



*Sri Gaudiya  
Gitanjali*

Sri Chaitanya Saraswat Math

# Contents

Vandanā .....	9
Jaya Dhvani .....	23
Daśa-vidha Nāmāparādha .....	26

## Morning Songs

Gupta Govardhan Ārati.....	32
Śrī Śrī Girirāj-Govardhan Ārati.....	34
Śrī Śrī Nitāi-Chaitanya-Ārati .....	36
Śrī Guru Ārati.....	39
Śrī Guru Ārati-stuti .....	42
Prabhāti Gīti .....	46
Śrī Nāma-Kīrttan .....	48
Śrī Śachīnandana-vandanā .....	50
Gurudeva .....	52
Aruṇodaya-kīrttan 1.....	53
Aruṇodaya-kīrttan 2.....	55
Śrī Śrī Gurvāṣṭaka.....	56
Śaraṇāgati - Invocation .....	59
Bhajan-gīti .....	61
Vibhāvarī Śeṣa .....	63
Ṭhākura-vaiṣṇava-gaṇa .....	66
Nāma-Saṅkīrttan .....	68

## Midday Songs

Śrī Bhoga-ārati Gīti .....	71
Mahāprasāda .....	74
Śrī Prasāda-sevāya Gīti .....	75

## Evening Songs

Śrī Gaura-ārati .....	77
Śrī Sāraswat-ārati .....	79
Dainya Prārthanā Gīti .....	82
Śrī Tulasī-parikramā-gīti .....	84
Śrī Guru-vaiṣṇava Māhātmya-gīti .....	86
Sāvaraṇa-Śrī-Gaura-pāda-padme .....	88
Śrī Vaiṣṇava-mahimā-gīti .....	90
Śrī Śrī Prabhupāda-padma .....	92
Śrī Śrī Premadhāma-deva-stotram .....	96

## Songs to Lord Nityānanda

Ājñā-Ṭahal .....	133
Manaḥ-Śikṣā .....	134
Sva-Niṣṭha .....	136
Nitāi guṇamaṇi āmāra .....	137
Akrodha paramānanda .....	138
Śrī Śrī Gaura-Nityānander Doyā .....	139
Dayāl Nitāi Chaitanya .....	141

## Songs to Lord Chaitanya

Sāvaraṇa-Śrī-Gaura-mahimā .....	143
Ākṣepa .....	145
Avatāra Sāra .....	146
Śrī Nāma .....	148
Siddhi-lālasā .....	149
Kali-ghora timire .....	151
Jadi Gaura nā ho'to .....	153
Emona Gaurāṅga bine nāhi āra .....	155
Ke jabi ke jabi .....	157
Bimala hemajini .....	158
'Gaurāṅga' bolite habe .....	160
Śrī Śrī Gaurasundarer Avirbhāva Vasare .....	161

## Songs to the Vaiṣṇavas

Ṭhākura-vaiṣṇava-pada .....	165
Viraha-gīti .....	167
Vaiṣṇava Vijñāpti .....	168
Prārthanā Lalasāmayi .....	170

## Various Songs of the Vaiṣṇava Āchāryas

Śrī Nāmāṣṭakam 8 .....	173
Śrī Śrī Ṣaḍ-Gosvāmy-aṣṭakam .....	175
Ki-rūpe pāibo sevā .....	181
Bhajahū Re Mana.....	182
Mānasa Deho Geho .....	184
E ghora saṁsāre .....	186
Vaiṣṇava Ke? .....	187
Goptṛtve Varaṇa .....	195
Dainya .....	197
Bhajan-Lālasā .....	199
Iṣṭa-deve Vijñāpti .....	201
Ātma-nivedana .....	203
Āmāra jīvana .....	205
Tumi sarveśvareśvara .....	207
Sarvasva tomāra.....	209
Tātala Saikate .....	211
Dainya O Prapatti .....	213
Ātma-samarpaṇe .....	214
Kobe ho'be bolo .....	216
Nivedana 1.....	219
Nivedana 2.....	221
Nivedana 3.....	223
Śrī-Rūpa-Mañjarī-pada .....	225
Durlabha mānava-janma .....	228
Anyā-abhilāṣa chāḍi .....	231

## Śrī Śikṣāṣṭakam by Śrīla Bhaktivinoda Ṭhākura

Śrī Śikṣāṣṭakam 1 .....	237
Śrī Śikṣāṣṭakam 2 .....	239
Śrī Śikṣāṣṭakam 3 .....	241
Śrī Śikṣāṣṭakam 4 .....	243
Śrī Śikṣāṣṭakam 5 .....	245
Śrī Śikṣāṣṭakam 6 .....	247
Śrī Śikṣāṣṭakam 7a .....	249
Śrī Śikṣāṣṭakam 7b .....	251
Śrī Śikṣāṣṭakam 7c .....	252
Śrī Śikṣāṣṭakam 8a .....	253
Śrī Śikṣāṣṭakam 8b .....	255

## Songs to Śrīmatī Rādhārāṇī

Śrī Rādhāṣṭaka .....	258
Rādhā-kuṇḍataṭa-kuñja-kuṭīra .....	263
Śrī Rādhikā-stava .....	265

## Songs to Śrī Krishna

He Deva bhavantam vande .....	267
Jaya Rādhā-Mādhava .....	268
Mayura mukuṭa .....	269
Śrī Jugala-ārati .....	270
Sakhi-vṛnde Vijñaptiḥ .....	272
Śrī Braja-dhāma-mahimāmṛta .....	274
Rūpa Kīrttan .....	277
Guṇa-Kīrttan .....	279
Jaya Jaśodā-Nandana Kṛṣṇa .....	281
Śrīta Kamalā .....	282

## Special Songs for the Festival Days

Āchāryya-charaṇa-vandana .....	285
Śrī Guru-paramparā .....	288
Śrī Dayita Dās Praṇati Pañchakam .....	292
Āchāryya vandana .....	295
Śrī Daśāvatār-stotram .....	301
Śrī Nṛsimha Praṇām .....	305
Śrī Śrī Dāmodarāṣṭakam .....	306
Śrīman Mahāprabhur śata-nāma .....	309
Śrī Kṛṣṇera Viṃsottara-śata-nāma .....	314
Śrī Hari-vāsara-gīti .....	319
Śuddha-bhakata .....	322
Śrī Gaura Purṇīmā .....	324
Prabhu kohe .....	333
After parikramā.....	334

## Compositions by Śrīla Śrīdhara Mahārāj

Śrīmad Bhaktivinoda-viraha Daśakam.....	336
Śrī Śrīmad Gaura-Kiśora-namaskāra Daśakam .....	341
Śrī Śrī Dayita Dās Daśakam.....	344
Śrīmad Rūpa-pada-rajah.....	349
Prārthanā Daśakam.....	349
Śrīman Nityānanda Dvādaśakam .....	354

## Compositions by Śrīla Govinda Mahārāj

Praṇām Mantra to Śrīla B. R. Śrīdhar Mahārāj .....	362
Praṇati Daśakam .....	364
Praṇām Mantra to Śrīla B. N. Āchārya Mahārāj.....	367
Śrī Govinda Kuṇḍa Māhātmya .....	368
Gaṅgadhara Sadāśiva Praṇām-Mantram .....	370
Śrī Guru-Praśastiḥ .....	371
Praṇati-Pañchakam.....	375
Śrī Gaurahari-Kusuma-Stavāṣṭakam .....	377
Māyā Duratyayā.....	380
Praṇām Mantra to Śrīla A.C Bhaktivedānta Swāmī Mahārāj .....	382
The Daily Programme .....	383
Index .....	390
International Centres.....	395



# Vandanā

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

Śrīla Krishnadās Kavirāj prays, "First I offer my respects unto the lotus feet of my initiating spiritual masters and the recruiting spiritual masters and advanced Vaiṣṇavas. Next I offer my obeisances to my *śāstra gurus*, Śrīla Rūpa Goswāmī, his elder brother, Śrīla Sanātan Goswāmī, Śrīla Raghunāth dās Goswāmī, and Śrīla Jīva Goswāmī. On a higher platform I offer my respects unto Śrī Chaitnya Mahāprabhu, who came with His paraphernalia and associates, along with those great personalities Śrī Nityānanda Prabhu and Śrī Advaita Āchāryya. And in the highest stage, I offer my obeisances unto the lotus feet of Śrī Śrī Rādhā and Govinda, and all of the *gopīs*, headed by Lalitā devī and Viśākhā devī."

**om ajñāna-timirāndhasya jñānāñjana-śalākayā  
chakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ**

Applying the soothing salve of *sambandha-jñāna*, a proper acquaintance with the environment, my spiritual master has opened my inner eye and thereby rescued me from the darkness of ignorance, fulfilling my life's aspirations. I offer my respects unto Śrī Gurudeva.



## Śrīla Bhakti Nirmal Āchārya Mahārāj

pūjya śrī-guru-varga-vandita mahā-  
bhāvānvitāyāḥ sadā  
paurvā paryya paramparā prachalita  
prājya pramūrttā kṛteḥ  
bhakte nirmala-nirjharasya nibhṛtaṁ  
saṁrakṣakaṁ sādaram  
vande śrī-gurudevam ānata-śirā  
āchāryya-varyyaṁ nijam

“I bow my head in eternal obeisance to my Gurudeva, the best of Āchāryas, Śrīla Bhakti Nirmal Āchārya Mahārāj. He is the ever vigilant, stalwart guardian of the current of pure devotion whose highest form flows from our most worshipable Śrī Rūpānuga Guru-varga in their exclusive dedication to Mahābhāva, Śrīmatī Rādhārāṇī.”



## Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

gurvābhīṣṭa-supūrakam̐ guru-gaṇair  
āśīṣa-sambhūṣitam̐  
chintyāchintya-samasta-veda-nipuṇam̐  
śrī-rūpa-panthānugam  
govindābhidham ujjvalam̐ vara-tanum̐  
bhakty anvitam̐-sundaram̐  
vande viśva-guruṅ cha divya-bhagavat-  
premṇo hi bīja-pradam

“His Guru’s most cherished wishes, he’s truly fulfilling, adorned with his Guru-*varga*’s affectionate blessing. In knowledge both conceivable and inconceivable, His expertise illumines the ontological whole. He’s the foremost follower of Śrī Rūpa’s divine aim, Śrī Bhakti Sundar Govinda is his celebrated name. His beautiful figure stands out, clean, clear and effulgent, devotionally endowed with transcendent sentiment. I worship him, the world-wide Guru from high above, the empowered bestower of the seed of Divine Love.”

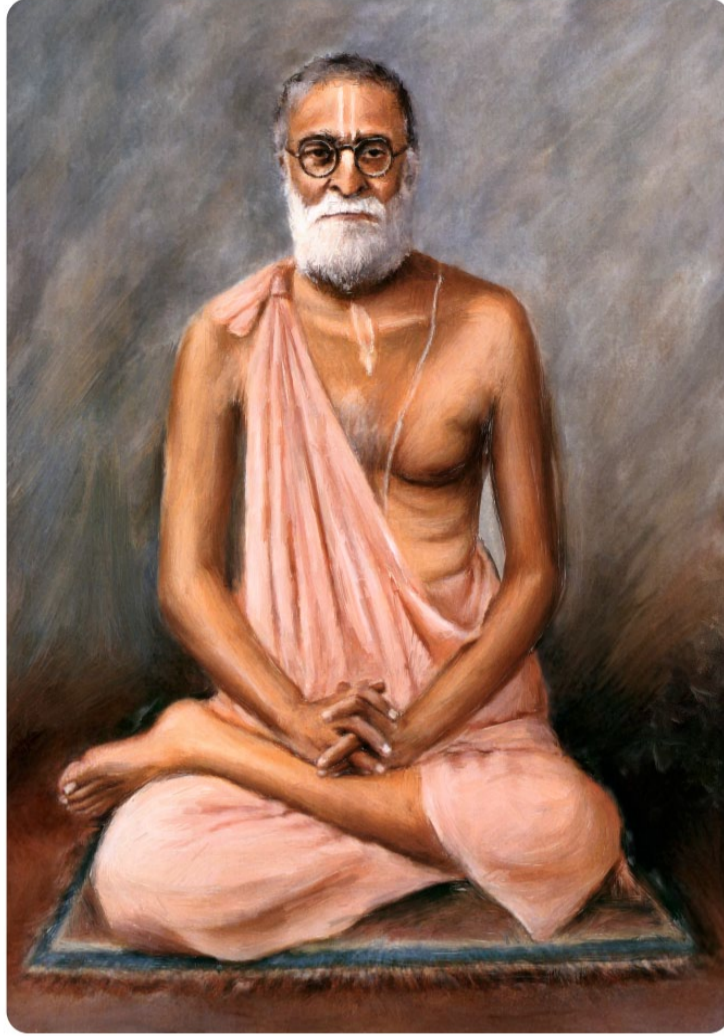


## Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

devaṁ divya-tanuṁ suchanda-vadanaṁ-  
bālārka-chelāñchitaṁ  
sāndrānanda-puraṁ sad-eka-varanaṁ  
vairāgya-vidyāmbudhim  
śrī-siddhānta-nidhiṁ subhakti-lasitaṁ  
sārasvatānāṁ varaṁ  
vande taṁ śubhadaṁ mad-eka-śaraṇaṁ  
nyāsīśvaraṁ śrīdharam

"I fall at the feet of Śrīla Śrīdhar-Deva, who with charming expression sings his songs of sweet nectar. Dressed with fine garments like sun newly-risen, he's the true saint the devotees have chosen. His detachment and knowledge are just like an ocean, the treasure-house of complete, perfect conclusion. Radiant in Pastimes of loving devotion, the abode of pure ecstasy, bestower of good fortune, foremost true follower of Śrīla Bhaktisiddhānta, foremost great general of the whole renounced order, my lord and my master, my only shelter, I worship his feet, Śrīla Śrīdhar-Deva."

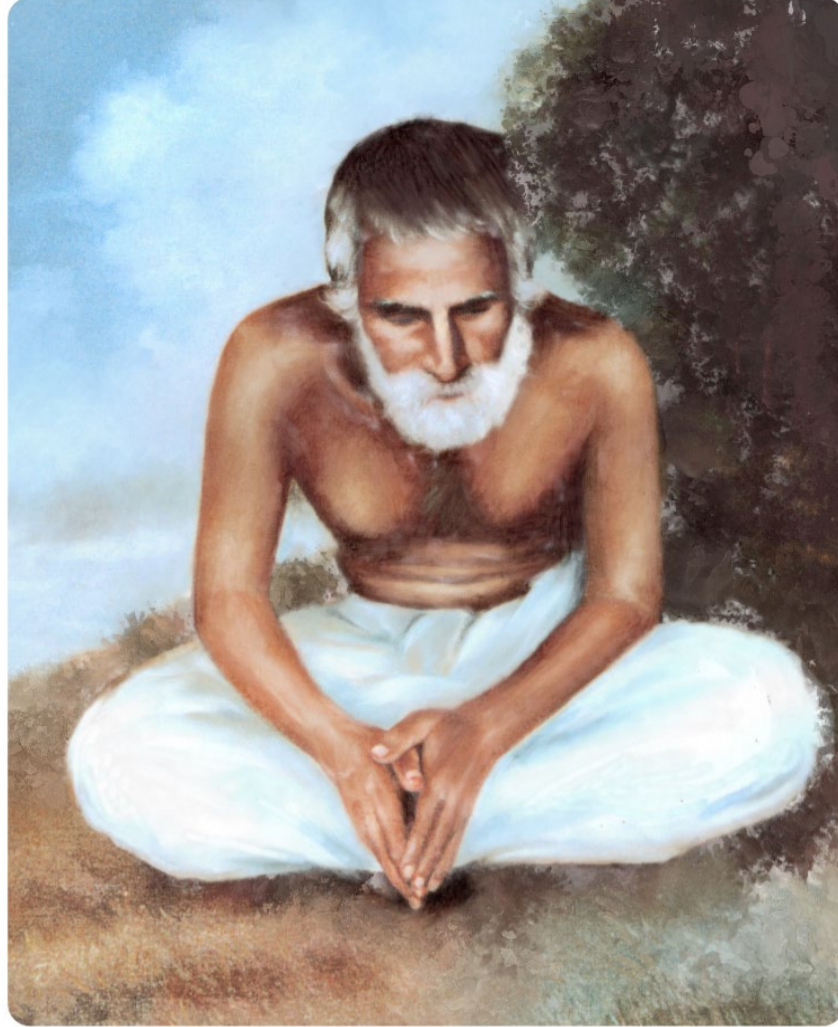


## Bhagavān Śrīla Bhaktisiddhānta Sarasvatī

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

śrī-siddhānta-sarasvatīti vidito  
gauḍīya-gurv-anvaye  
bhāto bhānuriva prabhāta-gagane  
yo gaura-saṅkīrtanaiḥ  
māyāvāda-timīṅgilodara-gatān  
uddhṛtya jīvanimān  
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ  
prādāt prabhuṁ taṁ bhaje

“In the great Gauḍīya Vaiṣṇava teachers’ line, as Śrīla Bhaktisiddhānta Sarasvatī he’s renowned. Like the radiant sun in the morning sky, he appeared to rescue all souls swallowed by the all-devouring impersonal philosophy. By spreading the teachings of Lord Gaurāṅga to sing the Holy Name of Lord Śrī Krishna, he gave all the chance to dive in the ocean of love of Śrī Krishna, the Supreme Person. Śrīla Bhaktisiddhānta, my lord, divine master—at his feet do I pray to serve him forever.”

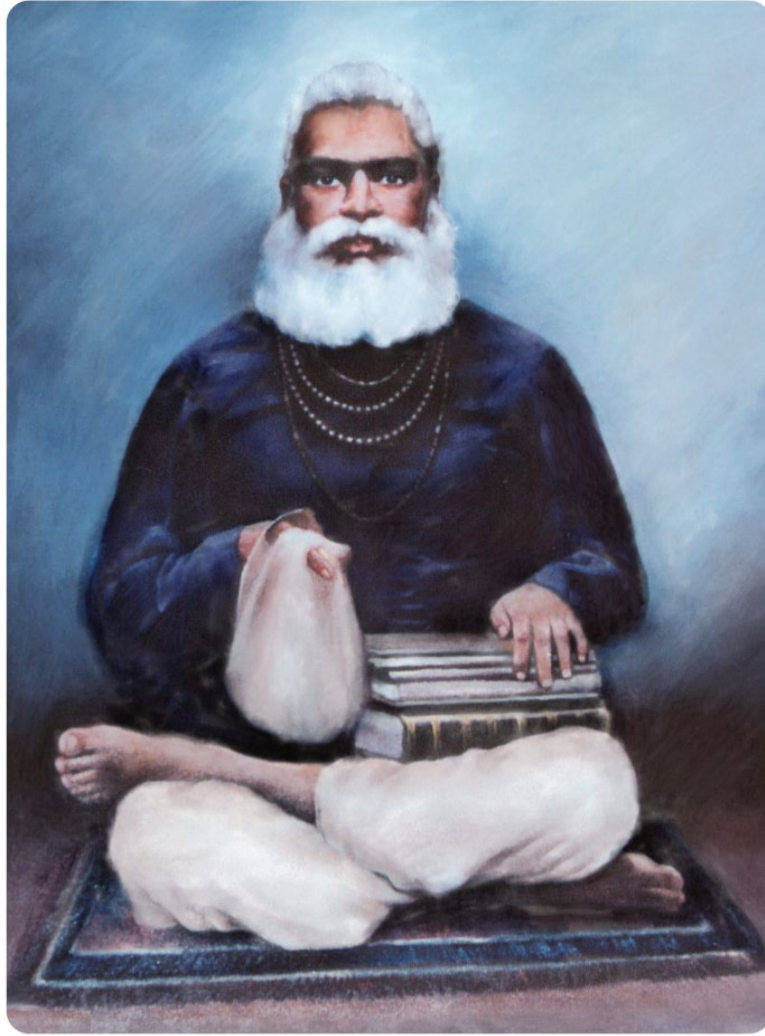


# Śrīla Gaura Kiśora Dās Bābājī Mahārāj

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

**namo gaurakiśorāya  
bhaktāvadhūta mūrttaye  
gaurāṅghri padma-bhr̥ṅgāya  
rādhā-bhāva-ṇiṣeviṇe**

"I bow to our Guru, Śrīla Gaura Kiśora Dās,  
the pure devotee beyond social class;  
the bee in the lotus of the feet of Śrī Gaurāṅga,  
who deep in his heart serves Śrī Rādhā forever."

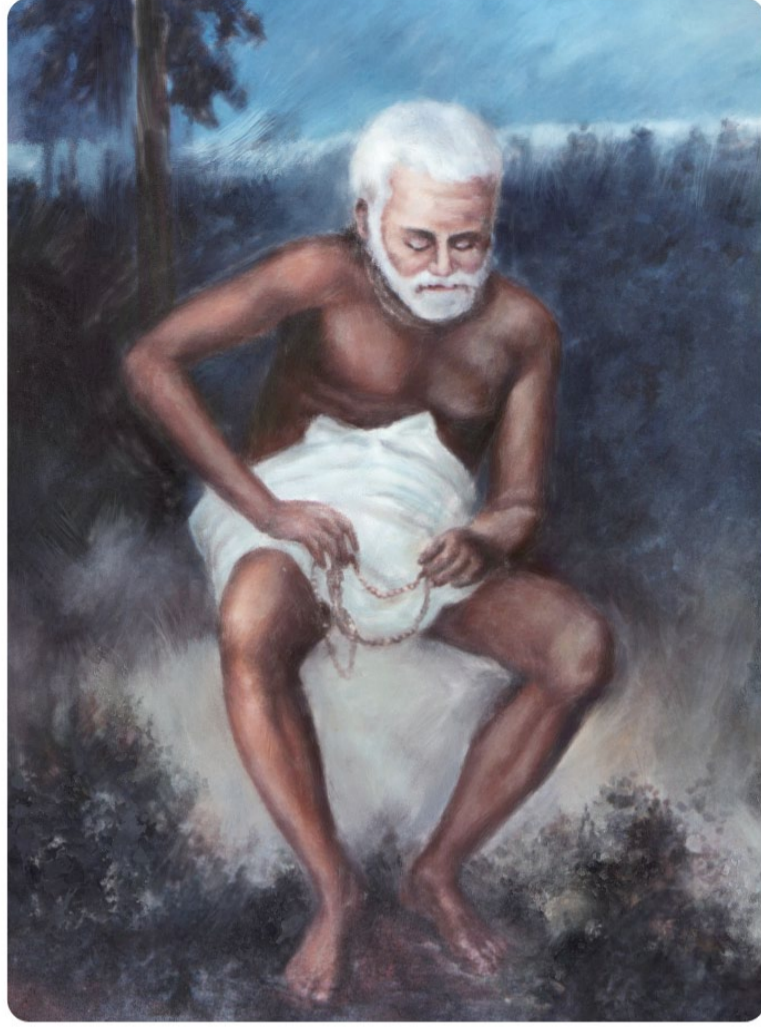


# Śrīla Bhaktivinoda Ṭhākura

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

vande bhaktivinodaṁ śrī-  
gaura-śakti-svarūpakam  
bhakti-śāstrajña-samrājam  
rādhā-rasa-sudhā-nidhim

“I bow to Śrī Ṭhākura Bhaktivinoda,  
Mahāprabhu’s love divine personified.  
He’s the king of all knowers  
of the purpose of the Scriptures,  
and he is the ocean of Śrī Rādhā’s devotion.”



# Śrīla Jagannāth Dās Bābājī Mahārāj

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

**gaura-vrajāśritāśeṣair  
vaiṣṇavair vandya-vigraham  
jagannātha-prabhuṁ vande  
premābdhiṁ vṛddha-vaiṣṇavam**

“The great venerable Grandsire of pure devotion,  
loved by all Vaiṣṇavas of both  
I worship the feet of that great Vaiṣṇava Guru,  
the ocean of love, Śrīla Jagannāth Prabhu.”



vāñchā-kalpatarubhyas' cha  
kṛpā-sindhubhya eva cha  
patitānām pāvanebhyo  
vaiṣṇavebhyo namo namaḥ

I bow down unto the holy feet of the pure Vaiṣṇavas, who are like desire trees able to fulfil all the devotees' aspirations. The Lord's devotees are comparable to a vast ocean of causeless mercy, as they deliver the fallen souls from material existence. I offer all respects unto them.

pañcha-tattvātmakam kṛṣṇam  
bhakta-rūpa-svarūpakam  
bhaktāvatāram bhaktākhyam  
namāmi bhakta-śaktikam

I offer my obeisances unto Lord Krishna in His five-fold aspect known as the *pañcha-tattva*: I offer my respects unto Śrī Gaurāṅgadeva, who appears as a devotee of the Lord relishing His own internal mellows. Furthermore I bow down before Lord Nityānanda Prabhu, who is the self-same form and elder brother of Śrī Gaurāṅga. Next, I pay homage unto that great personality Śrī Advaita Prabhu, who is an incarnation of the Lord's devotee, and unto the Lord's eternal associates like Śrīvās Paṇḍit, who serve the Lord in loving devotional relationships. Finally, I bow down at the feet of those devotees who hold the actual potency of unalloyed dedication in their hands: Śrī Rāmānanda Rāya, Śrī Gadādhara Paṇḍit, and Śrī Swarūp Dāmodar.

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

I offer my obeisances unto Lord Gaurāṅga, whose divine complexion is a radiant golden hue and who possesses the qualities of the most benevolent incarnation. His spiritual Pastimes freely grant pure love for Lord Krishna to all. He is none other than Lord Krishna known in the age of Kali as Śrī Krishna Chaitanya.

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

O Śrī Śrī Rādhā-Madana-mohan, I am a helpless cripple and my meagre intelligence is absorbed in the vile material sense objects. Kindly let deep devotional attachment arise for the exclusive wealth of my life which is Your lotus feet. May Your Lordships, who are so compassionate and affectionate, be forever victorious!



# Śrī-Śrī-Guru-Gaurāṅga-Gāndharvā-Govindasundarjū

Nabadwīp, Śrī Chaitanya Sāraswat Maṭh

**dīvyad-vṛndāraṅya-kalpa-drumādhaḥ  
śrīmad-ratnāgāra-simhāsana-sthau  
śrī gāndharvā-śrīla-govinda-devau  
preṣṭhālibhiḥ sevyamānau smarāmi**

I constantly meditate upon that Divine Couple Śrī Śrī Gandharvā-Govinda, who are seated upon a wonderful throne highly decorated with brilliant jewels. They are sitting within the illustrious forest of Braja, beneath a mind-attracting desire tree, accompanied by Their dedicated servitors such as Śrī Lalitā Devī, Śrī Rūpa Mañjarī and other intimate servants like the *priyanarma sakhīs*.

śrīmān rāsa-rasārambhī  
vaṁśī-vaṭa-taṭa-sthitaḥ  
karṣan veṇu-svanair gopīr  
gopīnāthaḥ śriye 'stu naḥ

Śrī Gopīnāth, who instigates the exchange of devotional mellows, is standing upon the banks of the Jamunā River at the special place known as Vaṁśīvaṭa. There, the sweet tune of His flute is naturally attracting the hearts of the cowherd maidens of Braja Dhām. May that charming Lord bring us within His auspicious embrace.

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

I eternally offer my respects unto Śrī Vṛndādevī, Śrīmatī Tulasī Mahārāṇī, who is the dearest object of Lord Keśava's affection. I bow down before Satyavatī who can bestow pure dedication unto Lord Krishna.

atha natvā mantra-gurūn  
gurūn bhāgavatārthadān  
vyāsān jagat-gurūn natvā  
tato jayam udīrayet

Then, let me bow down before all my spiritual masters: the Guru who gave me the divine mantra, as well as all those who have taught me the meaning of *Śrīmad Bhāgavatam*. Let me offer my respectful obeisances unto Śrīla Vyāsadeva, the spiritual master of the entire universe and the giver of the all-conquering conclusions of *Śrīmad Bhāgavatam*.

**jayaḥ sa-parikara śrī-śrī-guru-gaurāṅga-gāndharvā-  
govindasundar-pādapadmānāṃ jayastu!**

Let the holy lotus feet of Śrī Gurudeva, Śrīman Mahāprabhu, and Śrī Śrī Gāndharvā-Govindasundar, along with Their eternal associates, be victorious over all!

## **P**rayers to the Vaiṣṇavas

**sakala vaiṣṇava-pade mora namaskāra  
ithe kichu aparādha nahuka āmāra  
hoiyachen hoiben prabhur jato bhakta vṛnda  
vandanā kori' sabāra charaṇāravinda**

“I respectfully bow to the lotus feet of all the Vaiṣṇavas, praying that there is no offence in my attempt to please them. To all Vaiṣṇavas who have been, and all Vaiṣṇavas who shall be, I offer my obeisances to their lotus feet.”



Nabadwīp, Śrī Chaitanya Sāraswat Maṭh

# Jaya Dhvani

“Kī Jaya!” Chants

- jaya sa-parikara śrī-śrī-guru-gaurāṅga-gāndharvā-govindasundar giridhārī gopāljiu kī jaya!
- jaya om̐ viṣṇupāda paramahaṁsa-parivrājakāchāryya-varyya aṣṭottara-śata-śrī śrīmad bhakti nirmal āchārya mahārāj kī jaya!
- jaya om̐ viṣṇupāda paramahaṁsa-parivrājakāchāryya-varyya aṣṭottara-śata-śrī śrīmad bhakti sundar govinda dev-gosvāmī mahārāj kī jaya!
- jaya om̐ viṣṇupāda paramahaṁsa-parivrājakāchāryya-varyya aṣṭottara-śata-śrī śrīmad bhakti rakṣak śrīdhar dev-gosvāmī mahārāj kī jaya!
- jaya om̐ viṣṇupāda paramahaṁsa-parivrājakāchāryya-varyya aṣṭottara-śata-śrī śrīmad bhaktisiddhānta sarasvatī ṭhākur kī jaya!
- jaya om̐ viṣṇupāda śrīla gaura-kiśora dās bābājī mahārāj kī jaya!
- jaya om̐ viṣṇupāda śrīla sach-chid-ānanda bhaktivinoda ṭhākur kī jaya!
- jaya om̐ viṣṇupāda śrīla jagannāth dās bābājī mahārāj kī jaya!
- śrī rūpānuga guru-varga kī jaya!
- namāchāryya śrīla haridās ṭhākur kī jaya!
- ananta-koṭī vaiṣṇava-vṛnda kī jaya!
- śrī baladeva vidyābhūṣaṇa kī jaya!
- śrīla viśvanāth chakravartī prabhu kī jaya!
- śrī narottama-śyāmānanda-śrīnivāsa-āchāryya-prabhu kī jaya!

- śrīla vṛndāvan dās ṭhākura kī jaya!
- śrīla kṛṣṇadās kavirāj kī jaya!
- saparṣada śrī nityānanda prabhu kī jaya!
- saparṣada śrīman mahāprabhu kī jaya!
- jaya śrī-śrī rādhā-kṛṣṇa gopa-gopīnāth śyāma-kuṇḍa  
rādhā-kuṇḍa giri-govardhan kī jaya!
- śrī lakṣmī-varāhadeva kī jaya! (In our Nabadvīp Maṭh)
- śuddha bhakti vighna vināśāya śrī nṛsimhadeva kī jaya!
- bhakta-prabara prahlād mahārāj kī jaya!
- tulasī mahārāṇī kī jaya!
- gaṅgā-jamunājī kī jaya!
- grantharāja śrīmad-bhāgavatam  
chaitanya-charitāmṛta kī jaya!
- viśva-vaiṣṇava rāja sabhā kī jaya!
- ākara maṭha-rāja śrī chaitanya maṭh kī jaya!
- tadīya śākha-maṭh kī jaya!
- śrī chaitanya sārāsvat maṭh kī jaya!
- viśva-byāpī tadīya śākha-maṭh kī jaya!
- śrīdhām māyāpur kī jaya!
- śrīdhām nabadvīp kī jaya!
- vṛndāvan-puruṣottam dhām kī jaya!
- baladeva-subhadrā-jagannāthjī kī jaya!
- śrī govinda kuṇḍa kī jaya!
- śrī sadāśiva gaṅgadharajīu kī jaya!
- samaveta vaiṣṇava-maṇḍala kī jaya!
- samaveta bhakta-vṛnda kī jaya!
- harināma-saṅkīrtana kī jaya!
- nitāi-gaura-premānande haribol!



# Pañcha-tattva mantra

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

There are ten offences in the chanting of the Hare Krishna Mahāmantra, but these are not considered in the chanting of the *Pañcha-tattva mantra*. Śrī Chaitanya Mahāprabhu is the most magnanimous incarnation, for He does not consider the offences of the fallen souls. Thus to derive the full benefit of the chanting of the Mahāmantra, we must first take shelter of Śrī Chaitanya Mahāprabhu and his associates, the *Pañcha-tattva*, who are the bestowers of the Hare Krishna Mahāmantra.

# Hare Krishna mahā-mantra

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

Illumination by Śrīla Śrīdhara Mahārāj

In the Name of Rāma within the Hare Krishna *mantra*, the Gauḍīya Vaiṣṇavas will find Rādhā-ramaṇa Rāma. That means, “Krishna, who gives pleasure (*ramaṇ*) to Śrīmatī Rādhārāṇī.” In our conception, the Hare Krishna *mantra* is wholesale Krishna consciousness, not Rāma (Lord Rāmachandra) consciousness. Śrī Chaitanya’s highest conception of things is always *svayaṁ bhagavān*, Krishna-*līlā*, Rādhā-Govinda-*līlā*. That is the real purpose of Śrī Chaitanya Mahāprabhu’s advent and teachings.

In that consideration, the Hare Krishna *mantra* does not mention the Rāma-*līlā* of Āyodhya at all. There is no connection with that in the highest conception of the Hare Krishna mantra. ...The inner conception of the mantra is responsible for our spiritual attainment... The inner conception of the devotee will guide them to their destination.

# aśa-vidha Nāmāparādha

The Ten Offences to the Holy Name

Bengali poem composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**hari-nāma mahāmantra sarva-mantra-sāra  
yādera karuṇā-bale jagate prachāra  
sei nāma-parāyaṇa sādhu, mahājana  
tāhādera nindā nā kariha kadāchana**

1 The Hare Kṛṣṇa Mahāmantra, the very best of all mantras, is distributed all over the world by the powerful mercy of the *sādhus* in whose hearts the Holy Name displays His divine Pastimes (*Nāma-parāyaṇas*). Such *Mahājanas* (great souls), who are dear-most to the Lord and the source of our connection to His Holy Name, should never be criticised or deprecated at any time.

(First Offence: To offend the Lord’s devotees.)

**vrajendra-nandana kṛṣṇa sarveśvareśvara  
maheśvara ādi tāra sevana-tatpara  
nāma chintāmaṇi kṛṣṇa-chaitanya-svarūpa  
bheda-jñāna nā karibe līlā-guṇa-rūpa**

2 Vrajendra-nandan Kṛṣṇa—the Emporium of all rasa, the eternally youthful, original form of the Supreme Lord who plays ecstatically within Goloka Vṛndāvan Dhām in the full range of spiritual relationships (*rāsas*)—is the all-attractive Lord of all Lords (Nārāyaṇ, Viṣṇu, etc.); the Lord of everything and everyone (Sarveśvareśvara). All the Lord’s expansions and all the demigods headed by Lord Śiva (Maheśvara) enthusiastically serve Him with great earnestness, considering Him the supreme object of their devotion (*tatpara*).

The Lord’s Holy Name is a transcendental, wish-fulfilling gem non-different from Lord Kṛṣṇa Himself (*Nāma chintāmaṇi Kṛṣṇa-Chaitanya-svarūpa*), so the Lord’s divine Pastimes, qualities and form (*līlā-guṇa-rūpa*) should never be considered different

from His Holy Name (as they are revealed in our hearts by His wish-fulfilling Holy Name who fulfills all of our desires). Alternatively, *Nāma chintāmaṇi Kṛṣṇa-Chaitanya-svarūpa...* can be taken to mean: Śrī Kṛṣṇa Chaitanya Mahāprabhu is the preeminent, non-different divine form of the wish-fulfilling Holy Name—the Hare Kṛṣṇa Mahāmantra. One should never distinguish the wish-fulfilling Holy Name—Mahāprabhu Himself—from His form, His qualities, or His Pastimes of exhibiting the Holy Name’s infinitely ecstatic, divine nature and fulfilling everyone’s desires by personally distributing *prema* for Vrajendra-nandan Kṛṣṇa in the full range of spiritual relationships (*Madhura-rasa*, etc.) through His wish-fulfilling Holy Name.

(Second Offence: To consider the demigods equal to the Supreme Lord; and to consider the Lord’s Holy Name, form, qualities and Pastimes to be distinct from Him.)

**“guru kṛṣṇa-rūpa hana śāstrera pramāṇe  
guru-rūpe kṛṣṇa kṛpā kare bhāgyavāne”  
se gurute martya-buddhi avajñādi tyaji  
iṣṭa-lābha kara, nirantara nāma bhaji**

3 The Scriptures substantiate (*Śrī Chaitanya-charitāmṛta, Ādi-līlā, 1.45; Śrīmad-Bhāgavatam: 11.17.27; etc.*) that Gurudev is a non-different form of Kṛṣṇa Himself. In His form of Gurudev, Kṛṣṇa bestows His mercy upon the fortunate souls. Therefore, one should reject the illusory propensity to conceive of Gurudev as an ordinary mortal with worldly purpose (*martya-buddhi*), as well as all disrespect (*avamanya*), disloyalty, disobedience and contempt (*avajñā*), envy (*asūya*), etc. of Gurudev. Rather, one should consider Gurudev his cherished, worshipping Master capable of fulfilling all his desires to gain his highest objective (*iṣṭa-lābha* — *Kṛṣṇa-prema*), by faithfully and hopefully serving the Holy Name without cessation, forever.

(Third Offence: To offend Śrī Gurudev.)

**śruti, śruti-mātā-saha sātvata purāṇa  
śrī-nāma-charaṇa-padma kare nīrājana  
sei śruti-śāstra yebā karaye nindana  
se aparadhīra saṅga karibe varjjana**

4 The revealed Truth—descending from Mother Gāyatrī into its culmination in the *Mahā-purāṇa*, *Śrīmad-Bhāgavatam* — constantly worships (lit. offers *ārati* to) the lotus feet of Śrī Nāma Prabhu (the Holy Name) with the revelatory, illuminating knowledge of pure devotion. Anyone who blasphemes any of the purely devotional Scriptures of Revealed Truth, either by direct vilification or by propagating antithetical pseudo-doctrines, is an offender whose bad association must always be shunned.

(Fourth Offence: To blasphemy the Scriptures.)

**nāmera mahimā sarva-śāstrete vākhāne  
atistuti, heno kabhu nā bhāviha mane  
agastya, ananta, brahmā, śivādi satata  
ye nāma-mahimā-gāthā saṅkīrttana-rata  
se nāma-mahimā-sindhu ke pāibe pāra  
atistuti bale yei—sei durāchāra**

5 The glories of the Holy Name are proclaimed in all the revealed Scriptures and one should never consider that such glorification is exaggerated praise (*atistuti*). Agastya, Ananta, Brahmā, Śiva, and all the most highly qualified, exalted and empowered personalities, constantly chant the unending glories of the Holy Name in *saṅkīrttan* with full-hearted fervour. Who then can cross the infinite, oceanic glories of the Holy Name? Anyone who profanes that the glories of the Holy Name are exaggerated praise (*atistuti*) is a sinful miscreant devoid of spiritual fortune (*sukṛti*).

