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

compiled under the guidance of

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

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## CONTENTS

<table>
<thead>
<tr>
<th>Bengali Songs</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akrodha Paramananda</td>
<td>35</td>
</tr>
<tr>
<td>Aksepa</td>
<td>86</td>
</tr>
<tr>
<td>'Amara' Bolite Prabhu</td>
<td>92</td>
</tr>
<tr>
<td>Amara Jivana</td>
<td>84</td>
</tr>
<tr>
<td>Ara Kena Mayaa-Jale</td>
<td>82</td>
</tr>
<tr>
<td>Arunoday-Kirtana</td>
<td>104</td>
</tr>
<tr>
<td>Atma-Nivedana</td>
<td>83</td>
</tr>
<tr>
<td>Avatara-Sara</td>
<td>94</td>
</tr>
<tr>
<td>Bhaja Bhaja Hari</td>
<td>82</td>
</tr>
<tr>
<td>Bandhu-Sange</td>
<td>64</td>
</tr>
<tr>
<td>Bhaja Re Bhaja Re Amara</td>
<td>57</td>
</tr>
<tr>
<td>Bhajahu Re Mana</td>
<td>87</td>
</tr>
<tr>
<td>'Dayala Nita Caitanya' Bole</td>
<td>97</td>
</tr>
<tr>
<td>Dekhite Dekhite</td>
<td>74</td>
</tr>
<tr>
<td>Ei-Bara Karunaa Kara</td>
<td>27</td>
</tr>
<tr>
<td>Emana Durmati</td>
<td>85</td>
</tr>
<tr>
<td>Emana Gauranga Vinai Nahi Aara</td>
<td>38</td>
</tr>
<tr>
<td>Emana Sacira Nandana Vine</td>
<td>44</td>
</tr>
<tr>
<td>'Gauranga' Balite Ha'be</td>
<td>40</td>
</tr>
<tr>
<td>Gauranga Tumi More Daya Na Chadiha</td>
<td>53</td>
</tr>
<tr>
<td>Gaurangera Duti-Pada</td>
<td>45</td>
</tr>
<tr>
<td>Gauridasa-Mandire</td>
<td>49</td>
</tr>
<tr>
<td>Gaya Gorai Madhura Svare</td>
<td>108</td>
</tr>
<tr>
<td>Gopinatha</td>
<td>88</td>
</tr>
<tr>
<td>Gurudeva! Badra Kripa Kari</td>
<td>22</td>
</tr>
<tr>
<td>Gurudeva! Kripa-Bindu Diyaa</td>
<td>23</td>
</tr>
<tr>
<td>'Hari' Bole Modera Gaura Elo</td>
<td>46</td>
</tr>
<tr>
<td>Hari Hari! Kabe Haba Vrndavana-Vasi</td>
<td>76</td>
</tr>
<tr>
<td>Hari Hari, Kabe Mora Ha'be Hena Dina</td>
<td>30</td>
</tr>
<tr>
<td>Hari Hari, Kabe Mora Haibe Sudina</td>
<td>71</td>
</tr>
<tr>
<td>Hari Hari! Viphale Janama Gonaianu</td>
<td>94</td>
</tr>
<tr>
<td>Hari He Dayala Mora</td>
<td>95</td>
</tr>
<tr>
<td>Harinama, Tuwai Aneka Svarupa</td>
<td>103</td>
</tr>
<tr>
<td>Janama Saphala Taa'ra</td>
<td>63</td>
</tr>
<tr>
<td>Jaya Jaya Harinama</td>
<td>106</td>
</tr>
<tr>
<td>Jaya Jaya Radhe Krsna Govinda</td>
<td>69</td>
</tr>
<tr>
<td>Jaya Radha-Madhava</td>
<td>71</td>
</tr>
<tr>
<td>Jaya Sacinandana, Jaya Gaurahari</td>
<td>36</td>
</tr>
</tbody>
</table>
Je Ānila Prema-Dhana ................................................................. 32
Jīva Jāgo, Jīva Jāgo ................................................................. 105
Kabe Āhā Gaurāṅga Balīyā ....................................................... 54
Kabe Gaurā-Vane ................................................................. 55
Kabe Ha’be Bala ................................................................. 98
Kabe Ha’be Hena Daśā Mora ............................................... 58
Kabe Śrī Caitanya More ....................................................... 29
Kaha Nā Gaurā Kathā ........................................................... 43
Kali-Kukkura Kadana ....................................................... 47
Ke Jābi Ke Jābi Bhāi ........................................................... 54
Kī-Rūpe Pāiba Sevā ............................................................ 86
Kothāya Go Premamayi Rādhe Rādhe .................................. 34
Krpa Kara Vaiṣṇava Thākura ............................................... 31
Mādhava, Bahuta Minati Kari Taya ................................. 96
Mānasa, Deha, Geha ......................................................... 92
Nādiyā-Godrumē ............................................................... 108
Nagara Bhramiyā Āmāra ..................................................... 99
Nāma-Sāṅkīrtana ................................................................. 101
Nārada Muni ................................................................. 106
Nitāi-Gaurā-Nāma .......................................................... 48
Nitāi Guṇa-Maṇi .............................................................. 36
Ohe, Premera Ṭhākura Gorā .............................................. 40
Ohe! Vaiṣṇava Thākura ....................................................... 25
Prasāda-Sevā ................................................................. 110
Rādhā-Kuṇḍa-Taṭa ............................................................ 77
‘Rādhā-Kṛṣṇa’ Bal Bal ....................................................... 107
Rādhikā-Caraṇa-Padma ..................................................... 67
Ramaṇī-Śiromāṇi ............................................................... 66
Rasika Nāgarī ................................................................. 66
Śaḍ-Aṅga Śaraṇāgaṭi ............................................................ 81
Sai, Kevā Śunāila Śyāma-Nāma ........................................... 109
Sakala Vaiṣṇava Gosāi ..................................................... 28
Sakhī-ṃrnde Vījñapti ......................................................... 72
Śārīra Avidyā-Ṭāla ............................................................. 110
Sarvasva Tomāra ............................................................... 96
Śaṭa-Koṭi Gopī ................................................................. 67
Śrī Gaurā-Nityānandera Dayā ......................................... 48
Śrī Gaurā-Rūpa-Guṇa-Varṇana ....................................... 39
Śrī Guru-Caraṇa-Padma .................................................. 24
Śrī Guru-Paramparā ........................................................ 17
Śrī Gurvaṣṭakam .............................................................. 20
Śrī Gurvaṣṭakam (Bengali version) ..................................... 22
Śrī Kṛṣṇa-Caitanya Prabhu Dayā Kara More .................... 56
Śrī Kṛṣṇa-Virahe ............................................................... 75
Śrī Nityānande Niṣṭhā ........................................................ 37
Śrī Rādhā-Bhajana Mahimā ................................................................. 65
Śrī Rādhā-Kṛṣṇe Vijñapti ................................................................. 68
Śrī-Rādhā-Niṣṭhā ................................................................. 70
Śrī Rūpa-Mańjarī-Para ................................................................. 72
Śrī Rūpānugatya-Māhātmya .......................................................... 33
Śrī Vaishnava-Vandanā ................................................................. 26
Śrī Vraja-Dhāma-Mahimānta .......................................................... 78
Śrīman Mahāprabhura Hari-Vāsara-Vrata-Pālana ......................... 50
Śuddha-Bhakata ............................................................................... 100
Sukhera Lāgiyā .................................................................................. 91
Ṭhākura Vaiśnav-Pada ..................................................................... 30
Tuhū Se Rahili Madhupura .............................................................. 80
Varaja-Vipine .................................................................................... 66
Vibhāvari-Sēṣa .................................................................................. 60
Vrajendra-Nandana, Bhaje Jei Jana ............................................... 64
Vṛndāvana-Vilāsinī, Rādhe, Rādhe .................................................... 64
Vṛṣabhānu-Sūtā .................................................................................. 73
Yadi Gaurāṅga Nahita ..................................................................... 42
Yamunā-Puline .................................................................................... 74
Yāī Kali Rūpa Śarīra Na Dharata ..................................................... 32
Yāsomatī-Nandana ............................................................................ 59

Ārati Kīrtanas

Bhoga Ārati ....................................................................................... 118
Mańgala Ārati .................................................................................... 112
Śrī Gaura Ārati ................................................................................... 114
Śrī Gurudeva Ārati ............................................................................ 111
Śrī Tulaśī Kīrtana ............................................................................... 117
Śrī Tulasī Parikramā and Ārati ....................................................... 120
Śrī Yugala Ārati .................................................................................. 116
Śrīla Prabhupāda Ārati ..................................................................... 113

Sanskrit Songs

Gītā – Śrī Śrī Rādhikā Pāda-Padme Vijñapti ................................. 154
Jaya Jaya Sundara Nanda-Kumāra ............................................... 149
Kalayati Nayanam ............................................................................ 157
(Krṣṇa) Deva! Bhavantam Vande .................................................... 152
Śrī Anurāga-Vallī ............................................................................. 194
Śrī Caitanya-aṣṭakam ..................................................................... 130
Śrī Caurāgragānya-Puruṣa-aṣṭakam ............................................. 145
Śrī Dāmodara-aṣṭakam .................................................................. 142
Śrī Daśāvatāra-Stotram ................................................................. 138
Śrī Gāṇdharvā-Samprārthanāaṣṭakam ........................................ 164
Śrī Gaura-Gīti ................................................................................... 125
Śrī Govardhana-Vāsa-Prārthanā-Daśakam .................................. 178
Śrī Govardhanāaṣṭakam ................................................................. 180
Śrī Jagannāthāṣṭakam ................................................................. 140
Śrī Keśavācāryāṣṭakam ........................................................... 121
Śrī Kṛṣṇa-Candrāṣṭakam .......................................................... 147
Śrī Kṛṣṇa-Nāmakāṣṭakam ......................................................... 192
Śrī Lalitāṣṭakam ................................................................. 188
Śrī Madhurāṣṭakam ............................................................... 152
Śrī Maṅgala-Gītām ................................................................. 168
Śrī Nanda-Nandanāṣṭakam ...................................................... 144
Śrī Navadvīpāṣṭakam .............................................................. 136
Śrī Nityānandāṣṭakam ............................................................. 128
Śrī Prabhupāda-Padma-Stava-khaḥ ........................................ 122
Śrī Rādhā-Kṛpā-Katākṣa-Stava-Rāja ...................................... 154
Śrī Rādhā-Kuṇḍāṣṭakam .......................................................... 174
Śrī Rādhā-Prārthanā ............................................................... 167
Śrī Rādhā-Stotram ................................................................. 166
Śrī Rādhā-Vinoda-Vīhārī-Ṭattvāṣṭakam ................................. 172
Śrī Rādhikāṣṭakam (1) .............................................................. 158
Śrī Rādhikāṣṭakam (2) .............................................................. 160
Śrī Rādhikāṣṭakam (3) .............................................................. 162
Śrī Śacī-Śunṣṭakam ................................................................. 134
Śrī Śacī-Tanayāṣṭakam ........................................................... 132
Śrī Śaḍ-Gosvāmīyaṣṭakam ...................................................... 126
Śrī Śikṣāṣṭakam ................................................................. 190
Śrī Śyāma-Kuṇḍāṣṭakam ........................................................ 176
Śrī Vraja-Rāja-Sutāṣṭakam ...................................................... 150
Śrī Vṛndā-Devyaṣṭakam ........................................................... 184
Śrī Vṛndāvanāṣṭakam ............................................................... 182
Śrī Yamunāṣṭakam ................................................................. 186
Śrī Yugala-Kiśorāṣṭakam ........................................................ 170
Vande Viśvambhara ............................................................... 124

Hindi Songs
Āli! Mhāne Lāge Vṛndāvana Nīko ........................................... 200
Guru-Caraṇa-Kamala Bhaja Mana .......................................... 196
Gurudeva, Kṛpā Karke .......................................................... 197
Nāma-Kīrtana ........................................................................ 197
Pār Kareṇge ........................................................................... 199
Vraja-Jana-Mana-Sukha-kārī .................................................. 198

Upadeśāvalī ................................................................. 201

GUIDE TO PRONUNCIATION .................................................. 205
VERSE INDEX ................................................................. 209
Preface

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

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

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

Editorial staff, Gaudīya Vedānta Publications

Kārttika, 12 November 1999
Anniversary of the divine disappearance day of
Śrīla A.C. Bhaktivedānta Śwamī Prabhupāda
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja
Śrī Śrīmad A.C. Bhaktivedānta Swami Prabhupāda
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda
Śrī Śrīmad Gaura-kīṣora dāsa Bābājī Mahārāja
Śri Śrīla Saccidananda Bhaktivinoda Ṭhākura
Maṅgalācarana

vande 'haṁ śrī gurūḥ śrī-yuta-pada-kamalaṁ śrī gurūṁ vaiṣṇavāṁś ca
śrī rūpaṁ sāgajātaṁ saha-gaṇa-raṅghunāthānvinītaṁ taṁ sa-jīvaṁ
sādvaitain śāvadhūtaṁ pariṣṭhaṁ kṛṣṇa-caitanya-devāṁ
śrī-śādhū-kṛṣṇa-pādāṁ saha-gaṇa-laṁitā-śrī-vaśākhānvinītaṁś ca

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

Śrī Guru praṇāma

om ajñāna-timirāndhasya jñānānījana-cālakayā
caksur unmīlitaṁ yena tasmai śrī gurave namaḥ

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

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī vandanā

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

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

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

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

tridaṇḍināṁ bhakta-śiromaṇīṁ ca śrī-kṛṣṇa-padābja-dhṛtaika-hṛdi
caitanya-līlāṁrta-sāra-sāram nārāyāṇaṁ tvāṁ satataṁprayāde (3)

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

nama oṁ viṣṇu-pādāya kṛṣṇa-presṭhāya bhūtale
śrīmate bhakti-vedānta-svāmin iti nāmine

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

namas te sārasvate deve gaura-vānī-pracārīne
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

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

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

Śrīla Bhakti Prajñāna Keśava Gosvāmī praṇāma

nama oṁ viṣṇu-pādāya ācārya-simha-rūpīne
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine
atimartya-caritrāya svāśrītānāṁ ca pāline
jīva-duḥkhe sadārtāya śrī-nāma-prema-dāyine

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

gaurācraṇya-vigrahāya kāṇṭha-kāmaika-cāriṇe
rūpānugapravarāya vinodeti-svarūpiṇe

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

Śrīla Prabhupāda vandanā

nama oṁ viṣṇu-pādāya kṛṣṇa-presṭhāya bhūtale
śrīmate bhakti-siddhānta-sarasvatīti-nāmine
śrī-vārṣabhānāvī-devī-dayātāya kṛpābhdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhavename

I offer praṇāma unto oṁ viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who is very dear to Kṛṣṇa, who is most beloved to Śrī Vārṣabhānāvī-devī Rādhikā, who is an ocean of mercy and who is kindly bestowing realization (sambandha-vijñāna) of our eternal relationship with Śrī Rādhā and Kṛṣṇa.
mādhuryojiyā-vala-premādhya-Śrī-rūpānuga-bhakti da
Śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te

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

nāmas te gaurā-vānī-Śrī-mūrtaye dīna-tārine
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriñe

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

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

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

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

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

Śrīla Jagannātha vandanā
gaurāvirbhāva-bhūmes tvam nirdeśṭā sajjana-priyah
vaiśṇava-sārvabhauma śrī jagannāthāya te namaḥ

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

Śrī Vaiśṇava vandanā
vāṁcha-kalpa-tarubyaś ca kṛpā-sindhubhyā eva ca
patitānāṁ pāvanebhyo vaiśṇavebhyo namo namaḥ

I offer praṇāmas unto the Vaiṣṇavas, who are just like wish-fulfilling desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.
I offer praṇāma unto Śrī Kṛṣṇa-Caitanya, who is Śrī Kṛṣṇa Himself. Having assumed the golden hue of Śrīmatī Rādhikā, He is munificently bestowing kṛṣṇa-prema, the rarest of all gifts.

Śrī Kṛṣṇa praṇāma

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

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

Śrī Rādhā praṇāma

tapta-kāñcana-gaurāṅgi! rādhē! vṛṇḍāvaneśvari!
vṛṣabhānu-sute! devi! praṇamāmi hari-priye!

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

Śrī Sambandhādhideva praṇāma

jayatāṁ suratau paṅgor mama manda-mater gati
mat-sarvasva padāṁbhajau rādhā-madana-mohanau

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

Śrī Abhidheyādhideva praṇāma

dīvyad-vṛṇḍāranya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhāḥbhīhi sevyamānau smarāmi

I meditate upon Śrī Śrī Rādhā-Govinda-deva, who are seated beneath a kalpa-vrksa tree on an effulgent jeweled simhāsana in the supremely beautiful land of Vṛṇḍāvana, where They are always being served by Their beloved sakhīs, headed by Lalitā and Viśakhā.
Śrī Prayojanādhideva praṇāma
śrīmān rāsa-rasārambhī vaṁśīvata-taṭa-sthitah
ekarṣan veṅu-svanair gopīr gopānāthah śriye 'stu naḥ

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

Śrī Tulasī praṇāma
vṛṇḍāyai tulasī-devayai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi! satyavatyai namo namaḥ

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

Śrī Pañca-tattva praṇāma
pañca-tattvātmakāṁ kṛṣṇāṁ bhakta-rūpa-svarūpakām
bhaktāvatārain bhaktākhyāṁ namāmi bhakta-śaktikām

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 (Śrīvēsa) and bhakta-śakti (Gadadhāra Paṇḍita).

Śrī Pañca-tattva mantra
śrī kṛṣṇa-caitanya prabhu-nityānanda
śrī advaita gādādhara śrīvēsa-gaura-bhakta-vṛṇḍa

Mahā-mantra
hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma hare hare

Śrī Nāma vandanā
jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttain muktidaṁ prāṇinām yat
paramam āmṛtam ekaṁ jīvanaṁ bhūṣaṇāṁ me (1)

(Śrī Bhad-bhāgavatāṁra 1.9, Sanātana Gosvāmī)

All glories, all glories to the name of Kṛṣṇa-Murāri, the enemy of lust and the embodiment of divine bliss! It halts the cycle of birth and death and relieves one of all painful endeavors in practicing religion, meditation, charity, deity worship and austerity. It awards liberation to one who utters it even once. Kṛṣṇa-nāma stands alone as the supreme nectar and sole treasure of my life.
Kṛṣṇa-nāma is the sweetest of the sweet and the most auspicious of all that is auspicious. It is the fully-ripened fruit of the Veda's flourishing creeper (Śrīmad-Bhāgavatam) and the embodiment of knowledge, cit-śakti. O best of the Bhṛgu dynasty, even if someone chants the holy name only once, with faith or indifference (helā), he is immediately delivered from this ocean of birth and death!

Śrī Guru vandanā

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

(translation by Śrīla B.R. Śrīdhara Mahārāja)
accepting the sacred thread, his father Vyāsa cried out, "O my son!" As if they were absorbed in that same feeling of separation, only the trees echoed in response to his call.

Vijñapti

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

(Arcana-paddhati)

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

trāyasva bho jagannātha guro saṁśāra-vahninā
dagdhāṁ māṁ kāla-daśtaṁ ca tvāṁ ahaṁ śaraṇaṁ gataḥ (2)

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

Śrī Guru-rūpa-sakhī praṇāma

rādhā-sanmukha-saṁsaktiṁ sakhī-saṅga-nivāsīnūṁ
tāṁ ahaṁ satataṁ vande guru-rūpāṁ parāṁ sakhīṁ

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

Śrīla Sanātana Gosvāmī vandanā

vairāgya-yug-bhakti-rasaṁ prayatnair
apāyayan māṁ anabhīṣpum andham
kṛpāmbudhir yāḥ para-duḥkha-duḥkhī
sanātanaṁ taṁ prabhum āśrayāmi

(Śrī Vilāpa-kusumāñjali 6, Raghunātha dāsa Gosvāmī)

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

Śrīla Rūpa Gosvāmī vandanā

śrī-caitanya-mano 'bhīṣṭaṁ sthāpitaiṁ yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam (1)

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

When will Śrī Rūpa Gosvāmī give me the shelter of his lotus feet? Because he understood the innermost desire of Śrī Caitanya Mahāprabhu, he was able to establish His mission in this world and is very dear to the Lord.
Clasping a straw between my teeth, I repeatedly beg to attain the dust of the lotus feet of Śrīmad Rūpa Gosvāmī birth after birth.

Śrīman Mahāprabhu vijñāpti

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

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

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

Śrī Nityānanda Prabhu praṇāma

O Caitanya-candra in the lotus of Your heart, please make the flower of my heart bloom so that it will first attract and then enclose the bumblebee of remembrance of You. O merciful Lord, my second request is that after destroying the dense darkness of my offences, please make this miserable person drink the nectar of Your feet.
Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa, Garbha, and Keśa Oceans, are the plenary portions and portions of the plenary portions of Śrī Nityānanda Rāma. May He give me shelter.

\[ \text{nityānanda namas tubhyāṁ premānanda-pradāyine} \\
\text{kālau kālmaṣa-nāśāya jāhnava-pataye namaḥ} \ (2) \]

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

\text{Śrī Gaura-Nityānanda praṇāma} \n\text{ājānulaṃbita-bhujau kanakāvadātau} \\
\text{sāṅkīrtanaika-pīlarau kamalāyatāksau} \\
\text{viśvambharau dvija-varau yuga-dharma-pālaau} \\
\text{vande jagat-priya-karaau karunāvatārau} \ (Śrī Caitanya-bhāgavata, Vṛndāvana dāsa Thākura)

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

\text{Śrī Kṛṣṇa dhyāna} \\
\text{barhāpūḍābhirāmaṁ mrṣa-mada-tilakaṁ kuṇḍalākṛānta-ghanḍan} \\
\text{kaṇṭākṣaṁ kambu-kaṇṭhaṁ smīta-subhāga-mukhaṁ śvādhare nyāsta-veṇum} \\
\text{śyāmaṁ śāntaṁ tri-bhāṅgaṁ ravi-kara-vasaanī bhūṣitaṁ vaijayantya} \\
\text{vande vṛndāvana-sthāṁ yuvati-satā-vṛtāṁ brahma gopāla-veśāṁ} \ (1)

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

\text{kasturī-tilakaṁ lalāţa-paţale vakṣah-sthale kaustubhaṁ} \\
\text{nāśgre vara-mauktikāṁ kara-tale veṇuḥ kare kaṅkaṇaṁ} \\
\text{svāṅge hari-candanaṁ sulalitaṁ kaṇţhe ca muktaţalī} \\
\text{gopa-stṛ-pariveśito vijayate gopāla-cūḍāmaṇiḥ} \ (2)

His forehead is decorated with musk tilaka, upon His chest rests the Kaustubha jewel, an exquisite pearl adorns the tip of His nose, His lotus hand holds the flute, bracelets adorn His wrists, His entire form is anointed with candana, a necklace of pearls graces
His charming neck, and He is surrounded by cowherd maidens – all glories unto He who is the crest-jewel of cowherd boys!

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

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

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

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

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

(Śrīmad-Bhāgavatam 10.73.16)

Time and again I offer praṇāma unto Śrī Kṛṣṇa, who is the son of Vasudeva, and the remover of His devotees’ material attachments.
I take shelter of Śrīmatī Rādhikā, whose complexion is like that of a spotless lotus flower, who is attired in blue cloth, whose hair is very beautiful, whose face is like the full moon, whose charming, restless eyes are like khañjarā birds (wagtails), upon whose breasts rests a radiant pearl necklace, who is eternally youthful, and who is the dearmost lover of the son of Nanda Mahārāja.

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

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

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

O daughter of Vṛṣabhanu Mahārāja, O ocean of rasa! The Supreme Bhagavān, the source of all avatāras who wears a peacock feather in His hair, falls at the feet of Your
maidservants and propitiates them with many humble and griefstricken words to be allowed entrance into Your *kuñja* where You engage in playful, amorous pastimes. If only I could become one stick in the broom used by Your *sakh…s* to clean Your delightful grove, I would consider my life a success.

**Śrī Yugala-kiśora dhyāna**

*kanaka-jalada-gātrau nīla-śoṇāḥja-netrau
mr̥gamada-vara-bhālau mālati-kunda-mālau
tarala-taruṇa-veśau nīla-pīṭāmbareśau
smara nibhṛta-nikuṇja rādhikā-kṛṣṇacandrau (1)*

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

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

**Śrī Navadvīpa-dhāma praṇāma**

*nāvīṇa-śrī-bhaktiṁ nava-naka-gaurākṛtī-patiṁ
nāvīnāya-śreṇī nava-sura-sarid-vāta-valītam
nāvīṇa-śrī-rādhā-hari-rasamayotkīrtana-vidhiṁ
navadvīpaṁ vande nava-karuṇa-mādyan nava-rucim (2)*

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

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

I worship Śrī Navadvīpa-dhāma, where Kṛṣṇa appeared in a golden form to bestow that *bhakti* which had never been given before; where the newly arisen forest is made more beautiful by the flowing Gaṅgā with her gentle, cool breezes; where Śrīmatī Rādhikā and Śrī Hari appeared in a new, combined form to give that *kīrtana* which is saturated with *rasa*; and where an ever-fresh, new taste (of the original devotional mellow, *śṛṅgāra-rasa*) is mercifully bestowed.
All glories, all glories to Śrī Vṛndāvana-dhāma, where Śrī Murāri enjoys residing more than He does in the hearts of sādhus or even in Vaikuṇṭha, where He forever tends cows, and where, by playing sweet melodies on the flute, He increases the gopīs’ amorous love for Him.

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

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

Glory to Govardhana Hill, the king of all mountains including Sumeru, who was given the title hari-dāsa-varyah, the best servant of Hari, by the gopīs, who was
worshiped by Śrī Kṛṣṇa after He stopped the Vrajavāsīs’ sacrifice to Indra, and who was held in Kṛṣṇa’s lotus hand for seven days.

\[
saptāham evācyuta-hasta-paṅkaje
bhṛṅgāyamānāṁ phala-mūla-kandaraṁ
samsevyamānāṁ harim ātma-vrāndakāṁ
 govardhanādriṁ śirasā namāmi (2)\]

(Śrī Brhad-bhāgavatāmya, Sanātana Gosvāmī)

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

\[
Śrī Gopiśvara-siva praṇāma
vrāndava-nāvani-pate! jaya soma! soma-maule sanaka-sanandana-sanātana-nāradedyā gopiśvara! vraja-vilāsi-yugāṅghri-padme prema prayaccha nirupādhī namo namas te
(Śrī Sankalpa-kalpadruma 103, Viśvanātha Cakravartī Ṭhākura)\]

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

\[
Śrī Yamunā praṇāma
cid-aṅanda-bhānoḥ sadā nanda-sūnoḥ para-prema-pāṭrī drava-brahma-gātrī aghānāṁ lavitī jagat-kṣema-dhātrī pavitri-kriyān no vapur mitra-putrī (1)
(Śrī Padma Purāṇa)\]

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

\[
gaṅgādi-tīrtha-pariṣevita-pāda-padmāṁ
goloka-saukhya-rasa-pūra-mahiṁ mahīṁ āplāvīta-khiḷa-sudhā-sujalāṁ sukhābdhau rādhā-mukunda-muditāṁ yamunāṁ namāmi (2)
(Śrī Padma Purāṇa)\]

I offer praṇāmas time and again unto Śrī Yamunā-devī, whose lotus feet are served by the purifying holy places headed by the Gaṅgā, who is glorious due to possessing
devotion for Śrī Kṛṣṇa in the mood of mādhurya-rasa, who is the ocean which immerses everyone in the waters of nectarean devotional ecstasy, and who always provides Śrī Rādhā-Mukunda with great happiness.

Śrī Vraja-vāsi-vṛnda praṇāma

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

Śrī Nṛsiṁha praṇāma

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

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

Nṛsiṁhadeva is here and also there. Wherever I go Nṛsiṁhadeva is there. He is in the heart and is outside as well. I surrender unto Nṛsiṁhadeva, the origin of everything and the supreme refuge.
Following this, one’s own gurudeva’s name is loudly given.

Oṁ viṣṇu-pāda paramahamsa parivrājakācārya aṣṭottara-sāta Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja kī jaya!

Om viṣṇu-pāda paramahamsa parivrājakācārya aṣṭottara-sāta Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja kī jaya!

Nitya-līlā-praviṣṭa om viṣṇu-pāda aṣṭottara-sāta Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa om viṣṇu-pāda aṣṭottara-sāta Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa om viṣṇu-pāda aṣṭottara-sāta Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda kī jaya!

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

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

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

Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu kī jaya!

Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!

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

Śrīlā Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu kī jaya!

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

Śrī Svarūpa Dāmodara, Rāya Rāmānandādī, Śrī Gaura-pārśada-vṛnda kī jaya!

Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!

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

Śrī Antardvīpa-Māyāpura, Śimantadvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, Rūtadvīpa, Jahnudvīpa, Modadrumadvīpa, Rudradvīpātmaka Śrī Navadvīpa-dhāma kī jaya!

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

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

Śrī Jagannātha, Baladeva, Subhadrajī kī jaya!

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

Cārī sampradāya kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Gauḍīya Vedānta Samiti kī jaya!

Śrī Devānanda Gauḍīya Maṭha aura anyānya śākhā maṭha samāhī kī jaya!

Śrī Harināma-saṅkīrtana kī jaya!

Ananta-koṭi vaisnava-vṛnda kī jaya!

Samāgata bhakta-vṛnda kī jaya!

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

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

From him the line came down to Dayānātha, then to his disciple Vidyānātha, then in turn it was introduced to Rājendra Tīrtha, whose servant was the renowned Jayadharma, also known as Vijayadhvaja Tīrtha. In this way the guru-paramāṇa is properly understood.

The great sannyāsi Śrī Puruṣottama Tīrtha was a renowned disciple in the service of Jayadharma; from Śrī Puruṣottama the line descended to the powerful Brahmanyatīrtha, then to Vyāsātīrtha. He was succeeded by Śrī Lakṣmīpati, who passed the line down to Śrī Mādhavendra Purī.

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

mahāprabhu śrī caitanya, rādhā-krṣṇa nahe anya,
rüpānuga-janera jīvāna
viśvambhara-priyaṅkara, śrī svarūpa-dāmodara,
śrī gosvāmī rūpa, sanātana (6)

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

rūpa-priya mahājana, jīva, rāghunātha hana,
tā’ra priya kavi krṣṇadāsa
krṣṇadāsa-priya-vāra, narottama sevā-para,
jā’ra pada viśvanātha-āśa (7)

Dear to Śrī Rūpa Gosvāmī were the great saintly personalities, Śrī Jīva Gosvāmī and Śrī Rāghunātha dāsa Gosvāmī, whose intimate disciple was the great poet Śrī Krṣṇadāsa Kavirāja. The dearmost of Krṣṇadāsa 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-sāthā, baladeva, jagannātha,
tā’ra priya śrī bhaktivinoda
mahā-bhāgavata-vāra, śrī gaurakiśora-vāra,
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 vārṣabhānāvī-vāra, sadā sevya-sevā-parā,
tāhāra dayita-dāsa nāma
prabhupāda-antarāigua, śrī-svarūpa-rūpanuga,
śrī keśava bhakati-prajñāna
gaudiya-vedānta-vettā, māyāvāda-tamohantā,
gauravāṇi-pracārācāra-dhāma (9)
The most distinguished Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, whose initiated name was Śrī Vārṣabhānāvī Dayita dāsa, was always engaged in divine service to Hari, Guru and Vaisnava. An internal and intimate disciple of Prabhupāda following in the line of Svarūpa Damodara and Rūpa Gosvāmī was Śrī Bhakti Prajñāna Keśava Gosvāmī.

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

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

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

**keśava-priya-mahājana, vāmana, nārāyaṇa hana, gauravānī tā’dera prāṇa-dhana**

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

**or:** **tā’ra śīṣya agaṇana, tā’ra madhye preṣṭha hana, śrī bhakti-prajñāna keśava**

**or:** **tā’ra śīṣya agaṇana, tā’ra madhye anyatama, śrī bhaktivedānta nārāyaṇa (9)**

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

**ei saba harijana, gaurāṅgera nijā-jana,**

**tā’dera ucchiṣṭe mora kāma (10)**

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

samsāra-dāvānala-liḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇāṅṅavasya
vande gurūḥ śrī caraṇāravindam (1)

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

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

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

śrī-vigrahārādhana-niśya-nānā-
śṛṅgāra-tan-mandira-mārjanādu
yuktasya bhaktāṁ ca niyuñjato ‘pi
vande gurūḥ śrī caraṇāravindam (3)

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

catur-vidha-śrī-bhagavat-prasāda-
svād-vy-aṭṭha-bhaktā-saṅghā
kṛtvaiva tṛptiṁ bhaṭaḥ sadaiva
vande gurūḥ śrī caraṇāravindam (4)

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

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmāṁ
prat-kṣaṇāṅśvādana-lolupasya
vande gurūḥ śrī caraṇāravindam (5)
At every moment Śrī Gurudeva is experiencing intense greed in his heart to taste the unlimited sweetness of the holy names, forms, qualities, and pastimes of Śrī Śrī Rādhā-Mādhava in Vṛndāvana. I offer my prayers unto the lotus feet of Śrī Gurudeva.

\[
\text{nikiuñja-yūno rati-keli-siddhyai} \\
\text{yā yālibhir yukta apekṣanaṁyā} \\
\text{tatrāti-dakṣād ati-vallabhasya} \\
\text{vande gurūḥ śrī caraṇāravindam (6)}
\]

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

\[
\text{sākṣād-dharitvena samasta-śāstrair} \\
\text{uktas tathā bhāvyata eva sadbhīḥ} \\
\text{kintu prabhore yaḥ priya eva tasya} \\
\text{vande gurūḥ śrī caraṇāravindam (7)}
\]

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

\[
\text{yasya prasādād bhagavat-prasādo} \\
\text{yasyāprasādāṁ na gatiḥ kuto ’pi} \\
\text{dhyāyaṁ stuvāṁ tasya yaśas tri-sandhyām} \\
\text{vande gurūḥ śrī caraṇāravindam (8)}
\]

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

\[
\text{śrīmad-guror açṭakam etad uccair} \\
\text{brāhme muhūrte paṭhaṁ prayaṭnāt} \\
\text{yas tena vṛndāvana-nātha-sākṣāṁ} \\
\text{sevaṁ labhyā januṣo ’nta eva (9)}
\]

That person who very attentively recites this açṭakam to Śrī Gurudeva during the brāhma muhūrta is sure to achieve direct service to the lotus feet of Śrī Kṛṣṇa, the very life and soul of Vṛndāvana (vṛndāvana-nātha), upon attaining his vastu-siddhi, or pure spiritual form.
Śrī Gurvaṇṭakam (Bengali version)
Śrīmad Bhaktiviveka Bhāratī Gosvāmī Mahārāja

dāvānala-sama saṁśāra-dahane, dagdha jīva-kula uddhāra kārane
korūpā-vārida kṛpāvāri-dāne, (vandi) guṇa-sindhu gurura caraṇa-kamala (1)

nṛtya-gīta-vādyya-śrī-hari-kīrtane, rohena magana mahāmatta mane
romāṇca-kampāśru hoya gaura-preme, vandi sei gurura caraṇa-kamala (2)

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

carvya-cuṣya-lehya-peya-rasamaya, prasādānna kṛṣṇera ati svādu hoya
bhakta-āsvādane niţa trpta roya, vandi sei gurura caraṇa-kamala (4)

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

vraja-yuva-dvandva-rāti-samvardhane, yuktī kore sakā-gane vṛndāvane
ati dakṣa tāhe, priyatama-gāne, vandi sei gurura caraṇa-kamala (6)

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

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

gurudevāṭṭaka ati yatna kori’, brāhma-muhūrte pođe ucca kori’
vṛndāvana-nātha sākṣat śrī hari, sevā pāya sei vastu-siddhi-kāle (9)
Translation same as for Gurvaṇṭakam by Śrīla Višvanātha Cakravartī Thākura

Gurudeva! Baḍa Kṛpā Kari’
Śrīla Bhaktivinoda Thākura

But when, O my master, will you mercifully give this servant of yours the qualification to fulfill your order? Then my mind will be peaceful, I will be able to endure all difficulties and serve Śrī Hari with single-pointed focus.
Indulging in mundane pleasures in my childhood and youth, I cultivated many bad habits. Due to reactions to these sinful acts, my body itself has become an impediment to doing bhajana.

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

Gurudeva! Kṛpā-Bindu Diya
Śrīla Bhaktivinoda Ṭhākura

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

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

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

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

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

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

yogyatā-vicāre, kichu nāhi pāi,
tomāra karunā sāra
karunā nā haile, kādiyā kādiyā,
prāṇa nā rākhiba āra (4)

If I examine myself, I find no good qualities; Your mercy is the essence of my existence. If you are not merciful, then bitterly weeping I will no longer maintain my life.
Śrī Guru-Caraṇa-Padma
Śrīla Narottama dāsa Thākura

śrī guru-caraṇa-padma, kevala bhakati-sadma,
vandō mui sāvadhāna-mate
jāhāra prasāde bhāī, e bhava tariyā jāī,
kṛṣṇa-prāpti haya jāhā ha’te (1)

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

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

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

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

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

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

Śrī Gurudeva is the ocean of mercy, the greatest friend of the shelterless, the life and soul of everyone! O master, be merciful! Alas, O Gurudeva, give me the shade of your lotus feet – at your feet I have surrendered. (Now your fame shall be spread all over the three worlds.)
O worshipable Vaiṣṇava Thākura! Ocean of mercy! Be merciful upon this servant and, giving me the shade of your feet, purify me. I am taking hold of your lotus feet!

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

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

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

1) chaya vega, the six urges: väca – speech; manasa – mind; krodha – anger; jihvā – tongue; udara – stomach; and upastha – genitals;

2) chaya doṣa, six faults that spoil one’s bhajana: atyāhāra – over-eating or over-collecting; prayāsah – over-endeavor; prajalpa – idle gossip; niyama-āgraha – following rules and regulations mechanically with too much attachment; niyama-agraha – overly neglecting rules and regulations; asat-jana-saṅga – associating with worldly-minded persons; laulyam – ardent mundane greed;

3) chaya guṇa, six qualities that enhance one’s bhajana: utsāhā – enthusiasm; niścayāt – firm faith; dhairya – patience to achieve prema; bhakti-anukāla-pravṛtti – accepting activities that are favorable for bhajana; asat-saṅga-tyāga – giving up mundane association; bhakti-sadācāra – good behavior for devotion;

4) chaya sat-saṅga, six true ways of association with devotees: dāna – giving charity to devotees; pratrigraha – accepting gifts in return; bhajana-kathā-śravana-ālāpa – hearing and discussing topics on bhajana; mahāprasāda bhakṣaṇa – honoring mahāprasāda; bhojana dāna – giving prasāda.
Śrī Vaiṣṇava-Vandanā
Śrī Devakīnandana dāsa Ṭhākura

vṛndāvana-vāsi jata vaiṣṇaverā gaṇa
prathame vandanā kari sabāra caraṇa (1)
First of all I offer glorifications to the feet of all of the Vaiṣṇavas of Vṛndāvana.

nilācala-vāsi jata mahāprabhura gaṇa
bhūmite poḍīyā vandō sabāra caraṇa (2)
Praising of all of Mahāprabhu’s Nilācala associates, I prostrate at their feet.

navadvīpa-vāsi jata mahāprabhura bhakta
sabāra caraṇa vandō haiyā anurākta (3)
I pray for loving attachment to the lotus feet of all of Mahāprabhu’s Navadvīpa bhaktas.

mahāprabhura bhakta jata gauḍa-deśe sthiti
sabāra caraṇa vandō kariyā praṇaṭi (4)
I offer praṇāmas at the feet of all of Mahaprabhu’s Gauḍa-Deśa (Bengal) devotees.

je-deśe je-deśe baise gaurāṅgera gaṇa
ürdhva-bāhu kari vandō sabāra caraṇa (5)
With upraised arms I pray to the feet of all of Gaurāṅga’s bhaktas, in whichever country they may reside.

haiyāchena haibena prabhura jata dāsa
sabāra caraṇa vandō dante kari’ ghāsa (6)
Holding a straw between my teeth, I submit at the feet of all the servants of Mahāprabhu that were or will be.

brahmāṇḍa tārite śakti dhare jane jane
e veda purāṇe guṇa gāya jevā śune (7)
I have heard their glorification in the Vedas and Purāṇas, which proclaim that each one of His devotees has the śakti to deliver an entire universe.

mahāprabhura gaṇa saba patita-pāvana
tāi lobhe mui pāpī lainu śaraṇa (8)
(Hearing of their glory) I have come with great eagerness to surrender to Mahāprabhu’s bhaktas, who are all patita-pāvana for sinners like me.

vandanā karite mui kata śakti dhari
tamo-buddhi-doṣe mui dambha mātra kari (9)
What power do I have to glorify them? But out of my ignorance and unmitigating pride I do so anyway, thinking myself so qualified.

tathāpi mūkera bhāgya manera ullāsa
doṣa kṣami’ mo-adhame kara nija-dāsa (10)
Even though I am dumb and unable to express their greatness, still my heart is joyful due to my great good fortune (that the Vaiṣṇavas have accepted me as their own and Śrī Gurudeva has given me harināma full of blissful pastimes). Forgive the faults of this fallen soul and make me your servant.

\[
\begin{align*}
&\text{sarva-vāṁchā siddhi haya yama-bandha chuṭe} \\
&\text{jagate durlabha haiyā prema-dhana luṭe (11)}
\end{align*}
\]

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

\[
\begin{align*}
&\text{manera vāsanā pūrṇa acīrāte haya} \\
&\text{devakīnandana dāsa ei lobhe kaya (12)}
\end{align*}
\]

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

**Ei-Bāra Karuṇā Kara**  
Śrīla Narottama dāsa Ṭhākura

\[
\begin{align*}
&\text{ei-bāra karuṇā kara vaiṣṇava gosāi} \\
&\text{patita-pāvana tomā vine keha nāī (1)}
\end{align*}
\]

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

\[
\begin{align*}
&\text{kāhāra nikaṭe gele pāpa dūre jāya} \\
&\text{emana dayāla prabhu kevā kathā pāya? (2)}
\end{align*}
\]

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

\[
\begin{align*}
&\text{gaṅgāra paraśa haile pāscāte pāvana} \\
&\text{darśane pavitra kara – ei tomāra guṇa (3)}
\end{align*}
\]

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

\[
\begin{align*}
&\text{hari-sthāne aparādhe tāre harināma} \\
&\text{tomā sthāne aparādhe nahika eḏāna (4)}
\end{align*}
\]

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

\[
\begin{align*}
&\text{tomāra hṛdaye sadā govinda viśrāma} \\
&\text{govinda kahena, ‘mama vaiṣṇava parāṇa’ (5)}
\end{align*}
\]

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

\[
\begin{align*}
&\text{prati-janme kari āśā caraṇera dhūli} \\
&\text{narottame kara dayā āpanāra bali’ (6)}
\end{align*}
\]

Narottama dāsa prays, “In every birth I am hoping for the dust of your lotus feet. Please be compassionate to me, considering me your own.”
Sakala Vaiṣṇava Gosāi
Śrī Rādhā-Mohana dāsa

*sakala vaiṣṇava gosāi dayā kara more
dante trṣṇa dhari’ kahe e dīna pāmare* (1)

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

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

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

*tomā’ sabāra karuṇā vine ihā prāpti naya
višeše ayogya mui kahila niścaya* (3)

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

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

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

*guṇa-leśa nāhi more aparādhera simā
āmā’ uddhāriyā loke dekhāo mahimā* (5)

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

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

I am praying for taste in nāma-sankīrtana and for the wealth of prema. Then this
Rādhā-mohana dāsa will realize your supreme mercy.
Kabe Śrī Caitanya More
Śrīla Bhaktivinoda Ṭhākura

*kabe śrī Caitanya more karibena dayā*  
kabe āmi paiba vaiśṇava-pada-chāyā (1)

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

*kabe āmi chāḍība e vaiśayābhimāna*  
kabe vaiṣṇu-jane āmi kariba sammāna (2)

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

*gala-vastra kṛtānjali vaiśṇava-nikāte*  
dante tṛṇa kari’ dāḍāiba niṣkapāte (3)

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

*kādiyā kādiyā jānaiba duḥkhā-grāma*  
saṁsāra-anala haite māgiba viśrāma (4)

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

śuniyā āmāra duḥkha vaiśṇava ṭhākura  
āmā’ lägi’ kṛṣṇe āvedibena pracura (5)

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

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

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

*vinodera nivedana vaiśṇava-carāne*  
kṛpā kari’ saṅge laha ei akiścane (7)

Bhaktivinoda prays to the lotus feet of the Vaiṣṇavas, “O Vaiṣṇava Ṭhākura, mercifully please give your shelter and association to this destitute person.”
 csakura Vaišnava-Pada
Śrīla Narottama dāsa Thakura

thākura vaiṣṇava-pada, avanīra su-sampada, śuna bhāi, haiyā eka mana
āśraya layā bhaje, tāre krṣṇa nāhi tyaje, āra saba mare akāraṇa (1)
The lotus feet of the saintly Vaiśṇavas are the greatest wealth in this world. O my dear brothers, please listen attentively. Krṣṇa never forsakes one who takes shelter of the Vaiśṇavas and who worships Him. Others die without reason.

vaiṣṇava-caraṇa-jala, prema-bhakti dite bala, āra keha nahe balavanta
vaiṣṇava-caraṇa-reṇu, mastake bhūṣaṇa vinu, āra nāhi bhūṣaṇera anta (2)
The water that has washed the feet of a Vaiśṇava gives divine strength to attain prema-bhakti. Nothing is more powerful than this. The dust of the feet of the Vaiśṇavas upon my head is the only decoration needed at the time of death.

tīrtha-jala pavitra guṇe, likhiyāche purāṇe, se-saba bhaktira pravañcana
vaiṣṇavera pādodaka, sama nahe ei saba, jāte haya vāṁchita-pūrana (3)
The purifying qualities of the water of the holy places are mentioned in the Purāṇas and in every discourse on bhakti. However, the water from the feet of a Vaiśṇava cannot be compared with water from all those holy places. One’s desires are fulfilled by taking this water.

vaiṣṇava-saṅgete mana, ānandita anukṣaṇa, sadā haya krṣṇa-parasaṅga
dīna narottama kānde, hiyā dhaiṛya nāhi bāndhe, more daśā kena haila bhaiṅga (4)
By associating with the Vaiśṇavas, one feels ever increasingly blissful while discussing the topics of Śrī Krṣṇa. The lowly Narottama dāsa cries out, "Oh, my heart is breaking – I have lost the association of Krṣṇa’s intimate bhaktas."

Hari Hari, Kabe Mora Ha’be Hena Dina
Śrīla Bhaktivinoda Thākura

hari hari, kabe mora ha’be hena dina
vimala vaiṣṇave, rati upajibe, vāsanā haibe kṣīna (1)
O Hari! O Mahāprabhu! When will the fortunate day come when rati, deep love and attachment, will come in my heart for the lotus feet of the pure-hearted Vaiśṇavas? (At that time I will honor and serve them, and thus all my material desires and anarthas, especially lust and anger, will go.)

antara-bāhire, sama vyavahāra, amānī mānada ha’ba
krṣṇa-saṅkīrtane, śrī-krṣṇa-smaraṇe, satata majiyā ra’ba (2)
(With a heart free from duplicity) my outer behavior will correspond to my inner feelings and thoughts. (Seeing myself as completely insignificant) I will give all respect to others, seeking no honor in return. Always dancing and singing the holy names, I will remain constantly absorbed in remembering Śrī Krṣṇa’s beautiful pastimes.
My bodily maintenance should simply go on by habit so that my mind can be fully given to *harināma*. I will become attached only to that which is favorable for serving Śrī Kṛṣṇa.

