachings (*gauravāṇī*) in his own life.

**pracārilô gauravāṇī, bhakativedānta svāmī,  
pūrāilô prabhupāder kāma (11)**

Śrīla Bhaktivedānta Svāmī Mahārāja extensively preached this *gauravāṇī* and thus completely fulfilled the inner-heart's desire of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda.

**keśava priya mahājana, vāmana, nārāyaṇa hana,  
gauravāṇī tã'der prāṇa-dhana (12)**

Most dear to Śrī Bhakti Prajñāna Keśava Gosvāmī are the saintly personalities Śrī Bhaktivedānta Vāmana Gosvāmī and Śrī Bhaktivedānta Nārāyaṇa Gosvāmī, whose life's treasure is *gauravāṇī*.

**ei saba harijana, gaurāṅgera nija-jana,  
tã'dera ucchiṣṭe mora kāma (13)**

All of these devotees are the personal associates of Śrī Gaurāṅga. I desire to honor their *ucchiṣṭa* [the remnants of their lips, namely their *mahā-prasāda* as well as their instructions].

**ŚRĪ VAIṢṆAVA-VANDANĀ**  
Devakīnandana dasa

**vṛndāvana-vāsī jatô vaiṣṇavera gaṇa  
prathame vandanā kôri sabāra caraṇa (1)**

First of all, I offer glorification at the feet of all the Vaiṣṇavas who are residents of Vṛndāvana.

**nīlācala-vāsī jātô mahāprabhur gaṇa  
bhūmite pōḍiyā vandō sabhāra caraṇa (2)**

Falling to the ground [in prostration], I pray to the feet of Śrīman Mahāprabhu's associates who are residents of Nīlācala.

**navadvīpa-vāsī jātô mahāprabhur bhakta  
sabhāra caraṇa vandō hōiyā anurakta (3)**

Becoming filled with loving attachment, I submit my glorification at the feet of all Mahāprabhu's devotees who are residents of Navadvīpa.

**mahāprabhur bhakta jātô gauḍa-deśe sthiti  
sabhāra caraṇa vandō kōiyā praṇati (4)**

Bowing down in obeisance, I pray to the feet of all Mahāprabhu's devotees who are situated in Gauḍa-deśa.

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

Raising my arms, I offer glorification at the feet of all Gaurāṅga's associates, in whichever country they may reside.

**hōiyāchena hōibena prabhur jātô dāsa  
sabhāra caraṇa vandō dante kōri' ghāsa (6)**

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

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

Each of His devotees possesses the power to deliver the entire universe. The Vedas and Purāṇas glorify this divine quality of the Vaiṣṇava to all willing to listen.

**mahāprabhuṛ gaṇa saba patita-pāvana  
tāi lobhe muñ pāpī lōinu śaraṇa (8)**

All the associates of Mahāprabhu are saviors of the fallen, so I, a sinner, fervently take shelter of them.

**vandanā kōrite muñ katô śakti dhôri  
tamo-buddhi-doṣe muñ dambha mātra kôri (9)**

What power do I have to glorify them? Afflicted by ignorance, I only exhibit conceit.

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

Yet, even one who is dumb [such as me] is greatly fortunate and joyful at heart [to have an opportunity to glorify them]. [O Vaiṣṇavas,] forgive the faults of this fallen soul and make me your own servant.

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

[By the Vaiṣṇavas' mercy] one's desires are perfected, the fetters of Yama (the lord of death) are quickly released, and the treasure of *prema*, which is rare within this world, is plundered [and distributed].

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

They quickly fulfill the heart's longings. With this in mind, Devakīnandana utters this *vaiṣṇava-vandanā*.

### ŚRĪ PAÑCA-TATTVA-MANTRA

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

### ṢAḌ-AṄGA-ŚARAṆĀGATI

Śrīla Bhaktivinoda Ṭhākura

**śrī kṛṣṇa-caitanya prabhu jīve dayā kôri'  
sva-pārṣada svīya dhāma saha avatari' (1)**

Out of compassion for the living beings, Śrī Kṛṣṇa Caitanya Mahāprabhu descended in this world along with His personal associates and divine abode.

**atyanta durlabha prema kôribāre dāna  
śikhāya śaraṇāgati bhakatera prāṇa (2)**



In order to bestow the extremely rare treasure of *prema-bhakti*, He taught *śaraṇāgati*, which is the life and soul of the devotees.

**dainya, ātma-nivedana, goptṛtve varaṇa  
'avaśya rakṣibe kṛṣṇa'—viśvāsa-pālana (3)**

Humility, submission of the self, acceptance of the Lord as one's only maintainer, faith in Kṛṣṇa's protection...

**bhakti-anukūla-mātra kāryera svikāra  
bhakti-pratikūla-bhāva varjanāṅgikāra (4)**

...acceptance of acts favorable for *bhakti* and rejection of that which is unfavorable.

**ṣaḍ-aṅga śaraṇāgati hōibe jñhāra  
tñhāra prārthanā śune śrī nanda-kumāra (5)**

Whoever embodies each of these six facets of *śaraṇāgati* has their prayers heard by the son of Nanda Mahārāja.

**rūpa-sanātana-pade dante tṛṇa kōri'  
bhaktivinoda paḍe duhū pada dhōri' (6)**

With a straw between his teeth, Bhaktivinoda prostrates before Śrī Rūpa and Śrī Sanātana, embracing their lotus feet.

**kāḍiyā kāḍiyā bōle—"āmi tō' adhama  
śikhāye śaraṇāgati karō he uttama" (7)**

Weeping, he says, “I am the lowest of men! Kindly teach me unconditional surrender and make me an excellent Vaiṣṇava.”

### NITĀI GUṆA-MAṆI

Śrīla Locana dāsa Ṭhākura

**nitāi guṇa-maṇi āmār nitāi guṇa-maṇi  
āniyā premera banyā bhāsāilô avanī (1)**

Nitāi is a jewel of all virtues—my Nitāi is a jewel of all virtues. He has inundated the entire world with a flood of divine love (*prema*).

**premer banyā lôiyā nitāi āilô gauḍa-deśe  
ḍubilô bhakata-gaṇa dīna-hīna bhāse (2)**

Nitāi has come to the land of Gauḍa (Bengal), bringing that flood of *prema*. The devotees are submerged in it, but the wretched and lowly remain floating.

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

He does not discriminate against the wretched, lowly, fallen, and sinful. He freely offers to everyone the *prema* that is so rare that it is difficult for even Lord Brahmā to attain.

**ābaddha karuṇā-sindhu kāṭiyā muhāna  
ghare ghare bule prema amiyāra bāna (4)**

By cutting a channel in the dam holding the unlimited ocean of mercy, Nitāi has caused a flood of nectarean *prema* to surge in each and every house.

**locana bôle mora nitāi jebā nā bhajilô  
jāniyā śuniyā sei ātma-ghātī hōilô (5)**

Locana dāsa says, “Whoever has not worshiped my Nitāi knowingly commits suicide.”

**UDILÔ ARUṆA**

Śrīla Bhaktivinoda Ṭhākura

**udilô aruṇa pūrava bhāge,  
dvija-maṇi gorā amani jāge,  
bhakata-samūha lōiyā sāthe,  
gelā nagara-vrāje (1)**

When the reddish sun began to rise on the eastern horizon, Śrī Gaurāṅga, the jewel among the twice-born, at once awoke. Taking His devotees with Him, He went into the towns and villages of Navadvīpa.

**‘tāthai tāthai’ bājalô khol,  
ghana ghana tāhe jhājhera rola,  
preme ḍhala-ḍhala sonāra aṅga,  
caraṇe nūpura bāje (2)**

“*Tāthai, tāthai*,” the *mṛdaṅgas* resounded, and the *karatālas* played in time. Overflowing with *prema*, Śrī Gaurāṅga’s golden limbs swayed gracefully, causing the ankle bells (*nūpura*) on His feet to jingle.

**mukunda mādharma yādava hari,  
bôlô re bôlô re vadana bhôri’,  
miche nida-vaše gelô re rāti,  
divasa śarīra-sāje (3)**

“Mukunda! Mādhava! Yādava! Hari! Everyone, chant! Everyone chant, filling your mouths with the holy names of the Lord! Oh, you pass your nights in vain, captivated by sleep, and your days in decorating your body.

**emôna durlabha mānava-deha,  
pāiyā ki karô, bhābônā keha,  
ebe nā bhajile yaśodā-suta,  
carama pôḍibe lāje (4)**

“Don’t any of you think about what you are doing, having achieved this rare human body? If you do not worship the son of Yaśodā now, you will fall into a shameful condition at the time of death.

**udita tapana hôile asta,  
dina gelô bôli’ hôibe byasta,  
tabe kenô ebe alasa hôi’  
nā bhajô hṛdaya-rāje (5)**

“With every rising and setting of the sun, you are busy counting the passing days. Why, then, do you still remain idle and not worship the Lord of the heart?”

**jīvana anitya jānahô sāra,  
tāhe nānā-vidha vipada bhāra,  
nāmāśraya kôri’ jatane tumi,  
thākahô āpana kāje (6)**

“Know this essential fact: material life is temporary and filled with various troubles and burdens. Earnestly take shelter of the holy name and remain engaged in your occupational duties.”

**kṛṣṇa-nāma-sudhā kôriyā pāna,  
juḍāo ‘bhakativinoda’ prāṇa,  
nāma binā kichu nāhikô āra,  
caudda bhuvana-mājhe (7)**

Drink the pure nectar of *kṛṣṇa-nāma* and thus give relief to Bhaktivinoda’s burning heart. There is nothing except the holy name within all the fourteen worlds.

**jīvera kalyāṇa-sādhana-kāma,  
jagate āsi’ e madhura nāma,  
avidyā-timira-tapana-rūpe,  
hṛd-gagane virāje (8)**

Desiring to benefit the living entities, these sweet holy names have come to the material world. They shine like the sun in the sky of the heart, destroying the darkness of ignorance.

**JĪVA JĀGÔ, JĪVA JĀGÔ**

Śrīla Bhaktivinoda Ṭhākura

**jīva jāgô, jīva jāgô, gorācāda bôle  
katô nidrā jāo mâyā-piśācīra kole (1)**

“Wake up, sleeping souls! Wake up, sleeping souls!” calls Śrī Gaura-candra. “How long will you sleep in the lap of the witch Mâyā?”

**bhajibô bôliyā ese’ saṁsāra-bhitare  
bhuliyā rahile tumi avidyāra bhare (2)**

“You came into this material world saying you will worship the Lord, but, having forgotten this, you remain burdened by ignorance.

**tomāre lôite āmi hôinu avatāra  
āmi binā bandhu āra ke āche tomāra (3)**

“It is only to deliver you that I have descended. Who but Me is your friend?”

**enechi auṣadhi mâyā nāśibāra lāgi’  
harināma-mahāmantra lao tumi māgi’ (4)**

“I have brought the medicine that will destroy [the disease of] *mâyā*. Take these holy names, I beg you!”

**bhakativinoda prabhu-caraṇe pôḍiyā  
sei harināma-mantra lôilô māgiyā (5)**

Falling at the lotus feet of Śrīman Mahāprabhu, Bhaktivinoda has begged for and accepted this *harināma-mantra*.

# KALI KUKURA

Śrīla Bhaktivinoda Ṭhākura

**kali kukura-kadana j̄adi cāo (he)  
kali-yuga pāvana, kali-bhaya-nāśana,  
śrī śacī-nandana gāo (he) (1)**

If you wish to vanquish the dog-like personality of Kali, then sing the name of Śrī Śacīnandana, the savior of the age of Kali who nullifies all fear of Kali.

**gadādhara-mādana, nitāyera prāṇa-dhana,  
advaitera prapūjita gorā  
nimāi viśvambhara, śrīnivāsa-īśvara,  
bhakata-samūha-cita-corā (2)**

Gaura is the exhilaration of Gadādhara Paṇḍita. He is the treasure of the life of Nityānanda Prabhu and the worshipful object of Advaita Ācārya. He is known as Nimāi, Viśvambhara, the Lord of Śrīvāsa Paṇḍita, and He who steals the hearts of the devotees.

**nadīyā-śaśadhara, mājāpura-īśvara,  
nāma-pravartana sura  
gṛhi-jana-śikṣaka, nyāsikula-nāyaka,  
mādhava rādhā-bhāva-pura (3)**

He is the moon of Nadiyā, the Lord of Māyāpura, and the divine propagator of the holy name. For *grhāstas*, He is the instructor, and for renunciants, He is their hero. He is Mādhava in the *bhāva* of Śrī Rādhā.

**sārvabhauma-śodhana,   gajapati-tāraṇa,  
rāmānanda-poṣaṇa vīra  
rūpānanda-varohana,   sanātana-pālana,  
haridāsa-modana dhīra (4)**

He is the purifier of Sārvabhauma Bhaṭṭācārya, the savior of King Pratāparudra, the nurturer of Rāmānanda Rāyā, and a great hero. He enhances the bliss of Śrīla Rūpa Gosvāmī, and he is the maintainer of Śrīla Sanātana Gosvāmī. He is the delight of Śrīla Haridāsa Ṭhākura, and He is very grave.

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

He is immersed in *vraja-rasa*, the destroyer of wicked materialistic philosophies, the purger of hypocrisy [from the heart], and is the transcendental Kāmadeva (Cupid). He nourishes the pure devotees, expels dry knowledge, demolishes false *bhakti*, and is the reservoir of all pleasure.