(Fifth Offence: To consider the glories of the Holy Name to be exaggeration.)

**kṛṣṇa-nāmāvali nitya golokera dhana  
kalpita, prākṛta, bhāve—aparādhi-jana**

6 The Holy Names of Kṛṣṇa are the eternal wealth of Goloka Vṛndāvan, the highest, most ecstatic plane within the self-revealed (*adhokṣaja*), supra-mundane (*aprākṛta*) spiritual world. Anyone who fosters the mood that the Holy Names of Kṛṣṇa are imaginary (*kalpita*) or mundane (*prākṛta*) is an offender.

(Sixth Offence: To consider the glories of the Holy Name to be mundane or imaginary.)

**nāme sarva-pāpa-kṣaya sarva-śāstre kaya  
sārā-dina pāpa kari sei bharasāya—  
emata durbuddhi yāra sei aparādhi  
māyā-pravañchita, duḥkha bhuñje niravadhi**

7 It is the exhaustive conclusion of all the Scriptures that the Holy Name can destroy all sin. But those of duplicitous misconception (*durbuddhi*) who spend all their days engaged in sinful activity, wickedly relying on the redeeming power of the Holy Name to nullify their sinful activity, are offenders deceived by Māyā (dispossessed of the Holy Name's grace) who are destined to suffer perpetually.

(Seventh Offence: To sin on the strength of one's so-called chanting of the Holy Name.)

**atulya śrī-kṛṣṇa-nāma pūrṇa-rasa-nidhi  
tāra sama nā bhāviha śubha-karma ādi**

8 Śrī Kṛṣṇa-Nāma is an incomparable, overflowed reservoir of *rāsa* (love, ecstasy, nectar, divine relationship, etc.) non-different from the Lord Himself, and Śrī Kṛṣṇa-Nāma-*saṅkīrtan* is itself the absolute means to serve and satisfy Kṛṣṇa (i.e. pursue and realise our own divine purpose and objective). Therefore, the chanting of Śrī Kṛṣṇa-Nāma should never be considered equal or even comparable to mere relative, mundane pious *karma* such as: conventional religiosity (*dharma*), adhering to vows (*vrata*), renunciation and penance (*tyāga*), religious ritual and sacrifice (*huta*); pilgrimage, philanthropy, nationalism, etc.

(Eighth Offence: To consider chanting the Holy Name equivalent to pious *karma*.)

**nāme śraddhā-hina-jana—vidhātā vāñchita  
tāre nāma dāne aparādha suniśchita**

9 Those who are deceived by Providence and therefore faithless and averse to the Holy Name—it is assuredly an offence to instruct them in the process of serving the Holy Name.

(Ninth Offence: To try to give the Holy Name to the faithless.)

**śuniyāo kṛṣṇa-nāma-māhātmya apāra  
ye prīti-rahita, sei narādhama chhāra  
ahaṁtā mamatā yāra antare bāhire  
śuddha kṛṣṇa-nāma tāra kabhu nāhi sphure**

**10** One who hears the boundless glories of Kṛṣṇa-Nāma but remains devoid of love for Kṛṣṇa-Nāma— whose heart does not melt in love for Kṛṣṇa-Nāma—is an impenitent and estranged fallen soul, the very lowest of mankind (*narādhama chhāra*). The pure Holy Name of Kṛṣṇa (*śuddha-Kṛṣṇa-Nāma*) does not reveal Himself to such persons who resist the divine influence of the Holy Name—whose thoughts, words, and deeds are internally and externally consumed by incorrigible attachment to the mundane, egotistical illusion of “I, me and mine” (*ahaṁtā mamatā*). (Tenth Offence: To maintain one’s material attachments while chanting the Holy Name.)

**ei daśa aparādha kariyā varjjana  
ye sujana kare harināma saṅkīrttana  
apūrva śrī-kṛṣṇa-prema labhya tāre haya  
nāma-prabhu tāra hṛde nitya vilasaya**

**11** The pure souls who engage in Hari-Nāma-*saṅkīrttan*, avoiding the ten offences to the Holy Name, taste the miraculous fruit of Śrī Kṛṣṇa-prema as Śrī Nāma-Prabhu (the personal, autocratic and merciful Holy Name, non-different from the Lord Himself) appears in their hearts and eternally reveals His ecstatic form, qualities and Pastimes. Alternatively, this verse can be taken to mean:

Those pure souls who engage in Mahāprabhu Śrī Chaitanyadev’s own process of Hari-Nāma-*saṅkīrttan*, avoiding the ten offences, taste the unprecedented fruit of Kṛṣṇa-*prema* exclusively distributed by Mahāprabhu, as He Himself (Nāma-Prabhu) appears in their hearts and possesses them with His own Divine Ecstatic Play.



*Morning Songs*

# Gupta Govardhan Ārati

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**jaya jaya girirājer ārati viśāla  
śrī gaura-maṇḍala-mājhe bhuvana-maṅgala**

1 All glories, all glories, to the grand *ārati* of Śrī Girirāj! In the midst of Śrī Gaura-*maṇḍal*, it is benefitting the entire universe.

**koladvīpe śobhe gupta-govardhanarūpa  
vyakta hoilā śrī govinda kuṇḍe aparūpa**

2 The hidden Govardhan graces Koladvīp with its beauty. Now He has manifested His exquisite beauty in Śrī Govinda Kuṇḍa.

**mālatī-mādhavī-kuñja kandare kandare  
nigūḍha-nikuñja-līlā hari-manohare**

3 There are groves of *mālatī* and *mādhavī* flowers in its various caves. In these groves, Lord Hari plays His hidden, mysterious, and enchanting Pastimes.

**apūrvva kuṇḍera śobhā jena sudhābhāṇḍa  
surendra-surabhī-sevā-saubhāgya-mārttaṇḍa**

4 The incomparable beauty of the *kuṇḍa* is like a reservoir of honey. Even Lord Indra and the divine Surabhī cow are rendering their service under the shining sun of good fortune.

**śrī bhakti-rakṣaka deva-gosvāmī śrīdhara  
prakāśilā tava sevā dīpta manohara**

5 Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj has manifested the effulgent and enchanting devotional service to You.



**śrī chaitanya-sārasvata maṭha suśobhana  
jathā nitya sevā kore sārasvata-gaṇa**

6 Śrī Chaitanya Sāraswat Maṭh is a very beautiful place where devotees of the Maṭh are always rendering their devotional service.

**gosvāmī śrī-raghunātha dāsere smariyā  
nirantara sevā kore antarmaṇā hoiyā**

7 Remembering Śrī Raghunāth Dās Goswāmī, they are continuously serving in an introspective mood.

**jaya gupta-govardhana divya-rasāloy  
rūpa-raghunāthānuga-bhaktera āśroy**

8 All glories to the hidden Govardhan, which is a reservoir of transcendental *rāsa*. He is the refuge of the devotees who are following in the footsteps of Śrī Rūpa and Śrī Raghunāth.

**kuliyā-prakāśa tava achintya-mahimā  
divāniśi bhakta-vṛnda kore parikramā**

9 By Your inconceivable glories and magnanimity, You have manifested Kuliyā (where all offences are forgiven). Day and night, the multitudes of devotees are circumambulating this place.

**sevyā o sevaka-rūpe nitya parakāśa  
sānande ārati dekhe e adhama dāsa**

10 You are eternally manifested both as the worshipable Lord and as the servitor Lord. This fallen servant sees Your *ārati* with great joy.

# Śrī Śrī Girirāj-Govardhan Ārati

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**jaya jaya girirājer ārotiko śobhā  
śrī-braja-maṇḍala mājhe jaga mana lobhā**

1 All glories to the beautiful *ārati* of Śrī Girirāj which is going on in Śrī Braja-*maṇḍala*, attracting the minds of all of the living entities in the universe.

**pramoda-madana-līla śrī-rādhā-ramaṇa  
jathā nitya-līlā kore loye sakhī-gaṇa**

2 Lord Śrī Rādhā-Ramaṇa (Krishna who gives pleasure to his beloved Śrīmatī Rādhārāṇī) is eternally playing His joyful Loving Pastimes there in the association of the *Sakhīs* of Śrīmatī Rādhārāṇī.

**mālatī-mādhavī-kuñja kandare kandare  
nigūḍha nikuñja-līla hari manohare**

3 Here deep within the groves of *mālatī* flowers and *mādhavī* creepers, the confidential Pastimes of the charming Lord Hari are going on.

**śyāma-kuṇḍa rādhā-kuṇḍa kusum sarovara  
mānasa gaṅgā dāna-ghāṭī jāra abhyantara**

4 Within this holy place are Śyāma Kuṇḍa, Rādhā Kuṇḍa, Kusum Sarovar, Mānasa Gaṅgā and Dāna-ghāṭī.

**śrī-govinda-kuṇḍa līlāsthālī nāhi sīmā  
divāniśi-bhakta-vṛnda kore parikramā**

5 With Śrī Govinda Kuṇḍa, these holy places of divine Pastimes are without limit. Day and night the devotees are performing circumambulation in worship.

**'śrīdhar-svāmī-sevāśram' parama śobhana  
jathā nitya-sevā kore sārasvata-gaṇa**

6 Here in this place is the supremely beautiful Śrīdhar Swāmī Sevāśram where devotees of Śrī Chaitanya Sāraswat Maṭh are performing their eternal service.

**abhinna śrī kṛṣṇa jñāne bhajibāra tore  
mahāprabhu samarpilā raghunātha kore**

7 Śrīman Mahāprabhu gave Śrī Śrī Girirāj-jīu to Śrī Raghunāth Goswāmī so that Śrī Dās Goswāmī could worship His Lordship knowing Him to be non-different from Krishna.

**gosvāmī śrī-raghunātha dāsere smariyā  
nirantara sevā kore antarmanā hoiyā**

8 The devotees of Śrī Chaitanya Sāraswat Maṭh worship Śrī Śrī Girirāj-jīu in a deep mood of devotion in remembrance of Śrī Raghunāth Dās Goswāmī.

**jaya giri-govardhana divya-rasāloy  
rūpa-sanātana-jīva-raghunāthāśroy**

9 All glories to Govardhan Hill which is the abode of divine *rasa* and the shelter of Śrī Rūpa, Sanātan, Jīva and Raghunāth Goswāmīs.

**surendra-munīndra-śīva-śuka-mahājana  
dekhena ārati-śobhā durllabha-darśana**

10 The beauty of the *ārati* of Śrī Girirāj-jīu which is rare and precious is being seen by Lord Indra, Nārada Muni, Lord Shiva, Śukadeva Goswāmī and all the great personalities.

**sevyā o sevaka-rūpe nitya parakāśa  
sānande ārati dekhe e adhama dāsa**

11 Śrī Śrī Girirāj-jīu is eternally manifested as both the worshipable Lord and the servitor Lord. This fallen servant sees the *ārati* of Śrī Girirāj-jīu with great ecstasy.

# Śrī Śrī Nitāi-Chaitanya-Ārati

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj  
for the Āratis in our Jagannāth Puri Branch Temple

**jaya guru mahārāja koruṇā-sāgara  
śrī bhakti rakṣaka deva-gosvāmī śrīdhara**

1 All glories to Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj who is like an ocean of mercy.

**prakāśile nīlāchale bhuvana-maṅgala  
nitāi-chaitanya-deva-sevā samujjala**

2 By his mercy, Śrī Śrī Nitāi-Chaitanyadeva have manifested in Puri Dhām bestowing auspiciousness upon the whole world and revealing their effulgent devotional service.

**gorāpreme mātoyārā nityānanda-rūpa  
rasarāja mahābhāva chaitanya-svarūpa**

3 Śrī Nityānanda Prabhu's form is dancing ecstatically intoxicated with divine love for Śrī Gaura, whose manifestation is Rasarāj Śrī Krishna taking the heart and halo of Mahābhāva, Śrīmatī Rādhārāṇī.

**kaṣiṭa-kāñchana jini śrī-aṅga labañi  
dūhūgale vanamālā bhāvera dolanī**

4 Both Lords are standing fully effulgent, glowing just like freshly cut gold, as garlands of various beautiful forest flowers play on their necks.

**murachita koṭikāma rūparāsaṅge  
madhura narttana-bhāva varābhaya bhaṅge**

5 Millions and millions of Cupids fall unconscious before the divine feet of Their Lordships, seeing their beauty as their divine forms playfully

sway to and fro. They are dancing, touching the hearts of everyone and freely bestowing mercy upon the conditioned souls.

**koṭi-chandra-bhānuśobhā ratna-simhāsane  
prema netre dekhe mahā-bhāgyavāna jane**

6 Brilliant like millions of moons They stand effulgent upon Their jewelled throne. The fortunate souls, their devotional eyes full of love and affection can see Their divine forms.

**mṛdaṅga mandirā bāje suśaṅkha-dhvanita  
śruti-mauli-ratnamālā-dīpa nirājita**

7 In the temple during the *ārati*, the *mṛdaṅgas* resound sweetly as conchshells are blown and the ghee lamp is offered. The different parts of the *Vedas* within *bhakti-yoga* have taken form in each light as a *bhakti-yoga* light and through this form they are worshipping Their Lordships in the *ārati*.

**bhuvana-mohana dūhū rūpera ārati  
gupta-vṛndāraṇya-vāsī dekhe niravadhi**

8 This type of *ārati* is only seen by the residents of Nabadwīp Dhām and the dear associates of Śrī Chaitanya. Anyone who sees it will be extremely charmed by it.

**śrī svarūpa rāmānanda rūpa-sanātana  
raghunātha haridāsa gadādhara dhana**

9 Śrī Chaitanya's dear associates, Śrī Swarūp Dāmodar, Rāmānanda Rāya, Rūpa Goswāmī, Sanātan Goswāmī, Raghunāth dās Goswāmī, Haridās Ṭhākur and Gadādhara Paṇḍit are seeing and performing this *ārati*.

**sārvabhauma gopīnātha jīvānuga-jana  
dekkena ārati-śobha durllabha-darśana**

10 Sārvabhauma Bhaṭṭāchāryya, Gopīnāth Āchāryya and the followers of Jīva Goswāmī are all seeing that *ārati* which is unable to be seen by others.

**nadīyā prakāśe nityānanda-gauranidhi  
patita-pāvana-kṣetre milāila vidhi**

11 Śrī Nityānanda and Śrī Gaura Mahāprabhu have manifested eternally in Nabadwīp Dhām, Nadia. But now Their divine forms have manifested in Puri Dhām, mercifully given by our fortune-maker, Śrī Gurudeva.

**avichintya nityānanda-chaitanya-prakāśa  
śrī guru-prasāde dekhe ei adhama dāsa  
(śrī guru-prasāde dekhe śrī govinda dāsa)**

12 Inconceivably Śrī Śrī Nitāi-Chaitanya have manifested and through the mercy of Śrī Gurudeva this fallen soul sees Their *ārati* and joins within the *saṅkīrtan*.

# Śrī Guru Ārati

Glorification of Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**jaya jaya gurudever ārati ujjvala  
govardhana-pāda-pīthe bhuvana-maṅgala**

1 All glories to the effulgent ārati of Śrī Gurudeva, which is going on at the foot of Govardhan, benefitting the whole world.

**śrī bhakti sundara deva prabhu śiromaṇi  
gosvāmī govinda jaya ānandera khani**

2 All glories to Śrī Bhakti Sundar Govinda Goswāmī, who is our supreme master and is like a reservoir of joy.

**ājānu lambita bhujā divya kalevara  
ananta pratibhā bharā divya guṇadhara**

3 His graceful long hands touch his knees and his body is beautiful and transcendental. He is an ocean of infinite genius and transcendental qualities.

**gaura-kṛṣṇe jāni tava abhinna svarūpa  
saṁsāra tarite ebe śuddha-bhakta-rūpa**

4 We consider your real identity to be non-different from Krishna and Gaurāṅga. But now, to deliver this material world, you have assumed the form of a pure devotee.

**rūpānuga-dhārā tumi koro ālokita  
prabhākara sama prabhā bhuvana-vidita**

5 You are brightening the line of the followers of Śrīla Rūpa Goswāmī. Your effulgence, which is comparable to that of the sun, is known throughout the whole world.

**śuddha bhakti prachārite tomā sama nāi  
akalaṅka indu jena dayāla nitāi**

6 There is no one like you to preach pure devotion. You are the spotless moon, and you are merciful like Lord Nityānanda.

**ullasita viśvavāsī labhe prema-dhana  
ānande nāchīyā gāhe tava guṇagaṇa**

7 As ecstatic people all over the world are attaining the treasure of love of Krishna, they are dancing and singing your glories.

**sthāpilā āśrama bahu jagata mājhāre  
pāramahaṁsa-dharma-jñāna śikṣāra prachāre**

8 To teach the essence of the highest knowledge and to preach it to all, you have established many ashrams all over the world.

**chintyāchintya veda-jñāne tumi ādhikārī  
sakala saṁśaya chettvā susiddhāntadhārī**

9 You have mastery over the knowledge of the *Vedas*, both conceivable and inconceivable. You are the treasurer of bonafide conclusions, which can destroy all doubt.

**tomāra mahimā gāhe goloka maṇḍale  
nitya-siddha parikare tava līlāsthale**

10 Your glories are being sung in the spiritual world of Goloka, the realm of your Pastimes, by your servants who are eternally liberated.

**patita pāvana tumi doyāra samīra  
sarvva-kārye sunipuṇa satya-sugambhīra**

11 To deliver the fallen souls, you are like a breeze of mercy. You are expert in all service, and you are established in truth and gravity.

**apurvva lekhanī dhārā pragāḍha pāṇḍitya  
sadā hāsya miṣṭa bhāśī suśīla kavīva**



12 Your beautiful and unprecedented writing reflects your deep scholarship. You are always smiling and speaking sweet words, which remind one of your soothing poetry.

**sādhū-saṅge sadānandī sarala vinayī  
sabhā-madhye vaktā śreṣṭha sarvatra vijayī**

13 You are always straightforward and humble, and you are always joyful in the association of pure devotees. In a spiritual gathering, you are always the best speaker. In every field of life, you always come out victorious.

**gauḍīya gagane tumi āchāryya-bhāskara  
nirantara sevāpriya miṣṭa kaṅṭhasvara**

14 In the sky of the Gauḍīya Vaiṣṇava world, you are a preceptor who is prominent like the sun. You are always fond of service, and your sweet voice inspires others to do service also.

**tomāra koruṇā māge trikāla vilāse  
gāndharvikā-giridhārī sevā-mātra āśe**

15 Past, present, and future — for all eternity, we beg your mercy. Only by your mercy will one receive devotional service to Śrī Śrī Gāndharvikā-Giridhārī.

**kṛpā koro ohe prabhu śrī-gaura-prakāśa  
ārati koroye sadā e adhama dāsa**

16 Oh my Lord, who is the manifestation of the mercy of Śrī Gaurāṅga, please be merciful to me. This insignificant servant of yours is always praying this way while worshipping you.

# Śrī Guru Ārati-stuti

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**jaya 'guru-mahārāja' jati-rājeśvara  
śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara**

- 1 All glory to you, 'Guru Maharaj,'  
Of *sannyāsī* kings, the Emperor:  
The glorious Śrīla Bhakti Rakṣak  
Dev-Goswami Śrīdhar.

**patita-pāvana-līlā vistāri' bhuvane  
nistārīlā dīna-hīna āpāmara jane**

- 2 Extending in this world your  
Pastimes as saviour of the fallen,  
You delivered all the suffering souls,  
including the most forsaken.

**tomāra koruṇāghana murati heriyā  
preme bhāgyavāna jīva poḍe murachiyā**

- 3 Beholding your holy form  
of concentrated mercy;  
The fortunate souls fall in a swoon  
of divine love's ecstasy.

**sudīrgha supībya deho divya-bhāvāśray  
divya-jñāna dīpta-netra divya-jyotirmoy**

- 4 Your lofty form full of divine emotion  
is nectar for our eyes;  
With divine knowledge and shining eyes,  
your effulgence fills the skies.

**suvarṇa-sūraja-kānti aruṇa-vasana  
tilaka, tulasī-mālā, chandana-bhūṣaṇa**

- 5 A golden Sun resplendent,  
in robes of saffron dressed;  
Adorned with *tilak*, Tulasī beads,  
and with sandal fragrance blessed.

**apūrvva śrī-aṅga-śobhā kore jhalamala  
audāryya-unnata-bhāva mādhyaya-ujjala**

- 6 The matchless beauty of your holy form,  
dazzling in its brightness;  
Your benevolence of most noble heart,  
in the moonglow of love's sweetness.

**achintya-pratibhā, snigdha, gambhīra, udāra  
jaḍa-jñāna-giri-vajra divya-dīkṣādhāra**

- 7 Inconceivable genius, affection,  
gravity, magnanimity—  
A thunderbolt crushing mundane knowledge,  
the reservoir bestowing divinity.

**gaura-saṅkīrttana-rāsa-rasera āśray  
“doyāla nitāi” nāme nitya premamoy**

- 8 In the Golden Lord's *Saṅkīrttan* Dance,  
you revel ecstatically;  
“Doyāl Nitāi, Doyāl Nitāi!”  
you ever call so lovingly.

**sāṅgopāṅge gaura-dhāme nitya-parakāśa  
gupta-govardhane divya-līlāra-vilāsa**

- 9 Eternally present in Nabadwīp Dhām  
with your associates, by your sweet will,  
You enjoy your holy Pastimes  
on hidden Govardhan Hill.

**gauḍīya-āchāryya-goṣṭhī-gaurava-bhājana  
gauḍīya-siddhāntamaṇi kaṇṭha-vibhuṣaṇa**

- 10 You're the fit recipient of your dignity  
In the Gauḍīya Āchāryya assembly,  
The jewel of the Gauḍīya-*siddhānta*  
adorning your chest so nobly.

**gaura-sarasvatī-sphūrta siddhāntera khani  
āviṣkṛta gāyatrīra artha-chintāmaṇi**

- 11 You're the living message of Śrī Gaura,  
you're the mine of perfect conclusions;  
You revealed the Gāyatrī's inner purport:  
the gem fulfilling all aspirations.

**eka-tattva varṇanete nitya-nava-bhāva  
susaṅgati, sāmañjasya, e saba prabhāva**

- 12 When you speak, one subject alone  
is revealed in ever-new light;  
Proper adjustment, and harmony—  
All these are your spiritual might.

**tomāra satīrtha-varga sabe eka-mate  
rūpa-sarasvatī-dhārā dekhena tomāte**

- 13 All your dear Godbrothers  
declare unanimously  
They see within your Holiness  
the line of Rūpa-Sarasvatī.

**tulasī-mālikā-haste śrī-nāma-grahaṇa  
dekhi' sakalera hoy 'prabhu' uddīpana**

- 14 Seeing you take the Holy Name,  
with Tulasī beads in hand,  
Awakens the thought of Sarasvatī Ṭhākura  
in everybody's mind.

**koṭī-chandra-suśīṭala o pada bharasā  
gāndharvā-govinda-līlāmṛta-lābha-āśā**

- 15 Your feet, cooling like ten million moons—  
In their service all faith do I place;  
The nectar of Rādhā-Govinda's Pastimes  
one day we may drink, by your grace.

**avichintya-bhedābheda-siddhānta-prakāśa  
sānande ārati stuti kore dīna-dāsa**

- 16 O personification of perfect conclusions  
inconceivably one, yet different!  
I sing this prayer at your *ārati*,  
with joy—your humble servant.

# Prabhāti Gīti

by Śrīla Bhaktivinoda Ṭhākura

kali-kukkura-kadana jadi chāo he  
kaliyuga-pāvana kali-bhaya-nāśana,  
śrī śachī-nandana gāo he

1 Oh mind, you are like a miserable dog of *Kali-yuga*! If you want deliverance, then sing the Holy Name of the son of Śachī, for He is the saviour and destroyer of fear in this dark age of Kali.

gadādhara-mādana nitāi-era prāṇadhana,  
advaitera prapūjita gorā  
nimai viśvambhara śrīnivāsa-īśvara,  
bhakata samūha-chitachorā

2 He is the transcendental cupid of Gadādhara, the life and soul of Nityānanda Prabhu, and the worshipable Lord of Śrī Advaita Āchāryya. He is known as Nimai as He was born under a Neem tree; Viśvambhara as He is the sustainer of the universe; He is the master of Śrīvās Ṭhākura, and He steals the hearts of all of the devotees.

nadiyā-śaśadhara māyāpura-īśvara,  
nāma-prabarttana-śūra  
grhījana-śikṣaka nyāsikula-nāyaka,  
mādhava-rādhābhāva pūra

3 He is the moon of Nadia, the Lord of Māyāpur, and heroic saviour who inaugurated the chanting of the Holy Name of Krishna. He is the teacher of all householders and the commander-in-chief of all *sannyāsīs*. Śrī Chaitanya Mahāprabhu is Krishna, filled with the ecstatic heart's sentiment of Śrīmatī Rādhārāṇī.

sārvabhauma-śodhana gajapati-tāraṇa,  
rāmānanda-poṣaṇa-vīra  
rūpānanda-varadhana sanātana pālana,  
haridāsa-modana-dhīra

3 He purified Sārvabhauma Bhaṭṭāchāryya and rescued Pratāparudra Maharaj, the great king of Orissa. He is the hero and protector of Rāmānanda Rāy. He increases the ecstasy of Śrīla Rūpa Goswāmī and He is the guardian of Śrīla Sanātan Goswāmī. He delights the sober Haridās Ṭhākura.

braja rasa-bhāvana duṣṭamata-śātana,  
kapaṭi-vighātana-kāma  
śuddha bhakta-pālana śuṣka jñāna-tāḍana,  
cholo bhakti-dūṣaṇa-rāma

4 Śrī Krishna Chaitanya is absorbed in the mellows of Vṛndāvan. He removes the filthy thoughts of the mind, destroying lust and deceit. He drives away dry empiric knowledge which obscures the beauty of pure devotion. He is the protector, maintainer and constant guardian of His pure devotees.

# Śrī Nāma-Kīrttan

by Śrīla Bhaktivinoda Ṭhākura

jaśomatī-nandana      braja-baro nāgara,  
gokula-rañjana kāna  
gopī-parāṇa-dhana      madana manohara,  
kāliya-damana-vidhāna

1      Śrī Krishna is the beloved son of Mother Jaśodā, the transcendental lover of the land of Braja and the delight of Gokula. One of His nicknames is Kāna. He is the life and soul of the *gopīs*. He is the enchanter of Cupid and the conqueror of the Kāliya serpent.

amala harinām amiya-vilāsā  
vipina-purandara      navīna nāgara-bora,  
vaṁśī-badana suvāsā

2      The Holy Names of Krishna are spotless and full of sweetness and beauty. Krishna is the king of the forest of Vṛndāvan. He is the ever-fresh youth, an excellent dresser, and the best of lovers. He always plays sweet melodies upon His flute.

braja-jana-pālana      asura-kula-nāśana,  
nanda-godhana rākhoyālā  
govinda mādharma      navanīta-taṣkara,  
sundara nanda-gopālā

3      Krishna is the guardian of all who live in Vṛndāvan, and the destroyer of demons. He tends the cows and is known as Govinda, for He delights the cows and the senses. He is Mādharma, the husband of the goddess of fortune, He loves to steal butter and He is the beautiful cowherd boy of Nanda Mahārāj.



jamunā-taṭa-chara      gopī-basana-hara,  
rāsa-rasika kṛpāmoya  
śrī-rādhā-vallabha      vṛndāvana-naṭabara,  
bhaktivinod-āśraya

4      Wandering on the banks of the Jamunā River, Krishna stole the garments of the *gopīs* while they were bathing. He enjoys the mellows of the *rāsa* dance. He is the most merciful, beloved lover of Śrīmatī Rādhārāṇī. He is the great dancer of Vṛndāvan, and the supreme shelter of Śrīla Bhaktivinod Ṭhākura.

# Śrī Śachīnandana-vandanā

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

jaya śachīnandana sura-muni-vandana,  
bhava-bhaya-khaṇḍana jayo he  
jaya hari-kīrttana narttanā varttana,  
kalimala-karttana jayo he

1 All glories to Śrī Krishna Chaitanya Mahāprabhu, the son of Śachīdevī. Great sages and demigods always sing His praise, for by doing so, the fear of repeated birth and death is cut to pieces. All glories to the *kīrttan* of the Holy Name of Krishna, for when one chants the Holy Name of Krishna and dances in ecstasy, the filth of this age of Kali disappears.

nayana-purandara viśvarūpa snehadhara,  
viśvambhara viśvera kalyāṇa  
jaya lakṣmī-viṣṇupriyā viśvambhara priyahiyā,  
jaya priya kiṅkara īśāna

2 Śrī Chaitanya delights all eyes with His charming beauty. He is the most dearly beloved Lord of all and the intimate brother of Viśvarūp. He brings the highest auspiciousness to everyone, for He floods the entire universe with the nectar of love of Godhead and thus saves all living beings. All glories to Lakṣmīpriyā and Viṣṇupriyā Devī, who are very dear to Śrī Nimāi Paṇḍit. All glories to Their family servant, Īśāna.

śrī sītā-advaita-rāy mālinī-śrīvāsa jay,  
jay chandraśekhara āchāryya  
jay nityānanda rāy gadādhara jay jay,  
jaya haridās nāmāchāryya

3 All glories to Sītā Ṭhākuraṇī and Śrī Advaita Āchāryya, all glories to Mālinī-devī and Śrīvās Ṭhākur, and all glories to Āchāryya Chandraśekhara. All glories to Śrīla Nityānanda Prabhu, Śrīla Gadādhara Paṇḍit and Śrīla Haridās Ṭhākur, the Nāmāchāryya.

murāri mukunda jay premanidhi mahāśaya,  
jaya jata prabhu pāriṣad  
vandi savākāra pāya adhamere kṛpā hoy,  
bhakti sapārṣada-prabhupād

4 All glories to Murāri Gupta, and all glories to Mukunda Datta. All glories to all the other eternal associates of Śrī Chaitanya Mahāprabhu. By singing the glories of Śrīla Prabhupād and all those great souls who are eternal associates of Śrī Chaitanya Mahāprabhu, even the lowest of men can obtain the highest treasure of love.

# Gurudeva

by Śrīla Bhaktivinoda Ṭhākura

**gurudeva!  
kṛpā-bindu diyā, koro' ei dāse,  
tṛṇāpekṣā ati dīna  
sakala-sahane, bolo diyā koro,  
nija-māne spṛhā-hīna**

1 Gurudeva, give to this servant just one drop of mercy. I am lower than a blade of grass. Give me all help. Give me strength. Let me be as you are, without desires or aspirations.

**sakale sammān, korite śakati,  
deho nātha! jathā jatha  
tobe to' gāibo, harināma-sukhe,  
aparādha hobe hoto**

2 Give me energy so that I can properly give respect and honour to all. Then I shall be able to happily chant the Holy Name, and my offences will go away.

**kobe heno kṛpā, lobhiyā e jana,  
kṛtārtha hoibe, nātha!  
śakti-buddhi-hīn, āmi ati dīn,  
koro more ātma-sātha**

3 Oh my Lord! When will such mercy fall to this person. I am weak, bereft, and devoid of intelligence. Please allow me to be with you.

**jogyatā-vichāre, kichu nāhi pāi,  
tomāra koruṇā-sāra  
koruṇā nā hoile, kādīyā kādīyā,  
prāṇa nā rākhibo āra**

4 If you examine me, you will find no qualities. Your mercy is everything to me. If you are not merciful unto me, I can only weep, and I will not be able to maintain my life.

# Aruṇodaya-kīrttan

by Śrīla Bhaktivinoda Ṭhākura

Part 1

**udilo aruṇa pūraba-bhāge,  
dvija-maṇi gorā amani jāge,  
bhakata-samūha loiyā sāthe,  
gelā nagara-brāje**

1 Just before sunrise, as the eastern sky turned crimson, the jewel of the twice-born, Śrī Gaurahari, awoke. Taking His devotees with Him He began the *kīrttan*, wandering through the countryside towns and villages.

**‘tāthai tāthai’ bājalo khol,  
ghana ghana tāhe jhāñjera rol,  
preme ḍhala ḍhala sonāra aṅga,  
charaṇe nūpura bāje**

2 The *mṛdaṅgas* went “*tāthai tāthai*” to the rhyming chiming of the cymbals, as Mahāprabhu’s golden form shivered in ecstasy and His footbells jingled.

**mukunda mādharma jādava hari,  
bolore bolore vadana bhorī,  
miche nida-baśe gelo re rāti,  
divasa śorīra sāje**

3 Mahāprabhu would call out to the still sleeping people, “Don’t waste your nights uselessly sleeping and your days decorating your bodies! Cry out the Names Mukunda, Mādharma, Jādava and Hari!”

**emona durllabha mānava-deho,  
pāiyā ki koro bhāva nā keho,  
ebe nā bhajile jaśodā-suta,  
charama poḍibe lāje**

4 “You have attained this rare human form of life. What are you doing? Don’t you care for this gift? If you don’t worship the darling of Mother Jaśodā now, then great sorrow awaits you at the time of death.”

**udita tapana hoile asta,  
dina gelo-boli’ hoibe byasta,  
tobe keno ebe alasa hoy,  
nā bhaja hṛdoya-rāje**

5 “With every rising and setting of the sun, a day passes and is lost. Why then do you remain idle, refusing to serve the Lord of the heart?”

**jīvana anitya jānaha sār,  
tāhe nānā-vidha vipada-bhār,  
nāmāśroya kori’ jatane tumi,  
thākaha āpana kāje**

6 “Know for certain that this life is full of various miseries. Take shelter of the Holy Name as your only business.”

**kṛṣṇa-nāma-sudhā koriyā pān  
juḍāo bhaktivinoda-prāṇ,  
nāma binā kichu nāhiko āro,  
chaudda-bhuvana-mājhe**

7 Drink the pure nectar of the Holy Name of Krishna, and thus satisfy the soul of Ṭhākura Bhaktivinoda. There is nothing but the Name to be had in all the fourteen worlds.

**jīvera kalyāṇa-sādhana-kām,  
jagate āsi’ e madhura nām,  
avidyā-timira-tapana-rūpe,  
hṛd-gagane birāje**

8 To penetrate the darkness of ignorance and bless all souls within this universe, the beautiful Name of Krishna has arisen like the shining sun.

# Aruṇodaya-kīrttan

Part 2

**jīv jāgo, jīv jāgo, gaurāchāda bole  
kota nidrā jāo māyā-piśāchīra kole**

1 Lord Gaurāṅga calls, “Wake up, sleeping souls! Wake up, sleeping souls! You have slept so long in the lap of the witch Māyā.”

**bhajibo boliyā ese saṁsāra-bhitore  
bhuliyā rohile tumi avidyāra bhore**

2 “You came into this world saying, ‘O my Lord, I will certainly worship You,’ but having forgotten this promise, you have remained in great ignorance.”

**tomāre loite āmi hoinu avatāra  
āmi binā bandhu āra ke āche tomāra**

3 “I have descended just to save you. Other than Myself, who else is your friend?”

**enechi auṣadhi māyā nāśibāro lāgi’  
hari-nāma mahā-mantra lao tumi māgi’**

4 “I have brought the medicine for destroying the illusion of *māyā*. Now pray for this Hari-nāma-mahāmantra and take it.”

**bhaktivinoda prabhura-charaṇe poḍiyā  
sei hari-nāma-mantra loilo māgiyā**

5 Ṭhākura Bhaktivinoda fell at the lotus feet of Lord Gaurāṅga, and after begging for the Holy Name he received that Mahāmantra.

# Śrī Śrī Gurvāṣṭaka

by Śrīla Viśvanāth Chakravartī Ṭhākura

saṁsāra-dāvānala-līḍha-loka-  
trāṇāya kārūṇya-ghanāghanatvam  
prāptasya kalyāṇa-guṇārṇavasya  
vande guroḥ śrī-charaṇāravindam

1 I worship the lotus feet of the Divine Master, who is the ocean of auspicious qualities. Just to deliver all planes of life that are suffering in the forest fire of the material world, he, as the rain-cloud of mercy, melts to shower down the waters of compassion.

mahāprabhoḥ kīrttana-nṛtya-gīta-  
vāditra-mādyan-manaso rasena  
romāñcha-kampāśru-taraṅga-bhājo  
vande guroḥ śrī-charaṇāravindam

2 I worship the lotus feet of the Divine Master, whose heart is maddened in nectarean love for Śrīman Mahāprabhu by the grand congregational chanting of the Holy Name. Dancing, singing, and playing the *khol* and *karatāls*, etc.; his body thrills with joy, trembles, and waves of tears flow from his eyes.

śrī-vigrahārādhana-nitya-nānā-  
śrīṅgāra-tan-mandira-mārjanādau  
yuktasya bhaktāṁś cha niyuñjato 'pi  
vande guroḥ śrī-charaṇāravindam

3 I worship the lotus feet of the Divine Master, who personally engages in many types of worshipful services such as dressing the deity and cleansing the Lord's holy temple, and similarly engages the devotees (in his retinue).



chatur-vidha-śrī-bhagavat-prasāda  
svādv-anna-tr̥ptān hari-bhakta-saṅghān  
kṛtvaiva tr̥ptim bhajataḥ sadaiva  
vande guroḥ śrī-charaṇāravindam

4 I worship the lotus feet of the Divine Master, who fully satisfies the devotees of Śrī Krishna with four types of nectarean *prasādam* foodstuffs that are chewed, sucked, licked, and drunk (that is, he brings about the dispellation of mundanity and the awakening of the joy of love that develops from respecting *prasādam*), and he is thereby himself satisfied.

śrī-rādhikā-mādhavayor apara  
mādhurya-līlā-guṇa-rūpa-nāmnām  
prati-kṣaṇāsvādana-lolupasya  
vande guroḥ śrī-charaṇāravindam

5 I worship the lotus feet of the Divine Master, whose heart is insatiably desirous of tasting the infinite Holy Names, Forms, Qualities and Pastimes of Śrī Rādhā-Mādhava that are full of the sweetness of love divine.

nikuñja-yūno rati-keli-siddhyair  
yā yālibhir yuktir apekṣaṇīyā  
tatrāti-dākṣyād ati-vallabhasya  
vande guroḥ śrī-charaṇāravindam

6 I worship the lotus feet of the Divine Master, who is extremely dear to the Supreme Divine Couple who sport in the groves of Braja, because he is greatly expert in those appropriate engagements that are performed by the *sakhīs* in order to serve the amorous Pastimes of the Divine Couple.

sākṣād-dharitvena samasta-śāstrair  
uktas tathā bhāvyata eva sadbhiḥ  
kintu prabhor yaḥ priya eva tasya  
vande guroḥ śrī-charaṇāravindam

7 I worship the lotus feet of the Divine Master (who is the simultaneously inconceivably distinct and non-distinct manifest embodiment of the Supreme Lord): all the Scriptures sing the glories

of his being the direct non-different form of the Supreme Lord Śrī Hari, and the pure saints also concede this; yet, he is the most beloved of the Lord.