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

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

**Kṛpā Kara Vaiśṇava Śrīla Bhaktivinoda Ṭhākura**

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

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

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

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

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

yañ kali rūpa śarīra na dharata
tañ vṛṣṭa-prema-mahānīdhi kūṭhārīka, kon kāpāṭa ughāḍata (1)
If Rūpa Gosvāmī had not appeared in Kali-yuga, who would have opened the great store-house of vṛṣṭa-prema and distributed its contents freely?

nīra-kṣīra-hamsana, pāna-vidhāyana, kon prthak kari pāyata ko saba tyaji, bhaji’ vṛndāvana, ko saba grānta viracita (2)
Just as a swan separates milk from water, who could have separated the rasas to taste them? Abandoning everything, he performed bhajana in Vṛndāvana and wrote his rasika literatures.

jaba pitu vana-phula, phalata nānā-vidha, manorājī aravinda so madhukara vinu, pāna kon jāṅata, vidyamāna kari bandha (3)
When the yellow forest flowers blossom and fruits ripen, he lived like a bee taking the nectar from lotuses – who could have understood the nectar he was collecting?

ko jāṅata, mathurā vṛndāvana, ko jāṅata vṛṣṭa-nīta ko jāṅata, rādhā-mādhava-rati, ko jāṅata soī prīta (4)
Who could have understood Kṛṣṇa’s līlās in Mathurā and Vṛndāvana? How could we have known the sweet vṛṣṭa-līlās and the love between Rādhā-Mādhava?

jākara caraṇe, prasāde sakala jana, gāi gāoyāi sukha pāota caraṇa-kamale, śaṅkārāgata māḍho, tava mahimā ura lāgata (5)
By the mercy of his lotus feet, all can sing about and attain such divine bliss. The surrendered Mādhava dāsa is always praying to embrace Rūpa’s glories.

Je Ānila Prema-Dhana
Śrīla Narottama dāsa Ṭhākura

je ānila prema-dhana karuṇā pracura hena prabhu kothā’ gelā ācārya ṭhākura (1)
Who, out of His vast compassion, brought Śrī Caitanya Mahāprabhu with His treasure of divine love to this world by calling Him with love and affection? Where has that Advaita Ācārya Ṭhākura gone? [Advaita Ācārya was shouting so loudly that Nārāyana’s throne was shaking!]

kāhā mora svarūpa-rūpa, kāhā sanātana kāhā dāsa raghunātha patita-pāvana (2)
Where are my Svarūpa Dāmodara and Rūpa Gosvāmī? Where is Sanātana Gosvāmī? Where is Raghunātha dāsa Gosvāmī, the savior of the fallen, conditioned souls?
kāhā mora bhaṭṭa-yuga, kāhā kavirāja
eka-kāle kothā’ gelā gorā naṭarāja (3)
Where are my Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa Gosvāmīs? Where is Kṛṣṇadāsa Kavirāja Gosvāmī? Where has Gaurāṅga, the king of dancers, gone? Suddenly, all at once they left! Where have they gone?

pāṣāne kuṭiba māthā anale paśība
gaurāṅga guṇera nidhi kothā’ gele pāba (4)
I shall dash my head upon a stone or enter into fire! Oh, where shall I find such a great treasure-house of wonderful qualities as Gaurāṅga? Where has He gone?

se saba saṅgīra saṅge je kaila vilāsa
se saṅga nā pāiyā kānde narottama dāsa (5)
All of them shared extremely beautiful, sweet pastimes with each other. Bereft of their association, Narottama dāsa weeps.

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

śuniyāchi sādhu-mukhe bole sarva-jana
śrī-rūpa-krpāya mile yugala-carana (1)
From the sādhus’ lips I have heard it told to everyone – by Śrī Rūpa’s mercy one can attain Śrī Yugalā’s lotus feet.

hā! hā! prabhu sanātana gaura-parivāra
sabe mili’ vānicḥ-pūrṇa karaha āmāra (2)
Alas, Sanātana Prabhu! O eternal associates of Gaurāṅga! Only when you give your mercy [then Śrī Rūpa will give his mercy], all my heart’s desires be fulfilled.

śrī rūpera kṛpā jena āmā prati haya
se pada āśraya ā’ra, seī mahāsāya (3)
Śrī Rūpa Gosvāmī, I want only your mercy. He who takes your lotus feet as his shelter is mahāsāya, a great personality.

prabhu lokanātha kabe saṅge laiyā jābe
śrī rūpera pāda-padme more samarpibe (4)
When will my holy master Lokanātha Svāmī [who is also master of the whole world] take me with him and offer me at the lotus feet of Śrī Rūpa Mañjarī?

hena ki haibe mora – narma-sakhi-gane
anugata narottame karibe śāsane (5)
When will that day come, when Rādhā’s dearmost narma sakhiś will give direct instructions to Narottama, accepting him as their intimate follower (anugata)?
Kothäya Go Premamayi Rädhe Rädhe

Śrīla Gaura-kiśora dāsa Bābājī Mahārāja

kothäya go premamayi rädhe rädhe
rädhe rädhe go, jaya rädhe rädhe

(1) Where is She who is full of prema? All glories to Śrī Rādhā.

dekhā diye prāṇa rākha, rädhe rädhe
tomāra kāṅgāla tomāya dāke, rädhe rädhe

(2) O Rādhā, please give me Your darśana and save my life. Your wretched beggar calls out to You, "Rādhē! Rādhē!"

rädhe vrndāvana-vilāsini, rädhe rädhe
rädhe kānu-mana-mohini, rädhe rädhe

(3) O Rādhā, You enjoy pleasure pastimes in the forest of Vrndāvana wherein You enchant the mind of Krṣṇa.

rädhe aṣṭa-sakhīra śiromani, rädhe rädhe
rädhe vrṣabhānu-nandini, rädhe rädhe

(4) O Rādhē, You are the crest-jewel among Your eight principal sakhīs. O Rādhā, daughter of Vṛṣabhānu Bābā.

(gosāi) niyama kare sadāi dāke, rädhe rädhe

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

(gosāi) eka-bāra dāke keśī-ghāṭe,
ābāra dāke vanīśi-vaṭe, rādhē rādhē

(5) . . . sometimes at Keśī-ghāṭa, sometimes at Vānīśi-vaṭa.

(gosāi) eka-bāra dāke nidhu-vane,
ābāra dāke kuṇja-vane, rādhē rādhē

(6) . . . sometimes in Nidhuvana, sometimes in Sevā-kuṇja.

(gosāi) eka-bāra dāke rādhā-kuṇḍe,
ābāra dāke śyāma-kuṇḍe, rādhē rādhē

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

(gosāi) eka-bāra dāke kusuma-vane,
ābāra dāke govardhane, rādhē rādhē

(7) . . . sometimes at Kusuma-sarovara, sometimes at Girirāja-Govardhana.

(gosāi) eka-bāra dāke tāla-vane,
ābāra dāke tamāla-vane, rādhē rādhē

. . . sometimes at Tālavana, sometimes at Tamālvana.

(gosāi) malina vasana diye gāya,
vraja-erā dhi$lāya gadagadi jaya, rādhē rādhē

Raghunātha dāsa wears simple cloth which appears to be dirty because he is always rolling on the earth crying out, "Rādhē! Rādhē!"
Calling out "Rādhe! Rādhe," his eyes are bursting with a flood of tears.

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

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

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

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

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

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

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

Locana dāsa says, “That sinful person who has not experienced the awakening of affection for such an avatāra as this simply comes and goes uselessly in the cycle of repeated birth and death.”
Nitāi Guṇa-Maṇi
Śrīla Locana dāsa Ṭhākura

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

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

premera vanyā laiyā nitāi āila gauḍa-deśe
ātubila bhakata-gaṇa dīna hīna bhāse (2)

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

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

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

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

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

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

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

Jaya Śacīnandana, Jaya Gaurahari

jaya śacīnandana, jaya gaurahari
viṣṇupriyā-prāṇadhana, nadiyā-vihārī
gadādhara-prāṇadhana, saṅkīrtana-vihārī)
jaya śacīnandana, gaura-guṇākara
prema paraśamaṇi, bhāva-rasa-sāgara

Glory to Śacīnandana Gaurahari, who is the wealth of the life of Viṣṇupriyā, performing His charming pastimes in Navadvīpa (Or, who is the wealth of the life of Gadādhara, and who roams around performing saṅkīrtana). He possesses the topmost jewel, the touchstone of prema, and is the ocean of the nectar of ecstasy.
Nitai’s lotus feet are more cooling than the shining of millions of moons. Their shade gives solace to the universe. O brother, without a personality such as Nitai, it is not possible to attain Radha and Krsna. So hold on very tightly (dhrtha) to His lotus feet.

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

Forgetting Nitai’s lotus feet, one becomes maddened by the false concept of bodily life and considers the illusory energy as real. Receiving the mercy of Nitai, he can attain Sri Radha and Krsna in Vraja. Firmly catch hold of the lotus feet of Nitai.

The feet of Nitai are real and service to Him is eternal. Always hope and pray for the lotus feet of Nitai. “Narottama is very unhappy! O Nitai, please make me happy. Keep me tucked close to Your feet which are like reddish lotuses.”
Emona Gaurāṅga Vinā Nähi Āra
Srila Premānanda dāsa Thākura

emana gaurāṅga vinā nāhi āra
hena avatāra, ha’be ki ha’yeche,
hena prema-paracāra

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

duramati ati, patita pāṣaṇḍī,
prāne nā mārila kā’re
harināma diyā, ṛṛdaya śodhila,
yāci giyā ghare ghare

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

bhava-virīṅcīra, vāṇchita je prema,
jagate phelila dhāli’
kāṅgāle pāiyā, khāila nāciyā,
bājāiyā karatāli

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

hāsiyā kādiyā, preme gaḍāgaḍi,
pulake vyāpila āṅga
cāṇḍāle-brāhmaṇe, kare kolākuli,
kabe vā chila e raṅga

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

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

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

e tina bhuvana, ānande bharila,
uṭhila maṅgala sora
kahe premānanda, emana gaurāṅge,
ratī nā janmila mora
All the three worlds become filled with bliss by the auspicious uproar of the kīrtana. Premānanda dāsa laments bitterly, “Oh, that Gaurāṅga is so merciful, yet rāti for Him has not appeared in my heart.”

Śrī Gaura-Rūpa-Guṇa-Varṇana
Śrīla Govinda dāsa Kāvirāja

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

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

jaya nija-kāntā, kānti kalevara,
jaya jaya preyasī-bhāva-vinoda
jaya vraja-sahacarī-locana-maṅgala,
jaya nādiyā-vāsi-nayana-āmoda (2)

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

jaya jaya śrīdāma, sudāma, subalārjuna,
prema-vardhana nava-ghanarūpa
jaya rāmādi sundara, priya sahacara,
jaya jaga-mohana gaura anupa (3)

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

jaya atibala-balarāma-priyānuja,
jaya jaya śrī nityānanda-ānanda
jaya jaya sajana-gaṇa-bhaya-bhaṅjana,
govinda dāsa āśā anubandha (4)

All glories to the powerful Balarāma’s dear younger brother! All glories to Baladeva who is Nityānanda Prabhu, the bestower of eternal bliss. All glories! All glories to these Two who eradicate all fear for the devotees. Govinda dāsa’s hopes and aspirations rest in Their mercy.
‘Gaurāṅga’ Balite Ha’be
Śrīla Narottama dāsa Ṭhākura

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

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

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

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

viśaya chādiyā kabe suddha ha’be mana
kabe hāma heraba śrī vṛndāvana (3)

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

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaha se yugala-pūrīti (4)

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

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

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

Ohe, Premera Ṭhākura Gorā
(from Śrī Sajjana-Toṣaṇī)

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

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

ki āra baliba, je-kājera tore
enehile, nātha! jagate āmāre,
eta-dīna pare kahite se kathā, khede dukhke hai sārā (2)

O my Lord, what more can I say? After enduring many wounds inflicted from my difficulties, then many days later I remembered the reason for which You gave me birth in this world.
tomāra bhajane nā janmila rati,
jaḍa-mohe matta sadā duramati –
viṣayīra kāche theke theke āmi hainu viṣayī-pārā (3)

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

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

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

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

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

śrī-guru-kṛpāya bheṅgeche svapana,
buṅhechi ekhana tumi-i āpana,
tava nija-jana parama-bāṇdhava saṁsāra kāṛāgāre (6)

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

āna nā bhajiba bhakta-pada vinu,
rātula-caraṇe śaraṇa loinu,
uddhāraho nātha! māyā-jāla ha’te e dāsera keše dho’re (7)

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

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

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

āmi bhakti-hīna, dīna, akiñcana –
aparādhi-śire dāo du’ caraṇa,
tomāra abhaya śrī caraṇe cīra – śaraṇa laīnu āmi (9)

O Prabhu, I am devoid of bhakti, wretched, and destitute. Put Your feet that grant fearlessness on the head of this offender. I take shelter of Your divine feet.
If Śrīman Gaurāṅga Mahāprabhu had not appeared, then what would have become of us? How could we have tolerated living? In this universe who would have ever come to know the glories of Śrīmatī Rādhārāṇī and the topmost limit of prema-rasa?

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

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

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

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

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

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

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

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

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

gaura vihane, na vañchi parāne, gaura ka’rechi sāra
gaura baliya, jauka jīvane, kichu nā cāhiba āra (4)

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

gaura gamana, gaura gaṭhana, gaura mukhera āṛsi
gaura-pirīti, gaura mūrati, hiyāya rahala paśi (5)

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

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

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

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

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

emana śacīra nandana vine
‘prema’ bali’ nāma, ati-adbhuta, śruta haita kā’ra käne? (1)

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

śrī-krṣṇa-nāmera, sva-guṇa mahimā, kevā jānāita āra?
vṛndā-vipinera, mahā madhurimā, praveśa haita kā’ra? (2)

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

kevā jānāita, rādhāra mādhurya, rasa-yaśa camatkāra?
tā’ra anubhāva, sāttvika vikāra, goçara chila vā kā’ra? (3)

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

vraje je vilāsa, rāsa mahā-rāsa, prema parakāya tattra
gopiṝa mahimā, vyabhicārī sīmā, kā’ra avagati chila eta? (4)

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

dhanya kali dhanya, nītāi-caitanya, parama karunā kari’
vidhī-agocara, je prema-vikāra, prakāśe jagata-bhāri’ (5)

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

uttama adhama, kichu nā bāĉhila, yāciyā dileka kola
kahe premānande, emana gaurānge, antare dhariyā dola (6)

Without discriminating as to who is elevated or fallen, They embraced everyone. Śrī Premānanda says, “O brothers, keep that Śrī Gaurasundara locked in your heart of hearts."
Gaurāṅgera Duṭṭī-Pada
Śrīla Narottama dāsa Ṭhākura

gaurāṅgera duṭṭī-pada, jā’ra dhana sampada,
se jāne bhakati-rasa sāra

gaurāṅgera madhura lilā, jā’ra karṇe praveśilā,
hṛdaya nirmala bhela tā’ra (1)

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

je gaurāṅgera nāma laya, tā’ra haya premodaya,
tā’re mui jāi balihāri

gaurāṅga gunete-jhure, nitya-lilā tā’re sphure,
se jana bhakati-adhikārī (2)

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

gaurāṅgera saṅgi gāne, nitya-siddha kari’ māne,
se jāya vrajendra-suta-pāśa

śrī gauḍa-maṇḍala-bhūmi, jevā jāne cintāmaṇi,
tā’ra haya vraja-bhūme vāsa (3)

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

gaura-prema-rasārṇave, se taraṅge jevā ḍūbe,
se rādhā-mādhava-antarāṅga

grhe vā vanete thāke, ‘hā gaurāṅga’ bale ḍāke,
narottama māge tā’ra saṅga (4)

Gaura-prema is an ocean of rasa. One who dives deep in the waves of that ocean becomes a confidential associate of Śrī Rādhā-Mādhava. Whether one lives in his home as a grhastha or in the forest as a renunciate, as long as he exclaims, “Hā Gaurāṅga!” Narottama dāsa begs for his saṅga.
‘Hari’ Bole Modera Gaura Elo  
Srila Bhaktivinoda Thakura

Refrain:  
‘hari’ bo’le modera gaura elo  
elo re gauranga-canda preme elo-thejo  
nitai-advaita-sainge godrume pasilo (1)

Our Gauranga Mahaprabhu came chanting "Hari! Hari!"
Srila Gauracanda came looking very disheveled as if mad, due to prema. Along with Nityananda Prabhu and Advaita Acarya, He entered the land of Godruma.

sankirtana-raise mete’ nama bilaila  
namera hate ese’ preme jagat haisaila (2)

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

godruma-vasira aja duhkha dure gela  
bhakta-vrnda-sainge asi’ hata jagaila (3)

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

nadiya bhramite gor a namera hate  
gaura ela hate, sainge nitai ela hate (4)

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

nace matoyar nitai godrumera matha  
jagat maitaya nitai premera malasate (5)

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

(tor dekhe ja re) advaitadi bhakta-vrnda nace ghathe ghathe  
palaya duranta kali padiya vibhrate (6)

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

ki sukhe haisila jiva goracadera nate  
dekhiyai sunnyai paishaundrya vuka phate (7)

Why did all the jivas swim in the ocean of happiness? Because by seeing Gaurasundara’s dancing and hearing His voice, even the heart of the atheist breaks.
O brothers, if you wish to save yourselves from the dog-like Age of Kali, then sing the name of Śrī Śacī-nandana, the savior of this age who nullifies the fear of Kali.

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

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

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

He is absorbed in vraja-rasa. As the transcendental Kāmadeva, He chastises the evil-minded and destroys deceit. As Rādhā-ramaṇa Rāma, He nourishes His pure devotees, drives away dry impersonalism, and removes all imitations of bhakti.
The two Lords Nitai Gauracandra are supremely merciful. They are the essence and crown jewels of all avataras and the very source of bliss.

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

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

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

The holy names of Nitai and Gaura are the abode of all jubilation. Those who never utter these names are taken by Yama Maharaaja and immersed in the hellish planets.

Those who never wear tulasī neckbeads take their permanent residence in the abode of Yama Mahārāja, and those who never adorn their foreheads with tilaka live their lives in vain.
Those who never chant *harināma* have an unfavorable destiny. They are fallen and their stone-like hearts are filled with deceit. And what will be the destination of those who never serve the Vaiṣṇavas?

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

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

**Gauridāsa-Mandire**

Śrīla Gauridāsa Paṇḍīta

The Lord of lords, Śrī Gauracandra, along with Nityānanda Prabhu is pleasurably engaged in His pastimes in Gauridāsa Paṇḍīta’s house in Ambika Kalna.

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

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

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

Both Nityānanda and Gaurasundara are in the house of Gauridāsa, who hopes that They will deliver all *jīvas*. 
Śrīman Mahāprabhura Hari-Vāsara-Vrata-Pālana
Śrīman Mahāprabhu’s Observance of Ekadāśī
Śrīla Vṛndāvana dāsa Ṭhākura

śrī hari-vāsare hari-kirtana-vidhāna
nṛtya āraṁbhilā prabhu jagatēra prāṇa (1)

punyavanta śrīvāsa-aṅgane śubhārāmbha
ujhila kirtana-dhvani ‘gopāla’ ‘govinda’ (2)

mrdanga-mandirā bāje śaṅkha-karatalā
saṅkīrtana-saṅge saba haila misāla (3)

brahmānda bhedila dhvani pūriyā ākāśa
caudikera amaṅgala jāya saba nāsa (4)

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

śrīvāsa-pañḍita laiyā eka sampradāya
mukunda laiyā āra jana-kata āyā (6)

laiyā govinda ghoṣa āra kata-jana
gauracandra-nṛtye sabe kareṇa kirtana (7)

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

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

jakhana uddāṇḍa nāce prabhu viśvambhara
prthivi kampita haya, sabe pāya āra (10)

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

aparūpa kṛṣṇāveṣa, aparūpa nṛtya
ānande nayana bhari’ dekhe sabe bhṛtya (12)

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

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

catur-dike śrī-hari-maṅgala-saṅkīrtana
mājhe nāce jagannātha-miśrera nandana (15)
On Ekadaśī day Mahaprabhu, who is the life and soul of all beings, decreed that every-one should gather for kīrtana. Hearing the sound of His own name, He began to dance in ecstasy. (1)
In Śrīvāsa-aṅgana, Śrīvāsa Ṭhākura’s divine courtyard, He inaugurated the auspicious reverberations of the kīrtana in a booming voice: “Gopala! Govinda!” (2)

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

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

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

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

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

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

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

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

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

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

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

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

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

translation

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

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

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

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

Taking Mahāprabhu’s name constitutes the highest form of atonement. Seeing Mahāprabhu dancing, the devotees became supremely fortunate. (20)
Seeing Mahāprabhu’s bliss, the devotees embraced each other and wept loudly (as the rays of Mahāprabhu’s ānanda entered their hearts). (21)

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

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

“Jaya krṣṇa, murārī, mukunda, vanamāli.” Day and night all the devotees sang kīrtana in great happiness. (24)

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

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

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

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

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

**Gaurāṅga Tumi More Dayā Nā Chādiha**

Śrī Vāsudeva Ghoṣa

*gaurāṅga tumī more dayā nā chādiha āpana kariyā rāṅgā caraṇe rākhiha* (1)

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

*tomāra caraṇa lāgi saba teyāginu śītalā caraṇa pāyā saraṇa lainu* (2)

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

*e kule o kule mui dilu tilāñjali rākhiho caraṇe more āpanāra bali’* (3)

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

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

Vāsudeva Ghoṣa exclaims, “I have taken tight hold of Your lotus feet! Kindly keep me here, always giving me their soothing shade.”
Ke Jābi Ke Jābi Bhāi
Śrīla Locana dāsa Ṣākura

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

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

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

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

hārināmera naukākhāni śrī guru kāṇḍārī saṅkīrtana kheroyāla du’bāhu pasāri (3)

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

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

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

Kabe Āhā Gaurāṅga Bāliyā
Śrīla Bhaktivinoda Ṣākura

kabe āhā gaurāṅga bāliyā bhojana-ṣayane, dehera yatana, chāḍiba virakta haiyā (1)

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

navadvīpa dhāme, nagare nagare, abhimāna parihari’
dhāma-vāsī-ghare, mādhukarī la’ba, khāiba udara bhari’ (2)

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

nadī-taṭe giyā, aṅjali aṅjali, pība prabhu-pada-jala
taru-tale pāḍi’, ālasya tyajiba, pība šarīre bala (3)

Sometimes I will wander to the bank of the Gangā, and if I feel thirsty, then I will drink that sacred water that has washed the lotus feet of the Lord, palmful by palmful. If I feel
tired, I will simply fall down under the nearest tree. When I feel enough strength, I will give up my idleness and continue wandering here and there.

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

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

Kabe Gaura-Vane
Śrīla Bhaktivinoda Ṭhākura

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

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

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

When I will no longer distinguish between the residents of Navadvīpa and Vṛndāvana, I will become a real Vrajavāsī. The cinmaya form of the dhāma will bestow upon me her darśana, and I will become a maidservant of Śrī Rādhā.
Śrī Kṛṣṇa-Caitanya Prabhu Dayā Kara More
Śrīla Narottama dāsa Ṭhākura

śrī kṛṣṇa-caitanya prabhu dayā kara more
tomā’ vinā ke dayālu jagat-saṁsāre (1)
Śrī Kṛṣṇa Caitanya Prabhu, please be kind to me. Who is more merciful than You in this world?

patita-pāvana-hetu tava avatāra
mo sama patita prabhu nā pāibe āra (2)
You have descended as this āvatāra to deliver the fallen souls. O Lord, I assure You that no one is more fallen than me!

hā hā prabhu nityānanda premānanda-sukhī
kṛpāvalokana kara āmi baḍa duḥkhi (3)
Alas! Nityānanda Prabhu, You are always joyful in ecstatic love (premānanda)! Cast Your merciful glance on me, for I am so full of sorrow.

dayā kara sūta-pati advaita gosāi
tava kṛpā-bale pāi caitanya-nītāi (4)
O Advaita Gosāi, husband of Sūta, be kind to me. By the power of Your mercy, surely Caitanya-Nītāi will also give me Their mercy!

hā hā svarūpa, sanātana, rūpa, raghunātha
bhaṭṭa-yuga, śrī jīva, hā prabhu lokanātha (5)
Alas! Svarūpa Dāmodara, Sanātana Gosvāmī, Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī! O Prabhu Lokanātha!

dayā kara śrī acārya prabhu śrīnivāsa
rāmacandra-saṅga māge narottama dāsa (6)
Be merciful, O Prabhu Śrīnivāsa Ācārya! Narottama dāsa begs for the company of Rāmacandra!

dayā kara prabhupāda śrī dayita dāsa
vaishnava kṛpā māge e adhama dāsa (7)
Be merciful, O Prabhupāda, most beloved servant of Śrīmaṭī Rādhikā! This fallen servant begs for the kindness of the Vaishnavas.

dayā kara gurudeva patita-pāvana
śrī caraṇe sevā māge e patita jana (8)
O Gurudeva, savior of the fallen, be merciful. This fallen person is begging for service to your lotus feet.
O my foolish mind, worship the lotus feet of Rādhā-Kṛṣṇa in the forests of Vraja. Without this, there can be no spiritual advancement. Give up all speculative knowledge and materialistic activities.

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

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

Remember Kavi Karṇapūra and his family members, who are all sincere servants of Mahāprabhu. Also remember his father Śivānanda Sena. Remember all those Vaiṣṇavas who strictly follow the path of Rūpa Gosvāmī and who are absorbed in the ecstasy of bhajana. If you actually want residence in Vraja, you must remember all the Vaiṣṇavas who are followers of Śrī Rūpa Gosvāmī.
When, oh when will such a condition be mine? Renouncing all my mundane desires, which are producing various types of bondage, I will give up this dark, ghastly material existence.

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

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

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

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

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

Yaśomatī-nandana, vṛaja-vara-nāgara,
gokula-raṇjana kāna
gopī-parāṇa-dhana, madana-manohara,
kāliya-damana-vidhāna (1)

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

amala harināma amiya-vilāsā
vipīna-purandara, navīna-nāgara-vara,
vaiṁśī-vadana, suvāsā (2)

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

vṛaja-jana-pālana, asura-kula-nāśana,
nanda-godhana-rākhowālā
govinda, mādhava, navanīta-taskara,
sundara nanda-gopālā (3)

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

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

Roaming along the banks of Yamunā, He stole the clothes of the very young gopīs. He is the enjoyer of the rāsa dance and is full of mercy. He is most beloved to Śrīmatī Rādhikārānī and is the most expert dancer in Vṛndāvana. Bhaktivinoda wants to take shelter of this Kṛṣṇa!
Night is over; the light of dawn is coming – Arise, O soul, give up your sleep! Chant the names of Hari! Mukunda! Murari! Rama! Krsna! and Hayagriva!

Hari steals all our anarthas, sins and miseries. Mukunda easily gives liberation and more than that, prema-sukha. His smiling face is beautiful like the very fragrant white kunda flower. Murari killed the Mura demon, who represents all the bad things in our hearts. Rama – Krsna’s expansion as His elder brother Balarama. Krsna – the attractor of all living beings. Hayagriva – the incarnation of Rama and Krsna with the head of a horse who gave the Vedas and Upanisads.

Nrsinha, Vamana, Sri Madhusudana, the son of Nanda Maharaaja, Vyama! He is the killer of Putan and Kaiabha! All glories to the son of King Dasaratha, Lord Rama!

Nrsinha removes obstacles to devotion, thus allowing love and affection to develop in the devotee’s heart. Vaman cheated Bali Maharaaja and returned the kingdom to the demigods. Bali surrendered himself to Vamanadeva, who helps the devotees achieve atma-nivedana, full surrender. Sri Madhusudana removes all attachment to the material world and always tastes madhu, the nectar of Sriimat Radhari’s lips. Vrajendra-nandana Vyama always stays in Vraja and beautifies (vyama) His abode. Putan-ghatana removes impurities from the heart of the jiva. Kaiabha-satana destroys duplicity.

He is the darling son of Yasodha (yasod-dulala), He supports, nourishes and gives pleasure to the cows, their pastures, all gopas and gopis (govinda gopala), the King (Indra) of Vrndavana (vrndavana-purandara), the dearmost beloved of the gopis (gopi-priya-jana), always giving pleasure to Radhika and She to Him (radhikara-mana), He is the unsurpassed beauty of the entire world (bhuvana-sundara-bara)!

Nrsinha, Vamana, Sri Madhusudana, the son of Nanda Maharaaja, Vyama! He is the killer of Putan and Kaiabha! All glories to the son of King Dasaratha, Lord Rama!

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

yogīndra-vandana, śrī nanda-nandana,  
vrāja-jana-bhaya-hārī  
navīna-nīrada, rūpa-manohera,  
mohana-vamśī-vihārī (5)

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

yaśodā-nandana, kaṁsa-nisūdana,  
nikuṇḍa-rāsa-vilāsī  
kadamba-kānana, rāsa-parāyana,  
vṛndā-vipina-nīvāsī (6)

He is Yaśodā’s sweet, soft little boy (yaśodā-nandana), and on the other hand the killer of Kaṁsa (kaṁsa-nisūdana). He performs His confidential loving affairs in the pleasure-groves of Vṛndāvana (nikuṇḍa-rāsa-vilāsī). He is devoted to enjoying rāsa (rāsa-parāyana) in the kuṇjas in the vast Kadamba garden (kadamba-kānana).

ānanda-vardhana, prema-niketana,  
phula-śara-yojaka kāma  
gopāṅganā-gaṇa-cītta-vinodana,  
samasta-guṇa-gaṇa-dhāma (7)

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

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

Yamunā is the life of Kṛṣṇa because He does rāsa on her banks, and He is the life of Yamunā because He frolics in her waters (yāmuna-jīvana); He is always absorbed in
amorous pastimes (*keli-parāyaṇa*); He is the moon of the *gopīs*’ minds, which are like *cakora* birds who subsist only upon moonlight (*mānasā-candra-cakora*). “O mind, always remember these words (*rākha vacana mana mora*) and sing Kṛṣṇa’s glories (*gāo kṛṣṇa-jaśa*) in the form of these holy names which are full of nectar (*nāma-sudhā-rasa*).”

**Bandhu-Saṅge**

Śrīla Bhaktivinoda Ṭhākura

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

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

*govinda vigraha dhari’, tathāya āchena hari,*  
nayane vaṅkima-drṣṭi, mukhe manda-hāsa  
kivā tri-bhaṅgama ṭhāma, varṇa samujjvala ṣyāma,  
nava-kiśalaya śobhā śrī aṅge prakāśa (2)

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

*adhare vaṁśi-tī tā’ra, anarthera mūlādhāra,*  
śikhi-cūḍākeo bhāj koro nā visvāsa  
se mūrti nayane here, keha nāhi ghare phire,  
saṁsārī gṛhīra je go hoya sarva-nāśa  
(tāi mora mane baḍa trāsa)

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

*[Note: This song is based on the verse *smerāṁ bhaṅgīravaya-paricitām* by Śrīla Rūpa Gosvāmī (*Bhakti-rasāmṛta-sindhu* 1.2.239).]*
Janama Saphala Tā’ra
Śrīla Bhaktivinoda Ṭhākura

janama saphala tā’ra, kṛṣṇa-daraśana já’ra, bhāgye haiyāche eka-bāra
vikaśiyā hṛṇ-nayana, kari’ kṛṣṇa-daraśana, chāḍe jīva cittera vikāra (1)

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

vṛndāvana-keli-catura vana-mālī
tri-bhaṅga-bhaṅgima rūpa, vaṁśī-dhārī aparūpa, rasamaya-nidhi, guṇa-śālī (2)
Bedecked with garlands of forest flowers, He expertly engages in amorous enjoyment in Vṛndāvana. Standing in His three-curved form and holding His flute, He thus displays His unprecedented beauty. He is an ocean of rasa and a reservoir of all good qualities.

varṇa-nava-jaladhara, šire šikhi-piccha vara, alakā tilaka śobhā pāya,
paridhāne pīṭa-vāsa, vadane madhura hāsa, hena rūpa jagata mātāya (3)
His bodily complexion is like a fresh raincloud. He wears a peacock feather on His head, and His forehead is beautifully decorated with candana tilaka. Wearing a golden pīṭāmbara and smiling sweetly, He maddens the whole world with His beauty.

indranīla jini’, kṛṣṇa-rūpakhāni, heriyā kadamba-mūle,
mana ucāṭana, nā cale caraṇa, sainśāra gelāma bhule (4)
Oh! Now that I have seen that form of Kṛṣṇa, more beautiful than a blackish indranīla jewel, standing under a kadamba tree, my mind has become unsteady. I cannot move from here and have forgotten the material world.

(sakhi he) sudhāmaya, se rūpa-mādhrūri,
dekhile nayana, haya acetana, jhare premamaya vārī (5)
O sakhi, His sweet form is full of nectar. Whoever sees Him falls unconscious, and tears of love stream from their eyes.

kivā cūḍā šire, kivā vaṁśī kare, kivā se tri-bhaṅga ṭhāma,
caraṇa-kamale, amiyā uchale, tāhāte nūpura-dāma (6)
Oh, how wonderful is the peacock-feather crown on His head, the flute in His hands, His body bent in three places, and His feet, bound with anklebells that shower nectar!

sadā āśā kari, bhṛṅga-rūpa dhari’, caraṇa-kamale sthāna
anāyāse pāi, kṛṣṇa-guṇa gāi, āra nā bhajiba āna (7)
Bhaktivinoda says, "I always desire to become a bee so that I can eternally stay at His lotus feet. Thus I will easily sing of Kṛṣṇa’s glories and will never ask for anything more than this."
Vrajendra-Nandana, Bhaje Jei Jana
Śrīla Locana dāsa Thākura

vrajendra-nandana, bhaje jei jana, saphala jīvana tā’ra,
tāhāra upamā, vede nāhi simā, tri-bhuvane nāhi āra (1)
That person who worships Vrajendra-nandana makes his life successful. In the three worlds there is none equal to Him. The Vedas cannot completely describe His glories.

tā’ra-para āra, pāpī nāhi chāra, samsāra jagat-mājhe,
kona kāle tā’ra, gati nāhi āra, michāi bhramiche kāje (3)
Since there is no greater sinner than he throughout the universe, he cannot be delivered at any time but continues to wander, performing temporary materialistic activities that result in suffering.

Śrī locana dāsa, bhakatira āśa, hari-guṇa kahi likhi,
hena rasa-sāra, mati nāhi jā’ra, tā’ra mukha nāhi dekhi (4)
Śrī Locana dāsa states, "Only by my desire to obtain bhakti am I able to describe Śrī Hari’s qualities. I never wish to see the face of that person whose intelligence is not fixed on Vrajendra-nandana, the very essence and embodiment of all rasa.

Vṛndāvana-Vilāsinī, Rādhe, Rādhe

rādhe, rādhe, rādhe, rādhe
vṛndāvana-vilāsinī, rādhe, rādhe
vṛśabha-nandini, rādhe, rādhe
govindanandini, rādhe, rādhe
kānu-mana-mohini, rādhe, rādhe
aṣṭa-sakhīra śiromaṇi, rādhe, rādhe
parama-karuṇāmayī, rādhe, rādhe
prema-bhakti-pradāyini, rādhe, rādhe
ei bāra more dayā kara, rādhe, rādhe
aparādha kṣamā kara, rādhe, rādhe
sevā adhikāra diyo, rādhe, rādhe
tomāra kāṅgāla tomāya ḍāke, rādhe, rādhe

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

rādhā-bhajane yadi mati nāhi bhelā
kṛṣṇa-bhajana taba akāraṇa gelā (1)
If the desire to serve Śrīmatī Rādhikā does not appear in my heart, then my worship of Kṛṣṇa is simply useless.

ātapa-rahita sūraya nāhi jāni
rādhā-virahita mādhava nāhi māni (2)
Just as the sun cannot be perceived without sunlight, in the same way I do not recognize Mādhava without Rādhā.

kevala mādhava pūjaye, so ajñānī
rādhā-anādara karai abhimānī (3)
Those who worship Mādhava alone are ignorant; they simply neglect Śrīmatī Rādhikā out of their mundane pride.

kabahī nāhi karabi tākara saṅga
citte icchasi yadi vraja-rasa-raṅga (4)
Don’t ever associate with such persons if you desire the loving playfulness of vraja-rasa to appear in your heart.

rādhikā-dāsī yadi haya abhimāna
śīgrai milai taba gokula-kāna (5)
If you develop pride in being Śrīmatī Rādhikā’s exclusive maidservant, then very quickly you will meet Gokula Kāna.

brahmā, śīva, nārada, śruti, nārāyaṇī
rādhikā-pada-raja pūjaye māni (6)
Brahmā, Śīva, Nārada, the Śruti-cari rṣīs and Nārāyaṇī honor and worship the dust of Śrīmatī Rādhikā’s lotus feet.

umā, ramā, satyā, śacī, candrā, rukmiṇī
rādhā avatāra sabe – āmnāya-vāṇī (7)
Our āmnāya, revealed scriptures, declare that Umā, Ramā, Satyā, Śacī, Candrāvalī and Rukmiṇī are all Rādhā’s expansions.

guna rādhā-paricaryā jākara dhana
bhakativinoda tā’ra māgaye caraṇa (8)
Bhaktivinoda is begging at the lotus feet of those whose wealth is the service of Śrīmatī Rādhārāṇī.
Additional Glorifications of Śrīmatī Rādhikā
Śrīla Bhaktivinoda Ṭhākura

Ramaṇī-Śiromaṇī
ramaṇī-śiromaṇi, vrṣabhānū-nandini, nila-vasana-paridhāna
chinna-puraṭa jini’, varṇa-vikāśini, baddha-kavari hari-prāṇā (1)
ābharaṇa-maṇḍitā, hari-rasa-paṇḍitā, tilaka-suṣobhita-bhālā
kaṇčulikācchādiṭā, stana-maṇi-maṇḍitā, kajjala-nayanī rasālā (2)
sakala tyājyā se rādhā-carane, dāsī ha’ye bhaja paraṁa-yatane (3)
saundaryā-kirāṇa dekhiyā jāhāra, rati-gaurī-līlā garva-pariḥāra (4)
sacī-lakṣmī-satyā saubhāgya balane, parājita haya jāhāra caraṇe (5)
krṣṇa-vāśīkāre candrāvālī-ādi, parājaya māne hāiyā vivādi (6)
hari-dayita-rādhā-carāṇa-prayāśī, bhaktivinoda śrī-godruma-vāṣī (7)

Rasika Nāgarī
rasika nāgarī, gana-śiromaṇi, krṣṇa-preme sara-hamsi
vrṣabhānū-rāja, śuddha kalpa-vallī, sarva-lakṣmī-gana-aṁśī (1)
rakta paṭja-vasra, nitamba-upari, kṣudra ghanṭi dule tā’ya
kuca-yugopari, duli’ muktā-mālā, citta-hāri śobhā paya (2)
sarasija-vara-kaṁṭikā-samāna, atiśaya kāntimaṭī
daiśora-amṛta, tārunya-karpūra, mīśra-smitādharā satī (3)
vanānte āgata, vraja-pati-suta, paraṁa-caīcāla-vare
heri śaṅkākula, nayana-bhaṅgite, ādarete stava kare (4)
vrājera mahilā-gaṇera parāṇa, yaśomatī-priya-pāṭṛī
lalita laṅitā-snehete praphulla-śarirā laṅita-gāṭrī (5)
viśākhāra sāne, vana-phula tuli’, gāthe vaijāyanī mālā
sakala-śreyāṣī, krṣṇa-vakṣa-sītā, paraṁa-preyāṣi bālā (6)
śnipdha veṇu-rave, druta-gati jāi’, kuiji pe’ye naṭavare
hasita-nayanī, namra-mukhi satī, karṇa kandaṇyana kare (7)
spariṣṭīya kamala, vāyu su-sītala, kare jabe kuṇḍa-nīra
nidghe tathāya, nīja-gana saha, tuṣyā gokula-vīra (8)
bhaktivinoda, rūpa-raghuṇāthe, kahaye caraṇa dhari’
hena rādhā-dāsya, sudhīra-sampada, kabe dibe krpa’ kari’ (9)

Varaja-Vipine
varaja-vipine yamunā-kule, maṅca manohara śobhita phule (1)
vanaspati-latā tuṣaye ākhi, tad upari kata dākaye pākhi (2)
malaya anila vahaye dhire, ali-kula madhu-loabhete phire (3)
vāsantā rākā udupa tadā, kaumudi bitare ādare sadā (4)
emata samaye rasika-vara, ārambhīla rāsa mūralīdhara (5)
śata-koti gopī mājhete hari, rādhā-saha nāce ānanda kari’ (6)
mādhava-mohini gaiyā gīta, harila sakala jagata-cita (7)
sthāvara-jaṅgama mohilā satī, hārāola candrāvalīra mati (8)
mathiyā varaja-kiṣora-mana, antarita haya rādhā takhana (9)
bhaktivinoda paramāda gaṇe, rāsa bhāṅgala (āji) rādhā vihane (10)
One who has failed to worship with great care Śrīmatī Rādhikā’s lotus feet, which are the abode of all auspiciousness; who has not taken shelter of Vṛndāvana dhāma, which is decorated with Her beautiful lotus footprints; who in this life has not associated with Śrīmatī Rādhikā’s devotees whose moods, like Śrīmatī Rādhikā’s, are very deep and grave, and whose hearts and intelligence are fixed in Her worship – how will such a person ever experience the bliss of bathing in the ocean of śyāma-rasa? Please understand this most attentively!

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

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

Without taking shelter of the lotus feet of Rādhā, one can never meet Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the maidservants of Śrī Rādhā.
Abandoning wealth, followers, wife, sons and friends, and giving up materialistic activities and speculative knowledge, one should become absorbed in the sweetness of service to Śrīmatī Rādhārāṇī’s lotus feet. This is Bhaktivinoda’s solemn declaration.

**Śrī Rādhā-Kṛṣṇa Vijñāpti**  
A Prayer to Śrī Rādhā-Kṛṣṇa  
Śrīla Bhaktivinoda Ṭhākura

*(śrī rādhā-kṛṣṇa pada-kamale mana kemane labhībe caraṇa śaraṇa (1) cira-dīna karīyā o-caraṇa-āśa āche he basiyā e adhama dāsa (2))*

O mind, how is it possible to attain the ultimate shelter – the lotus feet of Śrī Rādhā and Kṛṣṇa? This wretched servant has been waiting since time immemorial, sustaining hope against hope for Your shelter.

*he rādhe! he kṛṣṇacandra! bhakta prāṇa pāmare yugalā-bhakti kara’ dāna (3) bhakti-hīna bali’ nā kara’ upēkṣā mūrkhā-jane deha’ jñāna-sūṣikṣā (4)*

O Rādhe! O Kṛṣṇacandra! I know I am pāmara, most wicked, but please be merciful and give me bhakti for You. I am completely bereft of devotion so surely You cannot neglect me. I am such a foolish person, mūrkhā-jana, but still, please bestow upon me devotional knowledge and instructions.

*vīṣaya-piṃsā-prapīḍita-dāse deha’ adhikāra yugalā-vilāse (5)*

It is true, I am so absorbed and troubled by my thirst for material enjoyment. So please give me entrance into the service of Your amorous pastimes.

*caṅcala-jīvana-srotā pravāhiyā, kālera sāgare dhāya gela je divasa, nā āsibe āra, ebe krṣṇa kī upāya (6)*

This flickering life is rushing towards the ocean of death and can end at any moment. The days that have passed without performing bhajana can never be reclaimed. Alas, Kṛṣṇa, now what am I to do?

*tumi patita-janera bandhu jāni he tomāre nāṭha, tumī ta’ karunā-jala-sindhu (7)*

O my masters, I know that You are the true friends of the fallen and the very ocean of kindness. (There is no limit to Your mercy.)
ämi bhāgya-hīna, ati arvācīna,  
nā jāni bhakati-leśa  
nija-guṇe nātha, kara’ ātmasāt,  
ghucāiyā bhava-kleśa (8)

I am devoid of all good fortune and extremely foolish. I have not even a scent of bhakti. O Nātha, by Your greatness, let me become totally absorbed in You, thereby giving me relief from the pangs of material sufferings.

siddha-deha diyā, vrndāvana mājhe,  
sevāmṛta kara’ dāna  
piyāiyā prema, matta kari’ more,  
śuna’ nija guṇa-gāṇa (9)

Please bestow upon me my siddha-deha. Place me in the midst of Vṛndāvana, and shower upon me the nectar of Your devotional service. Allow me to drink the nectar of Your prema and let me be fully absorbed in it, so much so that I become maddened. Then You will be able to hear me sing about Your astonishing attributes.

yugala sevāya, śrī rāsa-maṇḍale,  
niyuktā kara’ āmāya  
lalitā sakhīra, ayogyā kiṅkari,  
vinoda dhariche pāya (10)

Bhaktivinoda, the unworthy servant of Lalitā Sakhī, tightly holding Your lotus feet close to his heart, begs to be engaged in Your confidential sevā in the śrī rāsa-maṇḍala. Please hear my supplication and appoint me as Your maidservant. (Another meaning of vinoda is “always giving pleasure to Rādhā-Kṛṣṇa.”)

Jaya Jaya Rādhē Kṛṣṇa Govinda

jaya jaya rādhē kṛṣṇa govinda  
rādhē govinda rādhē govinda (1)  
jaya jaya śyāmasundara, madana-mohana, vrndāvana-candra  
jaya jaya rādhā-ramaṇa, rāsa-vihāri, śrī gokulānanda (2)  
jaya jaya rāseśvarī, vinodini, bhānukula-candra  
jaya jaya lalitā, viśākhā ādi jata sakhī-vṛnda (3)  
jaya jaya śrī rūpa-maṇjarī, rati-maṇjarī, anāṅga  
jaya jaya paurṇamāsī, yoga-māyā, jaya virā-vṛnda (4)  
sabe mili’ kara kṛpā āmi ati manda  
(tomarā) kṛpā kari’ deha yugala-caranāravinda (5)

(5) May all of You together bestow mercy upon me – I am so low and unfortunate. By Your mercy I will attain the service of Rādhā-Kṛṣṇa yugala-kiśora.
Dedication to Śrī Rādhā
Śrīla Narottama dāsa Ṭhākura

rādhikā-caraṇa-renu, bhūṣaṇa kariyā tanu,
anāyāse pābe giridhārī
rādhikā-caraṇāśraya, je kare se mahāśaya,
tāre mui jāo bolihārī (1)

One who ornaments his body with the dust of Śrīmatī Rādhārāṇī's lotus feet will easily attain Giridhārī. I congratulate such a great soul who takes shelter of Śrīmatī Rādhārāṇī's lotus feet and I say to him, “Well done! Bravo! Excellent!”

jaya jaya rādhā-nāma, vrndāvana jā'ra dhāma,
krṣṇa-sukha-vilāsera nidhi
hena rādhā guṇa gāna, na śunila mora kāna,
vaṁcita karīla more vīdhi (2)

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

tā'ra bhakta-saṅge sadā, rasa-līlā prema kathā,
je kare se pāya ghanaśyāma
ihāte vimukha jei, tā'ra kabhu siddhi nāi,
nāhi jena śuni tā'ra nāma (3)

A person who stays in the company of the devotees who are always discussing Rādhā-Kṛṣṇa’s rasa-filled pastimes (rasa-līlā prema kathā) is sure to attain Ghanasyāma, who is dark like a monsoon cloud. A person averse to hearing these līlās will never attain perfection. I refuse to hear his name.

krṣṇa-nāma gāne bhāi, rādhikā-caraṇa pāi,
rādhā-nāma gāne krṣṇacandra
saṅkṣepe kahīnu kathā, ghucāo manera vyathā,
duḥkhamaya anya kathā-dvandva (4)

O brother, by chanting Kṛṣṇa’s name you will attain Rādhā, and by chanting Rādhā’s name you will attain Kṛṣṇacandra. Now I have briefly told you how to find relief from all the sufferings in your heart. Whatever contradicts these words will bring only pain and conflict.
Jaya Rādhā-Mādhava
Śrīla Bhaktivinoda Öhäkura

(jaya) rādhā-mādhava (jaya) kuñja-vihārī
gopi-jana-vallabha (jaya) giri-vara-dhārī
yaśodā-nandana, vṛaja-jana-raṅjana,
yāmuna-tāra-vanacārī

All glories to Śrī Rādhā-Mādhava! All glories to Kuñja-Bihārī, who is the gopīs’ dearmost beloved. He lifted Govardhana Hill and is the darling son of Yaśodā-maiyā. He wanders in the forests along the banks of the Yamunā, where He enjoys with the many different gopīs (vanacārī) in their own groves.