JAYA JAYA HARINĀMA

Śrīla Bhaktivinoda Ṭhākura

jaya jaya harināma, cid-ānandāmṛta-dhāma,  
para-tattva akṣara-ākāra  
nija-jane kṛpā kôri', nāma-rūpe avatari',  
jīve dayā kôrile apāra (1)

All glories, all glories to *harināma*, the abode of the nectar of divine knowledge and bliss and the Supreme Truth in the form of syllables. Out of mercy for His devotees, He descended in the form of His names and thus showed vast compassion to all the living beings.

jaya hari-kṛṣṇa-nāma, jaga-jana suviśrāma,  
sarva-jana-mānasa-rañjana  
muni-vṛnda nirantara, jê nāmera samādara,  
kôri' gāya bhôriyā vadana (2)

All glories to the holy names of Hari and Kṛṣṇa, which are the sublime shelter for the living entities of the world and which delight the minds of all. Hosts of great sages, who have true honor for these names, eternally sing them, filling their mouths [with *nāma*].

ohe kṛṣṇa-nāmākṣara, tumi sarva-śakti-dhara,  
jīvera kalyāṇa-bitaraṇe  
tomā binā bhava-sindhu, uddhārite nāhi bandhu,  
āsiyāchô jīva-uddhāraṇe (3)

O syllables of Kṛṣṇa's name, You possess all powers to bestow auspiciousness upon the living beings. Without You, there is no other friend to deliver us from the ocean of material existence. Indeed, You have come to deliver all *jīvas*.

**āche tāpa jīve jātô, tumi saba karô hata,  
helāya tomāre eka-bāra  
ḍāke jadi konô jana, ha'ye dīna akiñcana,  
nāhi dekhi' anya pratikāra (4)**

You dispel whatever misery afflicts the *jīva* if he, feeling himself poor and insignificant and seeing no other remedy, calls Your name one time, even out of impulse.

**tava svalpa-sphūrta pāya, ugra-tāpa dūre jāya,  
liṅga-bhaṅga haya anāyāse  
bhaktivinoda kaya, jaya harināma jaya,  
pa'de thāki tuwā pada-āse (5)**

If one obtains even a momentary vision of You, then all sorts of terrible miseries disappear, and one's gross and subtle bodies are easily destroyed. Bhaktivinoda says, "All glories, all glories to the holy names of Śrī Hari! I prostrate myself in hopes of attaining Your lotus feet."

**RĀDHĀ-BHAJANE JADI**

Śrīla Bhaktivinoda Ṭhākura

**rādhā-bhajane jadi mati nāhi bhelā  
kr̥ṣṇa-bhajana tava akāraṇa gelā (1)**

If the desire to worship Śrī Rādhā does not arise, then your worship of Kṛṣṇa goes in vain.

**ātapa-rôhita sūraja nāhi jāni  
rādhā-virahita mādharma nāhi māni (2)**

We cannot conceive of the sun devoid of sunlight. Similarly, we cannot accept Mādhava separate from Rādhā.

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

One who worships only Mādhava is ignorant, and one who disrespects Śrī Rādhā is simply conceited.

**kabahi nāhi karôbi tākara saṅga  
citta icchasi jadi vraja-rasa-raṅga (4)**

Do not ever associate with such persons if your heart longs for the loving playfulness of *vraja-rasa*.

**rādhikā dāsī jadi haya abhimāna  
śīghrai milai tava gokula-kāna (5)**

If you consider yourself to be the maidservant of Śrīmatī Rādhikā, then very quickly you will attain Kāna of Gokula.

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

We know that Brahmā, Śiva, Nārada, the personified Vedas, and Nārāyaṇī (Lakṣmi-devī) all worship the dust of Śrīmatī Rādhikā's lotus feet.

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

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

**henô rādhā-paricaryā jākara dhana  
bhaktivinoda tã'ra māgaye caraṇa (8)**

Bhaktivinoda begs at the lotus feet of those whose wealth is the service of Śrī Rādhā.

## ŚRĪ GURU-PŪJĀ

ŚRĪ GURU-CARAṆA-PADMA

Śrīla Narottama dāsa Ṭhākura

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

The lotus feet of *śrī guru* are the treasure house of unalloyed *prema-bhakti*. I worship those lotus feet with great care. By the mercy of *śrī guru*, O brother, one can cross over the material universe and attain Śrī Kṛṣṇa.

**guru-mukha-padma-vākya, cittete kôriyā aikya,  
āra nā kôrihō mane āśā  
śrī guru-caraṇe rati, ei sei uttamā gati,  
jē-prasāde pūre sarva āśā (2)**

Make the words emanating from the lotus mouth of *śrī guru* one with your heart and do not aspire for anything else. Attachment to the lotus feet of *śrī guru* is the greatest attainment. By his mercy, all desires are fulfilled.

**cakṣu-dāna dilā jēi, janme janme prabhu sei,  
divya-jñāna hṛde prakāśita  
prema-bhakti jñhā hōite, avidyā vināśa jāte,  
vede gāya jñhāra carita (3)**

He who gives the gift of transcendental vision is my master birth after birth. He manifests divine knowledge within one's heart. From him *prema-bhakti* emanates, and by him ignorance is destroyed. The Vedic scriptures sing of his exalted character.

**śrī guru karuṇā-sindhu, adhama janāra bandhu,  
'lokanātha' lokera jīvana  
hā hā prabhu! karô dayā, dehô' more pada-chāyā,  
tuwā pade lōinu śaraṇa  
(ebe jâśa ghuṣuk tribhuvana) (4)**

*Śrī guru* is an ocean of mercy, the friend of the fallen, and the life and soul of everyone. Alas, O Master! Please be merciful and give me the shade of your lotus feet. At your feet I have surrendered. (May your fame now be proclaimed throughout the three worlds.)

## ŚRĪ TULASĪ-PŪJĀ

### ŚRĪ VṚNDĀ-DEVYĀṢṬAKAM

Śrīla Viśvanātha Cakravartī Ṭhākura

**gāṅgeya-cāmpēya-taḍid-vinindi-  
rociḥ-pravāha-snapitātma-vṛnde!  
bandhūka-bandhu-dyuti-divya-vāso  
vṛnde! numas te caraṇāravindam (1)**

You inundate all of your associates in a flood of your splendor, which belittles gold, *campaka* flowers, and lightning. Your divine dress resembles the orange-red luster of the *bandhūka* flower. O Vṛndā, we offer *praṇāma* to your lotus feet.

**bimbādharauditvara-manda-hāsyā-  
nāsāgra-muktā-dyuti-dīpitāsyē!  
vicitra-ratnābharaṇa-śrīyāḍhye!  
vṛnde! numas te caraṇāravindam (2)**

O Vṛndā! Your countenance is especially radiant, illuminated by the gentle smile rising on your *bimba*-red lips and the

pearl on your nose. Your beauty is enhanced by various jeweled ornaments. O Vṛndā, we offer *praṇāma* to your lotus feet.

**samasta-vaikuṇṭha-śiromaṇau śrī-  
kṛṣṇasya vṛndāvana-dhanya-dhāmnī  
dattādhikāre vṛṣabhānu-putryā  
vṛnde! numas te caraṇāravindam (3)**

The daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, has given you dominion over Śrī Kṛṣṇa's most glorious Śrī Vṛndāvana-dhāma, which is the crown-jewel of all Vaikuṇṭha planets. O Vṛndā, we offer *praṇāma* to your lotus feet.

**tvad-ājñayā pallava-puṣpa-bhṛṅga-  
mṛgādibhir mādhaba-keli-kuñjāḥ  
madhv-ādibhir bhānti vibhūṣyamāṇā  
vṛnde! numas te caraṇāravindam (4)**

By your order, the buds, blossoms, flowers, bees, deer, and all other kinds of animals and birds, as well as the six seasons headed by spring, brilliantly decorate the *kuñjas* where Śrī Mādhava enjoys His playful pastimes. O Vṛndā, we offer *praṇāma* to your lotus feet.

**tvadīya-dūtyena nikuñja-yunor  
atyutkayoḥ keli-vilāsa-siddhiḥ  
tvat-saubhagaṁ kena nirucyatām tad  
vṛnde! numas te caraṇāravindam (5)**

Your adeptness at acting as a messenger makes it possible for the Youthful Couple of the *kuñjas* to accomplish Their playful, amorous pastimes, for which They are so eager. Who can properly describe your good fortune? O Vṛndā, we offer *praṇāma* to your lotus feet.

**rāsābhilāṣo vasatiś ca vṛndā-  
vane tvad-īśāṅghri-saroja-sevā  
labhyā ca puṁsām kṛpayā tavaiva  
vṛnde! numas te caraṇāravindam (6)**

The desire to behold the *rāsa-līlā*, attain residence in Śrī Vṛndāvana, and perform service to the lotus feet of your Lord and Lady is attained by a person through your mercy alone. O Vṛndā, we offer *praṇāma* to your lotus feet.

**tvam kīrtiyase sātвата-tantra-vidbhir  
līlābhīdhānā kila kṛṣṇa-śaktiḥ  
tavaiva mūrtis tulasī nṛ-loke  
vṛnde! numas te caraṇāravindam (7)**

Those conversant in devotional scriptures (the *bhakti-tantras*) glorify you as Śrī Kṛṣṇa's pastime potency (*līlā-śakti*). In this world, you assume the form of the *tulasī* tree. O Vṛndā, we offer *praṇāma* to your lotus feet.

**bhaktyā vihīnā aparādha-lakṣaiḥ  
kṣiptās ca kāmādi-taraṅga-madhye  
kṛpāmayi! tvām śaraṇam prapannā  
vṛnde! numas te caraṇāravindam (8)**



Devoid of *bhakti* and guilty of unlimited offenses, we are flung into the waves of lust [anger, greed and so on]. O merciful one, we take shelter of you! O Vṛndā, we offer *praṇāma* to your lotus feet.

**vṛndāṣṭakaṁ yaḥ śṛṇuyāt paṭhed vā  
vṛndāvanādhiśa-padābja-bhṛṅgaḥ  
sa prāpya vṛndāvana-nitya-vāsaṁ  
tat-prema-sevāṁ labhate kṛtārthaḥ (9)**

Those who, like bumblebees at the lotus feet of the Divine Couple, hear or recite this *Vṛndā-devyāṣṭaka* will obtain eternal residence in Vṛndāvana and become fulfilled, having attained loving service to Them.

### MANTRA FOR BATHING TULASĪ-DEVĪ

**oṁ govinda-vallabhāṁ devīm  
bhakta-caitanya-kāriṇīm  
snāpayāmi jagad-dhātṛīm  
kṛṣṇa-bhakti-pradāyinīm**

I am bathing Tulasī-devī, who is very dear to Govinda and who brings life to all the devotees. She is the mother of the universe and the bestower of *kṛṣṇa-bhakti*.

PRAṆĀMA MANTRA FOR TULASĪ-DEVĪ

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

I offer *praṇāma* again and again to Śrīmatī Tulasī-devī, who is most dear to Śrī Keśava and who is also renowned as Vṛndā-devī and Satyavatī. O Devī, you bestow *kṛṣṇa-bhakti*!

**NOON**





## BHOGA OFFERING

BHĀJÔ BHAKATA-VATSALA

Śrīla Bhaktivinoda Ṭhākura

**bhājô bhakata-vatsala śrī gaurahari  
 śrī gaurahari sohi goṣṭha-bihārī,  
 nanda-yaśomatī-citta-hārī (1)**

Just worship Śrī Gaurahari, who is very affectionate to His devotees. He is that very Kṛṣṇa who roams the pasturing grounds of Vṛndāvana with His cows and who steals the hearts of Nanda Mahārāja and Mother Yaśodā.

**belā ha'lô dāmodara, āisô ekhōna  
 bhoga-mandire bôsi' karahô bhojana (2)**

[Mother Yaśodā calls,] "O Dāmodara, it is very late. Please come right now. Sit down in the dining hall and take Your meal."

**nandera nirdeśe baise giri-vara-dhārī  
 baladeva-saha sakhā baise sārī sārī (3)**

At the instruction of Nanda Bābā, Kṛṣṇa, the lifter of Govardhana Hill, sits down with Baladeva and Their friends in rows to take lunch.

**śuktā-śākādi bhāji nālītā kuṣmāṇḍa  
 ḍāli ḍālnā dugdha-tumbī dadhi mocā-khaṇḍa (4)**

They are served a feast of *śuktā* (bitter stew), various kinds of *śāk* (leafy vegetable preparations), *bhāji* (fried savories), *nālītā* (a jute leaf preparation), *kuṣmāṇḍa* (a pumpkin preparation), *ḍālī* (chewable sticks), *ḍālnā* (curry), *dugdha-tumbī* (gourd boiled in milk), yogurt, and *moṇā-khaṇḍa* (curry of banana flower fritters).

**mudga-baḍā māṣa-baḍā roṭikā ghṛtānna  
śaṣkulī piṣṭaka kṣīra puli pāyasānna (5)**

There is *mudga-baḍā* (mung dahl fritters), *māṣa-baḍā* (urad dahl fritters), flat bread, *ghṛtānna* (rice with ghee), *śaṣkulī* (a preparation made with rice-flour and sesame seeds), *piṭhe* (varieties of rice-flour cakes and dumplings), *khīra* (sweetened condensed milk), *pulī* (rice-flour dumplings in sweetened condensed milk), and *pāyasānna* (sweet rice).