**yasya prasādād bhagavat-prasādo  
yasyāprasādāt na gatiḥ kuto 'pi  
dhyayaṁ stuvāṁs tasya yaśas tri-sandhyaṁ  
vande guroḥ śrī-charaṇaravindam**

8 I worship the lotus feet of the Divine Master, ever singing his glories and meditating upon him at the three junctions of the day. By his grace alone one gains the grace of the Lord, and if he is displeased the soul has no shelter anywhere.

**śrīmad guroraṣṭakam etad uchair  
brāhme muhūrte paṭhati prayātnāt  
yas tena vṛndāvana-nātha-sākṣāt-  
sevaiva labhyā januṣo 'nta eva**

9 One who, during the Brāhma-muhūrta (ninty-six minutes before sunrise) with meticulous regularity wholeheartedly sings these eight prayers to the Divine Master, attains, upon leaving the body in his spiritual perfection, the qualification to engage in the direct service of the Lord of Vṛndāvan.

# Auspicious Invocation to Śaraṇāgati

by Śrīla Bhaktivinoda Ṭhākura

**śrī-kṛṣṇa-chaitanya prabhu jīve doyā kori'  
svapārṣada svīya dhāma saha avatari**

- 1 Lord Śrī Krishna Chaitanya,  
Being gracious upon the *jīva*-souls,  
Along with Your associates and abode  
You descended to this world

**antyanta durlabha prema koribāre dāna  
śikhāya śaraṇāgati bhakatera prāṇa**

- 2 To distribute freely  
the love divine most rare;  
By teaching exclusive surrender,  
the life and soul of the devotee

**dainya, ātmanivedana, goptṛtve varaṇa  
'avaśya rakṣibe kṛṣṇa'—viśvāsa pālana**

- 3 Humility, self-giving,  
Embracing His guardianship,  
'Krishna will certainly protect me'—  
Maintaining this faith.

**bhakti-anukūla mātra kārjera svīkāra  
bhakti-pratikūla bhāva—varjjanāṅgīkāra**

- 4 Acceptance of all activities  
favourable to devotion;  
Embracing rejection of  
adversity to devotion.

**ṣaḍ-aṅga śaraṇāgati hoibe jāhāra  
tāhāra prārthanā śune śrī-nandakumāra**

- 5 Those who surrender  
in this sixfold way—  
Their prayer will be heard  
by the divine son of Nanda.

**rūpa-sanātana-pade dante tṛṇa kori'  
bhaktivinoda poḍe dui pada dhorī'**

- 6 Taking in his mouth a straw, falling  
at the lotus feet of Śrī Rūpa-Sanātan;  
Śrī Bhaktivinoda clasps their holy lotus feet.

**kāḍiyā kāḍiyā bole, āmi to' adhama  
śikhāye śaraṇāgati korohe uttama**

- 7 Weeping, weeping, I implore thee,  
'O I am a fallen!  
Please teach me to surrender,  
teach me pure devotion.'

# Bhajan-gīti

by Śrīla Bhaktivinoda Ṭhākura

**bhaja re bhaja re āmār mana ati manda  
(bhajan binā gati nāi re)  
(braja-bane rādhā-kṛṣṇa bhajan binā gati nāi re)**

**(bhaja) braja-bane rādhā-kṛṣṇa-charaṇāravinda  
(jñāna-karma parihari' re)  
(śuddha rāga patha dhari jñāna-karma parihari)**

1 O my mind, how foolish you are. Just worship the lotus feet of Rādhā and Krishna in the forest of Braja. Without such worship there is no means of spiritual advancement. Give up all speculative knowledge and materialistic activities and just worship Rādhā and Krishna in the forests of Braja.

**(bhaja) gaura-gadādhara-advaita-guru-nityānanda  
(gaura-kṛṣṇe abhede jene)  
(guru kṛṣṇa-priya jene gaura-kṛṣṇe abheda jene re)**

**śrīnivāsa, haridāsa, murāri, mukunda  
(gaura-preme smara smara re)  
(śrīnivāsa, haridāse, gaura-preme smara re)**

2 You should worship and serve Lord Gaura, Gadādhara, Advaita, and the original Spiritual Master, Lord Nityānanda. Knowing Lord Gaura and Lord Krishna to be the same, and knowing the Spiritual Master to be very dear to Krishna, you should remember the dear associates of Lord Chaitanya, such as Śrīvās Ṭhākura, Haridās Ṭhākura, Murāri Gupta, and Mukunda Datta. In deep love for Lord Gaura, you should remember the two great personalities Śrīvās Ṭhākura and Haridās Ṭhākura.

**rūpa-sanātana-jīva-raghunātha-dvandva  
(jadi bhajan korbe re)  
(rūpa-sanātane smaran jadi bhajan korbe re)**

**rāghava-gopāla-bhaṭṭa-svarūpa-rāmānanda**  
**(kṛṣṇa prema jadi chāo re)**  
**(svarūpa-rāmānande smara kṛṣṇa-prema jadi chāo re)**

3 You should remember the Goswāmīs of Vṛndāvan: Śrī Rūpa Goswāmī, Sanātan Goswāmī, Jīva Goswāmī, Raghunāth Bhaṭṭa Goswāmī, and Raghunāth dās Goswāmī. If you worship Lord Krishna, then you should remember the two great souls Śrī Rūpa Goswāmī and Sanātan Goswāmī. You should also remember Rāghava Paṇḍit, Gopāl Bhaṭṭa Goswāmī, Swarūp Dāmodar Goswāmī, and Rāmānanda Rāya. If you really seek love of Krishna, then you must remember Swarūp Dāmodar Goswāmī and Rāmānanda Rāya.

**goṣṭhī-saha karṇapura-sen-śivānanda**  
**(ajasra smara smara re)**  
**(goṣṭhī-saha-sen śivānande ajasra smara re)**

**rūpānuga sādhu-jana bhajana-ānanda**  
**(braje bās jadi chāo re)**  
**(rūpānuga sādhu-jane smara braje bās jadi chāo re)**

**rūpānuga sādhu-jana bhajana-ānanda**  
**bhaja re bhaja re āmār mana ati manda**

4 You should remember Śrīla Kavi Karṇapura and all his family members, who are all sincere servants of Lord Śrī Chaitanya Mahāprabhu. You should also remember the father of Kavi Karṇapura, Śivānanda Sena. Always remember, always remember Śrī Karṇapura and his family. You should remember all those Vaiṣṇavas who strictly follow the path of Śrī Rūpa Goswāmī and who are absorbed in the ecstasy of *bhajan*. If you actually want residence in the land of Braja, then you must remember all of the Vaiṣṇavas, who are followers of Śrīla Rūpa Goswāmī.

# Vibhāvarī Śeṣa

by Śrīla Bhaktivinoda Ṭhākura

vibhāvarī śeṣa, āloka-praveśa,  
nidrā chāḍi' uṭho jīva  
bolo hari hari, mukunda murāri,  
rāma kṛṣṇa hayagrīva

1 The night has come to an end and the light of dawn is entering. O *jīva*-soul, arise and give up your sleep. Chant the Holy Names of Lord Hari, who is the giver of liberation; the enemy of the Mura demon; the Supreme Enjoyer; the all-attractive one; and the horse-headed incarnation, Hayagrīva.

nṛsimha vāmana, śrī-madhusūdana,  
brajendra-nandana śyāma  
pūtanā-ghātana, kaiṭabha-śātana,  
jaya dāśarathi-rāma

2 Lord Hari incarnated as the half-man, half-lion, Nṛsimha. He appeared as a dwarf-*brāhmaṇa* named Upendra and is the killer of the Madhu demon. He is the beloved son of the King of Braja, Nanda Mahārāj, and is blackish in complexion. He is the slayer of the Pūtanā witch and the destroyer of the demon Kaiṭabha. All glories to Lord Hari, who appeared as Lord Rāma, the son of King Dāśarath.

jaśodā dulāla, govinda-gopāla,  
vṛndāvana purandara  
gopī-priya-jana, rādhikā-ramaṇa,  
bhuvana-sundara-bara

3 He is the darling of Mother Jaśodā; the giver of pleasure to the cows, land, and spiritual senses; and the protector of the cows. He is the Lord of the Vṛndāvan forest; the *gopīs'* beloved; the lover of Rādhikā; and the most beautiful personality in all the worlds.

rāvāṇāntakara, mākhona-taskara,  
gopī-jana-vastra-hārī  
brajera rākhāla, gopa-vṛnda-pāla,  
chitta-hārī baṁśī-dhārī

4 As Rāmachandra He brought about the end of the demoniac King Rāvaṇa; as Krishna He stole the older *gopīs'* butter; He stole the younger *gopīs'* clothes while they were bathing in the Jamunā. He is a cowherd boy of Braja and the protector of the cowherd boys. He steals the hearts of all and always holds a flute.

jogīndra-bandana, śrī-nanda-nandana,  
braja-jana-bhaya-hārī  
navīna nīrada, rūpa manohara,  
mohana-vaṁśī-bihārī

5 Lord Krishna is worshiped by the best of yogis and is the son of Nanda. He removes all the fears of the inhabitants of Braja. He is the colour of a fresh rain cloud, and His form is enchanting. When He wanders about, playing His flute, He looks very charming.

jaśodā-nandana, kaṁsa-nisūdana,  
nikuñja-rāsa-vilāsī  
kadamba-kānana, rāsa-parāyaṇa,  
vṛndā-vipina-nivāsī

6 He is the son of Jaśodā and the killer of King Kaṁsa, and He sports in the Rasa dance among the groves of Braja. Krishna engages in this Rasa dance underneath the *kadamba* trees, and He resides in the forest of Vṛndāvan.

ānanda-vardhana, prema-niketana,  
phula-śara-jojaka kāma  
gopāṅgaṇāgaṇa, chitta-vinodana,  
samasta-guṇa-gaṇa-dhāma

7 He increases the ecstasy of His devotees. He is the reservoir of all love and is the transcendental Cupid who uses His flowered arrows to increase the loving desires of the *gopīs*. He is the pleasure of the *gopīs'* hearts and the abode of all wonderful qualities.



jāmuna-jīvana, keli-parāyaṇa,  
mānasa-chandra-chakora  
nāma-sudhā-rasa, gāo kṛṣṇa-jaśa,  
rākho vachana mana mora

8 Lord Krishna is the life of the River Jamunā. He is always absorbed in amorous Pastimes, and He is the moon of the *gopīs'* minds, which are like the *chakora* birds that subsist only upon moonlight. O mind, obey these words of mine and sing the glories of Śrī Krishna in the form of these Holy Names, which are full of nectarean mellows.



# hākura-vaiṣṇava-gaṇa

by Śrīla Narottam dās Ṭhākur

ṭhākura vaiṣṇava-gaṇa kori ei nivedana  
mo boḍo adhama durāchāra  
dāruṇa-saṁsāra-nidhi tāhe ḍhūbailo vidhi  
keśe dhorī more koro para

1 O saintly Vaiṣṇavas, although I am very fallen and misbehaved, I nevertheless place this appeal before you. My destiny has immersed me in this fearsome ocean of repeated birth and death. Please grab me by the hair, and pull me to the opposite shore.

vidhi boḍo valavān na śune dharama-jñāna  
sadāi karama-pāśe bāndhe  
nā dekhi tāraṇa leśa jata dekhi saba kleśa  
anātha kātare tei kānde

2 My destiny is very powerful. I am not able to hear the knowledge of spiritual life, and I am always bound by the ropes of *karma*. I cannot see any way to escape my condition. I see only suffering. Helpless and stricken with grief, I cry.

kāma krodha lobha moha mada abhimāna saha  
āpana āpana sthāne ṭāne  
aichāna āmāra mana phire jena andha jana  
supatha vipatha nāhi jāne

3 I am just like a blind man unable to see what path is auspicious or inauspicious. I am helplessly dragged from here to there by lust, anger, greed, bewilderment, madness, and pride.

na loinu sat mata asate majilo chita  
tuyā pāye na korinu āśa  
narottama dāse koy dekhi śuni lage bhay  
tarāiyā loho nija pāśa

4 My mind became immersed in the impermanent satisfaction of the senses, and I could not understand the real goal of life. For this reason I did not aspire to attain Your lotus feet. Narottām Dās prays, “Everything I am seeing and hearing strikes me with fear. Delivering me, please keep me by your side.”

# Nāma-Saṅkīrttan

by Śrīlla Narottam dās Ṭhākura

**hari haraye namaḥ kṛṣṇa jādavāya namaḥ  
jādavāya mādhavāya keśavāya namaḥ**

1 O Lord Hari, O Lord Krishna, I offer my obeisances to You, who are known as Jādava, Hari, Mādhava, and Keśava.

**gopāla govinda rām śrī madhusūdana  
giridhārī gopīnātha madana-mohana**

2 O Gopāla, Govinda, Rāma, Śrī Madhusūdan, Giridhārī, Gopīnāth, Madana-mohan!

**śrī-chaitanya nityānanda śrī advaita-chandra  
gadādhara śrīvāsādi gaura-bhakta-vṛnda**

3 All glories to Śrī Chaitanya and Nityānanda. All glories to the moon-like Śrī Advaita Āchāryya. All glories to Śrī Gadādhara Paṇḍit and all the devotees of Śrī Chaitanya headed by Śrīvās Ṭhākura.

**jaya rūpa sanātana bhaṭṭa raghunātha  
śrī-jīva-gopāla-bhaṭṭa dāsa raghunātha**

4 All glories to Śrī Rūpa Goswāmī, Sanātan Goswāmī, Raghunāth Bhaṭṭa Goswāmī, Śrī Jīva Goswāmī, Gopāla Bhaṭṭa Goswāmī, and Raghunāth dās Goswāmī.

**ei choy gosāir kori charaṇa vandana  
jāhā hoite bighna-nās abhīṣṭa pūraṇa**

5 I offer my obeisances to the Six Goswāmīs. By offering them my obeisances all obstacles to devotion are destroyed and all spiritual desires are fulfilled.

**ei choy gosāir jāra m̐i tāra dāsa  
tā-sabāra pada-reṇu mora pañcha-grāsa**

6 I am a servant of that person who is a servant of these six Goswāmīs. The dust of their holy feet is my five kinds of foodstuffs.

**tādera charaṇa sebi bhakta sane bāsa  
janame janame mora ei abhilāṣa**

7 This is my desire, that birth after birth I may live with those devotees who serve the lotus feet of these six Goswāmīs.

**ei choy gosāi jabe braje koilā bāsa  
rādhā-kṛṣṇa-nitya-līlā korilā prakāśa**

8 When these six Goswāmīs lived in Braja they revealed and explained the eternal Pastimes of Rādhā and Krishna.

**ānande bolo hari bhaja vṛndāvana  
śrī-guru-vaiṣṇava-pade majāiyā mana**

9 Absorbing your mind in meditation upon the divine feet of the Spiritual Master and the holy Vaiṣṇavas, chant the names of Lord Hari in ecstasy, and worship the transcendental realm of Vṛndāvan.

**śrī-guru-vaiṣṇava-pāda-padma kori āśa  
(hari) nāma-saṅkīrtana kohe narottama dāsa**

10 Desiring the lotus feet of Śrī Guru and the Vaiṣṇavas, Narottam dās sings the *saṅkīrtan* of the Holy Name.



*Midday Songs*

# Śrī Bhoga-āraṭi Gīti

by Śrīla Bhaktivinoda Ṭhākura

**bhaja bhakata-vatsala śrī-gaurahari  
śrī-gaurahari sohi goṣṭha-bihārī,  
nanda-jaśomatī-chitta-hārī**

1 Just worship Śrī Gaurahari, who is always affectionate toward His devotees. He is the same Supreme Godhead, Krishna, who sported in the cowherd pastures of Braja and stole the hearts of Nanda and Jaśodā.

**belā ho'lo, dāmodara, āisa ekhano  
bhoga-mandire bosī' koraho bhojana**

2 Mother Jaśodā calls to Krishna, "My dear Dāmodar, it is very late. Please come right now, sit down in the dining hall, and take your lunch."

**nandera nirdeśe baise giri-bara-dhārī  
baladeva-saha sakhā baise sārī sārī**

3 On the direction of Nanda Mahārāj, Krishna, the holder of Govardhan Hill, sits down, and then all the cowherd boys, along with Krishna's elder brother, Śrī Baladeva, sit down in rows to take their lunch.

**śuktā-śākādi bhāji nālitā kuṣmāṇḍa  
ḍālī ḍālnā dugdha-tumbī dadhi mochā-ghaṇṭa**

4 They are then served a feast of *śuktā* and various kinds of green leafy vegetables, then nice fried things, and a salad made of the green leaves of the jute plant. They are also served pumpkin, baskets of fruit, small square cakes made of lentils and cooked down milk, then thick yogurt, squash cooked in milk, and vegetable preparations made from the flower of the banana tree.

**mudga-boḍā māṣa-boḍā roṭikā ghṛtāna  
śaṣkulī piṣṭaka kṣīr puli pāyasāna**

5 Then they receive fried squares of *mung dāl* patties, and *urad dāl* patties, *chapātīs*, and rice with ghee. Next, sweets made with milk, sugar, and sesamum; rice flour cakes; thick cooked-down milk; cakes floating in milk; and sweet rice.

**karpūra amṛta–kelī rambhā kṣīra-sāra  
amṛta rasālā, amla dvādaśa prakāra**

6 There is also sweet rice that tastes just like nectar due to its being mixed with camphor. There are bananas, and cheese which is nectarean and delicious. They are also served twelve kinds of sour preparations made with tamarinds, limes, lemons, oranges, and pomegranates.

**luchi chini sarapurī lāḍḍu rasābalī  
bhojana korena kṛṣṇa ho'ye kutūhalī**

7 There are *purīs* made with white flour and sugar; *purīs* filled with cream; *laḍḍus*; and *dāl* patties boiled in sugared rice. Krishna eagerly eats all of the food.

**rādhikāra pakka anna vividha byañjana  
parama ānande kṛṣṇa korena bhojana**

8 In great ecstasy and joy Krishna eats the rice, curried vegetables, sweets, and pastries cooked by Śrīmatī Rādhārāṇī.

**chole-bole lāḍḍu khāy śrī-madhumaṅgala  
bagala bājāy āra deya hari-bolo**

9 Krishna's funny *brāhmaṇa* friend Madhumaṅgal, who is very fond of *laḍḍus*, gets them by hook or by crook. Eating the *laḍḍus* he shouts, "Haribol! Haribol!" and makes a funny sound by slapping his sides under his armpits with his hands.



**rādhikādi gaṇe heri' nayanera koṇe  
tṛpta ho'ye khāy kṛṣṇa jaśodā-bhavane**

10 Beholding Rādhārāṇī and Her *gopī* friends out of the corners of His eyes, Krishna eats at the house of Mother Jaśodā with great satisfaction.

**bhojanānte piye kṛṣṇa subāsita bāri  
sabe mukha prakṣāloy ho'ye sāri sāri**

11 After lunch, Krishna drinks rose-scented water. Then all of the boys, standing in lines, wash their mouths.

**hasta-mukha prakṣāliyā jata sakhā-gaṇe  
ānande biśrāma kore baladeva-sane**

12 After all the cowherd boys wash their hands and mouths, in great bliss they take rest with Lord Balarām.

**jāmbula rasāla āne tāmbūla-maśālā  
tāhā kheye kṛṣṇa-chandra sukhe nidrā gelā**

13 The two cowherd boys Jāmbula and Rasāla then bring Krishna *pān* made with betel nuts, fancy spices, and catechu. After eating that *pān*, Śrī Krishnachandra then happily goes to sleep.

**viśālākṣa śikhi-pucha-chāmara ḍhulāya  
apūrvva śayāya kṛṣṇa sukhe nidrā jāya**

14 While Krishna happily takes His rest on an excellent bedstead, His servant Viśālākṣa cools Him with a fan of peacock feathers.

**jaśomatī-ājñā peye dhaniṣṭhā-ānito  
śrī-kṛṣṇa-prasāda rādhā bhuñje hoye prīto**

15 At Mother Jaśodā's request the *gopī* Dhaniṣṭhā brings remnants of food left on Krishna's plate to Śrīmatī Rādhārāṇī, who eats them with great delight.

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

16 Lalitā-devī and the other *gopīs* then receive the remnants, and within their hearts they sing the glories of Rādhārāṇī and Krishna with great joy.

**hari-līlā ek-mātra jāhāra pramoda  
bhogārati gāy ṭhākur bhaktivinoda**

17 Ṭhākur Bhaktivinoda, whose one and only joy is the Pastimes of Lord Hari, sings this Bhoga-*ārati* song.

**bhaja govinda govinda gopāla  
giridhārī gopīnātha nanda dulala  
bhaja govinda govinda gopāla  
nanda dulala jaya jaya śachī dulala  
śachī dulala jaya jaya gaura gopāla**

*M*ahāprasāda

**mahāprasāde govinde nāma brahmaṇi vaiṣṇave  
svalpa pūṇya vatām rājan viśvāso naiva jāyate**

For those who have not amassed sufficient pious credits they will never be able to honour Mahāprasāda, Lord Govinda, the transcendental sound vibration form of the Lord's Holy Name nor the Vaiṣṇavas.

# Śrī Prasāda-sevāya Gīti

by Śrīla Bhaktivinoda Ṭhākura

**bhāi-re!**

**śorīra avidyā-jāl, joḍendriya tāhe kāl,  
jīve phele viṣaya-sāgore  
tā'ra madhye jihvā ati, lobhamoy sudurmati,  
tā'ke jetā koṭhina saṁsāre**

1 Oh brothers! This material body is a network of ignorance, and the senses are one's deadly enemies, for they throw the soul into the ocean of material sense enjoyment. Among the senses, the tongue is the most voracious and verily wicked; it is very difficult to conquer the tongue in this world.

**kṛṣṇa boḍo doyāmoy, koribāre jihvā jay,  
sva-prasād-anna dilo bhāi  
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,  
preme ḍāko chaitanya-nitāi**

2 Oh brothers! Lord Krishna is very merciful – just to control the tongue He has given us the remnants of His own food! Now please eat these nectarean grains while singing the glories of Their Lordships Śrī Śrī Rādhā-Krishna, and in love call out Chaitanya! Nitāi!

**(preme bhore ḍākare)  
(dayāl nitāi chaitanya bole, preme bhore ḍākare)  
(nitāi gaura haribol!)**



*Evening Songs*

# Śrī Gaura-ārati

by Śrīla Bhaktivinoda Ṭhākura

(kiba) **jaya jaya gaurāchāder ārotiko śobhā**  
**jāhṇavī-taṭa-vane jagamana-lobhā**  
(jaga janer mana-lobhā)  
(gaurāṅger āroti śobhā jaga janer mana-lobhā)  
(nitāi gaura haribol)

1 All glories, all glories to the beautiful ceremony of worship to Lord Gaurachandra in a grove on the banks of the Jāhṇavī river! It is attracting the minds of all living entities in the universe.

(kiba) **dakṣiṇe nitāichāḍ bāme gadādhara**  
**nikāṭe advaita śrīnivāsa chatra-dhara**

2 On Lord Gaurachandra's right side is Lord Nityānanda, and on His left is Śrī Gadādhara. Before Him stands Śrī Advaita, and Śrīvās Ṭhākura holds an umbrella over the Lord's head.

(kiba) **bosiyāche gaurāchāḍ ratna-simhāsane**  
(ratna-simhāsana alo korere  
bosiyāchen gaurāchāḍ ratna-simhāsane)  
**ārati korena brahmā ādi-deva gaṇe**  
(gaurāṅger āroti kore)  
(brahmā ādi-deva gaṇe gaurāṅger āroti kore)  
(gaurāṅgera bhakta sane gaurāṅger āroti kore)  
(nitāi gaura haribol)

3 Lord Chaitanya is seated upon a jewelled throne while the demi-gods headed by Lord Brahmā perform the *ārati* ceremony.

(kiba) **narahari-ādi kori chāmara ḍhulāya**  
**sañjaya-mukunda-vāsu-ghoṣa-ādi gāya**  
(gaura guṇa gāna kore)  
(sañjaya mukunda vāsu-ghoṣa gaura guṇa gāna kore)  
(nitāi gaura haribol)

4 Narahari Sarakār and other associates of Lord Chaitanya fan Him with whisks and the devotees headed by Sañjaya Paṇḍit, Mukunda Datta, and Vāsu Ghoṣa sing sweet *kīrttan* along with the other devotees.

(kiba) **śaṅkha bāje ghaṅṭā bāje bāje karatāla  
madhura mṛdaṅga bāje parama rasāla**  
(madhur madhur madhur bāje)

(gaurāṅger āroti kāle madhur madhur madhur bāje)  
(śaṅkha bāje ghaṅṭā bāje madhur madhur madhur bāje)  
(madhura mṛdanga bāje madhur madhur madhur bāje)  
(nitāi gaura haribol)

5 Conchshells, bells, and *karatālas* resound, and the *mṛdaṅgas* play very sweetly. This *kīrttan* music is supremely sweet and relishable to hear.

(kiba) **bahu-koṭi chandra jini vadana ujjala  
gala-deśe bona-mālā kore jhalamala**  
(jhalmol jhalmol jhalmol kore)  
(gaura gole bona phuler mālā  
jhalmol jhalmol jhalmol kore)  
(nitāi gaura haribol)

6 The brilliance of Lord Chaitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines.

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

7 Lord Shiva, Śukadeva Goswāmī and Nārada Muni are all present and their voices are choked with the ecstasy of transcendental love. Thus Bhaktivinoda envisions the glorious worship of Lord Gaurachandra.

(ei bār āmāy doyā koro)  
(ṭhākura śrī bhaktivinoda ei bār āmāy doyā koro)  
(ṭhākura śrī sarasvatī ei bār āmāy doyā koro)  
(patit-pāvan śrī gurudev ei bār āmāy doyā koro)  
(sapārṣada gaurahari ei bār āmāy doyā koro)  
(nitāi gaura haribol)

This time please give me your grace. Oh Śrī Bhaktivinoda, Śrī Sarasvatī Ṭhākur, Oh Gurudeva, saviour of the fallen, Oh Lord Gaurahari along with Your associates, this time please give me Your grace.

# Śrī Sāraswat-ārati

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj  
Translated by Devamoyī Devī Dasī

**jayare jayare jaya gaura-sarasvatī  
bhaktivinoda nvaya koruṇā murati**

1 All glories, all glories, all glories to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who is intimately connected with Śrīla Bhaktivinoda Ṭhākura and is an embodiment of Śrī Gaurāṅga's mercy.

**prakāśile gaura-sevā bhūvana maṅgala  
bhaktisiddhānta śuddha prajñāna ujjala**

2 You manifested devotional service to Lord Gaurāṅga, which is beneficial to the whole universe. Your pure devotional conclusions are effulgent with Absolute Knowledge.

**rādhā-śyāma ekatanu dakṣe gorā rāya  
bāme rādha madhye svayaṁ śyāma-gopa jaya**

3 All glories to Śrī Rādhā and Śyāma (Krishna) who are combined in the one body of Śrī Gaurāṅga, who is on the right side; glories to Śrīmatī Rādhārāṇī, who is on the left side; and glories to Him, who is in the middle and who is none other than the Supreme Cowherd Boy, Śrī Śyāmasundara.

**braja rasa nava bhāve nabadvīpe rāje  
udāre madhura rāga abhinava sāje**

4 The mellow of Braja (Vṛndāvan) is present in Nabadwīp in a new mood; when this sweet loving sentiment is mixed with magnanimity, then it shows itself as uniquely beautiful.

**mādhuryya kaivalya rāga brajera nirjāsa  
prāpti parākāṣṭhā tāhe gaurāṅga vilāsa**

5 Mādhurya-rasa (conjugal love) is the essence of Braja Dhām, and the Pastimes of Mahāprabhu take it to its highest perfection.

**rādhā bhāva-kānti aṅgikari' bhālo mate  
dakṣiṇe āsana rasa garimā dekhāte**

6 Earnestly accepting Śrī Rādhā's mood and beauty, He has taken His place on the right to show His glorious position.

**rādhā-rasa-troyo-svāda rahasya proyāsa  
nirakhi praphulla rādhā mukhe manda hāsa**

7 Seeing Krishna's mischievous desire to understand the glory of Her love, Krishna's wonderful sweetness that only She can relish through Her transcendental qualities, and the happiness She feels from Krishna's sweet love for Her, Rādhārāṇī is very pleased and there is a subdued smile on Her face.

**madhye rahi vaṁśīrave ghoṣe vaṁśīdhara  
rādhāra sampade āmī gaurāṅga-sundara**

8 In the middle, Vaṁśīdhara (the Flute Player) is playing His flute, thinking that, "Only by the wealth of Rādhārāṇī do I become Gaurāṅga Sundar."

**madabhīṣṭha rūpa rādhāra hṛdoya mandire  
gaurāṅga bhajile suṣṭhu sphūrṭi pāya tāre**

9 "My most cherished form is revealed in the temple of Rādhārāṇī's heart, and that highest manifestation of Myself can be attained only by worshipping Gaurāṅga."

**nadīyā prakāśe mahāprabhu gaura-nidhi  
patita pāvana deve milāila vidhi**

10 By the Lord's divine arrangement, the Supreme Savior of the fallen souls appeared in Nadīyā as the most beloved Śrī Gaurāṅga Mahāprabhu.



**e-rūpa ārati brahmā śambhu agochara  
gaura bhakta kṛpā pātra mātra siddhi sāra**

11 This type of divine worship of Mahāprabhu is beyond the vision of even Lord Brahmā or Lord Shiva. Only by receiving the mercy of a devotee of Lord Gaurāṅga can one attain such perfection.

**śrī svarūpa, rāmananda, rūpa, sanātana  
śrī raghu, jīvādi kṛpāya dekhe bhakta-jana**

12 Only by the mercy of Śrī Swarūp Dāmodar, Śrī Rāmananda Rāya, Śrī Rūpa, Śrī Sanātan, Śrī Raghunāth, Śrī Jīva and their associates do the devotees attain that vision.

**jaya guru-gaura-rādhā-govinda-sundara  
jaya dāo bhakta vṛnda nitya nirantara**

13 All glories to Śrī Guru, Gaurāṅga, Rādhā-Govindasundar. O devotees, always sing Their eternal glories.

# Dainya Prārthanā Gīti

by Śrīla Bhaktivinoda Ṭhākura

**kobe śrī chaitanya more-koribena doyā  
kobe āmi pāibo vaiṣṇava-pada-chāyā**

1 Oh when will Śrī Chaitanya bestow upon me his Grace?  
When will I get shelter in the shade of the holy feet of the Vaiṣṇavas?

**kobe āmi chāḍibo e viṣoyābhimān  
kobe viṣṇu-jane āmi koribo sammān**

2 When will I give up the false ego of being an enjoyer and when  
will I offer all respects to the sincere devotees of Lord Vishnu?

**galabastra kṛtāñjali vaiṣṇava-nikaṭe  
dante tṛṇa kori dādāibo niṣkapaṭe**

3 When will I submit myself at the feet of the Vaiṣṇava with the  
cloth of surrender around my neck and with straw between my teeth?

**kāḍiyā kāḍiyā jānāibo duḥkhagrām  
saṁsāra-anala hoite māgibo viśrām**

4 Weeping and weeping when will I submit my sorrowful tale  
at the feet of the Vaiṣṇava and when will I seek relief from the fire  
of material suffering praying to that Vaiṣṇava for shelter and rest?

**śuniyā āmāra duḥkha vaiṣṇava ṭhākura  
āmā' lāgi' kṛṣṇe āvedibena prachura**

5 Upon hearing the tale of my worldly sorrow that saintly Vaiṣṇava  
will petition Krishna on my behalf in prayer.

**vaiṣṇavera āvedane kṛṣṇa doyāmoy  
e heno pāmara prati hoben sadoy**

6 Then satisfied by that Vaiṣṇava's prayer Krishna will be merciful upon this wicked and sinful wretch.

**vinodera nivedan vaiṣṇava-charaṇe  
kṛpā kori saṅge loho ei akiñchane**

7 Bhaktivinoda Ṭhākura submits this prayer at the lotus feet of the Vaiṣṇavas. "Give me your Grace and accept this lowly soul in your association."

# Śrī Tulasī-parikramā-gīti

by Śrīla Chandraśekhara Kavi

**namo namaḥ tulasī mahārāṇī,  
vṛnde mahārāṇī namo namaḥ**

O Tulasī Mahārāṇī, O Vṛnda Devī, I offer my obeisances unto you again and again.

**namo re namo re māiyā namo nārāyaṇi**

1 O Nārāyaṇi I offer you my obeisances again and again.

**jāko daraśe, paraśe agha-nāśa-hoi  
mahimā veda-purāṇe bākhāni**

2 By seeing or touching you all sins are destroyed. Your glories are sung in the *Vedas* and *Purāṇas*.

**jāko patra, mañjarī komala  
śrī-pati-charaṇa-kamale lapaṭāni  
dhanya tulasi, pūraṇa tapa kiye,  
śrī-śālagrāma-mahā-pāṭarāṇī**

3 Your leaves and soft *mañjarīs* are entwined at the lotus feet of Lord Nārāyaṇa. O Tulasī by your performance of austerity you have become the worshipful consort of Śrī Śālagrām Śīla.

**dhūpa, dīpa, naivedya, āroti,  
phulanā kiye varakhā varakhāni  
chāppāna bhoga, chatrīśa byañjana,  
binā tulasī prabhu eka nāhi māni**

4 You shower your mercy upon anyone who offers you incense, lamp, foodstuffs, worship and flowers. The Lord does not accept even one of fifty-six food offerings or thirty-six curries offered without Tulasī leaves.

śiva-śuka-nārada, āur brahmādiko,  
ḍhuḍata phirata mahā-muni jñānī  
chandraśekhara māiyā, terā jaśa gāoye  
bhakati-dāna dījiye mahārāṇi

5 Lord Shiva, Śukadeva Goswāmī, Nārada Muni, all the demigods headed by Lord Brahmā, the mystics and great munis are all circumambulating you. O Tulasī Mahārāṇī, thus Chandraśekhara sings of your glories. Please bestow upon him the gift of devotion.

# Śrī Guru-vaiṣṇava Māhātmya-gīti

by Śrīla Narottam dās Ṭhākura

śrī guru charaṇa-padma, kevala-bhakati-sadma,  
bando mui sāvadhāna mate  
jāhāra prasāde bhāi, e bhava toriyā jāi,  
kṛṣṇa-prāpti hoyā jāhā hoite

1 The lotus feet of the Spiritual Master are the abode of pure devotional service. I bow down to those lotus feet with great care and attention. My dear brother (my dear mind)! It is through the grace of the Spiritual Master that we cross over this material world.

guru-mukha-padma-vākya, chittete koriyā aikya,  
āro nā koriha mane āśā  
śrī guru-charaṇe rati, sei se uttama-gati,  
je prasāde pūre sarvva āśā

2 Make the teachings from the lotus mouth of the Spiritual Master one with your heart, and do not desire anything else. Attachment to the lotus feet of the Spiritual Master is the best means of spiritual advancement. By his mercy all desires for spiritual perfection are fulfilled.

chakṣu-dāna dilā jei, janme janme prabhu sei,  
divya-jñāna hṛde prokāśito  
prema-bhakti jāhā hoite, avidyā vināśa jāte,  
vede gāya jāhāra charito

3 He who has given me the gift of transcendental vision is my lord, birth after birth. By his mercy divine knowledge is revealed within the heart, bestowing loving devotion and destroying ignorance. The *Vedic* Scriptures sing of his character.

śrī-guru koraṇā-sindhu, adhama janāra bandhu,  
lokanātha lokera jīvana  
hā hā prabhu koro doyā, deho more pada-chāyā,  
ebe jaśa ghuṣuk tribhuvana  
(e adhama loilo śaraṇa)  
(tuyā pade loinu śaraṇa)

4 O Spiritual Master, ocean of mercy, and friend of the fallen souls, you are the teacher of everyone and the life of all people. O master! Be merciful unto me, and give me the shade of your lotus feet. May your glories now be proclaimed throughout the three worlds.

(āmi) (śaraṇilam)  
(abhaya śrī pada padme śaraṇilam)  
(āmay) (doyā koro he)  
(patit-pāvan śrī gurudev doyā koro he)  
(adhama patita jene doyā koro he)  
(jay gurudev)

I have surrendered, I have surrendered unto your fearless lotus feet. Please give your mercy. Oh Śrī Gurudeva, saviour of the fallen, please give me your mercy. You are the saviour of the lowly fallen souls. All glories to you Śrī Gurudeva.

# Sāvaraṇa-Śrī-Gaura-pāda-padme

by Śrīla Narottam dās Ṭhākura

**śrī kṛṣṇa chaitanya prabhu doyā koro more  
tomā binā ke doyālu jagata mājhāre**

1 Lord Śrī Krishna, kindly give Your Grace to me In the whole creation, there's none as merciful as You.

**patita-pāvana-hetu tava avatāra  
mo samo patita prabhu nā pāibe āra**

2 You descended just to save the fallen souls Oh Lord, a soul as fallen as me is nowhere to be found.

**hā hā prabhu nityānanda premānanda sukhī  
kṛpā-bolokana koro āmi boḍo duḥkhī**

3 Oh Lord, Oh Lord Nityānanda ever in the Joy of Your love Kindly give Your Gracious Glance, I am very sad.

**doyā koro sītā-pati advaita gosāi  
tava kṛpā-bole pāi chaitanya-nitāi**

4 Kindly give Your Grace, Śrī Advaita Goswāmī, the Lord of Śrīmatī Sītā Ṭhākuraṇī, by the power of Your Grace we may gain the service of Śrī Śrī Nitāi-Chaitanya.

**gaura premamoya tanu paṇḍit gadādhara  
śrīnivāsa haridāsa doyāra sāgara**

5 The embodiment of Śrī Gaura's love Paṇḍit Gadādhara; Śrīvās Paṇḍit, Haridās Ṭhākura, you are the ocean of grace personified.



**hā hā svarūpa sanātana rūpa raghunātha  
bhaṭṭa-juga śrī jīva hā prabhu lokanātha**

6 Oh my Lords, Śrī Swarūp Dāmodar, Śrī Sanātan, Śrī Rūpa and Śrī Raghunāth; Śrī Raghunāth Bhaṭṭa and Śrī Gopāl Bhaṭṭa; Oh my Lord Śrī Lokanāth Goswāmī.

**doyā koro śrī-āchāryya prabhu śrīnivāsa  
rāmachandra-saṅga māge narottama dāsa**

7 Please grant Your blessings Oh Lord Śrī Śrīnivās Āchāryya; for the company of Śrī Rāmachandra Chakravartī, Narottam dās does pray.

**(doyā koro prabhupāda śrī gaura prakāśa)  
(tava jana kṛpā māge ei adhama dāsa)**

8 Kindly give Your Grace, Śrīla Prabhupād Saraswatī Ṭhākur, manifestation of Śrī Gaura. This fallen servant begs the mercy of your associates.