Hari Hari, Kabe Mora Haibe Sudina
Śrīla Narottama dāsa Thākura

hari hari, kabe mora haibe sudina
bhajiba śrī rādhā-krṣṇa haiyā premādhīna (1)

O Śrī Hari, when will that auspicious day be mine? Filled with prema, when will I worship Śrī Rādhā-Kṛṣṇa?

suyantre miśāiyā gā’ba sumadhura tāna
ānande koriba dūhāra rūpa-guṇa-gāna (2)

As the sounds of the divine instruments mix and create the sweetest melodies, I will blissfully sing songs about Their forms and qualities.

‘rādhikā-govinda’ bali’ kāndibo uccaiḥ-svare
bhijibe sakala anīga nayanera nīre (3)

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

ei-bāra karunā kara rūpa-sanātana
raghunātha dāsa mora śrī jīva-jīvana (4)

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

ei-bāra karunā kara lalitā viśākhā
sakhya-bhāve śrīdāma-subala-ādi sakhā (5)

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

sabe mili’ kara dayā puruka mora āśa
prārthana karaye sadā narottama dāsa (6)

Being merciful, all of you together, kindly fulfill my deepest desires! Narottama dāsa is forever praying in this way.
The lotus feet of Śrī Rūpa Mañjarī are my dearmost treasure. They are the topmost object of my worship and inner devotional practices. Her lotus feet are my most cherished wealth, more dear than my own life. They are the exquisite ornament of my life, and indeed are the very essence of my existence.

Her lotus feet are the treasurehouse of rasa. They bestow the perfection of my desires (precious service to Śrīmaṭ Rādhikā – sva-bhakti-śrīyam) and they are the conclusion of all the Vedas. Her lotus feet fulfill the goal of my vows and austerities, my harināma japa, my actions, and my spiritual practices – all performed with the aim to please Śrī Rūpa Mañjarī.

When Mahāprabhu is pleased with me, then by His mercy I will attain perfection, and with these two eyes I will behold Śrī Rūpa Mañjarī’s lotus feet. Śrī Rūpa Mañjarī’s beauty is full of sweetness like the moon. Just as on a moonlit night the kumuda lotus comes to full blossom, my heart will fully bloom night and day in the rays of her moon-like beauty!

Your absence from my vision is like snake poison spreading throughout my body, gradually consuming my strength. For the rest of my life my soul will be burning. Narottama dāsa laments, “Alas, Prabhu! O Rūpa Gosvāmī! Please give me the shade of your lotus feet. There I am taking shelter.”
The divine youthful couple are my life and soul. In life or death I have no other goal but Them.

\[ \text{kālindīra kūle keli-kadamba vana} \]
\[ \text{ratana-vedīra upara basāba du’jana} \] (2)

In a keli-kadamba forest on the banks of Yamunā there is a jeweled throne upon which I will seat Yugala-Kiṣora.

\[ \text{śyāma-gaurī aṅge dibya (cuwā) candanera gandha} \]
\[ \text{cāmara dhulāba kabe heriba mukha-candra} \] (3)

I will decorate black Kṛṣṇa and golden Rādhārāṇī with sandalpaste scented with cuwa. I will fan Them with a cāmara and behold Their moonlike faces.

\[ \text{gāthiyā mālatā dibya dōhāra gale} \]
\[ \text{adhare tuliyā dibya karpūra tāmbūle} \] (4)

I will place garlands of malati flowers around Their necks and then offer tāmbula (betel) flavored with camphor in Their lotus mouths.

\[ \text{lalitā viśākhā ādi jata sakhī-vṛnda} \]
\[ \text{ājñāya karaibsā cārānāravinda} \] (5)

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

\[ \text{śrī kṛṣṇa-caitanya-prabhura dāsera anudāsa} \]
\[ \text{sevā abhilāśa kare narottama-dāsa} \] (6)

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

**Vṛṣabhānu-Sutā**

Śrīla Bhaktivinoda Ṭhākura

\[ \text{vṛṣabhānu-sutā-caraṇa-sevane, haiba je pālya-dāsī} \]
\[ \text{śrī rādhāra sukha, satata sādhane, rahiba āmi prayāśi} \] (1)

For serving the lotus feet of the daughter of King Vṛṣabhānu, I will become Her maidservant and constantly strive to bring Her all happiness.

\[ \text{śrī rādhāra sukhe, kṛṣṇera je sukha, jāniba manete āmi} \]
\[ \text{rādhā-pada chādi, śrī-kṛṣṇa-saṅgame, kabhu nā haiba kāmī} \] (2)

I know that Rādhikā’s happiness is Kṛṣṇa’s sole pleasure, so I will never desire to abandon Her lotus feet to enjoy separately with Kṛṣṇa.

\[ \text{sakhī-gaṇa mama, parama-suḥṛt, yugala-premera guru} \]
\[ \text{tad-anugā ha’ye, seviba rādhāra, caraṇa-kalapa-taru} \] (3)

The sakhīs are my supreme well-wishers and gurus regarding the loving affairs of the Divine Couple. Under their guidance, I will serve Śrī Rādhā’s lotus feet which are like wish-fulfilling trees.

\[ \text{rādhā-pakṣa chaḍi, je-jana se-jana, je-bhāve se-bhāve thāke} \]
\[ \text{āmi ta’ rādhikā-pakṣa-pāṭi sadā, kabhu nāhi heri tā’ke} \] (4)

\[ \text{Śrīla Bhaktivinoda Ṭhākura} \]

**Vṛṣabhānu-Sutā**

Śrīla Bhaktivinoda Ṭhākura

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\[ \text{āmi ta’ rādhikā-pakṣa-pāṭi sadā, kabhu nāhi heri tā’ke} \] (4)
I am always in Rādhikā’s entourage and never look upon the faces of those who leave Her, no matter who they are or what their mood is.

Dekhite Dekhite
Śrīla Bhaktivinoda Ṭhākura

dekhite dekhite, bhuliba vā kabe, nija-sthūla-paricaya
nayane heriba, vraja-pura-śobhā, nitya cid-ānanda-maya (1)
When I will forget my gross bodily identity, then I will behold the exquisite beauty of Vraja, full of eternal spiritual bliss and cognizance.

vrṣabhānu-pure, janama laiba, yāvaṭe vivāha ha’be
vraja-gopī-bhāva, haibe svabhāva, āna bhāva nā rahibe (2)
I shall take birth in Vṛṣabhānu Mahārāja’s town and will marry in the nearby village of Yāvaṭ. My sole disposition and nature will be that of a cowherd maiden.

nija-siddha-deha, nija-siddha-nāma, nija-rūpa sva-vasana
rādhā-kr̥pā-bale, labhiba vā kabe, kṛṣṇa-prema-prakaraṇa (3)
When will I obtain, by the power of Rādhā’s mercy, my own eternal spiritual body, my own realized name and dress embellishing my real form? And when will I receive initiation into the techniques of expressing divine love for Kṛṣṇa?

yāmuna-salila-āharaṇe giyā, bujhibo yugala-rasa
prema-mugdha ha’ye, pāgalinī-prāya, gāiba rādhāra yaṣa (4)
As I go to draw water from the Yamunā, I will understand the confidential mellows of Yugala-Kiṣora’s loving affairs. Being captivated by prema, I will sing Śrī Rādhikā’s glories just like a madwoman.

Yamunā-Puline
Śrīla Bhaktivinoda Ṭhākura

yamunā-puline, kadamba-kānane, ki herinu sakhi! āja
śyāma vaṁśidhārī, maṇī-maṅcopari, kare’ līlā rasarāja (1)
O sakhi! What did I see today! In a kadamba grove on the bank of Yamunā, a beautiful blackish boy holding a long flute was seated on a jeweled throne, performing His pastimes as rasa-rāja, the monarch of all transcendental mellows.

kṛṣṇa-keli sudhā-prasravana
aṣṭa-dalopari, śrī rādhā śrī hari, aṣṭa-sakhī pariṣṇa (2)
On the eight petals of the jeweled altar were Rādhā and Hari, surrounded by Their dearmost attendants, the eight principal gopīs. There Kṛṣṇa was performing His amorous pastimes, which are like a waterfall of nectar.
**Sūgīṭa-nartane, saba sakhī-gaṇe, tuṣiĉhe yugala-dhane**

**kṛṣṇa-līlā herī’, prakṛti-sundarī, vistārīche śobhā vane (3)**

With their sweet songs and artful dancing all the gopīs satisfied the treasured Divine Couple. Thus I beheld Kṛṣṇa’s līlās with His beautiful beloveds as they roamed through the splendid forest.

**ghare nā āśība, vane praveṣība, o līlā-rasera tare**

**tyaji’ kuḷa-lāja, bhaja vṛaja-rāja, vinoda minati kare (4)**

To taste the nectar of these līlās I will not return home but will enter the forest. Renouncing all family ties, just worship the Lord of Vṛaja. This is Bhaktivinoda’s humble request.

**Śrī Kṛṣṇa-Virahe**

Śrīla Bhaktivinoda Ṭhākura

**śrī kṛṣṇa-virahe, rādhikāra daśā, āmi ta’ sahite nāri**

**yugala-milana, sukhera kāraṇa, jīvana chaḍite pāri (1)**

I am absolutely unable to tolerate Śrī Rādhikā’s pitiable condition when She is suffering in separation from Śrī Kṛṣṇa, but I am fully prepared to immediately give up my life for the sake of Their happy reunion.

**rādhikā-caraṇa, tyajiya āmāra, kṣaṇeke pralaya haya**

**rādhikāra tare, śata-bāra mari, se duḥkhā āmāra saya (2)**

If I were ever to renounce Rādhikā’s lotus feet for even an instant, I would be totally devastated. For Her sake I will gladly tolerate the pain and agony of death hundreds of times.

**e hena rādhāra, caraṇa-yugale, paricaryā pā’ba kabe**

**hāḥā vṛaja-jana, more dayā kari’, kabe vṛaja-vane labe (3)**

When will I be able to serve Rādhikā’s two lotus feet? Alas, I beg you all, O residents of Vṛaja, please be merciful to me now. When will you take me into the forests of Vṛaja?

**vilāsa mañjarī, anaṅga mañjarī, śrī rūpa mañjarī āra**

**āmāke tuliyā, laha nija pade, deha more siddhi sāra (4)**

O Vilāsa Mañjarī! O Anaṅga Mañjarī! O Rūpa Mañjarī! Please lift me up and bring me close to your own lotus feet, thereby bestowing upon me the ultimate perfection.
Hari Hari! Kabe Haba Vṛndāvana-Vāsī
Srīla Narottama dāsa Ṭhākura

hari hari! kabe haba vṛndāvana-vāsī
nirakhibha nayane yugala-rūpa-rāśī (1)

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

tyajiyā śayana-sukha vicitra pālaṅka
kabe vrajera dhūlāya dhūṣara ha’be aṅga (2)

Giving up the happiness of sleeping in a wonderful, luxurious bed, when will my body be covered with the greyish dust of Vraja as I roll on the earth?

śaḍ-rasa bhojana dūre parihari
kabe vraje māgiyā khāiba mādhukarī (3)

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

parikramā kariyā beḍāba vane-vane
viśrāma korība jāi yamunā-pūline (4)

Doing parikramā of the holy places, I will roam from forest to forest, and then I will rid myself of all fatigue by taking rest on the banks of the Yamunā.

tāpa dūra karība śītalā vaṁśi-vaṭe
(kabe) kuṅje bāṭhaba hāma vaiṣṇava-nīkaṭe (5)

Then, I will go to the cooling Vaṁśi-vaṭa, where my burning heart will find relief. When will I sit in a kuṅja amidst the Vaiṣṇavas (who will instruct me in bhajana and reveal to me the lilās of Śrī Rādhā-Mādhava)?

narottama dāsa kahe kari’ parihāra
kabe vā emana daśā haibe āmāra (6)

Narottama dāsa says, “When, oh when will I give up all bad association (and be able to have darśana of Their love-filled pastimes)?
Rādhā-Kuṇḍa-Taṭa
Śrīla Bhaktivinoda Ṭhākura

rādhā-kuṇḍa-taṭa-kuṇja-kṣīira
govardhana-parvata, yāmuna-ūra (1)
A small cottage in a grove on the banks of Rādhā-kuṇḍa, Govardhana Hill, the banks of the Yamunā...

kusuma-sarovara, mānasa-gaṅgā
kalinda-nandini vipula-taraṅgā (2)
Kusuma-sarovara, Mānasa-gaṅgā, the daughter of the Kalinda Mountain (Yamunā) with her expansive waves...

vaṁśi-vaṭa, gokula, dhīra-samīra
vṛndāvana-taru-latikā-vaṁśara (3)
Vaṁśi-vaṭa, Gokula, Dhīra-samīra, the trees, creepers, and groves of Vṛndāvana...

khaga-mṛga-kula, malaya-vātāsa
mayūra, bhramara, murali, vilāsa (4)
...the different varieties of colorful birds, deer, the cool and fragrant breezes from the Malaya Mountains, the peacocks, bumblebees, the pastimes with the flute...

veṇu, śṛṅga, pada-cīhna, megha-mālā
vasanta, śaśānka, śaṅkha, karatālā (5)
...the flute itself, the buffalo horn bugle, the footprints of the cows in the dust, the banks of blackish clouds, springtime, the moon, the conchshell and karatālās...

yugala-vilāse anukūla jāni
līlā-vilāsa-uddīpaka māni (6)
I know all these elements are very conducive for Śrī Rādhā’s and Kṛṣṇa’s loving exchanges, and thus I consider them as uddīpaka, stimuli, for the devotee’s entrance into Their līlā-vilāsa.

e saba choḍata kāhi nāhi jāu
e saba choḍata parāṇa hārāu (7)
I refuse to go anywhere if these uddīpaka are not there, for to abandon all these is to give up life itself.

bhakativinoda kahe, śuna kāṇa
tuṇā uddīpaka hāmārā parāṇa (8)
Bhaktivinoda says, “Hear me, O Kāṇa, Your uddīpaka (which stimulate remembrance of You) are my very life and soul.”
All glories to Śrī Rādhā and Kṛṣṇa and the divine forest of Śrī Vṛndāvana. All glories to the three presiding deities of Vṛndāvana – Śrī Govinda, Gopīnātha and Madana-mohana.

All glories to Śyāma-kūṇḍa, Rādhā-kūṇḍa, Govardhana Hill and the Yamunā River (Kālindī). All glories to the great forest known as Mahāvana, where Kṛṣṇa and Balarāma displayed all of Their childhood pastimes.

All glories to Keśī-Ghāṭa, where Kṛṣṇa killed the Keśī demon. All glories to the Vamśi-vāta tree, where Kṛṣṇa attracted all the gopīs to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Śrī Kṛṣṇa, performed all of His pastimes.

All glories to Kṛṣṇa’s divine father and mother, Nanda and Yaśodā. All glories to the cowherd boys, headed by Śrīdāma, the older brother of Śrīmatī Rādhārāṇī and Anāṅga Mañjarī. All glories to the cows and calves of Vraja.

All glories to Rādhā’s divine father and mother, Vṛṣabhānu and the beautiful Kīrtidā. All glories to Pauṛṇamāṣī, the guru of the cowherd community. (She is the mother of Sāndīpani Muni, grandmother of Madhumāṅgala and Nāndī-mukhī, and the beloved disciple of Devarṣi Nārada.)

All glories, all glories to Gopīśvara Śiva, who resides in Vṛndāvana in order to protect the holy dhāma. All glories, all glories to Kṛṣṇa’s (funny) young brāhmaṇa friend, Madhumāṅgala.

All glories to Rāma-ghāṭa, where Baladeva performed His rāsa dance. All glories to Balarāma, the son of Rohini. All glories, all glories to all the residents of Vṛndāvana.
All glories to the wives of the proud Vedic brāhmaṇas. All glories to the wives of the Kāliya serpent. Through pure devotion they all obtained the lotus feet of Govinda.

All glories to the place where the rāsa-līlā was performed. All glories to Rādhā and Śyāma. All glories, all glories to the divine rāsa dance, which is the most beautiful of all of Kṛṣṇa’s pastimes.

All glories, all glories to śrīṅgāra rasa, which is the essence and most excellent of all rasas and is propagated in Vraja as parakīyā-bhāva.

Remembering the lotus feet of Nityānanda Prabhu’s consort, Śrī Jāhnāvā Devī, this very fallen and lowly servant of Kṛṣṇa sings the saṅkīrtana of the holy name.
O Kṛṣṇa-candra, now You are staying very far away in Madhupurā, in Mathurā. But what is the condition of Vṛndāvana? All the Vrajavāsīs, in great pain and distress of separation, are calling, “Kānu (Kṛṣṇa), Kānu! Where are You?” Even the birds are calling. But there is no answer, only an echo. All are weeping and are about to die.

Yaśomati-nanda, andha sama baiṭhai,
sāhase uṭhai nā pāra
sakhā-gaṇa dhenu, veṇurava nā śuniye,
vichurala nagara bājāra (2)

Yaśodā-maiyā and Nanda Bābā are crying so much that it is as if they have become blind and cannot see any more. They are only sitting and crying. They have no strength and are like skeletons, unable to even stand up. They are about to die because they are not cooking. For whom will they cook? And all the cows and Your friends – where are they? Because they cannot hear You calling them on Your flute, the marketplaces and the roads are all deserted – no one is there!

kusuma tyajiyā ali, kṣititale luṭata,
taru-gaṇa malina samāna
mayūrī nā nācata, kapoṭī nā bolata,
kokilā nā karatahi gāṇa (3)

Even the bumblebees, which were so busy collecting honey, are now so upset they have left the flowers. They are crying and rolling on the ground in the pain of separation. All the trees look so drab and distressed. The peacocks are no longer dancing, the pigeons are no longer singing, and the cuckoos are silent – they are not calling, “Koohoo, koohoo,” any more. All are feeling so much pain of separation.

virahini rāi, virahajvare jara jara,
caudike viraha hutāsa
sahaje yamunā jala, āgi samāna bhela,
kahatahi govinda dāsa (4)

Śrīmatī Rādhārāṇī is burning up in the fever of separation. In all directions, everyone is sinking in the ocean of separation from You. Even the Yamunā, whose waters are now made of the tears coming from the gopīs, does not flow anymore. This is the condition of Vṛndāvana! Govinda dāsa tells this sad story.
śaḍ-Āṅga Śaraṇāgati
Six-fold Unconditional Surrender
Śrīla Bhaktivinoda Ōhākura

śrī krṣṇa-caitanya prabhu jīve dayā kari’
sva-pārṣada svīya dāhāma saha avatari’ (1)
Śrī Kṛṣṇa Caitanya Prabhu, being merciful to all the living beings, descended with His own divine abode and personal associates.

atyanta durlabhā prema karibāre dāna
śikhāya śaraṇāgati bhakatera prāṇa (2)
To bestow freely that rarest treasure prema-bhakti, spontaneous love, He taught śaraṇāgati, the life and soul of the devotees:

dainya, ātma-nivedana, goptṛte varana
‘avaśya rakṣibe krṣṇa’ – viśvāsa-pālana (3)
Humility, self-dedication, accepting Him as one’s only maintainer and guardian, having complete conviction that Kṛṣṇa will surely protect us;

bhakti-anukūla-mātra kāryera svīkāra
bhakti-pratikūla-bhāva-varjanāṅgikāra (4)
Accepting things favorable for devotional service, and rejecting the unfavorable.

śaḍ-āṅga śaraṇāgati haibe jāhāra
lāhāra prārthanā śune śrī nanda-kumāra (5)
The prayers of one who submits unconditionally to this sixfold surrender are heard by Śrī Nanda-kumāra.

rūpa-sanātana-pade dante trṇa kari’
bhaktivinoda paḍe duhū pada dhari’ (6)
With a straw in his teeth Bhaktivinoda prostrates before Śrī Rūpa and Sanātana Gosvāmīs, embracing the lotus feet of both.

kādiyā kādiyā bale – ‘āmi to’ adhama
śikhāye śaraṇāgati kara he uttama’ (7)
Lamenting, he cries out, “I am so low and fallen! Teach me unconditional surrender and make me a first-class Vaiṣṇava!”
 Bhaja Bhaja Hari
Srīla Locana dāsa Thākura

bhaja bhaja hari, mana drāha kari’, mukhe bolo tā’ra nāma
vrajendra-nandana gopī-prāṇa-dhana, bhuvana mohana śyāma (1)

O my dear mind, with staunch faith perform hari-bhajana, without which you cannot be delivered. And with your mouth chant the names of Vrajendra-nandana, Gopī-prāṇa-dhana (the life and wealth of the gopīs) and Śyāmasundara, whose beauty enchants the whole material manifestation.

kakhana maribe, kemane taribe, viṣama śamana ḍāke
jāhāra pratāpe, bhuvana kāpaye, nā jāni mara vipāke (2)

There is no certainty when your life will finish, and you also never think about your deliverance from the material world. But very fearsome Yamadūtas are standing near you. Bhagavān, whose power causes the three worlds to tremble in fear, You have forgotten. This is your misfortune. Thus, you are suffering in this material world from different kinds of miseries, and now you are about to die.

kula-dhana pāiyā, unmatta haiyā, āpanāke jāna baḍa
śamanera dūte, dhari’, pāye hāte, bādhiyā karibe jaḍa (3)

You have become intoxicated by your high birth and wealth, thinking yourself very high class. But you have forgotten that one day the Yamadūtas will take you, tying up your hands and feet.

kivā yati saty, kivā nīca jāti, jei hari nāhi bhaje
tabe janamiyā, bhramiyā bhramiyā, raurava-narake maje (4)

So whether one is a sannyāsī or a very low-caste person, without performing hari-bhajana, one will continue to rotate in the samsāra and go to the hell named Raurava.

e dāsa locana, bhāve anukṣaṇa, michāi janama gela
hari nā bhajinu, viṣaye majinu, hṛdaye rahala śela (5)

Locana dāsa says, “I have never done any hari-bhajana, having been absorbed in sense enjoyment. In this way my human form of life has been wasted. And this causes excruciating pain like a thorn piercing my heart.

Āra Kena Māyā-Jāle
Srīla Bhaktivinoda Thākura

āra kena māyā-jāle paḍitecha, jīva-mīna
nāhi jāna baddha ha’ye ra’be tumi cira-dina (1)

O fish-like jīva, why are you again falling into the nets of māyā? You do not know that being bound up by those nets, you will have to remain in this world for a long, long time.
Due to your desires for insignificant enjoyment, you will become a captive in māyā’s snare and will remain in a spiritually diseased condition, punishable as a dependent servant.

Now, on the strength of pure devotion, play freely in the ocean of kṛṣṇa-prema and always remain subservient to and dependent on Śrī Kṛṣṇa.

**Ātma-Nivedana**

Śrīla Bhaktivinoda Ṭhākura

O My Lord, since I have surrendered my soul permanently at Your lotus feet, I have become supremely joyful. All my sufferings and sorrows have gone far away, and no more anxieties remain in my mind. I see only bliss everywhere in all four directions.

Your lotus feet are reservoirs of immortal nectar where one may live free from lamentation and fear. I have found peace there now and have given up the fear of worldly existence.

I am the servant in Your house, working diligently without attachment to enjoying the fruits of my labor. Everything I do is only for Your pleasure and thus I am always enchanted by remembering Your lotus feet.

Whatever problems come to me in the course of rendering service to You I accept as the highest pleasure, for in the course of Your service happiness and distress are equally great riches. Both destroy the misery of ignorance.

Since I have become absorbed in happily serving You, I have completely forgotten all my past history. All I know is that I am Yours, and You are mine. What else is of any value?

Bhaktivinoda, sinking in an ocean of nectar, says, “All of my endeavors are completely mixed with Your desires and are directed to You only now that I am a resident in Your house.”
Throughout my whole life I have been addicted to sin, never performing any pious activities. I have simply been a source of disturbance and suffering for others.

For my own pleasure I never fear to commit any sin. I am devoid of pity and full of selfishness; I’m sorry at others’ happiness and am an inveterate liar. Indeed, I take delight in others’ miseries.

Endless are the selfish desires in my heart. I am prone to anger and devoted to arrogance. Intoxicated by conceit and deluded by attraction to sense pleasure, I ornament myself with pride and envy.

Afflicted by laziness and sleep, adverse to pious activities, I delight to perform any harmful act to obtain name and fame. I am very adept in duplicity, always lusty and degraded by mundane greed.

Being such a miscreant and rejected by saintly persons, I have become a repeated offender. I never do good deeds but am inclined only to bad habits. Thus, I am oppressed by so many miseries.
Now in old age I am rendered helpless, reduced to a fallen and destitute condition. Bhaktivinoda presents his sad case at the feet of the Lord.

Emana Durmati
Śrīla Bhaktivinoda Ṭhākura

(prabhu he!) emana durmati, saṁsāra-bhitare, paḍiyā āchīnū āmi
tava niña-jana, kona mahājane, pāṭhāiyā dile tumi (1)

O Lord, I am so unfortunate that I have fallen into this material world, but one of Your pure and elevated devotees has come to deliver me.

dayā kari’ more, patita dekhiyā, kahila āmāre giyā
‘ohe dīna-jana, śūna bhāla kathā, ullasita ha’be hiyā (2)

Seeing me so fallen and wretched, he took pity on me, saying, “O humbled soul, listen to this good news which will bring joy to your heart.

tomāre tārite, śrī krṣṇa caitanya, navadvīpe avatāra
tomā’ hena kata, dīna hīna jana, karilena bhava-pāra (3)

“Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa to deliver you. He has already safely conducted so many other suffering souls across the ocean of birth and death.

vedera pratijñā, rākhibāra tare, rukma-varṇa vipra-suta
mahāprabhu nāme, nadiyā mātāya, saṅge bhāi avadhūta (4)

“Fulfilling the promise of the Vedas, the son of a brāhmaṇa, bearing the name Mahāprabhu and of a golden complexion, has descended with His brother, the avadhūta Nityānanda. Together They have overwhelmed all of Nadiyā with divine ecstasy.

nanda-suta jini, caitanya gōsāi, niña-nāma kari’ dāna
tārila jagat, tumī-o jāiyā, laha niña-paritrāṇa (5)

“Śrī Caitanya, who is directly Kṛṣṇa, the son of Nanda, has saved the world by freely distributing His own holy name. Go also and receive your deliverance.”

se kathā śuniyā, āsiyāchi, nātha! tomāra caraṇa-tale
bhakatīvinoda, kādiyā kādiyā, āpana-kāhinī bale (6)

O Lord, hearing those words, Bhaktivinoda has come weeping to Your lotus feet and tells the story of his life.
Ki-Rūpe Pāība Sevā
Śrīla Narottama dāsa Ṭhākura

ki-rūpe pāība sevā mui durācāra
śrī-guru-vaiṣṇave rati nā haila āmāra (1)
Alas, I am so fallen and wretched that not even a drop of affection for śrī-guru-
vaiṣṇava comes in my heart. Then how will I get the service of Bhagavān?

aṭeṣa māyāte mana magana haila
vaiṣṇavete leśa-mātra rati nā janmila (2)
My mind is always absorbed in material pursuits, not allowing me to develop even the
slightest affection for the Vaiṣṇavas.

viṣaye bhuliyā andha hainu divā-niśi
gale phāsa dite phire māyā se piśācī (3)
Day and night I am bound by the witch of māyā with a noose of fruitive desires around
my neck. Hence blinded, I uselessly serve materialistic persons.

ihāre kariyā jaya chādāna nā ājaya
śādhu-krpā vinā āra nahika upāya (4)
Thus engaged, I pass my life, unable to get free. I see that there is no other remedy than
the mercy of the Vaiṣṇavas.

adoṣa-daraśī prabho! patita uddhāra
ei-bāra narottame karaha nistāra (5)
Narottama dāsa prays, “O venerable Vaiṣṇavas, you never see the faults in others and
are renowned as the saviors of the fallen, so please save me this time.”

Ākṣepa
Regret
Śrīla Narottama dāsa Ṭhākura

gorā pāhu nā bhajiyā mainu
prema-ratana-dhana helāya hārāinu (1)
Alas! Failing to worship Śrī Gaurasundara, I have neglected that most precious treasu-
re of prema and have thus lost it.

adhanē yatana kari’ dhana teyāginu
āpana karama-doṣe āpanī ḍūbinī (2)
I have devoted myself to worthless trifles, throwing away my real wealth and am
drowning in my own misdeeds.

sat-saṅga chādi’ kainu asate vilāṣa
te-kāraṇe lāgila je karama-bandha phāsa (3)
Forsaking the association of sādhus for temporary enjoyment with non-devotees, I am
captured in the snare of my own karmic follies.

viṣaya viṣama viṣa satata khāinu
gaura-kīrtana-rase magana nā hainu (4)
I constantly drank the deadly poison of sense objects rather than becoming absorbed in the nectar of singing the glories of Śrī Gaurasundara.

kena vā āchaye prāṇa ki sukha pāiyā  
narottama dāsa kena nā gela mariyā (5)

“For what type of pleasure do I maintain my life?” Narottama dāsa laments, “Why do I not simply die?”

Bhajahū Re Mana  
Śrīla Govinda dāsa Kavirāja

bhajahū re mana, śrī nanda-nandana,  
abhaya-caraṇāravinda re  
durlabha mānava-janama sat-saṅge,  
taraha e bhava-sindhu re (1)

O mind, serve the lotus feet of Nanda-nandana, which bring fearlessness. This human birth is very rare. Take the association of sādhus and cross over this ocean of birth and death.

śīta ātapa, vāta varīṣaṇa,  
e dina yāmīṇī jāgī’ re  
viphale sevinu, kṛpaṇa durajana,  
capala sukha-lava lāgī’ re (2)

Day and night I remain without sleep, suffering the pains of heat and cold, wind and rain. In vain, simply for some insignificant, flickering happiness which can be lost at any moment, I have uselessly served wicked and miserly people (thieves interested only in their own happiness, opposed to my doing bhakti).

e dhana, yauvana, putra, parijana,  
ithe ki āche paraṇī re  
kamala-dala-jala, jīvana ṭalamala,  
bhajahū hari-pada niti re (3)

Wealth, youth, sons, and relatives – what real happiness do they hold? This life is flickering, like a drop of water tottering on the leaf of a lotus flower – at any moment it can fall off. (Similarly, there is no guarantee when this life will end.) Therefore, always serve the lotus feet of Śrī Hari.

śravaṇa, kīrtana, smaraṇa, vandana,  
pāda-sevana, dāsya re  
pūjana, sakāhī-jana, ātma-nivedana,  
 govinda-dāsa-abhilāsa re (4)

Deep in Govinda dāsa’s heart is the keen desire to engage in the practice of the nine processes of bhakti – hearing, chanting, remembering, offering prayers, serving His lotus feet, engaging as servant, worshiping, serving as a friend and completely offering one’s very self.
Gopinātha
Śrīla Bhaktivinoda Ṭhākura

Song One

**gopinātha, mama nivedana śuna**
viṣayī durjana, sadā kāma-rata, kichu nāhi mora guṇa (1)

O Gopinātha, please hear my request. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I possess.

**gopinātha, āmāra bharasā tumī**
tomāra caraṇe, lainu śarana, tomāra kṁkara āmi (2)

O Gopinātha, You are my only hope. Therefore I have taken shelter at Your lotus feet. I am Your servant.

**gopinātha, kemane śodhibe more**
nā jāni bhakati, karme jaḍa-mati, paḍechi saṁsāra-ghore (3)

O Gopinātha, how will You purify me? I do not know what devotion is, and my materialistic mind is absorbed in fruitive work. I have fallen into this dark and perilous worldly existence.

**gopinātha, sakali tomāra māyā**
nāhi mama bala, jñāna sunirmala, svādhīna nahe e kāya (4)

O Gopinātha, everything here is Your illusory energy. I have no strength or spiritual knowledge, and this body of mine is not independent or free from the control of material nature.

**gopinātha, niyata caraṇe sthāna**
māge e pāmara, kādiyā kādiyā, karahe karunā dāna (5)

O Gopinātha, this wicked soul, who is piteously weeping, begs for an eternal place at Your lotus feet. Please benedict him with Your mercy.

**gopinātha, tumī to’ sakali pāra**
durjane tārite, tomāra śakati, ke āche pāpīra āra (6)

O Gopinātha, You are able to do anything, and therefore You have the power to deliver all sinners. Is anyone more of a sinner than myself?

**gopinātha, tumī kṛpā-pārāvāra**
jiśera kāraṇe, āsiyā prapaṇe, lilā kaile su-vistāra (7)

O Gopinātha, You are an endless ocean of mercy. Having come into this phenomenal world, You display Your divine pastimes for the sake of the fallen souls.

**gopinātha, āmi ki doṣe doṣi**
asura sakala, pāila caraṇa, vinoda thākila basi’ (8)
O Gopinātha, I am so sinful that although all the demons attained Your lotus feet, Bhaktivinoda has remained in worldly existence.

Song Two

gopinātha, ghumāo saṁsāra-jvālā  
avidyā-yātanā, āra nāhi sahe, janama-maraṇa-mālā (1)
O Gopinātha, please remove the burning torment I am feeling due to this worldly existence. Tortured by ignorance, I am unable to tolerate any longer the yoke of the repeated succession of birth and death.

gopinātha, āmi to’ kāmera dāsa  
viṣaya-vāsanā, jāgīche ārdaye, phādiche karaṇa phāse (2)
O Gopinātha, I am the faithful servant of lust. So many desires for mundane sense enjoyment are dawning within my heart, and I am being choked by the noose of fruitive actions and reactions.

gopinātha, kabe vā jāgība āmi  
kāma-rūpa ari, dūre teyāgibo, ārdaye sphurībe tumī (3)
O Gopinātha, when will I wake up and cast far away my enemy in the form of lust? I will only be able to do so if You will kindly manifest Yourself in my heart.

gopinātha, āmi to’ tomāra jana  
tomāre chādiyā, saṁsāra bhajīnu, bhulīyā āpana-dhana (4)
O Gopinātha, I am actually Yours! But abandoning You to enjoy the material world, I have forgotten my real wealth.

gopinātha, tumī to’ sakali jāna  
āpānāra jane, daṇḍiyā ekhana, śrī caraṇe deha’ sthāna (5)
O Gopinātha, certainly You know everything. You may now punish Your servant and thus give him a place at Your beautiful lotus feet.

gopinātha, ei ki vicāra tava  
vimukha dekhiyā, chāḍa nīja-jane, nā kara’ karaṇā lava (6)
O Gopinātha, is this Your mentality? Seeing that Your own servant is averse to You, do You abandon him without bestowing even a drop of mercy?

gopinātha, āmi to’ mūrakha ati  
kise bhāla haya, kabhu nā bujhinu, tāi hena mama gati (7)
O Gopinātha, I am indeed a great fool, and I could never understand what was good for me. Such is my fate.

gopinātha, tumī to’ paṇḍita vara  
mūḍhera mangala, tumī anvesībe, e dāse nā bhāva’ para (8)
O Gopinātha, You are indeed the wisest person of all and are searching ways and means to bring auspiciousness for the fools (of this world). Please do not consider this servant an outsider.

Song Three

gopinātha, āmāra upāya nāi
tumi kṛpā kari', āmāre laile, sansāre uddhāra pāi (1)

O Gopinātha, I cannot see any means of deliverance. Only if You bestow Your causeless mercy and take me to Your realm, then it will be possible for me to get deliverance from material existence.

gopinātha, paṭechi māyāra phere
dhana-dārā-suta, ghireche āmāre, kāmēte rekheche jere (2)

O Gopinātha, I have become entangled in material illusion. Wealth, wife and sons have completely encircled me, and I have been wasted away by the smoldering coals of lust.

gopinātha, mana je pāgala mora
nā māne śāsana, sadā acetana, viśaye ra'yeche ghora (3)

O Gopinātha, my mind has gone completely insane; it is unconscious and has no respect at all for any authority, thus forcing me to remain in this ghastly pit of sense gratification.

gopinātha, hāra je menechi āmi
aneka yatana, haiła viphala, ekhana bharasā tumi (4)

O Gopinātha, I now give in and accept my defeat. All of my various endeavors have proved futile. Now You are my only hope.

gopinātha, kemane haibe gati
prabala indriya, vaśībhūta mana, nā chāde viśaya-rati (5)

O Gopinātha, how can I make any advancement towards the ultimate goal? My mind has come under the control of the powerful senses and I am unable to give up addiction to enjoying sense objects.

gopinātha, hrdaye basiyā mora
manake śamiyā, laha nija pāne, ghucibe vipada ghora (6)

O Gopinātha, please reside in my heart. Subdue my mind and free me from this life of terrible calamities.

gopinātha, anātha dekhiyā more
tumi hṛṣīkeśa, hṛṣīka damiyā, tāra’ he sansrī-ghore (7)

O Gopinātha, You are known as Hṛṣīkeśa, the master of the senses. Seeing me in such a helpless condition, kindly subdue my senses and deliver me from this dark and perilous worldly existence.
gopinātha, galāya legeche phāsa
kṛpā-asi dhari’, bandhana chediyā, vinoda karaha dāsa (8)
O Gopinātha, the noose of materialism is tightly fixed around my neck. Taking up the sharp sword of Your mercy and severing this bondage, please make this Bhaktivinoda Your servant again.

Sukhera Lāgiyā
Śrī Caṇḍīdāsa

sukhera lāgiyā, ei ghara bādhinu, āgune puṇiyā gela
amiyā sāgare, sināna karite, sakali garala bhela (1)
Aha! In the hope of finding happiness, I labored hard to build a house, but fire came and it was burned up. I swam in the ocean of nectar, but that nectar turned out to be poison.

sakhī! ki mora kapāle lekhi
śītala baliyā, cāda sevinu, bhānura kirana dekhi (2)
O my dear friend, how unfortunate I am! Knowing that moonbeams are very cooling, I went to take shelter of the moon to cool off my burning body, but those rays turned into hot sunrays which scorched me instead.

ucala baliyā, acale caḍinu, paḍinu agāḍha-jale
lachamī cāhite, dāridrya bēḍhala, māṇika hārānu hele (3)
Knowing the height of a mountain, I climbed to the peak and then fell into the deep ocean. I want money but I am always surrounded by poverty. A very valuable touchstone came in my hand but at once I lost it.

nagara bāsālāma, sāgara bāḍhilāma, māṇika pābāra aśe
sāgara śukāla, māṇika lukāla, abhāgī-karama-doṣe (4)
I built a city on the shore of the ocean and made a dam to move the ocean in the hope of finding gemstones on the ocean bed, but due to the fault of my own ill fortune, the gemstones also hid themselves.

piyāsa lāgiyā, jalada sevinu, vajara paṭiyā gela
kahe caṇḍīdāsa, śyāmera piriṭi, marame rahala šela (5)
When I was thirsty, I took shelter of a cloud (but rain did not come). Instead, a thunderbolt struck my head. The poet Śrī Caṇḍīdāsa laments, “That I have no affection for the lotus feet of Śrī Śyāmasundara is the only sorrow in my heart. (My love for Śyāma is like a trident piercing my heart.)”
‘Āmāra’ Bolite Prabhu!
Srīla Bhaktivinoda Thākura

‘āmāra’ bolite prabhu! ēra kichu nāi
tumi-i ēmāra mātra pūṇa-bandhu-bhāi (1)
O Lord, apart from You I have nothing in this world. You are even father, friend and brother for me.

bandhu, dārā, suta, sutā – tava dāsī-dāsa
sei to’ sambandhe sabe ēmāra prayāsa (2)
So-called friends, wife, sons and daughters are all Your servants. I maintain them only out of duty to You.

dhana, jana, grha, dāra ‘tomāra’ baliyā
rakṣā kari ēmi mātra sevaka haiyā (3)
This wealth, family members, home and possessions are Yours. Because of this I protect them. I am Your servant only.

tomāra kāryera tare upārjiba dhana
tomāra saṁsāre-vyaya kariba vahana (4)
For Your service I will earn money and by this I will manage Your family.

bhālo-manda nāhi jāni sevā mātra kari
tomāra saṁsāre ēmi viṣaya-prahārī (5)
O my Lord, I know neither good nor bad. I am only Your servant, the watchman guarding the properties of Your household.

tomāra icchāya mora indriya-cālanā
śravaṇa, darśana, ghrāṇa, bhojana-vāsanā (6)
I engage my senses – hearing, seeing, smelling, tasting and so on – according to Your desire.

nija-sukha lägi’ kichu nāhi kari ēra
bhakativinoda bale, tava sukha-sāra (7)
Śrī Bhaktivinoda Thākura says, “O Lord, I no longer act for myself. Your happiness is the very essence of my life.”
**Mānasa, Deha, Geha**  
Śrīla Bhaktivinoda Ṭhākura

*mānasa, deha, geha, jo kichu mora*  
arpilū tuwā pade, nanda-kiśora! (1)

Mind, body, family, everything I own I offer at Your lotus feet, O Nanda-kiçora!

*sampade vipade, jīvane-maraṇe*  
dāya mama gelā, tuwā o-pada varaṇe (2)

In good fortune or in bad, in life or in death, I take shelter at Your lotus feet. All of my possessions I have given to You so now I no longer take any responsibility for them.

*mārabi, rākhabi – jo icchā tohārā*  
nitya-dāsa prati tuwā adhikārā (3)

Slay me or protect me as You wish. You have this right because I am Your eternal servant.

*janmāobi moe icchā yadi tora*  
bhakta-grhe jani janma hau mora (4)

If it is Your will that I be born again, then may it be in the home of Your devotee.

*kīṭa-janma hau yathā tuwā dāsa*  
bahir-mukha brahma-janme nāhi āśa (5)

May I be born again even as a worm, as long as I remain Your devotee. I have no desire to be born as a Brahmā averse to You.

*bhukti-mukti-sṛṇā-vihiṇa je-bhakta*  
labhaite tā’ka saṅga anurakta (6)

I yearn for the company of that devotee who is completely devoid of all desire for worldly enjoyment or liberation.

*janaka, jananī, dayita, tanaya*  
prabhu, guru, pati – tuhū sarva-maya (7)

Father, mother, lover, son, Lord, preceptor and husband – You are everything to me.

*bhaktivinoda kahe, suna kāna!*  
rādhā-nātha! tuhū hāmāra parāṇa (8)

Bhaktivinoda says, “O Kāna, please hear me! O beloved of Rādhā, You are my very life and soul!”
Avatāra-Sāra
Śrīla Locana dāsa Ṭhākura

"Avatāra-sāra, gorā-avatāra, kena nā bhaṣjili tā’re
kari’ nīre vāsa, gela nā piyāsa, āpana karama phere (1)"

O my mind, why don’t you worship Śrī Gaurasundara, the crown-jewel of all incarnations? You always stay in water but your thirst is never satiated due to your own past bad activities.

"kaṇṭakera taru, sadāi sevili (mana), amṛta pāibāra āše
prema-kalpataru, śrī gaurāṅga āmāra, tāhāre bhāvili viśe (2)"

You always hope to attain sweet, juicy fruits from your worship of thorn trees, but this is not possible. Our Gaurasundara is a desire-tree offering divine love, but you left Him, thinking Him to be poison.

"saurabhāra āše, palāsa sūkili (mana), nāśāte paśila kīṭa
ikṣudāṇḍa bhāvī’, kāṭha cuṣili (mana), kemane pāibī mithā (3)"

O my mind, searching for some sweet aroma, you smell the beautiful palāsa flower (but it has no scent), and instead, an insect from the flower enters your nose. You suck on dry wood, mistaking it for sugar cane, so how can you get any sweet juice?

"hāra baliyā, galāya parili (mana), śamana kiṅkara-sāpa
śītalā baliyā, āguna pohāli (mana), pāli vajara tāpa (4)"

O my mind, death is like snake which you put around your neck, thinking it to be a garland. You entered fire, thinking it to be cool, and suffered excruciating burning.

"saṁsāra bhajili, śrī gaurāṅga bhulili, nā sunili sādhura kathā
ihā parakāla, du’kāla khoḷāli (mana), khāṭili āpana māṭhā (5)"

O my mind, enjoying material pleasures, you never heeded the devotees’ words and forgot Gaurasundara. Thus, both this world and the next are lost to you.

Hari Hari! Viphale Janama Goṇāinu
Śrīla Narottama dāsa Ṭhākura

"hari hari! viphale janama goṇāinu
manuṣya janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā ānuyā viṣa khāinu (1)"

O Hari! Even after receiving this rare human birth, I have wasted this life, not having performed bhajana of Rādha-Kṛṣṇa. Rather, I have knowingly drunk poison.

"golokera prema-dhana, harināma saṁkūrtana,
rati nā jannila kene tāya
saṁsāra-viṣānae, divā-ṇiṣi hiyā jvāle,
juḍāite nā kainu upāya (2)"
The treasure of *prema-bhakti* has descended with *nāma-saṅkīrtana*. Oh, why am I not attracted to it? My heart is burning night and day in the poisonous fire of material life, but I have not taken the remedy to extinguish it.

\[
\begin{align*}
\text{vrajendra-nandana jei, śacī-suta haila sei,} \\
\text{balarāma haila nītāi} \\
\text{dīna-hīna jata chila, hari-nāme uddhārila,} \\
\text{tā'ra sākṣī jagāi mādhāi} (3)
\end{align*}
\]

Vrajendra-nandana has come as Śacī-suta Gaurasundara. Balarāma has come as Nityānanda. They delivered all the fallen and wretched *jīvas* through *harināma*, as witnessed in Jagāi and Mādhāi.

\[
\begin{align*}
\text{hā hā prabhu nanda-suta, vrṣabhānu-sutā-yuta,} \\
\text{karuṇā karaho ei-bāra} \\
\text{narottama-dāsa kaya, nā ṭhelīha rāṅgā pāya} \\
\text{tomā vine ke āche āmāra} (4)
\end{align*}
\]

O Rādhe! O Kṛṣṇa! Please give me mercy one time. Don’t push me away from Your lotus feet, red like lotuses. Except for You, who else is mine in this world?