**karpūra amṛta-keli rambhā kṣīra-sāra  
amṛta rasālā, amla dvādaśa-prakāra (6)**

They are given *karpūra amṛta-keli* (ambrosial milk sweets scented with camphor), *rambhā* (banana sweets), *khīra-sāra* (condensed cream [*rabaḍī*]), *amṛta-rasālā* (juicy nectarean sweets), and twelve kinds of sour chutneys.

**luci-cini sarapurī lāḍḍu rasābalī  
bhojana karena kṣṇa ha'ye kutūhalī (7)**

There is *luci-cini* (white-flour *purīs* dusted with sugar), *sarpurī* (cream cakes), *lāḍḍu* (sweet balls), and *rasābalī* (dahl

patties boiled in sugar-water). Kṛṣṇa eats all the preparations with great delight.

**rādhikāra pakka anna vividha vyañjana  
parama ānande kṛṣṇa kareṇa bhojana (8)**

In supreme bliss, Kṛṣṇa takes the rice and various types of vegetables cooked by Rādhikā.

**chale-bale lāḍḍu khāya śrī madhumaṅgala  
bagala bājāya āra deya haribolô (9)**

Madhumaṅgala takes *lāḍḍus* by hook or by crook, and he makes a funny sound by putting his hand under his armpit and flapping his arm as he calls out, “Haribol!”

**rādhikādi-gaṇe heri’ nayanera koṇe  
tṛpta ha’ye khāya kṛṣṇa yaśodā-bhavane (10)**

Glancing at Rādhikā and Her *sakhīs* out of the corner of His eye, Kṛṣṇa takes His lunch at Mother Yaśodā’s house with great satisfaction.

[Now offer to Gurudeva, the Vrajavāsīs, and the Vaiṣṇavas.]

**bhojanānte piye kṛṣṇa suvāsita vāri  
sabe mukha prakṣālaya ha’ye sāri sāri (11)**

After finishing His meal, Kṛṣṇa drinks rose-scented water. Then all the *sakhās*, standing in lines, wash their mouths.

**hasta-mukha prakṣāliyā jatô sakhā-gaṇe  
ānande viśrāma kare baladeva sane (12)**

After washing their hands and mouths, all the *sakhās* blissfully take rest along with Baladeva.

**jāmbula rasāla āne tāmbūla-masālā  
tāhā kheyē kṛṣṇacandra sukhe nidrā gelā (13)**

The *sakhās* Jāmbula and Rasāla bring Kṛṣṇa spiced betel nuts. After chewing them, Kṛṣṇa-candra happily goes to sleep.

**viśālākṣa śikhi-puccha cāmara ḍhulāya  
apūrva śāṅyāya kṛṣṇa sukhe nidrā jāya (14)**

While His servant Viśālākṣa waves a peacock-feather fan to cool Him, Kṛṣṇa sleeps contentedly upon His very beautiful bed.

**yaśomati-ājñā peye dhaniṣṭhā-ānīta  
śrī kṛṣṇa-prasāda rādhā bhuñje ha'ye prīta (15)**

Upon Mother Yaśodā's request, Rādhā joyfully relishes the remnants of Kṛṣṇa's plate, brought to Her by Dhaniṣṭhā.

**lalitādi sakhī-gaṇa avaśeṣa pāya  
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya (16)**

Receiving Her remnants, Lalitā and the other *sakhīs* happily sing the glories of Rādhā and Kṛṣṇa within their minds.



**hari-līlā eka-mātra jñhāra pramoda  
bhogārati gāya sei bhaktivinoda (17)**

This Bhaktivinoda, whose joy is only found in the pastimes of Hari, sings this *bhoga-ārati* song.

## RĀJA-BHOGA ĀRATI

**YAŚOMATĪ-NANDANA**

Śrīla Bhaktivinoda Ṭhākura

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

Kṛṣṇa is the beloved son of Mother Yaśodā, the topmost hero of Vraja, the delight of Gokula, and Kāna [an affectionate nickname for Kṛṣṇa]. He is the treasure of the lives of the *gopīs*, the enchanter of Cupid, and the punisher of the serpent Kāliya.

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

These spotless holy names are filled with Kṛṣṇa's nectarean pastimes. He is the king of the forests of Vraja and the supreme youthful lover. He holds the flute to His mouth and wears very beautiful garments.

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

He is the maintainer of the residents of Vraja, the killer of many demons, and the protector of Nanda Mahārāja's herd of cows. He is Govinda (the giver of pleasure to the cows, *gopas*, and *gopīs*) and Mādhava (the consort of the topmost Lakṣmī). He is a butter thief and the beautiful cowherd boy of Nanda.

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

He wanders along the banks of the Yamunā River, and He is the thief of the young *gopīs*' clothes. He is the enjoyer of the *rasa* of the *rāsa* dance. He is full of mercy. He is the beloved of Śrīmatī Rādhikā, and He is the most expert dancer of Vṛndāvana. He is the shelter of Bhaktivinoda.

JAYA RĀDHĀ-MĀDHAVA JAYA KUÑJA-BIHĀRĪ

Śrīla Bhaktivinoda Ṭhākura

(jaya) rādhā-mādhava (jaya) kuñja-bihārī  
 (jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī  
 (jaya) yaśodā-nandana (jaya) vraja-jana-rañjana  
 (jaya) yāmuna-tīra-vanacārī

Śrī Kṛṣṇa is the lover of Śrī Rādhā and is the enjoyer of pastimes in the forest groves of Vraja. He is the dearmost beloved of the *gopīs* and the lifter of Govardhana Hill. He is the darling son of Mother Yaśodā, He gives pleasure to the residents of Vraja, and He wanders in the forests along the banks of the Yamunā River.



**EVENING**





## SELECTED BHAJANAS

GURUDEVA! KṚPĀ-BINDU DIYĀ

Śrīla Bhaktivinoda Ṭhākura

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

O Gurudeva, give me a drop of mercy and make this servant more humble than a blade of grass. Give me the strength to tolerate everything and make me free from my vanity.

**sakale sammāna, kôrite śakati,**  
**dehō nātha! jathājatha**  
**tabe tô' gāibô, harināma sukhe,**  
**aparādha ha'be hata (2)**

Give me the power, O Master, to honor all living entities according to their due. Then I shall chant the holy names of Śrī Hari blissfully, and my offenses will be vanquished.

**kabe henô kṛpā, labhiyā e jana,**  
**kṛtārtha hōibe nātha!**  
**śakti-buddhi-hīna, āmi ati dīna,**  
**karô more ātma-sātha (3)**

When will this person receive such mercy and be successful in life, O Master? I am devoid of strength and intelligence and am extremely fallen. Kindly take my soul and make me your own.

**ĵogyatā-vicāre, kichu nāhi pāi,  
tomāra karuṇā sāra  
karuṇā nā hōile, kãdiyā kãdiyā,  
prāṇa nā rākhibô āra (4)**

If I consider my qualification, I find nothing of value; your mercy is the essence of my existence. If you are not merciful, then, weeping and weeping, I will no longer maintain my life.

**OHE! VAIṢṆAVA ṬHĀKURA**

Śrīla Bhaktivinoda Ṭhākura

**ohe! vaiṣṇava ṭhākura, dayāra sāgara,  
e dāse karuṇā kôri'  
diyā pada-chāyā, śodhō he āmāre,  
tomāra caraṇa dhôri (1)**

O Vaiṣṇava Ṭhākura, you are an ocean of mercy. Being compassionate upon this servant, purify me by giving me the shade of your feet, of which I take hold.

**chaya vega dômi', chaya doṣa śodhi',  
chaya guṇa dehô dāse  
chaya sat-saṅga, dehô' he āmāre,  
bôsechi saṅgera āśe (2)**



Help me to subdue the six urges and purify my six faults. Bestow upon this servant the six qualities of a devotee and give me the six kinds of devotional association.<sup>1</sup> I am waiting in hope of attaining your association.

**ekākī āmāra, nāhi pāya bala,  
harināma-saṅkīrtane  
tumi kṛpā kôri', śraddhā-bindu diyā,  
dehō' kṛṣṇa-nāma-dhane (3)**

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

**kṛṣṇa se tomāra, kṛṣṇa dite pārô,  
tomāra śakati āche  
āmi tô' kāṅgāla, 'kṛṣṇa kṛṣṇa' bôli',  
dhāi tava pāche pāche (4)**

Kṛṣṇa is yours, so you have the power to give Kṛṣṇa. I am only a beggar running behind you, calling out “Kṛṣṇa! Kṛṣṇa!”.

### ŚRĪ PAÑCA-TATTVA-MANTRA

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

1 See *Śrī Upadeśāmṛta*, verses 1, 2, 3, and 4.

**ŚRĪ KṚṢṆA CAITANYA PRABHU DAYĀ KARÔ MORE**

Śrīla Narottama dāsa Ṭhākura

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

O Śrī Kṛṣṇa Caitanya Prabhu, be merciful to me. Except for You, who in this material existence is so full of compassion?

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

The reason for Your descent is to deliver the fallen souls. O Lord, You will not find anyone else as fallen as me.

**hā hā prabhu nityānanda premānanda-sukhī  
kṛpāvalokana karô āmi baḍô duḥkhī (3)**

O Nityānanda Prabhu, who is always joyful in ecstatic love, glance upon me with compassion, for I am very sorrowful.

**dayā karô sītā-pati advaita gosāi  
tava kṛpā-bale pāi caitanya-nitāi (4)<sup>2</sup>**

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2 The following verse may be sung after verse 4:

**dayā karô gadādhara premera sāgara  
śrī śrīvāsa haridāsa more kṛpā karô**

O Gadādhara Paṇḍita, ocean of *prema*, be compassionate to me. O Śrīvāsa Paṇḍita and Haridāsa Ṭhākura, please give me your mercy.

O Advaita Gosāi, husband of Sītā, be kind to me. By the power of Your mercy, I can surely attain Śrī Caitanya-Nitāi.

**hā hā svarūp, sanātana, rūpa, raghunātha  
bhaṭṭa-juga, śrī jīva, hā prabhu lokanātha (5)**

Alas! O Svarūpa Dāmodara Gosvāmī, Sanātana Gosvāmī, Rūpa Gosvāmī, and Raghunātha dāsa Gosvāmī! O Gopāla Bhaṭṭa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, and Śrī Jīva Gosvāmī! O my master, Lokanātha Gosvāmī [give me your mercy]!

**dayā karô śrī ācārya prabhu śrīnivāsa  
rāmacandra-saṅga māge narottama dāsa (6)<sup>3</sup>**

Be merciful, O Prabhu Śrīnivāsa Ācārya! Narottama dāsa begs for the association of Rāmacandra Kavirāja.

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3 The following two verses may be sung after verse 6:

**dayā karô prabhupāda śrī dayita dāsa  
vaiṣṇavera kṛpā māge ei adhama dāsa**

O Prabhupāda, servant of the beloved of Śrī Rādhā, please be merciful. This fallen servant begs for the kindness of the Vaiṣṇavas.

**dayā karô gurudeva patita-pāvana  
śrī caraṇe sevā māge ei patita jana**

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

**‘GAURĀṄGA’ BÔLITE HA’BE**

Śrīla Narottama dāsa Ṭhākura

**‘gaurāṅga’ bôlite ha’be pulaka śarīra  
‘hari hari’ bôlite nayane ba’be nīra (1)**

When will the hair on my body stand on end upon chanting, “Gaurāṅga”? When will my eyes overflow with tears upon chanting, “Hari Hari”?

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

And when will the moon-like Nityānanda Prabhu bestow His mercy upon me? When will my material desires become insignificant?

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

When will my mind, as a result of my renouncing material enjoyment, become purified? When will I behold Śrī Vṛndāvana?

**rūpa-raghunātha-pade hōibe ākuti  
kabe hāma bujhabô se jūgala-pīriti (4)**

When will I develop eagerness for the lotus feet of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī, by whose mercy I will be able to understand the love (*prīti*) of the Divine Couple?

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

“Let all my hopes and aspirations remain at the lotus feet of Śrī Rūpa and Śrī Raghunātha dāsa.” This is the constant prayer of Narottama dāsa.

**HARI HARI! KABE MORA HÔIBE SUDINA?**

Śrīla Narottama dāsa Ṭhākura

**hari hari! kabe mora hôibe sudina?  
bhajibô śrī rādhā-kṛṣṇa hôiyā premādhīna (1)**

O Hari! When will that auspicious day be mine when I will serve Śrī Śrī Rādhā-Kṛṣṇa, being controlled by *prema*?

**suyantre miśāiyā gābô su-madhura tāna  
ānande kôribô dūhāra rūpa-guṇa-gāna (2)**

Accompanied by musical instruments, I will sing sweet melodies. In great bliss I shall perform songs that glorify the form and qualities of the Divine Couple.

**‘rādhikā-govinda’ bôli’ kândibô uccaiḥ svare  
bhijibe sakala aṅga nayanera nīre (3)**

While singing “Rādhikā-Govinda,” I will weep loudly, and my entire body will become soaked by the tears from my eyes.