# Śrī Vaiṣṇava-mahimā-gīti

by Śrīla Bhaktivinoda Ṭhākura

(ohe) vaiṣṇava ṭhākura, doyāra sāgara,  
e dāse koruṇā kori  
diyā pada-chāyā, śodho he āmāre,  
tomāra charaṇa dhori

1 Oh my Lord, Oh Vaiṣṇava, Ocean of grace, Kindly be gracious to this servitor; Bestow the shade of your holy feet, purify me, I clasp your holy lotus feet.

choya bega domi', choya doṣa śodhi',  
choya guṇa deho' dāse  
choya sat-saṅga, deho' he āmāre,  
bosechi saṅgera āśe

2 Subjugate the six urges, rectify the six defects, bestow the six good qualities upon this servitor; Please grant me the six kinds of saintly association; I sit at your feet aspiring for that association. \*see footnote

ekākī āmāra, nāhi pāya bolo,  
hari-nāma-saṅkīrtane  
tumi kṛpā kori, śraddhā-bindu diyā,  
deho' kṛṣṇa-nāma-dhane

3 On my own I have no strength to chant the Holy Name in congregation; Kindly be pleased to bestow a drop of faith in my heart, giving me the treasure of Lord Krishna's Name.

kṛṣṇa se tomāra, kṛṣṇa dite pāro,  
tomāra śakati āche  
āmi to kāṅgāla, 'kṛṣṇa kṛṣṇa' boli,  
dhāi tava pāche pāche

(āmi) (dhāi tava pāche pāche)  
(kṛṣṇa dhana pābarāse dhāi tava pāche pāche)  
(tumi dileou dite pāro)  
(kṛṣṇa tomār hṛdoyer dhan tumi dileou dite pāro)  
(kṛṣṇa devār śakti dhara tumi dileou dite pāro)

4 Krishna is yours, you can give Him, you have the power to do so; I who am bereft, Calling 'Krishna, Krishna,' am running desperately behind you.

\*footnote to verse 2:–

The six urges are those of speech, the mind, anger, the tongue, the belly, and the genitals.

The six faults are overeating or collecting more monetary funds than required, overendeavouring for material objectives, unnecessary talking about mundane affairs, being too attached to or too neglectful of Scriptural rules and regulations, associating with worldly-minded persons, and lusting after mundane achievements.

The six good qualities are enthusiasm, patience, confidence, the determination to perform activities favourable to devotional service, the resolution to abandon the association of non-devotees, and the discipline required to always follow in the footsteps of the predecessor *āchāryyas*.

The six kinds of saintly association are offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting *prasādam* and offering *prasādam*.

# Śrī Śrī Prabhupāda-padma Stavakaḥ

Prayer unto the Lotus Feet of my Lord and Master Śrīla Prabhupād  
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

**sujanārvvuda-rādhita-pāda-yugaṁ  
yuga-dharma-dhurandhara-pātra-varam  
varadābhaya-dāyaka-pūjya-padaṁ  
praṇamāmi sadā prabhupāda-padam**

1 His lotus feet are served in devotion by multitudes of high, virtuous souls; he is the establisher of the religion of the age as he is the presiding monarch of the Viśva-Vaiṣṇava-Rāja-Sabhā—the universal society of the pure devotees that are the true ‘kings’ or guides of all; and he is the fulfiller of the most cherished desires of those who dispel fear (for all souls). I make my obeisance unto the lotus feet of that illustrious great soul, worshipable by one and all—perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.

**bhajanorjjita sajjana-saṅgha-patiṁ  
patitādhika-kāruṇikaika-gatim  
gati-vañchita-vañchakāchintya-padaṁ  
praṇamāmi sadā prabhupāda-padam**

2 He is the leader of the fortunate souls blessed with the treasure of internal pure devotion; he is greatly merciful upon the fallen souls, being their only shelter; and his inconceivable holy feet are the shelter for the deceivers, by deceiving them. I make my obeisance unto his lotus feet—perpetually do I make my obeisances unto the radiance emanating from the toenails of the holy feet of my Lord.

**atikomala-kāñchana-dīrgha-tanuṁ  
tanu-nindita-hema-mr̥ṇāla-madam  
madanārvvuda-vandita-chandra-padam  
praṇamāmi sadā prabhupāda-padam**

3 I make my obeisance unto his divine, charming yet commanding lofty form of golden hue. That beautiful figure shames the mad ecstasy of golden lotus stems. Venerated by tens of millions of Cupids, the moons of the toenails of my Worshipful Divine Master reveal the beauty of his lotus feet. Perpetually do I make my obeisance unto that effulgence emanating from the toenails of the holy feet of my Lord.

**nija-sevaka-tāraka-rañji-vidhum  
vidhutāhita-huñkṛta-siṁha-varam  
varaṇāgata-bāliśa-śanda-padam  
praṇamāmi sadā prabhupāda-padam**

4 Like the moon that delights the stars, he is surrounded by his circle of personal servitors, making their hearts bloom in divine ecstasy. The malicious non-devotees are made to flee in panic by the sound of his thunderous roar, and the simple, inoffensive souls attain the ultimate fortune by accepting his lotus feet. I make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy lotus feet of my Lord.

**vipulīkṛta-vaibhava-gaura-bhuvam  
bhuvaneṣu vikīrtita-gaura-dayam  
dayanīya-gaṇārpita-gaura-padam  
praṇamāmi sadā prabhupāda-padam**

5 He has revealed the vast, magnificent beauty of Śrī Gaura Dhām; he has broadcast the tidings of the supreme magnanimity of Śrī Gaurāṅga throughout the whole universe; and in the hearts of the fit recipients of his grace, he has firmly established the lotus feet of Śrī Gaura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

**chira-gaura-janāśraya-viśva-gurum  
guru-gaura-kiśoraka-dāsyā-param  
paramādr̥ta-bhaktivinoda-padam  
praṇamāmi sadā prabhupāda-padam**

6 He is the eternal shelter and the Universal Guru for the souls surrendered unto Śrī Gaurāṅga. Absorbed in the service of his Gurudev, Śrī Gaura Kiśora, he wholeheartedly adores Śrī Bhaktivinoda Ṭhākura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

**raghu-rūpa-sanātana-kīrtti-dharam  
dharaṇī-tala-kīrttita-jīva-kavim  
kavirāja-narottama-sakhya-padam  
praṇamāmi sadā prabhupāda-padam**

7 He is the illustrious personality to raise the flag that sings the glory of Śrī Rūpa, Śrī Sanātan, and Śrī Raghunāth. His glory is sung throughout the world as non-different from the powerful personality of brilliant erudition, Śrī Jīva. And he has won the renown of being one with the hearts of Śrīla Krishna Dās Kavirāj and Ṭhākura Narottam. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

**kṛpayā hari-kīrttana mūr̥tti-dharam  
dharaṇī-bhara-hāraka-gaura-janam  
janakādhika-vatsala-snigdha-padam  
praṇamāmi sadā prabhupāda-padam**

8 Bestowing his grace upon all souls, he is Hari-*kīrttan* incarnate. As the associate of Śrī Gaura, he relieves Mother Earth of the burden of offences committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him—the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

śaraṇāgata-kiṅkara-kalpa-taruṁ  
taru-dhik-kṛta dhīra vadānya varam  
varadendra-gaṇārchita-divya-padam  
praṇamāmi sadā prabhupāda-padam

9 Like a wish-fulfilling tree for his surrendered servitors (he fulfills their heart's aspirations), even a tree is shamed by his magnanimity and forbearance. And great personalities who are competent to confer boons—they, too, worship his lotus feet. I make my obeisance unto him; perpetually do I bow down to the radiance emanating from the toenails of the holy feet of my Divine Master.

parahaṁsa-varam paramārtha-patiṁ  
patitodharaṇe kṛta-veśa-yatim  
yati-rāja-gaṇaiḥ parisevya-padam  
praṇamāmi sadā prabhupāda-padam

10 The crown-jewel of the *paramahaṁsas*, the Prince of the treasure of the supreme perfection of life, Śrī Krishna-*prema*, he accepted the robes of a mendicant *sannyāsī* just to deliver the fallen souls. The topmost *tridaṇḍī sannyāsīs* attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

vṛṣabhānu-sutā-dayitānucharam  
charaṇāśrita-reṇu-dharas tam aham  
mahad-adbhuta-pāvana-śakti-padam  
praṇamāmi sadā prabhupāda-padam

11 He is the dearest intimate follower of the Divine Daughter of Śrī Vṛṣabhānu, and I know myself as the most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet—perpetually do I bow to the brilliance emanating from the toenails of the holy feet of my Divine Master.

# Śrī Śrī Premadhāma-deva-stotram

Composed by Śrīla Bhakti Rakṣaka Śrīdhara Dev-Goswāmī Mahārāj

Edited by Swāmī Bhakti Pāvan Janārdan

1

**deva-siddha-mukta-yukta-bhakta-vṛnda-vanditaṁ  
pāpa-tāpa-dāva-dāha-dagdha duḥkha-khaṇḍitam  
kṛṣṇa-nāma-sīdhu-dhāma-dhanya-dāna-sāgaram  
prema-dhāma-devam eva naumi gaura-sundaram**

The universal gods, perfected beings, salvationists, mystic yogis, and exalted servitors of the Absolute Truth, Śrī Krishna, constantly chanted the glories of Śrī Gaurasundar.

In regard to Lord Chaitanya's Pastimes, Śrīla Rūpa Goswāmī has mentioned the following verse in his Śrī Chaitanyāṣṭakam:

**sadopāsyaḥ śrīmān dhṛta-manuja-kāyaiḥ praṇayitām  
vahadbhir gīr-vāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ**

The gods, headed by Lord Shiva and Lord Brahmā, accepted the garb of ordinary men in the Pastimes of Śrī Chaitanyadeva in order to eternally worship Him with heartfelt affection." Śrī Chaitanyadeva is the embodiment of that vast nectarean ocean found in Lord Krishna's Holy Name, which is none other than Śrī Gaurāṅga's own pure Name. Śrī Chaitanyadeva is compared to that grand milk ocean which, after being churned, produced nectar. The nectar Mahāprabhu distributes is Lord Krishna's Holy Names, which extinguish all the miseries of material existence, such as anxieties arising from sinful activities performed in direct opposition to the Lord, and the three-fold sufferings which fuel the grand forest fire that scorches those in search of sense gratification, salvation, and mystic yoga perfections. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-prema.



## 2

**svaṛṇa-koṭi-darpaṇābha-deha-varṇa-gauravaṁ  
padma-pārijāta-gandha-vanditāṅga-saurabham  
koṭi-kāma-mūrchitāṅghri-rūpa-rāsa-raṅgaram  
prema-dhāma-devam eva naumi gaura-sundaram**

The charming aura of Śrī Gaurasundar's divine figure resembles the reflection of millions of radiant golden mirrors. Furthermore, the personified sweet fragrance of the earthly and heavenly lotus flowers humbly offer their prayers before the aromatic scent which permeates the air from the beautiful form of Śrī Chaitanya Mahāprabhu. Millions and millions of Cupids fall unconscious before the feet of Śrī Chaitanyadeva's elegant figure. They are severely shocked because their sense of universal fame arising from their beautiful splendor is checked. While performing His joyful Pastimes of dancing, the divine form of Śrī Gaurāṅgadeva playfully sways to and fro. The flowing pulsations of the Lord's limbs move in rhythm with the various charming moods of devotional sentiments, *bhāva*, overwhelming His graceful figure. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

## 3

**prema-nāma-dāna-janya-pañcha-tattvakātmakam  
sāṅga-divya-pārṣadāstra-vaibhavāvatārakam  
śyāma-gaura-nāma-gāna-nṛtya-matta-nāgaram  
prema-dhāma-devam eva naumi gaura-sundaram**

By manifesting His five-fold aspect of divinity, *Pañcha-tattva*, Śrī Gaurāṅgadeva was able to widely distribute the sweet Names of Lord Krishna, which is the means to the ultimate attainment in human life: unalloyed love for the Absolute Truth, Śrī Krishna, the fifth end. (The 'fifth end' refers to that which is beyond the attainment of religiosity, economic development, sense gratification, and liberation.) The Lord personally incarnated on the Earth planet with His expansions such as Nityānanda Prabhu and Advaita Āchāryya, His intimate associates such as Gadādhara Paṇḍit, and His other general associates such as Śrīvāsa Ṭhākura. When the Lord appears, He comes armed with the weapon of the Holy Name of Krishna. While dancing in the deepest

ecstasies of pure love, Lord Gaurāṅgadeva, although none other than Śyāmasundar, chanted His own Names just like an ordinary citizen in the Nadīyā district. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

4

**śānti-puryadhīśa-kaly-adharma-duḥkha-duḥsaham  
jīva-duḥkha-hāna-bhakta-saukhyadāna-vigraham  
kaly-agmaughā-nāśa-kṛṣṇa-nāma-sīdhu-sañcharam  
prema-dhāma-devam eva naumi gaura-sundaram**

Appearing in his Deity form, Śrī Gaurāṅgadeva removed the miserable condition of the living entities and increased the devotional pleasure of His devotees. The Lord incarnated because He was unable to tolerate the griefstricken condition of Śrī Advaita Āchāryya, the master of that charming village of Śāntipura. Śrī Advaita Āchāryya was lamenting about this era being overtaken by the ugly influence of irreligious practices. Thus, in order to arrest the immoral activities in *Kali-yuga*, the Lord profusely distributed the sweet nectar of Lord Krishna's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

5

**dvīpa-navya-gāṅga-baṅga-janma-karma-darśitam  
śrīnivāsa-vāsa-dhanya-nāma-rāsa-harṣitam  
śrī-haripriyeśa-pūjyadhī-śachī-purandaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurāṅgadeva appeared in West Bengal in the sacred place known as Nabadwīp on the banks of the Ganges River. Revealing His household Pastimes in the holy abode of Nabadwīp, Śrī Gaura benedicted the beautiful courtyard surrounding Śrīnivās Paṇḍit's residence, and pleased His dearest associates when He manifested His nocturnal Pastimes of congregational chanting in the deepest mellows of pure dedication. The controlling life-force of Lakṣmīpriyā-devī and Viṣṇupriyā-devī was Śrī Gaurasundar, whose intelligence was couched in deep parental adoration for His mother and father, Śachīdevī and Jagannāth Miśra. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

## 6

**śrī-śachī-dulāla-bālya-bāla-saṅga-chañchalam  
ākumāra-sarvva-śāstra-dakṣa-tarka-maṅgalam  
chātra-saṅga-raṅga-digjigīṣu-darpa-saṁharam  
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurāṅgadeva, the son of Śachīdevī, always performed mischievous childhood Pastimes in the association of the naughtiest boys. (Nimāi was like baby Krishna, the son of Mother Jaśodā.) Nimāi's Pastimes, although naughty, were not only pleasing to Him, but also gladdened the hearts of His devotees.

During His adolescent years, the Lord acquired unrivaled mastery over the conclusions of the ancient Scriptures. With unexcelled logic at His command, Lord Viśvambhara artfully established the auspicious doctrine of *śuddha-bhakti*, unalloyed dedication unto the Sweet Absolute Truth, Lord Krishna, thereby defeating the doctrine of dry logic studied at that period by the proud, expert logicians who were all nearly atheistic scholars. Later, in the course of His adolescent Pastimes, the Lord vanquished the pride of the most famous Sanskrit scholar of all time, the Digvijayī Paṇḍit, in the company of His grammar students, on the banks of the Ganges River. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

## 7

**varyya-pātra-sārameya-sarpa-saṅga-khelanam  
skandha-vāhi-chaura-tīrtha-vipra-chitra-līlanam  
kṛṣṇa-nāma-mātra-bālya-kopa-śānti-saukaram  
prema-dhāma-devam eva naumi gaura-sundaram**

During His childhood Pastimes, Nimāi sat amongst discarded clay pots which had been used to cook preparations for Lord Vishnu. He would also play with unclean animals such as puppies, and on one occasion He laid upon a cobra, treating it as if it were Ananta Śeṣa.

Once, Nimāi was stolen away by two thieves who were intent on robbing the ornaments decorating His charming figure. Placing Nimāi on their shoulders, they enticed the small boy to come with them and then quickly fled away with Him. However, due to the Lord's Yogamāyā potency, they suddenly found they had arrived at Nimāi's house.

Later, a well-known mendicant *brāhmaṇ* visited the residence of Jagannāth Miśra. When the *brāhmaṇ* began to offer some preparations he had cooked to Lord Gopāl, Nimāi spoiled the offering by eating the foodstuffs while the mendicant was offering them in meditation. After having done this to the *brāhmaṇ* three times, the Lord revealed His eight-armed form to him.

Whenever the child Nimāi angrily cried, He could only be pacified by the chanting of Lord Krishna's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

## 8

**snāna-gāṅga-vāri-bāla-saṅga-raṅga-khelanam  
bālikādi-pārihāsya-bhaṅgi-bālya-līlanam  
kūṭa-tarka-chātra-śikṣakādi-vāda-tatparam  
prema-dhāma-devam eva naumi gaura-sundaram**

In His childhood Pastimes Nimāi would sportively play in the waters of the Ganges River in different ways with His schoolmates. Sometimes Nimāi, with various laughing gestures, would also tease the young girls who came to swim in the Ganges. This same small boy, however, often presented shrewd arguments and counter-arguments before His classmates and professors. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

## 9

**śrī nimāi-pañḍiteti-nāma-deśa-vanditam  
navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitam  
sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha sambharam  
prema-dhāma-devam eva naumi gaura-sundaram**

During the Lord's adolescent Pastimes, He became known and respected far and wide as the greatest scholar, Nimāi Paṇḍit. The Lord would dismantle the false pride of millions of conceited scholarly logicians. Rendering them speechless by canceling and reversing their forestated conclusions, the Lord would then rebuke His own opinion and rejustify their foregone logic. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**śloka-gāṅga-vandanārtha-digjigīṣu-bhāṣitaṁ  
vyatyalaṅkṛtādi-doṣa-tarkitārtha-dūṣitaṁ  
dhvasta-yukti-ruddha-buddhi-datta-dhīmadādaram  
prema-dhāma-devam eva naumi gaura-sundaram**

After that grand Sanskrit scholar Keśava Kāśmīrī had intellectually conquered all ten directions, he came before Śrī Chaitanya Mahāprabhu on the banks of the Ganges River. At the Lord's request, he spontaneously composed and recited many wonderful prayers in glorification of the sacred Ganges. Śrī Gaurāṅgadeva then amazed the scholar when He recollected and pointed out several rhetorical errors in his compositions. Keśava Kāśmīrī skillfully presented many logical arguments in his own favour, but was ultimately defeated. Finally, when Keśava Kāśmīrī's incompetence was exposed and his intelligence was totally perplexed, Lord Gaurāṅga compassionately respected him in a manner befitting a great scholar by preventing His students who were present from laughing at the paṇḍit. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**sūtra-vṛtti-ṭippaniṣṭa-sūkṣma-vāchanādbhutaṁ  
dhātu-mātra-kṛṣṇa-śakti-sarvva-viśva-sambhṛtam  
ruddha-buddhi-paṇḍitaugha-nānya-yukti-nirdharam  
prema-dhāma-devam eva naumi gaura-sundaram**

Elaborately explaining the aphorisms taught in Sanskrit grammar and the science of logic, Śrī Gaurasundar would draw out their apparent and subtle meanings. The Lord's beautiful style of deriving the inner significance of the *sūtras* completely amazed all the learned circles. The Lord demonstrated that the seven thousand verbal root sounds contained in Sanskrit grammar reach the zenith of their expression when realized as potencies existing within the Krishna conception of reality. As the learned scholars sat in utter amazement, their powerful intellects were paralyzed by Lord Gaurāṅga's intriguing explanation. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

12

**kr̥ṣṇa-dr̥ṣṭi-pāta-hetu-śabdakārtha-yojanaṁ  
sphoṭa-vāda-śṛṅkhalaika-bhitti-kr̥ṣṇa-vīkṣaṇam  
sthūla-sūkṣma-mūla-lakṣya-kr̥ṣṇa-saukhya-sambharam  
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurasundar proved that the Supreme Lord's sweet will and well-wishing glance is the background cause governing each sound's concomitant meaning. The Lord's sanction is the fundamental element deciding the orderly arrangement and harmony shared between sound and its meaning, and not the mundane endeavors of the prominent grammarians headed by the sages like Pāṇini, who try to affix sounds with word meanings. This is because the purpose of everything animate or inanimate in existence is ultimately to please the Supreme Lord by enhancing His charming Pastimes. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

13

**prema-raṅga-pāṭha-bhaṅga-chāṭtra-kāku-kātaram  
chāṭtra-saṅga-hasta-tāla-kīrtanādyā-sañcharam  
kr̥ṣṇa-nāma-sīdhu-sindhu-magna-dik-charācharam  
prema-dhāma-devam eva naumi gaura-sundaram**

The Lord began to teach Sanskrit to His students again after returning from Gayā. However, when emotions arising from pure love overwhelmed the Lord, He was unable to continue teaching them. Nimāi's personal students, bereft of the opportunity to learn from the Lord, condemned themselves as unfortunate. Lamenting, they humbly praised the unparalleled genius of the Lord's teachings. Although the Lord experienced grief due to sympathetic feelings towards His students, He acted as their ever well-wisher when He inaugurated the happy glorification of Lord Krishna by chanting "*haraye namaḥ kr̥ṣṇa*" as they clapped in unison. In the wake of the congregational chanting, the moving and nonmoving living entities in all ten directions were immersed in the surging waves of that grand ocean of sweet devotional mellows. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

14

**ārya-dharma-pāla-labdha-dīkṣa-kṛṣṇa-kīrttanam  
lakṣa-lakṣa-bhakta-gīta-vādyā-divyā-narttanam  
dharma-karma-nāśa-dasyu-duṣṭa-duṣkṛtodharam  
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurasundar respected the *Vedic* principles and inaugurated the congregational chanting of the Lord's Holy Names after taking full shelter of His spiritual master. The Lord would continuously chant and distribute Lord Krishna's Holy Names, dancing in the most joyful manner in the association of thousands of devotees. In this way He delivered the greatest of demons such as Jagāi and Madhāi, and other demoniac groups who destroy religious principles and the rules governing the social and spiritual orders of society. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

15

**mlecha-rāja-nāma-bādha-bhakta-bhīti-bhañjanam  
lakṣa-lakṣa-dīpa-naiśa-koṭi-kaṇṭha-kīrttanam  
śrī-mṛdaṅga-tāla-vādyā-nṛtya-kāji-nistaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Once, a great Mohammedan city magistrate named Chānd Kāzī obstructed the devotees from performing congregational chanting of the Lord's Holy Names. In retaliation, Lord Chaitanyadeva dispelled the devotees' fear by leading a nocturnal chanting procession ornamented with thousands of burning torches and lamps. Millions of persons simultaneously joined in the ecstatic wave created by Lord Gaurasundar's dancing to the sweet melody of the *mṛdaṅga* drums and cymbals, as musical instruments resounded in every direction. When the powerful Mohammedan witnessed this, his false sense of covetousness was cleansed, and the Lord embraced him as His very own. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

16

**lakṣa-lochanāśru-varṣa-harṣa-keśa-karttanam  
koṭi-kaṇṭha-kṛṣṇa-kīrtanāḍhya-daṇḍa-dhāraṇam  
nyāsi-veśa-sarvva-deśa-hā-hutāśa-kātaram  
prema-dhāma-devam eva naumi gaura-sundaram**

While showers of tears fell from the eyes of millions, He delighted in having His beautiful hair shaved away. Millions of voices sang the glories of Lord Krishna as Śrī Krishna Chaitanya accepted the staff of renunciation. From that time, wherever He went, whoever saw Him in the garment of a *sannyāsī* cried in grief. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

17

**śrī-yatīsa-bhakta-veśa-rāḍhadeśa-chāraṇam  
kṛṣṇa-chaitanyākhyā-kṛṣṇa-nāma-jīva-tāraṇam  
bhāva-vibhramātma-matta-dhāvamāna-bhū-dharam  
prema-dhāma-devam eva naumi gaura-sundaram**

Newly dressed as a renunciate, the supreme controller of the *sannyāsīs*, Śrī Krishna Chaitanya, wandered all over the province of West Bengal purifying the land with the touch of His lotus feet. After accepting the new name “Śrī Krishna Chaitanya,” the Lord rescued the living entities by offering them Krishna’s Holy Names. Intoxicated with ecstatic emotions erupting from the deepest planes of dedication’s mellows, He appeared like a golden mountain as He continuously ran here and there in every direction. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

18

**śrī-gadādharaḍi-nityānanda-saṅga-varḍhanam  
advayākhyā-bhakta-mukhyā-vāñchitārtha-sādhanam  
kṣetra-vāsa-sābhilāṣa-mātr-toṣa-tatparam  
prema-dhāma-devam eva naumi gaura-sundaram**

Bestowing further prosperity to all, the association of Śrī Chaitanya enhanced those grand personalities like Śrī Gadādhara Paṇḍit, Lord Nityānanda, and others. When Lord Chaitanya incarnated on the Earth planet, He fulfilled the desires of the principal *mahābhagavat* devotee Śrī Advaita Āchāryya. Also, the Supreme Lord agreed to reside in Jagannāth Purī just to please His mother Śachīdevī. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.



**nyāsi-rāja-nīla-śaila-vāsa-sārvvabhaumapaṁ  
dākṣiṇātya-tīrtha-jāta-bhakta-kalpa-pādapam  
rāma-megha-rāga-bhakti-vṛṣṭi-śakti-sañcharam  
prema-dhāma-devam eva naumi gaura-sundaram**

Arriving in the sacred place of pilgrimage, Śrī Nīlāchala, the valiant king of the renounced order, Śrī Chaitanyadeva, saved the most powerful scholar recognized throughout the length and breadth of India. Śrī Vāsudeva Sārvabhauma, the most dynamic intellectual of all time in the vast Vedantic doctrine and school of logistics, was rescued by the Lord from the impersonal well of Śaṅkarāchāryya's theory. Later, the Lord travelled to southern India, where He encountered the followers of various philosophical doctrines. Wherever He travelled, the aspirations of the devotees met their highest fulfillment, as the Lord was like a desire tree. On the banks of the Godāvarī River, the Lord met that deep raincloud of pure dedication Śrī Rāmānanda Rāya, and instructed him to shower upon others the sweet raindrops of *rāsa* which exist in the land of spontaneous devotion, Braja. Śrī Rāmānanda Rāya also answered the questions the merciful Lord posed with the essence of all instruction. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**prema-dhāma-divya-dīrgha-deha-deva-nanditam  
hema-kañja-puñja-nindi-kānti-chandra-vanditam  
nāma-gāna-nṛtya-navya-divya-bhāva-mandiram  
prema-dhāma-devam eva naumi gaura-sundaram**

The tall divine figure of Śrī Gaurāṅgadeva enhances the joy of the universal gods as He is the charming embodiment of pure love. The radiant aura emanating from His beautiful form insults millions of golden lotuses while winning the respect of that effulgent personality Chandradeva. Śrī Gaurāṅga is the background stage of all spiritual Pastimes as exhibited in the everfresh dynamic moods of *sattvika-bhāva* as seen in His joyful dancing when congregationally chanting Lord Krishna's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**dhvasta-sārvvabhauma-vāda-navya-tarka-śāṅkaram  
dhvasta-tad-vivarta-vāda-dānavīya-ḍambaram  
darśitārtha-sarvva-śāstra-kṛṣṇa-bhakti-mandiram  
prema-dhāma-devam eva naumi gaura-sundaram**

The grand intellectual Sārvvabhauma tried his level best to establish the impersonal doctrine of Śāṅkarāchāryya, which is in direct opposition to the conclusions of pure dedication. Sārvvabhauma used the most deceitful means in the art of word jugglery. He tried to pervert the sense of words, he idly heckled the arguments or assertions of the Lord without attempting to prove the opposite side, and he tried to find the weak points in the Lord's arguments. However, Śrī Chaitanya, whose charming figure was cloaked in the fresh garments of a radiant renunciate, presented consistent arguments in conjunction with the *Vedic* literatures, and easily checked and destroyed the scholar's atheistic interpretations. The Lord loudly proclaimed that the doctrine of Śāṅkarāchāryya is practiced by followers in the ascending method of understanding who are interested in their external self-adoration. Such worship is the product of a demoniac intellect and backed by atheistic perseverance. All importance given to the nonmanifest aspect of material nature was refuted when Lord Gaurasundar established that spiritual variegatedness in the Supreme Lord's personality is the highest reality taught in the *Vedic* literature.

This was shown in the Lord's explanation of the *Upaniṣads*, where it is stated:

**apāṇipādo javano grahitā  
paśyatyachakṣuḥ sa śṛṇotyakarnaḥ**

"The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."

Lord Gaurasundar also explained the *ātmarāma* verse which is found in the grandest of all famous literature, *Śrīmad-Bhāgavatam*. He clearly showed that the *Vedas*, *Purāṇas*, *Vedānta*, and all other existing Scriptures, which are like a magnificent temple where the Supreme Lord's wonderful Pastimes are eternally resounded, support the conclusion that everything in this world is a reflection of the eternal variegatedness found in the spiritual realm. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**kr̥ṣṇa-kr̥ṣṇa-kr̥ṣṇa-kr̥ṣṇa-kr̥ṣṇa-nāma-kīrttanam  
rāma-rāma-gāna-ramya-divya chanda-narttanam  
yatra-tatra-kr̥ṣṇa-nāma-dāna-loka-nistaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Later, the Supreme Lord travelled to the holy places of pilgrimage in South India with the clever intention of delivering the fallen souls. Appearing as a beautiful young renunciate, He distributed the sweet Names of the Lord, singing: “Krishna Krishna Krishna Krishna Krishna Krishna Krishna he,” as He strolled down the different pathways, entered temples, and visited homesteads during the sacred pilgrimage. Infused with an inconceivable type of divine inspiration, the Lord freely chanted “Rāma Rāma” and joyfully danced with the most charming gestures. Irrespective of time or personal qualification, the assembled bystanders were delivered by the Lord, who inspired them to chant Krishna’s Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**godavarya-vāma-tīra-rāmānanda-saṁvadam  
jñāna-karma-mukta-marma-rāga-bhakti-sampadam  
pārakīya-kānta-kr̥ṣṇa-bhāva-sevanākaram  
prema-dhāma-devam eva naumi gaura-sundaram**

The famous conversation of Lord Gaurasundar with Rāmānanda Rāya on the banks of the Godāvarī River is known as the *Rāmānanda-saṁvād* in the *Śrī Chaitanya-charitāmṛta*. In those discussions, the highest form of dedication is pure love of God in a heart free from fruitive aspirations and scriptural calculation. Also, Lord Krishna, who appeared as the son of Nanda Mahārāj, was ascertained as the sole recipient of the sweetness relished in the mellows of *pārakīya-rāsa*. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

24

**dāsya-sakhya-vātsya-kānta-sevanottarottaram  
śreṣṭha-pārakīya-radhikāṅghri-bhakti-sundaram  
śrī-vraja-sva-siddha-divya-kāma-kṛṣṇa-tatparam  
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Chaitanya showed that there are various relationships which exist in connection with Lord Krishna. Those relationships begin with servitude, and progress to friendship and parental love, extending to a conjugal relationship. But the epitome of charm and beauty is reserved for the son of Nanda Mahārāj in the forest groves of Vṛndāvan. That is service to Śrīmatī Rādhārāṇī in conjugal love, and is known as *pārakīya*. Śrī Gaurāṅgadeva embodied this sort of divine aspiration. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

25

**śānta-mukta-bhṛtya-tṛpta-mitra-matta-darśitam  
snigdha-mugdha-śiṣṭa-miṣṭa-suṣṭha-kunṭha-harṣitam  
tantra-mukta-vāmya-rāga-sarvva-sevanottaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurāṅgadeva explained that a devotee in passive adoration enjoys the happiness of being free from all material miseries, and a devotee in servitude relishes the pleasure of contentment. A devotee in friendship becomes overwhelmed with happiness arising from close affection, whereas a devotee in the parental mood is free from any trace of calculation, experiencing deepened affection in ecstatic joy. Lord Chaitanya further revealed that the devotee in conjugal love known as *svakīya* only partially relishes the sweetness of this mellow, due to a tinge of scriptural etiquette. However, when the conjugal mellow is beyond scriptural restrictions, then spontaneity and freedom, added by the mood of *vāmya*, the highest expression of divine pleasure in the Lord's service, is bestowed. Śrī Gaurāṅgadeva gave license to these high ideals. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

26

**ātma-navya-tattva-divya-rāya-bhāgya-darśitaṃ  
śyāma-gopa-rādhikāpta-kokta-gupta-cheṣṭitam  
mūrchitāṅghri-rāmarāya-bodhitātma-kiṅkaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Chaitanya revealed the nature of the ever-fresh Pastimes which He performed in Nabadwīp to Rāmānanda Rāya, whose fortune is beyond this world. Lord Chaitanya also manifested His form as the cowherd boy Śyāmasundar, which was endowed with the mood and luster of Śrī Rādhā and couched in pure dedication. When Rāmānanda Rāya glimpsed the matchless beauty of the Lord's figure, he fainted before the tender lotus feet of the Lord. Following this, Śrī Gaurāṅgadeva restored His eternal servant's consciousness. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

27

**naṣṭa-kuṣṭha-kūrma-vipra-rūpa-bhakti-toṣaṇam  
rāma-dāsa-vipra-moha-mukta-bhakta-poṣaṇam  
kāla-kṛṣṇa-dāsa-mukta-bhaṭṭathāri-piñjaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundar embraced the *brāhmaṇ* devotee named Vāsudeva, who was afflicted with leprosy in Kūrmakṣetra near Jagannāth Purī. By the Lord's grace the *brāhmaṇ* was cured, and he obtained a beautiful body and mental satisfaction. Later Lord Gaurāṅga liberated the South Indian *brāhmaṇ* known as Rāmadās from the misconception that Sitādevī's chastity was spoiled by the touch of a demon. The Lord cited the Kūrma Purāṇa to prove that the Absolute Truth existing on the spiritual platform is beyond material perception. In this way the Lord nourished His devotee with instructions pertaining to pure devotion. The Supreme Lord also delivered Kālā Krishna Dās from the illusory influence of the false renunciates in the province of Mālābara who were in the corrupt nomadic community called Bhaṭṭathāri. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**raṅganātha-bhaṭṭa-bhakti-tuṣṭa-bhaṅgi-bhāṣaṇam  
lakṣmya-gamya-kṛṣṇa-rāsa-gopikaika-poṣaṇam  
lakṣmya-bhīṣṭa-kṛṣṇa-śīrṣa-sādhya-sādhanākaram  
prema-dhāma-devam eva naumi gaura-sundaram**

The Lord once visited Raṅgakṣetra in South India on the banks of the Kāverī River, which is the most important place of worship for the Vaiṣṇava devotees who adore Śrī Śrī Lakṣmī-Nārāyaṇa and believe Them to be the utmost object of their devotional practices. When the Lord visited the father of Śrī Gopāl Bhaṭṭa, Śrī Veṅkaṭa Bhaṭṭa, He was very satisfied with his family's service attitude. Cunningly, the Lord smiled and instructed them that even Śrī Lakṣmīdevī, after prolonged penances, could not enter into the *rāsa-līlā* Pastimes of Lord Krishna. This is because only the cowherd maidens can actually incite those Pastimes. Therefore, the cowherd boy Krishna, who is the original form of Lord Nārāyaṇa, and who attracts the heart of Lakṣmīdevī, is the Supreme Truth and the fundamental object of all devotional practices. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**brahma-saṁhitākhyā-kṛṣṇa-bhakti-śāstra-dāyakam  
kṛṣṇa-karṇa-sīdhu-nāma-kṛṣṇa-kāvya-gāyakam  
śrī-pratāparudra-rāja-śīrṣa-sevya-mandiram  
prema-dhāma-devam eva naumi gaura-sundaram**

While travelling in South India, Lord Gaurasundar discovered the famous literature *Śrī Brahmā Saṁhitā*, which is rich with devotional conclusions, and presented it to His devotees. Overwhelmed by the deep ecstasies of pure dedication, the Lord also sweetly sang the charming verses of the *Śrī Krishna Karṇāmṛtam*, in which the wonderful Pastimes of Braja are glorified by that grand poet of South India, Śrī Bilvamaṅgal Ṭhākura. And it was the tender lotus feet of Lord Chaitanya which were placed upon the head of the great King Pratāparudra, who had full dedication at his command. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**śrī-rathāgra-bhakta-gīta-divya-nartanādbhutaṁ  
yātri-pātra-mitra-rudrarāja-hṛchamatkṛtam  
guṇḍichāgamādi-tattva-rūpa-kāvya-sañcharam  
prema-dhāma-devam eva naumi gaura-sundaram**

Surrounded by innumerable devotees, Lord Gaurasundar displayed His divine and wonderful dancing figure in front of the Rāthayātrā cart while performing congregational chanting of the Lord's Holy Names. The Lord's personality totally charmed the hearts of Pratāparudra Mahārāj, the assembled pilgrims, and all the other dear friends of the King. The Lord also revealed the inner purport of Lord Jagannāth's pastime of riding the cart to the Guṇḍichā temple when He mentioned the verse by Śrīla Rūpa Goswāmī:

**priyaḥ so 'yam kṛṣṇaḥ saha-chari kuru-kṣetra-militas  
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama sukham  
tathāpy antaḥ-khelan-madhura-muralī-pañchama-juṣe  
mano me kālindī-pulina-vipināya sprhayati**

"O My dear friend, now I am at last reunited with My most beloved Krishna in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Krishna. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvan forest." I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**prema-mugdha-rudra-rāja-śaurya-vīrya-vikramaṁ  
prārthitāṅghri-varjitānya-sarva-dharma-saṅgamam  
luṅṭhita-pratāpa-śīrṣa-pāda-dhūli-dhūsaram  
prema-dhāma-devam eva naumi gaura-sundaram**

When northern India was under Muslim rule, that great kingly emperor of the independent state of Orissa, Pratāparudra, was completely wonderstruck and overtaken by the magnanimity, prowess, and activities that Lord Chaitanya exhibited in pure love

of Godhead. The great King Pratāparudra rejected all his earlier ties with traditional religiosity and his valiant kingly nature, and he threw himself before the lotus feet of Śrī Chaitanyadeva in full surrender. The merciful Lord then bathed the surrendered emperor's head with the sacred dust of His tender lotus feet. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

32

**dākṣiṇātya-suprasiddha-pañḍitaugha-pūjitaṁ  
śreṣṭha-rāja-rājapātra-śīrṣa-bhakti-bhūṣitam  
deśa-māṭṛ-śeṣa-darśanārthi-gauḍa-gocharam  
prema-dhāma-devam eva naumi gaura-sundaram**

The Supreme Lord was adored by the famous scholarly class of men in South India. The greatest princes and their ministers viewed the Lord with deep faith, and treated Him like the crest jewel recipient of their respect. According to the correct principles set forth in the bonafide disciplic succession, the Lord came to West Bengal to see the sacred Ganges. He also came to see His birthplace and His mother Śachīdevī, as if it were for the last time. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

33

**gaura-garvvi-sarvva-gauḍa-gauravārtha-sajjitam  
śāstra-śāstra-dakṣa-duṣṭa-nāstikādi-lajjitam  
muhyamāna-māṭṛkādi-deha-jīva-sañcharam  
prema-dhāma-devam eva naumi gaura-sundaram**

During His travels, Lord Gaurāṅgadeva's fame flooded the length and breadth of Bengal. Therefore, when He returned to Nabadwīp five years after accepting *sannyās*, all of Bengal, which was proud of Lord Gaurāṅga, became enthusiastic to glorify His extraordinary personality. Even the proud atheistic class of scholars were embarrassed about their vile natures when they observed how the ordinary people in all walks of life had such resolute faith in the Lord. When Mother Śachī and the Lord's other family members, who were lifeless due to separation from their Lord, had another glimpse of Śrī Chaitanyadeva, their life's substance was rejuvenated. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.