**Hari He Dayāla Mora**

\[
\begin{align*}
\text{hari he dayāla mora jaya rādhānātha} \\
\text{bāra-bāra eibāra laha nīja sāṭha} (1)
\end{align*}
\]

O Hari! O my merciful Rādhānātha! All glories to You. Again and again I have petitioned You, and now I am begging You to accept me in Your intimate company.

\[
\begin{align*}
\text{bahu yoni bhrami’ nātha lainu śaraṇa} \\
\text{nīja-guṇe kṛpā kara adhama-tāraṇa} (2)
\end{align*}
\]

O my master! After wandering through many species of life, I have come to Your shelter. Out of Your magnanimity, kindly deliver this degraded person.

\[
\begin{align*}
\text{jagata-kāraṇa tumī jagata-jīvana} \\
\text{tomā chāḍā kā’ra nahi, he rādhā-ramaṇa} (3)
\end{align*}
\]

O Rādhā-Ramana, You are the cause behind the creation and its very life. You are my only support, there is no one else.

\[
\begin{align*}
\text{bhuvaṇa-maṅgala tumī bhuvanera patī} \\
\text{tumī upekṣile nāṭha, ki haibe gati} (4)
\end{align*}
\]

O Nātha, You are the source of auspiciousness and beneficent master of the three worlds. If You forsake me, then what will be my end?

\[
\begin{align*}
\text{bhāviyā dekhu’i jagata-mājhāre} \\
\text{tomā vinā keha nāhi e dāse uddhāre} (5)
\end{align*}
\]

O Lord, I have come to the conclusion that in this material ocean there is no one else to deliver this servant but You.
Mādhava, Bahuta Minati Kari Taya
Śrī Vidyāpati

mādhava, bahuta minati kari taya
dei tulasī tīla, deha samarpinu,
dayā jāni nā chaḍābi moyā (1)

O Mādhava, with this offering of a tulasī leaf and sesame seeds, I beseech You and pledge my body in Your service. I know Your compassion is such that You will not reject me.

ganaite doṣa, guṇaleśa nā pāobi,
jaba tuhū karabi vicāra

tuhū jagannātha, jagate kahāosi,
jaga-bāhira nahi mui chāra (2)

While considering this appeal, You will only be able to count my faults. You will not find even a trace of good qualities in me. You are known throughout the creation as Jagannātha. Therefore do I, a worthless soul living within this universe, not have the right to accept You as my master?

kiye mānuṣa paśu-pākhī je janamiye,
athāvā kīṭa-pataṇge

karaṇa vipāke, gatāgati punaḥ punaḥ,
mati rahu tuvā parasaṇge (3)

Birth after birth, as a result of my karma, I repeatedly come and go, sometimes as a human, sometimes as an animal and sometimes as a bird, worm or insect. But in whatever birth I take, may my mind always remain fixed on Your narrations.

bhaṣaye vidyāpati, atiṣaya kātara,
taraite iha bhava-sindhu

tuvā pada-pallava, kari avalambana,
tīla eka deha dīna-bandhu (4)

With great remorse, the poet Vidyāpati humbly prays, “O Mādhava, O friend of the fallen, please give this insignificant person shelter at the tender leaf of Your lotus feet. In this way I may cross over this ocean of material existence.”

Sarvasva Tomāra
Śrīla Bhaktivinoda Ṭhākura

sarvasva tomāra, caraṇe sāpiyā, paḍechi tomāra ghare
tumi to’ṯhākura, tomāra kukura, baliyā jānaha more (1)

O Lord, I have surrendered my everything at Your lotus feet and remain prostrate in Your house. You are my Lord and I am Your dog. Kindly accept me as such.

bāḍhiyā nikaṭe, āmāre pālibe, rahiba tomāra dvāre

pratīpa-janere, āsite nā dibā, rākhiba gaḍera pāre (2)
Chain me nearby. I shall stand guard at the door of your house. I will not allow any unfavorable people to enter and will send them far away.

\[
tava \ nija-jana, \ pras\ddot{a}da \ seviy\dot{a}, \ ucchi\ddot{a}ta \ r\ddot{a}khibe \ j\ddot{a}h\ddot{a} \\
\text{\'am\ddot{a}ra \ bhojana, \ parama-\ddot{a}nande, \ prati-\ddot{d}ina \ ha\textquoteleft be \ t\ddot{a}h\ddot{a}} \ (3)
\]

Daily in supreme bliss I will accept the remnants of Your dear devotees who have honored Your pras\ddot{a}da.

\[
bas\ddot{\text{i}}\ddot{\text{y}} \ \text{\'siy\dot{a}}, \ tom\ddot{a}ra \ can\ddot{a}na, \ cintiba \ satata \ \text{\'ami} \\
n\ddot{a}c\ddot{e} \ n\ddot{a}c\ddot{e}t\ddot{e}, \ nika\ddot{\text{\'e}} ja\ddot{\text{\'ib}}a, \ jak\ddot{h}ana \ d\ddot{a}kibe \ tum\ddot{i} \ (4)
\]

When lying down and sitting up, I will constantly remember Your lotus feet, and when You call me, I will immediately come to You, dancing in bliss.

\[
nijera \ pos\ddot{a}na, \ kabhu \ n\ddot{a} \ bh\ddot{a}vib\ddot{a}, \ rahiba \ bh\ddot{a}vera \ bhare \\
bhakat\ddot{a}vinoda, \ tom\ddot{a}re \ p\ddot{a}laka, \ bali\ddot{\text{\'a}} \ vara\ddot{a}na \ kare \ (5)
\]

Śrī Bhaktivinoda says, “O Lord, never thinking of my own sustenance, I will perpetually remain submerged in bhāva, because I have accepted You as my maintainer.”

‘Dayāla Nitāi Caitanya’ Bole’
Śrīla Bhaktivinoda Ṭhākura

‘dayāla \ nitāi \ caitanya’ \ bole’ \ nāc \ re \ āmāra \ mana \\
nāc \ re \ āmāra \ mana, \ nāc \ re \ āmāra \ mana \ (1)
O my mind, chant “dayāla (merciful) nitāi caitanya” and just dance! O my mind, dance!

\[
(\text{\'e}m\ddot{a}n\ddot{a} \ \text{\'a}d\ddot{a}la \ to\textquoteright \ n\ddot{a}i \ he, \ m\ddot{a}r\ddot{a} \ k\ddot{e}\textquoteright ye \ \text{prema} \ \text{deya}) \\
(o \ n\ddot{a}m\ddot{e} \ apar\ddot{\text{\'a}}dha-vic\ddot{\text{\'a}}ra \ to\textquoteright \ n\ddot{a}i \ he) \\
(takhana) \ krṣṇa-nāme \ ruci \ ha\textquoteright be, \ ghucibe \ bandhana \ (2)
\]
Such a merciful personality as Nityānanda Prabhu, who bestows prema even after being beaten, is not to be found anywhere. Prema can come after offenses are overcome, but in chanting of the names Caitanya-Nitāi, there is no consideration of offenses. Once taste for krṣṇa-nāma comes, material bondage breaks.

\[
(krṣṇa-nāme \ anurāga \ to\textquoteright \ ha\textquoteright be \ he) \\
(takhana) \ anāyāse \ saphala \ ha\textquoteright be \ jīvera \ jīvana \\
(krṣṇa-rati \ vinā \ jīvana \ to\textquoteright \ miche \ he) \\
(śeṣe) \ vṛndāvane \ rādhā-śyāmera \ pā\textquoteright be \ daraśana \\
(gaura-krpā \ ho\textquoteright le \ he) \ (3)
\]
When there is deep love for krṣṇa-nāma, then easily one’s life becomes successful. Without attachment to Krṣṇa, life is simply false. With the mercy of Gaurasundara one can obtain the vision of Rādhā-Śyāma at the end of life.
Kabe Ha’be Bala
Śrīla Bhaktivinoda Ṭhākura

kabe ha’be bala se-dina āmāra
(āmāra) aparādha ghuci’, śuddha-nāme ruci,
kpā-bale ha’be ĥrdaye sañcāra (1)

Please tell me, when will that day be mine when my offenses will end and a taste for
the pure holy name will be infused in my heart by Your mercy?

tṛṇādhika hīna, kabe nija māni’,
sahiṣṭutā-guna ĥrdayete āni’
sakale mānada, āpanī amānī,
ha’ye āsvādība nāma-rasa-sāra (2)

When will I feel myself lower than a blade of grass, and when will the quality of
tolerance come in my heart? When I will show respect to all others and not seek honor
for myself, then I will taste śrī-nāma-rasa, the nectar of the holy name.

dhana jana āra, kavitā-sundarī,
balī nā cāhi deha-sukha-kāri
janme-janme dāo, ohe gaurahari!
ahaitukī bhakti caraše tomāra (3)

Wealth, followers, beautiful women as described in worldly poetry – I do not want
any such bodily pleasures. O Gaurahari, please give me unmotivated devotion to Your
lotus feet birth after birth.

(kabe) karite śrī-kṛṣṇa-nāma uccāraṇa,
pulakita deha gadgada vacana
vaivarṇya-vepathu, ha’be sanghaṭaṇa,
nirantara netre va’be aśru-dhāra (4)

When, while uttering śrī kṛṣṇa-nāma, will my body be thrilled in ecstatic rapture with
my hairs standing on end, my words choked with emotion, pallor and trembling
occurring, and streams of tears flowing constantly from my eyes?

kabe navadvīpe, suradhunī-taṭe,
gaura-ṇityānanda bali’ niskapaṭe
nāciyā gāiyā, beḍāiba chute,
bātulera práya chaḍiṭā vicāra (5)

When, in Navadvīpa on the banks of the Gaṅgā, will I run about, calling out without
duplicity, “O Gaura! O Nityānanda!” and dancing and singing like a madman,
unaware of the outside world?

kabe ṇityānanda, more kari’ dayā,
chaḍāibe mora viṣayera māyā
diyā more nīja-caraṇera chaṭāyā
nāmera hāṭete dibē adhikāra (6)

When will Nityānanda Prabhu be merciful to me and release me from the trap of sense
enjoyment? When will He give me the shade of His lotus feet and allow me to enter
the marketplace of the holy name?
kiniba, luṭiba, hari-nāma-rasa,
nāma-rase mātī’ hoibo vivaśa
rasera rasika-caraṇa paraśa,
kariyā majiba rase anibāra (7)

I shall buy and plunder the nectar of the name of Hari and, becoming thoroughly intoxicated by that nāma-rasa, I shall become stunned. By touching the feet of those great souls who are able to relish that rasa, I will drown continuously in the sweet nectar of the holy name.

kabe jīve dayā, haibe udaya,
nija-sukha bhuli’ sudīna-hṛdaya
bhakativinoda, kariyā vinaya,
śrī-ājñā-ṭahala karibe pracāra (8)

When will compassion for all fallen souls awaken in me? When will this Bhaktivinoda, forgetting his own happiness, with a meek and soft heart set out to propagate by humble entreaty the sacred order of Śrī Caitanya Mahāprabhu?

Nagara Bhramiyā Āmāra

nagara bhramiyā āmāra gaura elo ghare
gaura elo ghare āmāra nitāi elo ghare (1)

After roaming through the towns and villages, my Gaurāṅga and my Nityānanda came back home.

pāpī tāpī uddhāra diyā gaura elo ghare
pāpī tāpī uddhāra diyā nitāi elo ghare (2)

My Gaura-Nitāi magnanimously delivered so many sinners suffering from the three-fold miseries and then came home.

nāma prema bilāiya gaura elo ghare
nāma prema bilāiya nitāi elo ghare (3)

Roaming about, Gaura and Nitāi distributed prema through harināma, and then They returned home.

dhūla jhari’ śacī-mātā gaura kole kare
dhūla jhari’ padmāvaṭī nitāi kole kare (4)

Gaura’s body was covered with dust. Seeing this, Śacī Mātā’s heart filled with gaura-prema. She removed the dust and took Him on her lap. Similarly, Padmāvaṭī-devī removed the dust from Nitāi’s body and took Him in her lap.
Śuddha-Bhakata
Śrīla Bhaktivinoda Ṭhākura

śuddha-bhakata-carana-reṇu, bhajana-anukūla
bhakata-sevā, parama-siddhi, prema-latiṅka-mūla (1)

Dust from the lotus feet of pure devotees is very favorable for bhajana, and service to the Vaiṣṇavas is the highest perfection and the very root of the tender creeper of divine love.

mādhava-tithi, bhakti-jananī, yatane pālana kari
kṛṣṇa-vasati, vasati bali’, parama ādare vari (2)

Very carefully I observe Mādhava’s holy days like Ekādaśi and Janmāśṭamī for they are the mother of devotion. Kṛṣṇa stays in these tīthīs, so by honoring them we can easily achieve Him. By deeply respecting Kṛṣṇa’s līlā-sthalīs (pastime places), I will receive their blessings.

gaura āmāra, je-saba sthāne, karala bhramaṇa raṅge
se-saba sthāna, heriba āmi, praṇayi-bhakata-saṅge (3)

In the company of pranayi (intimate, beloved) devotees, I will go to all the places where Mahāprabhu joyfully wandered.

mṛdaṅga vādyya, sunite mana, avasara sadā yāce,
gaura-vihita, kīrtana sūni’, ānande hṛdaya nāce (4)

My mind is always anxious to hear the mṛdaṅga play. When I hear kīrtana describing Mahāprabhu, my heart dances in joy.

yugala-mūrti, dekhiyā mora, parama-ānanda haya
prasāda-sevā, karite haya, sakala prapaṅca jaya (5)

I feel the highest bliss upon seeing the deity forms of Yugala-kiṣora. Their prasāda enables one to conquer the five elements.

je-dina grhe, bhajana dekhi, grhete goloka bhāya
carana-sidhū, dekhiyā gangā, sukha nā simā pāya (6)

My home is transformed into Goloka Vṛndāvana when I see Śrī Rādhā-Kṛṣṇa’s worship being performed there. When I honor Śrī Bhagavān’s caranāmṛta and look upon the Gaṅgā, my happiness knows no bounds.

tulasī dekhi’, juḍāya prāṇa, mādhava-toṣanī jāni’,
gaura-priya, sāka-sevane, jīvana sārthaka māni (7)

When I see tulasī, my heart becomes cool and soft, because I know that she pleases Mādhava. Śāka (22 varieties of greens) is very dear to Mahāprabhu, so when I honor it, I consider my life successful.

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

Everything that is favorable for kṛṣṇa-bhajana, Bhaktivinoda accepts every day most happily.
Nama-Saṅkūrtana
Śrīla Narottama dāsa Ṭhākura

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

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

śrī caitanya, nityānanda, śrī advaita goptā (sītā)
hari, guru, vaiṣṇava, bhāgavata, gūḍā (3)

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

ei chaya gosāira kari caraṇa vandana
jāhā haite vighna-nāśa abhīṣṭa-pūraṇa (5)

ei chaya gosāi jā’ra, mui tā’ra dāsa
tā’ sabāra pada-reṇu mora pañca-grāsa (6)

tā’dera caraṇa sevi bhakta-sane vāsa
janame janame haya ei abhilāsa (7)

ei chaya gosāi jabe vraje kailā vāsa
rādhā-kṛṣṇa-nitya-līlā karilā prakāśa (8)

ānande bala hari bhaja vṛndāvana
śrī-guru-vaiṣṇava-pade majāiyā mana (9)

śrī-guru-vaiṣṇava-pāda-padma kari’ āśa
nāma-saṅkūrtana kahe narottama-dāsa (10)

– Translation and Purport –
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

(1) Kṛṣṇa is Himself Hari and He is also Yādava. He is in the dynasty of both Nanda Bābā and of Vasudeva; all are Yādavas, the dynasty of Yadu. So my dāṇḍavat-praṇāma to the lotus feet of svayam Hari who is Yādava-Kṛṣṇa. Namaḥ means giving up all kinds of worldly relations and offering our everything to the lotus feet of Kṛṣṇa.

(2) That same Kṛṣṇa is Gopāla, He who supports and nourishes the cows, their pastures, all gopas and gopīs. He is also Govinda, who gives pleasure to all these things. He is Rāma, who plays in the hearts of all beings, especially the heart of Śrīmatī Rādhikā. He is Madhusūdana because He cuts off all kinds of āsakti, worldly attachments (as in the Madhu demon), and He also tastes the madhu, that
is, the love and affection of all the gopīs and especially of māhābhāva-svarūpa Śrīmati Rādhikā. Giridhāri lifts Govardhana Mountain and saves all the Vrajavāsīs. He is Gopīnātha because He is the heart and soul of all the gopīs. He is also Madana-mohana because He attracts and controls all beings, and He steals the hearts of the Vrajavāsīs and gopīs. Thus He is Gopāla, Govinda, Rāma, Madhusūdana, Giridhāri, Gopīnātha and Madana-mohana, so I offer my danḍavat-pranāma to this selfsame Kṛṣṇa.

 Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu can give us the service of Rādhā-Kṛṣṇa Yuggle. Without any cause, all of them can mercifully protect us from worldly attachments, anarthas and aparādhas, and They can engage us in Rādhā-Kṛṣṇa’s sevā. So I am offering namaskāra at the lotus feet of Śrī Caitanya, Nityānanda, Advaita Prabhu and at the lotus feet of Śrī Hari, the dīkṣā-guru, the śikṣā-guru, the Vaiṣṇavas, and also Śrīmad-Bhāgavatam and ŚrīBhagavad-gītā. Both Śitā and gopī mean protector, or guardian. Śitā, the wife of Advaita Ācārya, is very favorable for Mahāprabhu sevā and can give kṛṣṇa-prema. Narottama dāsa originally wrote gopī, because there is no female’s name given, but later someone else changed it.

I offer prayers and glorifications to Śrī Rūpa Gosvāmī, Śrī Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Gopāla Bhaṭṭa and Dāsa Raghunātha.

By the causeless mercy of Ṛṣi-gosvāmī the obstacles to devotion can be removed and my desired Śrī Yugal service can be attained; that is, all my desires can be fulfilled.

I am a servant of that Caitanya Mahāprabhu who is the iṣṭadeva or worshipable Lord of the Six Gosvāmīs. Their lotus foot-dust is my pāṅca-grāsa, my life and soul. We take pāṅca-grāsa, five kinds of foodstuffs or mahā-prasāda, by which we maintain our five life airs. In the same way, the dust of the lotus feet of these Ṛṣi-gosvāmī is our life and soul, maintaining our five prānas.

Birth after birth I have one desire that I can serve the lotus feet of the Six Gosvāmīs. I also desire that I may always live in the association of pure Vaiṣṇavas.

When the Six Gosvāmīs lived in Vraja they revealed the pastimes of Rādhā and Kṛṣṇa.

All should chant, “hari bol! hari bol!” and do bhajana of Vṛndāvana, living in Vraja and always serving Vṛndāvana. How? By majāiyā mana, always absorbing the heart in the service of guru and Vaiṣṇavas.

Hoping to attain the cherished service of the lotus feet of guru and Vaiṣṇavas, Narottama Ṭhākura is doing nāma-sanjkīrtana.
Harināma, Tuwä Aneka Svarūpa
Śrīla Bhaktivinoda Ṭhākura

harināma, tuwä aneka svarūpa
yaśodā-nandana, ānanda-vardhana, nanda-tanaya rasa-kūpa (1)

O Harināma, you possess unlimited forms, such as Yaśodā’s beloved son, He who increases the bliss of Gokula, the son of Nanda, and the deep well of rasa.

pūtanā-ghātana, ṭrṇāvarta-hana, śakaṭa-bhañjana gopāla,
muralī-vadana, agha-baka-mardana, govardhana-dhārī rākhāla (2)

You are the slayer of the Pūtanā and Trṇāvarta demons, He who breaks the cart, the protector of the cows, the player of the flute, the destroyer of the Agha and Baka demons, the lifter of Govardhana Hill, and a cowherd boy.

keśī-mardana, brahma-vimohana, surapati-darpa-vināśī,
ariṣṭa-sātana, gopī-vimohana, yāmuna-pulina-vilāsī (3)

You kill the Keśī demon, bewilder Brahmā and break the pride of Indra. You kill Ariṣṭāsura, enchant all the young gopīs and perform playful pastimes along the banks of the Yamunā.

rādhikā-rañjana, rāsa-rasāyana, rādhā-kuñjā-kuñja-vihārī
rāma, krṣṇa, hari, mādhava, narahari, matsya-di-gaṇe avatārī (4)

You delight Śrīmatī Rādhikā and bring the nectar of life to the rāsa dance. You enjoy in the kuñjas at Rādhā-kuñḍa. You are the reservoir of pleasure, attractive to all beings. You remove inauspiciousness and are the husband of the goddess of fortune, the half-man half-lion Nṛśimhadeva, and the source of all the other incarnations beginning with the fish Matsya.

govinda, vāmana, śrī madhusūdana, yādava-candra, vanamālī
kāliya-sātana, gokula-rañjana, rādhā-bhayana-sukha-sālī (5)

You give pleasure to the cows. You are the dwarf brāhmaṇa incarnation, the slayer of the Madhu demon, and the moon of the Yadu dynasty. You wear beautiful garlands of fresh forest flowers, punish the Kāliya serpent, give delight to Gokula and rejoice in the worship of Śrīmatī Rādhikā.

ity ādika nāma, svarūpe prakāma, bāḍuaka mora rati rāge,
rūpa-svarūpe-pada, jāni’ niṣa sampada, bhaktivinoda dhari’ māge (6)

Understanding your glories, Bhaktivinoda clasps the lotus feet of Rūpa Gosvāmī and Svarūpa Dāmodara and offers this prayer: “O Harināma, by Your sweet will You manifest in all these forms and in many others as well. Please let my love and attachment for Them ever increase.”
Arunodaya-Kirtana
Sunrise Song
Śrīla Bhaktivinoda Ṭhākura

udila aruṇa purava bhāge,
dvija-maṇi gorā amani jāge,
ghanat-samāha laiyā sāthe,
gelā nagara-vrāje

When the red-tinged sun began to rise on the eastern horizon, Śrī Gaurāṅga, the jewel amongst brāhmaṇas, at once awoke and took His devotees out into the villages of Navadvīpa.

‘tāthai tāthai’ bājala khola,
ghana ghana tāhe jhājera rola,
preme ḍhala ḍhala sonāra aṅga,
caraṇe nūpura bāje (1)

“Tāthai tāthai” the mṛdaṅgas resounded; the kartalas played in time. Overflowing with prema, Śrī Gaurāṅga’s golden form swayed gracefully, causing His anklebells (nūpuras) to jingle at His feet.

mukunda mādhava yādava hari,
bolo re bolo re vadana bhari’,
miche nida-vaše gela re rāti,
divasa śarīra-sāje

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

e mana durlabha mānava-deha,
paiyā ki kara bhāvanā keha,
ebe nā bhajile yaśodā-suta,
carama paḍibe lāje (2)

“You have achieved this rare human birth! What are you doing? Don’t you care for this gift? Now, if you don’t worship the son of Yaśodā, ultimately, at the time of death you will fall into a shameful condition.

udita tapana haile asta,
dina gela bali’ haibe vyasta,
tabe kena ebe alasa hoi’
nā bhaja hṛdaya-rāje

“With every rising and setting of the sun, a day passes and is lost. Then why are you still idle; why are you not worshiping the Lord in the heart?

jīvana anitya jānaha sāra,
tāhe nānā-vidha vipada bhāra,
nāmāśraya kari’ yatane tumi,
thākaha āpana kāje (3)
“Understand this essential fact – material life is temporary and filled with many dangers and woes. You should earnestly take shelter of the holy names, and perform only the bare necessities required to maintain your life.”

\[
\begin{align*}
krṣṇa-nāma-sudhā kariyā pāna, \\
tuḍāo bhākativinoda-prāṇa, \\
nāma vinā kichu nāhika āra, \\
caudda-bhuvana-mājhe,
\end{align*}
\]

Having drunk the pure nectar of \( krṣṇa-nāma \), Bhaktivinoda’s burning heart has been fully soothed. There is nothing except \( nāma \) in all the fourteen worlds.

\[
\begin{align*}
jīvera kalyāṇa-sādhana-kāma, \\
jagata āsi’ e madhura nāma, \\
avidyā-timira-tapana-rūpe \\
hrā-gagane virāje, (4)
\end{align*}
\]

Desiring to bless the activities of all living entities, these sweet holy names have descended to this worldly plane. They shine like the sun in the sky of the heart, destroying the darkness of ignorance.

**Jīva Jāgo, Jīva Jāgo**

Śrīla Bhaktivinoda Ṭhākura

\[
\begin{align*}
jīva jāgo, jīva jāgo, goracāda bale \\
kata nīdrā jāo māyā-piśācīra kole (1)
\end{align*}
\]

Śrī Gaurācānda is calling, “Wake up! Wake up, sleeping souls! How long will you sleep in the lap of the witch māyā?”

\[
\begin{align*}
bhaija baliyā ese’ sansāra-bhūtare \\
bhuliya rahīle tumī avidyāra bhare (2)
\end{align*}
\]

“You have come into this material world saying you will worship the Lord, but, having forgotten Him, you have become filled with ignorance.”

\[
\begin{align*}
tomāre laite āmi hainu avatāra \\
āmi vinā bandhu āra ke āche tomāra (3)
\end{align*}
\]

“Just to rescue you, I have descended! Who else is your friend but Me?

\[
\begin{align*}
enechi ausadhi māyā nāśibāra lāgi’ \\
harināma-mahā-mantra lao tumī māgi’ (4)
\end{align*}
\]

“I have brought you the hari-nāma mahā-mantra – the medicine to destroy the disease of māyā. Take these holy names, I beg of you!”

\[
\begin{align*}
bhākativinoda prabhu-caraṇe paḍiyā \\
sei harināma-mantra laīla māgiyā (5)
\end{align*}
\]

Falling at the lotus feet of Śrīman Mahāprabhu, Bhaktivinoda Ṭhākura has begged for and taken this harināma-mantra.
All glories to the holy name, the storehouse of the nectar of divine knowledge and bliss, who is none other than the Supreme Truth, Bhagavān Śrī Kṛṣṇa. To shower mercy on His devotees, He has descended in the form of sound, showing vast compassion for all jīvas.

All glories to the many names of Hari and Kṛṣṇa. Śrī Nāma is the sublime shelter for all living entities, taking them out from the cycle of birth and death and filling their hearts with delight. The munis sing the holy names incessantly with great honor and joy.

O syllables of kṛṣṇa-nāma, You possess all powers in order to bestow auspiciousness upon the jīvas. Coming for our deliverance, You are the sole friend to rescue us from the ocean of birth and death.

Whatever miseries are afflicting the jīvas, You fully dispell if one even neglectfully chants Your name just once, feeling himself insignificant and destitute and seeing no other remedy for his relief.

A momentary vision of You makes all sorts of terrible miseries disappear. The subtle body is easily destroyed (and You establish the jīva in his svarūpa). Bhaktivinoda says, "O Harināma, all glories to You. I perpetually fall at Your lotus feet."

The supremely rasaikā Nārada Muni plays his vina, singing the names of Śrī Rādhikā-ramaṇa. Hearing this kirtana, nāme Śrī Rādhā and Śrī Rādhikā-ramaṇa Themselves immediately descend, dancing and tasting the bhāva of Their own devotees.
Like a heavy downpour, a flood of nectar in the form of Their holy names enters the devotees’ ears, causing their hearts to expand with joy, and they also begin to dance.

$mādhurī-pūra, āsava paśi’, mātāya jagata-jane$  
$kēha vā kāde, kēha vā nāce, kēha māte mane mane (3)$

Upon drinking through the ears this inebriating nectar, all beings in the whole universe become maddened – some weep, some dance and others become fully intoxicated within their minds.

$paṁca-vadana, nārade dhari’, premera saghanā rola$  
kamālāsana, nāciyā bale, ‘bola bola hari bola’ (4)$

Five-faced Lord Śiva embraces Nārada and, filled with prema, loudly sings the holy name while Brahmāji enthusiastically begins to dance and calls out, “Haribol! Haribol!”

$sahasrānana, parama-sukhe, ‘hari hari’ bāli’ gāya$  
nāma-prabhāve, mātila viśva, nāma-rasa sabe pāya (5)$

Thousand-faced Śeṣānāga, feeling supreme happiness, sings out, “Hari! Hari!” By the astonishing influence of nāma, the whole universe becomes maddened and all taste the wonderful rasa of the holy name.

$srī-krṣṇa-nāma, rasane sphuri’, pūrā’la āmāra āśa$  
srī-rūpa-pade, jācaye ihā, bhakativinoda dāṣa (6)$

This servant Bhaktivinoda prays to the lotus feet of Śrī Rūpa Gosvāmī, “May the holy name manifest on my tongue, thus fulfilling all my desires.”

‘Rādhā-Kṛṣṇa’ Bal Bal  
Śrīla Bhaktivinoda Ṭhākura

‘rādhā-kṛṣṇa’ bal bal bala re sabāi  
(ei) śikṣā diyā, saba nādiyā, phirche nece’ gaura-nitāi  
(miche) māyāra vaše, jāccha bhese’, khāccha hābuḍhubu, bhāi (1)$

Everyone, chant, chant, chant “Rādhā-Kṛṣṇa.” Śrī Caitanya Mahāprabhu and Nityānanda Prabhu are dancing, roaming throughout Navadvīpa and instructing all. O brothers! All of you chant this holy name of Rādhā-Kṛṣṇa. You have uselessly come under the control of māyā, sometimes floating and sometimes drowning in the ocean of material happiness and distress.

(jīva) krṣṇa-dāsa, e viśvāsa, karle to’ āra duḥkha nāi  
(krṣṇa) balbe jabe, pulaka ha’be, jharbe ākhi, bali tāi (2)$

But if you have faith that the jīva is a servant of Kṛṣṇa, you will have no more sorrows. Then if you utter krṣṇa-nāma, your body will shiver in ecstasy and tears will flow from your eyes.

(rādhā) krṣṇa bala, saṅge cala, ei-mātra bhikṣā cāi  
jāya sakala vipada, bhakativinoda balena, jakhana o-nāma gāi (3)$

Bhaktivinoda says, “O brothers, chant rādhā-krṣṇa-nāma with the Vaiṣṇavas. This is all I beg of you. When you chant Their names, all dangers will fly far away.”
In the land of Nadiyā, on the island of Godruma, the magnanimous Nityānanda Prabhu has opened a marketplace of the holy name for the deliverance of all fallen souls.

“There He calls out, “O men of faith, by the order of Gaurāṅga, O brothers, I beg this one request: Chant ‘Kṛṣṇa!’ Serve and worship Kṛṣṇa, and follow His teachings.

“Being free of offense, chant the holy name of Kṛṣṇa. Kṛṣṇa is our mother, our father and the treasure of our life.

“Carry on your worldly duties but in relation to Kṛṣṇa, and give up sinful behavior. Show compassion to all fallen souls by loudly chanting the holy name of Kṛṣṇa – this is the essence of all forms of religion.”

Śrī Gaurasundara sings in a very sweet voice: Hare Kṛṣṇa Hare Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

Whether you are a householder or sannyāsī, constantly chant, “Hari! Hari!” Do not forget this chanting, whether you are in a happy condition or a distressful one. Just fill your lips with harināma.

You are bound up in the network of māyā and are forced to toil fruitlessly. Now you have obtained full consciousness, so chant the names of Rādhā-Mādhava.
Your life may end at any moment, and you have not served the Lord of the senses, Hṛṣiśeṣa. Take this advice of Bhaktivinoda: “Just once, relish the nectar of the holy name!”

Sai, Kevā Śunāila Śyāma-Nāma
Śrī Caṇḍiḍāsa

sai, kevā śunāila śyāma-nāma
kānera bhitara diyā, marame paśila go
ākula karila mora prāṇa (1)

O my dear sakhi, who is that person who first made Me hear this name “Śyāma”? When it enters My heart through My ears, I become overwhelmed with impatience.

na jāni kateka madhu, śyāma-nāme āche go
vadana chādite nāhi pāre
japite japite nāma, avaśa karila go
kemane pāiba, sai, tāre (2)

I don’t know how much sweetness fills this name. It is so sweet that My tongue will not leave it for a moment. As I go on repeating this name, I become completely absorbed. O sakhi, how will I ever be able to meet Him?

nāma-paratāpe jā’ra, aichana karila go
aṅgera paraśe kivā haya
jekhare vasatī tā’ra, sekhāne thākhiya go
yuvatī dharama kaiche raya (3)

If that person’s name alone has the power to put Me in such a condition, I cannot even imagine what My condition would be if I were to touch His body. Wherever He stays, how can the young women maintain their religious principles?

pāsarite cahi mane, pāsarā nā jāya go
ki kariba ki habe upāya
kahe dvija-caṇḍidāse, kulavati kula-nāše
apanāre yauvana jācāya (4)

In My heart I want to forget Him, but I cannot. Now I cannot understand what is the remedy, what to do. Dvija Caṇḍiḍāsa says, “Simply by displaying His youthful beauty, that Śyāmānanda has destroyed the whole dynasty of chaste ladies.”
Prasāda-Sevā
Songs for Honoring Prasāda

mahā-prasāde govinde
nāma-brahmani vaisṇave
svalpa-puṇyavatāṁ rājan
viśvāso naiva jāyate

(Caitanya-caritāmṛta, Antya-līlā 16.96 (purport) – from the Skanda Purāṇa)

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

bhāi re! śārīra avidyā-jāla, jādendriya tāhe kāla,
jīve phele viśaya-sāgare
tā’ra madhye jihvā ati, lobhamaya sudurmati,
tā’ke jetā kaṭhina saṁsāre (1)

O Brother, this material body is a lump of ignorance, and the senses are a network of paths leading to death. We have fallen into this ocean of material sense enjoyment – of all the senses the tongue is the most difficult to control, being always greedy to taste things.

kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,
sva-prasāda-anna dilā bhāi
sei annāṁrita pāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāka caitanya-nitāi
preme bhare ḍāka re
dayāla nitāi-caitanya bole, preme bhare ḍāka re
jaya nitāi, jaya gaura, jaya nitāi, jaya gaura
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare (2)

(Śrīla Bhaktivinoda Ṭhākura)

But Brother, Kṛṣṇa is so merciful that He gives us His prasāda, the remnants from His own mouth, to help us conquer the tongue. This prasāda is full of nectar. Honoring this prasāda, sing the glories of Rādhā and Kṛṣṇa, and with love call for the help of Caitanya-Nitāi.
All glories, all glories to our divine master, Śrī Śrīmad Bhakti Prajñāna Keśava Mahārāja, whose supremely charming figure is the shelter for suffering humanity...

...who is the very embodiment of Vedānta, who is the annihilator of everything inauspicious, and who boldly declared that Śrī Vedānta is essentially a book of bhakti.

Upon the lamp of the Śrī Gauḍīya Vedānta Samiti, the splendid light of scriptural conclusion burns, and with that lamp your ārati is perpetually performed.

That lamp is filled with the oil of Bhaktivinoda-dhārā – the current of the teachings flowing from Bhaktivinoda – and teachings of the followers of Śrī Rūpa are the incense that delights the ten directions with its sweet fragrance.

His lotus face simultaneously radiates stern gravity rooted in his profound realization of all the śāstras and softness born of his deep compassion.

The luster of his beautiful bodily limbs, dressed in the robes of renunciation for the welfare of the entire creation, vanquishes the effulgence of molten gold.

With many moods Śrī Sajjana1 fans him with a cămara while Śrī Gaura-nārāyaṇa2 sings very sweetly at the top of his voice.

From a distance the foolish Trivikrama beholds the devotees performing this immensely auspicious ārati.

1. Śrīla Vāmana Mahārāja’s name before accepting sannyāsa.
2. Śrīla Nārāyaṇa Mahārāja’s name before accepting sannyāsa.
Maṅgala Ārati

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

maṅgala śrī guru-gaura maṅgala mūrati
maṅgala śrī rādhā-kṛṣṇa-yugala-pīrīti (1)

Glories to the auspicious forms of Śrī Guru and Gaura, and all glories to Śrī Rādhā-Kṛṣṇa’s auspicious amorous love.

maṅgala niśānta-lilā maṅgala udaye
maṅgala ārati jāye bhakata-hṛdaye (2)

All glories to Their auspicious niśānta-lilā which heralds the end of night and Their auspicious awakening, bringing auspiciousness to all! Glories to maṅgala-ārati, which awakens a sphūrti of that niśānta-lilā within the devotees’ hearts!

tomāra nidrāya jīva nidrita dharāya
tava jāgaraše viṣva jāgarita haya (3)

While You sleep, the jīvas lie sleeping deep in their ignorance, but upon Your rising, the whole world awakens! [Meaning, if You manifest in their hearts, then all tattva and all siddhānta will be revealed to them.]

śubha drṣṭi kara ebe (prabhu) jagatera prati
jāguka hṛdaye mora sumaṅgalā rati (4)

(Prabhu!) Shower Your kind glance upon the world now. Awaken in my heart that most auspicious rati.

mayūra sukādi sāri kata pikarāja
maṅgala jāgara-hetu kariche virāja (5)

The peacocks, parrots, sūka, sāri, and cuckoos (by Vṛndā-devī’s order) are singing the reasons for Your auspicious awakening.

sumadhura dhvani kare jata śākhī-gaṇa
maṅgala śravana bāje madhura kūjana (6)

Sitting on the branches of the trees, all the birds sing their supremely sweet morning melodies which resound throughout the forest. Those sweet, soft, auspicious sounds come and grace everyone!

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

In the pond, which is filled with many varieties of flowers, the lotuses sway in the center. The breezes spread their auspicious aromas in all directions, bringing pure delight and joy to all.

jhājhara kāsara ghanṭā śaṅkha karatāla
maṅgala mṛdaṅga bāje paraṇa rasāla (8)

Large cymbals, gongs, bells, conches, karatālas and auspicious mṛdaṅgas play the supreme rasa.
Performing *maṅgala ārati* within the company of devotees, the unfortunate Keśava (the servants of Śrī Keśava) sings *nāma-sanākīrtana*.

**Śrīla Prabhupāda Ārati**

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

**jaya jaya prabhupāda ārati nehāri**

**yoga-māyāpura-nitya-sevā-dānakārī**

All glories, all glories to the ārati ceremony of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, which bestows eternal service at the Yoga-pīṭha in Māyāpura upon those who observe it.

**sarvatra pracāra-dhūpa saurabha manohara**

**baddha-mukta alikula mudha caračara**

The enchanting fragrance of the incense spreads everywhere, just like his preaching which astonishes all liberated and conditioned devotees, as well as all moving and non-moving *jīvas*.

**bhakati-siddhānta-dīpa jvāliyā jagate**

**pañca-rasa-sevā-sikhā pradīpta tāhāte**

He lit up the entire world with the lamp of the perfect conclusions of śuddha-bhakti. This lamp is composed of five brilliantly glowing flames which represent service in the five primary rasas.

**pañca mahādīpa yathā pañca mahājyotih**

**triloka-timira nāše avidyā durmati**

Those five radiant lights destroy the darkness of ignorance and crooked intelligence throughout the three worlds.

**bhakativinoda-dhārā jala-śaṅkha-dhāra**

**niravadhi vahe tāhā rodha nāhi āra**

The water in the ārati conchshell is the conception of Śrīla Bhaktivinoda Ṭhākura which flows continuously and which cannot be checked by anyone.

**sarva-vādyā-mayi ghaṇṭā bāje sarvā-kāla**

**brhat-mṛdanga-vādyā parama rasāla**

*Kṛṣṇa-kīrtana*, which is accompanied by *karatālas*, bells, and other instruments, resounds for all time in all directions, but really it is the printing press, known as the *brhat-mṛdanga*, which distributes the supreme *rasa*. 
Resplendent tilaka adorns his broad forehead, and around his neck a necklace of tulasī beads shines.

With his long arms extending to his knees, his towering figure, and his complexion like molten gold, he is supremely beautiful.

His charming, lovely face displays a smile which is full of affection, and the beauty of his bodily complexion is like a perpetually full moon.

Attired in daybreak-coloured cloth which signifies the religious principles of sannyāsa, he nullified the misconceptions which were like clouds covering the clear Gauḍīya sky and established the doctrine of pure bhakti.

His many temples are like luxuriant kuñjas filled with aromatic bhakti flowers (his devotees). By their preaching they spread the beauty and fragrance of these kuñjas throughout the entire universe to the delight of all.

As Narahari Prabhu, the ideal servant, fans Śrīla Prabhupāda with a cāmara, with great delight Keśava dāsa sings this ārati song.
All glories, all glories to the beautiful ārati of Śrī Gaurāṅga being performed in a forest on the banks of the Jāhnavī (Gaṅgā), attracting the minds and hearts of all. (1)

On the right of Gaurāṅga is the moonlike Nityānanda Prabhu (nītī-cānda), on the left is Gadādhara Pañḍita, and on the sides are Advaita Prabhu and Śrīvāsa Pañḍita, who holds the umbrella. (2)
Śrī Gaurāṅga is seated on a jeweled throne. Brahmā is performing the ārati along with other demigods. (3)

Narahaṛi Sakaṛa Ṭhākura and others fan with cāmaras as many others like Saṅjaya Paṇḍita, Mukunda Daṭṭa and Vāsudeva Ghoṣa sing songs. (4)

The sounds of the conch, bell and karatālas mix with the sweet sound of the mrdangas, producing the most relishable ambrosia for the ears. (5)

Śrī Gaurāṅga’s brilliant face conquers the glow of many millions of moons, and the garland of forest flowers about His neck splendorously shines. (6)

Śiva, Śukadeva Gosvāmī and Nārada Muni’s voices have become choked up with prema. Thus, Bhaktivinoda Ṭhākura is seeing the glories of Śrī Gaurāṅga. (7)

Śrī Yugala Ārati
Śrīla Bhaktivinoda Ṭhākura
(words in light italics have been added by other Vaiṣṇavas)

\[
\text{jaya jaya rādhā-krṣṇa yugala-milana}
\]
\[
\text{ārati karaye lalitādi sakhī-gaṇa} \quad (1)
\]
\[
\text{madana-mohana-rūpa tri-bhaṅga-sundara}
\]
\[
\text{pīṭāmbara śikhi-puccha-cuḍā manohara} \quad (2)
\]
\[
\text{lalita-mādhava-vāme vrṣabhāṇu-kanyā}
\]
\[
\text{nīlā-vasanā gaurī rūpe guṇe dhanyā} \quad (3)
\]
\[
\text{nānā-vidha alaṅkāra kare jhalamala}
\]
\[
\text{hari-mano-vimohana vadana ujjvala} \quad (4)
\]
\[
\text{viśākhādi sakhī-gaṇa nānā rāge gāya}
\]
\[
\text{priya-narma-sakhī jata cāmara dhulāya}
\]
\[
\text{cāmara dhulāya re}
\]
\[
\text{rādhā-krṣṇera ārati-kāle, cāmara dhulāya re}
\]
\[
\text{‘jaya rādhe, śrī rādhe’ bole, cāmara dhulāya re}
\]
\[
\text{lalitā-viśākhā-ādi, cāmara dhulāya re} \quad (5)
\]
\[
\text{śrī rādhā-mādhava-pada-sarasija-āśe}
\]
\[
\text{bhakativinoda sakhī-pade sukhe bhāse} \quad (6)
\]

All glories, all glories to the amorous rendezvous of Śrī Rādhā-Kṛṣṇa Yugala! All sakhīs led by Lalitā and her group perform ārati for Their pleasure. (1)

In His beautiful threefold bending madana-mohana form, He is so attractive, even to Cupid. With His yellow silk dhoti and crown decorated with peacock feathers, He captivates the minds of all. (2)
To the left of the amorous and charming Śrī Mādhava is the beautiful daughter of King Vṛṣabhānu, Śrīmati Rādhikā, dressed in a sārī the color of a blue lotus. Her complexion is the color of molten gold and Her beauty and qualities are matchless. (3)

She is adorned with various sparkling, shimmering ornaments (alaṅkāras), enchanting the mind of Hari with Her radiant face. (4)

Viśākhā leads all the sakhīs in singing various rāgas (melodious songs according to the appropriate time of the day), as all the other priya-narma-sakhīs soothe Śrī Rādhā and Kṛṣṇa with cāmara fans. (5)

At the feet of the damsels of Vraja-dhāma lies an ocean of joy. There Bhaktivinoda Thākura swims, hoping to attain the lotus feet of Śrī Rādhikā and Mādhava. (6)

**Śrī Tulasī Kīrtana**

*namo namaḥ tulasī krṣṇa-preyasī*  
(vraje) rādhā-krṣṇa-sevā pāba ei abhilāṣī (1)

O Tulasī, beloved of Kṛṣṇa, I repeatedly offer pranāma to you. My cherished desire is to attain the sevā of Śrī Rādhā-Kṛṣṇa Yugala-kiśora.

*je tomāra śaraṇa laya, tāra vānchā pūrṇa haya  
 kṛpā kari’ kara tāre vṛṇḍāvana-vāsi* (2)

All the desires of whoever takes shelter of you are fulfilled. Being so merciful, you grant him residence in Vṛṇḍāvana.

*mora ei abhilāṣa, vilāsa-kuṇje dio vāsa  
 nayane heriba sadā yugala-rūpa-rāśi* (3)

I intensely desire that you please make me a resident of the pleasure groves (vilāsa-kuṇja) of Śrī Vṛṇḍāvana. Then I will be able to behold the beautiful pastimes of Rādhā-Kṛṣṇa.

*e i nivedana dhara, sakhīra anugata koro  
 sevā-adhikāra diyā kara nija dāsi* (4)

I am presenting my heart-felt prayer that you make me a follower of the sakhīs, thus giving me the privilege of Rādhā-Kṛṣṇa’s sevā and making me your own maidservant.