**ei bāra karuṇā karô rūpa-sanātana  
raghunātha dāsa mora śrī jīva jīvana (4)**

O Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī! O Śrī Raghunātha dāsa Gosvāmī! O Śrī Jīva Gosvāmī, my life and soul! Be merciful to me now!

**ei bāra karuṇā karô lalitā-viśākhā  
sakhya-bhāve śrīdāma-subala-ādi sakhā (5)**

O Lalitā and Viśākhā! O Śrīdāma, Subala, and other friends in *sakhya-bhāva*! Be merciful to me now!

**sabe mili' karô dayā pūruk mora āśa  
prārthanā karôye sadā narottama dāsa (6)**

All of you together, please be merciful and let my desires be fulfilled. Narottama dāsa constantly prays in this way.

**RĀDHĀ-KṚṢṆA PRĀṆA MORA**

Śrīla Narottama dāsa Ṭhākura

**rādhā-kṛṣṇa prāṇa mora jūgala-kīśora  
jīvane-maraṇe gati āra nāhi mora (1)**

The youthful Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, are my life and soul. In life and in death, I have no shelter other than Them.

**kālindīra kūle keli kadambera vana  
ratana-vedīra upar bôṣā'bô du'jana (2)**

On the banks of the Kālindi (Yamunā River), in a *kadamba* grove meant for amorous sporting, I will seat Them both upon a jeweled throne.

**śyāma-gaurī-aṅge dibô (cuwā) candanera gandha  
cāmara ḍhulābô kabe heribô mukha-candra (3)**

I will anoint Their dark and golden limbs with sandal paste scented with *cuyā* and then fan Them with a *cāmara*. Oh, when will I behold Their moon-like faces?

**gāthiyā mālātīra mālā dibô dōhār gale  
adhare tuliyā dibô karpūra tāmbūle (4)**

After stringing together garlands of *mālātī* flowers, I will place them around both Their necks. I will then place *tāmbūla* (betel) flavored with camphor in Their lotus mouths.

**lalitā viśākhā ādi jatô sakhī-vṛnda  
ājñāya kôribô sevā caraṇāravinda (5)**

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

**śrī kṛṣṇa-caitanya-prabhur dāser anudāsa  
sevā abhilāṣa kare narottama dāsa (6)**

Narottama dāsa, servant of the servant of Śrī Kṛṣṇa Caitanya Mahāprabhu, yearns for service to the Divine Couple.

**BRAJA-JANA-MANA-SUKHAKĀRĪ**

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

**braja-jana-mana-sukhakārī  
rādhe śyām śyāmā śyām**

O You who are the delight of the people of Vraja—Rādhe! Śyāma! Śyāmā! Śyāma!

**mor mukuṭa makarākṛta-kunḍala,   gale vaijayantī-māla,  
caraṇana nūpura rasāla  
rādhe śyām śyāmā śyām (1)**

His crown is of peacock feathers, His earrings are shark-shaped, around His neck is a forest flower garland, and the bells on His feet resonate *rasa*—Rādhe! Śyāma! Śyāmā! Śyāma!

**sundara vadana kamala-dala locana,   bāṅkī cita-vana-hārī,  
mohana-baṁśī-bihārī  
rādhe śyām śyāmā śyām (2)**

With His beautiful face, eyes like lotus petals, and His crooked and enticing posture, He frolics in forests and hearts, captivating all with His artistry in flute-playing—Rādhe! Śyāma! Śyāmā! Śyāma!



**vṛndāvana mē dhenu carāve, gopī-jana manahārī  
śrī govardhana-dhārī  
rādhe śyām śyāmā śyām (3)**

In Vṛndāvana, He tends the cows, absconds with the minds of the cowherd girls, and holds up Śrī Govardhana—Rādhe! Śyāma! Śyāmā! Śyāma!

**rādhā-kṛṣṇa mili ab doū, gaura-rūpa avatārī  
kīrtana dharma pracārī  
rādhe śyām śyāmā śyām (4)**

Rādhā and Kṛṣṇa now unite in one golden incarnation, preaching the religion of devotional singing (*kīrtana-dharma*)—Rādhe! Śyāma! Śyāmā! Śyāma!

**tum binā mere aur na koi, nāma-rūpa avatārī  
caraṇana mē balihārī,  
nārāyaṇa balihārī,  
rādhe śyām śyāmā śyām (5)**

Without You, I have no other. You incarnate in the divine name and in divine form. At Your feet rapture is found. This Nārāyaṇa delights there. Rādhe! Śyāma! Śyāmā! Śyāma!

## SANDHYA ĀRATI

## ŚRĪ GAURA ĀRATI

Śrīla Bhaktivinoda Ṭhākura

**jaya jaya gorācādera āratiko śobhā  
jāhnavī-taṭa-vane jaga-mana-lobhā (1)**

All glories, all glories to the beautiful *ārati* ceremony of Śrī Gaura-candra, performed in a forest on the banks of the Jāhnavī (Gaṅgā) River. It attracts the minds of everyone in the universe.

**dakṣiṇe nitāicāda, bāme gadādhara  
nikaṭe advaita, śrīnivāsa chatra-dhara (2)**

On the right [of Gaurāṅga] is the moonlike Nityānanda Prabhu, and on the left is Gadādhara Paṇḍita. Nearby are Advaita Ācārya and Śrīvāsa Paṇḍita, who holds an umbrella [over the Lord's head].

**bōsiyāche gorācāda ratna-simhāsane  
ārati karena brahmā-ādi deva-gaṇe (3)**

Śrī Gaura-candra is seated on a jeweled throne, and Lord Brahmā and the other demigods perform His *ārati*.

**narahari-ādi kôri' cāmara ḍhulāya  
sañjaya-mukunda vāsu-ghoṣa-ādi gāya (4)**

Narahari Sarakāra and others fan the Lord with *cāmaras*, while Saṅjaya Paṇḍita, Mukunda Daṭṭa, Vāsudeva Ghoṣa, and others sing [His glories].

**śaṅkha bāje, ghaṇṭā bāje, bāje karatāla  
madhura mṛdaṅga bāje parama rasāla (5)**

The resonating conch, the ringing bell, the chiming *karatālas*, and the sweet rhythm of the *mṛdaṅga* converge together to create the topmost *rasa*.

**bahu-koṭī candra jīni' vadana ujjava  
gala-deśe vana-mālā kare jhalamala (6)**

Śrī Gaura's brilliant face conquers [the glow of] many millions of moons, and the garland of forest flowers about His neck glimmers splendidly.

**śiva-śuka-nārada preme gada-gada  
bhaktivinoda dekhe gorāra sampada (7)**

Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni become choked with *prema*. Thus, Bhaktivinoda Ṭhākura beholds the glories of Śrī Gaurāṅga.

**ŚRĪ YUGALA ĀRATI**

Śrīla Bhaktivinoda Ṭhākura

**jaya jaya rādhā-kṛṣṇa-juḡala-milana  
ārati karōye lalitādi sakhī-gaṇa (1)**

All glories, all glories to the meeting of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa. The *sakhīs*, led by Lalitā-devī, perform Their *ārati* ceremony.

**madana-mohana-rūpa tri-bhaṅga-sundara  
pītāmbara śikhi-puccha-cūḍā manohara (2)**

The beautiful threefold bending form of Kṛṣṇa, the enchanter of Cupid, wears yellow silk garments and a crown of peacock feathers, captivating the minds of all.

**lalita-mādhava-bāme vṛṣabhānu-kanyā  
nīla-vasanā gaurī rūpe guṇe dhanyā (3)**

To the left of the charming Mādhava is the beautiful daughter of King Vṛṣabhānu, Śrīmatī Rādhikā. She wears a deep blue *sārī*. Her complexion is the color of molten gold, and She is well endowed with beauty and other fine qualities.

**nānā-vidha alaṅkāra kare jhalamala  
hari-mano-vimohana vadana ujjala (4)**

She is adorned with various ornaments that sparkle and shimmer. Her radiant face enchants the mind of Śrī Hari.

**viśākhādi sakhī-gaṇa nānā rāge gāya  
priya-narma-sakhī jatô cāmara ḍhulāya (5)**

The *sakhīs*, led by Viśākhā-devī, sing in various melodies, while other *priya-narma-sakhīs* fan the Divine Couple with *cāmaras*.

**śrī rādhā-mādhava-pada-sarasija-āśe  
bhaktivinoda sakhī-pade sukhe bhāse (6)**

Hoping to attain the lotus feet of Śrī Śrī Rādhā-Mādhava, Bhaktivinoda happily floats in happiness at the lotus feet of the *sakhīs*.

## TULASĪ AND MANDIRA PARIKRAMĀ

### TULASĪ KṚṢṆA-PREYASĪ

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

**namo namaḥ tulasī kṛṣṇa-preyasī (namo namaḥ)  
(vraje) rādhā-kṛṣṇa nitya-sevā—'ei abhilāṣī' (1)**

O Śrīmatī Tulasī-devī, you are very dear to Kṛṣṇa. Desiring to attain eternal service to Śrī Śrī Rādhā-Kṛṣṇa (in Vraja), I repeatedly offer my obeisances unto you.

**je tomāra śaraṇa laya', sei kṛṣṇa-sevā pāya  
'kṛpā kôri' karô tã're vṛndāvana-vāsī (2)**

Whoever takes shelter of you attains service to Śrī Kṛṣṇa. Being merciful upon him, you make that person a resident of Vṛndāvana.

**tomāra caraṇe dhôri, more anugata kôri'  
gaurahari-sevā-magna rākhô divā-niśi (3)**

I humbly clasp your lotus feet. May you make me your intimate follower. Keep me immersed in service to Śrī Gaurahari, day and night.

**dīnera ei abhilāṣa, mājāpure dio vāsa  
aṅgete mākhibô sadā dhāma-dhūli-rāśi (4)**

It is the aspiration of this fallen soul that you grant me residence in Mājāpura, where I will always smear the dust of the holy abode on my body.

**tomāra ārati lāgi', dhūpa, dīpa, puṣpa māgi  
mahimā bākhāni ebe—hao more khuśi (5)**

For your *ārati*, I will beg incense, ghee lamp, and flowers. I now sing your glories, so please be happy with me.

**jagatera jatô phula, kabhu nahe samatula  
sarva-tyaji' kṛṣṇa tava (patra) mañjarī-vilāsī (6)**

Of all the flowers within the universe, none is your equal. Forsaking them all, Kṛṣṇa performs pastimes only with your *mañjarīs* (and leaves).

ogo vṛnde mahārāṇi! (kṛṣṇa-bhakti pradāyinī!)  
 tomāra pādapa-tale, deva-ṛṣi kutūhale  
 sarva-tīrtha la'ye tã'rā hana adhivāsī (7)

O Vṛndā Mahārāṇī, bestower of *kṛṣṇa-bhakti*! The demigods and sages, along with all the holy places, joyfully reside at your feet.

śrī keśava ati dīna, sādhana-bhajana-hīna  
 tomāra āśraye sadā nāmānande bhāsi (8)

Although Śrī Keśava is extremely fallen and devoid of *sādhana* and *bhajana*, having taken your shelter, he always floats in the bliss of the holy name.

(HARI) HARAYE NAMAḤ KṚṢṆA

Śrīla Narottama dāsa Ṭhākura

(hari) haraye namaḥ kṛṣṇa yādavāya namaḥ  
 yādavāya mādhavāya keśavāya namaḥ (1)

I offer *praṇāma* unto You, O Hari, O Kṛṣṇa, O Yādava, O Mādhava, O Keśava!

gopāla govinda rāma śrī madhusūdana  
 giridhārī gopīnātha madana-mohana (2)

O Gopāla, Govinda, Rāma, Śrī Madhusūdana! O Giridhārī, Gopīnātha, Madana-mohana!

**śrī caitanya, nityānanda, śrī advaita goptā  
hari, guru, vaiṣṇava, bhāgavata, gītā (3)**

[I offer *praṇāma* to] Śrī Caitanya, Nityānanda, and Śrī Advaita—our maintainers—along with Hari, *guru*, Vaiṣṇavas, the *Bhāgavata Purāṇa*, and the *Bhagavad-gītā*.

**śrī rūpa, śrī sanātana, bhaṭṭa-raghunātha  
śrī jīva, gopāla-bhaṭṭa, dāsa-raghunātha (4)**

[I offer *praṇāma* unto] Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha bhaṭṭa, Śrī Jīva, Śrī Gopāla Bhaṭṭa, and Śrī Raghunātha dāsa Gosvāmīs.

**ei chaya gosāir kôri caraṇa vandana  
jāhā hôte vighna-nāśa abhīṣṭa-pūraṇa (5)**

I worship the lotus feet of these six Gosvāmīs, by whose mercy all obstacles are destroyed and all desires are fulfilled.

**ei chaya gosāi jã'ra, mui tã'ra dāsa  
tã' sabāra pada-reṇu mora pañca-grāsa (6)**

I am the servant of those who belong to the six Gosvāmīs. The dust of their lotus feet is my fivefold sustenance.

**tã'dera caraṇa sevi bhakta-sane vāsa  
janame janame haya ei abhilāṣa (7)**



To serve their lotus feet and reside in the company of devotees is my aspiration birth after birth.