34

**nyāsa-pañcha-varṣa-pūrṇa-janma-bhūmi-darśanam  
koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣaṇam  
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmbaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Returning to His birthplace after five long years of *sannyās*, the Supreme Lord was met by millions, young and old alike. Everyone's eyes were overwhelmed with eagerness to see the Lord, who was attracting their innermost heart of hearts. The Lord's ecstatic presence excited the multitudes to continuously resound the Names of Lord Hari, and they created an uproar that reverberated in every direction, beyond the limits of the sky. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

35

**ārtta-bhakta-śoka-śānti-tāpi-pāpi-pāvanam  
lakṣa-koṭi-loka-saṅga-kṛṣṇa-dhāma-dhāvanam  
rāma-keli-sāgrajāta-rūpa-karṣaṇādaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurāṅgadeva eased the anxiety the devotees had experienced due to His long separation and forgave many sinful, offensive, anxiety-ridden souls such as Gopāl Chāpāl and others. The Lord then began to run towards Vṛndāvan along the banks of the Ganges. An ocean of people pursued the Lord up to the capital of Bengal, which at that time was known as Rāmakeli. At Rāmakeli, Lord Gaurāṅga was attracted by His two eternal associates who appeared to be ministers in the Muslim government. The Lord showed deep affection for Śrīla Rūpa Goswāmī and his elder brother, Śrīla Sanātan Goswāmī. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**vyāghra-vāraṇaina-vanya-jantu-kṛṣṇa-gāyakam  
prema-nṛtya-bhāva-matta-jhāḍakhaṇḍa-nāyakam  
durga-vanya-mārga-bhaṭṭa-mātra-saṅga-saukaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Leaving Rāmakeli, the Lord continued through Bengal towards Jagannāth Purī. After leaving Purī Dhām, Lord Chaitanya passed through the Jhāḍakhaṇḍa forest on His way to Vṛndāvan. There He inspired the jungle animals such as tigers, deer, and elephants to join in the congregational chanting of Lord Krishna's Holy Names. Intoxicated by the sweet Names of the Lord, the animals joyfully danced along with the Lord, who was madly absorbed in the deepest devotional ecstasies. The Supreme Lord experienced profound realizations in solitary worship as He walked down the deep and impenetrable jungle paths of Jhāḍakhaṇḍa with Balabhadra Bhaṭṭāchāryya. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**gāṅga-yāmunādi-bindu-mādhavādi-mānanam  
māthurārtta-chitta-yāmunāgra-bhāga-dhāvanam  
smārta-vrajāti-tīvra-vipralambha-kātaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundar showed great honour towards the Deities along the Ganges-bank in Kāśī, and unto Bindu Mādhava at the confluence of the Ganges and the Yamunā in Prayāga. Following the current of the Yamunā, the Lord began to quickly run along her banks in anxious pursuit of a glimpse of the sacred place known as Mathurā. As divine thoughts of Vṛndāvan's Pastimes overwhelmed His memory and caused intolerable feelings of separation, Lord Gaurasundar fell unconscious. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**mādhavendra-vipralambha-māthureṣṭa-mānanam  
prema-dhāma-drṣṭakāma-pūrvva-kuñja-kānanam  
gokulādi-goṣṭha-gopa-gopikā-priyaṅkaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Chaitanya stated that the mood of deep separation that Mādhavendra Purī was able to taste, as depicted in the following beautiful verse first spoken by Śrīmatī Rādhārāṇī, is the zenith point and desirable object of pure adoration:

**ayi dīna-dayārdra nātha he  
mathurā-nātha kadāvalokyase  
hṛdayam tvad-aloka-kātaram  
dayita bhrāmyati kiṁ karomy aham**

“O my Lord! O most gracious master! O master of Mathurā! When will I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?” After the Lord entered into Braja, the background stage where Pastimes of pure love are enacted, He became overwhelmed to His heart’s full satisfaction. The Lord was charmed to see the beautiful gardens and forest groves that served as His playground for spiritual Pastimes in a previous era. While visiting the twelve forests of Vṛndāvan, the Lord exhibited various different dealings with the cowherd boys and maidens. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**prema-guñjanāli-puñja-puṣpa-puñja-rañjitaṁ  
gīta-nṛtya-dakṣa-pakṣi-vṛkṣa-lakṣa-vanditam  
go-vṛṣādi-nāda-dīpta-pūrvva-moda-meduram  
prema-dhāma-devam eva naumi gaura-sundaram**

While strolling through the forest groves of Vṛndāvan, the Lord was joyfully welcomed by swarms of humming bumblebees busily engaged in discussion about pure love as they hovered over the blooming flowers. Millions of trees lining the forest groves harmoniously offered their respects unto Lord Gaurasundar in unison with a variety of birds that were expertly singing and dancing in sheer delight. The Lord’s

mind became overflowed by loving feelings due to remembering how the cows, calves, and oxen of the holy abode of Vṛndāvan would affectionately call for Him in previous Pastimes, thereby elating His emotions in pure love. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

40

**prema-buddha-ruddha-buddhi-matta-nṛtya-kīrttanam  
plāvitāśru-kāñchanāṅga-vāsa-chāturaṅgam  
kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsya-lāsya-bhāsvaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Hopelessly overwhelmed by a surge of pure love, Lord Gaurasundar madly danced and chanted the Holy Names of Krishna. A profuse current of flowing tears streamed from His eyes, passing over the radiant lustre of His giant golden form, over His brilliant garments that resembled the sun, and over the ground in all four directions. The Lord's joyful Pastimes were ecstatically enhanced by such gestures as His loudly mispronouncing the Holy Name of Krishna in a delirious state, or His roaring with laughter due to being ecstatically absorbed in deep emotion. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

41

**prema-mugdha-nṛtya-kīrttanākulāriṭāntikam  
snāna-dhanya-vāri-dhanya-bhūmi-kuṇḍa-deśakam  
prema-kuṇḍa-rādhikākhyā-śāstra-vandanādaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Surcharged with the confusing dictations of pure love of God, Lord Gaurasundar, dancing in ecstasy, anxiously approached the sacred place of Rādhā Kuṇḍa, which was unmanifest at that time. The Lord hastily took bath in that flooded paddy field, sanctified the water, and revealed it to be Śrī Rādhā Kuṇḍa. In deep humility, the Lord began to carefully recite verses from the Scriptures depicting Śrī Rādhā Kuṇḍa as the divine embodiment of pure love.

yathā rādhā priyā viṣṇos  
tasyāḥ kuṇḍam priyam tathā  
sarva gopīṣu saivaikā  
viṣṇor-atyanta vallabhā

“Just as Śrī Rādhā is very dear to Lord Krishna, similarly Her divine pond, Śrī Rādhā Kuṇḍa, is dear to the Lord. Of all the cowherd maidens, She is the dearest consort to Lord Krishna.” I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

42

tintiḍī-talastha-yāmunormmi-bhāvanāplutaṁ  
nirjjanaika-rādhikātma-bhāva-vaibhavāvṛtam  
śyāma-rādhikāpta-gaura-tattva-bhittikākaram  
prema-dhāma-devam eva naumi gaura-sundaram

As the Lord was visiting various places in Vṛndāvan where Lord Krishna performed His Pastimes, He visited that famous tamarind tree that existed during the Dvāpara era. Sitting beneath the tamarind tree, the Lord’s memory of His confidential water-sporting Pastimes with the cowherd maidens was aroused when He saw the dancing gestures of the Yamunā’s waves. The Lord’s entire being was captured by tasting the sweetness of Śrī Rādhā within the depths of His heart. Identifying with that self-same sweetness and emotion that possessed His entire self, the Lord’s entire existence was stolen away. This place is indicated to be the place of origin of Gaura-*tattva*, for it was here that Lord Śyāmasundar became greatly absorbed in the divine mood of Śrīmatī Rādhārāṇī. Śrī Chaitanya Mahāprabhu, who is Himself the origin of all, eternally resides in this place. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

43

śārikā-śukokti-kautukāḍhya-lāsya-lāpitaṁ  
rādhikā-vyatīta-kāmadeva-kāma-mohitam  
prema-vaśya-kṛṣṇa-bhāva-bhakta-hṛch-chamatkaram  
prema-dhāma-devam eva naumi gaura-sundaram

Lord Gaurāṅga mentioned a witty conversation that was carried on between a parrot and his mate. In their talk, Lord Krishna, the transcendental Cupid, is described to be illusioned due to His deep feelings of separation from Śrī Rādhā.

rādhā-saṅge yadā bhāti  
tadā 'madana-mohanah'  
ayathā viśva-moho 'pi  
svayaṁ 'madana-mohitah'

The female parrot said, "When Lord Krishna is with Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by amorous feelings, even though He enchants the whole universe." By this pastime, Lord Gaurāṅga charmed the devotees' hearts by showing that Lord Krishna's sweetness and charm ultimately lies in the fact that He can be subdued by pure love. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

44

śrī-prayāga-dhāma-rūpa-rāga-bhakti-sañcharam  
śrī-sanātanādi-kāśi-bhakti-śikṣaṇādaram  
vaiṣṇavānurodha-bheda-nirvviśeṣa-pañjaram  
prema-dhāma-devam eva naumi gaura-sundaram

It was in the sacred place of Prayāga, in the bathing area known as Daśāśvamedha Ghāṭa, that Lord Gaurāṅga taught Śrīla Rūpa Goswāmī that the ultimate objective of one's devotional practices is to relish the sweet mellows found in Śrī Vṛndāvan, and the Lord instructed him to widely distribute that sweetness. Later in Kāśī, the Lord elaborately described to Śrīla Sanātan Goswāmī many topics of pure dedication, such as knowledge of proper acquaintance with the environment, the means of applying that knowledge, and the ultimate goal of obtaining pure love of Godhead. Also, at the special request of a Maharastrian *brāhmaṇ* and Tapana Miśra and other devotees, the Lord destroyed the ignorant conception of the *māyāvādī* renunciates in Vārāṇasī. Lord Gaurāṅgadeva personally met the impersonalists there in a public assembly, and pointed out that their mode of self-adoration was ultimately based on enviousness and narrow-mindedness. In this way the Lord established that factual independence was exhibited by those worshipping the Supreme Person. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**nyāsi-lakṣa-nāyaka-prakāśānanda-tārakam  
nyāsi-rāśi-kāśi-vāsi-kṛṣṇa-nāma-pārakam  
vyāsa-nāradādi-datta-vedadhī-dhurandharam  
prema-dhāma-devam eva naumi gaura-sundaram**

While en route to Jagannāth Purī from Vṛndāvan, the Lord met and instructed Śrīla Rūpa Goswāmī in Prayāga. Following this, Lord Gaurāṅga arrived in Vārāṇasī where He found Prakāśānanda Saraswatī to be the leader of millions of impersonalist renunciates who were followers of Śrī Śaṅkarāchāryya. By His pure and affectionate personality, Lord Gaurāṅga rescued Prakāśānanda Saraswatī from the deep well of the transformation theory of Śaṅkarāchāryya and intoxicated the *sannyāsīs* and residents of Kāśī by engaging them in the glorification of Lord Krishna's Holy Names. Śrī Gaurāṅgadeva was the transcendental expert who granted their passage over the material ocean, like a vessel carrying the nectar of all the scriptural conclusions handed down in the disciplic line from the sage Nārada to Śrīla Vyāsadeva. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**brahma-sūtra-bhāṣya-kṛṣṇa-nāradopadeśakam  
śloka-turya-bhāṣaṅānta-kṛṣṇa-samprakāśakam  
śabda-varttanānta-hetu-nāma-jīva-nistaram  
prema-dhāma-devam eva naumi gaura-sundaram**

When Lord Chaitanyadeva was in Kāśī, He taught a grand assembly of the impersonalist renunciates that the *Śrīmad-Bhāgavatam*, as taught in the bonafide disciplic succession from Lord Krishna to Nārada and handed down by Śrīla Vyāsadeva, is the factual commentary on the conclusions of the *Vedānta-sūtras*. Śrī Gaurāṅga also explained the four fundamental verses of the *Śrīmad-Bhāgavatam* and revealed Lord Krishna as the ultimate reality beyond all duality and the original principle of the entire universal arrangement. By the *Vedic* aphorism "*anāvṛttiḥ śabdāt anāvṛttiḥ śabdāt*," Lord Chaitanya established that conscious sound in its highest expression is Lord Krishna's Holy Name, and that it bestows the utmost benefit by releasing the soul from its conditioned state of existence. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

47

**ātma-rāma-vāchanādi-nirvviśeṣa-khaṇḍanam  
śrauta-vākya-sārthakaika-chidvilāsa-maṇḍanam  
divya-kṛṣṇa-vigrahādi-gauṇa-buddhi-dhikkaram  
prema-dhāma-devam eva naumi gaura-sundaram**

By explaining the famous *ātmarāma* verse of the *Śrīmad-Bhāgavatam* sixty-one times, Lord Gaurāṅga sliced to pieces the impersonalist doctrine propagated by Śaṅkarāchāryya. The Lord also recited many references from the *Upaniṣads*, such as *apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa śṛnoty akarṇaḥ*, whereby He revealed the charming sweet nature of the Absolute Truth's spiritual Pastimes. Lord Chaitanya fully censured the hateful conception of the impersonalists that Lord Krishna's transcendental form, name, qualities, Pastimes, and Deity manifestation are simply an imaginary transformation of the illusory energy *māyā*. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

48

**brahma-pāramātmya-lakṣaṇādvayaika-vāchanam  
śrī-vraja-svasiddha-nanda-līla-nanda-nandanam  
śrī-rasa-svarūpa-rāsa-līla-gopa-sundaram  
prema-dhāma-devam eva naumi gaura-sundaram**

When Lord Gaurāṅga referred to the verse *brahmeti paramātmēti bhagavān iti śabdyate* in the *Śrīmad-Bhāgavatam*, He harmoniously accommodated the conception of the nondifferentiated aspect of reality, *brahman*, the ultimate goal of the impersonalists, with the conception of the localized aspect of reality, *paramātmā*, the goal of the mystic perfectionists. The Lord adjusted these two truths by showing that they are included within and surpassed by the ultimate conception of the nondualistic Absolute Truth, *bhagavān*, who is the primeval principle of reality. When revealing this axiomatic truth in connection with the joyful and confidential nature of the Supreme Lord's spiritual Pastimes, Lord Gaurāṅga pointed out the divine nature of Braja, which is existing above the Vaikuṅṭha planets.



vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
uryād asya virājato giri-taṭe sevām vivekī na kaḥ

“Superior to the spiritual realm of Vaikuṅṭha is Mathurā, where Śrī Krishna first appears. Superior to Mathurā is the Vṛndāvan forest where Krishna enjoyed the *rāsa* dance. Better still is Govardhan Hill, which was the site of even more confidential Pastimes of love. But best of all is Rādhā Kuṇḍa, which is situated at the foot of Govardhan Hill, and holds the supreme position because it is over-flooded with the nectar of the highest kind of divine love. Who, acquainted with the science of devotion, will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā Kuṇḍa?” Initially, Lord Gaurāṅga revealed the nature of pure loving service rendered unto the son of Nanda Mahārāj in the parental relationship. But when considering the flow of dedication’s sweet mellows, Lord Gaurāṅga described the ultimate aspect of the Supreme Lord’s personality to be Śrī Gopījanavallabha, whose divine figure is the unlimited reservoir of all the primary and secondary mellows tasted in pure devotion. Śrī Gaurāṅga also hinted that the joyful and charming *rāsa-līlā* Pastimes are an all-conscious reality, none other than the personal potency of Śrīmatī Rādhārāṇī. Such transcendental Pastimes are found within the superexcellent and inconceivable spiritual world, and are the highest conception of spiritual existence, auspiciousness, and beauty. Lord Gaurāṅga suggested this to be the supreme achievable object of the living entities. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

49

**rādhikā-vinoda-mātra-tattva-lakṣaṇānvayaṁ  
sādhu-saṅga-kṛṣṇa-nāma-sādhanaika-niśchayam  
prema-sevanaika-mātra-sādhya-kṛṣṇa-tatparam  
prema-dhāma-devam eva naumi gaura-sundaram**

In this manner Lord Gaurāṅgadeva taught that all scriptural conclusions, as perfectly passed down by the various spiritual preceptors through the medium of sound, culminate in the embodiment of Śrī Rādhāvinoda, the all-encompassing basis of proper acquaintance with the environ-

ment. The means by which one may reach Lord Krishna is by chanting His Holy Names in the association of pure devotees, while the ultimate goal in pure love is service to Lord Krishna, who is so dear to the cowherd maidens of Vṛndāvan. Lord Gaurāṅgadeva taught these essential scriptural conclusions in the assembly of scholarly persons. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

50

**ātma-rāma-vāchanaika-ṣaṣṭikārtha-darśitaṁ  
rudra-saṁkhya-śabda-jāta-yad-yad-artha-sambhṛtam  
sarvva-sarvva-yukta-tat-tad-artha-bhuridākaraṁ  
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundar explained this famous verse of the *Śrīmad-Bhāgavatam* sixty-one times to Śrīla Sanātan Goswāmī, and later to Prakāśānanda Saraswatī:

**ātmārāmaś cha munayo  
nirgranthā apy urukrame  
kurvanty ahaitukīm bhaktim  
itthaṁ-bhūta guṇo hariḥ**

“Even the liberated souls fully satisfied in the self are irresistibly attracted by the superexcellent qualities of Krishna and surrender to Him with unalloyed devotion.” The Lord separately combined each of the eleven words found in that verse and established that each one is an enormous storehouse of unlimited wealth supporting the conclusion of pure devotion. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

51

**śrī sanātanānu-rūpa-jīva-sampradāyakaṁ  
lupta-tīrtha-śuddha-bhakti-śāstra-suprachārakam  
nīla-śaila-nātha-pīṭha-naija-kāryya-saukaraṁ  
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundar revealed His disciplic line by inspiring Śrīla Sanātan Goswāmī, his younger brother Śrīla Rūpa Goswāmī, and Śrīla Jīva Goswāmī. The Lord requested them to excavate the lost

places of pilgrimage and compose pure devotional literature which describes the application of spiritual practices and spontaneous devotion. Lord Gaurāṅga also lovingly revealed His worshipable personality to the servitors of Śrī Jagannāth Deva at Nīlāchala (Śrī Purī-dhām). I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

52

**tyāga-bāhya-bhoga-buddhi-tīvra-daṇḍa-nindanaṁ  
rāya-śuddha-kṛṣṇa-kāma-sevanābhi-nandanam  
rāya-rāga-sevanokta-bhāgya-koṭi-duṣkaraṁ  
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundar strongly condemned those who externally accepted the dress of a renunciate yet, like monkeys, actually harbored desires for sense pleasures. On the other hand, He honoured that great devotee Rāmānanda Rāya's devotional efforts to intimately teach some young girls a form of dance drama for the pleasure of Lord Jagannāth. Considering Rāmānanda's service to be on the platform of spontaneous devotion, the Lord proclaimed that such a level of service was a great fortune attainable only after millions of births. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

53

**śrī-prayāga-bhaṭṭa-vallabhaika-niṣṭha-sevanaṁ  
nīla-śaila-bhaṭṭa-datta-rāga-mārga-rādhanam  
śrī gadādharaṅgādhikāra-mantra-mādhuram  
prema-dhāma-devam eva naumi gaura-sundaram**

The famous spiritual preceptor of the Vishnuswāmī disciplic succession *śuddhādvaita*, Śrī Vallabha Bhaṭṭa, lived in the village of Āḍhāila in sacred Prayāga, and personally served Lord Gaurāṅgadeva with resolute devotion in his residence. Later in Jagannāth Purī, Lord Gaurāṅga allowed Vallabha Bhaṭṭa to enter into and relish the sweet taste experienced in parental attachment to baby Krishna. The Lord also arranged for him to learn the appropriate mantras for his worship from Śrī Gadādhara Paṇḍīt. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**śrī-svarūpa-rāya-saṅga-gāmbhirāntya-līlanam  
dvādaśābda-vahni-garbha-vipralambha-śīlanam  
rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Diving deep into the reality of His own beauty and sweetness, Lord Govinda stole the mood of Rādhārāṇī and, garbing Himself in Her brilliant lustre, appeared as Śrī Chaitanya Mahāprabhu. For the last twelve years of His manifest Pastimes He was deeply absorbed in union and separation, and He shared His heart's inner feelings with His most confidential devotees such as Swarūp Dāmodar and Rāmānanda Rāya: *bāhire viṣajvālā hoy, antare ānandamoy.*

"The wonderful characteristic of divine love of Krishna is that although externally it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy." Volcanic eruptions of ecstasy flowed from the heart of Śrī Gaurāṅga in the agony of separation from Krishna. This Golden Lord, who appeared like an intoxicated elephant, is none other than Lord Govinda. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

**śrī-svarūpa-kaṅṭha-lagna-māthura-pralāpakam  
rādhikānu-vedanārtta-tīvra-vipralambhakam  
svapnavat-samādhi-dṛṣṭa-divya-varṇanāturam  
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurāṅgadeva, embracing the neck of Śrī Swarūp Dāmodar, began to sorrowfully recite the prayers Śrīmatī Rādhārāṇī had previously spoken in the agony of separation when Lord Krishna left Vrindāvan for Mathurā. The Lord would continuously taste the mood of Śrīmatī Rādhārāṇī, who was experiencing untold agony from the burning fire of Her tragic separation from Lord Krishna. With a heavy heart, the Lord would describe what He was directly realising in divine trance. Those realisations are just like dreams to ordinary men. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

56

sātvikādi-bhāva-chihna-deha-divya-sauṣṭhavaṃ  
kūrma-dharma-bhinna-sandhi-gātra-puṣpa-pelavam  
hrasva-dīrgha-padma-gandha-rakta-pīta-pāṇḍuram  
prema-dhāma-devam eva naumi gaura-sundaram

The eightfold symptoms depicting the moods of pure dedication would decorate and radiantly enhance the beauty of the Lord's bodily parts. Sometimes He appeared like a tortoise who had withdrawn his limbs into his shell, and at other times His body appeared elongated due to His joints becoming dislocated. Sometimes Lord Gaurasundar's figure was as tender and aromatic as a lotus flower. At other times the Lord's body would appear red, yellow, or brilliant with the white hue of the jasmine flower. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

57

tīvra-vipralambha-mugdha-mandirāgra-dhāvitam  
kūrma-rūpa-divya-gandha-lubdha-dhenu-veṣṭitam  
varṇitāli-kūla-kṛṣṇa-keli-śaila-kandaram  
prema-dhāma-devam eva naumi gaura-sundaram

Grief-stricken and overwhelmed with tragic feelings of separation, Lord Chaitanya quickly ran to the lion-gate of Lord Jagannāth's grand temple. Moments later, the Lord fell to the ground. In deep separation He manifested the form of the tortoise incarnation Kūrmadeva, and an extraordinarily sweet fragrance began to emanate from the Lord's unconscious figure. This attracted the *telāṅgī* cows who resided at Lord Jagannāth's Temple, and they surrounded the Lord. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

58

indu-sindhu-nṛtya-dīpta-kṛṣṇa-keli-mohitam  
ūrmi-śīrṣa-supta-deha-vāta-raṅga-vāhitam  
yāmunāli-kṛṣṇa-keli-magna-saukhya-sāgaram  
prema-dhāma-devam eva naumi gaura-sundaram

Once on a moonlit night, Lord Gaurāṅga-deva, relishing the sweet mellows of Lord Krishna's Pastimes, was wandering along the ocean's shore with His associates. Suddenly the Lord saw the reflection

of the moon dancing upon the rolling waves. Unexpectedly, the Lord became overwhelmed by recollections of Lord Krishna's Pastimes in the Yamunā River and fell unconscious. Next, Lord Gaurāṅga's body, unseen by the devotees, became as light as a piece of dried wood and was gracefully carried away by the wind-god while lying upon the crest of the ocean's rolling waves in a divine trance. Realizing Lord Krishna's water-sport Pastimes in the Kālindī River with His dearest cowherd-maiden friends, the Lord dove deep into an ocean of divine ecstasy. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

59

**rātri-śeṣa-saumya-veśa-śāyitārdra-saikataṁ  
bhinna-sandhi-dīrgha-deha-pelavāti-daivatam  
śrānta-bhakta-chakratīrtha-hṛṣṭa-dṛṣṭi-gocharaṁ  
prema-dhāma-devam eva naumi gaura-sundaram**

After searching for the Lord throughout the night, the exhausted devotees finally found Him at night's end near Chakratīrtha, His elongated form lying upon the moist sand. The devotees' eyes were filled with joy as they glanced upon the delicate and serene figure of their Lord. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

60

**ārtta-bhakta-kaṅṭha-kṛṣṇa-nāma-karṇa-hṛdgataṁ  
lagna-sandhi-suṣṭhu-deha-sarvva-pūrvva-sammataṁ  
ardha-bāhya-bhāva-kṛṣṇa-keli-varṇanāturaṁ  
prema-dhāma-devam eva naumi gaura-sundaram**

As the anxious devotees began to loudly chant the Holy Names of Krishna, this divine vibration entered the Lord's ears and touched the depths of His heart. Immediately the Lord's dislocated joints reunited, and He displayed the beautiful figure which their eyes were accustomed to relishing. In a semiconscious state, the Lord began to describe with deep feelings of separation what He had seen while absorbed in divine trance. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

61

**yāmunāmbu-kṛṣṇa-rādhikāli-keli-maṇḍalam  
vyakta-gupta-dṛpta-trpta-bhaṅgi-mādanākulam  
gūḍha-divya-marma-moda-mūrchanā-chamatkaram  
prema-dhāma-devam eva naumi gaura-sundaram**

In the sacred waters of the Yamunā in Vṛndāvan, Śrī Rādhā-Govinda, along with Their dearest cowherd-maiden friends, perform various charming water-sport Pastimes. These divine Pastimes are sometimes revealed, sometimes hidden, sometimes in opposition to each other, and sometimes harmonious. In this way the Lord's Pastimes are couched in different gestures which bring about different types of divine hankering. The melodious tune of this confidential spiritual treasure which astounds the entire universe was distributed by Śrī Chaitanya Mahāprabhu. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

62

**āśya-gharṣaṇādi-chāṭakādri-sindhu-līlanam  
bhakta-marma-bhedi-tīvra-duḥkha-saukya-khelanam  
atyachintya-divya-vaibhavāśritaika-śaṅkaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Upon glancing at the Chāṭaka hill, intolerable feelings of separation overwhelmed the Lord, and different Pastimes in the mood of profound adoration were incited, whereby the Lord began to rub His beautiful face on the ground. When Śrī Gaurāṅga would remember the water-sport Pastimes of Lord Krishna, He would jump into the ocean and exhibit the divine symptoms of one intoxicated by pure love. By performing these Pastimes, the Lord would inundate the devotees' hearts with waves from the grand ocean of love of Krishna. Those desperate waves carried both transcendental anxiety and joy up onto the shore of the devotees' hearts. Such inconceivable auspiciousness was bestowed only upon the Lord's most surrendered associates. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

63

**śrotra-netra-gatyatīta-bodha-rodhitādbhutaṃ  
prema-labhya-bhāva-siddha-chetanā-chamatkṛtam  
brahma-śambhu-veda-tantra-mṛgya-satya-sundaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Chaitanya Mahāprabhu is not only beyond the mundane experiences of sight and sound, but He also arrests all intellectual endeavors to know Him. Being situated in pure love of Godhead, He remains a mystery and astonishes even those living entities who are fixed in self-realization. The revealed Vedas of Lord Brahmā and the Tantric literatures of Lord Shiva are simply searching after Śrī Gaurasundar, reality the beautiful. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

64

**vipra-śūdra-vijña-mūrkhā-yāvanādi-nāmadam  
vitta-vikramocha-nīcha-sajjanaika-sampadam  
strī-pumādi-nirvvivāda-sārvvavādikoddharam  
prema-dhāma-devam eva naumi gaura-sundaram**

By freely distributing the Holy Name of Krishna, Śrī Gaurāṅgadeva purified the scholarly intellectual class, the labourer class, the illiterate, and even the lowest sections of society. The Lord alone was the embodiment of the greatest wealth for all sincere and gentle souls, both the rich and the poor, the aristocratic and the lowborn. Therefore, Lord Chaitanya is respected and honoured by men and women alike as the saviour of all, in both the mundane and spiritual worlds. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

65

**sindhu-śūnya-veda-chandra-śāka-kumbha-pūrṇimā  
sāndhya-chāndrakoparāga-jāta-gaura-chandramā  
snāna-dāna-kṛṣṇa-nāma-saṅga-tat-parātparam  
prema-dhāma-devam eva naumi gaura-sundaram**

Like a golden moon, Śrī Gaurachandra appeared in the year 1407 Śakābda (1486 A.D.), at the onset of a lunar eclipse on a full-moon evening in the month of March. When the Absolute Truth Śrī Gaurāṅgadeva incarnated



in the beautiful courtyard of Śachīdevī, the residents of Māyāpur were bathing in the sacred Ganges, congregationally chanting the Holy Names of Hari, and making offerings of various types of jewels to the Lord. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

66

**ātma-siddha-sāvalīla-pūrṇa-saukhya-lakṣaṇam  
svānubhāva-matta-nṛtya-kīrttanātma-vaṅṭanam  
advayaika-lakṣya-pūrṇa-tattva-tat-parātparam p  
rema-dhāma-devam eva naumi gaura-sundaram**

This is the all-conquering conclusion: the highest conception of the Ultimate Reality must also be the highest form of *ānandam*, ecstasy. Śrī Chaitanya Mahāprabhu is Krishna, ecstasy Himself, tasting His own sweetness and dancing in ecstatic joy. His own Holy Name is the cause of His ecstasy, expressed as dancing, and the Holy Name is the effect of His ecstasy, expressed as chanting. The cause is the effect. The dynamo is creating ecstatic energy which makes Him dance, and His chanting distributes that ecstasy to others. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

67

**śrī-purīśvarānukampi-labdha-dīkṣa-daivataṁ  
keśavākhyā-bhāratī-sakāśa-keśa-rakṣitam  
mādhavānudhī-kiśora-kṛṣṇa-sevanādaram  
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Īśvara Purī became very fortunate when Lord Gaurāṅga exhibited His causeless mercy by accepting initiation from him. Śrī Keśava Bhāratī was similarly favoured in that in his presence, Lord Gaurāṅga shaved His beautiful curly hair and accepted from him the garments of a renunciate. Lord Chaitanya gave undivided attention to Śrī Mādhavendra Purī, stating that his attachment for serving Lord Krishna's *kiśora* form in conjugal love was the highest expression of dedication. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

68

sindhu-bindu-veda-chandra-śāka-phālgunoditaṁ  
nyāsa-soma-netra-veda-chandra-śāka-bodhitam  
vāṇa-vāṇa-veda-chandra-śāka-lochanāntaram  
prema-dhāma-devam eva naumi gaura-sundaram

I offer my respects unto Śrī Gaurāṅgadeva, who rose like a golden moon in Śrī Māyāpur in 1407 Śakābda, revealed the pastime of accepting the garments of the renounced order, *sannyās*, in 1431 Śakābda in order to benedict the entire material universe, and disappeared beyond the ordinary vision of the people of this world in 1455 Śakābda. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

69

śrī-svarūpa-rāya-saṅga-harṣa-śeṣa-ghoṣaṇam  
śikṣaṇāṣṭakākhyā-kṛṣṇa-kīrttanaika-poṣaṇam  
prema-nāma-mātra-viśva-jīvanaika-sambharam  
prema-dhāma-devam eva naumi gaura-sundaram

With great joy Śrī Gaurasundar told His dearest associates Śrī Swarūp Dāmodar and Rāmānanda Rāya that the process of congregationally chanting the Holy Names of Krishna bestows the highest benediction upon the living entities in this age of Kali:

harṣe prabhu kohena, “śuno svarūpa-rāma-rāya  
nāma saṅkīrttana kalau, parama upāya”

In His famous composition *Śrī Śikṣāṣṭakam* also, Lord Gaurāṅga has placed the chanting of Lord Krishna’s Names on the topmost level of importance. The Supreme Lord further taught that chanting Lord Krishna’s Names in pure love of Godhead perfectly nourishes and fully satisfies all the living entities in the universe. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna-*prema*.

70

**prema hema-deva dehi-dāsareṣa manyatām  
kṣamyatām mahāparādha-rāsireṣa-gaṇyatām  
rūpa-kiṅkareṣu rāmānanda-dāsa-sambharam  
prema-dhāma-devam eva naumi gaura-sundaram**

Oh my Golden Lord! (*Suvarṇa-varṇa hemāṅga*) Oh ocean of *prema*! Kindly grant me the wealth of Your divine love! Please give some slight attention to this fallen soul and pardon his unlimited offenses. There are so many servants of Śrī Rūpa who are so dear to You. My only aspiration is that You count me as one of those servitors. Oh Gaurasundar, You are the sole protector and embodiment of good fortune for me, Rāmānanda Dās. I offer my obeisances to you, Oh Gaurāṅga Sundar, my most beautiful Golden Lord, the divine form of Krishna-*prema*.

71

**saśraddhaḥ sapta-daśakam prema-dhāmeti-nāmakam  
stavam ko 'pi paṭhan gauram rādhā-śyāma-mayam vrajet**

Whoever faithfully recites this composition of seventy prayers known as the *Premadhāma-deva-stotram* will be granted the opportunity to serve that beautiful Golden Lord, Gaurāṅga Sundar, who is none other than Śyāmasundar Himself covered by the heart and halo (*bhāva* and *kānti*) of Śrīmatī Rādhārāṇī.

72

**pañchame śata-gaurābde śrī-siddhānta-sarasvatī  
śrīdharah ko 'pi tach chiṣyas tridaṇḍī-nauti-sundaram**

These prayers have been composed in the fifth century after the appearance of Śrī Chaitanya Mahāprabhu by a certain *sannyās* disciple of Śrīla Sarasvatī Ṭhākura named Śrīdhar (Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj).



Songs to  
Lord Nityānanda

# Ajñā-Ṭahal

by Śrīla Bhaktivinoda Ṭhākura

**nadīyā-godrume nityānanda mahājana  
pātiyāche nāma-haṭṭa jivera kāraṇa**

1 In the land of Nadia, on the island of Godruma, the magnanimous Lord Nityānanda has opened up the marketplace of the Holy Name in order to deliver all the fallen souls.

**(śraddhāvān jon he, śraddhāvān jon he)  
prabhura ājñāya, bhāi, māgi ei bhikṣā  
bolo 'kṛṣṇa,' bhajo kṛṣṇa, koro kṛṣṇa-śikṣā**

2 Oh people of faith! People of faith! By the order of Lord Gaurāṅga, O brothers, I beg these three requests of you: Chant "Krishna!", worship Krishna, and teach others about Krishna.

**aparādha-śūnya ho'ye loho kṛṣṇa-nāma  
kṛṣṇa mātā, kṛṣṇa pita, kṛṣṇa dhana-prāṇa**

3 Being careful to remain free of offenses, just take the Holy Name of Lord Krishna. Krishna is your mother, Krishna is your father, and Krishna is the treasure of your life.

**kṛṣṇera saṁsāra koro chāḍi' anāchāra  
jīve doyā, kṛṣṇa-nāma – sarvva-dharma-sāra**

4 Give up all material activities and become a member of Krishna's family. Be kind to other souls by chanting and distributing the Holy Name of Krishna for this is the essence of all spiritual practices.

# Mānaḥ-Śikṣā

by Śrīla Narottam dās Ṭhākura

nitāi-pada-kamala, koṭi-chandra-suśītala,  
je chāyāya jagata juḍāy  
heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi,  
dṛḍha kori dharo nitāira pāya

- 1 The holy lotus feet of Nitāi,  
cooling like ten million moons—  
In the shade of which  
the world gains soothing relief;  
Without that Nitāi, O brother,  
No one can reach Rādhā and Krishna—  
Clasp His lotus feet with full conviction.

se sambandha nāhi jāra, bṛthā janma gelo tāra,  
sei paśu boḍo durāchāra  
nitāi nā bolilo mukhe, majilo saṁsāra-sukhe,  
vidyā-kule ki koribe tāra

- 2 One who never got His connection,  
passed his life in vain—  
Such an animal is so very wicked;  
He whose mouth never uttered 'Nitāi,'  
merged in mundane pleasures—  
How can his aristocratic lineage save him?

ahaṅkāre matta hoiyā, nitāi-pada pāsariyā,  
asatyere satya kori māni  
nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe,  
dharo nitāiyer charaṇ du'khāni

- 3 Maddened with pride,  
forgetting the lotus feet of Nitāi—  
I embrace untruth as truth;

But when Nitāi gives His Grace  
you'll reach Rādhā and Krishna in Braja—  
O embrace the lotus feet of Nitāi!

**nitāiyer charaṇa satya, tāhāra sevaka nitya,  
nitāi-pada sadā koro āśa  
narottama boḍo duḥkhī, nitāi more koro sukhī  
rākho rāṅgā-charaṇera pāśa**

- 4 The lotus feet of Nitāi are truth,  
His servitors are eternal—  
Ever aspire for the shelter of His feet;  
Narottam is very sad— O Nitāi make me happy—  
Please keep me at You-r lovely lotus feet!

# Sva-Niṣṭha

by Śrīla Narottam dās Ṭhākura

**dhana mora nityānanda    pati mora gaurachandra  
prāṇa mora jugala-kiśora  
advaita āchāryya bolo    gadādhara mora kula  
narahari vilasai mora**

1      Lord Nityānanda is my wealth. Lord Gaurachandra is my master. The youthful Divine Couple is my life. Advaita Āchāryya is my strength. Gadādhara is my family. Narahari Sarakara is my glory.

**vaiṣṇavera pada-dhūli    tāhe mora snāna-keli  
tarpaṇ mora vaiṣṇavera nāma  
bichāra koriyā mane    bhakti-rasa āsvādane  
madhyastha śrī-bhāgavata purāṇa**

2      The dust of the devotees' lotus feet is my bathing water. The chanting of the devotees' names is my satisfaction. Considering the merits of all *Vedic* literatures in the light of devotional service, I have concluded that the *Śrīmad Bhāgavatam* is the best of all scriptures.

**vaiṣṇavera uchiṣṭa    tāhe mora mano-niṣṭha  
vaiṣṇavera nāmete ullāsa  
vṛndāvane chaturā    tāhe mora mano-gherā  
kohe dīne narottama dāsa**

3      My mind is firmly convinced of the spiritual benefit obtained by eating the remnants of foodstuff left by the devotees. The names of the devotees are my happiness. The land of Vṛndāvan is the enclosure within which I keep my mind. Thus speaks the lonely servant Narottam.



# Nitāi guṇamaṇi āmāra

by Śrīla Lochan dās Ṭhākura

**nitāi guṇamaṇi āmāra nitāi guṇamaṇi  
āniyā premera banyā bhāsāla abanī**

1 Oh my Lord Nityānanda, the jewel of all good qualities; Oh Nitāi, the jewel of all good qualities has brought a flood of ecstatic love of Godhead that has drowned the whole world.