*dīna krṣṇa-dāse kaya, ei jena mora haya  
 śrī-rādhā-govinda-preme sadā jena bhāsi* (5)

This fallen Kṛṣṇadāsa begs to always bathe in the prema for Śrī Rādhā and Govinda.
Bhoga Ārati
Śrīla Bhaktivinoda Ṭhākura

bhaja bhakata-vatsala śrī gaurahari
śrī gaurahari so hi goṣṭha-vihāri,
nanda-yaśomati-cīttahārī (1)

belā ha’lo, dāmodara! āīsa ekkha
bhoga-mandire basi’ karaha bhojana (2)
nandera nirdeše baise gīrī-vara-dhārī
baladeva-saha sakhā baise sāri sāri (3)

śuktā-sākādi bhāji nālitā kuśmāṇḍa
dāli dālnā dugāha-tumbī dadhi mocā-khandā (4)
mudga-vadā māṣa-vadā roṭikā ghṛtānna
śaṅkulī piṣṭaka kṣira pulī pāyasānnā (5)
karpūra amṛta-keli rambhā kṣira-sāra
amṛta rasālā, amla dvādaśa prakāra (6)

luci cini sarapuri lāḍḍu rasāvalī
doḥana kareṇa krṣṇa ha’ye kutūhalī (7)
rādhikāra pakka anna vividha vyaṇjanā
parama ānande krṣṇa kareṇa bhojana (8)
chale-bale lāḍḍu khāya śrī madhumāṅgala
bagala bājāya āra deya hari-bola (9)

rādhikādi gaṇe heri’ nayanera koṇe
trpta ha’ye khāya krṣṇa yaśodā-bhavane (10)
bhojanānte piye krṣṇa suvāsa vāri
sabe mukha prakṣālaya ha’ye sāri sāri (11)

[Break here to offer to Gurudeva and Vrajavāsīs]

hasta-mukha prakṣāliyā jata sakhā-gaṇe
ānande viṣrāma kare baladeva sane (12)

jāmbūla rasāla āne tāmbūla-masālā
tāhā kheye krṣṇacandra suktē nīdrā gelā (13)
viṣālākṣa śikhi-puccha-cāmara dhulāya
apūrva śayyāya krṣṇa suktē nīdrā jāya (14)
yāsomati-ājñā pe’ye dhaniṣṭhā-anīta
śrī-krṣṇa-prasāda rādhā bhunje ha’ye prīta (15)
lalitādi sakhī-gaṇa avaśēṣa pāya
mane mane sukhe rādhā-krṣṇa-guṇa gāya (16)
hari-līlā eka-mātra jāhāra pramoda
bhogārati gāya ṭhākura bhakatīvīnoda (17)
Just worship Śrī Gaurahari, who is always affectionate towards His devotees. He is none other than Kṛṣṇa, who roamed with the cows from forest to forest, and who stole the hearts of Nanda and Yaśodā. (1)

Yaśodā-maiyā calls, “O Dāmodara, it is very late. Please come right now. Sit down to take Your meal in the dining pavilion (bhoga-mandira).” (2)

Upon Nanda Baba’s order, Kṛṣṇa, who lifted Govardhana Hill, sits down. Then all the sakhās along with Baladeva sit down in rows to take their lunch. (3)

Then they are given fried mung and urad dahl patties, capātīs, and rice with ghee. They are served a feast of sūktā and various kinds of green leafy vegetables, then nice fried things, and a salad made of jute leaves. They are also served pumpkin, baskets of fruit, squash cooked in milk with sugar (luk-lauki), thick yoghurt, and banana-flower sabjī. (4)

Next, sweets made with milk, sugar, and sesame, rice-flour pancakes, thick condensed milk, sweet rolls and sweet rice. (5)

There is amṛta-keli scented with camphor which is so tasteful and more than sweet. There is sweet rice cooked with bananas, and also amṛta rasālā. They are also served twelve kinds of sour preparations made with tamarinds, tomatoes, limes, lemons, oranges and pomegranates. (6)

In supreme bliss Kṛṣṇa takes the rice, various curried vegetables and sweets cooked by Śrīmatī Rādhārāṇī. (8)

Kṛṣṇa’s funny brāhmaṇa friend Madhumāṅgala, who is very fond of lāḍūs, gets them by hook or by crook. As he eats a lāḍū, he makes a funny sound by slapping his hand under his armpit and calls out, “Give me more! Haribol!” (9)

Beholding Śrīmatī Rādhārāṇī and Her sakhīs out of the corners of His eyes, Kṛṣṇa takes His lunch at Yaśodā-maiyā’s house with great satisfaction. (10)

After lunch Kṛṣṇa drinks rose-scented water. Then all the sakhās, standing in lines, wash their mouths. (11)

[Break here to offer to Gurudeva and Vrajavāsīs]

After washing their hands and mouths, all the sakhās take rest in great bliss with Baladeva. (12)

Then the sakhās Jāmbula and Rasāla bring Kṛṣṇa spiced betel nuts. After chewing that Kṛṣṇacandra happily goes to sleep. (13)

While Kṛṣṇa contentedly sleeps on His beautiful bed, His servant Viśālakṣa cools Him, sometimes with a peacock-feather fan and sometimes with a camara. (14)

Upon Yaśodā-maiyā’s request, Dhaniṣṭha brings the remnants of food left on Kṛṣṇa’s plate to Śrīmatī Rādhikā, who takes them with great delight. (15)

Receiving Her remnants, Lalitā-devi and all the other sakhīs, very deeply overjoyed, sing the glories of Rādhikā and Kṛṣṇa. (16)

Thākura Bhaktivinoda, who finds joy only in the pastimes of Hari, sings this Bhoga-ārati song! (17)
Śrī Tulasī Parikramā and Ārati
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

namo namaḥ tulasī kṛṣṇa-preyasī (namo namaḥ) 
rādhā-kṛṣṇa-nitya-sevā – ei abhilāṣī (1)
je tomāra śaraṇa laya, sei kṛṣṇa-sevā pāya, kṛpā kari kara tāre vṛndāvana-vāśī 
tulasī kṛṣṇa-preyasī (namo namaḥ) (2)
tomāra caraṇe dhari, more anugata kari’, gaurahari-sevā-magna rākha divā-nīśi 
tulasī kṛṣṇa-preyasī (namo namaḥ) (3)
dīnera ei abhilāṣa, māyāpure dio vāsa, aṅgete mākhība sadā dhāma dhūli rāśi 
tulasī kṛṣṇa-preyasī (namo namaḥ) (4)
tomāra ārati lāgī’, dhūpa, dīpa, puṣpa māgi, mahimā bākhāni ebe hao more khaśū 
tulasī kṛṣṇa-preyasī (namo namaḥ) (5)
jagatera jata phula, kabhu nahe samatula, sarva-tyaji kṛṣṇa tava patra maṅjarī vilāśī 
tulasī kṛṣṇa-preyasī (namo namaḥ) (6)
ogo vṛnde mahārāṇi! kṛṣṇa-bhakti pradāyinī! 
tomāra pādapā-tale, deva-ṛṣi kutūhale, sarva-ṛīṭha laye īrā hana adhivosī 
tulasī kṛṣṇa-preyasī (namo namaḥ) (7)
śrī keśava ati dīna, sādhana-bhajana-hīna, 
tomāra āśraye sadā nāmānande bhāsi 
tulasī kṛṣṇa-preyasī (namo namaḥ) (8)

O Śrīmatī Tulasī-devī! Desiring to enter the eternal service of Śrī Rādhā and Kṛṣṇa, I repeatedly offer praṇāma to you, who are so dear to Śrī Kṛṣṇa. (1) One who takes shelter of you attains the service of Śrī Kṛṣṇa. Being merciful, you make him a resident of Vṛndāvana. (2) Allow me to catch hold of your lotus feet. May you make me your intimate follower, and day and night keep me immersed in the service of Śrī Gaurahari. (3) I am fallen but I desire that you make me a resident of Māyāpura where I will always smear the dust of the dhāma on my body. (4) Performing your ārati with incense, ghee lamp, and flowers, I will derive great happiness from describing your glories. (5) Of all the flowers within the universe, none is your equal for Śrī Kṛṣṇa, putting aside all of them, performs pastimes only with your leaves and maṅjarīs. (6) O Vṛnde Mahārāṇi! Bestower of kṛṣṇa-bhakti! All the demigods, sages and holy places joyfully reside at your feet. (7) Devoid of sādhana-bhajana, Śrī Keśava takes shelter of you and attains unbroken nāmānanda. (8)
Sanskrit Songs

Śrī Keśavācāryāṣṭakam
Śrīmad Bhaktivedānta Trivikrama Mahārāja

nama om viṣṇu-pādāya ācārya-sīṁha-rūpine
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine (1)
I offer daṇḍavat-pranāma to the lion-like ācārya, om viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Mahārāja...

śrī sarasvaty abhīpsitaṁ sarvathā suṣṭhū-pāline
śrī sarasvaty abhināya patitodhāra-kāriṇe (2)
...who in every way proficiently fulfills the earnest desire of Śrīla Sarasvatī Prabhupāda and in his deliverance of the fallen is actually non-different from Śrīla Prabhupāda...

vajrād api kaṭhorāya cāpasidhdhānta-nāśine
satyasārṭhe nirbhikāya kusāṅga-parīhārīne (3)
...who is as hard and severe as a thunderbolt in eradicating unauthorized philosophical conclusions, who is fearless in establishing the truth, and who removes detrimental association...

atimartya-caritrāya svāśritānāṁ ca pāline
jūva-duḥkhe sadārtyāya śrī-nāma-prema-dāyine (4)
...who is a thoroughly transcendental personality, who nurtures with great affection those who have taken shelter of him, who is always sad to see the sufferings of souls who are inimical to Kṛṣṇa, who bestows love for the holy name...

viṣṇu-pāda-prakāśāya kṛṣṇa-kāmaika-cārīne
gaura-cintā-nimagnāya śrī guruṁ hṛdi dhāriṇe (5)
...who is a direct manifestation of Śrī Viṣṇu’s lotus feet, whose only engagement is fulfilling the desires of Śrī Kṛṣṇa, who is immersed in meditation upon Śrī Caitanya Mahāprabhu, who always keeps his own Śrī Guru in his heart...

viṣvam viṣṇumayam iti snigdha-dārśana-śāline
namas te gurudevāya kṛṣṇa-vaibhava-rūpine (6)
... and who, by his loving vision, sees the presence of Viṣṇu everywhere. I offer pranāma to Śrī Gurudeva, who is the embodiment of Kṛṣṇa’s eminence...

śrī śrī gauḍīya-vedānta-samiteḥ sthāpakāya ca
śrī śrī māyāpura-dhāmnaḥ sevā-samrddhi-kāriṇe (7)
...who established the Śrī Gaudīya Vedānta Samiti, and who greatly enhanced the service to Śrī Māyāpura-dhāma.

navadvīpa-parikramā yenaiva rakṣitā sadā
dīnaṁ prati dayālave tasmai śrī-gurave namaḥ (8)
I offer praṇāma to Śrīla Gurudeva, who perennially protects the parikrama of Śrī Navadvīpa-dhāma and is forever merciful to fallen persons.

O Gurudeva, please bestow your mercy upon this forlorn person, who always desires it in all respects, so that I may remain forever immersed in meditation on your lotus feet.

Śrī Prabhupāda-Padma-Stavakaḥ
Prayer to Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda’s Lotus Feet
Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmi Mahārāja

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

bhajanorjita-sajjana-saṅgha-patim
patitādhika-kāruṇīkaika-gatim
gati-vāñcita-vāñcakācintya-padaṁ
praṇāmāmi sadā prabhupāda-padam (2)

ati-komala-kāṅcana-dīrgha-tanuṁ
tanu-nindita-hema-mṛnāla-madam
madanārbuda-vandita-candra-padaṁ
praṇāmāmi sadā prabhupāda-padam (3)

nija-sevaka-tāraka-raṇji-vidhum
vidhutāhita-huṅkṛta-sinīha-varam
varaśgata-bāliśa-śanda-padaṁ
praṇāmāmi sadā prabhupāda-padam (4)

vipulā-kṛta-vaibhava-gaura-bhuvaiṁ
bhuvaneṣu vikīrṭa-gaura-dayam
dayanīya-ganārpiṭa-gaura-padaṁ
praṇāmāmi sadā prabhupāda-padam (5)

cira-gaura-janāśraya-viśva-guruṁ
guru-gaura-kiśoraka-dāsyais-param
paramādṛṣṭa-bhaktivinoda-padaṁ
praṇāmāmi sadā prabhupāda-padam (6)
O Śrīla Prabhupāda, your beautiful lotus feet are cherished by millions and millions of the purest and most qualified devotees, and you are the most competent personality to preach the recognized process for this era. Your sacred lotus feet are adorable, as they openly grant fearlessness and bestow the highest benediction to all living entities. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Śrī Śrīla Prabhupāda. (1)

You shine forth as the natural leading monarch among the highest class of devotees due to your immensely powerful bhajana, and you are the exclusive, ultimate aim of the truly fallen due to your far-reaching merciful embrace. Your inconceivable lotus feet bestow full shelter for the cheaters and the cheated. (2)

Your divine figure is so graceful and delicate, your skin so soft, and your towering form so radiant and golden. Your overwhelmingly beautiful appearance mocks the pride of golden lotus stems as countless Cupids offer their humble respects to your lotus toes which are like glowing white petals of the radiant moon. (3)

Like the charming moon which pleases its orbiting stars, you are surrounded by your intimate disciples and are fulfilling their hearts’ desires. Your lion-like roar causes the envious to tremble and quickly flee while your tender toes gracefully bestow the ultimate benefit for the innocent. (4)
You have widely spread the glories of Śrī Gaurāṅga’s holy abode, Śrī Māyāpura-dhāma, and you have openly declared the nature of Śrī Caitanya Mahāprabhu’s mercy throughout the universe. Your graceful personality has planted the lotus of Gaurāṅga’s holy feet in the hearts of your deserving servitors. (5)

As the universal holy master, you are the eternal refuge for Śrī Caitanya Mahāprabhu’s devotees. You are always dedicated to serving your holy master Śrīla Gaura-kiśora, and you are the abode of utmost honor for Śrīla Bhaktivinoda. (6)

The intense magnitude of your devotion allows you a glorious position within that intimate group of Raghunātha dāsa, Sanātana and Rūpa Gosvāmīs. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Gosvāmī. And you share friendly relations with Kṛṣṇadāsa Kavirāja and Narottama dāsa, being as dear to them as their very own lives. (7)

You serve the living entities by mercifully revealing your divine personality as the embodiment of hari-kīrtana, and by so doing, eliminate the offenses which burden the earth. Your loving disposition is more affectionate than even a father to the followers of Gaurāṅga Mahāprabhu. (8)

Just like a transcendental desire tree, you fulfill all the desires of the Lord’s unalloyed servants. Your firm and patient nature insulsts the tolerant disposition of a tree, what to speak of your benevolence. The purity of your divine lotus feet attracts the worship of the great demigods like Durga-devī and Indra. (9)

Being the storehouse-keeper of life’s highest wealth, pure kṛṣṇa-prema, you surpass all the other great mahā-bhāgavata devotees! Simply to rescue the fallen souls, you accepted the dress of a renunciate. Hence, your divine lotus feet are adorable in every respect for the greatest stalwart sannyāsīs. (10)

Since you are an exclusive servitor of Vṛṣabhānu-nandini Śrīmatī Rādhikā, my bold aspiration is to take full shelter as a minute atomic particle of that shining dust that clings to your beautiful lotus feet. Your wonderful sakti can deliver the whole world. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda! (11)

[Note: Śrīla Bhaktisiddhānta Sarasvatī was so pleased with this offering that he ordered it to be sung in all his maṭhas daily. This poem exhibits a remarkable rhyme scheme, the second to last syllable always begins the next line. It also reveals a deep siddhāntic understanding of the mission of Śrīla Bhaktisiddhānta.]

Vande Vișvambhara
Śrī Rādhā-mohana dāsa

vande viśvambhara-pada-kamalam
khaṇḍita-kaliyuga-jana-mala-samalam (1)

I offer prayers to the lotus feet of Viśvambhara, who cuts away the defective consciousness of those who are influenced by Kali-yuga.
saurabha-karṣita nija-jana-madhupam
karuṇā khaṇḍita-viraha-vitāpam (2)
With the fragrance of His supremely sweet philosophy, name, qualities, etc., Mahāprabhu attracts His honeybee-like followers. By His causeless mercy, He removes the anguish of separation of His dear associates (like Advaita Ācārya).

nāṣita-hṛṭ-gata-māyā-timiram
vara-nija-kāntā jagatām aciram (3)
For a long time the hearts of the jīvas in this world have been afflicted with ignorance due to māyā, which He instantly destroys with His brilliant effulgence.

satata-virājita-nirupama-śobham
rādhā-mohana kalpita vilobham (4)
Rādhā-mohana, having become greatly attracted to Mahāprabhu whose unmatched splendor is always radiating out, is broadcasting His glories to all.

Śrī Gaura-Gīti
Śrī Rādhā-mohana dāsa

sakhe, kalaya gauram udāram
nindita-hāṭaka-kānti-kalevara-garvita-māraka-mārām (1)
O sakhe, sing about the sweet name, beauty, attributes, and pastimes of Śrī Śacīnandana Gaurahari, who performs supremely munificent pastimes, whose bodily complexion vanquishes the luster of molten gold, whose beauty defeats that of millions of Cupids...

madhukara-rañjita-mālati-mañđita-jita-kuñcita-keśam
tilaka-vinindita-śaśādharā-rūpaka-bhuvana-manohara-veśam (2)
...who is charmingly adorned with a garland of beautiful and fragrant mālāti flowers which is itself embellished by the sweet humming of black bees, the splendor of whose locks of curling black hair defeats the brilliance of dark clouds, whose tilaka is more brilliant than the moon, whose beautiful attire enchants the minds of everyone in the entire universe...

madhu-madhura-smita-lobhita-tanu-bhātam anupama-bhāva-vilāsam
nidhuvana nāgarī mohita-mānasa-vikathita-gadgada-bhāṣam (3)
...whose sweet, gentle smile and unexcelled sentiments of pure love charm all embodied beings, whose heart is thoroughly immersed in Śrīmatī Rādhikā’s unnatojīvala-prema, and who lovingly extols Śrī Kṛṣṇa in a choked voice.

paramākiñcana-kiñcana-nara-gañā-karuṇā-vitaraṇa-śīlam
kṣobhita-durmati-rādhā-mohana-nāmaka-nirupama-śīlam (4)
Hankering to relish the unparalleled pastimes of the greatly munificent Śrī Gaurasundara, who distributes mercy in the form of nāma-prema to the supremely fortunate niskiñcana souls (those whose only possession is love of Kṛṣṇa), the fallen and foolish Rādhā-mohana sings in a mood of great distress.
I worship the Six Gosvāmīs, Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Śrī Jīva and Gopāla Bhaṭṭa, who were always engaged in singing Kṛṣṇa’s name, beauty, qualities, pastimes and dancing in the mood of the sweetness of His līlās. The Gosvāmīs are the very embodiment of the ocean of the nectar of divine love (premāmāta-samudra-svarūpā). They are accepted and respected by learned and ignorant persons alike, and their activities endear them to all because they hold no envy towards anyone. Śrī Caitanya Mahāprabhu has fully blessed them with His mercy. Thus they are able to spread the sweet nectar of bhakti, thereby diminishing the burden of sinful life on the earth.

I offer prayers to the Six Gosvāmīs, who are expert in extracting the essence of all the revealed scriptures with the aim of establishing the jīva in his eternal position of performing pure devotion (suddha-bhakti-rūpa-parama-dharma). Their activities bring auspiciousness and supreme benefit to all. Thus, they are worthy of worship throughout the three worlds. They are especially affectionate to those who take shelter of them, and they are so much absorbed in their service to Śrī Rādhā-Govinda that they have become mad like bees intoxicated by the honey of Their lotus feet.

I offer pranāma to the Six Gosvāmīs, who have so much deep faith and love for Śrī Gaurāṅga. They are always glorifying Mahāprabhu’s and Govinda’s qualities in songs which create a cooling rainshower for the conditioned jīvas burning up in miseries and sinful activities. Then the purified jīvas can enter the ever-increasing ocean of divine bliss (ānandāmbudhi). As the jīvas experience this bliss, the whole world becomes auspicious. They rescue the jīvas from impersonal liberation by pouring upon them the nectar of bhakti-rasa.

I worship the Six Gosvāmīs, who abandoned as insignificant their position in the aristocracy and took on the garb of renunciation. Out of extreme mercy for the conditioned souls, they humbly took only kaupīns and old, tattered cloth for their covering to
demonstrate how a sädhaka should live. But they were always submerged in the ecstatic ocean of the gopi’s love (gopī-bhāva-raśāmṛtābdhi) for Kṛṣṇa, experiencing again and again towering waves of ānanda rising up in their hearts.

kūjat-kokila-ḥamsa-sārṣa-gaṇākīrṇe mayūrākule
nānā-ratna-nibaddha-mūla-vīṭāpa-śrī-yukta-ṛṇḍāvane
rādhā-kṛṣṇam ahaṁ-niśaṁ prabhajatau jīvaṁḥaduṇa yau mudā
vande rūpa-saṅātanau raghu-yugau śrī-jīva-gopālakau (5)

I offer prayers to the Six Gosvāmīs, who were always engaged in worshiping Śrī Rādhā and Kṛṣṇa in the transcendental land of Vṛndāvana, which is full of so many swans, cuckoos, parrots, peacocks and other birds who are always calling out their sweet songs. The very splendid trees are full of fruits and flowers and have all valuable jewels under their roots. Day and night the Gosvāmīs were doing their bhajana in that Vṛndāvana and bestowing upon all jīvas the highest benediction of life in the form of bhakti.

saṅkhya-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrāhāra-vīharakādi-vijītau cātyanta-dinau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimāṇandaṇa sammohita
vande rūpa-saṅātanau raghu-yugau śrī-jīva-gopālakau (6)

I worship the Six Gosvāmīs, who passed all their time in chanting the holy names, singing songs, and offering daṇḍavat-praṇāma, thereby humbly fulfilling their vow to complete a fixed number daily. In this way they utilized their valuable lives and conquered over eating and sleeping. Always seeing themselves as completely worthless, they became enchanted in divine rapture by remembering Śrī Rādhā-Kṛṣṇa’s sweet qualities.

rādhā-kuṇḍa-taṁe kalinda-tanayā-tīre ca vamśivaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyanta ca kadā harer guṇa-varaṁ bhāvabhīhūtau mudā
vande rūpa-saṅātanau raghu-yugau śrī-jīva-gopālakau (7)

I offer daṇḍavat-praṇāma to the Six Gosvāmīs, who had become mad in prema (premonmāda) in the mood of separation. Sometimes they were going to the banks of Rādhā-kuṇḍa or the Yamunā and sometimes to Vaiśāṭa. Intoxicated in kṛṣṇa-prema, they were overwhelmed in bhāva and jubilantly sang of Śrī Hari’s most sublime and brilliant mādhurya-rasa.

he rādhe! vraja-devike! ca laitite! he nanda-sūno! kutah
śrī-govardhana-kalpa-pādapa-tale kālinda-vanye kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vīhvalau
vande rūpa-saṅātanau raghu-yugau śrī-jīva-gopālakau (8)

I am doing vandanā to the Six Gosvāmīs, who were always calling out, “O Rādhe! O Queen of Vṛndāvana! Where are You? O Lalite! O son of Nanda Mahārāja! Where are You? Are You seated beneath the kalpa-vṛkṣa trees of Śrī Govardhana Hill? Or are You roaming in the forests along the soft banks of the Kālinda?” They were always lamenting, overwhelmed and burning in feelings of great separation as they wandered throughout all Vraja-maṇḍala.
Srī Nityānandāṣṭakam
Srīla Vṛndāvana dāsa Ṣhākura

śarac-candra-bhrāntiṁ sphurad-amala-kāntiṁ gaja-gatīṁ
hari-premonmattaiṁ dṛṣṭa-parama-sattvaiṁ smita-mukham
sadā ghūṛṇan netraṁ kara-kalita-vetraṁ kali-bhidaṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi

I perpetually worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, whose bright face mocks the full autumn moon, whose pure complexion glistens, whose gait is like that of an intoxicated elephant, who is always mad in kṛṣṇa-prema, who is the personification of pure spiritual energy, whose face wears a gentle smile, whose eyes are always rolling due to His absorption in kṛṣṇa-prema, whose lotus hand is beautified with a staff, and who, by the performance of nāma-saṅkīrtana, pierces the influence of Kali-yuga.

rasānāṁ āgāraṁ svajana-gaṇa-sarvasvam atulāṁ
tadiyātaka-prāṇa-pratima-vaśudhā-jāhnavā-patim
sadā premonmūḍaṁ paramaviditaṁ manda-manasāṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi

I perpetually worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who is the mainstay of all the rasas, who is everything to His devotees, who is beyond compare, who is the master of both Vasiṣṭha and Jāhnavā-devi who consider Him more dear than their own lives, who is always maddened in kṛṣṇa-prema, and who is unknown only to those of meager intelligence.

śacī-sūnu-preṣṭhaṁ nikhila-jagad-istāṁ sukhamayaṁ
kalau majaj-jivoddharaṇa-karaṇoddāma-karṇaṁ
harer-ākhyānād vā bhava-jaladhi-garvonṇati haraṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi

I perpetually worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who is very dear to Śrī Śacī-nandana, who is worshiped by the entire universe, who is the embodiment of happiness, whose infinite mercy is the means for delivering the souls who are drowning in the age of Kali, and who by performing śrī-harināma-saṅkīrtana eradicates the swelling false pride of the ocean of repeated birth and death.

aye bhṛatar nṛṇāṁ kali-kaluśiṇāṁ kiṁ nu bhavitā
tathā prāyaścitām racaya yad anāyāsata ime
vrajanti tvām-ithāṁ saha bhagavatā manrayati yo
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi

I perpetually worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who said to Śrī Kṛṣṇa Caitanya, “O brother Gaurāṅga! What will be the destination of the sinful souls of Kali-yuga and how will they be redeemed? Please devise a method by which they will easily attain You.”
I perpetually worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who wandering around Bengal, approached the door of every home, and with upraised arms exclaimed, “O Brothers! Without inhibition all of you together, continuously chant śrī-harināma. If you do so, I will take the responsibility to deliver you from the ocean of material existence.”

I eternally worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who is the Agastya Muni who forcibly swallows the ocean of repeated birth and death, who is a rising full moon which causes the ocean of the saintly persons’ welfare (their bhāvas) to swell, and who is the sun whose brilliant rays dissipate the darkness of ignorance cast by the various classes of miscreants.

I eternally worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who wandered on every path in Bengal dancing, singing, and calling out “Hari bol! Hari bol!” and who lovingly bestowed merciful sidelong glances upon those who were not compassionate to even their own selves.

I eternally worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, who held the supremely soft lotus-hand of His brother Śrī Gaurāṅga Mahāprabhu, whose heart became filled with the highest bliss when the two brothers gazed into each other’s faces, and who wandered here and there delighting the townspeople with His sweetness.
May Śrī Nityānanda Prabhu place His lotus feet in the heart of one who lovingly recites this unprecedented and supremely potent Nityānandaśṭakam, which is the reservoir of rasa, the greatest treasure of the most exalted of rasika Vaisṇavas, and the storehouse of the essence of bhakti-rasa. It bestows liberation to a fallen soul who simply remembers Nityānanda’s sublime qualities. (This aṣṭaka is recited in the poetic meter known as “Śikharinī”.)

**Śrī Caitanyāṣṭakam**
Śrīla Rūpa Gosvāmī

sadopāṣyaḥ śrīmān dhṛta-manuja-kāyaiḥ praṇayitāṁ
vahadbhir gīvānair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktēbhyāḥ sūddhām nija-bhajana-mudrāṁ upadiśan
sa caitanyāḥ kim me punar api dṛśor yāsyati padam (1)

Śrī Caitanya Mahāprabhu is perpetually worshipable for demigods such as Śiva and Brahmā who have assumed human form (as Advaita Ācārya and Haridāsa Ṭhākura) and who nurture great love for Him; He is supremely radiant; and He instructs His devotees on the practice of pure bhajana. When will that Śrī Caitanya-deva again become visible to me?

sureśānāṁ durgāṁ gatir atiśayopanisadāṁ
munināṁ sarvasvaṁ praṇata-paṭalīnāṁ madhurimā
viniryāṣaḥ premo nikhila-pāśu-pālāmbuja-dṛśāṁ
sa caitanyāḥ kim me punar api dṛśor yāsyati padam (2)

Śrī Caitanya Mahāprabhu is a fortress which constitutes the basis of fearlessness for the demigods; He is the ultimate truth and goal as delineated by the Upaniṣads, the wealth of the sages in both worlds, and the embodiment of sweetness for His devotees who approach Him in the mood of servitude; He is the essence of that type of krṣṇa-prema which is possessed by the gopīs of Vraja. When will that Śrī Caitanya-deva again become visible to me?

svarūpaṁ vibhrāṇo jagad-atulam advaita-dayitaḥ
prapanna-śrīvāso janita-paramānanda-garimā
harir dīnoddhāri gaja-pati-kṛpotsēka-taralāḥ
sa caitanyāḥ kim me punar api dṛśor yāsyati padam (3)

Śrī Caitanya Mahāprabhu with the nectar of His mercy forever nourishes His eternal associates such as Svarūpa Dāmodara and Anupama (father of Jīva Gosvāmī); He is very dear to Advaita Ācārya and the object of Śrīvāsa Paṇḍita’s surrender; He honoured Paramānanda Purī as His Guru; He is known as “Hari” because He steals away the ignorance of material existence; He is the saviour of the fallen who are oppressed by the threefold miseries; and He is always eager to shower Gajapati Pratāparudra, the king of Orissa, with streams of His mercy. When will that Śrī Caitanya-deva again become visible to me?
Śrī Caitanya Mahāprabhu is forever intoxicated in the happiness of relishing madhura-rasa; His captivating form is more splendidous than the sweet, enchanting radiance of millions of Kāmadevas; He is the crest-jewel of sannyāsīs; His cloth is the color of the rays of the rising sun, and His bodily complexion defeats the splendor of molten gold. When will that Śrī Caitanya-deva again become visible to me?

Śrī Caitanya Mahāprabhu’s tongue is always dancing by loudly calling out “Hare Kṛṣṇa!” (or the mahā-mantra ecstatically dances of its own volition on the theatrical stage of His tongue); He counts the names which He is calling out on the exquisite strip of kaupīna cloth from around His waist which has been tied with knots for chanting; His eyes are so large that they seem to reach His ears; and His long arms extend down to His knees. When will that Śrī Caitanya-deva again become visible to me?

Śrī Caitanya Mahāprabhu, upon seeing the wondrous gardens which line the shores of the ocean at Jagannātha Puri, time and again becomes overwhelmed by the premā which arises from remembering Vṛndāvana; He is the supreme rasika of premā-bhakti, and His tongue thus sings the names of Kṛṣṇa at every moment. When will that Śrī Caitanya-deva again become visible to me?

Śrī Caitanya Mahāprabhu, surrounded on all sides by jubilant devotees performing nāma-sanākārtana and overwhelmed in great prema, dances before the cart of Jagannātha-deva. When will that Śrī Caitanya-deva again become visible to me?
Śrī Caitanya Mahāprabhu drenches the ground with the streams of tears falling from His eyes; His limbs are decorated with horripilation which defeats the beauty of clusters of kadamba blossoms; His entire body is moist with perspiration; and He is blissful as He brazenly performs kirtana while standing with upraised arms. When will that Śrī Caitanya-deva again become visible to me?

adhīte gaurāṅga-smaraṇa-padavi-maṅgalataraṁ
krīṇ yo viśrambha-sphurad-amala-dhīr āṣṭakam idam
parānande sadyas tad-amala-padāṃbhoja-yugale
parisphārā tasya sphuratu nitarāṁ prema-lahāri

That fortunate person of pure intelligence who remembers Śrī Caitanya-deva by faithfully reciting this very auspicious āṣṭaka will instantly experience powerful waves of prema for Mahāprabhu’s supremely blissful lotus feet arising within his heart – this is the blessing of the author.

Śrī Śacī-Tanayāṣṭakam
Śrīla Sārvabhauma Bhaṭṭācārya

ujjvala-varaṇa-gaura-vara-dehaṁ
vilasita-niravadhi-bhāva-videham
tri-bhuvana-pāvana-kṛpāyā leśaṁ
taṁ praṇamāmi ca śrī śacī-tanayam

I offer pranāma to Śacī-tanaya (son of Śacī) Śrī Gaurahari whose sublime form is more brilliant than molten gold, who being overwhelmed in the bhāva of Śrīmatī Rādhikā incessantly performs varieties of ecstatic pastimes, and who purifies the three worlds with a mere particle of His mercy.

gadagada-antara-bhāva-vikāraṁ
durjana-tarjana-nāda-viśālam
bhava-bhaya-bhañjana-kāraṇa-karuṇaṁ
taṁ praṇamāmi ca śrī śacī-tanayam

I offer pranāma to Śacīnandana Śrī Gaurahari, whose voice always falters as He experiences waves of sāttvika-bhāva in His heart, and whose thunderous roar strikes terror in the atheists opposing bhakti. His mercy breaks all fear of material existence.

aruṇāmbaradhara-cāru-kapolaṁ
indu-vinindita-nakha-caya-ruciram
jalpita-nija-guṇa-nāma-vinodaṁ
taṁ praṇamāmi ca śrī śacī-tanayam

I offer pranāma to Śacī-tanaya Śrī Gaurahari who is dressed in cloth the color of the rising sun, whose lovely cheeks are exceedingly enchanting, whose fingernails radiate a brilliance which defeats the glory of the full moon, and who receives immense bliss from performing the kirtana of His own names and virtues.
I offer *pranāma* to Śacī-tanaya Śrī Gaurahari from whose lotus eyes streams of tears are perpetually flowing, whose body is decorated with ever-fresh *aṣṭa-sāttvika-bhāvas*, and whose movements are gently flowing as He dances.

I offer *pranāma* to Śacī-tanaya Śrī Gaurahari, the restless movements of whose exquisite lotus feet, which are adorned with anklebells, are immensely enchanting and whose face is more cooling than the moon.

I offer *pranāma* to Śacī-tanaya Śrī Gaurahari who wears a tie for His *kaupīnas* (*dora*) around His waist, whose shaven head is exceedingly beautiful, and who holds a *kamaṇḍalu* in one hand and a *daṇḍa* which vanquishes the sins of the wicked in the other.

I offer *pranāma* to Śacī-tanaya Śrī Gaurahari whose hair looks very beautiful ornamented with the dust of the earth which rises up as He dances, whose immensely captivating bimba-fruit-like red lips are quivering due to His singing *harināma-kīrtana*, and whose forehead is adorned with glistening *tilaka* composed of *malayaja-candana*.

I offer *pranāma* to Śacī-tanaya Śrī Gaurahari whose eyes the color of the rising sun (*arūṇa*) defeat the splendour of a cluster of lotus flowers, whose arms reach to His knees, and whose form is nicely attired as a youthful dancer.
Śrī Śacī-Sūnvaṭakam
Śrīla Raghunātha dāsa Gosvāmī

harir drṣṭvā goṣṭhe mukura-gatam ātmānam atulaṁ
sva-mādhuryam rādhā-priyata-ra-sakhīvāptum abhītaṁ
aho gaude jātaḥ prabhar aparā-gauraika-tanu-bhāk
śacī-sūnuḥ kiṁ me nayana-śarāṇīṁ yāsyati punaḥ (1)

Śacī-sunu is that Śrī Hari who, being enchanted upon beholding His own incomparable beauty in a mirror, took birth in Gaūḍa-deśa to taste all of His own sweetness as only His dear sakhī Śrīmaṭī Rādhikā could, and aho! He even adopted Śrīmaṭī Rādhikā’s own golden complexion when He did so. When will that son of Śacī again grant me His darśana?

purī-devasyāntaṁ pranaya-madhunā snāna-madhuro
muhur govindodāya-viśada-paricaryārcita-padaḥ
svarūpasya prāṇārbuda-kamala-nirāja-mukhaḥ
śacī-sūnuḥ kiṁ me nayana-śarāṇīṁ yāsyati punaḥ (2)

Śacī-sunu was bathed by the honey of love which exists within Śrī Iśvara Purī’s heart, His lotus feet were expertly served by Govinda dāsa, and His lovely face was constantly worshiped by the unlimited lotus flowers of Svarūpa Dāmodara’s very life. When will the son of Śacī again be visible to me?

dadhānaḥ kaupīnaṁ tad-upari bahir-vastram arūnaṁ
prakāṇḍo hemādri dyutibhir abhītaḥ sevita-tanuḥ
mudā gāyann uccair nija-madhura-nāmāvalim asau
śacī-sūnuḥ kiṁ me nayana-śarāṇīṁ yāsyati punaḥ (3)

Although He is Bhagavān Himself, He wore kaupīnas and over them a saffron outer cloth just to set an example for His devotees. Upon seeing the brilliant golden complexion of His large body, Mount Sumerū abandoned its pride and worshiped that complexion with all of its own majestic beauty. In the mood of a devotee and attired as a sannyāśī, He wandered about loudly singing His own names with great delight. When will the son of Śacī again grant me His darśana?

anāvedyaṁ pūrvair api muni-gaṇair bhakti-nipuṇaiḥ
śruter gūḍhāṁ premojvala-rasa-phalāṁ bhakti-latikāṁ
krābhus tāṁ gaude prabhar ati-krābhiḥ prakāṭayān
śacī-sūnuḥ kiṁ me nayana-śarāṇīṁ yāsyati punaḥ (4)

Out of immeasurable mercy, in Bengal Mahāprabhu revealed and expanded the creeper of bhakti, which bears the fruit of ujjvala-prema-rasa. The munis of previous ages, although highly expert in the science of bhakti, could not attain a true understanding of this creeper because the śrutiś had kept it hidden like a priceless jewel. When will the son of Śacī again grant me His darśana?
Śacī-sunu, taking the residents of Bengal as His own, inspired them to chant Hare Kṛṣṇa a prescribed number of times daily and like a father gave them many cherished instructions. When will the son of Śacī again become visible to me?

Śacī-sunu bathed His very beautiful, tall body with the streams of tears caused by His immense prema as He stood behind His beloved Garuḍa-stambha receiving the darśana of Jagannātha-deva. When will the son of Śacī again become visible to me?

Biting His lips which defeat the redness of the bandhūka flower, placing His left hand on His hip, waving His right hand above His head, and with His innumerable bodily hairs all standing on end due to His absorption in the emotions of Śrīmatī Rādhikā as She felt separation from Kṛṣṇa, He would dance with the greatest delight. When will the son of Śacī again grant me His darśana?

In a garden on the banks of a river, Śacī-sunu shed so many tears while feeling separation from the moon of Vraja, Śrī Kṛṣṇa, that He created a new river, and by repeatedly falling unconscious He caused the whole world to also fall flat as if lifeless. When will the son of Śacī again grant me His darśana?

Whoever with incessant feelings of humility and pure heart recites this aśṭaka which describes Śrī Śacī-sunu, who fulfills His devotees’ desires, will receive His mercy and be plunged into the fathomless ocean of nectarean kṛṣṇa-prema.
I am remembering Śrī Navadvīpā-dhāma, the beautiful, virtuous land of Gaurasundara on the charming bank of the Bhaghirathī. It is eternally shining and full of bliss.

I am remembering Śrī Navadvīpā-dhāma. Some say it is the spiritual sky, Vaikuṇṭhaloka; others say it is the transcendental realm of Goloka; but those who have realized the truth know it as Śrī Vṛndāvana-dhāma.

I am remembering that Śrī Navadvīpā-dhāma, which is pervaded by cool, gentle breezes and where sublime groves with many kinds of shade trees manifested, providing the setting for Gaurasundara’s midday līlās.

I am remembering that Śrī Navadvīpā-dhāma, where the celestial Mandakinī Gaṅgā flows with great pleasure. Her banks have golden stairs (ghaṭas), and she becomes full with high waves, dancing in joy when Gaurasundara takes His bath in her waters.

I am remembering that Śrī Navadvīpā-dhāma, where there are uncountable beautiful golden houses in which Lakṣmī-devī always resides with the devotees. These houses are so transcendently charming that they automatically steal the mind.
vidyā-dayā kṣānti-mukhaṁ samastaiḥ
sadbhir ānair yatra janaḥ prapanṇaḥ
samśtuṣyamānā rṣī-deva-siddhais
taṁ śrī navadvīpam ahaṁ smarāmī (6)

I am remembering that Śrī Navadvīpa-dhāma, where the perfected souls are ornamented by knowledge, compassion, tolerance, sacrifice and all transcendental qualities, and who are glorified by the ṛṣis, demigods, and siddhas.

yasyāntare mīśra-purandarasya
sānanda-sāmyaika padaṁ nivāsāḥ
śrī-gaura-jañmādika-līlāḥyas
taṁ śrī navadvīpam ahaṁ smarāmī (7)

I am remembering that Śrī Navadvīpa-dhāma, where Purandara Jagannātha Mīśra stays with great pleasure, where all varieties of bliss come to reside (nivāsa) in Gaurasundara’s lotus feet, and where He performed His birth and other sweet pastimes.

gauro bhraman yatra hariḥ sva-bhaktaiḥ
saṅkīrtana-prema-bhāraṇa sarvam
nimajjayaty uḷlasad-unmadābdhau
taṁ śrī navadvīpam ahaṁ smarāmī (8)

I am remembering that Śrī Navadvīpa-dhāma, where, chanting the holy names with great love, Gaurahari roamed with His own devotees, submerging them in the ocean of ujjvala-rasa prema.

etan navadvīpa-vicintanaḥkhyāṁ
padyāśtakaṁ prīta-manāḥ paṭhed yāṁ
śrīmac-chacī-nandana-pāda-padme
sudurlabhāṁ prema samāpnuṁt saḥ (9)

That person who daily recites and remembers with affection this āṣṭakam to Śrī Navadvīpa-dhāma achieves the very rare jewel of prema and the lotus feet of my Śrī Śacīnandana.
Śrī Daśāvatāra-Stotram
Śrī Jayadeva Gosvāmī

pralaya-payodhi-jale dhrtavān asi vedāṁ
vihita-vahitra-caritram akhedam
keśava! dhṛta-mīna-śārīra! jaya jagadīśa! hare (1)

O Keśava! O You who assume the form of a fish! O Jagadīśa! O You who remove Your devotees’ tribulations! All glories to You, because in the waters of the universal dissolution You killed the demon Hayagriva and rescued the Vedas. You took on a form resembling a boat, and easily kept Satyavrata Rṣi and the seven principal sages afloat.

kṣitir iha vipulatāre tiṣṭhati tava prṣṭhe
dharaṇi-dharaṇa-kiṇa-cakra-gariṣṭhe
keśava! dhṛta-kūrma-śārīra! jaya jagadīśa! hare (2)

O Keśava! O You who assume the form of a tortoise! O Jagadīśa! O You who steal Your devotees’ hearts! All glories to You, because in this incarnation You hold the Mandara Mountain and indeed the entire earth planet on Your massive back, which is now adorned with many scar-like depressions.

vasati daśana-śikhare dharaṇi tava lagnā
śaśiṇī-kalaṇka-kaleva nimagnā
keśava! dhṛta-śākara-rūpa! jaya jagadīśa! hare (3)

O Keśava! O You who assume the form of a boar! O Jagadīśa! O You who remove Your devotees’ sins! All glories to You, because the earth planet which had become immersed in the ocean at the bottom of the universe sits fixed to the tip of Your tusk like a spot upon the moon.

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiranyakaśipu-tanu-bhṛṅgam
keśava! dhṛta-naraha-vrūpa! jaya jagadīśa! hare (4)

O Keśava! O You who assume the form of half-man, half-lion! O Jagadīśa! O You who remove Your devotees’ suffering! All glories to You, because with one of the wonderful, petal-like nails of Your beautiful lotus hands You rip asunder the bumblebee-like body of Hiraṇyakaśipu. The astonishing thing about this is that ordinarily it is the bumblebee which rips the petals of the lotus, but here the petal rips apart the bumblebee.

chalayasi vikramaśe balim adbhuta-vāmana!
pada-nakha-nīra-janita-jana-pāvana!
keśava! dhṛta-vāmana-rūpa! jaya jagadīśa! hare (5)

O Keśava! O You who assume the wonderful form of a dwarf brāhmaṇa! O Jagadīśa! O Hare, who steal away Your devotees’ false egos! All glories to You, because at the time of measuring the earth You deceived Bali Mahārāja with Your massive steps and by the Ganges water which emanates from the toe nails of Your lotus feet, You purify all the residents of this world.
O Keśava! O You who assume the form of Paraśurāma! O Jagadīśa! All glories to You, because You remove the torment, sins, and sufferings of the residents of this world by bathing the earth (at Kurukṣetra) in rivers of blood from the bodies of the demoniac kṣatriyas whom You slay.

O Keśava! O You who assume the form of Rāmacandra! O Jagadīśa! O You who remove the ṛṣis’ suffering! All glories to You, because in the battle of Laṅka You destroy the demon Rāvaṇa and distribute his heads as a pleasing offering to the presiding deities of the ten directions, who greatly desired this action due to being much harassed by this monster.

O Keśava! O You who assume the form of Balarāma! O Jagadīśa! O You who vanquish the arrogance of the wicked! All glories to You, because on Your brilliant white body You wear garments the colour of a fresh blue raincloud. These garments are also the same beautiful dark hue of the Yamunā who is greatly fearful due to the striking of Your plough.

O Keśava! O You who assume the form of Buddha! O Jagadīśa! O You who dispel atheism! O Hare! All glories to You because Your heart is so full of compassion. Therefore You advocate non-violence as the supreme religious principle. Aho! You decry the śrutis which prescribe the performance of sacrifices that inflict pain upon animals.

O Keśava! O You who assume the form of Kalki! O Jagadīśa! O You who remove the filth of the age of Kali! All glories to You, because like a comet signifying the eminent destruction of the wicked, You appear wielding a huge, terrifying sword with which to annihilate the barbarians who remain at the end of Kali-yuga.

O Keśava! O You who assume these ten forms! O Jagadīśa! O You who remove Your devotees’ material desires! All glories to You! My humble supplication at Your lotus feet is that You please hear this Daśāvatāra-Stotra composed by the poet Jayadeva,
because it describes the essence of Your incarnations and is most excellent, bestowing happiness and auspiciousness.

vedān uddharate jaganti vahate bhū-golam udvibhrate
daityān dārayate baliṁ chalayate kṣatra-kṣayaṁ kurvate
paulastyāṁ jayate halaiṁ kalayate kāruṇyam ātanvate
mlecchāṁ mūrcchayate dasāṅkṛti-krte kṛṣṇāya tubhyāṁ namaḥ (12)

O Śrī Kṛṣṇa, You descend in ten incarnations! I offer hundreds of praṇāmas unto You, because as Matsya You rescue the Vedas, as Kūrma You support the earth planet, as Varāha You lift the earth with Your tusks, as Nṛsiṁha You tear open the chest of the demon Hiranyakaśipu, as Vāmana You trick Bali, as Paraśurāma You slay the wicked kṣattriyas, as Rāma You conquer Rāvana, as Balarāma You wield a plough, as Buddha You show compassion to all living entities, and as Kalki You vanquish the barbarians remaining at the end of Kali-yuga.

Śrī Jagannāthāṣṭakam
composed by Śrī Śaṅkarācārya and
chanted by Śrī Caitanya Mahāprabhu

kadācit kālinī-taśa-vipina-saṅgīta-taralo
madābhīrī-śārti-vadana-kamalāśvāda-madhupaḥ
ramā-śambhu-brahmāmara-pati-ganēśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (1)

Śrī Jagannāthadeva sometimes fervently plays His flute on the banks of the Yamunā River in Śrī Vṛndāvana; He is like a bumblebee that blissfully tastes the lotus faces of the vraja-gopīs; and His feet are worshiped by great personalities such as Lakṣmī, Śiva, Brahmā, Indra and Ganeśa. May that Śrī Jagannāthadeva be the object of my vision.

bhuje savye vēnuṁ śirasi śikhi-picchaṁ kaṭitaṁ
dukūlaṁ netrānte sahacara-kaṭākṣāṁ ca vidadhāt
sada śārīmad-vṛndāvana-vasati-līla-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (2)

Śrī Jagannāthadeva holds a flute in His left hand; He wears a peacock feather on His head and a fine yellow silken cloth around His hips; from the corners of His eyes He bestows loving sidelong glances upon His companions; and He is forever known as the one who performs wondrous pastimes in the divine abode of Śrī Vṛndāvana. May that Śrī Jagannāthadeva be the object of my vision.

mahāmbhodhes tṛṇe kaṇaka-rucire nīla-śikhare
vasan prāśadāntaḥ sahaja-balabhadreṇa balinā
subhadrā-madhyasthaḥ sakala-sūra-sevāvasarado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (3)

Śrī Jagannāthadeva on the shore of the great ocean resides in a palace situated on the gold-like crest of Nilācala Hill accompanied by His powerful brother Baladevajī and Their sister Subhadrā, and He bestows upon all the demigods the opportunity to serve Him. May that Śrī Jagannāthadeva be the object of my vision.
Śrī Jagannāthadeva is an ocean of mercy; His bodily complexion is as beautiful as a bank of blackish rainclouds; He enjoys with Lakṣmī-devī and Sarasvatī; His face is like a fully blossomed spotless lotus; He is worshiped by the foremost demigods, and His transcendental glories have been sung in the topmost scriptures. May that Śrī Jagannāthadeva be the object of my vision.

When Jagannātha’s Ratha-yāträ is moving along the road, at every step assemblies of brahmāsas sing His praises. Upon hearing them, Jagannātha, being an ocean of mercy and the true friend of all the worlds, becomes favorably disposed towards them. May that Śrī Jagannāthadeva be the object of my vision.

Śrī Jagannāthadeva is the crown-jewel of all manifestations of the absolute truth; His eyes are like the petals of a fully blossomed blue lotus; He resides at Nīlācala; His feet are placed on the head of Śeṣa, He is blissfully immersed in bhakti-rasa; and He derives happiness from embracing the rasa-laden body of Śrīmatī Rādhikā. May that Śrī Jagannāthadeva be the object of my vision.

I do not pray to Jagannātha for a kingdom, nor for gold, jewels, wealth, or even for a beautiful wife as desired by all men. My only prayer is that Śrī Jagannāthadeva, whose splendid glories are always sung by Śiva, be the constant object of my vision.

O master of the demigods! Quickly deliver me from this worthless and fleeting worldly existence. O Lord of the Yadus! Purge me of my limitless host of sins. Aho! You have vowed to place Your feet upon the fallen and shelterless – O Jagannātha Svāmī, please be the object of my vision.
One who carefully recites this sacred Jagannāthāṣṭakam, upon becoming sinless and pure-hearted, will attain entrance into Viṣṇuloka.