**ei chaya gosāi jābe vraje kôilā vāsa  
rādhā-kṛṣṇa-nitya-līlā kôrilā prakāśa (8)**

When these six Gosvāmīs resided in Vraja, they revealed the eternal pastimes of Śrī Śrī Rādhā-Kṛṣṇa.

**ānande bôlô hari, bhajô vṛndāvana  
śrī guru-vaiṣṇava-pade majāiyā mana (9)**

Blissfully sing the names of Śrī Hari and worship Vṛndāvana, immersing your mind in the lotus feet of *śrī guru* and the Vaiṣṇavas.

**śrī guru-vaiṣṇava-pāda-padma kôri' āśa  
nāma-saṅkīrtana kahe narottama dāsa (10)**

Aspiring for the lotus feet of *śrī guru* and the Vaiṣṇavas, Narottama dāsa sings *harināma-saṅkīrtana*.



# **SPECIAL KĪRTANAS**





## KĀRTIKA KĪRTANAS

(KṚṢṆA) DEVA! BHAVANTAM VANDE

from the Gītāvalī section of Stavamālā, song 24

Śrīla Rūpa Gosvāmī

(kṛṣṇa) deva! bhavantaṁ vande  
 man-mānasa-madhukaram arpayā nija-pada-  
 paṅkaja-makarande (1)

O Kṛṣṇa! O Deva! I am offering a prayer to You. Kindly place  
 the bee of my mind within the honey of Your lotus feet.

yadyapi samādhiṣu vidhir api paśyati  
 na tava nakhāgra-marīcim  
 idam icchāmi nīśamya tavācyuta!  
 tad api kṛpādbhuta-vīcim (2)

Although Brahmā in full *samādhi* cannot catch a glimpse  
 of even a ray of the effulgence emanating from the tips of  
 Your toenails, still, O Acyuta, having heard of the waves of  
 Your astonishing mercy, I long to receive Your grace.

bhaktir udañcati yadyapi mādghava!  
 na tvayi mama tila-mātrī  
 parameśvaratā tad api tavādhika-  
 durghaṭa-ghaṭana-vidhātṛī (3)

O Mādhava, although I don't possess even a sesame seed of *bhakti* for You, still, since You are the Supreme Controller, You can make the impossible possible.

**ayam avilolatayādyā sanātana!  
kalitādbhuta-rasa-bhāram  
nivasatu nityam ihāmṛta-nindini-  
vindan madhurima-sāram (4)**

O Sanātana, because Your lotus feet are filled with the most 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.

**RĀDHE! JAYA JAYA MĀDHAVA-DAYITE!**

from the Gītāvalī section of Stavamālā, song 14

Śrīla Rūpa Gosvāmī

**rādhe! jaya jaya mādharma-dayite!  
gokula-taruṇī-maṇḍala-mahite (1)**

O Rādhā! All glories to You, O Beloved of Mādhava! Your glories are sung by the circle of the youthful maidens of Gokula.

**dāmodara-rati-vardhana-veśe!  
hari-niṣkuṭa-vṛndāvipineśe! (2)**

O You whose attire increases Dāmodara's affection, O Queen of the Vṛndāvana Forest, You are the pleasure garden of Śrī Hari.

**vṛṣabhānūdadhī-nava-śaśī-lekhe!  
lalitā-sakhi! guṇa-ramita-viśākhe! (3)**

From the ocean of Vṛṣabhānu Mahārāja, You arise like the new moon! O dearest friend of Lalitā! O You who captivate the heart of Viśākhā with Your charming qualities!

**karuṇāṁ kuru mayi karuṇā-bharite!  
sanaka-sanātana-varṇita-carite! (4)**

Bestow Your compassion upon me, O You who brim with compassion! Your transcendental qualities and character are described by Sanaka and Sanātana.

### Ś R Ī N A N D A - N A N D A N Ā Ṣ Ṭ A K A M

An ancient prayer by an unknown Vaiṣṇava author

**sucāru-vaktra-maṇḍalaṁ sukaṇṇa-ratna-kunḍalam  
sucarcitāṅga-candanaṁ namāmi nanda-nandanam (1)**

His round face is so lovely, His beautiful ears are adorned with hanging jewelled earrings, and His body is nicely anointed with fragrant sandalwood paste. I offer *praṇāma* to that Śrī Nanda-nandana.

**sudīrgha-netra-pañkajaṁ śikhi-śikhaṇḍa-mūrdhajaṁ  
anaṅga-koṭi-mohanaṁ namāmi nanda-nandanam (2)**

His eyes are elongated like lotuses; peacock feathers adorn His head; and He enchants millions of Cupids. I offer *praṇāma* to that Śrī Nanda-nandana.

**sunāsikāgra-mauktikaṁ svacchanda-danta-paṅktikaṁ  
navāmbudāṅga-cikkaṇaṁ namāmi nanda-nandanam (3)**

From the tip of His beautiful nose hangs an elephant pearl, His rows of teeth shine naturally [like pearls], and His bodily complexion shines like a fresh raincloud. I offer *praṇāma* to that Śrī Nanda-nandana.

**kareṇa veṇu-rañjitaṁ gati-karīndra-gañjitaṁ  
dukūla-pīta-śobhanaṁ namāmi nanda-nandanam (4)**

His hands are adorned with a flute, His majestic gait excels that of the king of elephants, and He is beautified by fine yellow garments. I offer *praṇāma* to that Śrī Nanda-nandana.

**tri-bhaṅga-deha-sundaraṁ nakha-dyuti-sudhākaram  
amūlya-ratna-bhūṣaṇaṁ namāmi nanda-nandanam (5)**

His threefold bending form is most beautiful, His nails glow like the moon, and He is adorned by priceless gems. I offer *praṇāma* to that Śrī Nanda-nandana.

**sugandha-aṅga-saurabham uro-virāji-kaustubham  
sphurac-chrīvatsa-lāñchanam namāmi nanda-nandanam (6)**



His body exudes an extraordinarily enchanting fragrance, and upon His broad chest the *kaustubha* gem shines, along with the mark of Śrīvatsa. I offer *praṇāma* to that Śrī Nanda-nandana.

**vṛndāvana-sunāgarām vilāsānuga-vāsasam  
surendra-garva-mocanam namāmi nanda-nandanam (7)**

He is Vṛndāvana's expert paramour, who dresses in a manner to enhance His charming, playful pastimes and who liberates Indra from his pride. I offer *praṇāma* to that Śrī Nanda-nandana.

**vrajāṅganā-sunāyakam sadā sukha-pradāyakam  
jagan-manaḥ pralobhanam namāmi nanda-nandanam (8)**

The exquisite lover of the damsels of Vraja always bestows happiness upon all living entities and enchants their mind. I offer *praṇāma* to that Śrī Nanda-nandana.

**śrī-nanda-nandanāṣṭakam paṭhed yaḥ śraddhayānvitaḥ  
tared bhavābधिं dustaram labhet tad-aṅghri-yugmakam (9)**

Whoever with faith recites these eight verses glorifying the son of Nanda will easily conquer the insurmountable ocean of material existence and attain shelter at His two lotus feet.

**ŚRĪ RĀDHĀ-KṚPĀ-KAṬĀKṢA-STAVA-RĀJA**

Spoken by Śiva in the *Urdhvāmnāya-tantra*

[This prayer is an address and is thus in the vocative case.]

**munīndra-vṛnda-vandite tri-loka-śoka-hāriṇī  
prasanna-vaktra-paṅkaje nikuñja-bhū-vilāsini  
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate  
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (1)**

O Śrīmatī Rādhikā, who are glorified by great sages! O You who dispel the lamentation of the three worlds, whose lotus face blossoms with a humorous smile, and who sports in the *kuñjas*. O beloved daughter of King Vṛṣabhānu! O most near and dear to the son of the king of Vraja, when will You make me the recipient of Your merciful sidelong glance?

**aśoka-vṛkṣa-vallarī-vitāna-maṇḍapa-sthite  
pravāla-vāla-pallava-prabhāruṇāṅghri-komale  
varābhaya-sphurat-kare prabhūta-sampadālaye  
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (2)**

O You who are present in a pavilion made of creepers that are entwined around *aśoka* trees, whose beautiful, tender reddish feet have the luster of coral and newly sprouting reddish leaves, and whose [raised] hand grants benedictions and fearlessness. O abode of infinite opulence, when will You make me the recipient of Your merciful sidelong glance?

anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvām  
 savibhramaṁ sasambhramaṁ dṛganta-bāṇa-pātanaiḥ  
 nirantaraṁ vaśī-kṛta-pratīti-nanda-nandane  
 kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (3)

O You who, on the stage of amorous sports, in the course of an auspicious discussion, express amazement by curving Your eyebrows like bows and then suddenly firing the arrows of Your sidelong glances, piercing the son of Śrī Nanda with amorous delusion and bringing Him under Your perpetual control, when will You make me the recipient of Your merciful sidelong glance?

taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe  
 mukha-prabhā-parāsta-koṭi-śāradendu-maṇḍale  
 vicitra-citra-sañcarac-cakora-śāva-locane  
 kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (4)

O You whose radiant and fair form resembles lightening, gold, and *campaka* flowers, whose lotus face defeats the splendor of the effulgence of millions of autumnal moons, and whose eyes, restless like those of a young *cakora* bird, make various astonishing expressions at each moment, when will You make me the recipient of Your merciful sidelong glance?

madonmadāti-yauvane pramoda-māna-maṇḍite  
 priyānurāga-rañjite kalā-vilāsa-panḍite  
 ananya-dhanya-kuñja-rājya-kāma-keli-kovide  
 kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (5)

O You who are intoxicated by Your youthfulness, who are decorated with the delightful ornament of sulky anger, who revels in Your lover's attachment to You, and who are supremely proficient in the art of loving affairs. O You who are the most learned in knowledge of loving sports within the realm of Your confidential, auspicious forest groves, when will You make me the recipient of Your merciful sidelong glance?

**aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite**

**prabhūta-śāta-kumbha-kumbha-kumbhi-kumbha-sustani  
praśasta-manda-hāsyā-cūrṇa-pūrṇa-saukhya-sāgare  
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (6)**

O You who are decorated with the ornaments of *anubhāva*, such as *hāva* and *bhāva*, and a diamond necklace of gentleness and gravity, whose breasts are like water pots made of pure gold and which resemble the twin mounds on the head of an elephant. O You whose glorious, gentle smile is like an ocean full of bliss, when will You make me the recipient of Your merciful sidelong glance?

**mṛṇāla-vāla-vallarī taraṅga-raṅga-dor-late**

**latāgra-lāśya-lola-nīla-locanāvalokane  
lalal-lulan-milan-manojña-mugdha-mohanāśrite  
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (7)**

O You whose arms are like the tender stems of a lotus swaying in the water's waves, whose glance from blue eyes resembles

the tips of creepers dancing in the breeze, who allure Manamohana to follow You, and upon meeting Him, steal away His mind and give Him shelter in His state of enchantment, when will You make me the recipient of Your merciful sidelong glance?

**suvarṇa-mālikāñcita-tri-rekha-kambu-kaṇṭhage  
tri-sūtra-maṅgalī-guṇa-tri-ratna-dīpti-dīdhiti  
sa-lola-nīla-kuntala-prasūna-guccha-gumphite  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (8)**

O You whose neck is marked with three lines like a conch shell and is adorned with golden necklaces and an auspicious *tri-sūtra*,<sup>1</sup> glowing with three kinds of brilliant gems. O You whose bluish-black tresses, interwoven in a braid with clusters of flower blossoms, sway to and fro, when will You make me the recipient of Your merciful sidelong glance?

**nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe  
praśasta-ratna-kiṅkiṇī-kalāpa-madhya-maṇjule  
karīndra-śuṇḍa-daṇḍikā-varoha-saubhagoruke  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (9)**

O You from whose rounded hips hangs a wreath of excellent flowers, on whose charming slender waist a sublime belt of tiny jewelled bells sweetly rings, and whose beautiful

1 A *maṅgala-tri-sutra* is a special necklace worn by married girls for auspiciousness.

thighs taper like the sloping trunk of the king of elephants, when will You make me the recipient of Your merciful sidelong glance?

**aneka-mantra-nāda-mañju-nūpurā-rava-skhalat  
samāja-rāja-haṁsa-varṁśa-nikvaṇāti-gaurave  
vilola-hema-vallārī-vidāmbi-cāru-caṅkrame  
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (10)**

O You whose ankle bells, sweetly resounding with a host of Vedic *mantras*, resemble the warbling of a flock of royal swans, and whose beautiful gait mocks the movements of a swaying golden creeper, will You make me the recipient of Your merciful sidelong glance?

**ananta-koṭi-viṣṇu-loka-namra-padmajārcite  
himādriyā-pulomajā-viriñcajā-vara-prade  
apāra-siddhi-ṛddhi-digdha-sat-padāṅgulī-nakhe  
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (11)**

O You who are worshiped by Lakṣmī-devī—the mistress of unlimited Vaikuṇṭha planets—and who bestows benedictions upon Śrī Pārvatī, Indrāṇī, and Sarasvatī, even one of the nails on Your lotus feet gives rise to an infinite variety of spiritual perfections. Oh, when will You make me the recipient of Your merciful sidelong glance?