**prema-banyā loye nitāi āila gāuḍa deśe  
ḍubilo bhakata-gaṇa dīnahīna bhāse**

2 Lord Nityānanda has brought this overwhelming deluge of love of Godhead to the land of Bengal on Lord Chaitanya's order. The devotees have been inundated by this deluge but the unfortunate non-devotees have remained floating on that ecstatic ocean.

**dīnahīna patita pāmāra nāhi bāche  
brahmāra durlabha prema sabākāre jāche**

3 The sinful, lowly, fallen and wretched did not desire such divine love but my Lord Nitāi begged them all to accept this supreme form of divine love which is very difficult for even Brahmā to obtain.

**ābaddha koruṇā-sindhu kāṭiyā muhāna  
ghore ghore bule prema-amiyāra bāna**

4 The ocean of mercy had formerly been tightly sealed, but Lord Nitāi cut a channel in its boundary to allow the great flooding waves of ecstatic love to wash down from house to house.

**lochan bole heno nitāi jebā nā bhajilo  
jāniyā śuniyā sei ātmaghātī hoilo**

5 Lochan dās says, "Whoever has not worshipped this Lord Nitāi, or accepted the great gift offered by Him, that person knowingly commits suicide."

# Akrodha paramānanda

by Śrīla Lochan dās Ṭhākura

**akrodha paramānanda nityānanda rāy  
abhimāna-śūnya nitāi nagare beḍāy**

1 The great personality, Lord Nityānanda Prabhu, is free from anger and full of transcendental ecstasy. He wanders throughout the towns, free from false pride and arrogance.

**adhama patita jīver dvāre dvāre giyā  
harināma mahāmantra dena bilāiyā**

2 He travels from door to door to the homes of the fallen souls, freely distributing the Hare Krishna Mahāmantra.

**jāre dekhe tāre kohe dante tṛṇa kori  
āmāre kinyā loho bhaja gaurahari**

3 With straw between His teeth, He begs all who cross his path, "Worship Lord Gaurahari and you will purchase me."

**eta boli' nityānanda bhūme goḍi jāy  
sonāra parvata jena dhūlāte loṭāy**

4 Saying this Nityānanda falls to the ground, appearing like a golden mountain rolling in the dust.

**heno avatāre jāra rati nā janmilo  
lochan bole sei pāpī elo āra gelo**

5 If within a person attachment for this incarnation of Nityānanda has not arisen, then Lochan Dās says, "That such a sinful person simply comes and goes (takes birth and dies) in futile misery."

# Śrī Śrī Gaura-Nityānander Doyā

by Śrīla Lochan dās Ṭhākura

parama koruṇa,      pahū dūi jana,  
nitāi gaurachandra  
saba avatāra-      sāra śiromaṇi,  
kevala ānanda-kanda

1      Lord Nityānanda and Lord Gaurachandra, are the two most merciful lords. They are the crest-jewels of all incarnations and the only source of transcendental ecstatic joy.

bhaja bhaja bhāi,      chaitanya nitāi,  
sudṛḍha biśvāsa kori'  
viṣoya chāḍiyā,      se rase majiyā  
mukhe bolo hari hari

2      O brother! I implore you to worship Śrī Chaitanya-Nitāi with firm faith. Give up your attachment to sense gratification and merge into this nectar by chanting the Names of Hari.

dekho ore bhāi,      tri-bhuvane nāi  
emona doyāla dātā  
paśu pākhī jhure,      pāṣāṇa vidore,  
śuni jāra guṇa-gāthā

3      Look, O brother! There are no benefactors in the three worlds who are as merciful as Them. Even birds and animals are fulfilled and stones melt, by hearing about Their glorious qualities.

saṁsāre majiyā,      rohili poḍiyā,  
se pade nahilo āśa  
āpana karama,      bhuñjāye śamana,  
kohoye lochana-dāsa

4      Absorbing myself in mundanity (the cycle of death and rebirth), remaining fallen, I have no desire or aspiration to serve Their lotus feet. Thus I am simply forced to suffer the reactions for my own *karma* by Yāmarāj, the Lord of death and punishment. So sings Lochan Dās.

# Dayāl Nitāi Chaitanya

by Śrīla Bhaktivinoda Ṭhākura

**'dayāl nitāi chaitanya' bo'le nāch re āmār man  
nāch re āmār man, nāch re āmār man**

1 Oh my mind, just dance! Oh my mind, just dance! Oh my mind, please dance, chanting, "Dayāl Nitāi Chaitanya!"

**(emon dayāl to nāi he, mār kheyē prema dey)  
(tabe) aparādha dūre jābe, pābe prema-dhan  
(aparādhera-bichāra to nāi he)  
tokhon kṛṣṇa-nāme ruchi hobe, ghuchibe bandhan**

2 Such a merciful personality as Nityānanda Prabhu is not to be found anywhere. He suffers a beating from Jagāi and Mādhāi and still gives them love of God.

When you become offenceless, you will obtain love of God; but in the Names of Chaitanya and Nitāi there is no consideration of offences. Once you have a taste for the Holy Name of Krishna, bondage to this material world will come to an end.

**(anurāg to hobe he)  
tokhon anāyāse saphal hobe jīvera jīvan  
(kṛṣṇa-rati binā jīvan to miche he )  
śeṣe vṛndāvane rādhā-śyāmer pābe daraśan  
(gaura-kṛpā hole he)**

3 When there is attachment to the Holy Name of Krishna, then, very easily, the life of a living being becomes successful. Without attachment to Krishna, life is simply false. If the mercy of Lord Gaura is there, then at the end of life one will obtain the beautiful vision of Śrī Śrī Rādhā and Śyāma in Vṛndāvan.



Songs to  
Lord Chaitanya

# Sāvaraṇa-Śrī-Gaura-mahimā

by Śrīla Narottam dās Ṭhākura

**gaurāṅgera duṭi pada,      jār dhana sampada,  
se jāne bhakati-rasa-sār  
gaurāṅgera madhura-līlā,    jār karṇe praveśilā,  
hr̥doya nirmala bhelo tār**

1      Anyone who has accepted the two lotus feet of Lord Chaitanya can understand the true essence of devotional service. Whoever hears of the sweet Pastimes of Lord Chaitanya, their heart will become pure.

**je gaurāṅgera nāma loy,      tāra hoy premodoy,  
tāre mui jāi bolihāri  
gaurāṅga-guṇete jhure,      nitya-līlā tāre sphure,  
se jana bhakati-adhikārī**

2      In one who takes the Holy Name of Gaurāṅga, there is an awakening of love of Godhead. To such a person I say, "Bravo, excellent!" If one appreciates the transcendental qualities of Lord Gaurāṅga, the eternal Pastimes manifest in their heart. Such a person has real devotional qualification.

**gaurāṅgera saṅgi-gaṇe,      nitya-siddha kori māne,  
se jāy brajendra-suta-pās  
śrī-gauḍa-maṇḍala-bhūmi,    jebā jāne chintāmaṇi,  
tāra hoy braja-bhūme bās**

3      By considering the associates of Lord Gaurāṅga to be eternally perfect, one can attain the association of Śrī Krishna in Braja Dhām. Whoever considers the land of Lord Gaurāṅga, Śrī Nabadwīp Dhām to be the land of transcendental touchstone, that person takes residence in Braja Dhām, Śrī Vṛndāvan.

gaura-prema-rasārṇave, se taraṅge jebā ḍube,  
se rādhā-mādhava-antaraṅga  
gr̥he vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke,  
narottama māge tāra saṅga

4 Whoever dives into the waves of the nectarean ocean of love of Lord Gaurāṅga becomes an intimate associate of Śrī Śrī Rādhā-Mādhava. Whether one lives in a house or in the forest, if they chant 'Oh Lord Gaurāṅga!' Narottam dās begs to attain their association.



# Akṣepa

by Śrīla Narottam dās Ṭhākura

**gaurā pahū nā bhajiyā mainu  
prema ratana-dhana helāya hārāinu**

1 Oh Lord Gaura! I have not worshiped You and have been robbed of the jewel of divine love by my own negligence.

**adhane jatana kori dhana teyā-ginu  
āpana karama doṣe āpani ḍubinu**

2 Although I am in need of Your wealth, I have endeavoured to reject Your riches and instead I have dived into sinful material activity.

**sat-saṅga chāḍi koinu asate vilāsa  
te-kāraṇe lāgilo je karma-bandha-phāṅsa**

3 Avoiding the association of saintly persons, I have enjoyed sporting with materialistic people. For that reason I have become bound in the noose of fruitive activity and its reactions.

**viṣoya-biṣama-biṣa satata khāinu  
gaura-kīrttana rase magana nā hoinu**

4 I have perpetually drunk the horrible poison of material sense gratification and have never become absorbed in the sweet nectar of the chanting of Lord Gaura's Names.

**keno bā āchaye prāṇa ki sukha lāgiyā  
narottama dāsa keno nā gelo moriyā**

5 Oh why has my heart not experienced any satisfaction and why has Narottam dās not simply perished?

# Avatāra Sāra

by Śrīla Lochan dās Ṭhākura

avatāra sāra                  gorā avatāra  
keno nā bhajili tāre  
kori nīre bāsa              gelo nā piyāsa  
āpana karama phere

1        The incarnation of Śrī Gaura is the most excellent of all incarnations. Why haven't I worshipped Him? It is as if I was surrounded by water but denied myself a drink, returning to my own fruitive activity.

kaṅṭha-kera taru        sadāi sebili (mana)  
amṛta pā'bāra āśe  
prema-kalpataru        śrī gaurāṅga āmāra  
tāhāre bhabili biṣe

2        I chewed the thorns of the tree of worldly life and considered the blood that flowed through my mouth to be nectar. When offered the fruits of the wish-fulfilling tree of ecstatic love of Lord Gaurāṅga, I rejected them, thinking them to be poison.

saura-bhera āśe        palāśa śuṅkili (mana)  
nāsāte paśilo kiṭa  
'ikṣu-daṅḍa' bhāvi'    kāṭha chuṣili (mana)  
kemone pāibi miṭha

3        Desirous of smelling a sweet scent, I sniffed at what I thought to be a fragrant flower. Alas, that flower was odourless like the *palāśa* flower and instead an insect flew up my nose and bit me. Thinking material life to be sweet like sugarcane, I tried to taste its nectar. Instead, it was like chewing dry wood. In this way all my attempts at enjoyment were false.

'hāra' bolyā            golāya parili (mana)  
                 śamana kiñkora sāpa  
'śītala' bolyā            āguna pohāli (mana)  
                 pāili bajara-tāpa

4        Admitting defeat, wasted and worn out, I await the snake of death. Declaring it to be cool and soothing, I have embraced the fire of material life, only to suffer intense misery, as if struck by lightning.

saṁsāra bhajili        śrī-gaurāṅga bhulili  
                 nā śunili sādharma kathā  
iha-parakāla            dukāla khoyāli (mana)  
                 khāili āpana māthā

5        Worshipping my family and my material life, I forgot Lord Gaurāṅga and didn't listen to the instructions of the saints. Now in my final days, I realise I have died twice, for not only am I leaving this mortal body, but I am also dead while living, having wasted my life in material indulgence.

# Śrī Nāma

by Śrīla Bhaktivinoda Ṭhākura

**gāy gorā madhur svare  
hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma, rāma rāma hare hare**

1 Lord Gaurasundar sings in a very sweet voice, “Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.”

**gr̥he thāko, vane thāko, sadā ‘hari’ bole’ ḍāko,  
sukhe duḥkhe bhulo nāko, vadane harinām koro re**

2 Whether you live at home or in the forest always chant the Lord’s Holy Name; in happiness or sadness, don’t forget— chant and fill your lips with the Holy Name.

**māyā-jāle baddha ho’ye, ācho miche kāja lo’ye,  
ekhona o chetana peye, rādhā-mādhava-nām bolo re**

3 Bound in *māyā’s* net you’ve slaved and toiled in vain. But now that you have a human life and consciousness, chant the Lord’s Name, “Rādhā-Mādhava.”

**jīvana hoilo śeṣa, nā bhajile hṛṣīkeśa  
bhaktivinod-upadeśa, ekbār nām-rase mātō re**

4 This life must surely end soon, and you have not worshiped Hṛṣīkeśa, the master of the senses. Bhaktivinoda advises: at least once, taste the *nāma-rāsa*, the nectar of the Holy Name.

# Siddhi-lālasā

by Śrīla Bhaktivinoda Ṭhākura

kobe gaura-vane, suradhunī-taṭe,  
'hā rādhe hā kṛṣṇa' bo'le  
kāndiyā beḍābo, deho-sukha chāḍi',  
nānā latā-taru-tole

1 Oh when, oh when will this soul chant in Gaura-forest on the Ganges banks the Holy Names “Rādhā,” and “Krishna” renouncing all the body’s joys and drenched with all the tears I’ve wept amidst the herbs, beneath a tree.

śva-pacha-gṛhete, māgiyā khāibo,  
pibo sarasvatī-jala  
puline puline gaḍā-gaḍi dibo,  
kori' kṛṣṇa-kolāholo

2 When, at some outcaste’s home shall I give up all thoughts of caste and beg to share with him humble *prasādam* and drink the water of the Sarasvatī? Along the banks, my voice choked with my ecstasy I’ll chant “Krishna” in great delight.

dhāma-bāsī jane, praṇati koriyā,  
māgibo kṛpāra leśa  
vaiṣṇava-charaṇa- reṇu gāya mākhi,  
dhorī' avadhūta-veśa

3 And when will I bow down before a resident of the holy *dhām* and beg from him a drop of mercy; when oh when will I smear my body with dust from a Vaiṣṇava’s holy feet and wear the mendicant’s cloth?

gauḍa-braja-bane, bheda nā heribo,  
hoibo baraja-bāsī  
dhāmera svarūpa, sphuribe nayane,  
hoibo rādhāra dāsī

4        Then I shall see no difference between the forest of Gauḍa and Braja, and I will be transformed into a resident of the *dhām*. The true nature of the Lord's divine abode will manifest before my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī.

# Kali-ghora timire

by Śrīla Nayanānanda Dās

kali-ghora timire          garasala jagajana  
dharama karama bahu-dūra  
asādhane chintāmaṇi    vidhi milāola āni  
gorā boḍo dayāla ṭhākura

1          The people of this world have now been devoured by the dense darkness of this age of Kali and all auspicious material and spiritual have gone far away. Thus the souls of Kali are apathetic to the transcendental gems offered by the greatly merciful Lord Gaura.

bhāi re bhāi!    gorā guṇa kohone nā jāya  
koto śata-ānana    koto chatur-ānana  
boroṇiyā ora nāhi pāya

2          “O my brother! O my dear brother! Hasn’t anyone told you about the glories of Lord Gaura. How great is Lord Brahmā? How great is Lord Śeṣa? They cannot eclipse the greatness of Lord Gaura.

chāri veda ṣaḍ-dara-          śana kori adhyayana  
se jadi gaurāṅga nāhi bhaje  
vr̥thā tāra adhyayana          lochana vihīna jana  
darpaṇe andhe kibā kāje

3          “What is the use of the four Vedas and the six systems of philosophy if one does not worship Lord Gaurāṅga? Why study them? What use is a mirror to a blind man?

veda vidyā dui          kichui nā jānata  
se jadi gaurāṅga jāne sāra  
nayanānanda bhone    sei to sakali jāne  
sarvva-siddhi karatale tāra

4        “If one knows these two kinds of *Vedic* knowledge, he still does not know anything. But if one knows Lord Gaurāṅga, he knows the most precious knowledge. Nayanānanda says: Such a person knows everything. All perfections are found in the palm of their hand.”



# Jadi Gaura nā ho'to

by Śrīla Vāsudeva Ghoṣa

jadi gaura nā ho'to, tobe ki hoito,  
kemone dhoritām de  
rādhāra mahimā prema-rasa-sīmā  
jagate jānāta ke?

1 If Lord Gaura had not come, then what would have become of us? How could we have maintained our lives? If He had not come, then how could we know of the glories of Śrī Rādhā and the topmost limit of ecstatic love of Krishna?

madhura vṛndā, vipina mādhuri,  
praveśa chāturī sāra  
baraja-juvatī, bhāvera bhakati,  
śakati hoito kāra?

2 Who would have had the capacity to render ecstatic devotional service, following the mood of the damsels of Braja? Indeed, the clever expertise of the Braja-*gopīs* is essential for entering the supremely sweet forest of Vṛndā, Śrī Vṛndāvan.

gāo punaḥ punaḥ, gaurāṅgera guṇa,  
sarala koriyā mana  
e bhava-sāgare, emona doyāla,  
nā dekhiye eka-jana

3 Sing again and again the wonderful qualities of Lord Gaurāṅga while keeping your heart simple. In the ocean of this material world, not a single person has ever seen such a magnanimous and merciful Lord.

gaurāṅga bolyā, nā genu goliyā  
kemone dhorinu de  
vāsur hiyā, pāṣāṇa diyā  
kemone goḍiyāche

4 Even though I am chanting 'Gaurāṅga!' somehow I have not melted in ecstatic love. So how have I maintained the burden of this body? How is it that the creator has given this Vāsu a stone in place of his heart?

# Emona Gaurāṅga bine nāhi āra

by Śrīla Premānanda dās

emona gaurāṅga bine nāhi āra  
heno avatāra hobe ki hoyeche  
heno prema parachāra

1 Without Lord Gaurāṅga, it is not possible to go any further. Will there ever be an incarnation like Him, an incarnation that preached ecstatic love of Godhead as He did?

duramati ati patita pāṣaṇḍī  
prāṇe nā mārilo kore  
harināma diye hṛdoya śodhilo  
jachi giyā ghore ghore

2 He did not kill the fallen wicked-hearted blasphemers. Instead He went from house to house visiting them. He begged them to chant Lord Krishna's Holy Names. He gave them the Holy Names and purified their hearts.

bhava biriñchira vāñchito je prema  
jagata phelilo ḍhāli  
kāṅgāle pāiyā khā-ilo nāchiye  
bājāiye karatāli

3 To the world He freely gave the rare gift of ecstatic love of Godhead, a gift even Brahmā and Shiva attain only with great difficulty. Attaining that gift, the poor people of this world danced and clapped their hands.

hāsiye kādiye preme gaḍāgaḍi  
pulake byāpilo aṅga  
chaṇḍāle brāhmaṇe kore kolākuli  
kobe bā chilo e raṅga

4 They laughed and wept. Overcome with ecstasy, they rolled on the ground. The hairs of their bodies stood erect. The priests and outcastes embraced. There was great bliss.

**ḍākiye hākiye khol karatāle  
gāiye dhāiye phire  
dekhiyā śamana tarāsa pāiye  
kapāṭa hānilo dvāre**

5 Loudly they called out the Holy Names playing the *mṛdaṅga* and *karatālas*. They sang, ran, and danced in a circle. Seeing all this, Yamarāj, the Lord of death became afraid, fled, and knocked on people's doors in order to hide.

**e tina bhuvana ānande bhorilo  
uṭhilo maṅgala sora  
kohe premānanda emona gaurāṅga  
rati nā janmilo mora**

6 An auspicious tumult arose. The three worlds were filled with bliss. Premānanda says: "Alas! Attachment for Lord Gaurāṅga did not arise in me."

# Ke jabi ke jabi

by Śrīla Lochan dās Ṭhākura

**ke jabi ke jabi bhāi bhava-sindhu pāra  
dhanya kali-yuge re chaitanya avatāra**

1 Who will go, oh brother, who will go to cross the ocean of material existence? The wealth and great fortune of this age of Kali is the incarnation of Lord Chaitanya.

**āmāra gaurāṅgera ghāṭe ujānakheyā boy  
kaḍipāti nāhi lāge amani pāra hoy**

2 My Lord Gaurāṅga stands at the jetty ready to ferry his servants upstream across this material existence. For no charge he is immediately taking them.

**harināmera tarīkhāni śrī-guru-kāṇḍārī  
saṅkīrttana-keroyāla du' bahu pasāri**

3 The ferry-boat is the Holy Names of the Lord and the spiritual master is the captain. The oars are the outstretched arms in the *saṅkīrttan*.

**sarvva-jīva uddhāra hoilo premera bātāse  
lochana paḍiyā roilo karamera doṣe**

4 The favourable wind is divine love for Lord Kṛṣṇa and all the fallen souls have been rescued on this boat. Only Lochan dās is left behind due to the faults of his own misdeeds.

# Bimala hemajini

by Śrīla Vṛndāvan dās Ṭhākura

bimala hemajini          tanu anupama re!  
tāhe śobhe nānā phuladāma  
kadamba keśara jini      ektī pulaka re!  
tāra mājhe bindu bindu ghāma

1          His peerless form defeats the purest gold. His form is decorated with a garland of many kinds of flowers. His form is covered with hairs standing erect, hairs that defeat the filaments of *kadamba* flowers. His form is covered with drop after drop of perspirations.

jini' madamatta hāti      gamana manthara ati  
bhāvāveśe ḍhuli ḍhuli jāya  
aruṇa-vasana chhobi      jini prabhātera robi  
gorā-aṅge laharī khelāya

2          His slow walking defeats the walking of intoxicated elephants. Overcome with ecstatic love, He staggers and staggers as He walks. His saffron garments defeat the beautiful colour of the rising sun. His fair limbs play in the waves of spiritual pastimes.

chalite nā pāre gorā-      chāḍ gōsāi re  
bolite nā pāre ādha-bola  
bhāvete āveśa hoiyā      hari hari bolāiyā  
āchaṇḍāle dhari' deya kola

3          Overcome, Lord Gauracandra has no power to walk. Now He has no power to speak. Half words are all He speaks. Overcome with ecstatic love, He chants, "Hari! Hari!" Everyone, even the lowest outcaste, He embraces in His arms.

e sukha-sampada-kāle      gorā nā bhajinu hele  
heno pade nā korinu āśa  
śrī-kṛṣṇa-chaitanya-chandra ṭhākura śrī-nityānanda  
guṇa gāya vṛndāvana dāsa

4        Alas! At that blissful fortunate time I did not worship Lord Gaura. I did not yearn to attain His feet. In this way Vṛndāvan das sings the glories of Lord Caitanyachandra and Lord Nityānanda.

# 'Gaurāṅga' bolite hobe

by Śrīla Narottam dās Ṭhākura

**'gaurāṅga' bolite hobe pulaka-śorīra  
'hari hari' bolite nayane ba'be nīra**

1 When will there be shivering of my body upon chanting Lord Gaurāṅga's Holy Name? When will there be tears in my eyes while chanting the Lord's Holy Name?

**āra kabe nitāi-chāda koruṇā koribe  
saṁsāra-bāsanā more kabe tucha ha'be**

2 When will I obtain the mercy of Lord Nityānanda? When, by His mercy, will my desire for material enjoyment become insignificant?

**biṣoya chāḍiyā kabe śuddha ha'be mana  
kabe hāma herabo śrī-vṛndāvana**

3 When will my mind be completely purified, having given up all material desires? When will I attain the vision of Śrī Vṛndāvan Dhām?

**rūpa-raghunātha-pade hoibe ākuti  
kabe hāma bujhabo se jugala-pirīti**

4 When will I be eager to follow in the footsteps of Śrī Rūpa and Śrī Raghunāth, and when will I properly understand the loving affairs of the divine couple?

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

5 My only aspiration is to attain the lotus feet of Śrī Rūpa and Śrī Raghunāth. Narottam dās continually submits this prayer.



# Śrī Śrī Gaurasundarer Avirbhāva Vasare

The Holy Appearance Day of Śrī Gaurasundar  
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

aruṇa basane      sonara sūraja  
udiche keno re āja  
basanta suṣamā      ujāri āpanā  
ḍhāle keno jagamājha

1      Why has the Lord appeared suddenly with golden complexion and with golden dress just like the morning sun? Why has He come in the middle of springtime as everything feels so beautiful and wonderful?

taru gulmalatā      apūrvva baratā  
bahe keno phole phule  
bhṛṅga o bihaṅge      keno heno raṅge  
saṅgīta taraṅga tule

2      I cannot understand why, but all the trees, plants and creepers are full of fruits and flowers and they are making song and dance with Mahāprabhu.

patita durjjana      keno re garjjana  
ullāse phāṭhiyā poḍe  
vidyā kula dhana      abhimānī jana  
keno mlāna duḥkha bhore

3      I am very fallen and unqualified. Why is this sound vibration coming to me, and why am I getting inspiration through it. Those who have high caste, vast knowledge and material wealth, they have so much ego and pride. Why are they suffering?

ākāśa bātāsa      ghuchāiya trāsa  
āśvāse bhāsāye dey  
sādhu-jana mana      sukha vitarāṇa  
āveśe unmāda hoy

4 The sky and the air are so beautiful in the spring season, and they are naturally nourishing and inspiring everybody. In the same way the sound vibration of the devotees spreads everywhere automatically as they distribute Krishna's Name.

**chaudikete dhvani ki apūrva śuni  
bahujana ucharola  
hare kṛṣṇa rāma nāma divya-dhāma  
hari hari hari bolo**

5 What a remarkable sound is heard in all directions bringing jubilation to all the people. The devotees chant the divine Names "Hare, Krishna, Rāma," and the transcendental abode manifests. Chant "Hari Hari Hari!"

**phālgunī pūrṇimā hindola raṅgimā  
sujana-bhajana rāge  
saṅkīrttana sane marama gahane  
nā jāni kibhāva jāge**

6 On His holy appearance day, the festival of Holly takes place. All the devotees are chanting as well as all the Hindus. No-one can understand the feeling and the substance that comes within the heart from that *saṅkīrttan*.

**sandhyā samāgama tapana magana  
keno hema ghana kole  
aparūpa kata pūraba parvvata  
suvarṇa chandramā bhāle**

7 As the sunset approaches, the sun shines on the mountain illuminating it like it has golden ornaments. This is especially so in the springtime. Then as the moon rises it also beautifies that mountain with its rays.

**suvarṇa chandramā paśiche nīlimā  
se nīla bilīna heme  
ithe kiba bhāya sādhu-jana gāya  
kalaṅka nā rahe preme**

8 The blue sky is covered by the Golden Moon and when the devotees glorify the Lord with their discussions, no other conception or motive can exist other than Krishna consciousness. At that time, *prema*, divine love descends automatically without any impediment.

**mahājane bole grahaṇera chole  
saṅge nāma saṅkīrttana  
gaurachandrodaya pāpa rāhu kṣaya  
chandraśobhā prema dhana**

9 The great devotees say, take up your spiritual path with the congregational chanting of the Lord's Holy Names. With the appearance of Śrī Gaurachandra, all sinfulness is removed and everyone attains the treasure of love of Godhead.

**marmajña sakale keho kutūhale  
nīlimā bilīna chāde  
channa avatāra lukāna kāhāra  
rādhā-ruchi-rūpa-chāde**

10 Everyone who engages in this *Nāma-saṅkīrttan* of Mahāprabhu, comes to enquire sincerely and to know the innermost secret of the Lord's bluish colour absorbed by his golden features. This is the hidden incarnation of the Lord and the concealed feature of His form is that he is tasting the threefold relish of Śrī Rādhā.

**ithe heno stuti rādhā-bhāva dyuti  
suvalita śyāmarāo  
udilo gaurāṅga nāma-prema saṅga  
jaya jaya gorā gāo**

11 Thus I pray to the dark cowherd Śyāmasundar who has taken the mood and effulgence of Śrī Rādhā. That Lord, Śrī Chaitanya appeared with the chanting of the pure divine name; everyone chant the glories of that Golden Lord, Śrī Chaitanya Mahāprabhu.



*Songs to the Vaisnavas*



## hākura-vaiṣṇava-pada

by Śrīla Narottam dās Ṭhākur

ṭhākura-vaiṣṇava-pada, avanīra susampada,  
śuno bhāi! hoiya eka mana  
āśroya loiyā bhaje, tāre kṛṣṇa nāhi tyaje  
āro saba more akāraṇa

1 O brother, hear my words with rapt attention: The lotus feet of the Vaiṣṇavas are the most valuable treasure in the world. Take shelter of those Vaiṣṇavas, and worship them. Krishna cannot abandon one who worships Him in this way. All others meet a meaningless death.

vaiṣṇava-charaṇa-jol, prema-bhakti dite bol,  
āro keho nahe balavanta  
vaiṣṇava-charaṇa-renu, mastake bhūṣaṇa vinu  
āra nāhi bhūṣaṇera anta

2 The water which has washed the lotus feet of the Vaiṣṇavas bestows devotional service in pure love of Godhead. There is nothing as effective in attaining this divine love. I place the dust from the lotus feet of the Vaiṣṇavas upon my head. I wear no other ornament.

tīrthajol-pavitra-guṇe, likhiyāche purāṇe,  
se saba bhaktira pravañchana  
vaiṣṇavera pādadoka, sama nahe ei saba,  
jāte hoya vāñchito pūraṇa

3 The purifying power of the waters of the various places of pilgrimage is described in the *Purāṇas*, although this is something of a deceptive trick. Actually there is nothing which is as purifying as the water which has washed the lotus feet of the Vaiṣṇavas. This water fulfills all desires.

vaiṣṇava-saṅgete mana, ānandita anukṣaṇa,  
sadā hoy kṛṣṇa-parasaṅga  
dīna narottama kāde, hiyā dhairja nāhi bāndhe,  
mora dośā keno hoilo bhaṅga

4 Moment by moment my mind finds constant pleasure in the association of the Vaiṣṇavas. I always seek the company of the devotees of Lord Krishna. Poor-hearted Narottam dās cries, "I cannot maintain my composure any longer. Why have I fallen into such a low condition of life that I cannot get the association of the Vaiṣṇavas?"

# Viraha-gīti

by Śrīla Narottam dās Ṭhākura

**je ānilo prema-dhana koruṇā prachura  
heno prabhu kothā gelā āchārya-ṭhākura**

1 That personality who delivered the treasure of *prema-bhakti*, who was so intense with compassion— where is such a personality to be found as Śrī Āchāryya Ṭhākura (Śrīnivās Āchāryya)?

**kāhā mora svarūp rūpa kāhā sanātana  
kāhā dāsa raghunātha patita-pāvana**

2 Where are the saviours of the fallen souls? Where is my Swarūp Dāmodar, and where are Rūpa Goswāmī and Sanātan Goswāmī? Where is Raghunāth dās to be found?

**kāhā mora bhaṭṭa-juga kāhā kavirāja  
eka-kāle kothā gelā gaurā naṭa-rāja**

3 Where are my Raghunāth Bhaṭṭa and Gopāl Bhaṭṭa Goswāmīs? Where am I to find Śrī Krishnadās Kavirāj now? All at once they have gone to join Lord Gaurāṅga, the great dancer.

**pāṣāṇe kuṭibo māthā anale paśibo  
gaurāṅga guṇera nidhi kothā gele pābo**

4 To reach such a perfect personality as Lord Chaitanya, I can only break my head against the stone in the anguish of separation.

**se-saba saṅgīra saṅge je koilo vilāsa  
se-saṅga nā pāyā kānde narottama dāsa**

5 They have all gone off together in their own Pastimes. Narottam dās Ṭhākura says: “Unable to obtain their association, I must simply weep.”

# Vaiṣṇava Vijñāpti

by Śrīla Narottam dās Ṭhākura

**ei-bāro koraṇā koro vaiṣṇava-gosāi  
patita-pāvana tomā bine keho nāi**

1 O saintly Vaiṣṇava, please be merciful to me this one time. You are the saviour of the fallen; without you there is no one else who can save me.

**kāhāra nikaṭe gele pāp dūre jāya  
emona doyāla prabhu kebā kothā pāya**

2 Just by being in your presence, sins go far away. Where can anyone find such kindness?

**gaṅgāra-paraśa hoile paśchāte pāvana  
darśane pavitra koro—ei tomāra guṇa**

3 Merely by the touch of the waters of the sacred Ganges one becomes liberated, even if he is the lowest of mankind; but just by seeing you, the same effect is achieved. Such is your quality.

**hari-sthāne aparādhe tāre harināma  
tomā-sthāne aparādhe nāhiko eḍāna**

4 If one commits an offence at the feet of Lord Hari, he can be forgiven if he chants the Holy Name. But if one offends you, there is no salvation for him.

**tomāra hṛdoye sadā govinda-viśrāma  
govinda kohena—mama vaiṣṇava parāṇa**

5 In your heart Govinda is always resting. Śrī Govinda Himself says, "My devotees are My life and soul."

**prati janme kori āśā charaṇera dhuli  
narottame koro doyā āpnāra boli**



6 I hope that in every birth I will obtain the dust of your lotus feet.  
Śrī Narottam prays, "Please, oh saintly Vaiṣṇava, be kind unto me."

# Pārthanā Lalasāmayi

by Śrīla Bhaktivinoda Ṭhākura

**kṛpa koro' vaiṣṇava ṭhākura  
sambandha jāniyā, bhajite bhajite,  
abhimān hau dūra**

1 Please give your mercy to me now, oh revered pure devotee! Vaiṣṇava Ṭhākura! Then only my false ego will go far away by my constant worship in full knowledge of my real eternal position.

**'ami to' vaiṣṇava' e buddhi hoile,  
amānī nā ho'bo āmi  
pratiṣṭhāsā āsi', hṛdoya dūṣibe,  
hoibo nirayagāmī**

2 If I falsely think that 'I am a Vaiṣṇava', then I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, then certainly I shall go to live in hell instantly.

**tomāra kiṅkora, āpane jānibo,  
'guru'-abhimān tyaji'  
tomāra uchiṣṭha, padajala-reṇu,  
sadā niṣkapaṭe bhaji**

3 Renouncing the false conception that I am a 'guru', I will understand myself to be your humble servant. I sincerely worship the remnants of your food, oh pure devotee, as well as the water that has washed the sacred dust of your lotus feet.





*Various Songs of  
the Vaisnava Āchāryas*



pañcha-vadana, nārade dhorī',  
premera saghana rol  
kamalāsana, nāchiyā bole,  
'bolo bolo hari bolo'

4 Lord Shiva embraces Nārada Muni and repeatedly calls out with loud screams of ecstatic joy, while Lord Brahmā dances very ecstatically and exclaims, "Everyone chant 'Haribol! Haribol!'"

sahasrānana, parama-sukhe,  
'hari hari' boli gāy  
nāma-prabhāve, mātilo viśva,  
nāma-rasa sabe pāy

5 In supreme happiness the thousand-faced Ananta Śeṣa sings and calls out, "Hari! Hari!" By the influence of the transcendental vibration of that Name, the whole universe becomes ecstatically maddened as everyone tastes and relishes the mellows of the Holy Name.

śrī-kṛṣṇa-nāma, rasane sphurī',  
pūrā'o āmāra āśa  
śrī-rūpa-pade, jāchaye ihā,  
bhaktivinoda-dāsa

6 The Holy Name of Śrī Krishna has fulfilled all of my desires by thus manifesting on everyone's tongue. Bhaktivinoda, the humble servant of the Lord, therefore prays at the feet of Śrīla Rūpa Goswāmī that the chanting of the Holy Name may always continue in this way.

# Śrī Śrī Ṣaḍ-Gosvāmy-aṣṭakam

by Śrīla Śrīnivās Āchāryya

krṣṇotkīrttana-gāna-narttana-parau  
premāmṛtāmbho-nidhī  
dhīrādhīra-janapriyau priya-karau  
nirmatsarau pūjītau  
śrī-chaitanya-kṛpā-bharau  
bhuvī bhuvo bhārāvahantāarakau  
vande rūpa-sanātanau raghu-yugau  
śrī-jīva-gopālakau

1 I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who are always engaged in chanting the Holy Name of Krishna and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians, because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Chaitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

nānā-śāstra-vichāraṇaika-nipuṇau  
sad-dharma-saṁsthāpakau  
lokānāṁ hita-kāriṇau tri-bhuvane  
mānyau śaraṇyākarau  
rādhā-kṛṣṇa-padāravinda-bhajanā-  
nandena mattālikau  
vande rūpa-sanātanau raghu-yugau  
śrī-jīva-gopālakau

2 I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who are very expert in scrutinizingly studying all the revealed scriptures

with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Krishna.

**śrī-gaurāṅga-guṇānuvarṇana-vidhau  
śraddhā-samṛddhy-anvitau  
pāpottāpa-nikṛntanau tanu-bhṛtām  
govinda-gānāmṛtaiḥ  
ānandāmbudhi-varḍhanaika-nipuṇau  
kaivalya-nistārakau  
vande rūpa-sanātanau raghu-yugau  
śrī-jīva-gopālakau**

3 I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who are very much enriched in the understanding of Lord Chaitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviours of the living entities from the devouring mouth of liberation.

**tyaktvā tūrṇam aśeṣa-maṇḍala-pati-  
śreṇīm sadā tucha-vat  
bhūtvā dīna-gaṇeśakau karuṇayā  
kaupīna-kanthāśritau  
gopī-bhāva-rasāmṛtābdhi-laharī-  
kallola-magnau muhur  
vande rūpa-sanātanau raghu-yugau  
śrī-jīva-gopālakau**

4 I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who kicked off all association of aristocracy as insignificant. In order to deliver



the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they are always merged in the ecstatic ocean of the *gopīs'* love for Krishna and bathe always and repeatedly in the waves of that ocean.

**kūjat-kokila-haṁsa-sārasa-gaṇā  
kīrṇe mayūrākule  
nānā-ratna-nibaddha-mūla-viṭapa-  
śrī-yukta-vṛndāvane  
rādhā-kṛṣṇam ahar-niśam prabhajatau  
jīvārthadau yau mudā  
vande rūpa-sanātanau raghu-yugau  
śrī-jīva-gopālakau**

5 I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who were always engaged in worshipping Rādhā-Krishna in the transcendental land of Vṛndāvan, where there are beautiful trees full of fruits and flowers which have under their roots all valuable jewels. The Goswāmīs are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.

**saṅkhyā-pūrvvaka-nāma-gāna-natibhiḥ  
kālāvasānī-kṛtau  
nidrāhāra-vihārakādi-vijitau  
chātyanta-dīnau cha yau  
rādhā-kṛṣṇa-guṇa-smṛter madhurimā-  
nandena sammohitau  
vande rūpa-sanātanau raghu-yugau  
śrī-jīva-gopālakau**

6 I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who were engaged in chanting the Holy Names of the Lord and bowing down in a scheduled measurement. In this way they utilised their valuable lives, and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble, enchanted by remembering the transcendental qualities of the Lord.

rādhā-kuṇḍa-taṭe kalinda-tanayā-  
tīre cha vaṁśivaṭe  
premonmāda-vaśād aśeṣa-daśayā  
grastau pramattau sadā  
gāyantau cha kadā harer guṇa-varam  
bhāvābhibhūtau mudā  
vande rūpa-sanātanau raghu-yugau  
śrī-jīva-gopālakau

7 I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who were sometimes on the bank of the Rādhā-kuṇḍa lake or the shores of the Yamunā and sometimes at Vaṁśivaṭa. There they appeared just like madmen in the full ecstasy of love for Krishna, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Krishna consciousness.

he rādhe vraja-devīke cha lalite  
he nanda-sūno kutaḥ  
śrī-govardhana-kalpa-pādapa-tale  
kālindī-vanye kutaḥ  
ghoṣantāv iti sarvato vraja-pure  
khedair mahā-vihvalau  
vande rūpa-sanātanau raghu-yugau  
śrī-jīva-gopālakau

8 I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who were chanting very loudly everywhere in Vṛndāvan, shouting, “Queen of Vṛndāvan, Rādhārāṇī! O Lalitā! O son of Nanda Mahārāj! Where are you all now? Are you just on the hill of Govardhan, or are you under the trees on the bank of the Yamunā? Where are you?” These were their moods in executing Krishna consciousness.