**Śrī Dāmodarāṣṭakam**

Spoken by Satyavrata Muni in a conversation with Nārada Rṣi and Śaunaka Rṣi in the *Padma Purāṇa*

*namāmīśvaraṁ sac-cid-ānanda-rūpaṁ*
*lasat-kuṇḍalen gokule bhrājamānam*
*yaśodā-bhiyolūkaḷaḥ dhāvamānaṁ*
*parāmrṣṭam atyaṁ tato drutya gopyā* (1)

I worship the Supreme Īśvara, Śrī Kṛṣṇa, whose form is *sac-cid-ānanda*, whose *makara*-shaped earrings swing and play upon His cheeks, who is supremely splendid in the transcendental *dhāma* of Gokula, who, due to breaking the yogurt pot, is very fearful of Mother Yaṣodā and jumping down from the wooden grinding mortar quickly runs away, and who, chased by Yaṣodā, who hastily runs after Him, is ultimately caught from behind.

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

I worship that Dāmodara who, afraid of the stick in His mother’s hand, cries and time and again rubs His eyes with both His lotus hands, whose eyes express extreme fearfulness, whose sobbing makes the jeweled and pearl necklaces upon His neck marked with three lines shake, and whose belly is bound only by His mother’s devotion.

*itīḍṛk sva-lilābhir ānanda-kuṇḍe*
*sva-ghośaṁ nimajjantam ākhyaṁpayantam*
*tādiyeśita-jīneṣu bhaktair jītataṁ*
*punāḥ premataṁ tam śatāṛti vande* (3)

By childhood pastimes such as this, He perpetually immerses the inhabitants of Gokula in pools of pure bliss, and through them informs the devotees desirous of knowing His aspect of supreme opulence and majesty that He is conquered only by those who are free from knowledge of His *aiśvarya* – with great love I again and again worship that Dāmodara Śrī Kṛṣṇa.

*varaṁ deva! mokṣaṁ na mokṣāvadhīṁ vā*
*na cānyaṁ vṛṇe ’haṁ vareśaḥ apiha*
*idaṁ te vapur nātha! gopāla-bālaṁ*
*sadā me manasy āvirāṣṭāṁ kim anyaiḥ* (4)
O Deva! Although You are capable of granting any boon, I do not pray to You for liberation, eternal life in Vaikuṇṭha, or for any other benediction [which may be obtained by executing the nine processes of bhakti]. O Nātha! May Your form as a cowherd boy forever remain manifest in my heart – besides this what is the use of any other benediction?

O Deva! May Your form as a cowherd boy forever remain manifest in my heart – besides this what is the use of any other benediction?

O Deva! May Your lotus-like face which is framed by Your cascading, glossy black curling locks, which is kissed by Mother Yaśodā over and over again, and which is beautified by lips as red as ripe bimba fruits, always remain visible in my heart – millions of other attainments are useless to me.

Obeisances to You, O Deva! O Bhakta-Vatsala Dāmodara! O Ananta, who are endowed with limitless potency! O all-pervading Viṣṇu! O my master! O supremely independent Iśā! Be pleased with me! I am sinking deeply into an ocean of sorrow – favor me by showering the rain of Your merciful glance upon this surrendered soul who am so pitifully fallen and grant me Your direct darśana.

O Dāmodara! Although You were bound to the mortar with ropes tied by Mother Yaśodā, You mercifully liberated the two sons of Kuvera who were cursed by Nārada to stand as trees and gifted them with Your own prema-bhakti. In the same way please bestow upon this insignificant soul that same prema-bhakti. This is my sole longing – I have no desire whatsoever for any other type of liberation.

O Dāmodara! I offer praṇāma to the effulgent rope binding Your waist. I also offer praṇāma to Your belly which is the source of the Brahman effulgence and the mainstay of the entire universe. Time and again I offer praṇāma to Śrīmatī Rādhikā, Your dearmost beloved, and I also offer praṇāma hundreds of times unto Your wondrous, unlimited pastimes.
Śrī Nanda-Nandanāṭakam
An ancient prayer by an unknown Vaiṣṇava author

sucāru-vaktra-maṇḍalaṁ sukarna-ratna-kunḍalam
sucarcitāṅga-candaṇaṁ namāmi nanda-nandanam (1)
I offer pranāma to Śrī Nanda-nandana, whose face is extremely lovely, from whose beautiful ears hang jewelled earrings, and whose entire body is anointed with fragrant candana.

sudīrgha-netra-paṅkajam śikhi-śikhaṇḍa-mūrdhajam
ananga-koṭi-mohanaṁ namāmi nanda-nandanam (2)
I offer pranāma to Śrī Nanda-nandana, whose elongated eyes are beautiful like a fully-bloomed lotus, the top of whose head is exquisitely adorned with peacock feathers, and who enchants millions of Cupids (Kāmadevas).

sunāṣikāgra-mauktikam svacchanda-danta-paṅktikam
navāmbudāṅga-cikkaṇam namāmi nanda-nandanam (3)
I offer pranāma to Śrī Nanda-nandana, from whose beautiful nose hangs an elephant-pearl, whose teeth are brilliantly shining, and whose bodily complexion is more beautiful and lustrous than a fresh raincloud.

kareṇa veṇu-raṇjitam gati-karṇendra-gaṇjitam
dukūla-pīta-śobhanāṁ namāmi nanda-nandanam (4)
I offer pranāma to Śrī Nanda-nandana, whose lotus hands hold the flute, whose lingering gait defeats even that of an intoxicated elephant, and whose dark limbs are beautified by a yellow dhoṭī.

tri-bhaṅga-deha-sundaraṁ nakha-dyuti-sudhākaram
amūlīya-ratna-bhūṣaṇaṁ namāmi nanda-nandanam (5)
I offer pranāma to Śrī Nanda-nandana, whose threefold bending posture is exquisitely elegant, the effulgence of whose toe-nails puts to shame even the moon, and who wears invaluable jewels and ornaments.

sugandha-aṅga-saurabham uro-virāji-kaustubham
sphurac-chṛivatsa-lāñchanaṁ namāmi nanda-nandanam (6)
I offer pranāma to Śrī Nanda-nandana, whose body exudes an extraordinarily enchanting fragrance and upon whose broad chest the kaustubha gem shines together with the mark of Śrīvatsa.

vṛndāvana-sunāgaram vilāsānugo-vāsasam
surendra-garva-mocanaṁ namāmi nanda-nandanam (7)
I offer pranāma to Śrī Nanda-nandana, Vṛndāvana’s expert lover who dresses in a manner that enhances His charming, playful pastimes, and who pulverised the pride of Indra.
vrajāṅganā-sunāyakam sadā sukha-pradāyakam
jagan-manaḥ pralobhanaṁ namāmi nanda-nandanam (8)

I offer praṇāma to Śrī Nanda-nandana, who as the lover of the Vraja gopīs perpetually delights them and who enchants the minds of all living entities.

śrī-nanda-nandanāṣṭakam pañhed yah śraddhayānvitaḥ
tared bhavābdhiṁ dustaraṁ labhet tad-aṅghri-yugmakam (9)

Whoever regularly recites this Śrī Nanda-nandanāṣṭakam with deep faith will easily cross the seemingly insurmountable ocean of material existence and attain eternal residence at the lotus feet of Śrī Nanda-nandana.

Śrī Caurāgraganya-Puruṣāṣṭakam
Śrī Bilvamaṅgala Thākura

vraje prasiddhāṁ navanīta-cauraṁ
gopāṅganānāṁ ca dukūla-cauraṁ
aneka-janmārjita-pāpa-cauraṁ
caurāgraganyāṁ puruṣāṁ namāmi (1)

I offer praṇāma to that foremost of thieves – who is famous in Vraja as the butter-thief and He who steals the gopīs’ clothes, and who, for those who take shelter of Him, steals the sins which have accrued over many lifetimes.

śrī rādhikāyā hṛdayasya cauraṁ
navāmbuda-śyāmala-kāntī-cauraṁ
padāśrītāṁ ca samasta-cauraṁ
caurāgraganyāṁ puruṣāṁ namāmi (2)

I offer praṇāma to the foremost of thieves – who steals Śrīmaṭī Rādhikā’s heart, who steals the dark luster of a fresh raincloud, and who steals all the sins and sufferings of those who take shelter of His feet.

akiñcanī-krtya padāśritāṁ yaḥ
karoṭi bhikṣuṁ pathi geha-hīnam
kenāpy aho bhīṣaṇa-caura āṅg
drṣṭāḥ-śruto vā na jagat-traye ’pi (3)

He turns His surrendered devotees into paupers and wandering, homeless beggars – aho! such a fearsome thief has never been seen or heard of in all the three worlds.

yadiya nāmāpi haraty aśeṣaṁ
giri-prasārāṁ api pāpa-rāśin
āścaryā-rūpo nanu caura āṅg
drṣṭāḥ śruto vā na mayā kadāpi (4)

Mere utterance of His name purges one of a mountain of sins – such an astonishingly wonderful thief I have never seen or heard of anywhere!
O Thief! Having stolen my wealth, my honour, my senses, my life and my everything, where can You run to? I have caught You with the rope of my devotion.

You cut the terrible noose of Yamarāja, You sever the dreadful noose of material existence, and You slash everyone’s material bondage, but You are unable to cut the knot fastened by Your own loving devotees.

O stealer of my everything! O Thief! Today I have imprisoned You in the miserable prison-house of my heart which is very fearful due to the terrible darkness of my ignorance, and there for a very long time You will remain, receiving appropriate punishment for Your crimes of thievery!

O Kṛṣṇa, thief of my everything! The noose of my devotion remaining forever tight, You will continue to reside in the prison-house of my heart because I will not release You for millions of aeons. (This aṣṭaka is recited in the poetic meter known as “Upajāti”.)
Śrī Kṛṣṇa-Candrāṣṭakam
Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

 Cámbudānjana-madhura-nilā-nindī-kāntī-dambaraḥ
Kuṅkumodyad-araka-vidyud-aṁśu-divyad-ambaraḥ
Śrīmad-anāgā-carciṇendu-pītanākta-candanaḥ
Śvāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (1)

Śrī Kṛṣṇa’s effulgent bodily complexion defeats the luster of a fresh monsoon cloud, aṁjana (collyrium used to line the eyes), and blue sapphire; His yellow cloth is more effulgent than kuṅkuma, the rising sun, and a flash of lightning; and His entire form is anointed with candana mixed with camphor and saffron. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

ganda-tāndavati-pañcitāndajesa-kuṇḍalaś
candra-padma-śaṅḍa-garva-khaṇḍanāṣya-maṇḍalāḥ
ballavīśu vardhitātma-gūḍha-bhāva-bandhanāḥ
Śvāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (2)

On Śrī Kṛṣṇa’s cheeks dangle makara-shaped earrings that are most expert in dancing, His face shatters the pride of the full moon and all varieties of lotuses, and He forever tightens the shackle of His secret moods of love upon the vraja-gopīs. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

nitya-navya-rūpa-veṣa-hārda-keśi-çeśṭitāḥ
keśi-narma-śarma-dāyi-mitra-vṛnda-veṣṭitāḥ
śvīya-keśi-kānaṁśu-nirjītendra-nandanaḥ
Śvāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (3)

Śrī Kṛṣṇa’s beauty, attire, ornaments and love-laden jolly pastimes are all forever fresh and new. When playing, He is always surrounded by His friends who give Him happiness with their joking words. The rays of light emanating from His play-garden, Śrī Vṛndāvana, defeat Indra’s heavenly Nandana garden. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

prema-hema-maṅditātma-bandhutābhinanditaḥ
kṣauini-lagna-bhāla-lokapāla-pāli-vanditaḥ
nitya-kāla-sṛṣṭa-vipra-gauravāli-vandanaḥ
Śvāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (4)

Śrī Kṛṣṇa is perpetually delighted by His friends whose hearts are decorated with the gold of prema. He praises those virtuous friends, is worshiped daily with obeisances by the lords of the various planets, and, although He Himself is the hero of unlimited universes, He daily worships the brāhmaṇas and His elders at the appropriate times. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.
Śrī Kṛṣṇa effortlessly cooled the heat of Indra and Kāliya-nāga, He easily killed Kaṁsa and Vatsāsura, the raindrops of His playful pastimes such as smashing the pride of Indra nourishes His cātaka-bird devotees, and He delights the Vrajavāsīs with His valour, His pure nature and His unalloyed pastimes. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

Śrī Kṛṣṇa pleases Śrīmatī Rādhikā and the gopīs with the nectar of His pastimes in the kuñjas and with the rāsa-līlā, He nourishes them with His jokes and tricks, and He delights the hearts of everyone with His supernatural prema, character, playfulness, and fame. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

Śrī Kṛṣṇa, through the performance of the rāsa-līla, which is completely devoid of even a scent of mundane lust, showed the true path of pure bhakti for Him; His variegated beauty and attire agitates the hearts of all classes of lovers; and from the corners of His eyes He informs the gopīs of all His inner desires. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

Śrī Kṛṣṇa is always greedy to obtain the touch of Śrīmatī Rādhikā as She goes to pick flowers; because Rādhikā is so attractive due to Her loving crookedness, He is always jubilant upon obtaining Her darśana; He is like enchanting sandal paste which adorns Rādhikā’s breast. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.
By singing this aṣṭaka, whoever prays to Śrī Kṛṣṇa, who is the love of Rādhikā’s heart and whose darśana is not possible even for the celestial goddesses headed by Lakṣmī, will please not only Him, but also Rādhikā and Her companions, and Kṛṣṇa will engage such a devotee in the service of His lotus feet in Śrī Vṛndāvana. (This aṣṭaka is sung in the poetic meter known as “Tūṇaka”.)

Jaya Jaya Sundara Nanda-Kumāra
Śrīla Rūpa Gosvāmī

Refrain: jaya jaya sundara-nanda-kumāra
All glories to You, O beautiful son of Nanda!

saurabha-saṅkaṭa-vṛndāvana-taṭa-viha-vasanta-vihāra (1)
You engage in Your vasanta pastimes in Vṛndāvana, which is fragrant with flowers.

abhinava-kūṭmala-gucca-samujjvala-kuñcita-kuntala-bhāra
You look very beautiful with Your curling hair decorated with a brilliantly shining crown made of sprigs of fresh new leaves.

praṇayi janerita-vandana-sahakṛta-cūrṇita-vara-ghanā-sāra (2)
Your body colored with the red powdered dyes thrown by Your beloveds, who offer prayers in the form of sulky rebukes, defeats the beauty of a fresh raincloud.

catula-drg-āṇcala-racita-rasocchala-rādhā-madana-vikāra
Your restless sidelong glance causes anurāgī Śrī Rādhikā to undergo the ecstatic transformations of unlimited amorous desires.

bhuvana-vimohana-maṅjula-nartana-gati-valgita-maṇi-hāra (3)
Your exquisite dancing charms the whole universe while causing Your necklace to sway to and fro on Your chest.

adhara-virājita-mandatara-smita-locita-nija-parivāra
The sweet gentle smile on Your lips incites greed in the gopīs’ hearts.

nija-vallabha-jana-suhṛt-sanātana-citta-viharadavatāra (4)
You are the eternal well-wisher of Your beloved devotees and You descend to play in their hearts. [Or: You are always playing in the heart of my dearmost guru and friend, Sanātana Gosvāmī.]
Srī Vraja-Rāja-Sutāṭakam
An ancient prayer by an unknown Vaiṣṇava author

nava-nīrada-nindita-kānti-dharaṁ
rasa-sāgara-nāgara-bhūpa-varam
śubha-vāṅkima-cāru-śikhaṇḍa-śikhaṁ
bhaja krṣṇa-nidhiṁ vraja-rāja-sutam (1)

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! His complexion is more effulgent than a fresh raincloud; He is the king of paramours and the ocean of rasa; His crown is adorned with a lovely peacock feather auspiciously tilted to the left (bowing towards Śrī Radhā’s feet).

bhṛu-viśaṅkita-vāṅkima-sakra-dhanuṁ
mukha-candra-vinindita-koṭi-vidhum
mṛdu-manda-suhāṣya-suhāṣya-yutaṁ
bhaja krṣṇa-nidhiṁ vraja-rāja-sutam (2)

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! His arched eyebrows belittle the rainbow (the bow of Indra); His pure moonlike face, which dwarfs millions of moons, is adorned with an enchanting soft smile and fine speech.

suvikampad-anaṅga-sad-aṅga-dharaṁ
vraja-vāsi-manohara-veṣa-karam
bhṛṣa-lāńchita-nīla-saroja drśaṁ
bhaja krṣṇa-nidhiṁ vraja-rāja-sutam (3)

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! (Cupid’s body was burned by the anger of Lord Śiva, but) Kṛṣṇa’s trembling form is the true body of Cupid; He dresses enchantingly in a way that fascinates the Vrajavāśis; He is adorned with extraordinary eyes like blue lotus blossoms.

alakāvali-mañḍita-bhāla-taṭaṁ
śruti-dolita-mākara-kuṇḍalakam
kaṭi-veṣṭita-pīta-paṭaṁ sudhātaṁ
bhaja krṣṇa-nidhiṁ vraja-rāja-sutam (4)

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! His forehead is surrounded by curling locks of hair; swaying makara-shaped earrings dangle from His ears; His waist is adorned with meticulously arranged yellow silk which embraces His charming hips.
Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! Tinkling anklebells resound on His beautiful feet; He glows with jeweled ornaments; His spirited behavior mocks the intoxication of honey bees; His soles are marked with the flag, thunderbolt, fish and other charming symbols.

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! His graceful body is generously smeared with sandalwood paste; His glowing Kaustubha gem overshadows the sun; He has appeared as the crown jewel among the young boys of Vraja.

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! He is the Supreme Lord Hari, Mukunda, who is worshiped by all the demigods and sages; He is the crest-jewel of all controllers and the guru of all beings; He is the lifter of Giri-Govardhana, the killer of the Mura demon and the master of Lord Śiva.

Just worship Śrī Kṛṣṇa, the son of the king of Vraja, who is a treasure-house of priceless jewels! He is dedicated to amorous escapades with the daughter of Vṛṣabhānu Mahārāja, impeccably dressing as the king of enjoyers of rasa; He is the supreme monarch and the most worshipable Lord of the entire creation.
(Kṛṣṇa) Deva! Bhavantaṁ Vande
Śrīla Rūpa Gosvāmī

(kṛṣṇa) deva! bhavantaṁ vande
man-mānasā-madhukaram arpayā nīja-pada-paṅkaja-makarande (1)
O Bhagavān Śrī Kṛṣṇa! I am offering a prayer to You. Please let the bee of my mind be offered the nectarean honey of Your lotus feet. In other words, please let it have a taste of the rasa of those lotus feet so that it will then never be attracted to anything else!

yadyapi samādhīśu vidhir api paśyati na tava nakhāgra-marīcim
idam icchāmi niśamya tavacyuta! tad api krpaḥbhuta-vīcim (2)
Although Brahmā in full samādhi cannot catch a glimpse of even a ray of the effulgence from the tips of Your toe-nails, still O Acyuta! having heard of the waves of Your astonishing mercy, I long to receive Your grace.

bhaktir udaṇcati yadyapi mādhava! na tvayi mama tila-mātrī
dharmesvaratā tad api tavādhika-durghaḥ-gaḥaṇa-vīcanaḥ (3)
O Mādhava! Although I don’t possess even a sesame seed of bhakti for You. Still, by Your inconceivable power which makes the impossible possible, please fulfill the desires of my heart.

ayam avilolatayādya sanātana! kalitādbhuta-rasa-bhāram
nivasatu nityam ihāṃta-nindini-vindan madhurima-sāram (4)
O Sanātana! Because Your lotus feet are filled with such wonderful rasa, let the bee of my mind always reside unwaveringly in that nectar which puts everything else to shame, for they are the essence of all sweetness – this is my only prayer.

Śrī Madhurāṣṭakam
Śrīmad Vallaḥācārya

adharaṁ madhuraṁ vadaṇaṁ madhuraṁ
nayanaṁ madhuraṁ hasitaṁ madhuraṁ
ḥṛdayaṁ madhuraṁ gamanaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (1)
His lips are sweet, His face is sweet, His eyes are sweet, His smile is sweet, His heart is sweet, His gait is sweet – everything is sweet about the original Lord of Sweetness.

vacanaṁ madhuraṁ caritaṁ madhuraṁ
vasanaṁ madhuraṁ valitaṁ madhuraṁ
calitaṁ madhuraṁ bhramitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (2)
His voice is sweet, His character is sweet, His attire is sweet, His speech is sweet, His movements are sweet, His wandering is sweet – everything is sweet about the original Lord of Sweetness.
veṣur madhuro reṣur madhuraḥ
pāṇir madhuraḥ pādo madhuraḥ
ṛṇyaṁ madhuraṁ sakhyāṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (3)

His flute is sweet, His foot-dust is sweet, His hands are sweet, His feet are sweet, His
dancing is sweet, His friendship is sweet – everything is sweet about the original Lord
of Sweetness.

gītaṁ madhuraṁ pītaṁ madhuraṁ
bhuktaṁ madhuraṁ suptaṁ madhuram
riṣpaṁ madhuraṁ tilakaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (4)

His singing is sweet, His drinking is sweet, His eating is sweet, His sleeping is sweet,
His beauty is sweet, His tilaka is sweet – everything is sweet about the original Lord
of Sweetness.

karaṇaṁ madhuraṁ taraṇaṁ madhuraṁ
haraṇaṁ madhuraṁ ramaṇaṁ madhuraṁ
vamitaṁ madhuraṁ śaṁtiṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (5)

His deeds are sweet, His acts of deliverance are sweet, His stealing is sweet, His
amorous play is sweet, His yawning is sweet, and even His chastisements are sweet
– everything is sweet about the original Lord of Sweetness.

guñjā madhurā mālā madhurā
yamunā madhurā vīcī madhurā
salilaṁ madhuraṁ kamalaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (6)

His garland of guñja is sweet, His garland is sweet, His Yamunā River is sweet, and
her waves, water, and lotuses are all sweet – everything is sweet about the original
Lord of Sweetness.

gopī madhurā lilā madhurā
yuktaṁ madhuraṁ bhuktaṁ madhuram
hrṣṭaṁ madhuraṁ śiśṭaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (7)

His gopīs are sweet, His pastimes are sweet, His paraphernalia and ornaments are
sweet, His food is sweet, His delight is sweet, His embrace is sweet – everything is
sweet about the original Lord of Sweetness.

gopā madhurā gāvo madhurā
yaṣṭir madhurā srṣṭir madhurā
dalitaṁ madhuraṁ phalitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (8)

His gopas are sweet, His cows are sweet, His staff is sweet, His creation is sweet, His
defeating of demons is sweet, and His bestowal of fruits is sweet – everything is sweet
about the original Lord of Sweetness.
O Śrīmatī Rādhikā! O beloved of Mādhava! O You whose glories are sung by the young maidens of Gokula-maṇḍala! All glories to You! All glories to You!

dāmodara-rati vardhana-veśe!
hari-niśkuṭa-vṛṇḍāvipineśe! (2)

From the effulgence of the tips of Your toes to the top of Your head, Your artistic dress and entire appearance increase Dāmodara’s loving attachment for You! O queen of the forest of Vṛṇḍāvana! O pleasure garden of Śrī Hari!

vrṣabhānūḍadhi-navā-śaśi-lekhe!
lalitā-sakhī! guṇa-ramita-viśākhe! (3)

Just as the moon was produced from the churning of the Milk Ocean, You have arisen like the new moon from the ocean of Vṛṣabhānu Mahārāja’s affection for You. O dearmost friend of Lalitā! O You who have captivated the heart of Your intimate sakhi Viśākhā with Your charming (lalitā) qualities of friendship, kindness and loyalty to Kṛṣṇa!

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

O Karuṇa-mayī, all-compassionate one! Even naiṣṭhika-brahmacārīs like Sanaka and Sanātana (who have described Your aṣṭa-kāliya līlā in the Vedas, as well as Bhīṣmadeva and Śukadeva Gosvāmī) meditate on Your transcendental qualities and character. O Śrī Rādhā! Bestow Your kindness upon me!

Śrī Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja
Spoken by Śiva to Gaurī in the Urdhvāmnāya-tantra

munīndra-vṛṇda-vandite tri-loka-śoka-hārinī
prasanna-vaktra-paṅkaje nikuṇja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā kariyāśiha māṁ kṛpā-kaṭākṣa-bhājanam? (1)

aśoka-vṛkṣa-vallarī-vidāna-maṇḍapa-sthite
pravāla-vāla-pallava-prabhāruṇāṅghri-komale
varābhaya-sphurat-kare prabhūta-sampadālaye
kadā kariyāśiha māṁ kṛpā-kaṭākṣa-bhājanam? (2)

anaṅga-raṅga-maṅgala-praśaṅga-bhangura-bhrucāṁ
savibhramaṁ sasambhramaṁ dṛganta-bāṇa-pātanaṁ
nirantarāṁ vaśi-kṛta-pratīti-nanda-nandane
kadā kariyāśiha māṁ kṛpā-kaṭākṣa-bhājanam? (3)
taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe
mukha-prabhā-parāsta-koṭi-śaradendu-maṇḍale
avicitra-citra-saṅcarac-cakora-sāva-lōcane
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (4)

madonmadāti-yauvane pramodā-māṇa-maṇḍite
priyānurāga-raṇjīte kalā-vilāsa-paṇḍite
anānya-dhanya-kuṇja-rājya-kāma-keli-kovide
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (5)

aśeṣa-hāva-bhāva-dhīra-hāra-bhūṣite
prabhūta-śāta-kumbha-kumbha-kumbhi kumbha-sustani
prasāsta-manda-hāṣya-cūrṇa-pūrna-saukhya-sāgare
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (6)

mṛṇāla-vāla-vallari taraṅga-raṅga-dor-late
latāgra-lāśya-loīlā-loīla-lośanāvalokane
lalal-lulan-milan-manojēna mugdha-mohanāśrite
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (7)

suvarṇa-mālikāṅcita-trī-rekha-kambu-kaṃṭhage
trī-sūtra-maṅgali-guṇa-trī-ratna-dīpti-dīdhiti
saḷola-nilā-kuntala-prāśūna-guccha-gumphite
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (8)

nitamba-bimba-lambamāṇa-puṣpa-mekhalā-guṇe
prasāsta-ratna-kiṅkiṇī-kālāpa-madhya-mañjule
kaṁḍra-śūṇḍa-daṇḍikā-varoḥa-saubhagoruke
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (9)

aṁekā-mantra-nāḍa-maṅjū-nūpurā-rava-skhalat
samājā-rāja-haṁsa-vāṁśa-nikvaṇāti-gaurave
viḷola-hema-vallari-viḍambī-çūṟu-caṅkrame
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (10)

aṁanta-koṭi-viśṇu-loka-namra-padma-jārīcete
himādrījā-pulomajā-viṁṭacajā-vaṁra-prade
apāra-siddhi-ddhi-digdha-sat-padāṅgulī-nakhe
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (11)

makhēṣvarī! kriyēṣvarī svadheṣvarī sureṣvarī
triveda-bhāratīṣvarī pramāṇa-śāsaneṣvarī
rameshvāri! kṣameṣvarī pramoda-kāmaneṣvāri
vrajeṣvarī vrajādhipī śrī rādhike namo 'stu te (12)

īṭham adbhutam-stavaṁ niśamya bhānu-nandī
daroṭu santataṁ janaṁ kṛpā-kaṭākṣa-bhājanam
bhaṉe vadaiva saṅcita-trī-rūpa-karma-nāśanam
bhuvaṇe tadā vrajaṇḍra-sūnu-maṇḍala-praveśanam (13)
O Śrīmatī Rādhikā – Śukadeva, Nārada, Uddhava and all the topmost munis are always offering prayers to Your lotus feet. Remembering You and praying for Your sevā miraculously removes all the miseries, sins and offenses of the three spheres. Your joyful face blooms like a lotus and You delight in pastimes in the kuñjas of Vraja. You are the daughter of Vṛśabhānu Mahārāja and are the dearly beloved of Brajendranandana, with whom You always perform vilāsa – when, oh when will You bestow upon me Your merciful sidelong glance? (1)

You dwell in a pavilion made of creepers climbing upon aśoka trees; Your soft lotus feet are like lustrous red coral, newly-sprouted leaves, and the rising sun; Your lotus hands are always eager to fulfill the cherished aspiration of Your devotees and to grant the benediction of fearlessness; You are the abode of profuse divine treasures and opulences – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (2)

In the immensely auspicious drama enacted with loving playfulness (prema-vilāsa) on the amorous battlefield, Your eyebrows curving like bows suddenly unleash the arrows of Your sidelong glances, piercing Nanda-nandana with amorous delusion and bringing Him into reverential submission. In this way He eternally comes under Your complete control – O Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (3)

The glistening, fair complexion of Your limbs is like lightning, gold and campaka flowers; the shining brilliance of Your face defeats even the effulgence of millions of autumnal full moons; and Your eyes, restless like cakora birds, display astonishingly new and wonderful expressions at every moment – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (4)

You are intoxicated with the beauty of Your own youth and are always adorned with Your pre-eminent ornament, Your delightful sulking mood (māna). You take delight in Your darling’s love for You, and are supremely expert in the art of loving affairs. In the incomparable realm of wonderful kuñjas, You are the most learned in all of love’s novelties – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (5)

You are adorned with all Your various deep emotions [anurāga, dhirādhira, kilakincita, etc.] for Kṛṣṇa which shine on Your person like a diamond necklace. Your lovely breasts are like twin golden water-pots and the mounds on the head of Jayanandini (the wife of Indra’s elephant-carrier Airāvata). Displaying Your acclaimed mild smile, You are like an ocean overflowing with divine bliss – O Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (6)

Your soft arms are like fresh, delicate lotus stems elegantly swaying in the waves. Just as a creeper dances in a gust of wind, Your restless bluish eyes flash an enthralling glance. Your charm entices Madana-mohana Himself to follow after You, and when meeting, You steal away His mind and then give Him shelter in His spellbound condition – O Śrīmatī Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (7)

Your neck, as beautiful as a lovely conch, is decorated with golden necklaces and marked with three lines; ornaments made with glistening jewels of three colors swing from Your trisūtra (three auspicious cords tied around the neck of a newly-married bride), and Your black tresses, which are woven with clusters of colorful flower
blossoms, sway to and fro – O Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (8)

Your rounded hips are decorated with dangling flowers and tiny tinkling jewel-bells hang from the flower belt on Your charmingly slender waist. The jingling of those gem-bells is exceedingly enchanting. Your beautiful thighs taper like the sloping trunk of the king of elephants – O Śrīmaṭi Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (9)

Your captivating golden ankle bells sweetly resound with a host of Vedic mantras, resembling the warbling of a flock of royal swans, and as You walk along, the beauty of Your limbs mocks the grace of undulating golden creepers – O Śrīmaṭi Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (10)

You are worshiped by Śrī Lakṣmī, the goddess of unlimited millions of Vaikuṇṭha planets. Śrī Pārvatī, Indrāṇī (Indra’s wife) and Sarasvatī all worship and attain benedictions from You. Meditation on even one of Your toenails grants an infinite variety of perfections – O Śrīmaṭi Rādhikā, when, oh when will You bestow upon me Your merciful sidelong glance? (11)

You are the mistress of all kinds of sacrifices (especially of the topmost yugala-milana-yajña); of all actions (since You are the root of all potencies – mūla-śakti-tattva); of the mantras uttered at yajñas and of the sacrificial offerings presented to the demigods; of all the demigods; of the words of the three Vedas; of the enforcement of all scriptural principles; of Śrī Rāma-devī (the goddess of fortune); of Śrī Kṣamā-devī (the goddess of forgiveness); and especially of the delightful kuñjas in Vṛndāvana. When will You mercifully make me Your dāsī and grant me the qualification to render service in Your amorous pastimes with the prince of Vraja? O Śrīmaṭi Rādhikā, owner and maintainer of Vraja! I offer praṇāma unto You time and again. (12)

O Vṛṣabhānu-nandini! Upon hearing this wonderful prayer, please make me the perpetual object of Your merciful glance. Then, by the influence of Your mercy, may all the reactions to my karma be destroyed and, realizing my internal identity as a mañjarī, may I enter the circle of Śrīmaṭi Rādhikā’s sakhīs to participate in Śrī Vrajendra-sūnu’s eternal pastimes. (13)

Kalayati Nayanam
Śrī Rāya Rāmānanda

kalayati nayanaṁ dīśi dīśi valitam
paṅkajam iva mrdu-māruta-calitam (1)
Rādhā’s eyes move in all directions like a lotus moving in a gentle breeze.

keli-vipinaṁ praviśati rādhā
pratipada-samudita-manasiya-bādhā (2)
Tortured by ever-increasing amorous desires, Rādhā enters the pastimes forest.

vinidadhati mrdu-manthara-pādaṁ
racayati kuñjara-gatim anuvādam (3)
She walks with gentle, slow steps as gracefully as an elephant.

janayati rudra-gajāhpita-muditam
rāmānanda-rāya-kavi-gaditam (4)
May these words spoken by the poet Rāmānanda Rāya bring happiness to Gajapati Mahārāja Pratāparudra.
Śrī Rādhikāśṭakam (1)
Śrīla Rūpa Gosvāmī

dīśi dīśi racayāṇīṁ saṁcaraṇa-netra-lakṣmī-
vīlasītā-khuralībhīṁ khañjārāṭasya khelāṁ
hrdayā-madhupa-malīṁ ballavādhiśa-sūnōr
akhila-guṇa-gabhīrāṁ rādhiṁ arcayāṁ (1)

I worship that Śrīmati Rādhikā, whose restless eyes, moving like flocks of khañjārāṭa birds (wagtails), playfully wander in all directions, constantly searching out Her prey, Śrī Kṛṣṇa. Upon sighting Him, like an expert hunter She casts the arrows of Her provocative, sidelong glances. She is the jasmine flower for the bumblebee Śrī Kṛṣṇa. Just as the jasmine elates the bumblebee, She gives great joy to Śrī Kṛṣṇa’s heart, completely making Him Hers. She is very mysterious with Her countless deep qualities.

pitur iha vṛṣabhān̄or anavāya-praśastam
jagati kila samaste suśthu vistārayantīṁ
vraja-nṛpati-kumāram khelayantīṁ sakhibhīṁ
surabhīṁ nija-kuṇḍe rādhiṁ arcayāṁ (2)

I worship that Śrīmati Rādhikā, who wonderfully increases the fame of Vṛṣabhānu Mahārāja’s dynasty here in Vraja and throughout the world by inducing the Prince of Vraja to give up His royal behavior and openly sport in a carefree manner with Her and all the sakhīs in Her fragrant kuṇḍa.

śarad-upacita-rākā-kaumudī-nātha-kārīti-
prakara-damana-dikṣa-dakṣīṇa-smera-vakṛṭāṁ
natad-aghahid-apāṅgottuṅgītānāṅga-raṅgām
kalita-ruci-taraṅgāṁ rādhiṁ arcayāṁ (3)

I worship that Śrīmati Rādhikā, whose smiling, blooming lotus face expertly belittles the vast glory of the brilliant śarad full moon, the lord of the night-blooming kumud lotus, and diminishes the beauty of all the other gopīs; whose pure amorous desires are aroused by Aghabhid Śrī Kṛṣṇa’s dancing sidelong glances; and who is endowed with waves of beauty, grace and charm.

vividha-kusuma-vṛndotphulla-dhammilla-dhāti-
vighaṭītā-mada-ghūrṇat keki-piṅcha-praśastim
madhuripu-mukha-bimbodgīṁ-tāmbūla-rāga-
spahura-da-kopalāṁ rādhiṁ arcayāṁ (4)

I worship that Śrīmati Rādhikā, whose braided hair, beautifully adorned with clusters of many varieties of fully blossomed flowers, forcibly attacks and reproaches the fame of the tail-feathers of an intoxicated, dancing peacock; whose pure, unblemished cheeks are reddish and very lustrous from the juice of the tāmbūla remnants from Madhuripu Śrī Kṛṣṇa’s bimba-fruit lips.
I worship that Śrīmatī Rādhikā, whose heart is always saturated with Lalitā Sakhī’s pure, unrestrained affection; whose sublime nature is made more famous due to sharing intimate friendship with Viṣākhā Sakhī; who is a treasure-chest wherein She conceals the glistening, priceless ruby of Aghabhid Śrī Ṛṣa’s prema; who bathes and dresses in Her own beauty and sweetness (Her different bhāvas for Śrī Ṛṣa).

I worship that Śrīmatī Rādhikā, who is enthroned as the queen of the incomparable festive and supreme abode, Śrī Vṛndāvana; who is the presiding goddess of Kārttika, the king of months; who is the foremost of Śrī Ṛṣa’s innumerable beloveds; and whose fame, which destroys sins, instills desire to serve Ṛṣa.

I worship that Śrīmatī Rādhikā, who considers just the outermost extremity of the very edge of the tips of Śrī Ṛṣa’s toes to be millions of times dearer than Her own life. Indeed, Śrī Ṛṣa is Her very life and She knows nothing other than Him. Famous as the supreme initiating guru for the joyful gopīs, whose beautiful eyes are intoxicated with prema, She instructs them in the arts of cleverly serving Ṛṣa.

I worship that Śrīmatī Rādhikā, whose fair complexion resembles saffron which has been ground upon a slab of pure gold; whose youthful pastimes are filled with endless waves of sweetness; whose hairs stand on end in bliss upon being embraced by Śrī Ṛṣa; whose dress is the colour of the rising sun.

Those who lovingly and deeply recite this wonderful Rādhikāstakam, which embodies Śrīmatī Rādhikā’s pure sweetness, will please the moon of all auspiciousness, Śrī
Kṛṣṇacandra, who is playing on the banks of the Yamunā with Śrīmatī Rādhikā. Kṛṣṇa Himself will cause the lotus flower of the desire to serve Śrīmatī Rādhikā to bloom in their hearts. (This aṣṭaka is recited in the poetic meter known as “Mālinī.”)

**Śrī Rādhikāśṭakam (2)**
Śrīla Raghunātha dāsa Gosvāmī

\[
\text{rasa-valita-mrgākṣi-mauli-māṇikya-lakṣmīḥ}
\]
\[
\text{pramudita-mura-vairi-prema-vāpi-marāli}
\]
\[
\text{vrāja-vara-vṛṣabhānōḥ puṇya-girvāṇa-valī}
\]
\[
\text{snapayati nīja-dāsye rádhikā māṁ kadā nu} (1)
\]

Śrīmatī Rādhikā is the brilliant jewel in the crown of rasiṣka maidens. She is the swan which floats upon the pond of Śrī Kṛṣṇa’s joy-filled prema, and is the paramount wish-fulfilling creeper of Vṛṣabhānu Mahārāja’s piety. When will that Śrīmatī Rādhikā bathe me in Her service?

\[
\text{sphurad-arunā-dukūla-dyotitodayan-nitambam}
\]
\[
\text{sthalam abhi-vara-kānci-lāṣyam ullāsayanī}
\]
\[
\text{kuca-kalasa-vilāsa-sphīta-muktā-sara-srīh}
\]
\[
\text{snapayati nīja-dāsye rádhikā māṁ kadā nu} (2)
\]

Around Śrīmatī Rādhikā’s shapely hips which are exquisitely covered with a radiant, reddish silken cloth, an excellent golden chain dances; and upon Her waterpot-like breasts rests a magnificent pearl necklace. When will that Śrīmatī Rādhikā bathe me in Her service?

\[
\text{sarasija-vara-garbhhākarva-kāntīḥ samudyat-
}\]
\[
\text{taruṇima-ghanasārāśīṣṭa-kaiśora-sīdhuḥ}
\]
\[
\text{dara-vikasita-hāṣya-syandi-bimbādharāgrā}
\]
\[
\text{snapayati nīja-dāsye rádhikā māṁ kadā nu} (3)
\]

Śrīmatī Rādhikā’s effulgence is like that of the whorl (kārnikā) of an exquisite budding lotus flower; Her pre-adolescence is like nectar mixed with the fleetingly fragrant camphor of Her early teen age, and Her slightly smiling bimba-fruit-like lips display a touch of hāṣya-rasa (humor). When will that Śrīmatī Rādhikā bathe me in Her service?

\[
\text{ati-caṭulatarain tāṁ kānanāntar milantaṁ}
\]
\[
\text{vraja-nṛpati-kumāraṁ viṣya śāṅkā-kulākṣi}
\]
\[
\text{madhura-mṛdu-vacobhiḥ saṁstutā netra-bhaṅgyā}
\]
\[
\text{snapayati nīja-dāsye rádhikā māṁ kadā nu} (4)
\]

Unexpectedly meeting the whimsical prince of Vraja in the forest, Śrīmatī Rādhikā beholds Him with apprehensive eyes. Then, with Her sweet, soft words and crooked glances, She elicits an intimate exchange with Him. When will that Śrīmatī Rādhikā bathe me in Her service?
Śrīmatī Rādhikā is the very life of all the Vraja maidens. Like Śrī Kṛṣṇa, She is the fortunate recipient of Śrī Yasodā’s affection, and Her heart is bursting with the charming intimate affection of Lalitā Sakhī. When will that Śrīmatī Rādhikā bathe me in Her service?

Śrīmatī Rādhikā embodies the supreme auspiciousness; She resides in Śrī Vṛndāvana always accompanied by Viṣākhā Sakhī with whom She prepares vaijayantī garlands made from the flowers of the various trees and is therefore most dear to the wonderful chest of Śrī Kṛṣṇa, the subduer of the Agha demon (Agha-Vijaya). When will that Śrīmatī Rādhikā bathe me in Her service?

With the sound of His charming flute, Śrī Kṛṣṇa reveals His presence within a kuṇḍa, and She quickly runs to Him. Catching sight of Him, with smiling half-closed eyes, She lowers Her head and, on some pretext, scratches Her ear. When will that Śrīmatī Rādhikā bathe me in Her service?

On summer nights in the waters of Her own kuśā, cool due to the gentle breeze which caresses the many spotless lotuses there, She very joyfully engages Śrī Kṛṣṇa in water-sports in the company of Lalitā and Her other sakhīs. When will that Śrīmatī Rādhikā bathe me in Her service?

Śrī Kṛṣṇa will become so pleased with that person of pure heart and mind who, abandoning all hopes and aspirations other than rādhā-dāsya, humbly recites this pure Rādhikāṣṭakam that He will grant them entrance into Śrīmatī Rādhikā’s eternal entourage. (This aṣṭaka is recited in the poetic meter known as “Mālinī.”)
Śrī Rādhikāśṭakam (3)
Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

kuṁkunākta-kāñcanābja-garvahāri-gaurabhā
pītanāñcitābja-gandha-kīrti-nindi-saurabhā
ballaveśā-sūnu-sarva-vāñchitārtha-sādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (1)

Śrīmaṭī Rādhikā’s bodily complexion snatches away the pride of a golden lotus flower tinged with kuṅkuma, Her bodily fragrance reproaches the fame of a fragrant lotus sprinkled with saffron powder, and She fulfills all the desires of the prince of Vraja, Śrī Kṛṣṇa. May that Śrīmaṭī Rādhikā always bestow upon me the service of Her lotus feet.

kauravinda-kānti-nindi-citra-paṭṭa-sāṭikā
kṛṣṇa-matta-bhrīga-keli-phulla-puspā-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (2)

Śrīmaṭī Rādhikā’s dazzling, colorful silk sārī defeats the splendour of coral; She is a garden of all varieties of blooming flowers which attract the maddened bumblebee Śrī Kṛṣṇa who comes to play amongst Her flowers, and She worships the sun-god in order to meet with Kṛṣṇa eternally. May that Śrīmaṭī Rādhikā always bestow upon me the service of Her lotus feet.

saukumārya-sṛṣṭa-pallavā-kārti-nigrahā
candra-candano-palenu-seyya-sīta-vigrahā
svābhimaṛṣa-ballavāśa-kāmā-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (3)

Śrīmaṭī Rādhikā’s softness defeats the fame of delicate budding flowers; Her body’s coolness is worshipable for the moon, sandalwood-paste, the lotus, and camphor; and Her touch dispels the heat of Gopījana-vallabha Śrī Kṛṣṇa’s amorous desires. May that Śrīmaṭī Rādhikā always bestow upon me the service of Her lotus feet.

viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-sampadā na yat-samā
śīla-hārda-liyā ca sā yato ‘sti nādhiṅkā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (4)

Although Lakṣmī-devī is honoured by all the worshipable damsels of the universe, the opulence of her great beauty and ever-fresh youthfulness is overshadowed by that of Śrīmaṭī Rādhikā. Nor can Lakṣmī-devī surpass Her by her natural loving and playful disposition. May that Śrīmaṭī Rādhikā always bestow upon me the service of Her lotus feet.

rāsa-lāśya-gīta-narma-sat-kalāli-paṇḍitā
prema-rāmya-rūpa-veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yoṣīd-ālīto ‘pi yādhiṅkā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (5)
Śrīmatī Rādhikā is *panḍitā* (expert) in all the celestial arts of the *rāsa-līlā*, like dancing, singing, and joking; She is adorned with supernatural *prema*, enchanting beauty, wonderful dresses and ornaments, and all divine virtues; and She is the topmost youthful maiden of Vraja. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

\[
\text{nitya-navya-rūpa-keli-krṣṇa-bhāva-sampadā} \\
\text{krṣṇa-ṛgā-bandha-gopa-yauvateśu kampadā} \\
\text{krṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā} \\
\text{mahyam ātma-pāda-pādma-dāśya-dāstu rādhikā (6)}
\]

Śrīmatī Rādhikā, by Her ever-fresh beauty, ever-fresh playfulness and ever-fresh wealth of affection, causes all the young maidens of Vraja, who are bound in love to Śrī Kṛṣṇa, to tremble in anxiety; and She is immersed in *samādhi* upon Śrī Kṛṣṇa’s beauty, attire and playful pastimes. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

\[
\text{sveda-kampa-kaṇṭakāśru-gadgadādi-sañcitā-} \\
\text{marṣa-harṣa-vāmatādi-bhāva-bhūṣanāṅcitā} \\
\text{krṣṇa-netra-toṣi-ratna-maṇḍanālī-dādikā} \\
\text{mahyam ātma-pāda-pādma-dāśya-dāstu rādhikā (7)}
\]

Śrīmatī Rādhikā in divine ecstasy manifests perspiration, hairs standing on end, trembling, tears and a choked voice; She is adorned with indignation, joy and contrariness; and She wears splendid jewel-studded ornaments which delight Śrī Kṛṣṇa’s eyes. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

\[
\text{yā kṣaṇārdha-krṣṇa-viprayoga-santatoditā-} \\
\text{neka-dainya-cāpalādi-bhāva-vṛnda-moditā} \\
\text{yatna-labdha-krṣṇa-saṅga-nirgatākhiḷādikā} \\
\text{mahyam ātma-pāda-pādma-dāśya-dāstu rādhikā (8)}
\]

Śrīmatī Rādhikā, upon being separated from Śrī Kṛṣṇa for even half a moment, becomes distressed by the ever-arising feelings of Her own lowliness and great restlessness; and She is relieved of all Her mental anguish upon meeting Kṛṣṇa through the intense efforts of one of Their messengers. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

\[
\text{aṣṭakena yas tv anena nauti krṣṇa-vallabhām} \\
\text{darsāne ’pi śailajādi-yośid-āli-durlabhām} \\
\text{krṣṇa-saṅga-nanditāma-dāsyā-sīdhu-bhājanān} \\
\text{tam karoti nanditāli-saṅcayāśu sā janam (9)}
\]

Śrīmatī Rādhikā, whose *darsāna* is rarely attained even by Pārvatī-devī and other goddesses, who gives great pleasure to Her *sakhīs*, who Herself becomes elated upon meeting with Śrī Kṛṣṇa, and who is Kṛṣṇa’s dearest lover, very quickly makes that person who prays to Her singing this *aṣṭaka* a recipient for the nectar of Her service. (This *aṣṭaka* is recited in the poetic meter known as “Tūṇaka.”)
Śrī Gāndharvā-Samprārthanāśṭakam
Śrīla Rūpa Gosvāmī

vrndāvane viharator iha keli-kuñje
matta-dvīpa-pravara-kautuka-vibhrameṇa
sandarśayasva yuvavat vadanāravinda-
dvandvāṁ vidhehi mayi devi! kṛpāṁ prasīda (1)

O Devī Rādhikā! You and Śrī Kṛṣṇa are constantly enjoying Your ambrosial amorous pastimes in the leafy pleasure-groves of Vrndāvana, like the intoxicated king of elephants sporting with his queen elephant. Therefore, O Gāndharvikā! Be pleased with me and mercifully grant me darśana of Your and Your beloved Kṛṣṇa’s lotus-like faces.

hā devi! kāku-bhara-gadgadayādya vācā
yācē nipatu bhuvī daṇḍavād udbhataṛīṇḥ
asya prasādam abudhasya janasya krtvā
gāndharvike! nija-gaṇe gaṇanāṁ vidhehi (2)

O Devī Gāndharvikā! I am suffering greatly, and therefore today I throw myself on the ground like a stick and humbly implore You with a choked voice to be merciful to this fool and please count me as one of Your own.