**makheśvari! kriyeśvari svadheśvari sureśvari  
triveda-bhāratīśvari pramāṇa-śāsaneśvari  
rameśvari! kṣameśvari pramoda-kānaneśvari  
vrajeśvari vrajādhipe śrī rādhike namo 'stu te (12)**

O Mistress of all kinds of sacrifices, of all activities, of the *mantras* uttered during *yajña*, of all the gods, of the teachings of the three Vedas, of the enforcement of all scriptural principles, of the goddess of fortune, of forgiveness, and of the delightful forest [of Vṛndāvana], O Mistress and Empress of Vraja, O Śrīmatī Rādhikā, I offer my *praṇāma* unto You.

**itīmam adbhutaṁ-stavaṁ niśamya bhānu-nandinī  
karotu santataṁ janam kṛpā-kaṭākṣa-bhājanam  
bhavet tadaiva sañcita-tri-rūpa-karma-nāśanam  
bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam (13)**

O daughter of Vṛṣabhānu, upon hearing this wonderful prayer, please make me qualified to perpetually receive Your merciful sidelong glance. By Your mercy my three types of *karma*<sup>2</sup> will be destroyed, and at that moment I will enter the circle of the son of the king of Vraja and His dearest *sakhīs*.

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2 Accumulated reactions, fructifying reaction, and reactions from current activities.

ŚRĪ DĀMODARĀṢṬAKAM

Spoken by Satyavrata Muni

recorded in the Padma Purāṇa by Śrī Kṛṣṇa Dvaipāyana Vedavyāsa

**namāmīśvaraṁ sac-cid-ānanda-rūpaṁ  
lasat-kuṇḍalaṁ gokule bhrājamānam  
yaśodā-bhiyolūkhalād dhāvamānaṁ  
parāmṛṣṭam atyantato drutya gopyā (1)**

I worship the Supreme Controller, whose form is eternal, full of knowledge and bliss. Upon His cheeks, *makara*-shaped earrings are swinging, and He shines most brilliantly in Gokula. Running away from the grinding mortar in great fear of Mother Yaśodā, He was ultimately caught from behind.

**rudantaṁ muhur netra-yugmaṁ mṛjantaṁ  
karāmbhoja-yugmena sātaṅka-netram  
muhuḥ śvāsa-kampa-tri-rekhāṅka-kaṇṭha-  
sthita-graiva-dāmodaraṁ bhakti-baddham (2)**

Weeping incessantly, He rubs His eyes with His two lotus hands. His eyes are filled with fear. He takes heavy breaths again and again that cause the pearls and other ornaments around His neck, which is marked by three gracefully curving lines, to tremble. (I offer *praṇāma* unto) that Dāmodara, who is bound by His mother's *vātsalya-bhakti*.

**itīdṛk sva-līlābhir ānanda-kuṇḍe  
sva-ghoṣaṁ nimajjantam ākhyāpayantam**



**tadīyeśita-jñeṣu bhaktair jitatvaṁ  
punaḥ prematas taṁ śatāvṛtti vande (3)**

Through pastimes such as these, He drowns the residents of Gokula in pools of bliss, thereby informing people who are aware of His Godhood that He can only be conquered by His devotees. Hundreds of times, I again offer loving obeisance to Him.

**varam deva! mokṣaṁ na mokṣāvadhiṁ vā  
na cānyaṁ vṛṇe 'haṁ vareśād apīha  
idaṁ te vapur nātha! gopāla-bālaṁ  
sadā me manasy āvirāstāṁ kim anyaiḥ (4)**

O Deva, I do not ask for liberation [from this world], nor the highest liberation (of residence in Vaikuṇṭha). Nor do I seek any other benediction<sup>3</sup> from You, the supreme benefactor. O Nātha! May this form of Yours as Bāla-gopāla (a little cowherd boy) in Vṛndāvana forever remain visible in my heart. What is the use of any other benediction?

**idaṁ te mukhāmbhojam avyakta-nīlair  
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā  
muḥś cumbitaṁ bimba-raktādharmaṁ me  
manasy āvirāstāṁ alaṁ lakṣa-lābhaiḥ (5)**

3 *Na cānyam*—others also—can refer either to the benediction of performing the nine limbs of *bhakti* or to achieving any other worthy attainment.

Your lotus-like face, encircled by soft, blackish-blue curly locks of hair that have a reddish glow, is repeatedly kissed by the *gopī* Śrī Yaśodā. May Your lotus face, with lips like red *bimba*-fruit, always remain manifest in my heart. I do not care about millions of other attainments.

**namo deva! dāmodarānanta! viṣṇo!  
 prasīda prabho! duḥkha-jālābdhi-magmam  
 kṛpā-drṣṭi-vrṣṭyāti-dīnaṁ batānu-  
 grhāṇeśa! mām ajñam edhy akṣi-drśyaḥ (6)**

O Deva! O Dāmodara! O Ananta! O Viṣṇu! Obeisance unto You! O Prabhu, be pleased with me. I am drowning in an ocean of miseries. Alas, I am most afflicted and do not know what to do. O Īśa, shower me with Your merciful glance and kindly uplift me by becoming directly visible to my eyes.

**kuverātmajau baddha-mūrtyaiva yadvat  
 tvayā mocitau bhakti-bhājau kṛtau ca  
 tathā prema-bhaktiṁ svakāṁ me prayaccha  
 na mokṣe graho me 'sti dāmodareha (7)**

Just as You freed the two sons of Kuvera, even while bound around the belly, and made them recipients of devotion, similarly, please bestow upon me profuse *prema-bhakti* to You (in Your form as a little cowherd boy). O Dāmodara! I long for this alone; I do not want any other kind 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 rope binding Your belly, for it is an abode of brilliant effulgence. I offer *praṇāma* to Your belly, which is the mainstay of the entire universe. I offer *praṇāma* again and again to Śrīmatī Rādhikā, Your most beloved. And I offer *praṇāma* to You, my Divine Lord, who perform unlimited transcendental pastimes.

## EKADAŚĪ

**ŚUDDHA-BHAKATA**

Śrīla Bhaktivinoda Ṭhākura

**śuddha-bhakata- caraṇa-reṇu,  
bhajana-anukūla  
bhakata-sevā, parama-siddhi,  
prema-latikāra mūla (1)**

Dust from the lotus feet of the pure devotees is most favorable for *bhajana*. Service to the pure devotees is the highest perfection and the very root of the creeper of *prema*.

**mādhava-tithi, bhakti-jananī,  
jātane pālana kôri  
kṛṣṇa-vasati, vasati bôli',  
parama-ādare bôri (2)**

I carefully observe Mādhava's holy days [such as Ekādaśī and Janmāṣṭamī], for they are the mother of devotion. Knowing that Kṛṣṇa dwells in these holy days, with great regard I, also, accept them as my residence.

**gaura āmāra,   jê-saba sthāne,  
karalô bhramaṇa raṅge  
se-saba sthāna,   heribô āmi,  
praṇayi-bhakata-saṅge (3)**

In the company of devotees who have transcendental love, I will behold all the places where my Gaura joyfully wandered.

**mṛdaṅga-vādyā,   śūnite mana,  
avasara sadā jāce  
gaura-bihitô,   kīrtana śūni',  
ānande hṛdaya nāce (4)**

My heart always prays for the opportunity to hear the *mṛdaṅga* play. Upon hearing a *kīrtana* glorifying Śrī Gaura, my heart dances in joy.

**jugala-mūrti,   dekhiyā mora,  
parama-ānanda haya  
prasāda-sevā,   kôrite haya,  
sakala prapañca-jaya (5)**

Upon seeing the deity forms of the Divine Couple, I feel the highest bliss. Honoring Their *prasāda* enables one to conquer the material world of five elements.

jê-dina gr̥he,    bhajana dekhi,  
                     gr̥hete goloka bhāya  
 caraṇa-sīdhu,    dekhiyā gaṅgā,  
                     sukha nā sīmā pāya (6)

My home is transformed into Goloka Vṛndāvana when I see *bhajana* of Śrī Rādhā-Kṛṣṇa being performed there. When I look upon the Gaṅgā, which is the nectar [emanating] from the Lord's feet, my happiness knows no bounds.

tulasī dekhi',    juḍāya prāṇa,  
                     mādhaba-toṣaṇī jāni'  
 gaura-priya,    śāka-sevane,  
                     jīvana sārthaka māni (7)

Upon seeing *tulasī*, my heart becomes satisfied, because I know that she pleases Mādhava. When I honor *śāk* (a variety of greens), which is very dear to Gaura, I consider my life successful.

bhakativinoda,    kṛṣṇa-bhajane,  
                     anukūla pāya jāhā  
 prati-divase,    parama-sukhe,  
                     svikāra karōye tāhā (8)

Whatever he finds favorable for *kṛṣṇa-bhajana*, Bhaktivinoda accepts every day with the greatest happiness.

ŚRĪ HARI-VĀSARE HARI-KĪRTANA-VIDHĀNA

From Śrīla Vṛndāvana dāsa Ṭhakura's

*Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Eight*

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

On Ekādaśī, after decreeing *hari-kīrtana*, Mahāprabhu, who is the life and soul of the universe, begins to dance in ecstasy.

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

In the courtyard of the virtuous Śrīvāsa, the auspicious sounds of *kīrtana*—Gopāla! Govinda!—reverberates loudly.

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

The sounds of the *mṛdaṅga*, *mandirā* (small, cup-shaped cymbals), conch, and *karatāla* all blend nicely with the *saṅkīrtana*.

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

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

**ūṣaḥ-kāla hōite nṛtya kare viśvambhara  
jūtha jūtha hōilō jatô gāyana sundara (5)**

At dawn, Viśvambhara dances while the [*kīrtana*] groups formed sing charmingly.

**śrīvāsa-pañḍita loīyā eka sampradāya  
mukunda lōiyā āra jana-katô gāya (6)**

One group is with Śrīvāsa Pañḍita, and many others sing with Mukunda Datta.

**lōiyā govinda ghoṣa āra katô jana  
gauracandra-nṛtye sabearena kīrtana (7)**

There are many more with Govinda Ghoṣa. As Gaura-candra dances, everyone performs *kīrtana*.

**dhôriyā bulena nityānanda-mahābali  
alakṣite advaita layena pada-dhūli (8)**

The mighty Nityānanda Prabhu holds onto Mahāprabhu and gently strokes Him, while Advaita Ācārya secretly takes His foot dust.

**gadādhara-ādi jātô sajala-nayane  
ānande vihvala hōilô prabhura kīrtane (9)**

Their eyes brimming with tears, Gadādhara and others become overwhelmed in transcendental happiness, due to Mahāprabhu's *kīrtana*.

**ṣakhôna uddaṇḍa nāce prabhu viśvambhara  
prṭhivī kampita haya, sabe pāya ḍara (10)**

When Viśvambhara dances with great force, the Earth trembles and everyone becomes afraid.

**kakhôno vā madhura nācaye viśvambhara  
jêno dekhi nandera nandana naṭavara (11)**

Sometimes Viśvambhara dances so sweetly that He appears to be the son of Nanda, the best of dancers.

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

Their eyes filled with joy, Mahāprabhu's servants observe His unprecedented love for Śrī Kṛṣṇa and His incomparably beautiful dancing.

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

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

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

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



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

The auspiciousness of *śrī harināma saṅkīrtana* spreads in all four directions as the son of Jagannātha Miśra dances in the midst [of the devotees].

**ĵā'ra nāmānande śiva vasana nā jāne  
ĵā'ra jāśe nāce śiva, se nāce āpane (16)**

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

**ĵā'ra nāme vālmīki hōilā tapodhana  
ĵā'ra nāme ajāmila pāilō mocana (17)**

By His name Vālmīki achieved the wealth of austerity, and by His name Ajāmila received deliverance.

**ĵā'ra nāma śravaṇe saṁsāra-bandha ghuce  
henô prabhu avatari' kali-yuge nāce (18)**

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

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

His name is chanted by Śukadeva and Nārada as they wander about. His glories are sung by the Lord of innumerable mouths [Śrī Anantadeva].

**sarva mahā-prāyaścitta jē prabhura nāma  
se-prabhu nācaye, dekhe jātô bhāgyavān (20)**

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

**prabhura ānanda dekhi' bhāgavata-gaṇa  
anyonye galā dhôri' karôye krandana (21)**

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

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

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

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

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

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

Delighted, everyone sings day and night, “Jaya Kṛṣṇa, Murāri, Mukunda, Vanamālī!”

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

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

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

In such a manner, Mahāprabhu Viśvambhara dances the entire night, except for one *prahara*<sup>4</sup> [during which He sleeps].

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

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

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

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

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4 Measure of time equal to three hours.

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

Vṛndāvana dāsa offers this song at the lotus feet of Śrī Kṛṣṇa Caitanya and the moon-like Nityānanda Prabhu.

## SONGS OF SEPARATION

**ĴE ĀNILÔ PREMA-DHANA**

Śrīla Narottama dāsa Ṭhākura

**je ānilô prema-dhana karuṇā pracura  
henô prabhu kothā' gelā ācārya ṭhākura (1)**

He who brought the treasure of *prema*, out of his great compassion—where has such a venerable personality as Śrī Śrīnivāsa Ācārya<sup>5</sup> gone?

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

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

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

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5 This can also refer to Advaita Ācārya.

Where are my Gopāla Bhaṭṭa Gosvāmī and Raghunātha Bhaṭṭa Gosvāmī? Where is Kṛṣṇadāsa Kavirāja Gosvāmī? Where has Gaurāṅga, the king of dancers, suddenly gone?