# Śrī Nāmāṣṭakam 7

by Śrīla Bhaktivinoda Ṭhākura

**ohe harinām, tava mahimā apāra  
tava pade nati āmi kori bāro bāro**

1 O Holy Name! Your glories are boundless! Therefore I bow down at Your lotus feet again and again.

**gokuler mahotsava ānanda-sāgara  
tomāra charaṇe poḍi hoiyā kātara**

2 O grand festival of Gokula! O ocean of bliss! I fall down at Your lotus feet, for I am feeling very distressed and troubled at heart.

**tumi kṛṣṇa, pūrṇa-vapu, rasera nidāna  
tava pade poḍi tava guṇa kori gāna**

3 You are Lord Krishna, Your divine form is fully perfect and complete, and You are the origin of all transcendental mellows. Falling down at Your lotus feet, I sing of Your divine qualities.

**je kore tomār pade ekānta āśroya  
tā'ra ārti-rāśi nāśa koroho niśchoya**

4 You definitely destroy the multitude of afflictions of that person who takes exclusive shelter at Your holy feet.

**sarvva aparādha tumi nāśa koro tā'ra  
nāma-aparādhāvadhi nāśaho tāhāra**

5 You destroy all of their offences, even to the extent of the *Nāma-aparādhās* (the ten offenses against the chanting of the Holy Name).

**sarvva-doṣa dhauta kori' tāhāra hṛdoya  
simhāsane baido tumi parama āśroya**

6 Cleansing them of all impurities, You are then seated upon the throne of their heart as their supreme shelter.

**ati-ramya chid-ghana-ānanda-mūrtimān  
'raso vai saḥ' boli' veda kore tuyā gān**

7 You are delightful and beautiful, the personification of complete cognizance and condensed bliss. The *Vedas* sing of You, saying, "He is the emporium of all sweetness, the personification of all transcendental mellows and in the centre of all spiritual relationships."

**bhaktivinoda rūpa-gosvāmī-charaṇe  
māgaye sarvva-dā nāma-sphūrti sarvva-kṣane**

8 At the lotus feet of Śrīla Rūpa Gosvāmī, Bhaktivinoda constantly begs at every moment for the direct revelation of the Holy Name.

# Ki-rūpe pāibo sevā

by Śrīla Narottam dās Ṭhākura

**ki-rūpe pāibo sevā mui durāchāra  
śrī-guru-vaiṣṇave rati na hoilo āmāra**

1 I have no devotional attachment for either the Vaiṣṇavas or my Spiritual Master. How is it possible for a rascal like me to attain devotional service?

**aśeṣa māyāte mana magana hoilo  
vaiṣṇavete leśa-mātra rati nā janmilo**

2 My mind is always drowning in illusion. I have not even the smallest fragment of devotion for the Vaiṣṇavas.

**biṣoye bhuliya andha hoinu divā-niśi  
gole phāsa dite phere māyā se piśāchī**

3 I have become blind by constantly meditating on the objects of the senses. The witch Māyādevī has placed a hangman's noose around my neck.

**māyāre koriyā jaya chāḍāna na jāya  
sādhu-kṛpā binā āro nahiko upāya**

4 It is impossible for me (on my own) to overcome and leave behind Māyā (and be able to engage in divine service—*sevā*). There is no means by which this is possible other than through the mercy of saintly devotees (*sādhus*).

**adoṣa daraśi-prabhu patita-uddhāra  
ei-bāro narottame koroho nistāra**

5 Oh master, Oh purifier of the sinful, Oh saviour of the fallen souls! You do not see the faults of others. Please this time rescue Narottam dās.

# Bhajahũ Re Mana

by Śrīla Govinda dās Kavirāj

bhajahũ re mana      śrī-nanda-nandana  
abhaya-charaṇāravinda re  
dūrlabha mānava      janama sat-saṅge  
taroho e bhava-sindhu re

1      O mind, just worship the lotus feet of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons.

śīta ātapa      bāta bariṣaṇa  
e dina jāminī jāgi re  
biphale sevinu      kṛpaṇa durajana  
chapala sukha-laba lāgi' re

2      Both in the day and at night I remain sleepless, suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men.

e dhana, jauvana,      putra, parijana  
ithe ki āche paratīti re  
kamala-dala-jaḷa,      jīvana ṭalamala  
bhajahũ hari-pada niti re

3      What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari.

śravaṇa, kīrttana,      smaraṇa, vandana,  
pāda-sevana, dāsya re  
pūjana, sakhī-jana,      ātma-nivedana  
govinda-dāsa-abhilāṣa re

4 It is the desire and great longing of Govinda dās to engage himself in the nine processes of *bhakti*, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshipping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self.

# Mānasa Deho Geho

by Śrīla Bhaktivinoda Ṭhākura

**mānasa, deho, geho, jo kichū mora  
arpilū tuyā pade, nanda-kiśora!**

1 Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful son of Nanda!

**sampade bipade, jīvane-maraṇe  
dāy mama gelā, tuyā o-pada baraṇe**

2 In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.

**mārobi rākhobi—jo ichā tohārā  
nitya-dāsa prati tuyā adhikārā**

3 Slay me or protect me as You wish, for You are the master of Your eternal servant.

**janmāobi moye ichā jadi tora  
bhakta-gr̥he 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 jathā tuyā dāsa  
bahir-mukha brahma-janme nāhi āśa**

5 May I be born again even as a worm, as long as I may remain Your devotee. I have no desire to be born as a Brahmā averse to You.

**bhukti-mukti-spr̥hā bihīna je bhakta  
labhaite tāka saṅga anurakta**

6 I yearn for the company of the devotee completely devoid of all desire for worldly enjoyment or liberation.



janaka, jananī, dayita, taṇoy  
prabhu, guru, pati—tuhū sarvva-moy

7 Father, mother, lover, son, Lord, preceptor, and husband—  
You are everything to me.

bhaktivinoda koḥe, śuno kāna!  
rādhā-nātha! tuhū hāmāra parāṇa

8 Bhaktivinoda says, “O Krishna, please hear me! Oh Lord of Rādhā,  
You are my life and soul!”

# Eghora saṁsāre

by Śrīla Bhaktivinod Ṭhākura

e ghora saṁsāre, poḍiyā mānava  
na pāya duḥkhera śeṣa  
sādhu-saṅga kori, hari bhaje yadi,  
tobe anta hoy kleśa

1 Fallen into this material world of birth and death, there is no end to a person's unhappiness. Still, if they associate with devotees and worship Lord Hari, then all their sadness and suffering will come to an end.

biṣoya anale, jvaliche hṛdaya,  
anale boḍe anala  
aparādha chāḍi' loy kṛṣṇa-nāma,  
anale paḍaye jola

2 The heart burns in the fire of sense gratification and the fire burns more and more. Avoiding offences, chant the Holy Names of Lord Krishna, for that will pour water on the fire.

nitāi chaitanya, charaṇa-kamale,  
āśroya loilo jei  
kālidās bole jīvane maraṇe,  
āmāra āśroya sei

3 Kālidās says, "Anyone who has taken shelter of the lotus feet of Lord Chaitanya and Lord Nityānanda is my shelter in life and death."

# Vaiṣṇava Ke?—

## “Who is a Real Vaiṣṇava?”

by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

**duṣṭa mana! tumi kiserā vaiṣṇava?  
pratiṣṭhāra tore, nirjjanera ghore,  
tava ‘harināma’ kevala ‘kaitava’**

1 Oh wicked mind! What kind of Vaiṣṇava do you think you are? Your pretentious show of chanting Lord Hari’s Holy Name in a solitary place is only for the sake of attaining the false prestige of a worldly reputation—it is nothing but pure hypocrisy.

**jaḍera pratiṣṭhā, śūkarer biṣṭhā,  
jāno nā ki tāhā māyār vaibhava  
kanaka kāmīnī, divasa-jāmīnī,  
bhāviyā ki kāja, anitya se saba**

2 Such materialistic prestige is as disgusting as the stool of a hog. Do you not know that it is only a mere illusion cast by the potency of Māyā? What is the value of contemplating day and night your plans for enjoying wealth and women? All these things are only temporary.

**tomāra kanaka, bhogera janaka,  
kanakera dvāre sevaho mādhava  
kāmīnīr kāma, nahe tava dhāma,  
tāhār—mālika kevala jādava**

3 When you claim wealth as your own, it creates in you ever-increasing desires for material enjoyment. Your riches should be used for serving Mādhava, the Lord of all wealth. Neither is it your proper place to indulge in lust for women, whose only true proprietor is Lord Jādava.

pratiṣṭhāśā-taru,      jaḍa-māyā-maru,  
nā pela rāvaṇa jujhiyā rāghava  
vaiṣṇavī pratiṣṭhā,      tāte koro niṣṭhā,  
tāhā nā bhajile labhibe raurava

4      The demon Rāvaṇa (lust-incarnate) fought with Lord Rāmachandra (love-incarnate) in order to gain the tree of worldly reputation—but that oasis turned out to be but a mirage cast in the desert wasteland of the Lord’s illusory material potency. Please cultivate fixed determination to attain only the steady and solid platform whereupon a Vaiṣṇava ever stands. If you neglect worshiping the Lord from this position, then you will ultimately attain a hellish existence.

harijana-dveṣa,      pratisthāśā-kleśa,  
koro keno tobe tāhāra gaurava  
vaiṣṇaver pāche,      pratisthāśā āche,  
tā’te kabhu nahe anitya-vaibhava

5      Why do you needlessly suffer the torment of blaspheming the devotees of Lord Hari, attempting to achieve their eminence, thereby only proving your own fruitless foolishness? The desire for spiritual eminence is easily fulfilled when one becomes a devotee of the Lord, for eternal fame automatically follows the heels of a Vaiṣṇava. And that fame is never to be considered a temporary worldly opulence.

se hari-sambandha,      śūnya-māyā-gandha,  
tāhā kobhu noy jaḍer kaitava  
pratiṣṭhā-chaṇḍālī,      nirjjanatā-jāli,  
ubhaye jāniho māyika raurava

6      The relationship between a devotee and Lord Hari is devoid of even a trace of worldly illusion; it has nothing to do with the materialistic cheating propensity. The prestige of so-called popularity in the material realm is compared to a treacherous dog-eating witch, and the attempt to live in solitude to supposedly engage in unalloyed *bhajan* is compared to an entangling network of distraction. Please know that anyone striving in either of these ways verily lives in the hell of Māyā’s illusion.

kīrttana chāḍibo,      pratiṣṭhā māgibo,  
ki kāja ḍhuḍiyā tādṛśa gaurava  
mādhavendra purī,      bhāva-ghore churi,  
nā korilo kobhu sadāi jānabo

7      “I shall give up chanting the Lord’s Name publicly in *kīrttan* and retire to solitude, thus smearing myself with worldly honour.” Dear mind, what is the good of seeking such so-called glory? I will always remind you that the great soul Mādhavendra Purī never deceived himself in that regard by committing theft in his own storehouse of perception the way you do.

tomāra pratiṣṭhā,—      śūkarera biṣṭhā,  
tār-saha sama kabhu nā mānava  
matsaratā-vaśe,      tumi jaḍa-rase,  
ma’jecho chāḍiyā kīrttana-sauṣṭava

8      Your cheap reputation is equal to the stool of a hog. An ordinary ambitious man like you can never be equated with a devotee of Mādhavendra Purī’s eminence. Under the sway of envy, you have drowned yourself in the filthy waters of material enjoyment after having abandoned the excellent perfection of congregational *kīrttan*.

tāi duṣṭa mana,      nirjjana bhajan,  
prachāricho chole kuyogī-vaibhava  
prabhu sanātane,      parama jatane,  
śikṣā dilo jāhā, chinto sei saba

9      Truly, Oh wicked mind, the glories of so-called solitary worship are propagated only by false yogīs using unscrupulous means to deceive others. To save yourself from these pitfalls, please contemplate the instructions that the Supreme Lord Śrī Chaitanya Mahāprabhu kindly gave us while addressing Śrīla Sanātan Goswāmī with the utmost care.

sei duṭi kathā,      bhulo’ nā sarvathā,  
uchaiḥ-svare koro hari-nāma-rava  
phalgu āro jukta,      baddha āro mukta,  
kabhu nā bhāviho, ‘ekākār’ saba

**10** Do not forget for a moment the two most valuable concepts that He taught: 1) the principle of dry, apparent renunciation as opposed to real, appropriate renunciation; and 2) the principle of a soul being trapped in the bondage of matter as opposed to a soul who is liberated. Don't ever make the mistake of thinking that these conflicting concepts are on the same level. Please remember this while engaging yourself in chanting the Lord's Holy Names as loud as you possibly can.

**kanaka-kāminī, pratiṣṭhā-bāghinī,  
chāḍiyāche jāre, sei to' vaiṣṇava  
sei anāsakta, sei śuddha-bhakta,  
saṁsāra tathā pāy parābhava**

**11** One is truly a Vaiṣṇava who has given up the habit of falling victim to the ferocious tigress of wealth, beauty, and fame. Such a soul is factually detached from material life, and is known as a pure devotee. Someone with this consciousness of detachment has thereby become victorious over the mundane world of birth and death.

**jathā-jogya bhoga, nāhi tathā roga,  
anāsakta sei, ki āro kahabo  
āśakti-rohita, sambandha-sohito,  
viṣoya-samūha sakali mādhava**

**12** One is indeed detached who moderately partakes of worldly things that are deemed necessary for living in devotional service; a devotee acting in that manner does not fall prey to the disease of material infatuation. Thus devoid of selfish attachment, and endowed with the ability to see things in relation to the Lord, all sense objects are then directly perceived as being Lord Mādhava Himself.

**se jukta-vairāgya, tāhā to' saubhāgya,  
tāhāi jaḍete harir vaibhava  
kīrttane jāhār, pratiṣṭhā-sambhār,  
tāhār sampatti kevala kaitava**

**13** This is the standard of befitting renunciation, and one who realizes this is most fortunate indeed. Everything involved in such a devotee's life represents Lord Hari's personal spiritual opulence as manifest

in the world of matter. On the other hand, one who engages in chanting the Lord's Name with hopes of enhancing his own material reputation finds that all his activities and paraphernalia represent only the riches of hypocrisy.

**viṣoya-mumukṣu,           bhoger bubhukṣu,  
du'ye tyajo mana, dui avaiṣṇava  
kṛṣṇer sambandha,       aprākṛta-skandha,  
kobhu nāhe tāhā jaḍer sambhava**

14     Oh mind, please reject the company of two types of persons—those desiring impersonal liberation from the material world, and those who desire to enjoy the pleasure of material sense objects. Both of these are equally non-devotees. The things that are used in relation to Lord Krishna are objects belonging directly to the transcendental realm, and thus having nothing to do with matter they cannot be either owned or forsaken by persons interested in mundane enjoyment or renunciation.

**māyāvādī jana,           kṛṣṇetara mana,  
mukta abhimāne se ninde vaiṣṇava  
vaiṣṇavera dāsa,       tava bhakti-āśa,  
keno vā ḍākicho nirjjana-āhava**

15     An impersonal philosopher is opposed to thinking of Krishna as an object of devotion, and thus being puffed up with the false pride of imaginary liberation he dares to criticize the true devotees of the Lord. Oh mind, you are the servant of the Vaiṣṇavas, and you should always hope for attaining devotion. Why then do you make such a loud commotion by calling to me and trying to prove the supposed supremacy of your practice of solitary worship?

**je phalgu-vairāgī,       kohe nije tyāgī,  
se nā pāre kobhu hoite vaiṣṇava  
hari-pada chāḍī',       nirjanatā bāḍī,  
labhiyā ki phol, phalgu se vaibhava**

16     One who falsely gives up things that could actually be used in the Lord's service proudly calls himself a 'renunciate,' but unfortunately he can never become a Vaiṣṇava by such an attitude.

Abandoning his servitorship to the lotus feet of Lord Hari, and resigning himself to his solitary home—whatever is gained by that exercise can only be the worthless treasure of deception.

rādhā-dāsyē rohi,      chāḍi bhoga-ahi,  
pratiṣṭhāśā nahe kīrttana-gaurava  
rādhā-nitya-jana,      tāhā chāḍi mana,  
keno vā nirjjana-bhajana-kaitava

17      Ever engage yourself in the service of Śrī Rādhā, and keep aloof from the vicious snake of materialistic sense gratification. The glory of participating in the Lord’s *kīrttan* is not meant to bolster anyone’s ambitions for personal recognition. Oh mind, why then have you abandoned the identity of being Rādhā’s eternal servant in favour of retiring to a solitary place to practice the cheating process of so-called *bhajan*?

braja-vāsī-gaṇa,      prachāraka-dhana,  
pratiṣṭhā-bhikṣuka tārā nahe śava  
prāṇa āche tāra,      se-hetu prachāra,  
pratiṣṭhāśā-hīna-‘kṛṣṇa-gāthā’ saba

18      The most valuable treasures amongst the Lord’s preachers are the eternal personalities residing in Braja-*dhām*. They never occupy themselves with begging for worthless material reputation, which is cherished only by the living dead. The Braja-*vāsīs* are truly infused with life, and therefore they preach in order to give life to the walking corpses of the mundane world. All the songs that the Braja-*vāsīs* sing about the glories of Lord Krishna are devoid of any tinge of desire for fame.

śrī-dayita-dāsa,      kīrttanete āśa,  
koro uchaiḥ-svare harināma rava  
kīrttana-prabhāve,      smaraṇa svabhāve,  
se kāle bhajana-nirjjana sambhava

19      This humble servant of Śrī Rādhā and Her beloved Śrī Krishna always hopes for *kīrttan*, and begs all to loudly sing the Names of Lord Hari. The transcendental power of congregational chanting automatically awakens remembrance of the Lord and His divine Pastimes in relation to one’s own eternal spiritual form. Only at that time does it become possible to go off to a solitary place and engage in the confidential worship of Their Lordships.



# Dainyātmikā

by Śrīla Bhaktivinoda Ṭhākura

(prabhu he!)  
emona durmati, saṁsāra bhitoro,  
poḍiyā āchinu āmi  
tava nija-jana, kono mahājane,  
pāṭhāiyā dile tumi

1 A wicked mind brought me into this world, O Lord, but one of Your pure and elevated devotees has come to bring me out.

doyā kori more, patita dekhiyā,  
kohilo āmāre giyā  
ohe dīna-jon, śuno bhālo kathā  
ullasita ho'be hiyā

2 He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tiding, for it will gladden your heart."

tomāre tārite, śrī-kṛṣṇa-chaitanya,  
nabadvīpe avatār  
tomā heno koto, dīna hīna jone,  
korilena bhava-pār

3 "Śrī Krishna Chaitanya has appeared in the land of Nabadwīp to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence."

vedera pratijñā, rākhibāra tore,  
rukma-varṇa vipra-suta  
mahāprabhu nāme, nadīyā mātāya,  
soṅge bhāi avadhūta

4 “To fulfil the promise of the *Vedas*, the son of a *brāhmaṇa*, bearing the Name Mahāprabhu of golden complexion, has descended with His brother, the *avadhūt* Nityānanda. Together They have overwhelmed all of Nadia with divine ecstasy.

**nanda suta jini, chaitanya gosāi,  
nija-nāma kori’ dāna  
tārilo jagat, tumi-o jāiyā,  
loho nija-paritrāṇa**

5 “Śrī Chaitanya, who is Krishna Himself, 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 charaṇa-tole  
bhaktivinoda, kãdiyā kãdiyā,  
āpana-kāhinī bole**

6 O Lord, hearing those words, Bhaktivinoda has come weeping to the soles of Your lotus feet and tells the story of his life.



tomāra sakala, āmi mātra dāsa,  
āmāra tārībe tumi  
tomāra charaṇa, korīnu varaṇa,  
āmāra nahi to' āmi

5 Everything is Yours. I am merely a servant, certain that You will deliver me. I have chosen Your lotus feet as my only shelter. I no longer belong to myself.

bhaktivinoda, kādīya śaraṇa,  
lo'yecche tomāra pāya  
khomi aparādha, nāme ruchi diyā,  
pālana korohe tāya

6 Weeping, Bhaktivinoda takes shelter at Your feet. Forgive his offences, afford him a taste for the Holy Name, and kindly maintain him.

# Dainya

by Śrīla Bhaktivinoda Ṭhākura

**bhuliyā tomāre, saṁsāre āsiyā,  
peye nānābidha byathā  
tomāra charaṇe āsiyāchi āmi,  
bolibo duḥkhera kathā**

1 O Lord, forgetting you and coming to this material world, I have experienced various pains and sorrows. Now I am approaching your lotus feet to submit my tale of woe.

**jananī-joṭhore, chilāma jokhon,  
viṣama vandhana-pāśe  
ekabāra prabhu! dekhā diyā more,  
vañchile e dīna dāse**

2 While I was bound up tightly in the unbearable confines of my mother's womb, O Lord, You once revealed Yourself before me, but briefly, and then abandoned this poor servant of Yours.

**tokhona bhāvinu, janama pāiyā,  
koribo bhajana tava  
janama hoilo, poḍi māyājāle  
nā hoilo jñāna-laba**

3 At that moment, I promised that having taken birth I would worship you. But after taking birth, I fell into the entangling network of worldly illusion, devoid of even a drop of true knowledge.

**ādarera chele svajanera kole,  
hāsiyā kātānu kāla  
janaka-jananī- snehete bhuliyā  
saṁsara lāgilo bhālo**

4 As a boy fondled in the lap of relatives, I passed my time smiling and laughing. My parents' affection helped me to forget You still more, my Lord, and I began to think the material world to be a very nice place.

**krame dina dina, bālaka hoiyā,  
khelinu bālaka saha  
āra kichu dine, jñāna upajilo,  
pāṭha poḍi aharahaḥ**

5 Day by day I grew and soon began playing with other boys. My powers of understanding emerged and I read and studied my school lessons incessantly.

**vidyāra gaurave, bhrami deśe deśe,  
dhana upārjana kori'  
svajana-pālana, kori eka mane,  
bhulinu tomāre, hari!**

6 Travelling from place to place, proud of my education, I grew wealthy and maintained my family with undivided attention. Oh Lord Hari, I forgot You!

**vārdhakyē ekhona, bhaktivinoda,  
kāḍiyā kātara ati  
nā bhajiyā tore, dina vṛthā gelo,  
ekhona ki ho'be gati!**

7 Now in old age, this Bhaktivinoda very sadly weeps. I failed to worship You, O Lord, and instead passed my life in vain. What will be my fate now?

# Bhajan-Lālasā

by Śrīla Bhaktivinoda Ṭhākura

hari he!  
prapañche poḍiyā, agati hoiyā,  
nā dekhi upāya āra  
agatira gati, charaṇe śaraṇa,  
tomāya korinu sāra

1 Oh my Lord Hari! Having fallen into the illusion of this world, thus rendered helpless, I see no other means of deliverance but You. Since You are the only recourse for the helpless, I accept the shelter of Your lotus feet as most essential.

karama geyāna, kichu nāhi mora,  
sādhana bhajana nāi  
tumi kṛpā-moya, āmi to' kāṅgāla,  
ahaitukī kṛpā chāi

2 I have no background of pious activities, nor any knowledge, nor any regulated devotional practice. But You are full of compassion and kindness; therefore I, being indeed destitute, solicit Your causeless mercy.

vākya-mano-vega, krodha-jihvā-vega,  
udara-upastha-vega  
miliyā e soba, saṁsāre bhāsāye,  
diteche paramodvega

3 The powerful urges of speech, mind, anger, tongue, belly, and genitals have banded together to cast me adrift on the sea of this material world, thus causing me grievous trouble.

oneka jatane, se soba damane,  
chāḍiyāchi āśā āmi  
anāthera nātha! ḍāki tava nāma,  
ekhona bharasā tumi

4 After numerous endeavours to subdue these material demands, I have completely given up all hope. Oh Lord of the destitute! I call upon Your Holy Name, for now You are my only hope.



# Ṣṣṭa-deve Vijñāpti

by Śrīla Narottam dās Ṭhākura

**hari hari!**

**biphole janama goyāinu  
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,  
jāniyā śuniyā biṣa khāinu**

1 Oh Lord Hari, I have spent my life uselessly. Having obtained a human birth and having not worshipped Rādhā and Krishna, I have knowingly drunk poison.

**golokera prema-dhana, harināma-saṅkīrtana,  
rati nā janmilo keno tāya  
saṁsāra-biṣānale, divā-niśi hiyā jvale,  
juḍāite nā koinu upāya**

2 The treasure of divine love in Goloka Vṛndāvan has descended as the congregational chanting of the Lord's Holy Names. Why did my attraction for that chanting never come about? Day and night my heart burns from the fire of the poison of worldliness, and I have not taken the means to relieve it.

**brajendra-nandana jei, śachī-suta hoilo sei,  
balarāma hoilo nitāi  
dīna-hīna jata chilo, harināme udhārilo,  
tāra śākṣī jagāi mādhai**

3 Lord Kṛṣṇa, who is the son of the King of Braja, became the son of Śachī (Lord Chaitanya), and Balarām became Nitāi. The Holy Name delivered all those souls who were lowly and wretched. The two sinners Jagāi and Mādhai are evidence of this.

**hā hā prabhu nanda-suta, vṛṣabhānu-sutā-juta,  
koruṇā koroho ei-bāro  
narottama-dāsa koy, nā ṭheliho rāṅgā pāy,  
tomā bine ke āche āmāra**

4 Oh Lord Krishna, son of Nanda, accompanied by the daughter of Vṛṣabhānu, please be merciful to me now. Narottam dās says, “O Lord, please do not push me away from Your reddish lotus feet, for who is my beloved except for You?”



4 Troubles encountered in Your service shall be the cause of great happiness, for in Your devotional service joy and sorrow are equally great riches. Both destroy the misery of ignorance.

**pūrvva itihāsa, bhulinu sakala,  
sevā-sukha pe'ye mane  
āmi to' tomāra, tumi to' āmāra,  
ki kāja apara dhane**

5 I have completely forgotten all past history by feeling great joy in my mind. I am most certainly Yours, and You are indeed mine. What need is there of any other treasure?

**bhaktivinoda, ānande ḍubiyā,  
tomāra sevāra tore  
soba cheṣṭā kore, tava ichā-mata,  
thākiyā tomāra ghore**

6 Bhaktivinoda, diving into the ocean of bliss, devotes all his efforts for Your service and dwells in Your house according to Your wishes.

# Āmāra jīvana

by Śrīla Bhaktivinoda Ṭhākura

āmāra jīvana, sadā pāpe rata,  
nāhiko puṇyera leśa  
porere udvega, diyāchi je koto,  
diyāchi jīvere kleśa

1 My life is always attached to sinful activity and there is not even a small part of goodness in it. I have caused others anxiety and given trouble to other souls.

nija sukha lāgi', pāpe nāhi ḍori,  
doyā-hīna svārtha-paro  
para-sukhe duḥkhī, sadā mithya-bhāṣī,  
para-duḥkha sukha-koro

2 For the sake of my own happiness I have openly performed sinful activity. Devoid of compassion, I am concerned only with my own selfish interests. Always telling lies, I become miserable to see the happiness of others, while the misery of others brings great happiness to me.

aśeṣa kāmanā, hṛdi mājhe mora,  
krodhī, dambha-parāyana  
mada-matta sadā, viṣoye mohita,  
himśā-garvva vibhūṣana

3 There are limitless material desires within the core of my heart. I am full of anger, attached to arrogance, intoxicated by vanity, and always bewildered by enjoying sense objects. Violence and pride are my ornaments.

nidrālasya hata, sukārje virata,  
akārje udyogī āmi  
pratiṣṭha lāgiyā, śāṭhya-ācharaṇa,  
lobha-hata sadā kāmī

4 Ruined by laziness and sleep, I resist all pious deeds, yet am very enthusiastic to perform wicked acts. For the sake of worldly fame and reputation I engage in the practice of deceitfulness. I am always lustful and a victim of my own greed.

**e heno durjjana, sajjana-varjjita,  
aparādhi nirantara  
śubha-kārya-śūnya, sadānārtha-manāḥ,  
nānā duḥkhe jara jara**

5 A vile, wicked man such as this, rejected by saintly persons, is a constant offender, devoid of auspicious works, always in the mentality of separate interest, and wasted away by various kinds of miseries.

**bārdhakeyē ekhona, upāya-vihīna,  
tā'te dīna akiñchana  
bhaktivinoda, prabhura charaṇe,  
kore duḥkha nivedana**

6 Now in old age, deprived of all means of relief, thus humbled and destitute, this Bhaktivinoda submits his tale of grief at the feet of the Supreme Lord.

# tumi sarveśvareśvara

by Śrīla Bhaktivinoda Ṭhākura

**tumi sarveśvareśvara, brajendra-kumāra!  
tomāra ichāya viśve sṛjana saṁhāra**

1 O youthful son of the King of Braja, You are the Lord of all lords. According to Your will, creation and destruction take place in the universe.

**tava ichā-mato brahmā korena sṛjana  
tava ichā-mato viṣṇu korena pālana**

2 According to Your desire Lord Brahmā creates and according to Your desire Lord Viṣṇu maintains.

**tava ichā-mate śiva korena saṁhāra  
tava ichā-mate māyā sṛje kārāgāra**

3 According to Your will Lord Śiva destroys, according to Your will Māyā constructs the prison house of this world.

**tava ichā-mate jīver janama-maraṇa  
samṛddhi-nipāta duḥkha sukha-saṅghaṭana**

4 According to Your will the living beings take birth and die, and according to Your will they meet with prosperity and ruin, happiness and sorrow.

**miche māyā-baddha jīva āśā-pāśe phire  
tava ichā binā kichu korite nā pāre**

5 The tiny soul bound up by Māyā vainly struggles in the fetters of worldly desire. Without Your sanction the soul is unable to do anything.

**tumi to' rakṣaka āro pālaka āmāra  
tomāra charaṇa binā āśā nāhi āra**

6 You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.

**nija-bola-cheṣṭa-prati bharasā chāḍiyā  
tomāra ichāya āchi nirbhara koriyā**

7 No longer confident of my own strength and endeavour, I have become solely dependent on Your will.

**bhaktivinoda ati dīna akiñchana  
tomāra ichāya tā'ra jīvana maraṇa**

8 Bhaktivinoda is most poor, and his pride has been leveled. Now in accordance with Your will he lives and dies.



# Sarvasva tomāra

by Śrīla Bhaktivinoda Ṭhākura

sarvasva tomāra, charaṇe śāpiyā,  
poḍechi tomāra ghore  
tumi to' ṭhākura, tomāra kukkur,  
boliyā jānaho more

1 Now taking all that I possess and surrendering it unto Your lotus feet, O Lord, I throw myself down before Your house. You are the master of the house; kindly consider me Your own dog.

bādhiyā nikaṭe, āmāre pālibe,  
rohibo tomāra dvāre  
pratīpa-jonere, āsite nā dibo,  
rākhibo goḍera pāre

2 Chaining me nearby, You will maintain me, and I shall lie at Your doorstep. I will not allow Your enemies to enter, but will keep them outside the bounds of the surrounding moat.

tava nija-jana, prasād seviyā,  
uchiṣṭa rākhibe jāhā  
āmāra bhojana, parama-ānande,  
prati-dina hobe tāhā

3 Whatever food remnants Your devotees leave behind after honouring Your *prasād* will be my daily sustenance. I will feast on those remnants in great bliss.

bosiyā śuiyā, tomāra charaṇa,  
chintibo satata āmi  
nāchite nāchite, nikaṭe jāibo,  
jokhona ḍākibe tumi

4 While sitting up or lying down, I will constantly meditate on Your lotus feet. Whenever You call me, I will immediately run to You and dance in rapture.

**nijera poṣaṇa, kobhu nā bhāvibo,  
rohibo bhāvera bhore  
bhaktivinoda, tomāra pālaka,  
boliyā varaṇa kore**

5 I will never even think about arranging for my own nourishment, and will remain absorbed in ever cherishing love for my master. Bhaktivinoda now accepts You as his only maintainer.

# Tātala Saikate

by Śrīla Vidyāpati

tātala saikate      bāri bindu-sama  
suta-mita-ramaṇī-samāje  
tohe visari mana      tāhe samarpala  
tava majhu hobo kon kāje

1      O Lord, completely forgetting You, I have offered my mind unto the society of women, children, and friends— but this experience has been just like offering a drop of water unto the burning hot sands of the beach. How can I possibly be relieved of this great misery?

madhava! hāma pariṇām-nirāśā  
tuhū jaga-tāraṇa      dīna dayāmoy  
ataye tohāri viśoyāsā

2      O Madhava! As a consequence, I am rendered totally despondent. You are the savior of the universe, and are merciful to the helpless souls. Therefore, I place my hope only in You.

ādha janama hāma      nīde gōyāola  
jarā śīśu koto-dina gela  
nidhuvane ramaṇī      rasa-raṅge mātala  
tohe bhajabo kon bela

3      Wandering about in a half-alive condition, I spent my life in utter disgrace. Uncountable days passed as a frivolous child and a useless old man. I have been intoxicated by the pleasure of sharing romantic adventures with beautiful young women. When will I ever get a chance to worship You?

koto chaturānana      mari mari jāota  
na tuyā ādi avasānā  
tohe janami puna      tohe samāota  
sāgara laharī samānā

4 Innumerable Brahmās have died one after another, whereas You are without beginning or end. All of them take birth from You and are again absorbed in You, just like the waves in the ocean.

**bhaṇaye vidyāpati śeṣa śamana bhaya  
tuyā viṇu gati nāhi āra  
ādi anādika nātha kahāosi  
bhava tāraṇa-bhāra tohārā**

5 Vidyāpati confesses that now, at the end of his life, he is fearful of death. O Lord! There is no shelter other than You. You will always remain celebrated as being the Lord of both that which has beginning and the beginningless. Now the responsibility for my deliverance from the material world is entirely Yours.

# Dainya O Prapatti

**hari he dayāla mora jaya rādhā-nātha  
bāro bāro ei-bāro loho nija sātha**

1 Oh Hari! Oh my merciful Lord! All glories to You, the Lord of Rādhā! Many times I have avoided You, but this time please take me as Your own.

**bahu joni bhrami nātha! Ioinu śaraṇa  
nija-guṇe kṛpā koro adhama tāraṇa**

2 Oh Lord, after wandering through many wombs, I have taken refuge in You. Be merciful and deliver this wretched soul by Your divine power.

**jagata-kāraṇa tumi jagata-jīvana  
tomā chāḍā kāro na'hi he rādhā-ramaṇa**

3 Oh lover of Rādhā, You are the cause of the universe and the life of the universe. Without You no-one has anything.

**bhuvana-maṅgala tumi bhuvanera pati  
tumi upekṣile nātha, ki hoibe gati**

4 You bring about auspiciousness for the world, and You are the master of all the worlds as well. Oh Lord, what will be my refuge if You neglect me?

**bhāviyā dekhinu ei jagata-mājhāre  
tomā binā keho nāhi e dāse uddhāre**

5 I have considered that in this world there is no one except You who can deliver this fallen servant.

# Ātma-samarpaṇe

by Śrīla Bhaktivinoda Ṭhākura

**ātma-samarpaṇe gelā abhimāna  
nāhi korobū nija rakṣā-vidhān**

1 Surrendering my soul unto You has lifted from me the burden of false pride. No longer will I try to provide for my own safety.

**tuyā dhana jāni' tuhū rākhobi, nāth!  
pālya godhana jāni kori' tuyā sāth**

2 I know that You will give protection to Your treasured possessions, Oh Lord. I now understand the mentality of Your treasured cows safely maintained by Your side.

**charāobi mādhava! jamunā-tīre  
baṁśī bājāoto ḍākobi dhīre**

3 Oh Mādhava, when You lead Your herds to pasture on the banks of the Jamunā river, You will call to them by softly playing on Your flute.

**agha-baka māraṭo rakṣā-vidhāna  
korobi sadā tuhū gokula-kāna!**

4 By slaying great demons such as Aghāsura and Bakāsura You will always provide full protection, Oh Kān of Gokul!

**rakṣā korobi tuhū niśchoy jāni  
pāna korobū hām jāmuna-pāni**

5 Fearless and confident of Your protection, I will drink the waters of the Jamunā.

**kālīya-dokha korobi vināśā  
śodhobi nadī-jala, bāḍāobi āśā**

6 The Kāliya serpent's venom poisoned the Jamunā's waters, yet that poison will be vanquished. You will purify the Jamunā, and by such heroic deeds enhance our faith.

**piyato dāvānala rākhobi moy  
'gopāla', 'govinda' nāma tava hoy**

7 You will surely protect me by swallowing the forest fire. Thus You are called Gopāl (protector of the cows) and Govinda (pleaser of the cows).

**sura-pati-durmati-nāśa vichāri'  
rākhobe varṣaṇe, giri-vara-dhāri!**

8 In order to curb the malice of Indra, king of the demigods, You will protect me from his torrents of rain, Oh lifter of the mighty Govardhan Hill!

**chatur-ānana korabo jabo chori  
rakṣā korobi meye, gokula-hari!**

9 When the four-headed Brahmā abducts me along with Your cowherd boyfriends and calves, then also You will surely protect me, Oh Gokul Hari!

**bhaktivinoda—tuyā gokula-dhan  
rākhobi keśava! korato jatan**

10 Bhaktivinoda is now the property of Gokul, Your holy abode. Oh Keśava! Kindly protect him with gentle loving care.

# Kobe ho'be bolo

by Śrīla Bhaktivinoda Ṭhākura

**kobe ho'be bolo se-dina āmār  
(āmār) aparādha ghuchi', śuddha nāme ruchi,  
kṛpā-bole ho'be hṛdoye sañchār**

1 Please tell me, when will that day be mine—when my offences will end and a taste for the pure Holy Name will be infused within my heart by the power of divine grace?

**trṇādhika hīna, kobe nije māni,  
sahiṣṇutā-guṇa hṛdoyete āni'  
sakale mānada, āpani amānī,  
hoye āsvādibo nāma-rasa-sār**

2 Considering myself lower than a blade of grass, bringing the quality of forbearance into my heart, showing respect to all, myself being freed from all false pride— when will I taste the essence of the liquid nectar of the Holy Name?

**dhona jon āra, kobitā-sundarī,  
bolibo nā chāhi deho-sukha-karī  
janme-janme dāo, ohe gaurahari!  
ahaitukī bhakti charaṇe tomār**

3 Wealth, followers, beautiful women, as described in worldly poetry—I do not want any such bodily pleasures. O Lord Gaurahari, please give me unmotivated devotion to Your lotus feet, birth after birth.