śyāme! ramā-ramaṇa-sundaratā-variśṭha-saundarya-mohita-samasta-jagaj-janasya
śyāmasya vāma-bhuja-baddha-tanuṁ kadāhāṁ
tvāṁ indirā-virala-rūpa-bharāṁ bhajāmi? (3)

O Śyāmā! Your Master is even more charming than Nārāyaṇa Bhagavān and His beauty enchants the entire creation. You are always in His arm’s embrace on His left side, and Your beauty can never be equalled, even by that of Lakṣmī-devī. When will I properly worship Your beauty?

tvāṁ pracchadena mudira-cchavīnā pidhāya
manjīra-mukta-caraṇāṁ ca vidhāya devi!
kuñje vrajendra-tanayena virājamāne
naktāṁ kadā pramuditāṁ abhisārayisyē? (4)

O Devī Rādhikā! When will I become Your sakhī, and, pleasing You by dressing Your transcendental form in a raincloud-colored sārī and removing the anklets from Your feet, lead You away to a gorgeous kuñja for a nocturnal rendezvous with Śrī Nanda-nandana?

kuñje prasūṇa-kula-kalpita-keli-talpe
saṁviṣṭayor madhura-narma-vilāṣa-bhājoḥ
loka-trayābharanāyayoś caraṇāmbujāṁ
saṁvāhayisyati kadā yuvavat jano ‘yam? (5)

O Devī, within a kuñja You and Śrī Kṛṣṇa lie on a bed of so many kinds of flowers which is a playground for Your sweet amorous amusement. When will I receive the opportunity to serve the lotus feet of You and Your beloved, who together are the very adornment of the three worlds? Oh, when will such an auspicious day come?
O Vṛndavanėvari, after enjoying love-sports with Śrī Kṛṣṇa on the bank of Your kūṇḍa, Your lotus faces brilliantly decorated with drops of perspiration, You will both relax upon a jewelled sīnhasana beneath a desire tree. When You are in that condition, when will I be able to soothe You by fanning You with a cāma? 

ليناَن نينجا-كِحء بِحاَتِين مِكْوَنداً
citraiva sūcitavatī rucirākṣi! nāham
bhugnāṁ bhruvam na racayeti mṛyā-ruṣāṁ tvām
agre vrajendra-tanayasya kadā nu neṣye? (7)

O beautiful-eyed Rādhikā, when You playfully hide in a secret place within a kuñja and Śrī Kṛṣṇa comes to know where You are hiding and approaches You, You will ask me, “O Rūpa-mañjarī, why did you show Kṛṣṇa My hiding-place?” Then I will reply, “No, no, I didn’t tell Him; it was Citra Sakhi. Therefore please do not frown at me.” When will I speak these entreaty words to You, while seeing You standing before Kṛṣṇa and accusing me? When will such a day come?

vāg-yuddha-keli-kutuke vraja-rāja-sūnum
jitvonmadāṁ adhika-darpa-vikāsi-jalpāṁ
phullābhir ālibhir analpam uḍīramāṇa-stotrāṁ kadā nu bhavaṭīṁ avalokayiṣye? (8)

When You defeat Śrī Kṛṣṇa in a playful war of words, You become immensely joyful and boast of Your victory to Your girlfriends. Then the sakhiṣ will express their delight by exclaiming, “Jaya Rādhā! Jaya Rādhā!” Oh, when will I become fortunate enough to participate in Your victory chorus?

yah ko ’pi suṣṭhu vrṣabhānu-kumārikāyāḥ
samprārthanāśjakam idāṁ paṭhati prapannāḥ
sā preyasā saha sametya dhṛta-pramodā
tatra prasāda-lahārīm urarī-karoti (9)

Any surrendered soul who with great faith recites these eight appeals to the daughter of Vṛṣabhānu Mahārāja will receive direct darṣana of Her accompanied by Her beloved Śrī Kṛṣṇa and feel the waves of Her happiness shower upon him. (This aṣṭaka is recited in the poetic meter known as “Vasantatilaka.”)
Śrī Rādhā-Stotram
From a conversation between Brahmā and Närada in the Brahmāṇda Purāṇa

grhe rādhā vane rādhā rādhā prṣthe puraḥ sthitā
yatra yatra sthitā rādhā rādhaivārādhyate mayā (1)
Rādhā is in the home, Rādhā is in the forest, and She is both behind and before me. I worship the all-pervading Rādhājī, wherever She is present.

jihvā rādhā śrutau rādhā rādhā netre hṛdi sthitā
sarvāṅga-vyāpinī rādhā rādhaivārādhyate mayā (2)
Rādhā is on my tongue, Rādhā is in my ears, Rādhā is in my eyes and inside my heart. I worship Rādhājī, who is within the bodies of all.

pūjā rādhā japo rādhā rādhikā cābhivandane
smṛtau rādhā śīro rādhā rādhaivārādhyate mayā (3)
Rādhā is in my pūjā, Rādhā is in my mantra-japa, Rādhā is in my prayers, Rādhā is in my memory, and Rādhā is in my head – I worship that Rādhājī.

gāne rādhā guṇe rādhā rādhikā bhojane gatau
ratrau rādhā divā rādhaivārādhyate mayā (4)
Whenever I sing, I sing about the qualities of Rādhā, everything I eat is Rādhā’s prasāda, wherever I go I always remember Rādhā, Rādhā is in the night, Rādhā is in the day – I worship that Rādhājī.

mādhurye madhurā rādhā mahattve rādhikā guruḥ
saundarye sundar… rādhā rādhaivārādhyate mayā (5)
Rādhā is the sweetness within anything that is sweet; of anything that is important, Rādhā is the most important; and of everything that is beautiful, Rādhā is the supreme beauty – I worship that Rādhājī.

rādhā rasa-sudhā-sindhu rādhā saubhāgya-maṇjarī
rādhā vrajāṅganā-mukhyā rādhaivārādhyate mayā (6)
Rādhā is an ocean of nectarean rasa, Rādhā is the flower-bud of all good fortune, Rādhā is the foremost gopī of Vraja – I worship that Rādhājī.

rādhā padmānanā padmā padmodbhava-supūjitā
padme vivecitā rādha rādhaivārādhyate mayā (7)
Because Rādhā’s face is like a spotless lotus flower, She is known as Padma. She is worshiped by Brahmā who appeared on the lotus emanating from Viṣṇu’s navel, and when She was first discovered by Her father, She was resting upon a lotus – I worship that Rādhājī.

rādhā kṛṣṇātmikā nityaṁ kṛṣṇo rādhātmako dhruvam
vṛndāvaneśvarī rādha rādhaivārādhyate mayā (8)
Rādhā is eternally immersed in Śrī Kṛṣṇa, Kṛṣṇa is certainly always immersed in Rādhā, and Rādhā is the queen of Vṛndāvana – I worship that Rādhājī.

\[
\text{jihvāgre rādhikā-nāma netrāgre rādhikā-tanuḥ} \\
karnē ca rādhikā-kīrtir mānase rādhikā sādā (9)
\]
Rādhā’s name is on the tip of my tongue, Rādhā’s beautiful form is always before my eyes, descriptions of Rādhā’s fame are always in my ears, and Rādhā always resides in my mind.

\[
krṣñena pāṭhitain stotraṁ rādhikā-prātaye param \\
yāḥ paṭhet prayato nityaṁ rādhā-krṣnāntīgo bhavet (10)
\]
Whoever regularly recites with great care this prayer spoken by Śrī Kṛṣṇa will attain loving service for the feet of Śrī Rādhā-Kṛṣṇa.

\[
ārādhita-mañah krṣṇo rādhārādhita-mānasāḥ \\
kṛṣṇākṛṣṭa-mañā rādhā rādhā-kṛṣṇeti yaḥ paṭhet (11)
\]
Śrīmaṭ Rādhikā worships Śrī Kṛṣṇa in Her heart and mind, and Kṛṣṇa worships Śrīmaṭi Rādhikā in His heart and mind; Śrī Kṛṣṇa attracts Rādhikā’s heart and mind, and Rādhikā attracts Kṛṣṇa’s heart and mind. Whoever lovingly recites this prayer will become similarly attracted to the lotus feet of Śrī Rādhā-Kṛṣṇa.

Śrī Rādhā-Prārthana
Śrī Viṭhala-Cārya

\[
kṛpayati yadi rādhā bādhitāśeṣa-bādhā \\
kim aparā-visiṣṭaṁ puṣṭi-maryādayor me \\
yadi vadati ca kiñcit smera-hāsodita-śrīr \\
dvija-vara-mañi-pañktīyā mukti-śuktyā tadā kim (1)
\]
If Śrīmaṭi Rādhikā is merciful to me, then all obstacles to my devotion will be removed. There will be nothing more for me to attain because I will have received the fruits offered by the paths of both vaidhī-ṁārga and rāga-ṁārga. And if She will speak to me while smiling gently, I will see Her brilliant rows of teeth which are like lines of priceless jewels. Having seen them one time, the goal of gaining liberation from material existence will be rendered insignificant.

\[
śyāmasundara śikhaṇḍa-śekhara \\
smera-hāsa murali-mañohara \\
rādhikā-rasika māṁ kṛpā-nidhe \\
sva-priyā-caraṇa-kiṅkarīṁ kuru (2)
\]
O Śyāmasundara! O You whose head is adorned with peacock feathers! Your face is always graced with a playful smile, Your flute-playing is enchanting, and You are expert in relishing rasa with Śrīmaṭi Rādhikā. Because You are an ocean of mercy, I am appealing to You to please make me a kiṅkarī (maidservant) at the feet of Your beloved.
prāṇanātha-vṛṣabhānu-nandini-
śrī-mukhāja-rasalolā-ṣatpada
rādhikā-pada-tale kṛta-sthitiṁ
tvāṁ bhajāmi rasikendra-śekhara (3)

You are the Lord of the life of the daughter of Vṛṣabhānu Mahārāja and are like a bee
who is always eager to taste the nectar of Her lips. O Rasika-śekhara, foremost of those
who are rasika! I don’t desire anything other than to always reside at the feet of Śrīmatī Rādhikā.

saṁvidhāya daśane ṭṛṇam vibho
prārthaye vraja-mahendra-nandana
astu mohana tavāti-vallabhā
janma-janmani mad-īśvarī priyā (4)

O Nanda-nandana! O all-pervading Prabhu! O You who enchant my mind, and indeed,
the minds of all! Taking a piece of straw in my teeth, my humble entreaty to You is
that She, who is the love of Your life, will remain my dear worshipable goddess birth
after birth.

Śrī Maṅgala-Gītam
Śrī Jayadeva Gosvāmī

Refrain: rādhe kṛṣṇa govinda gopāla nanda-dulāla yaśodā-dulāla
     jaya jaya deva! hare

śrīta-kamalākuca-maṇḍala! dhṛta-kuṇḍala! e
kalita-lalita-vanamālā! jaya jaya deva! hare (1)

O You who take shelter at the breasts of sarva-lakṣmī-mayī Śrīmatī Rādhikā!
O You who wear fish-shaped earrings and a charming garland of forest flowers! Deva!
Hare! All glories to You!

dina-maṇi-maṇḍala-maṇḍana! bhava-khaṇḍana! e
muni-jana-mānasa-ḥamsa! jaya jaya deva! hare (2)

O You who are the supreme ornament of the entire solar system! O You who sever the
bondage of the material world! O swan who delightfully wanders on the pond of the
thoughtful sages’ minds! Deva! Hare! All glories to You!

kāliya-viṣa-dhara-gaṇjana! jana-raitjana! e
yadu-kula-nalina-dineśa! jaya jaya deva! hare (3)

O vanquisher of the poisonous Kāliya’s arrogance and enchanter of the Vrajaśāsī! O
You are the sun who causes the lotus flower of the Yadu dynasty to bloom! Deva! Hare!
All glories to You!
O destroyer of the Madhu, Mura and Naraka demons! O You who sit upon Garuḍa! O original cause of the demigods’ delight! Deva! Hare! All glories to You!

O You whose large eyes are like spotless lotus petals and who liberate souls from the material world! O foundation of the three worlds! Deva! Hare! All glories to You!

O You who in rāma-lilā were ornamented by the daughter of Janaka, who conquered the demon Dūśaṇa and defeated the ten-headed Rāvaṇa in battle! Deva! Hare! All glories to You!

O Śyāmasundara, Your beauty is like that of a fresh raincloud! O You who held up Girirāja (Mandara Mountain)! O cakora bird, You are enamoured with the moon of Śrīmatī Rādhikā’s face! Deva! Hare! All glories to You!

O Lord, You remove Jayadeva’s tribulations! We devotees who have fallen at Your feet implore You to please bestow auspiciousness upon us!

O Deva! May this brilliantly shining, auspicious song composed by the poet Jayadeva always bring pleasure to You and also to Your devotees who sing and hear it. Deva! Hare! All glories to You!
O mind, time and again worship the youthful lovers Śrī Rādhā-Kṛṣṇa, who together appear like lightning flashing from a fresh monsoon cloud, whose lovely lotus faces always beam contented happiness and are adorned with lotus eyes, who wear brilliant moon-shaped crowns, whose foreheads, decorated with charming sandalpaste tilaka, are rendered more beautiful being surrounded by Their glistening curly locks of hair, and whose entire appearance is completely dazzling.

O mind, time and again worship the youthful lovers Śrī Rādhā-Kṛṣṇa, Rādhā wearing blue cloth and Kṛṣṇa dressed in yellow. Their bodies are fully decorated with candana, Rādhā’s glistening like a golden jewel and Kṛṣṇa’s like a sapphire. They wear golden necklaces and bracelets. Their hearts are lovingly immersed in the rāsa dance.

O mind, always be immersed in worshiping the youthful lovers Śrī Rādhā-Kṛṣṇa Candra, whose charming dresses steal devotees’ minds; who display elegant three-fold bending poses; who smile mildly and sweetly; whose ears are adorned with shining, beautiful earrings; who are the very best of jokesters; who are the best of actors always wearing gorgeous costumes; and who are always attracting each other, Kṛṣṇa by playing the flute and Rādhā by Her dancing.

O mind, always remain alert to worship the youthful lovers Śrī Rādhā-Kṛṣṇa Candra, who possess innumerable exalted qualities and who are extremely clever and skillful in tasting rasa in Their loving affairs; who are worshiped by demigods and sages as well as ordinary humans; who are decorated with beautiful attire, fish-shaped earrings studded with brilliant jewels and other ornaments; whose enchanting, gentle smiles are accompanied by sidelong glances; and who bestow the dharma and karma of prema-sevā upon Their devotees (or who remove all Their devotees’ material attachments, including their dharma and karma).
O mind, time and again I implore you to remain alert to worship the youthful lovers Śrī Rādhā-Kṛṣṇa Candra, who wear golden crowns upon Their heads, whose bodies are decorated with many colored flowers, who wander through all the forests of Vṛndāvana enjoying pastimes, who are the embodiment of condensed ānanda, and whose miraculous lotus feet are served by all demigods and goddesses.

O mind, always worship the youthful lovers Śrī Rādhā-Kṛṣṇa, whose very, very soft bodies are adorned with fragrant flower garlands, whose charmingly dressed forms are served by uncountable numbers of beautiful vraja-sundarās, who are beautifully dressed, and who are conversant with all the Vedas which are contemplated in trance by the sages and demigods.

O mind, I implore you time and again to always remain immersed in worshiping the youthful lovers Śrī Rādhā-Kṛṣṇa, whose forms are the embodiment of the sweetest sweetness, who pulverise the pride of wicked and arrogant persons, who bestow benedictions upon the best of the demigods including Mahādeva Śiva, who bestow all varieties of perfections, who are thoroughly engrossed in tasting the nectar of transcendental bliss (ānanda-cinmaya-rasa), and who are masters in the arts of singing, dancing, and playing musical instruments.

O mind, remain forever immersed in worshiping the youthful lovers Śrī Rādhā-Kṛṣṇa Candra, whose svarūpa is the essence of the Vedas; who through the agency of Their expansions perform the creation, maintenance, and destruction of the material universes; who are ever-fresh youths almost touching adolescence; who are eternally situated at the yoga-pītha in Vṛndāvana; and who deliver the sinful.

Sādhakas who faithfully recite this supremely charming Yugala-kiṣorādāya will surely obtain the perfection of rendering direct service to the lotus feet of the bestowers of all perfections, the youthful lovers Śrī Rādhā-Kṛṣṇa – of this there is no doubt.
I worship the lotus feet of that form of Śrī Kṛṣṇa when, due to being thoroughly immersed in separation from Śrīmatī Rādhikā (who is displaying māna, Her mood of jealous anger), His own dark complexion vanishes and He assumes Her bright, golden luster; or, I worship the lotus feet of Śrī Kṛṣṇa as He is embraced by Śrīmatī Rādhikā (after Her māna has broken).

When Śrī Kṛṣṇa (sevya – who always takes service from sevaka*) and Śrīmatī Rādhikā (sevaka – who is always doing sevā to sevya) meet together and enjoy each other, how can there be any distinction between Them? But in vipralambha Their feelings of separateness perpetually intensify. [*Sevya is bhoktā Bhagavān – who is always enjoying. Sevaka is bhogya – who is enjoyed. At time of meeting there is no bheda, difference, between Them – They are abheda, non-different whereas in separation Their mood of difference especially increases.]

By the influence of acintya-śakti, the Divine Couple, śakti (potency) and śaktimān (the possessor of potency) who perform unlimited transcendental pastimes, are forever simultaneously different and non-different. [Para-tattva is never without śakti. When śakti-śaktimān are one svarūpa, in one body, then gaura-tattva is manifest, and when They are separate in two bodies, Kṛṣṇa as lilā-purusottama enjoys lilā with Śrīmatī Rādhikā.]

Although the Supreme Truth is one, His pastimes appear in two forms: those of Śyāmasundara Kṛṣṇa and Śrī Gaurasundara, both of whom are directly Svayam Bhagavān (and whose contradictory qualities are fully harmonized by acintya-śakti).

Wherever all the colours are combined, a golden hue (gaura-kānti) is manifest; for example, although all colours are present in the sun, its hue is golden. On the other
hand, in the absence of all colour, black (ṣyāma-kānti) is manifest (and according to the opinion of modern scientists, black is actually devoid of colour).

\textit{saguṇāṁ nirguṇāṁ tattvam ekam evādvitiyakam sarva-nitya-guṇair gaurāḥ kṛṣṇau rasas tu nirguṇaiḥ (6)}

There is no difference between the supreme truth manifest as \textit{saguṇa} (possessed of transcendental attributes – gaura-kānti) and \textit{nirguṇa} (devoid of material attributes – syāma-kānti). They are one and the same. Śrī Gaurasundara possesses all eternal divine qualities and Śrī Kṛṣṇa is the embodiment of \textit{rasa} which is completely devoid of mundane qualities.

\textit{ṣrī kṛṣṇam mithunaṁ brahma tyaktvā tu nirguṇaṁ hi tat upāsate mṛṣā vijñāḥ yathā tuṣāvaghātīnāḥ (7)}

Śrī Kṛṣṇa and Śrī Gaurāṅga are both the supreme Brahman. Those who abandon serving Them to worship the formless Brahman never attain factual liberation and are precisely like those who try to extract rice by beating empty husks – all they obtain is their fruitless, hard labour.

\textit{ṣrī vinoda-vihārī yo rādhayā milito yadā tadāhaṁ vandanaṁ kuryāṁ sarasvatī-prasādataḥ (8)}

By the mercy of my Gurudeva Śrīla Sarasvatī Prabhupāda, I worship Śrī Vinoda-bihārī and Śrīmaṭī Rādhikā as They meet and take Their \textit{darśana} at that time.

\textit{iti tattvāṣṭakaṁ nityaṁ yaḥ paṭhet śraddhayānvitaḥ kṛṣṇa-tattvam abhijñāya gaura-pade bhaven matiḥ (9)}

Whoever daily recites this \textit{aṣṭakam} with great faith will fully comprehend Kṛṣṇa-tattva and become immersed in meditation upon the lotus feet of Śrī Gaurasundara.
After the killing of Ariṣṭāsura, Śrīmaṭī Rādhikā and Her sakhīs exchanged many joking words with Śrī Kṛṣṇa concerning the necessary atonement for one who has committed the offence of killing a bull. As a result, the Queen of Vṛndāvana, Śrīmaṭī Rādhikā, and Her sakhīs joyfully excavated and filled Śrī Rādhā-kuṇḍa with their own hands. May that immensely fragrant Rādhā-kuṇḍa be my shelter.

In the land of the hearts of those who bathe in Rādhā-kuṇḍa, a desire tree of the superlative prema, which is not attainable even for Kṛṣṇa’s principal queens in Dvārakā, will arise. May that supremely charming Rādhā-kuṇḍa be my shelter.

For the pleasure of Śrīmaṭī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, regularly bathes in Rādhā-kuṇḍa, carefully observing all the appropriate rituals. May that supremely enchanting Rādhā-kuṇḍa be my shelter.

May that supremely enchanting Rādhā-kuṇḍa, which the moon of Vraja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Śrīmaṭī Rādhikā, and which He has made known by the name of Rādhikā Herself, be my shelter.

The mercy obtained by serving Rādhā-kuṇḍa makes the desire-creeper of prema for the prince of Vraja sprout and is celebrated for bearing the flower of service to my svāminī Śrīmaṭī Rādhikā. May that supremely charming Rādhā-kuṇḍa be my shelter.
Gloriously manifest on the banks of Rādhā-kuṇḍa are eight kuṇjas named after Rādhikā’s principal sakhīs.* Filled with the sweet humming of bumblebees, these kuṇjas act as stimuli for the amorous pastimes of the Divine Couple. The lotus feet of that Rādhikā, who sends Kṛṣṇa to enjoy in all the different kuṇjas, are desired by everyone. May that supremely enchanting Rādhā-kuṇḍa be the shelter of my life.

*On the eastern bank is the kuṇja known as Citrā-sukhada, on the southeastern side is Indulekhā-sukhada, on the southern bank is Campakalatā-sukhada, on the southwestern side is Raṅgadevi-sukhada, on the western bank is Tuṅgadēvi-sukhada, on the northwestern side is Sudēvi-sukhada, on the northern bank is Lālītā-sukhada, and on the northeastern side is the kuṇja known as Viśākhā-sukhada.

taţa-bhuvi vara-vedyāṁ yasya narmāti-hṛdayāṁ
madhura-madhura-vārtāṁ gosṭha-candrasya bhaṅgyā
prathayati mitha tīśā praṇa-sakhyālībhiḥ sā
tad ati-surabhī-rādhā-kuṇḍaṁ evaśrayo me (7)

Situated on an exquisite dais on the bank of Rādhā-kuṇḍa and accompanied by Her beloved sakhīs, our svāminī Śrīmatī Rādhikā charmingly engages in sweet, joking words with Śrī Kṛṣṇa, the moon of Vraja. These playful verbal exchanges are enhanced by the suggestion of so many innuendoes. May that Rādhā-kuṇḍa be the shelter of my life.

anudinam ati-raṅgaiḥ prema-mattāli-saṅghair
vara-sarasija-gandhair hāri-vāri-prapūrṇe
viharata iha yasmin dampatī tau pramattau
tad ati-surabhī-rādhā-kuṇḍaṁ evaśrayo me (8)

May that very charming and especially fragrant Rādhā-kuṇḍa, where intoxicated with love the Divine Couple and the sakhīs daily cavorts with great joy in the water so fragrant with exquisite lotus flowers, be the sole shelter of my life.

avikalāṁ ati devyāś cāru kuṇḍāṣṭakam yāḥ
paripaṭhāti tādiyollāśi-dāsyārpitātmā
aciram iha śarīre darśayaty eva tasmai
madhu-ripur ati-modaiḥ śīśyamāṇāṁ priyāṁ tām (9)

To that devotee who, in a resolute mood of aspiring to serve Śrīmatī Rādhikā, reads this charming prayer describing Śrī Rādha-kuṇḍa, even in their present body Śrī Kṛṣṇa will quickly grant them darśana of not only His beloved Rādhikā, but also of Their many variegated amorous pastimes. Witnessing these pastimes and envisioning himself serving Yugala-kiṣora in various ways, such a devotee will feel immense jubilation. (This aṣṭaka is recited in the poetic meter known as “Mālinī.”)
After Kåðša killed Våðabhäsura, Śrīmati Rādhikā said to Him, “O Våðabha-çatru! You are approaching us, but don’t touch us!” Hearing these words, with a single blow from His heel Krṣṇa manifested Śrī Śyāma-kuṇḍa. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

Having been called there by Śrī Krṣṇa, all the sin-vanquishing holy places within the three worlds began residing together within Śyāma-kuṇḍa, thereby broadcasting the extensive glories of that place. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

"O Krṣāṅgi Rādhē, You please also bathe in the pristine waters of this purifying pond which is now a beautiful holy place” – with these words Śrī Krṣṇa implored even Śrīmati Rādhikā to bathe in Śrī Śyāma-kuṇḍa. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

Seeing how Krṣṇa’s “sin” of killing Vṛṣabhāsura was absolved by His bathing in this pond which is inhabited by all the holy places and which was manifest from a single blow of His heel, Vṛṣabhānanda-nandinī Śrīmati Rādhikā, accompanied by all Her sakhiṣ, manifested a similar pond nearby. Śrī Śyāma-kuṇḍa, composed of exceptionally pure water, is my shelter.
After being forbidden by Śrīmatī Rādhikā to enter Her pond, the personified holy places became very fearful and humbly prostrating themselves at Śrī Kṛṣṇacandra’s lotus feet, said, “Having been rejected by Śrīmatī Rādhikā, the sole shelter for the shelterless, what will be our destination?” May the pure waters of Śrī Śyāma-kunḍa, the place where this entreaty was spoken, be my shelter.

\[
yad \ ati-vikāla-tūrthāṁ \ kṛṣṇacandraṁ \ prasūsthāṁ
ati-laghu-nāti-vākyaiḥ \ suprasanneti \ rādhā
dividha-caṭuła-vākyaiḥ \ prārthanaḥ \ bhavantī
tad \ ati-vimala-nīrāṁ \ śyāma-kunḍāṁ \ gatir \ me (6)
\]

Upon seeing the distress of the personified holy places and desiring to bestow upon them the qualification to enter Śrīmatī Rādhikā’s pond, Śrī Kṛṣṇa displayed various bodily poses and facial expressions and appealed to Rādhikā with clever words. Then, very softly and courteously, Rādhikā replied that She was very pleased – may the pure waters of that Śrī Śyāma-kunḍa, where these words where spoken, be my shelter.

\[
yad \ ati-lalita-pādais \ tāṁ \ prasādyāpta-tair \ thyais
\text{tad \ atiśaya-kṛpādraiḥ \ saṅgamena \ praviṣṭaiḥ}
vraja-nava-yuva-rādhā-kunḍāṁ \ eva \ prapannaṁ
tad \ ati-vimala-nīrāṁ \ śyāma-kunḍāṁ \ gatir \ me (7)
\]

Then those holy places, which had assumed the form of water and entered Śrī Śyāma-kunḍa, pleased Śrīmatī Rādhikā with verses of exceptionally brilliant poetry and, upon attaining Her mercy, penetrated the land between the two kunḍas and entered the pond of the ever-fresh Youthful Lovers of Vraja, Śrī Rādhā-kunḍa. Śyāma-kunḍa, composed of exceptionally pure water, is my sole shelter.

\[
yad \ ati-nikaṭa-fire \ klapta-kūñjam \ suramyāṁ
\text{subala-בחu-mukhebyo \ rādhikāyaiḥ \ pradattam}
vividha-kusuma-vallī-kalpa-vṛksādi-rājāṁ
tad \ ati-vimala-nīrāṁ \ śyāma-kunḍāṁ \ gatir \ me (8)
\]

On the banks of Śrī Śyāma-kunḍa, Śrīmatī Rādhikā and Her sakhīs created kūñjas beautified by desire trees and burgeoning vines with varieties of flowers and then awarded those kūñjas to Subala, Madhumāṅgala and the other primary sakhīs. That Śrī Śyāma-kunḍa, composed of exceptionally pure water, is my shelter.

\[
\text{paripaṭhati} \ \text{sumedhāṁ} \ śyāma-kunḍāṣṭakaṁ \ yo
\text{nava-jaladhara-rūpe} \ \text{svarṇa-kāntyāṁ} \ \text{ca} \ \text{rāgāt}
\text{vraja-narapatī-putras \ tasya \ labhyaṁ} \ \text{suṣīghraṁ}
\text{saha} \ \text{sa-gaṇa-sakhīḥ} \ \text{rādhayaḥ} \ \text{syāt} \ \text{subhajyaḥ} (9)
\]

That intelligent person who regularly recites this Śyāma-kunḍāṣṭakam with great devotion will develop loving attraction for Vrajendra-nandana Śrī Kṛṣṇa, whose complexion is like that of a fresh monsoon cloud and who is accompanied by Śrīmatī Rādhikā, whose complexion is like pure gold and who is always surrounded by Her sakhīs, thereby easily entering into Their worship and attaining Their eternal company very soon.
निजा-पति-भुजा-दान्दा-चचत्रा-भावैं प्रपाद्या 
प्रति-हता-मदा-ध्रुष्टोदा-देवेन्द्र-गर्वा 
अतुला-प्रथुला-शाल-श्रेणी-भुपा! प्रियांं मे 
निजा-निक्ता-निवासां देहि गोवर्धना! तवम् (1)

प्रमाद-मदनाभिषुकं कंदरे कंदरे ते 
रचयति नवा-युनोर द्वांवम अस्मि अमांदम 
इति किला कलानरथैं लगनकस तद-द्वयोर मे 
निजा-निक्ता-निवासां देहि गोवर्धना! तवम् (2)

अनुपामा-मणी-वेदिः-रत्ना-सिञ्हासनोर्वी- 
रुहाजरा-दारसनुद्रोणी-साङ्गेशु राणागि 
सहा बला-साक्षिभिः साख्लेयां यस्व-प्रियांं मे 
निजा-निक्ता-निवासां देहि गोवर्धना! तवम् (3)

हरि-दितिम अपूर्वम् राधिका-कुन्दाम अत्म- 
प्रियांसक्षम इहा काण्ठे नरमाणुंलिंग्या गुप्ताः 
नवा-युवा-युगा-क्षेत्र तत्रापि पाश्यां रहो मे 
निजा-निक्ता-निवासां देहि गोवर्धना! तवम् (4)

स्त्हल-जला-तला-साप्तर्थः भूरुहहेक-चाययाः 
का प्रति-पदम अनुकालां हांता साम्वर्ध्यां गाह 
त्री-जागति निजा-गोराम सार्थाकां क्षयपायान मे 
निजा-निक्ता-निवासां देहि गोवर्धना! तवम् (5)

सूरा-पति-क्रता-दिर्घा-स्रोताहो गोष्टा-रक्षाम 
तवा नवा-ग्रह-रूपस्यांती कुरवात्वा 
अघा-बाका-रिपुंजोक्कार दत्तमां! द्रूतां मे 
निजा-निक्ता-निवासां देहि गोवर्धना! तवम् (6)

गिरि-र्प्पा! हरिदासा-श्रेणी-वर्येति नामां 
मृत्तम इदम् उदीतम् श्री-राधिकावक्त्र-कउंड्रां 
व्रजा-नवा-तिलकत्वे क्लप्ता! वेदायं स्पुतां मे 
निजा-निक्ता-निवासां देहि गोवर्धना! तवम् (7)

निजा-जाना-युता-राधाकृष्णा-मात्री-रसाक्ता- 
व्रजा-नारा-पशु-पक्षि-व्रता-साक्ष्याका-दाता 
अगृंत-करुनात्वान मम उर्क्र्ता तांताम 
निजा-निक्ता-निवासां देहि गोवर्धना! तवम् (8)

निरुपद्हिकरुणना श्री-सचिन-नन्दानना 
तवयि कपति-साथो 'पि तव-प्रियेनर्पितो 'स्मि 
इति कहः नमं ममा योगय्योगयाति तंम अग्रहान 
निजा-निक्ता-निवासां देहि गोवर्धना! तवम् (9)

श्री गोवर्धना-वासा-प्रार्थना-दासकम
श्रीला रघुनाथा दासा गोस्वामी
O beautiful Govardhana, matchlessly enormous king of mountains! Please bestow upon me my most cherished desire – residence near your side. You took the shape of an umbrella with the arm of your own Lord as the handle, thus pulverizing the arrogant pride of Indra who was intoxicated by his own opulence. (1)

O Govardhana, please grant me a dwelling near your side so that I can easily witness and serve the youthful lovers Śrī Rādhā-Kṛṣṇa as They perform newer and newer secret, amorous līlās within your many caves where They become completely maddened from drinking prema. You are present and making everything possible. (2)

O Govardhana, please grant me a dwelling near your side for you are very dear to me. If you say to me, “Śrī Rādhā-Kṛṣṇa also perform pastimes at Sañketa and at other places in the forests, so why don’t you desire to reside there?” I will reply that upon your incomparable pearl-studded altars, on your jewelled siṅgālas, below your trees, in your cracks and crevices, upon your crest and in your multitude of caves, Śrī Kṛṣṇa and Baladeva always enjoy playful sports accompanied by Śrīdāma and the other sakhās. (3)

O Govardhana, please grant me residence near your side because, having manifested a lustrous black vedī (raised sitting place) with an enchanting scent, you facilitated and witnessed the dāna-keli pastime enacted by the youthful lovers Śrī Rādhā-Kṛṣṇa, who Themselves are a treasure-house of delicious rasa-mellows. Thus you increase the transcendental pleasure of Śrī Kṛṣṇa’s exalted rasika devotees who relish those mellows. (4)

O Govardhana, please grant me residence near your side. The unprecedented Rādhā-kunḍa is most dear to Śrī Kṛṣṇa and also your dear friend. Embracing Rādhā-kunḍa to your neck in a playful mood, you remain hidden there while watching Śrī Rādhā-Kṛṣṇa enjoy pastimes in Their freshly blossoming youth. That secluded spot is also perfectly suitable for me – I will sit right there and relish Their pastimes with you. (5)

O Govardhana, please grant me residence near your side. You are worshiping Śrī Rādhā-Kṛṣṇa with your nice spacious fields, ponds, streams and waterfalls, forests, fresh grass, and shade-trees, and you are nourishing Śrī Kṛṣṇa’s beloved cows whose numbers are thus increasing at every moment. Your very name “Govardhana” (gāh means cows, and vārdhayati means to nourish and increase) is successful and renowned throughout the three worlds. If I can reside near you, I will also be able to receive the darśana of my iṣṭadeva Śrī Kṛṣṇa, who comes to you when He brings His cows out to graze. (6)

O Govardhana, please bestow upon me residence by your side right away. Śrī Kṛṣṇa, the slayer of Aghāsura and Bakāsura, showed you special honour by establishing Vraja beneath you while holding you aloft, thereby turning you into a new home for the Vrajavāsīs and protecting them from Indra’s hostility. You are the crown of Vṛndāvana and Kṛṣṇa always takes care of you since you are His dear devotee. Kṛṣṇa’s nature is that He is merciful to those who, although unqualified, reside near those whom He honours, so by residing near you I also will certainly obtain Kṛṣṇa’s mercy. (7)
O Girirāja Mahārāja, from the moon-like face of Śrīmatī Rādhikā the following words have issued: “This hill is the best of those who are known as Haridāsa.” These words from the Śrīmad-Bhāgavatam (10.21.18) have revealed the nectar of your name, and all the Vedas have established you as the fresh tilaka of Vraja-manḍala. You are such a high-class devotee, so if I stay with you, I will certainly get high-class bhakti. Therefore, the most desirable place to reside is near your side; please grant me a dwelling there. (8)

O Govardhana, you are absorbed in the rasa of friendship towards Śrī Rādhā-Kṛṣṇa who are surrounded by Their sakhis and sakhās, and you are the unparallelled source of happiness for the men, women, birds, animals, and all the living entities of Vraja. You are so kind. Kṛṣṇa just touched you and automatically you lifted yourself up to serve Him, becoming weightless on His finger. You fulfill Kṛṣṇa’s desires and protect all Vrajavāsīs, so please accept this most fallen and miserable person and by mercifully bestowing upon me residence near your side, make even poor me a worthy recipient of Śrī Kṛṣṇa’s love. (9)

O Govardhana, although I am a cheater and a rogue, the greatly merciful Śrī Śačīnandana Kṛṣṇa Caitanya, who is most dear to you, has offered me unto you (so you are therefore obliged to accept me). Without considering whether I am qualified or unqualified, please bestow upon me a residence near your side. (10)

Whoever ardently meditates on these ten nectarean verses glorifying Śrīla Govardhana, the master of mountains, will obtain blissful residence near Govardhana, thereby very quickly attaining the auspicious jewel of direct service to Śrī Rādhā-Kṛṣṇa. (This composition is recited in the poetic meter known as “Mālinī.”) (11)
Demanding a road tax, Kṛṣṇa quarreled for several hours at Dān Ghaṭī with the daughter of Vṛṣabhānū Mahārāja. Rasika-bhaktas visiting Govardhana are eager to listen to that sweet prema quarrel. May that Govardhana fulfill my desire that I also can hear that verbal battle.

\[
\text{snātvā sarāḥ svāṣu samāra-hasī}
\]
\[
yatraiva nīpādi-parāga-dhīliḥ
\]
\[
ālolaian khelei cāru sa śrī-
\]
\[
govardhano me diśatām abhīṣṭam (4)
\]

Bathing in Govardhana’s lakes which are filled with lotuses and surrounded by kadamba and other flowers, the cool, sweet and strong breeze blows over the water, shaking the pollen from the flowers as it blows the flowers against each other. This breeze, mixing playfully with the pollen and fragrance of the flowers, is like an elephant who covers himself with dust after taking his bath and then plays with his female friends. May that beautiful Govardhana fulfill my desire.

\[
kastūrikābhīṭḥ śayitaṁ kim atrety
\]
\[
ūhaṁ prabhōḥ svasya muhur vitanvan
\]
\[
naisargika-svīya-śilā-sugandhair
govardhano me diśatām abhīṣṭam (5)
\]

Is the sweet fragrance of Govardhana coming because Kṛṣṇa is sleeping on a bed of musk here? If Kṛṣṇa is not sleeping here, how is this fragrance coming? All of Govardhana’s śilās are fragrant because the breeze is carrying the fragrance and pollen of the flowers and the fragrance of Kṛṣṇa’s lilās here with all the gopīs. May that Govardhana fulfill my desire.

\[
vaṁśa-pratidhvany-anusāra-vartma
dārkṣavo yatra hariṁ hariṁyaḥ
yāntyo labhante na hi vismitāḥ sa
govardhano me diśatām abhīṣṭam (6)
\]

The deer on Govardhana start running upon hearing the sound of the wind blowing through the holes of all the bamboo trees, thinking that Kṛṣṇa is there playing His flute. Not finding Him, they are astonished and wander here and there searching for Him. May that Govardhana fulfill my desire.

\[
yatraiva gaṅgāṁ anu nāvi rādhām
ārohya madhye tu nimagna-naukaḥ
kṛṣṇo hi rādhānuṅgalo babhau sa
govardhano me diśatām abhīṣṭam (7)
\]

In the middle of Mānasī Gaṅgā, Śrī Rādhā was sitting in Kṛṣṇa’s boat. When the boat began to sink, She tightly clung to His neck. Together They looked very beautiful. May that Govardhana (who provides the setting for this secret lilā) fulfill my desire.

\[
vinā bhavet kim hari-dāsa-varya-
padāśrayam bhaktir ataḥ śrayāmi
yam eva saprema nijēṣayoḥ śrī-
govardhano me diśatām abhīṣṭam (8)
\]

Without taking shelter of the lotus feet of Govardhana, who is the best of Śrī Hari’s servants and who is full of love for Śrī Rādhā-Kṛṣṇa, how will one ever attain sūdha-bhakti? May that Govardhana fulfill my inner desire and grant me special prema-sevā for Śrī Rādhā-Kṛṣṇa when they are meeting in his many kuñjas.
etat pañhed yo hari-dāsa-varya-
mañuhāvāṣṭakam ārdra-cetiḥ
śrī-rādhikā-mādhavayoḥ padabhja-
dāsyain sa vinded acireṇa sākṣāt (9)

May that person who reads these eight verses glorifying Śrī Hari’s greatest servant, with his heart melting, his voice choking, his hairs standing on end and tears flowing, quickly attain direct service to the lotus feet of Śrī Rādhikā-Mādhava. Govardhana is feeling so many bhāvas as he’s watching Their lilās and, being very kind, he can easily give this prema.

Śrī Vṛndāvanāṣṭakam
Śrīla Viśvanātha Cakravartī Thākura

na yoga-siddhir na mamāstu mokṣo
vaikuṇṭha-loke 'pi na pārṣadatvam
premāpi na syād iti cet tarāṁ tu
mamāstu vṛndāvana eva vāsaḥ (1)

I do not want to achieve mystic powers, impersonal liberation, residence in Vaikuṇṭha as an eternal associate of Nārāyaṇa, nor do I want vaikuṇṭha-prema. I only want to live in Śrī Vṛndāvana-dhāma, because there I can easily attain the service of Śrī Rādhā-Kṛṣṇa Yugala, especially the service of my most worshipable arāḍhya-devī Śrīmatī Rādhikā.

tārṇaṁ janur yatra vidhir yayāce
sad-bhakta-cūdāmaṇir uddhavo ’pi
vīkṣyaiva mādhurya-dhūrāṁ tad asmin
mamāstu vṛndāvana eva vāsaḥ (2)

Upon seeing the profuse sweetness of Śrī Vṛndāvana, even Brahmā, the spiritual master of the entire universe, and Uddhava, the crown-jewel of exalted devotees, prayed to take birth there as blades of grass. May Śrī Vṛndāvana always be my residence.

kīṁ te kṛtaṁ hanta tapaḥ kṣiṣṭī
gopyo ’pi bhūme stuvate sva kirtim
yenaiva kṛṣṇāṅghri-paḍāṇkite ’śmin
mamāstu vṛndāvana eva vāsaḥ (3)

When Śrī Kṛṣṇa vanished from the rāsa-lilā, the gopīs prayed (SB 10.30.10), “kīṁ te kṛtaṁ kṣīṣṭī tapo... – O Prthivī-devī! What unprecedented austerities did you perform to receive the touch of Śrī Kṛṣṇa’s feet upon your surface in Vṛndāvana? Feeling romaṅca (horripilation), your grasses are standing upright!” May I always reside in Śrī Vṛndāvana, which is marked with Kṛṣṇa’s footprints.

gopāṅganā-lampaṭataiva yatra
yasyāṁ rasaḥ pūrṇatamatvam āpa
yato raso vai sa iti śrutis tan
mamāstu vṛndāvana eva vāsaḥ (4)
Vṛndāvana is that place where the loving attachment of the gopīs is predominant, and within that loving attachment, rasa reaches its pinnacle. The śrutis declare: “raso vai saḥ – without question Rasika-śekhara Śrī Nanda-nandana is the embodiment of rasa.” For this reason I want to live in Śrī Vṛndāvana.

bhāṇḍīra-govardhana-rāsa-pīṭhais
tri-sīmake yojana-pañcakena
mite vibhūtvād amite ‘pi cāsmin
mamāstū vṛndāvana eva vāṣāḥ

Although Śrī Vṛndāvana is limitless, due to the presence of Bhāṇḍīra-vatā, Govardhana, and the rāsa-pīṭha (where rāsa-līlā took place), it is known to have three borders, and to be five yojanas in diameter. May I always reside in Śrī Vṛndāvana.

yatradhipayāṁ vṛṣabhānu-putryā
yenodayet prema-sukhāṁ janānāṁ
yasmin mamāśā balavatyaṁ ‘śmin
mamāstū vṛndāvana eva vāṣāḥ

May I always reside in Śrī Vṛndāvana, who is supremely glorious with the daughter of Vṛṣabhānu Mahārāja as queen. It is my long-cherished hope to receive the mercy of that Vṛndāvana, who bestows the happiness of bhāgavata-prema upon her devotees.

yasmin mahā-rāsa-vilāsa-līlā
na pṛāpa yāṁ śrīr api sā tapobhiḥ
tatrollasan-mañju-nikuṇja-puṇje
mamāstū vṛndāvana eva vāṣāḥ

The renowned pastime of the rāsa dance, which even Lākṣmī-devī could not gain entrance into although she performed varieties of penances, is enacted eternally in Vṛndāvana, and even today is going on. Therefore may I always reside in Śrī Vṛndāvana and serve in her multitudes of splendid, enchanting pleasure-groves.

sadā ruru-nyaṅkumukhā viśaṅkaṁ
kheḷanti kūjanti pikālikīrāḥ
śīkhaṇḍino yatra naṭanti tāsmin
mamāstū vṛndāvana eva vāṣāḥ

May I always reside in that Śrī Vṛndāvana where varieties of deer (the black ruru, the nyaṅku with branching horns) fearlessly play, where cuckoos, bumblebees, parrots and many other kinds of birds sing, and where many types of peacocks dance.

vṛndāvanasyāṣṭakam etad uccaih
paṭhanti ye niścala-budhayas te
vṛndāvaneśāṅghri-saroja-sevāṁ
sākṣāḥ labhante januṣo ’nta eva

Those with a fixed, sober mind who loudly recite this Vṛndāvanāṣṭakam in a mood of deep meditation will, at the end of this very life, attain the direct service of the lotus feet of the king and queen of Śrī Vṛndāvana, Śrī Rādhā-Kṛṣṇa. (This aṣṭaka is recited in the poetic meter known as “Upajāti.”)
O Vṛndā, your bodily complexion mocks the luster of gold, campaka flowers, and lightning. Fully devoted to Śrī Rādhā-Kṛṣṇa, you shine with the brightness of Their sevā, which you mercifully shower upon devotees who worship you. Your splendid red dress shines like the red bandhūka and bandhu flowers – I offer praṇāma unto your lotus feet.

O Vṛndā, a gentle smile emanates from your red bimba-fruit-like lips, the luster of the pearl which adorns the tip of your nose illuminates your entire face, and your jeweled ornaments further enhance your extraordinary beauty – I offer praṇāma unto your lotus feet.

O Vṛndā, the daughter of Vṛṣabha Mahārāja, Śrīmatī Rādhiṅkā, has given you dominion over Śrī Kṛṣṇa’s most glorious Śrī Vṛndāvana-dhāma, which is the crown-jewel of all the Vaikuṇṭha planets. I offer praṇāma unto your lotus feet.