**pāṣāṇe kuṭibô māthā, anale pôśibô  
gaurāṅga guṇera nidhi kothā' gele pābô (4)**

I shall dash my head upon a stone or enter into fire! Oh, where should I go to find Gaurāṅga, the treasure-house of all divine qualities?

**se-saba saṅgīra saṅge ṅe kôilô vilāsa  
se-saṅga nā pāiyā kānde narottama dāsa (5)**

Unable to obtain the association of that Śrī Śrīnivāsa Ācārya, who performed pastimes with the associates of Mahāprabhu, Narottama dāsa weeps.

### ŚRĪ RŪPA MAÑJARĪ-PADA

Śrīla Narottama dāsa Ṭhākura

**śrī-rūpa-mañjarī-pada, sei mora sampada,  
sei mora bhajana-pūjana  
sei mora prāṇa-dhana, sei mora ābharaṇa,  
sei mora jīvanera jīvana (1)**

The lotus feet of Śrī Rūpa Mañjarī are my treasure. They are [the sole object of] my *bhajana* and worship. Her lotus feet are the wealth of my life. They are the ornament of my life and, indeed, the very life of my life.

**sei mora rasa-nidhi,    sei mora vāñchā-siddhi,  
sei mora vedera dharama  
sei vrata, sei tapaḥ,    sei mora mantra-japa,  
sei mora dharama-karama (2)**

Her lotus feet are the treasure-house of *rasa*, the attainment of my desires, and the conclusion of all the Vedas. Her lotus feet are the goal of my vows and austerities, the object of my recitation of *mantra*, and the purpose of all my religious activities.

**anukūla habe vidhi,    se-pade hōibe siddhi,  
nirakhibô e dui nayane  
se rūpa-mādhurī-rāśī,    prāṇa-kuvalaya-śaśī,  
praphullita habe niśi-dine (3)**

When Providence becomes favorable, I shall attain Śrī Rūpa Mañjarī's lotus feet and behold them with these two eyes. The abundant sweet beauty of Śrī Rūpa Mañjarī's lotus feet will shine like the moon upon the blue lotus of my heart, causing it to blossom in jubilation both day and night.

**tuwā adarśana-ahi,    garale jāralô dehī,  
cira-dina tāpita jīvana  
hā hā prabhu karô dayā,    dehô more pada-chāyā,  
narottama lôilô śaraṇa (4)**

Your absence from my vision is like a snake that has corroded my body with poison. The remaining days of my

life will pass in the burning fire of separation. Alas, O Śrīla Rūpa Gosvāmī, be merciful and give me the shade of your lotus feet. There, Narottama is taking shelter.

## THE GLORIES OF MAHĀ-PRASĀDA

mahā-prasāde govinde  
nāma-brahmaṇi vaiṣṇave  
svalpa-puṇyavatāṁ rājan  
viśvāso naiva jāyate

*Skanda Purāṇa (Utkala-khaṇḍa)*

Those who have very few pious activities to their credit can never develop faith in *mahā-prasāda*, in Śrī Govinda, in the holy name of the Lord, or in the Vaiṣṇavas.

## BHĀI-RE! ŚARĪRA AVIDYĀ-JĀLA

Śrīla Bhaktivinoda Ṭhākura

bhāi-re!  
śarīra avidyā-jāla, jaḍendriya tāhe kāla,  
jīve phele viṣaya-sāgare  
tā'ra madhye jihvā ati, lobhamaya sudurmati,  
tā'ke jēta kaṭhina saṁsāre (1)

O brothers! The material body is a web of ignorance and its inert senses are the cause of its ruination, for they throw the soul into the ocean of material enjoyment. Among the senses, the tongue is the most greedy and wicked; it is very difficult to conquer in this world.

**kṛṣṇa baḍō dayāmaya,    kôribāre jihvā jaya,  
                                  sva-prasād-anna dilā bhāi  
 sei annāmṛta pāo,    rādhā-kṛṣṇa-guṇa gāo,  
                                  preme ḍākô caitanya-nitāi (2)**

Kṛṣṇa is so merciful that He has given us His own food remnants to help us conquer the tongue, O brothers. Honor these nectarean foods, sing the glories of Rādhā and Kṛṣṇa, and with *prema* call out, “Caitanya! Nitāi!”

[After reciting this song sing:]

**preme bhare ḍākô re!  
 dayāla nitāi-caitanya bôle, preme bhare ḍākô re!  
                                  jaya nitāi jaya gaura jaya nitāi jaya gaura!  
 hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
                                  hare rāma hare rāma rāma rāma hare hare  
                                  nitāi gaura haribol haribol haribol haribol!**

[Then recite *jaya-dhvani* and honor *mahā-prasada*.]



## RETURNING FROM NAGARA-SAṆKĪRTANA

### NAGARA BHRAMIYĀ ĀMĀRA

Traditionally sung upon returning from *nagara-saṅkīrtana*

**nagara bhramiyā āmāra gaura elô ghare  
gaura elô ghare āmāra nitāi elô ghare (1)**

After roaming throughout the towns and villages, my Gaura has come back home. Gaura has come back home, and my Nitāi has come back home.

**pāpī tāpī uddhāriyā gaura elô ghare  
pāpī tāpī uddhāriyā nitāi elô ghare (2)**

After delivering the sinful and the suffering, Gaura has come home. After delivering the sinful and the suffering, Nitāi has come home.

**nāma-prema bilāiya gaura elô ghare  
nāma-prema bilāiya nitāi elô ghare (3)**

After distributing *nāma-prema*, Gaura has come home. After distributing *nāma-prema*, Nitāi has come home.

**dhūla jhari' śacī-mātā gaura kole kare  
dhūla jhari' padmāvati nitāi kole kare (4)**

Brushing off the dust [from His body], Mother Śacī takes Gaura upon her lap. Brushing off the dust [from His body], Mother Padmāvati takes Nitāi upon her lap.

## NṚSĪMHA PRAYERS

### NAMAS TE NARASĪMĤĀYA

**namas te narasīmḥāya / prahlādāhlāda-dāyine  
hiraṇyakaśipuṣ vakṣaḥ / śilā-ṭaṅka-nakhālaye**

*Nṛsimḥa Purāṇa*

I offer *praṇāma* unto Nṛsimḥa 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 śaraṇaṁ prapadye**

*Nṛsimḥa Purāṇa*

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.

**tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ  
dalita-hiraṇyakaśipu-tanu-bhṛṅgam  
keśava! dhṛta-narahari-rūpa! jaya jagadīśa! hare**

*Śrī Gīta-govinda (Daśāvatāra-Stotram, 4)*

Upon the beautiful lotuses of Your hands, Your nails, with their amazing tips, have torn asunder the wasp-like body of

Hiraṇyakaśipu. O Keśava, who assumed the form of a man-lion, all glories to You, O Lord of the Universe, O Hari!

## MORE PRAYERS TO NṚSĪMHA

**śrī-nṛsīmha, jaya nṛsīmha, jaya jaya nṛsīmha  
prahlādeśa jaya padmā-mukha-padma-bhṛṅga**

*Śrī Caitanya-cartāmṛta (Madhya-līlā 8.5)*

All glories to Śrī Nṛsīmhadeva! All glories to the Lord of Śrī Prahlāda, who is like a honey-bee always hovering about the lotus-like face of Śrī Lakṣmī-devī.

**vāg-īśā yasya vadane / lakṣmir yasya ca vakṣasi  
yasyāste hṛdaye samvit / taṁ nṛsīmham ahaṁ bhaje**

*Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam (10.87.1)*

In His mouth the goddess Śuddha-Sarasvatī is always present, on His chest Lakṣmī-devī always sports, and within His heart dwells the transcendental potency of spiritual consciousness. I worship that Nṛsīmhadeva.

**prahlāda-hṛdayāhlādāṁ / bhaktāvidyā-vidāraṇam  
śarad-indu-ruciṁ vande / pāṇdra-vadanāṁ harim**

*Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam (1.1.1)*

He delights the heart of Prahlāda and dispels the ignorance of the devotees. His luster resembles a full autumn moon, and His face is like that of a lion. I offer my prayers unto Him.

**ugro 'py anugra evāyaṁ / sva-bhaktānāṁ nṛ-keśarī  
keśarīva sva-potānām / anyeṣāṁ ugra-vikramah**

*Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam (7.9.1)*

Just as a lioness is exceedingly ferocious yet very soft with her own cubs, similarly, Śrī Nṛsimhadeva is exceedingly ferocious with demons [such as Hiranyakaśipu], yet He is always full of affection for His devotees [such as Prahlaḍa].

**VERSES  
FOR RECITATION**





ŚRĪ UPADEŚĀMṚTA

Śrīla Rūpa Gosvāmī

vāco vegarṁ manasaḥ krodha-vegarṁ  
 jihvā-vegam udaropastha-vegam  
 etān vegān yo viṣaheta dhīraḥ  
 sarvām apīmāṁ pṛthivīm sa śiṣyāt (1)

A wise and self-composed person who can control the impetus to speak, the agitation of the mind, the onset of anger, the vehemence of the tongue, the urge of the belly, and the agitation of the genitals can instruct the entire world.

atyāhāraḥ prayāśaś ca  
 prajalpo niyamāgrahaḥ  
 jana-saṅgaś ca laulyarṁ ca  
 ṣaḍbhir bhaktir vinaśyati (2)

(1) Over-collecting and over-eating, (2) endeavoring for material enjoyment, (3) useless chatter, (4) enthusiasm for practices not befitting one's qualification and lack of enthusiasm to adopt essential regulations [for spiritual progress], (5) mundane association, and (6) restlessness or unsteadiness of the mind—by these six faults *bhakti* is destroyed.

utsāhān niścayād dhairyāt  
 tat-tat-karma-pravartanāt  
 saṅga-tyāgāt sato vṛtteḥ  
 ṣaḍbhir bhaktiḥ prasidhyati (3)

(1) Enthusiasm (for performing *bhakti-sādhana*), (2) firm faith and determination, (3) patience, (4) performing activities favorable for *bhakti*, (5) giving up bad association, and (6) adopting the pure behavior of *sādhus*—by these six qualities *bhakti* is nourished and accomplished.

**dadāti pratigrhṇāti  
guhyam ākhyāti prcchati  
bhuṅkte bhojayate caiva  
ṣaḍ-vidhaṁ prīti-lakṣaṇam (4)**

(1) Giving to devotees, (2) accepting what they give, (3) revealing to them confidential matters (concerning one's *bhajana*), (4) inquiring from them, (5) honoring their food-remnants, and (6) feeding them—these are the six symptoms of love [among devotees].

**kṛṣṇeti yasya giri taṁ manasādriyeta  
dīkṣāsti cet praṇatibhiś ca bhajantam īśam  
śuśrūṣayā bhajana-vijñam ananyam anya-  
nindādi-sūnya-hṛdam īpsita-saṅga-labdhyā (5)**

One should honor within the mind a person who utters, “O Kṛṣṇa!” One should offer *praṇāma* to a person who has taken *dīkṣā* (from a bona fide *guru*) and who is devoted to *bhajana*. And one should render all kinds of service to a *mahā-bhāgavata*, who is adept in one-pointed *bhajana* of Kṛṣṇa and whose heart is free of faults such as criticizing others, knowing his association to be most desirable.



dr̥ṣṭaiḥ svabhāva-janitair vapoṣaś ca doṣair  
 na prākṛtatvam iha bhakta-janasya paśyet  
 gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair  
 brahma-dravatvam apagacchati nīra-dharmaiḥ (6)

Do not take a mundane view of physical abnormalities or character flaws apparent in pure devotees in this world, for it is like condemning the Ganges for its bubbles, foam, and mud, when her liquid divinity is actually never lost.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-  
 pittopatapta-rasanasya na rocikā nu  
 kintv ādarād anudinaṁ khalu saiva juṣṭā  
 svādvī kramād bhavati tad-gada-mūla-hantrī (7)

The tongue afflicted with the jaundice of ignorance cannot taste the sugar candy of Kṛṣṇa's names, pastimes, and so on. However, by daily taking this (sugar candy of *kṛṣṇa-nāma*) with deep respect, certainly taste will gradually awaken and the disease (of ignorance) will be destroyed at the root.

tan-nāma-rūpa-caritādi-sukīrtanānu-  
 smṛtyoḥ krameṇa rasanā-manasī niyojya  
 tiṣṭhan vraje tad-anurāgi-janānugāmī  
 kālāṁ nayed akhilam ity upadeśa-sāram (8)

Following the [proper] sequence (established by *sādhus* and *sāstra*), one should spend all his time engaging the tongue and mind in nicely performing *kīrtana* and *smaraṇa* of the

names, form, qualities, pastimes, and so on of Śrī Kṛṣṇa, while residing in Vraja under the guidance of one with deep affection for Him. This is the quintessence of all instruction.

**vaikuṇṭhāḥ janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāranyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ (9)**

The city of Mathurā is superior to Vaikuṇṭha, because the Lord took birth there. Superior to Mathurā is Vṛndāvana, for the festival of the *rāsa*-dance took place there. Superior, even to Vṛndāvana, is Govardhana because it is the place of various playful pastimes of Śrī Kṛṣṇa, the lifter of Govardhana Hill. Within Govardhana, Śrī Rādhā-kunḍa reigns supreme, for it is overflowing with ambrosial *prema* for *gokula-pati* Śrī Kṛṣṇa. Therefore, what intelligent person would not render *sevā* to that pond, which is situated at the foot of Govardhana Hill?

**karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī (10)**

It is revealed in the *sāstras* that *brahma-jñānīs* (who are not affected by the three modes) are more dear to Śrī Kṛṣṇa than pious fruitive workers (*karmīs*). More dear than such *jñānīs* are the devotees who are free from the clutches of *jñāna*.

More dear than such *śuddha-bhaktas* are *premī-bhaktas*, devotees who are established in pure love. And more dear than such *premī-bhaktas* are the lotus-eyed *gopīs*, amongst whom Śrīmatī Rādhikā is the most dear of all. Her pond, Śrī Rādhā-kuṇḍa, is just as dear to Him as She is. Therefore, what intelligent person would not take shelter of that Rādhā-kuṇḍa?

kṛṣṇasyocaiḥ praṇaya-vasatiḥ preyaśibhyo 'pi rādhā  
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi  
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ  
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti (11)

Among all of Kṛṣṇa's beloveds, Śrīmatī Rādhikā is the topmost object of His love. Similarly, Śrī Rādhā-kuṇḍa, in all respects, is just as dear to Him. The sages have described this (in *śāstras* such as the *Padma Purāṇa*). That *prema* which is rarely attained, even by dear devotees (of Kṛṣṇa, such as Nārada), what to speak of ordinary *sādhakas*, manifests in the heart of one who bathes just once in the waters of that *kuṇḍa*.

### ŚRĪ MANAḤ-ŚIKṢĀ

Śrīla Raghunātha dāsa Gosvāmī

gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragaṇe  
sva-mantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe  
sadā dambhaṁ hitvā kuru ratim apūrvāṁ atitarāṁ  
aye svāntar bhrātāś caṭubhir abhiyāce dhr̥ta-padaḥ (1)

O Brother mind, taking hold of your feet, I pray to you with sweet words. Please give up all pride and develop unprecedented *rati* for *śrī gurudeva*, Śrī Vraja-dhāma, the residents of Vraja, the Vaiṣṇavas, the *brāhmaṇas*, your *dikṣā-mantras*, *śrī harināma*, and the shelter of Śrī Śrī Rādhā-Kṛṣṇa, the eternally youthful Divine Couple of Vraja.

**na dharmaṁ nādharmam śruti-gaṇa-niruktaṁ kila kuru  
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu  
śacī-sūnuṁ nandīśvara-pati-sutatve guru-varaṁ  
mukunda-preṣṭhatve smara param ajasraṁ nanu manaḥ (2)**

O mind, please do not perform *dharma* (resulting in piety) or *adharma* (resulting in sin) as mentioned in the Śrutis, or Vedas. Rather, you should render profuse loving service to Śrī Śrī Rādhā-Kṛṣṇa here in Vraja. Always remember Śrī Śacī-nandana as non-different from Śrī Nandanandana and *śrī gurudeva* as most dear to Śrī Mukunda.

**yadīccher āvāsaṁ vraja-bhuvi sa-rāgaṁ prati-janur  
yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣeḥ  
svarūpaṁ śrī rūpaṁ sa-gaṇam iha tasyāgrajam api  
sphuṭaṁ premṇā nityaṁ smara nama tadā tvaṁ śṇu manaḥ (3)**

O mind, if you are eager to reside in Vraja, filled with *rāgātmikā-bhakti*, and if you desire the direct service of the youthful Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, then listen to me. Birth after birth, always distinctly remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī,

Śrī Rūpa Gosvāmī and his elder brother, Śrī Sanātana Gosvāmī, and all other associates (who are recipients of Mahāprabhu’s mercy).

**asad-vārtā-veśyā viṣṭja mati-sarvasva-haraṇīḥ  
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇīḥ  
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm  
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam bhaja manah (4)**

O mind, abandon the prostitute of mundane talk, which plunders the entire treasure of pure wisdom, and certainly never listen to talk of *mukti*, which is a tigress that devours your very soul. Give up even the attachment to Lakṣmīpati Śrī Nārāyaṇa, which leads to Vaikuṇṭha, and in Vraja worship Śrī Śrī Rādhā-Kṛṣṇa, who bestow the precious jewel of sublime attachment to Them.

**asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha  
prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ  
gale baddhvā hanye ’ham iti bakabhid vartmapa-gaṇe  
kuru tvam phutkārān avati sa yathā tvam mana itaḥ (5)**

“Lust, anger, and so on—the band of dacoits on the open road of material life—have bound my neck licentiously with the torturous, dreadful ropes of wicked deeds and are thus killing me.” O mind, speaking in this way, you must grievously cry out to the (powerful and merciful) protectors of the path leading to Śrī Kṛṣṇa, the killer of Bakāsura. (Hearing your piteous cry,) they shall surely protect you.

are cetaḥ prodyat-kapaṭa-kuṭināṭī-bhara-khara-  
 kṣaran-mūtre snātvā dahasi katham ātmānam api mām  
 sadā tvaṁ gāndharvā-giridhara-pada-prema-vilasat-  
 sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya (6)

O mind, why are you bathing in the trickling urine of the great donkey of full-blown deceit and hypocrisy, thereby burning yourself and me? Always bathe in the nectarean ocean of pure love, *prema*, for the lotus feet of Śrī Śrī Rādhā-Giridhārī, and make yourself and me eternally happy.

pratiṣṭhāsā dhṛṣṭā śvapaca-ramaṇī me hṛdi naṭet  
 katham sādhu-premā spṛśati śucir etan nanu manaḥ  
 sadā tvaṁ sevasva prabhu-dayita-sāmantam atulaṁ  
 yathā tām niṣkāśya tvaritam iha taṁ veśayati saḥ (7)

O mind, as long as the shameless outcaste woman of the desire for prestige is dancing in my heart, how can pure transcendental *prema* touch it? Always serve the dear devotees of the Lord, who are the immeasurably powerful commanders [of His army]. They will at once banish this outcaste woman and initiate the flow of *prema* in my heart.

yathā duṣṭatvaṁ me davayati śaṭhasyāpi kṛpayā  
 yathā mahyaṁ premāmṛtam api dadāty ujjvalam asau  
 yathā śrī gāndharvā-bhajana-vidhaye prerayati mām  
 tathā goṣṭhe kākṣā giridharam iha tvaṁ bhaja manaḥ (8)

O mind, with humble, grief-stricken words, just worship Śrī Giridhārī-Kṛṣṇa in Vraja in such a way that, although I am

corrupt, He will mercifully remove my wickedness, bestow the nectar of supremely radiant love (*ujjvala-prema*), and confer upon me the inspiration to worship Gāndharvā Śrīmatī Rādhikā.

**madīśā-nāthatve vraja-vipina-candraṁ vraja-vane-  
śvarīm tām-nāthatve tad-atula-sakhīve tu lalitām  
viśākhām śikṣāli-vitarāṇa-gurutve priya-saro-  
girīndrau tat-prekṣā-lalita-rati-datve smara manaḥ (9)**

O mind, always remember Vṛndāvana-candra Śrī Kṛṣṇa as the Lord of my *svāminī* Śrī Rādhikā's life, Vṛndāvaneśvarī Śrīmatī Rādhikā as my mistress, Śrī Lalitā as Her peerless friend, Śrī Viśākhā as the instructing *guru*, and Śrī Rādhā-kunda and Girirāja-Govardhana as those who grant *darśana* of Śrī Śrī Rādhā-Kṛṣṇa, and bestow sublime attachment (*rati*) for Them.

**ratim gaurī-līle api tapati saundarya-kiraṇaiḥ  
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ  
vaśī-kāraiś candrāvali-mukha-navīna-vraja-satīḥ  
kṣipaty ārād yā tām hari-dayita-rādhām bhaja manaḥ (10)**

O mind, just worship Śrīmatī Rādhikā, who inflames Rati, Gaurī and Līlā by the effulgent rays of Her beauty; who vanquishes Śrī Śacī, Śrī Lakṣmī, and Śrī Satyabhāmā by the profusion of Her good fortune; and who dissipates the pride of the chaste young girls of Vraja, headed by Śrī Candrāvalī, by Her ability to bring Śrī Kṛṣṇa under Her control. She is the most beloved of Śrī Hari.

samaṁ śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor  
 vraje sākṣāt-sevā-labhana-vidhaye tad-gaṇa-yujoh  
 tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idaṁ  
 dhayan nītyā govardhanam anudinaṁ tvarṁ bhaja manaḥ (11)

O mind, in order to obtain direct service of Śrī Śrī Rādhā-Giridhārī, who are always entranced by amorous desire, and the service of Śrī Rūpa and Their associates in Vraja, always drink the *pañcāmṛta* of *arcana*, *kīrtana*, *smaraṇa*, *śravaṇa*, and *praṇāma* to Them, and worship Śrī Govardhana daily in accordance with the precepts of devotion.

manaḥ-śikṣā-daikādaśaka-varam etan madhurayā  
 girā gāyaty uccaiḥ samadhigata-sarvārtha-tati yaḥ  
 sa-yūthaḥ śrī-rūpānuga iha bhavan gokulavane  
 jano rādhā-kṛṣṇātula-bhajana-ratnaṁ sa labhate (12)

Anyone who, adopting the lineage of Śrī Rūpa and his followers, takes up residence in the forest of Gokula and loudly sings these eleven excellent instructions to the mind in a melodious voice, with full understanding of their meaning, will certainly obtain the matchless gem of worshipping Śrī Śrī Rādhā-Kṛṣṇa.



ŚRĪ ŚIKṢĀṢṬAKAM

Spoken by Śrī Caitanya Mahāprabhu

ceto-darpaṇa-mārjanam bhava-mahādāvāgni-nirvāṇam  
 śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam  
 ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam  
 sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam (1)

*Śrī-kṛṣṇa-saṅkīrtana* cleanses the mirror of the heart, extinguishes the blazing forest fire of material existence, and diffuses the moonbeams of *bhāva* upon the white lotus of good fortune, causing it to bloom. *Śrī-kṛṣṇa-saṅkīrtana* is the life and soul of Vidyā-devī (the goddess of transcendental knowledge), who is His consort. *Śrī-kṛṣṇa-saṅkīrtana* increases the ocean of transcendental bliss, causes the soul to relish complete nectar at every step, and enables one to be fully bathed, purified, and soothed inside and out. Let there be supreme victory for the congregational chanting of Śrī Kṛṣṇa's holy names!

nāmnām akāri bahudhā nija-sarva-śaktiḥ  
 tatrārpitā niyamitaḥ smaraṇe na kālah  
 etādṛśī tava kṛpā bhagavan mamāpi  
 durdaivam īdṛśam ihājani nānurāgaḥ (2)

You have manifested all of Your potency in Your innumerable holy names. There are no restrictions on when they may be remembered. O Bhagavān, You are so merciful, but I am so unfortunate that spontaneous attachment (*anurāga*) for Your holy names has not arisen within My heart.

**trṇād api sunīcena  
taror api sahiṣṇunā  
amāninā mānadena  
kīrtanīyaḥ sadā hariḥ (3)**

Only he who feels lower than a blade of grass and who is more tolerant than a tree; and who expects no honor for himself but is able to give due respect to all others, is qualified to perpetually chant the holy names of Śrī Hari.

**na dhanam na janam na sundarīm  
kavitām vā jagadīśa kāmaye  
mama janmani janmanīśvare  
bhavatād bhaktir ahaitukī tvayi (4)**

O Jagadīśa, I desire neither wealth, nor followers, nor the gorgeous promises of the Vedic hymns. My only prayer is that birth after birth I may have causeless devotion (*ahaitukī-bhakti*) to You, the Lord of My life.

**ayi nanda-tanūja kiṅkaram  
patitaṁ mām viṣame bhavāmbudhau  
krpayā tava pāda-paṅkaja-  
sthita-dhūlī-saḍṛśam vicintaya (5)**

O Son of Nanda! I am Your eternal servant, but I have fallen into the violent ocean of material existence. Mercifully place Me as a particle of dust at Your lotus feet.

nayanaṁ galad-aśru-dhārayā  
 vadanāṁ gadgada-ruddhayā girā  
 pulakair nicitaṁ vapuḥ kadā  
 tava nāma-grahaṇe bhaviṣyati (6)

When will a stream of tears flow from My eyes, My voice  
 choke up, and the hairs of My body stand on end as I chant  
 Your holy names?

yugāyitaṁ nimeṣeṇa  
 cakṣuṣā prāvṛṣāyitaṁ  
 śūnyāyitaṁ jagat sarvaṁ  
 govinda-virahaṇa me (7)

In separation from Govinda, even a moment seems like a  
 millennium. Tears fall from My eyes like torrents of rain, and  
 the entire world seems empty.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām  
 adarśanān marma-hatāṁ karotu vā  
 yathā tathā vā vidadhātu lampaṭo  
 mat-prāṇa-nāthas tu sa eva nāparaḥ (8)

Let Him embrace Me or trample Me under His feet. Or let  
 Him cruelly pierce the deepest core of My heart by not being  
 present before Me. Let that debauchee do whatever He likes;  
 He is still My *prāṇanātha* (the Lord of My life). I have no one  
 other than Him.

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