O Vṛndā, on your order the leaves, flowers, bees, deer, peacocks, parrots, and all the other living entities in Vṛndāvana beautifully decorate the wondrous kuñjas where Śrī Mādhava enjoys His playful loving pastimes (keli-vilāsa) in the perpetual spring season – I offer praṇāma unto your lotus feet.

O Vṛndā! You send your messengers who cleverly make all arrangements so that Śrī Rādhā-Kṛṣṇa can unite for Their keli-vilāsa. You yourself also act as messenger,
overcoming difficult obstacles to Their meeting. Because you are helping in these 
lilás, Their meetings must be successful! Who in this world could possibly describe 
your peerless good fortune? Therefore, I worship you and offer pranáma unto your 
lotus feet.

rásābhilāśo vasatiś ca vṛṇḍā-
vane tvad-iśāṅghri-saroja-sevā 
labhyyā ca puṁsāṁ kṛpayā tavaiva 
vṛṇde! numas te caraṇārarvindam (6) 

O Vṛnde, by your mercy only the devotees attain residence in Śrī Vṛṇḍāvana, render 
service to the lotus feet of your beloved Śrī Rādhā-Mādhava, and directly enter into 
the rāsa-lilā – I offer pranáma unto your lotus feet.

tvaṁ kārtvyaṁ sātvata-tantra-vidbhir 
līlābhidhānā kila kṛṣṇa-śaktīḥ 
tavaiva mūrtis tulasī nṛ-loke 
vṛṇde! numas te caraṇārarvindam (7) 

O Vṛnde, in the bhakti-tantras, highly expert paṇḍitas have declared you to be Śrī 
Kṛṣṇa’s pastime potency (līlā-śakti), and in this world you assume the form of the 
renowned tulasī tree – I offer pranáma unto your lotus feet.

bhaktyā viśīnaṁ aparādha-lakṣaiḥ 
kṣiptāś ca kāmādi-taraṅga-madhya 
kṛpāmayi! tvāṁ saraṇaṁ prapannā 
vṛṇde! numas te caraṇārarvindam (8) 

O merciful Vṛṇḍā-devī, devoid of devotion and guilty of unlimited offences, I am 
being tossed about in the ocean of material existence by the turbulent waves of lust, 
anger, greed and other inauspicious qualities. Therefore, I take shelter of you as I offer 
pranāma unto your lotus feet.

vṛṇḍāṭakaṁ yah śṛṇuyāt paṭhed vā 
vṛṇḍāvanādhīśa-padābha-bhṛṅgaḥ 
sa prāpya vṛṇḍāvana-nitya-vāsaiṁ 
tat-prema-sevāṁ labhate krāṭarthaḥ (9) 

Those who, like bumblebees at the lotus feet of the royal couple of Vṛṇḍāvana, hear 
or recite this aṣṭaka describing Vṛṇḍā-devī’s glories, will obtain eternal residence in 
Vṛṇḍāvana where they will become fulfilled, being immersed in loving service to Śrī 
Śrī Rādhā-Govinda.
May Yamunā-devī, the daughter of the sun-god Śūrya, always purify me. She saves those who touch her from going to the realm of her brother Yamarāja, and merely seeing her exonerates even greatly wicked people from the ocean of their sinful deeds. The attractiveness of her waters captivates everyone’s heart.

Yamunā-devī adorns Indra’s massive Khāṇḍava forest with her enchanting current, and upon her blooming white lotuses, wagtails and other birds are always dancing. Simply desiring to bathe in her crystalline waters pardons one from even the greatest of sins. May that Yamunā-devī, the daughter of Śūrya-deva (friend of the lotus), always continue to purify me.

Sprinkling a single drop of her water upon oneself frees one from the reaction to even the most heinous crime. She increases the flow of rāgānuṣṭhī-bhakti for Nanda-nandana within one’s heart and benedicts anyone who simply desires to reside on her banks. May that Yamunā-devī, the daughter of Śūrya-deva, always purify me.

Yamunā-devī is so inconceivably powerful that although she flows through the seven oceans which surround the earth’s seven giant islands, she never merges into them as ordinary rivers do. Being an intimate witness to Śrī Mukunda’s wonderful pastimes, she makes those pastimes arise in the hearts of those who take shelter of her. Her dark, shimmering beauty defeats that of even a precious blue sapphire. May that Yamunā-devī, the daughter of Śūrya-deva, always purify me.
Ornamented by the supremely enchanting land of Mathurā-mañḍala, Yamunā-devī skillfully inspires rāgānugā-bhaktī in the hearts of the loving Vaiṣṇavas who bathe in her waters. With her waves which are like playful arms she worships Padmanābha Śrī Kṛṣṇa’s lotus feet. May that Yamunā-devī, the daughter of Śūrya-deva, always purify me.

**ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā**
**divya-gandha-bhāk-kadamba-puṣpa-rājī-rūṣitā**
**nanda-sūnu-bhakta-saṅgha-saṅgamābhīnādīnī**

māṁ punātu sarvadāravinda-bandhu-nandinī (6)

Yamunā-devī’s supremely charming banks are further beautified by the celestial fragrance emanating from the flowers of the kadamba trees which grace them and by the presence of lowing cows. She is especially delighted when Nandalālā’s devotees assemble on those banks. May that Yamunā-devī, the daughter of Śūrya-deva, always purify me.

**phulla-pakṣa-mallikākṣa-hamsa-lakṣa-kūjītā**
**bhakti-viddha-deva-siddha-kiṃnarāli-pūjitā**
**tīra-gandhavāha-gandha-janma-bandha-randhinī**

māṁ punātu sarvadāravinda-bandhu-nandinī (7)

Hundreds and thousands of warbling swans glide on the fragrant waters of Yamunā-devī, who is worshipable to demigods, Siddhas, Kinnaras and humans whose hearts are dedicated to the service of Śrī Hari. Anyone who is touched by her gentle breezes is released from the cycle of birth and death. May that Yamunā-devī, the daughter of Śūrya-deva, always purify me.

**cid-vilāsa-vāri-pūra-bhūr-bhuvāḥ-svar-āpiṇī**
**kīrtitāpi durmadoru-pāpa-marma-tāpiṇī**
**ballavendra-nandanāṅgarāga-bhāṅga-gandhinī**

māṁ punātu sarvadāravinda-bandhu-nandinī (8)

Yamunā-devī distributes transcendental knowledge throughout the three worlds known as Bhuḥ, Bhuvāḥ, and Svāḥ as she flows through them. Singing her glories burns to ashes the reactions of even the greatest of sins. She has become supremely fragrant due to the sandal-paste from the body of King Nanda’s son Śrī Kṛṣṇa which melts in her waters as He enjoys His water-play. May that Yamunā-devī, the daughter of Śūrya-deva, always purify me.

**tuṣṭa-buddhir aṣṭakēna nirmalormi-ceṣṭitāṁ**
**tvāṁ anena bhānū-putri! sarva-deva-veṣṭitāṁ**
**yaḥ stāvū vardhayasva sarva-pāpa-mocane**
**bhakti-pūram asya devi! puṇḍarika-locane** (9)

O Śūryaputri! Devī! O Yamune, whose powerful waves are very purifying and who is surrounded by all the demigods! For those persons of satisfied intelligence who recite this prayer, please increase their current of bhakti for the lotus-eyed Śrī Kṛṣṇa who liberates people from all their sins – this is my supplication at your feet.
Śrī Lalitāḥ takam
Śrīla Rūpa Gosvāmī

I offer praṇāma unto the haughty Śrī Lalitā-devī who is charmingly endowed with many beautiful, sweet qualities (ṣulalitā). She has natural expertise in all arts (lalitā), thus her ātma self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of sauhṛda-rasa, or undivided absorption in fulfilling the heart’s desire of her intimate friend Śrīmaṭī Rādhikā.

I offer praṇāma unto Śrī Lalitā-devī whose beautiful face mocks the brilliance of the full moon, whose eyes are ever-restless like those of a startled doe, who is famous for her extraordinary expertise in the art of dressing Śrīmaṭī Rādhikā, and who is the treasure-house of unlimited feminine qualities.

I offer praṇāma unto Śrī Lalitā-devī whose body is adorned with a splendid sārī as brilliant as the multi-coloured tail-feathers of an ecstatically dancing peacock, whose breast is covered with an exceedingly attractive blouse (kañculi), whose hair part is decorated with shimmering red vermillion, and who wears various necklaces and other jeweled ornaments. Her golden complexion defeats that of even gorocanā [bright golden pigment that comes when rain-water from svati-nakṣatra hits the head of a qualified cow] and she possesses innumerable good qualities.

I offer praṇāma unto Śrī Lalitā-devī, the charming treasure-house of all good qualities, who instructs Śrīmaṭī Rādhikā in this way: “O Kalankīni (unchaste one)! Rādhē! Listen to my good instructions which are favorable for you! Vrajendra-nandana is very crafty (dhūṛta). Don’t display Your mood of gentle submission (dakṣinā bhāva) to Him; instead, in all circumstances be contrary.”
I offer *pranāma* unto the abode of all good qualities, the supremely charming Śrī Lalitā-devī, who, upon hearing Śrī Kṛṣṇa speak even a few sly words to Śrīmaē Rādhikā, immediately becomes furious and shames Kṛṣṇa with her biting, sarcastic remarks, “You are so truthful and simple-hearted, and such a chaste lover!”

I offer *pranāma* unto the supremely charming Śrī Lalitā-devī, who possesses all divine qualities; who is also the recipient of Yaśodā-devī’s parental affection; the guru of all the *sakhīs*, instructing them in the art of friendship; and the very life of both Śrīmaē Rādhikā and the younger brother of Baladeva.

I offer *pranāma* unto the supremely charming Śrī Lalitā-devī, the treasure-house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her priya-sakhī Śrīmaē Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-pakṣa*). Rādhā obeys Lalitā, who thus fulfills that maiden’s desires.

I offer *pranāma* unto Śrī Lalitā-devī, the embodiment of all divine virtues and the foremost of all the favorite *sakhīs* of Gokula. Her primary task is providing pleasure for Śrī Rādhā-Govinda by arranging Their meetings – this delightful *sevā* surpasses the enjoyment of all the best festivals combined together.

If a person with a cheerful and pure heart recites this *aṣṭaka* in praise of Lalitā-devī, he will be affectionately brought into Śrīmaē Rādhikā’s own group of *sakhīs*. Lalitā-devī is superbly ornamented with beauty, grace and charm, and, along with Śrīmaē
Rādhikā, is the effulgent wish-fulfilling creeper (kalpa-vālī) of Vṛṣabhānu Mahārāja’s family that winds around the kalpa-vṛkṣa of Kṛṣṇa.

Śrī Śikṣāṣṭakam
Spoken by Śrī Caitanya Mahāprabhu

Let there be supreme victory for the chanting of the holy name of Śrī Kṛṣṇa, which cleanses the mirror of the heart and completely extinguishes the blazing forest fire of material existence. Śrī-kṛṣṇa-saṅkīrtana diffuses the soothing moon rays of bhāva which cause the white lotus of good fortune for the jīvas to bloom. The holy name is the life and soul of transcendental knowledge, since Vidyā (divya Sarasvatī-devī) is Śrī Nāma Prabhu’s consort. It continuously increases the ocean of transcendental bliss, enabling one to taste complete nectar at every step. The holy name thoroughly bathes and cools the body, mind and soul.

O Bhagavān, Your holy name bestows all auspiciousness upon the living entities. Therefore, for the benefit of the jīvas, You eternally manifest Your innumerable names, such as Rāma, Nārāyaṇa, Kṛṣṇa, Mukunda, Mādhava, Govinda, and Dāmodara. You have invested those names with all the potencies of their respective forms. Out of causeless mercy, You have not even imposed any restrictions on the chanting and remembrance of such names. Nonetheless, I am so unfortunate due to committing offenses that I have no attachment for Your holy name, which is so easily accessible and bestows all good fortune.

Thinking oneself to be even lower and more worthless than the insignificant grass which is trampled beneath the feet of all, being more tolerant than a tree, accepting no honor, but offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari.

O Jagadīśa, I do not desire wealth, followers such as wife, sons, friends and relatives, nor mundane knowledge expressed in poetic language. My only desire, O Prāṇeśvara, is that in birth after birth I may have ahaitukī-bhakti unto Your lotus feet.
O Nanda-nandana, please be merciful upon me, Your eternal servant, fallen in the turbulent ocean of material existence as a result of my fruitive actions. Please consider me as a particle of dust affixed to Your lotus feet and accept me forever as Your indentured servant.

O Lord, when will my eyes be filled with a stream of tears? When will my voice choke up? And when will the hairs of my body stand erect in ecstasy as I chant Your holy name?

O sakhī, in separation from Govinda, even a moment seems like a millenium. Tears begin to shower from my eyes like rain from the clouds, and this entire world seems void.

Let Kṛṣṇa tightly embrace this maidservant who is attached to the service of His lotus feet, and thus make Me His very own. Or let Him break My heart by not being present before Me. He is a debauchee and can do whatever He likes. Even if He cavorts with other lovers directly in front of Me, He is still my prāṇanātha. I have no one other than Him.
O Harinäma, I take complete shelter of You. The nails of Your lotus feet are worshiped by the glowing radiance emanating from the necklace of jewels known as the Upaniñads, which themselves are the crown-jewel of all the śrutis. You are also worshiped by the liberated sages.

O Harinäma, who are sung by the sages! O You who have assumed the form of supreme syllables to give great happiness to the devotees! All glories to You. May Your supremacy always be manifest. If You are spoken only once, even disrespectfully or in jest, You absolve all of one’s frightful sins at the root.

O sun of Bhagavän-näma, what learned scholar in this world is competent to describe Your unsurpassed glories? Even ābhāsa, the dim light of Your early dawn, swallows up the darkness of ignorance which blinds the conditioned souls and enables them to envision hari-bhakti.

O Näma, the Vedas loudly declare that even without a devotee undergoing any suffering, his prärabdha-karma, which cannot be eliminated even by resolute meditation on impersonal Brahman, is at once mitigated by Your appearance on the tongue.

O Nämä, may my love for You in Your many forms such as Agha-damana, Yaśodä-nandana, Nanda-sūno, Kamala-nayana, Gopîcandra, Vṛndävanendra and Praṇata-karuṇa, always increase.
O Nāma, in the material world You manifest in two forms: as vācya, the Paramātmā inside the heart of each soul, and as vācaka, or the sound vibration of names such as Kṛṣṇa and Govinda. We know Your second form to be more merciful to us than the first because by chanting, the second form is worshiped, and even those who have committed offences to Your first form are plunged into an ocean of bliss.

O Kṛṣṇa-nāma, You destroy the sufferings of those who take shelter of You. You are the playful embodiment of saccidānanda, the great festival of Gokula, and are all-pervading. I offer praṇāma unto You time and again.

O life of Nārada’s vīna, O You who are like waves of essential nectar in the ocean of sweetenesses! O Kṛṣṇa-nāma! By Your own volition, please always sweetly appear on my tongue.
O Bhagavān, please be merciful and grant me millions of bodies. Then give each of those bodies millions of mouths and each of those mouths millions of tongues. O Nātha, and on each of those tongues may Your millions of divine attributes dance eternally.

What is the use of a soul that does not have millions of bodies? What is the use of a body which does not have millions of mouths, and what is the use of a mouth which does not possess millions of tongues? And what is the use of a tongue on which Your millions of names don’t dance?

O Nātha, may my soul perpetually possess hundreds of bodies, may each body possess thousands of mouths, and may each mouth have hundreds of thousands of tongues upon which Your millions of names will dance.

O Mādhava, my special supplication is that I be present before Your deity form or anywhere else, with thousands of ears with which to perpetually drink the nectar of Your devotees’ kīrtana of Your nāma, rūpa, guṇa and līlā.

O Bhagavān, and as I drink such nectar with millions of ears, may I have millions of tongues with which to incessantly extol the nāma, rūpa, guṇa and līlā which I hear – in this way I will remain forever immersed in divine bliss.
May each of my millions of ears be accompanied by millions of eyes, may each of those eyes be accompanied by millions of hearts, and may those millions of hearts be accompanied by millions of tongues. Then those millions of ears will perpetually hear the glories of the ocean of Your beauty, those millions of eyes will perpetually receive darśana of that beauty, those millions of hearts will perpetually embrace it, and those billions of tongues will incessantly drink its nectar.

May I have millions of eyes to drink the nectar of Your beauty, millions of ears to hear Your very sweet voice, millions of noses to smell Your fragrance, millions of tongues to taste Your sweetness, and millions of hearts with which to obtain the nectar of Your embrace.

May I have millions of feet to employ in going to Your side, millions of hands with which to attend You, and millions of times intelligence to learn how to serve You. O Bhagavān, please be merciful and grant me these benedictions.
Hindi Songs

Guru-Caraṇa-Kamala Bhaja Mana

O Mind, Just Worship the Lotus Feet of Śrī Guru
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

guru-caraṇa-kamala bhaja man
guru-krṣṇa vinā nāhi koi sādhana-bal,
bhaja man bhaja anukṣan (1)

O mind, just worship the lotus feet of Gurudeva! Without Gurudeva’s mercy we have no strength in our sādhana. Therefore, O mind, worship and serve him at every moment!

milatā nahī aisā durlabha janama,
bhraṃataḥ caudāha bhuvana
kisī ko milte haī aho bhāgya se,
hari-bhaktō ke darāṣan (2)

Without coming to Śrī Guru in this rare human birth, we are simply wandering about these fourteen planes! Oh, how fortunate we are to have come to him – to get the darāṣana of Śrī Hari’s devotee!

krṣṇa-krṣṇā kī ānanda mūrti,
dīna-jana karuṇā-nidān
bhakti bhāva prem – tīna prakāśata,
śrī guru patīta pāvan (3)

Śrī Guru is the blissful embodiment of Kṛṣṇa’s mercy and the reservoir of compassion for the destitute souls. He enlightens us in bhakti, bhāva and prema and is the saviour of the fallen!

śruti smṛti aur purāṇana māhī,
kīno spaṣṭa pramāṇ
tana-mana-jiṅvana, guru-pade arpaṇa,
śrī harināma raṭan (4)

All the śrutis, smṛtis and Purāṇas describe Śrī Guru’s glories. Offering my body, mind and very life to the feet of Gurudeva I incessantly sing śrī harināma!
Gurudeva, Kṛpā Karke

gurudeva, kṛpā karke mujhko apanā lenā
maï śaraṇa paḍā terī, caraṇo mē jagaha denā (1)

Gurudeva, bestow your mercy on me and accept me as your own. I have taken shelter of you. Please give me a place at your lotus feet.

karuṇā-nidhi nāma terā, karuṇā barasao tum
soye huye bhagya ko, he nātha jagāo tum
merī nāva bhāvara dole, use pāra lagā denā (2)

Please shower your mercy on me because you are renowned as a storehouse of mercy. O my Lord, only then will my sleeping fortune wake up. My boat is caught in a whirlpool. Please take me across this turbulent ocean.

tum sukh ke sāgara ho, bhakti ke sahare ho
mere man mē samāe ho, mujhe prāṇō se pyāre ho
nita mālā japū terī, mere doṣa bhulū denā (3)

You are the ocean of happiness and shelter for bhakti. You are dearer to me than my life and are always on my mind. I chant your name every day. Please ignore my faults.

maï santō kā sevaka hū, guru caraṇo kā dāsa hū
nahī nātha bhulānā mujhe, is jaga mē akelā hū
tere dvār kā bhikhrāṇī hū, nahī dil se bhulū denā (4)

I am a servant of the Vaiṣṇavas and of the lotus feet of my Guru. Please do not forget me because I am all alone, O Lord. I am a beggar at your door. Please do not ignore me.

Nāma-Kīrtana

jaya govinda, jaya gopāla,
keśava, mādhava, dīna-dayāla
śyāmasundara, kanhaiyā-lāla,
giri-vara-dhārī, nanda-dulāla

acyuta, keśava, śrīdhara, mādhava,
gopāla, govinda, hari
yamunā pulīna mē vaṁśi bajāve
naṭavara veśadhārī

śrī kṛṣṇa gopāla hare mukunda
govinda he nanda-kiśora kṛṣṇa
hā śrī yaśodā-tanaya prasīda
śrī ballavi-jīvana rādhikesā
Vraja-Jana-Mana-Sukhakārī
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

Refrain: vṛṣṇi jana-mana-sukhakārī
rāḍhe syām syāmā syām
Kṛṣṇa gives happiness in the hearts of all the Vrajavāsīs – Rādhе! Syāmа! Syāmа! Syāmа!

mor mukūṭa makaraṅkṛta kuṇḍala, gala vaijayantī-māla,
caraṇa nūpura rasāla
rāḍhe syām syāmā syām (1)
He wears a peacock feather mukūṭa, swinging makara-shaped earrings, and a vaijayantī garland around His neck, and the sound of His anklebells is full of rasa! Rādhе! Syāmа! Syāmа! Syāmа!

sundara vadana kamala-dala locana, bākī cita-vana-hārī,
mohana-vamśī-vihārī
caraṇa nūpura rasāla
rāḍhe syām syāmā syām (2)
His lotus face is very beautiful and His eyes are like lotus-petals. Wandering here and there, He charms everyone with His flute and threefold curved form! Rādhе! Syāmа! Syāmа! Syāmа!

vṛndāvana mē dhenu carāve, gopī-jana manahārī
sundara vadana kamala-dala locana, bākī cita-vana-hārī,
mohana-vamśī-vihārī
caraṇa nūpura rasāla
rāḍhe syām syāmā syām (3)
In Vṛndāvana He tends the cows in the pastures, steals the gopīs’ minds, and holds up Śrī Govardhana Hill! Rādhе! Syāmа! Syāmа! Syāmа!

rādhā-kṛṣṇa mili aba dou, gaura-rūpa avatārī
caraṇa nūpura rasāla
rāḍhe syām syāmā syām (4)
Śrī Rādhā-Kṛṣṇa have united and now the two have come as the beautiful golden avatāra, preaching kirtana-dharma. Rādhе! Syāmа! Syāmа! Syāmа!

tum vinā mere aur na koi, nāma-rūpa avatārī
caraṇa nūpura rasāla
rāḍhe syām syāmā syām (5)
I have no one but You in this world. You descend as the avatāra of the beautiful name and beautiful form. Your lotus feet fill me with wonder – so this Nārāyaṇа is filled with delight! Rādhе! Syāmа! Syāmа! Syāmа!
Pār Kareṅge
(traditional song)

pār kareṅge naiyā re, bhaja kṛṣṇa kanhaiyā,
kṛṣṇa kanhaiyā dāūji ke bhaiyā
canhaiyā vaṁśi bajaiyā,
mākhana ċūraiyā re, bhaja kṛṣṇa kanhaiyā (1)

Worship Kanhaiyā*, the brother of Balarāma. Kanhaiyā’s lotus feet are the boat to take us across the ocean of material life. Worship Kanhaiyā, that Kṛṣṇa who stays in Vraja, playing the flute and from every gopi’s house steals butter (that is, the soft and pure white hearts that are like butter).

[*Kanhaiyā – Yaśodā-maiyā’s pet name for her darling son. This name is brimming over with sweetness and affection.]

kṛṣṇa kanhaiyā girivara uthaiyā,
kṛṣṇa kanhaiyā rāsa rācaiyā
pāra kareṅge naiyā re, bhaja kṛṣṇa kanhaiyā (2)

Worship Kanhaiyā, that Kṛṣṇa who lifted Govardhana Hill and performed the rāsa-līlā. His lotus feet are the boat to take us across the ocean of material life.

mitra sudāmā tāndula lāe,
gale lagā prabhu bhoga lagāye
kahā kahā kaha bhaiyā re, bhaja kṛṣṇa kanhaiyā (3)

When His friend Sudāma brought Him some low-grade rice, He accepted it, embraced him and cried, “O My brother, you haven’t come for such a long time! Where have you been? Did you forget Me?” Worship that Kṛṣṇa!

arjuna kā ratha raṇa mē hākā,
śyāmaliyā giridhārī bākā
kālī-ñāga nathaiyā re, bhaja kṛṣṇa kanhaiyā (4)

In the Mahābhārata war Śyāmaliyā (sweet, black, crooked Kṛṣṇa) became Arjuna’s chariot driver, directing the horses on the battlefield. He lifted Govardhana Hill at such a tender age and He subdued Kāliya-nāga by putting a rope through his nose, dragging him out of the Yamunā. Worship that Kṛṣṇa!

drupata-sutā jaba duṣṭana gherē,
rākhi lāja na kīnī derē
gayē cīra baḍhaiyā re, bhaja kṛṣṇa kanhaiyā (5)

Worship that Kanhaiyā who immediately came to protect Draupadi’s chastity by increasing her cloth unlimitedly when she was surrounded by so many wicked men.
Ālī! Mhāne Lāge Vṛndāvana Nīko

ālī! mhāne lāge vṛndāvana nīko
ghara ghara tulasī, ṭhākura pūjā, darśana govindajī ko
ālī! mhāne lāge vṛndāvana nīko (1)

O friend! I like Vṛndāvana so much, where in every home there is worship of tulasī and the Deity with darśana of Govindajī.

nirmala nīra bahata yamunā ko, bhojana dūdha dahī ko
ālī! mhāne lāge vṛndāvana nīko (2)

Where the pure waters of the Yamunā flow and where the foodstuffs are milk and yoghurt. O friend! I like Vṛndāvana so much.

ratna sinhāsana āpa virāje, mukuṭa dharyo tulāsi ko
ālī! mhāne lāge vṛndāvana nīko (3)

Where the Deity sits on a jewelled throne, with tulāsi in His crown. O friend! I like Vṛndāvana very much.

kuñjana kuñjana phirata rādhikā, śabda sunata muraḷi ko,
ālī! mhāne lāge vṛndāvana nīko (4)

Where Rādhikā roams from kuñja to kuñja, having heard the vibration of His flute. O friend! I like Vṛndāvana so much.

mīrā ke prabhu giridhara-nāgara, bhajana vinā nara phīko
ālī! mhāne lāge vṛndāvana nīko (5)

The hero Giridhārī is the master of Mīrā, who says that without bhajana a person is dull. O friend! I like Vṛndāvana so much.
Upadeśāvalī
of
Ācārya Kesarī* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī

1. Bhagavat-bhakti is attained by viṣrambha-sevā (intimate service) to the lotus feet of Śrī Guru.
2. Honest service to Śrī Hari, Guru and Vaiṣṇavas is actual guru-sevā.
3. The aṅga of bhakti known as kīrtana is the best and most complete limb of bhakti.
4. Only through the medium of kīrtana are the other limbs of bhakti accomplished.
5. Renouncing bad association is actual solitude, and performing bhajana in the company of sādhus and Vaiṣṇavas is the actual meaning of solitary bhajana.
6. Preaching hari-kathā always and everywhere is real hari-kīrtana.
7. To speak hari-kathā always and everywhere or to be absorbed in speaking about services related to Śrī Hari is real silence.
8. Performing gaura-bhajana in the mood of rūpānuga is the actual vipralambha-bhajana of Śrī Rādhā and Kṛṣṇa.
9. Taking shelter of the feet of a genuine guru, one should serve Hari.
10. One should never give pain to any living entity by body, mind, or words.
11. One should maintain his life by honest means.
12. One should always remember that Śrī Bhagavān is one, not many.
13. Vraja-nanda Śrī Kṛṣṇa only is Svayam Bhagavān; He is the possessor of all śakti and the origin of all avatāras. Rendering service to Him is the primary duty of all living entities; all other activities are secondary.
14. Those people who consider that Bhagavān is formless are atheists, and one should never associate with them.
15. Attaining prema for Śrī Kṛṣṇa is the real ultimate objective of the jīva.
16. The service of Kṛṣṇa which is performed for His pleasure with a favorable attitude, which is devoid of all other desires, which is not covered by jñāna and karma, and which is performed by the body, mind, words and all of the senses, is our very life.

*Kesarī means “lion.”
Upadeśāvali
of
Śrī Śrīmad Bhaktisiddhānta Sarasvati Prabhupāda

1. “Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam – supreme victory to the congregational chanting of Kṛṣṇa’s names” – this is the Śrī Gauḍīya Matha’s sole object of worship.

2. Śrī Kṛṣṇa, who is the viṣaya-vigraha or the object of the devotee’s prema, is the sole enjoyer and all others are to be enjoyed by Him.

3. Those who don’t perform hari-bhajana are ignorant and murderers of their own souls.

4. The acceptance of Śrī Harināma and direct realization of Bhagavān are one and the same.

5. Those who equate the demigods with Viṣṇu are unable to serve Bhagavān.

6. Establishing a printing press to print devotional books and preaching by organizing nāma-hāttā programs constitutes genuine service to Śrī Mayapura.

7. We are not doers of good or bad deeds, nor are we scholars or illiterate. Carrying the shoes of Hari’s pure devotees as our duty, we are initiates into the mantra “kīrtanīyāḥ sadā hari.”

8. Preaching without proper conduct falls within the category of karma, mundane activity. Without criticizing the nature of others, one should correct one’s self – this is my personal instruction.

9. Serving the Vrajavāsis who felt great separation from Kṛṣṇa when He left Vraja to reside in Mathurā is our supreme constitutional occupation.

10. If we desire to follow an auspicious course in life, then disregarding the theories of even countless people we should hear instructions only from a transcendental source.

11. Life as an animal, bird, insect, or any other of the countless thousands of species is acceptable, but taking shelter of deceit is thoroughly improper. Only an honest person possesses real auspiciousness.

12. Simple-heartedness is synonymous with Vaiṣṇavism. Servants of a paramahamsa Vaiṣṇava should be simple-hearted, a quality which makes them the topmost brāhmaṇas.

13. Helping to draw conditioned souls away from their perverted attachment to the material energy is the greatest compassion. If even one soul is rescued from Mahāmāyā’s fortress, that compassionate act is infinitely more benevolent than the construction of unlimited hospitals.

14. We have not come to this world to be construction workers; we are the bearers of Śrī Caitanyadeva’s instructions.

15. We will not remain in this world for long, and by profusely performing hari-kīrtana, upon relinquishing these material bodies we will experience the ultimate reward of embodied life.
16. The foot-dust of Śrī Rūpa Gosvāmī, the fulfiller of Śrī Caitanyadeva’s inner desires, is our lives’ sole desired object.

17. If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path of Vedic truth and accepting the path of untruth. I would become one who is inimical to the Vedas, an atheist, and would no longer possess faith in Bhagavān, the very embodiment of truth.

18. Kṛṣṇa’s darśana can only be attained through the medium of the ear as one hears hari-kathā from pure Vaiṣṇavas; there is no other way.

19. Wherever hari-kathā is being spoken is a holy place.

20. Proper śravaṇa, hearing, is accomplished through the medium of kīrtana, and this will give one the good opportunity to practice smarana, remembrance. Then internal experience of rendering direct service to the aṣṭakālīya-līlā, Śrī Rādhā-Kṛṣṇa’s pastimes in each of the eight parts of the day, becomes possible.

21. We should understand that the loud calling out of Śrī Kṛṣṇa’s names is bhakti.

22. Bhagavān will not accept anything which is offered by a person who doesn’t chant harināma one-hundred thousand times daily.

23. By sincerely endeavoring to chant harināma without offences and remaining fixed in chanting constantly, one’s offences will fade and pure Harināma will arise on the tongue.

24. As mundane thoughts arise while taking harināma, one should not become discouraged. A secondary consequence of taking harināma is that these useless mundane thoughts will gradually dissipate; therefore one should not worry about this. By dedicating one’s mind, body, and words to serving Śrī Nāma and continuing to chant with great persistence, Śrī Nāma Prabhu will grant one darśana of His supremely auspicious transcendental form. And by continuing to chant until one’s anarthas are fully eradicated, by the power of Śrī Nāma realization of His form, qualities and pastimes will automatically arise.
GUIDE TO PRONUNCIATION

This pronunciation guide is meant to help the English-speaking reader quickly grasp the fundamentals of correct pronunciation. Those who wish to learn proper pronunciation are strongly encouraged to listen carefully to native speakers of Bengali - the guidelines given here are only an approximation.

This songbook contains devotional songs in several languages, including Sanskrit, Bengali, Hindi, Braj-bhāṣā, Maithili, and Braj-bhulī. The same standard system of diacritics are used for all the songs in this book, and all the above languages share some important characteristics; however, there are some special rules that apply individually to Bengali and Hindi.

Rules for pronouncing Sanskrit, which is the mother of all civilized languages, are given first. The differences for Bengali and Hindi will be described separately. The guidelines given here mostly apply to speakers of American English.

**Sanskrit**

In Sanskrit, there is no accentuation but a flow of long and short syllables. A long syllable (called guru) is held exactly twice as long as a short syllable (called laghu). Long syllables are those containing the vowels ā, ī, ū, e, ai, o and au; with the modifiers m or ṭ added; or any syllable followed by a double consonant (excepting aspirated consonants, which are counted as a single consonant: these include kh, gh, jh, ch, ṭh, ḍh, th, dh, ph, and bh).

**Vowels**

In English, we are accustomed to pronouncing most vowels as diphthongs: the mouth moves while pronouncing the vowel sound. Thus the “aw” sound in “law” is not the same as the Sanskrit ā. This is also true of the Sanskrit o and e. The Sanskrit o is like o in “go” but the mouth does not move while pronouncing it. This is common to all Indian languages. Similarly, the Sanskrit e is like ay in “hay” but the mouth does not move while pronouncing it. Sanskrit contains two diphthongs, ai and au, but they are composed of two simple vowel sounds joined together. They are closer to “uh-ih” and “uh-ooh” than to “eye” and “ow”.

Keeping the above in mind, here are the Sanskrit vowels arranged in the ancient order used by Sanskrit grammarians:
a - like u in but.
ä - like a in father.
i - like i in pin.
ï - like ea in peak.
u - like u in push.
û - like u in rule.
ᵠ - like ri in ring.
ɭ - like llri in bellringer.
e - like ay in pay. (See note above)
ai - like i in rise.
o - like o in show.
au - like ow in bow.
ᵠₚ - a simple nasal stop, like ng in sing.
ɭ - like h in “aha!” it echoes the preceding vowel at the end of a line. Before hard consonants like k and p it becomes a simple stoppage of breath.

Consonants

k - like k in look. Normally this is pronounced with breath, and most English speakers will have to practice pronouncing initial k without breath.
kh - like kh in look-hard.
g - like g in log. See note above for k.
gh - like gh in dog-house.
ᵠ - like n in sing.
c - like ch in reach.
ch - like ch-h in beach-house.
j - like dge in ridge.
jh - like dge-h in dodge-hard.
ᵠ - like n in punch.
ᵠ - like t in bat. Pronounced with the tongue against the front gum ridge behind the upper row of teeth.
ᵠh - like t-h in boat-house. See note for ᵠ.
ᵠ - like d in bad. See note for ᵠ.
ᵠh - like d-h in road-house. See note for ᵠ.
ᵠ - like n in horn. Like ᵠ, pronounced with the tongue against the alveolar ridge.
ᵠ, th, d, dh, n - like their English equivalents, but with the tongue against the back of the upper front teeth. This is lighter than
the sounds normally used in English.

p - like p in keep.

ph - like p-h in stop-hard. This is similar to the normal p in English, and the p without breath is not found in English.

b - like b in rub.

bh - like bh in rub-hard.

m - like m in mother.

y - like y in young.

r - like r in very as a British speaker might pronounce it. Not guttural but almost like “d” with the tongue flapping briefly against the gum ridge behind the upper front teeth.

l - like l in lock.

v - like v in victory. When following t or v, like w in twain.

ś - halfway between sh in shy and s in sigh.

ṣ - like sh in shy.

s - like s in song.

h - like h in hard.

**Bengali** (Bengali Songs and Ārati Kīrtanas)

Bengali pronunciation is mostly similar to Sanskrit, with a few exceptions.

The short a is usually pronounced halfway between the u in but and the o in go. Think of saying “uh” but with the mouth slightly rounded. Sometimes when short a comes at the end of a word it is silent - this usually happens according to the metric needs of a song.

The ph is pronounced like the f in full.

Some syllables are nasalized by the ~ symbol placed over them (sometimes in conjunction with a diacritical mark denoting a long vowel). This means the vowel sound of that syllable is partly pronounced through the nose.

**Hindi**

Hindi pronunciation is similar to Sanskrit, and uses the same system of nasalization as in Bengali (using ~ to denote syllables where the vowel is partly pronounced through the nose).

The ai in Hindi is pronounced like the a in cat.

The au is sometimes pronounced like Sanskrit au but usually like au in caught.
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<table>
<thead>
<tr>
<th>VERSE INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>adharaṁ madhurāṁ vadanaṁ madhuraṁ ..........................</td>
</tr>
<tr>
<td>akrodha paramānanda nityānanda rāya ........................</td>
</tr>
<tr>
<td>āli! nhāne lāge vṛndāvana niko .............................</td>
</tr>
<tr>
<td>‘āmāra’ balite prabhul! āra kichu nāi ........................</td>
</tr>
<tr>
<td>āmāra jīvana, sadā pāpe rata ...............................</td>
</tr>
<tr>
<td>ambudānendrā-nila-nindi-kānti-∂ambaraḥ ....................</td>
</tr>
<tr>
<td>āra kena māyā-jāle pañitecha, jīva-mīna ..................</td>
</tr>
<tr>
<td>ātma-nivedana, tuvā pade kari”, hainu paraṁ sukhī ....</td>
</tr>
<tr>
<td>avatāra-sāra, gorā-avatāra, kena nā bhajili tāre ..........</td>
</tr>
<tr>
<td>bandhu-sānge yadi tava raṅga parīhāsa .....................</td>
</tr>
<tr>
<td>bhāi re! śaṁīra avidyā-jāla ...............................</td>
</tr>
<tr>
<td>bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau .............</td>
</tr>
<tr>
<td>bhaja bhakata-vatsala śrī gaurahari .......................</td>
</tr>
<tr>
<td>bhaja kṛṣṇa-nidhiṁ vṛaja-rāja-sutam ........................</td>
</tr>
<tr>
<td>bhaja re bhaja re āmāra mana ati manda ....................</td>
</tr>
<tr>
<td>bhajahā re mana, śrī nanda-nandana .........................</td>
</tr>
<tr>
<td>bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhī ..........</td>
</tr>
<tr>
<td>bhaja bhaja hari, mana dṛḍha kari ..........................</td>
</tr>
<tr>
<td>bhrātur antakasya pattane ’bhīpatti-hārini” ................</td>
</tr>
<tr>
<td>caurāgraṁanyam puruṣam namāmi .............................</td>
</tr>
<tr>
<td>ceto-darpana-mārjanam bhava-mahādāvāgni-nirvāpanām ......</td>
</tr>
<tr>
<td>dāvānala-sama saṁsāra-dahane .............................</td>
</tr>
<tr>
<td>’dayāla nītāi caityanya’ bole’ nāc re āmāra mana ..........</td>
</tr>
<tr>
<td>dehārbudāṁi bhagavan! yugapat prayaccha .................</td>
</tr>
<tr>
<td>dekhite dekhite, bhuliba va kabe ..........................</td>
</tr>
<tr>
<td>devādi-deva gauracandra gauridāsa-mandire ................</td>
</tr>
<tr>
<td>devīṁ guṇaṁi sulalitāṁ lalitāṁ namāmi ...................</td>
</tr>
<tr>
<td>diśi diśi racayantiṁ saṅcaraṇ-netra-lakṣmī ...............</td>
</tr>
<tr>
<td>ei-bāra karuṇā kara vaiṣṇava gosāi ........................</td>
</tr>
<tr>
<td>emana durmati, saṁsāra-bhitore, paḍīyā āchinu āmi .......</td>
</tr>
<tr>
<td>emana gaurāṅga vinā nāhi āra ..............................</td>
</tr>
<tr>
<td>emana śaċīra nandana vine ..................................</td>
</tr>
<tr>
<td>gāṅgeya-cūmpeya-taśid-vinindī ............................</td>
</tr>
<tr>
<td>’gaurāṅga’ balite ha’be pulaka śaṁīra ....................</td>
</tr>
<tr>
<td>gaurāṅga tumī more dayā nā chādiho .......................</td>
</tr>
<tr>
<td>gaurāṅgera duṣṭ-pada, ja’ra dhana sampada ...............</td>
</tr>
<tr>
<td>gāya gorā madhura svare .................................</td>
</tr>
<tr>
<td>gopīnātha, mama nivedana śuna ............................</td>
</tr>
<tr>
<td>gorā pāhu nā bhajiyā mainu ...............................</td>
</tr>
<tr>
<td>govardhano me disatāṁ abhīṣṭam ............................</td>
</tr>
</tbody>
</table>
guru-rādhā vane rādhā ........................................ 166
guru-caraṇa-kamala bhaja man ................................ 196
gurudeva! bada kāpā kori' .................................... 22
gurudeva! krāpā-bindu diyā .................................... 23
gurudeva, krāpā karke mujhko apanā lenā .............. 197
'hari' bo'le modera gaura elo ................................. 46
(hari) haraye namaḥ krṣṇa yādavāya namaḥ ................ 101
hari hari, kabe mora ha'be hena dina ...................... 30
hari hari, kabe mora haibe sudina ........................... 71
hari hari! kabe haba vrndāvana-vāsī ........................ 76
hari hari! viphale janama goṇāinu .......................... 94
hari he dayāla mora jaya rādhānātha ....................... 95
harināma, tuvā aneka svarūpa ................................ 103
harir drṣṭvā goṣṭhe mukura-gatam ātmānam atulaṁ .... 134
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me .... 140
janama saphala tā'ra, krṣṇa-daraśana jā'ra ............... 63
jaya govinda, jaya gopāla ...................................... 197
jaya jaya deva! hare ............................................ 168
jaya jaya gorācādera āratika śobhā .......................... 114
jaya jaya gurudeva śrī bhakti prajñāna .................... 111
jaya jaya harināma, cid-ānandāmyṛa-dhāma ................. 106
jaya jaya prabhupādera ārati nehāri ......................... 113
jaya jaya rādhā-krṣṇa yugala-milana ...................... 116
jaya jaya rādhē krṣṇa govinda ............................... 69
jaya jaya sundara-nanda-kumāra ........................... 149
jaya nanda-nandana, gopi-jana-vallabha .................... 39
(jaya) rādhā-mādhava (jaya) kuṇja-vihārī .................. 71
jaya rādhe, jaya krṣṇa, jaya vrndāvana .................... 78
jaya sācīnandana, jaya gaurahari ............................ 36
je ānila prema-dhana karunā pracura ....................... 32
jīva jāgo, jīva jāgo, gorācāda bole ....................... 105
kabe āhā gaurāṅga baliyā ...................................... 54
kabe gaura-vane suradhum-taṭe, 'hā rādhe hā krṣṇa . 55
kabe ha'be bala se-dina āmāra .............................. 98
kabe ha'be hena daśā mora .................................. 58
kabe śrī caitanya more karibena dayā ..................... 29
kadā karisyasiha mām kṛpā-kaṭākṣa-bhājanam? ........ 154
kadācit kālindī-taṭa-vipina-saṅgīta-taralo ............... 140
kalayati nayanah diśi diśi valitam .......................... 157
kali-kukkura kadana yadi cāo (he) ......................... 47
ke jābi ke jābi bhāi bhava-sindhu-pāra ................... 54
ki-rūpe pāibha sevā mui durācāra .......................... 86
kothāya go premamayi rādhe rādhe ....................... 34
kṛpā kara vaiśnava thākura .................................................. 31
kṛpayati yadi rādhā bādhitāṣeṣa-bādhā ........................................ 167
(kṛṣṇa) deva! bhavantaṁ vande .............................................. 152
kṛṣṇa haite catur-mukha ..................................................... 17
kṛṣṇa-prasādena samasta-śaila ................................................ 180
kṛṣṇotkīrtana-gāṇa-nartana-parau ......................................... 126
kūṅkūṅkātu-kāṇcanābjga-garvahāri-gaurabhā ............................... 162
mādhava, bahuta minati kari taya ........................................... 96
madhurādhi-pater akhilam madhuram ...................................... 152
mahā-prasāde govinde .......................................................... 110
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā .............................. 162
mām punātu sarvādāravinda-bandhu-nandini ................................ 186
mamāstu vṛndāvana eva vāsaḥ .................................................. 182
mana re! kaha nā gaura kathā .................................................. 43
mānasā, deha, geha, jo kichu mora .......................................... 92
māṅgala śri guru-gaura māṅgala mūrati ....................................... 112
munindra-vṛnda-vandite tri-loka-śoka-hārīṇī .................................. 154

na na yoga-siddhir na mamāstu mokṣo ................................... 182
nadiyā-godruma nityānanda mahājana ...................................... 108
nagara bhramiyā āmāra gaura elo ghare .................................... 99
nama oma viṣṇupādāya acārya-simha-rūpine ......................... 121
namāmi nanda-nandanam ...................................................... 144
namāṁśvaram sac-cid-ānanda-rūpaḥ ........................................... 142
namo namaḥ tulasi kṛṣṇa-preyasī ............................................. 117, 120
nārada muni, bājāya viṇā, ‘rādhikā-ramaŚa’ nāme ...................... 106
nava-jaladhara-vidyud-dyota-varšau prasannau ....................... 170
nava-nirāda-nilātā-kānti-dharam ............................................. 150
nīja-nīkaṭa-nivāsaṁ dehi govardhana! tvam ......................... 178
nīja-pati-bhujā-danda-cchatra-bhāvaṁ prapadya ...................... 178
nikhila-śruti-mauli-ratna-mālā .............................................. 192
nīta guṇa-maṇi āmāra nīta guṇa-maṇi ................................. 36
nītāi-gaura-nāma, ānandera dhāma ......................................... 48
nītāi-pada-kamala, koṭṭi-candra-suṣṭalaya ................................. 37

ohe, premera thākura gorā .................................................... 40
ohe! vaiśnava thākura, dayāra sægara ..................................... 25

pār karenge naiyā re, bhaja kṛṣṇa kanhaiyā ............................ 199
parama karuṇa, pāhu duī-jana, nītāi gauracandra .................. 48
pralaya-payodhi-jale dhṛtvān asi vedam .................................. 138
praṇamāmi sadā prabhupāda-padam ...................................... 122

rādhā-bhajane yadi mati nāhi bhelā ....................................... 65
rādhā-cintā-niveśena yasya kāntir vilopotā ............................. 172
‘rādhā-kṛṣṇa’ bal bal bala re sabāi .......................................... 107
udilo aruṇa pūrava bhāge .................................................. 104
ujjvala-varaṇa-gaura-vara-deham .................................... 132

vande rūpa-sanātanau raghu-yugau ................................ 126
vande viśvambhara-pada-kamalam .................................. 124
varaja-vipine yamunā-kule, maṅca manohara śobhita ........... 66
vibhāvari-śeṣa, āloka-praveśa ........................................... 60
vraja-jana-mana-sukhakārī .............................................. 198
vraje prasiddham navanīta-cauraṁ .................................... 145
vrajendra-nandana, bhaje jei jana, saphala jīvana ............. 64
vṛndāvana-vāsī jata vaiṣṇavera gaṇa .............................. 26
vṛndāvane viharator iha keli-kuṇje ................................. 164
vṛnde! numas te caraṇāravindam .................................... 184
vṛṣabha-danuja-nāśān narma-dharmokti-ṛaṅgair ............... 174
vṛṣabha-danuja-nāśānantaram yat sva-goṣṭhīm ............... 176
vṛṣabhānu-sūtā-carana-sevane, hoibo je pālya-dāśī .......... 73

(yadi) gaurāṅga nahita, tabe ki haito ................................. 42
yamunā-puline, kadamba-kānane .................................... 74
yaṅ kali rūpa śarīra na dharata ....................................... 32
yaśomati-nandana, vraja-vara-nāgara ................................ 59
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