**(kobe) korite śrī-kṛṣṇa- nāma uchāraṇa,  
pulkita deho gadgada vachana  
baibarṇya-bepathu hobe saṅghaṭana,  
nirantara netre bo'be aśru-dhār**



4 When, while articulating the divine Name of Śrī Krishna, will my body be thrilled in ecstatic rapture and my words choked with emotion? When will my skin turn pale and ecstatic trembling occur, and when will streams of tears flow constantly from my eyes?

**kobe navadvīpe, suradhunī-taṭe,  
'gaura-nityānanda' boli' niṣkapaṭe  
nāchiyā gāiyā, beḍāibo chuṭe,  
bātulera prāya chāḍiyā bichār**

5 When, in the land of Nabadwīp, on the banks of the Ganges, will I run about, guilelessly calling, "O Gaura! O Nityānanda!" dancing and singing like a madman, giving up all considerations?

**kobe nityānanda, more kori' doyā,  
chāḍāibe mora viṣoyera māyā  
diyā more nija- charaṇera chāyā,  
nāmera hāṭete dibe adhikār**

6 When will Lord Nityānanda be merciful to me and release me from the illusion of worldliness? Giving me the shade of His lotus feet, when will He allow me to enter the market-place of the Holy Name?

**kinibo, luṭibo, hari-nāma-rasa,  
nāma-rase māti' hoibo bibaśa  
rasera rasika- charaṇa paraśa,  
koriyā mojibo rase anibār**

7 I shall buy and plunder the mellow of the Name Hari, and becoming thoroughly intoxicated by those liquid mellows of the Holy Name, I shall become stunned. By touching the feet of those great souls who are able to relish those mellows, I will be constantly immersed in the sweet nectar of the Holy Name.

**kobe jīve doyā, hoibe udoya,  
nija-sukha bhuli' sudīna-hṛdoya  
bhakativinoda, koriyā binoya,  
śrī-ājñā-ṭoholo koribe prachār**

8      When will there be an awakening of compassion for all fallen souls, and when will this Bhaktivinoda, forgetting his own happiness, with a meek heart set out to propagate by humble entreaty the sacred order of Śrī Chaitanya Mahāprabhu?

# Nivedana

by Śrīla Bhaktivinoda Ṭhākura

Part 1

**gopīnāth, mama nivedana śuno  
viṣoyī durjana, sadā kāma-rata,  
kichu nāhi mora guṇa**

1 Oh Gopīnāth, Lord of the *gopīs*, please hear my submission. I am a wicked materialist, always addicted to worldly desires, and I do not have any good qualities.

**gopīnāth, āmāra bharasā tumi  
tomāra charaṇe, loinu śaraṇa,  
tomāra kiṅkoro āmi**

2 Oh Gopīnāth, You are my only hope, and therefore I have taken shelter at Your lotus feet. I am now Your eternal servant.

**gopīnāth, kemone śodhive more  
nā jāni bhakati, karme jaḍamati,  
poḍechi saṁsāra ghore**

3 Oh Gopīnāth, 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.

**gopīnāth, sakali tomāra māyā  
nāhi mama bolo, jñāna sunirmala,  
svādhīna nahe e kāyā**

4 Oh Gopīnāth, everything here is Your illusory energy. I have no strength or transcendental knowledge, and this body of mine is not independent nor free from the control of material nature.

**gopīnāth, niyata charaṇe sthāna  
māge e pāmara, kādīyā kādīyā,  
korohe koruṇā dāna**

5 Oh Gopīnāth, this sinner, who is weeping and weeping, begs for an eternal place at Your divine feet. Please give him Your mercy.

**gopīnāth, tumi to sakali pāro  
durjane tārite, tomāra śakati,  
ke āche pāpīra āro**

6 Oh Gopīnāth, You are able to do anything, and therefore You have the power to deliver all sinners. Who is there that is more of a sinner than myself?

**gopīnāth, tumi kṛpā-pārābāra  
jīvera kāraṇe, āsiyā prapañche,  
līlā koile subistāra**

7 Oh Gopīnāth, You are the ocean of mercy. Having come into this phenomenal world, You expand Your divine Pastimes for the sake of the fallen souls.

**gopīnāth, āmi ki doṣera doṣī  
asura sakala, pāilo charaṇa,  
vinoda thākilo bosī**

8 Oh Gopīnāth, I am so sinful that although all the demons attained Your lotus feet, Bhaktivinoda has remained in worldly existence.

# Nivedana

Part 2

**gopīnāth, ghuchāo saṁsāra-jvālā  
avidyā-jātanā, āro nāhi sahe,  
janama-maraṇa-mālā**

1 Oh Gopīnāth, please remove the torment of worldly existence. I can no longer tolerate the pain of ignorance and the succession of repeated birth and death.

**gopīnāth, āmi to kāmera dāsa  
viṣoya-bāsanā, jāgiche hṛdoye,  
phāṅdiche karama phāṅsa**

2 Oh Gopīnāth, indeed I am a servant of lust. Worldly desires are awakening in my heart, and thus the noose of fruitive work is beginning to tighten.

**gopīnāth, kobe vā jāgibo āmi  
kāma-rūpa ari, dūre teyāgibo,  
hṛdoye sphuribe tumi**

3 Oh Gopīnāth, when will I wake up and abandon afar this enemy of lust, and when will You manifest Yourself in my heart?

**gopīnāth, āmi to' tomāra jon  
tomāre chāḍiyā, saṁsāra bhajinu,  
bhuliyā āpana-dhana**

4 Oh Gopīnāth, I am Your devotee, but having abandoned You and thus having forgotten my real treasure, I have worshiped this mundane world.

**gopīnāth, tumi to sakali jāno  
āpanāra jane, daṇḍiyā ekhona,  
śrī-charaṇe deho sthāno**

5 Oh Gopīnāth, You know everything. Now, having punished Your servant, please give him a place at Your lotus feet.

**gopīnāth, ei ki vichāra tava  
vimukha dekhiyā, chāḍa nija-jane,  
na koro koruṇā-laba**

6 Oh Gopīnāth, is this Your judgement, that seeing me averse to You, You abandon Your servant and don't bestow even a particle of mercy upon him?

**gopīnāth, āmi to mūrakha ati  
kise bhālo hoyā, kabhu nā bujhinu,  
tāi heno mama gati**

7 Oh Gopīnāth, I am certainly very foolish, and I have never known what is good for me. Therefore such is my condition.

**gopīnāth, tumi to paṇḍita-bara  
mūḍhera maṅgala, sadā anveṣibe,  
e dāse nā bhāva para**

8 Oh Gopīnāth, You are indeed the wisest person. Please look for a way to bring about auspiciousness for this fool, and please do not consider this servant as an outsider.

# Nivedana

Part 3

**gopīnāth, āmāra upāya nāi  
tumi kṛpā kori, āmāre loile,  
saṁsāre uddhāra pāi**

1 Oh Gopīnāth, I have no means of success, but if You take me and bestow Your mercy upon me, then I will obtain deliverance from this world.

**gopīnāth, poḍechi māyāra phere  
dhon, dārā, suta, ghireche āmāre,  
kāmete rekheche jere**

2 Oh Gopīnāth, I have fallen into the perils of material illusion. Wealth, spouse, and children have surrounded me, and lust has wasted me away.

**gopīnāth, mana je pāgala mora  
nā māne śāsana, sadā achetana,  
viṣoye royeche bhora**

3 Oh Gopīnāth, my mind is crazy and does not care for any authority. It is always senseless and has remained in the dark pit of worldly affairs.

**gopīnāth, hāra je menechi āmi  
oneka jatana, hoilo biphala,  
ekhona bharasā tumi**

4 Oh Gopīnāth, I have accepted defeat. All of my various endeavours were useless. Now You are my only hope.

**gopīnāth, kemone hoibe gati  
prabala indriya, bośī-bhūta mana,  
nā chāḍe viṣoya-rati**

5 Oh Gopīnāth, how shall I make any advancement when my mind has come under the control of the powerful senses and does not abandon its attachment to materialism?

**gopīnāth, hṛdoye bosiyā mora  
manake śamiyā, loho nija pāne,  
ghuchibe vipada ghora**

6 Oh Gopīnāth, after siting down in the core of my heart and subduing my mind, please take me to You. In this way the horrible dangers of this world will disappear.

**gopīnāth, anātha dekhiyā more  
tumi hṛṣīkeśa, hṛṣīka damiyā,  
tāro' he saṁsṛti-ghore**

7 Oh Gopīnāth, You are Hṛṣīkeśa, the Lord of the senses. Seeing me so helpless, please control these senses of mine and deliver me from this dark and perilous worldly existence.

**gopīnāth, golāya legeche phāsa  
kṛpā-asi dhorī, bandhana chediyā,  
vinode koroho dāsa**

8 Oh Gopīnāth, the noose of materialism has become fixed around my neck. Taking up the sword of Your mercy and cutting this bondage, make this Bhaktivinoda Your humble servant.



# Śrī-Rūpa-Mañjarī-pada

by Śrīla Narottam dās Ṭhākura

śrī-rūpa-mañjarī-pada, sei mora sampada,  
sei mora bhajana-pūjana  
sei mora prāṇa-dhana, sei mora ābharāṇa,  
sei mora jīvanera jīvana

sei mora rasa-nidhi, sei mora vāñchā-siddhi,  
sei mora vedera dharama  
sei brata, sei tapa, sei mora mantra-japa,  
sei mora dharama-karama

anukūla hobe viddhi, se-pade hoibe siddhi,  
nirakhibo e dui nayane  
se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śaśi,  
praphullita hobe niśi-dine

tuyā adarśana-ahi, gorole jāralo dehi,  
chiro-dina tāpita jīvana  
hā hā rūpa koro doyā, deho more pada-chāyā,  
narottama loilo śaraṇa

Commentary by Śrīla B.R. Śrīdhar Dev-Goswāmī

1 *Śrī-rūpa-mañjarī-pada, sei mora sampada, sei mora bhajana-pūjana*—my everything is Śrī Rūpa Goswāmī's holy feet. We are to discuss so many classifications and positions of *rasa*: *śānta*, *dāsyā*, *sakhya*, *vātsalya*, *madhura*. And in *madhura-rāsa* Rādhārāṇī's camp is special. Then again there are so many gradations of *sakhīs*. Then there is the class of the *mañjarīs*, the younger girls, and they have more freedom to approach: when Rādhā and Govinda are in union in a private environment, the *mañjarīs* can still approach. They have such freedom to visit Them. If any materials

of service are necessary, the *sakhīs* send the *mañjarīs* to that place. The *sakhīs* do not approach there. In that way the *mañjarīs* enjoy the best confidence.

The most secret service of both can be supplied through the *mañjarīs*. In the highest position they have free entrance, and their leader is Rūpa Mañjarī. She is understood to be the leader of the whole group of younger girls, the *mañjarīs*, therefore in *madhura-bhajan* she is all-in-all. This has been taught to us by Narottama Ṭhākura. For us— and the younger batch—she is our highest resort.

*Sei mora sampada*—my wealth is there in her feet. *Sei mora bhajana-pūjana*—my worship and service is also in her. *Sei mora prāṇa-dhana*, *sei mora ābharaṇa*—the very wealth and gist of my life is there; and the ornaments of my life, if any there may be, that is within her grace. *Sei mora jīvanera jīvana*—indeed, the very life of my life, if there is anything, that is also her. I am for her pleasure.

2 *Sei mora rasa-nidhi*—if there is anything, the source of any and all desirable ecstasy is only to be found there. The mine, source, and fountainhead of all *rāsa* is there in her feet. *Sei mora vāñchā-siddhi*—and if I am to expect any other fulfilment in life, that is also there in her feet. *Sei mora vedera dharama*—if any duty is recommended by the *Vedas* for me, I would like that such duty be at her feet.

*Sei brata, sei tapa*—if at all there is any desired accumulation from any penance or observance of vows, that is also to be found there—*sei mora mantra-japa*—and the continuous repetition of a mantra in *japa* all ends there: all things have only one end in my case, and that is that they all meet in different phases in the feet of Rūpa Mañjarī. If she is satisfied then the variegated nature of all sorts of my devotional practices are satisfied. *Sei mora dharama-karama*—and any of my conceptions of duty or activity of any phases or form all have one end and meet in one point: the holy feet of Rūpa Mañjarī.

3 *Anukūla habe viddhi, se-pade hoibe siddhi*—I only pray to the controller who is at the root of all these arrangements of affairs in this world, “Please connect me there. Oh Absolute Manager, may you grant my prayer that all my tendencies may go to attain her favour. *Nirakhibo e dui nayane*—and it will be so very intense and concrete as if I can see it with these eyes. It will not be vague, abstract,

or imagination, but I want the most concrete realisation by the grace of the Absolute Manager." *Se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śaśī*— what sort of high class beauty is there in her holy feet! I want to jump. Let my heart be a lotus.

There are two classes of lotus: the white lotus came from the sun and the red from the moon. The *kuvalaya* is a mixture of the two. The lustre of her body will feed me day and night as the life of my life which is compared to a *kuvalaya*. The *kuvalaya* is fed and nourished by the lustre of the moon, and her holy feet are the moon, and my very vitality is likened to the lotus. May the lustre of her beauty maintain and nourish my heart of hearts. *Praphullita hobe niśi-dine*— and the lotus of my heart will grow by that ray, and dance.

4 *Tuyā adarśana-ahi*—this is my prayer, but what is my present condition? My present condition is in the negative side, my Mistress. My present position is such that without having a sight of you, Your Grace, my heart will burn into ashes. That is my present position. *Gorole jārālo dehī*— this is just like the poison of a cobra which produces pain within my heart. I have been bitten by a snake, and what is that snake? It is that I am not getting any direct contact with you, Your Grace. The serpent's poison has captured my heart and I am going to die. *Chiro-dina tāpita jīvana*— and this is not a sudden thing, but from the beginning I have been suffering this sort of pain of separation from such a beautiful and hopeful life of fulfilment.

*Hā hā rūpa koro doyā, deho more pada-chāyā, narottama loilo śaraṇa*—but I have now reached the extreme position and for the last time I am begging for your favour; otherwise I am going to be finished.

This was composed by Narottam Ṭhākura in praise of Śrīla Rūpa Goswāmī. In this way he has given us light of the higher quarter of *bhajan* life. This *sampradāya* is named as the *Rūpānuga-sampradāya*, and our *Guru-paramparā* and all these things are adjusted according to that. He wrote many songs and they are of very substantive firmament, very ecstatic, and of deep faith.

# Durlabha mānava-janma

by Śrīla Bhaktivinoda Ṭhākura

**durlabha mānava-janma labhiyā saṁsāre  
kṛṣṇa nā bhajinu duḥka kohibo kāhāre?**

1 The human form of life is the rarest opportunity for attaining spiritual perfection. But now I am lamenting, because I've somehow or other been born with such an opportunity, and I wasted it by never worshiping Lord Krishna. Oh, to whom shall I tell the tale of this misery?

**'saṁsār' 'saṁsār', kori miche gelo kāl  
lābha nā koilo kichu, ghaṭilo jañjāl**

2 Living life after life in this mundane world, all my time has passed in vain (in the bondage of materialistic family life). I have not gained anything whatsoever and undergone only trouble and botheration.

**kisera saṁsār ei chāyābāji prāy  
ihāte mamatā kori bṛthā dina jāy**

3 What sort of world is this? It's like a magician's illusion (like a magic lantern show, wherein so many shadows and optical illusions play before my eyes). Being selfishly attached to such illusion, considering the temporary illusions of this world in relation to "me" and "mine"), day after day passes by in vain.

**e deho patana ho'le ki robe āmār?  
keho sukha nāhi dibe putra paribār**

4 When this body drops dead on the ground then what will remain mine? At that moment, all of my sons and dearest loved ones will not be able to give me any happiness.

**garddabher mata āmi kori pariśram  
kāra lāgi' eto kori, nā ghuchilo bhram**

5 I work hard just like an ass every day, and now I am wondering for whom am I working so hard? I am still surrounded by so many illusions.

**dina jāy michā kāje, niśā nidrā-baśe  
nāhi bhāvi maraṇa nikaṭe āche bose**

6 I waste every day in useless, insignificant work, and I waste every night controlled by sleep. And in every twenty-four hours I never for one second consider that death is sitting very close by my side.

**bhālo manda khāi, heri, pari, chintā-hīna  
nāhi bhāvi, e deho chāḍibo kon dina**

7 I live a very carefree life-style, eating, going out, wearing nice clothes as I please, but I never consider that one day I will have to give up this body.

**deho-geho-kalatrādi-chintā abirata  
jāgiche hṛdoye mor buddhi kori hoto**

8 My poor heart is plagued by constant anxieties about the maintenance and daily turmoils created by my body, my house, my wife, my family members and my social obligations. All these anxieties are pinching me and destroying all my intelligence.

**hāy, hāy! nāhi bhāvi — anitya e saba  
jīvana bigote kothā rohibe vaibhava?**

9 Alas, alas! What a remorseful situation has arisen! I am absorbed in all this trouble, but I never consider that all these things are temporary and subject to perish very soon. After I'm dead and gone, where will all of my material opulences remain?

**śmaśāne śorīra mama poḍiyā rohibe  
bihaṅga-pataṅga tāy bihāra koribe**

10 When my body will be thrown in the pit at the cremation grounds, it will simply lie there motionless. Then many crows, vultures, ants, and worms will come and playfully sport there.

**kukkur sṛgāl sob ānandita ho'ye  
mahotsava koribe āmār deho lo'ye**

11 All the stray dogs and jackals will then become very much delighted, and in great ecstasy they will make a festival ground out of my body and will have a huge celebration and feast.

**je deher ei gati, tāra anugata  
saṁsār-vaibhava āro bondhu-jon jata**

12 Just see, this is the ultimate destination of this material body. And the most amazing thing is that all of my material opulences, house, family and friends have exactly the same destination.

**ataeva māyā-moha chāḍi buddhimān  
nitya-tattva kṛṣṇa-bhakti koruna sandhān**

13 Therefore I ask of anyone who has any sharp intelligence: please give up all of these temporary illusions presented by Māyā, and kindly search after the means to get pure devotion to Lord Krishna, for this is the only really tangible eternal truth.

# Anya-abhilāṣa chāḍi

by Śrīla Narottam dās Ṭhākura

anya-abhilāsa chāḍi      jñāna karma parihari  
kāya mane koribo bhajana  
sādhu-saṅge kṛṣṇa-sevā      nā pūjibo devī-devā  
ei bhakti parama-kāraṇa

1      Worship the Lord with body and mind, giving up the desire for material endeavour and mundane knowledge. Perform service in the association of devotees and do not worship the various demigods. These activities are the prime cause of devotion to Krishna.

mahājanera jei patha      tā'te ho'be anurata  
pūrvāpara koriyā bichāra  
sādhana-smaraṇa-līlā      ihāte nā koro helā  
kāya mane koriyā sūsāra

2      The essence of devotional practice is to carefully consider and follow the path revealed by the great devotees. One should not neglect the practice of remembering the Pastimes of the Lord, for devotional service should be performed with the mind as well as the body.

asat-saṅga sadā tyāga      chāḍa anya gīta-rāga  
karmī jñānī parihari dūre  
kevala bhakata-saṅga      prema-kathā-rasa-raṅga  
līlā-kathā braja-rasa-pure

3      Always give up bad association and avoid singing mundane songs. Keep at a distance materialistic people as well as those absorbed with mundane knowledge. Associate only with the devotees and merge in the happiness of topics of the loving Pastimes of Krishna in Vṛndāvan.

jogī nyāsī karmī jñānī    anya-deva-pūjaka dhyānī  
iha-loka dūre parihari  
karma dharma duḥkha śoka    jebā thāke anya joga  
chāḍī' bhaja girivara-dhārī

4     Please give up the association of the *yogīs, sannyāsīs, karmīs, jñānīs*, meditators, and the worshippers of the demigods. Also abandon attachment for all varieties of fruitive activities, religious duties, distresses, lamentations and material objects. Just worship Krishna, the lifter of Govardhan Hill.

tīrtha-jātrā pariśrama    kevala-manera-bhrama  
sarva-siddhi govinda-charaṇa  
dṛdha-viśvāsa hṛde dhorī    mada-mātsaryya parihari  
sadā koro ananya bhajana

5     Travelling to the holy places is only so much hard labour to attain some mental illusion when really the lotus feet of Śrī Govinda are the perfection of one's life. One should give up pride and envy and with firm determination in the heart, one should always perform unalloyed worship of the Lord.

kṛṣṇa-bhakta saṅga kori    kṛṣṇa-bhakta saṅga heri  
śraddhānvita śravaṇa-kīrttana  
archana vandana dhyāna    nava-bhakti mahā-jñāna  
ei bhakti parama-kāraṇa

6     The best process of devotional service is to hear, chant, worship, glorify and meditate with faith on the Names, Forms, Qualities and Pastimes of Krishna in the association of the devotees of Krishna through the nine forms of *bhakti*.

hṛṣīke govinda-sevā    nā pūjibo devī-devā  
ei to' ananya-bhakti-kathā  
āra jata upālabha    viśeṣa sakali dambha  
dekhite lāgaye mane vyathā

7     Engage the senses in the service of Śrī Govinda and do not worship the various demigods. This principle is in the line of unalloyed devotion. All other activities are simply done through pride and to see them gives great pain to one's heart.





11 Otherwise, independent lusty desires, which are the source of all unwanted things will always disturb the path of devotional service. What harm can lusty desires and anger do to a practitioner of devotional service if they associate with devotees?

**krodha bā nā kore kibā      krodha-tyāga sadā dibā  
lobha moha ei to' kathana  
choya ripū sadā hīna      koribo maner adhīna  
kṛṣṇachandra koriyā smaraṇa**

12 Anger spoils everything. Therefore, I will always give up anger, greed and illusion. I will control the six enemies with the help of my mind while remembering Lord Krishna.

**āpani palābe saba      śuniyā govinda raba  
simha-rabe jena kori-gaṇa  
sakali vipatti jābe      mahānanda sūkha pābe  
jāra hoy ekānta bhajana**

13 All the enemies will run away by hearing the sound vibration of Govinda's name just as a deer flees upon hearing the roar of a lion. One who performs unalloyed devotional service will feel great happiness and all his dangers will be vanquished.

**nā koriho asat-cheṣṭa      lābha pūjā pratiṣṭhā  
sadā chinta govinda-charaṇa  
sakala santāpa jābe      parānanda sukha pābe  
prema-bhakti parama-kāraṇa**

14 Therefore my dear mind, do not endeavour for bad association, profit, adoration and distinction, but always remember the lotus feet of Govinda. Please engage in loving devotional service with great happiness and all your dangers will be destroyed.

**asat-kriya kuṭināṭi      chāḍa anya paripāṭi  
anya deve nā koriho rati  
āpana āpana sthāne      pirīti sabāi ṭāne  
bhakti-pathe paḍaye bigati**

**15** Please give up all duplicity, illusory activities and the search for bodily happiness. Do not be attached to the worship of various demigods. Mundane love and affection for material relationships attracts everyone to their respective illusions and thus advancement on the path of devotional service is checked.

**āpana bhajana-patha      tāhe hobo anūrata  
iṣṭa-deva-sthāne-līlā-gāna  
naiṣṭhika bhajana ei      tomāre kohinū bhāi  
hanumān tāhāte pramāṇa**

**16** Be continuously engaged on the path of devotional worship and be attached to glorifying the Pastimes of Śrī Krishna in Vṛndāvan. This process of devotional service is known as steady devotional service. The prime example of this is Hanumān.



Śrī Śikṣāstakam by  
Śrīla Bhaktivinoda Thākura

# Śrī Śikṣāṣṭakam

by Śrīla Bhaktivinoda Ṭhākura

Song 1

The first verse of the Śrī Śikṣāṣṭakam is as follows:

**cheto-darpaṇa-mārjanaṁ  
bhava-mahā-dāvāgni-nirvāpaṇaṁ  
śreyaḥ-kairava-chandrikā-  
vitarāṇaṁ vidyā-vadhu-jīvanaṁ  
ānandāmbudhi-varḍhanaṁ  
prati-padaṁ pūrṇāmṛtāsvādanaṁ  
sarvātma-snapanāṁ param  
vijayate śrī-kṛṣṇa-saṅkīrtanam**

The Holy Name of Krishna cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name.

And at last the soul awakens to its real inner treasure— a life of love with Krishna. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy.

All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Krishna.

**pīta-baraṇa kali-pāvana gorā  
gāoyāi aichana bhāva-bibhorā**

1 Lord Gaurāṅga, whose complexion is golden and who is the deliverer of the fallen souls of the age of Kali, sings as follows, overwhelmed with spiritual ecstasy.

**chitta-darpaṇa-parimārjana-kārī  
kṛṣṇa-kīrtana jaya chitta-bihārī**

2 “All glories to the chanting of the Holy Name of Krishna! It thoroughly cleanses the mirror of the heart and is the delight of the soul.”

**helā-bhava-dāva-nirvāpaṇa-vṛtti  
kṛṣṇa-kīrttana jaya kleśa-nivṛtti**

3 “All glories to the chanting of the Holy Name of Krishna! It extinguishes the forest fire of material existence and removes all material tribulations.”

**śreyah-kumuda-bidhu-jyotsnā-prakāśa  
kṛṣṇa-kīrttana jaya bhakti-vilāsa**

4 “All glories to the chanting of the Holy Name of Krishna! It appears like the moon in the heart and distributes its cooling moonlight, making the white lotus of the soul’s good fortune blossom and bloom. Krishna-*kīrttan* is the *bhakti-vilāsa*, the beautiful pastime of devotion.”

**viśuddha-vidyā-vadhu jīvana-rūpa  
kṛṣṇa-kīrttana jaya siddha-svarūpa**

5 “All glories to the chanting of the Holy Name of Krishna! It reveals one’s pure identity in relationship with the Lord even up to divine consorhood. This chanting is the real perfection of life.”

**ānanda-payo-nidhi-wardhana-kīrtti  
kṛṣṇa-kīrttana jaya plābana-mūrtti**

6 “All glories to the chanting of the Holy Name of Krishna! *Kṛṣṇa-kīrttan* causes the ocean of ecstatic joy to overflow. It is an inundation of divine love.”

**pade pade pījuṣa-svāda-pradātā  
kṛṣṇa-kīrttana jaya prema-bidhātā**

7 “All glories to the chanting of the Holy Name of Krishna! *Kṛṣṇa-kīrttan* gives one a taste of fully satisfying nectar at every step; ultimately it bestows ecstatic love of Godhead.”

**bhaktivinoda-svātma-snapana-vidhān  
kṛṣṇa-kīrttana jaya prema-nidān**

8 “All glories to the chanting of the Holy Name of Krishna! It bathes the soul of Bhaktivinoda. This chanting is a store-house of love of Godhead.”

# Śrī Śikṣāṣṭakam

Song 2

The second verse of the Śrī Śikṣāṣṭakam is as follows:

**nāmnām akāri bahudhā nija-sarvva-śaktis  
tatrārpitā niyamitaḥ smaraṇe na kālaḥ  
etādṛśī tava kṛpā bhagavan mamāpi  
durdaivam īdṛśam ihājani nānurāgaḥ**

“Oh my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Krishna and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name.”

**tuhū doyā-sāgara tārayite prāṇī  
nāma aneka tuyā śikhāoli āni**

1 O Lord! You are an ocean of mercy, and so you have brought the teachings of the glories of your unlimited Holy Names to deliver all souls.

**sakala śakati dei nāme tohārā  
grahaṇe rākholi nāhi kāla-bichārā**

2 You have conferred all Your power upon Your Name. And there are no rules governing the appropriate time or place for chanting the Holy Name.

**śrī-nāma-chintāmaṇi tohāri samānā  
biśve bilāoli koruṇā-nidānā**

3 The Holy Name is a *chintāmaṇi* gem, a divine touch-stone, and is nondifferent from You. Out of Your kindness for all souls, You have distributed Your Holy Name throughout the universe.

**tuyā doyā aichana parama udārā  
atiśoya manda nātha! bhāga hāmārā**

4 This is Your mercy, Oh Lord. You are supremely kind. But, Oh Lord, I am most wicked and unfortunate.

**nāhi janamalo nāme anurāga mora  
bhaktivinoda-chitta duḥkhe bibhora**

5 I have never known any attraction for the Holy Names. And so, the heart of Bhaktivinoda is filled with sadness.



# Śrī Śikṣāṣṭakam

Song 3

The third verse of the Śrī Śikṣāṣṭakam is as follows:

**tṛṇād api sunīchena  
taror iva sahiṣṇunā  
amāninā mānadena  
kīrttanīyaḥ sadā hariḥ**

One who is humbler than a blade of grass, more forbearing than a tree who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Krishna.

**śrī-kṛṣṇa-kīrttane jodi mānasa tohāra  
parama jatane tāhi lobho adhikāra**

1 If your mind is always carefully absorbed in the chanting of the Holy Name, then you will become qualified for chanting the Holy Name of Krishna.

**tṛṇādhika hīna, dīna, akiñchana chāra  
āpane mānobi sadā chāḍi' ahaṅkāra**

2 Humbler than a blade of grass considering yourself low, poor, and mean, give up your false ego.

**vṛkṣa-sama kṣamā-guṇa korobi sādhana  
pratihimsā tyaji anye korobi pālana**

3 Tolerant as a tree, you should forgive and forbear, giving up violence. Practice nurturing and protecting others.

**jīvana-nirvāhe āne udvega nā dibe  
para-upakāre nija-sukha pāsaribe**

4 Live without causing anxiety to others; do good unto others without considering your own happiness.

**hoile-o sarvva-guṇe guṇī mahāśoy  
pratiṣṭhāśā chāḍi koro amānī hṛdoy**

5 A great soul who has all these qualities should not become proud of his saintly qualities, but, giving up position and prestige he should always remain prideless within his heart.

**kṛṣṇa-adhiṣṭhān sarvva-jīve jāni sadā  
korobi sammāna sobe ādare sarvvadā**

6 Always knowing that Krishna dwells within the hearts of all living beings, you should always properly respect and honour others.

**doinya, doyā, anye mān, pratiṣṭhā-varjjan  
chāri guṇe guṇī hoi koroho kīrttan**

7 Humility, mercy, consideration of others, and giving up position are the four qualities needed to perform *kīrttan*.

**bhaktivinoda kāḍi bole prabhu-pāya  
heno adhikāra kobe dibe he āmāya**

8 Bhaktivinoda, crying at the Lord's holy feet says, "O my Lord, when will You bestow upon me the qualifications for Krishna-*kīrttan*?"

# Śrī Śikṣāṣṭakam

Song 4

The fourth verse of the Śrī Śikṣāṣṭakam is as follows:

**na dhanam na janam na sundarim  
kavitam va jagad-isa kamaye  
mama janmani janmaniśvare  
bhavatad bhaktir ahaituki tvayi**

“Oh Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth.”

**prabhu tava pada-juge mora nivedana  
nāhi māgi deho-sukha, vidyā dhana, jana**

1 O Lord! This is my humble submission at Your lotus feet. I do not ask for sense pleasure, learning, wealth or followers.

**nāhi māgi svarga, āro mokṣa nāhi māgi  
nā kori prārthanā kono vibhūtira lāgi**

2 I do not beg for residence on the celestial planets, nor do I desire liberation from this mundane existence. Nor do I pray for the attainment of any mystic powers.

**nija-karma-guṇa-doṣe je je janma pāi  
janme janme jeno tava nāma-guṇa gāi**

3 Whatever birth I may obtain due to the results of my previous worldly activities let it be so. I simply pray that I may sing the glories of Your Holy Name birth after birth.

**ei mātra āśā mama tomāra charaṇe  
ahaitukī bhakti hṛde jāge anukṣaṇe**

4 This alone is my cherished hope, my aspiration, my prayer at Your lotus feet: Let causeless and uninterrupted devotion awaken within my heart and flow towards You.

**biṣoye je prīti ebe āchoye āmāra  
sei-mata prīti hauk charaṇe tomāra**

5 Let me love Your lotus feet as much as I now love sense gratification; transfer my affection from the objects of the senses to Your lotus feet.

**bipade sampade tāhā thākuka samabhāve  
dine dine bṛddhi hauk nāmera prabhāve**

6 In danger or success, good fortune or disaster, let me remain equipoised. And let my affection for You increase day by day by the influence of the Holy Name.

**paśu-pakṣī hoye thāki svarge bā niroye  
tava bhakti rahu bhaktivinoda-hṛdoye**

7 Whether I live as bird or beast, in heaven or in hell, let the humble Bhaktivinoda always cherish devotion to You in his heart of hearts.

# Śrī Śikṣāṣṭakam

Song 5

The fifth verse of the Śrī Śikṣāṣṭakam is as follows:

**ayi nanda-tanuja kiṅkaram  
patitaṁ māṁ viṣame bhavāmbudhau  
kṛpayā tava pāda-paṅkaja-  
sthita-dhūli-saḍṛśaṁ vichintaya**

“Oh son of Nanda Mahārāj, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Please accept this fallen soul and consider me a particle of dust at Your holy lotus feet.”

**anādi karama-phole, poḍi bhavārṇava-jole,  
toribāre nā dekhi upāy,  
e-viṣoya-holāhole, divā-niśi hiyā jvole,  
mon kobhu sukha nāhi pāy**

1 As a result of my selfish fruitive activities, which are without beginning, I have fallen into the ocean of material existence. And now I can see no means of deliverance. Day and night my heart burns from the vicious poison of these worldly affairs, and due to this my mind never finds any true happiness.

**āśā-pāśa-śata-śata kleśa deya abirata,  
pravṛti-ūrmira tāhe khelā  
kāma-krodha-ādi choy, bāṭapāḍe dey bhoy,  
abasāna hoilo āsi belā**

2 I am bound by hundreds and hundreds of desires that give unending distress and these desires play in the waves of ever-increasing materialistic tendency. Lust, anger, greed, pride, illusion and envy are like six highway robbers making me greatly fearful, and in this way my life is coming to an end.

jñāna-karma — ṭhāga dui, more pratāriyā loi,  
abaśeṣe phele sindhu-jole  
e heno somoye, bandhu, tumi kṛṣṇa kṛpā-sindhu  
kṛpā kori' tolo more bole

3 The two highway robbers named intellectual knowledge and fruitive activity have cheated and misled me, and finally they have thrown me into the ocean of misery. At such a time as this, dear Krishna, You are my only friend. You are an ocean of mercy. Please be kind and lift me up from this condition of suffering by Your divine power.

patita-kiṅkore dhorī', pāda-padma-dhūli kori',  
deho bhaktivinode āśroy  
āmi tava nitya-dās bhuliyā māyāra pās,  
baddha ho'ye āchi doyāmoy

4 I am Your eternal servant, oh merciful Lord. Having forgotten this relationship since time immemorial, I have become bound up in this network of illusion. Take this fallen servant of Yours, give him a place in the dust of Your lotus feet; give your shelter to this humble Bhaktivinoda.

# Śrī Śikṣāṣṭakam

Song 6

The sixth verse of the Śrī Śikṣāṣṭakam is as follows:

**nayanaṁ galad-aśru-dhārayā  
vadaṇaṁ gadgada-ruddhayā girā  
pulkair nichitaṁ vapuḥ kadā  
tava nāma-grahaṇe bhaviṣyati**

“Oh Lord, when will tears flow from my eyes like waves, And my voice tremble in ecstasy? When will the hairs of my body stand on end while chanting Your Holy Name?”

**aparādha-phole mama chitta bhela vajra sama  
tuyā nāme nā lobhe bikāra  
hatāś hoiya hari tava nāma ucha kori  
boḍo duḥkhe ḍāki bāro bāro**

1 Oh Lord Hari, as a result of my offences incurred in previous lifetimes, my heart has become as hard as a thunderbolt, and feels no change upon chanting Your Holy Name. Disappointed, hopeless, and in great distress, I loudly call Your Name again and again.

**dīna doyāmoy koruṇā-nidān  
bhāva-bindu dei rākhoho parāṇ**

2 Oh Lord, you are compassionate towards the fallen souls and the origin of mercy. Please give me a drop of divine ecstasy and thereby save my life!

**kobe tuyā nāma-uchāraṇe mor  
nayane jharabo daro daro lor**

3 When will an incessant stream of tears flow from my eyes as I chant Your Name in divine ecstasy?

**gada-gada-svara kaṅṭhe upajabo  
mukhe bolo ādha ādha bāhirābo**

4 When will my voice be choked with divine emotion, and when will words garbled due to ecstasy come from my mouth?

**pulake bharabo śorīra hāmāra  
sveda-kampa-stambha hobe bāro bāro**

5 When will the hairs of my body stand up in ecstasy? When will I become stunned with ecstasy, shiver and perspire out of the ecstasy of divine love? When will these symptoms of ecstasy overwhelm me again and again?

**bibarṇa-śorīre hārāobū jñāna  
nāma-samāśraye dharobu parāṇa**

6 When will my body turn colours and become pale out of ecstasy? When will I lose consciousness? And when will my very life be under the shelter of the Holy Name?

**milabo hāmār kiye aiche dina  
roye bhaktivinoda mati hīna**

7 Bhaktivinoda, who is devoid of good intelligence cries, “When will I meet with such a day?”



# Śrī Śikṣāṣṭakam

Song 7a

The seventh verse of the Śrī Śikṣāṣṭakam is as follows:

**yugāyitaṁ nimeṣeṇa  
chakṣuṣā prāvṛṣāyitaṁ  
śūnyāyitaṁ jagat sarvaṁ  
govinda-viraheṇa me**

“Oh Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.”

**gāite gāite nāma ki dośā hoilo  
'kṛṣṇa-nitya-dāsa mui' hṛdoye sphurilo**

1 Chanting the Name again and again, what was my condition? Within my heart I realised, “I am an eternal servant of Krishna.”

**jānilām māyā-pāṣe e jaḍa-jagate  
govinda-virahe duḥkha pāi nānā-mate**

2 I realised that I was bound by Māyā's ropes, in this dull mundane universe, and I simply experience misery in various ways due to separation from Lord Govinda.

**āro je saṁsāra mora nāhi lāge bhālo  
kāhā jāi kṛṣṇa heri e chintā biśālo**

3 And I don't much like this world of birth and death. Where shall I go to see Krishna? This was my biggest worry.

**kādite kādite mora ākhi-bariṣoy  
barṣā-dhārā heno chakṣe hoilo uday**

4 I began weeping and weeping; my tears fell. Torrents of rain poured from my eyes just like the rains of the monsoon season.

**nimeṣa hoilo mora śata-juga-sam  
govinda-viraha āra sohite akṣam**

5 Now, a moment for me is like a hundred ages. I cannot bear this separation from Lord Govinda.

**śūnya dharā-tala,            chaudi ke dekhiye,  
parāṇa udāsa hoyā  
ki kori, ki kori,            sthira nāhi hoyā,  
jīvana nāhiko roya**

6 The world is empty; as I survey the four directions, the entire surface of the world is void. My life is empty, my mind is listless; I am indifferent and apathetic towards everything. Depressed, melancholy and forlorn, my life has no meaning now. What do I do now? I cannot remain steady. I can no longer maintain my life.

**braja-bāsi-gaṇa            mora prāṇa rākho  
dekhāo śrī-rādhā-nāthe  
bhaktivinoda-            minati māniyā,  
laohe tāhāre sāthe**

7 Oh residents of Vṛndāvan; save my life and show me Rādhānāth, the Lord of Śrī Rādhā. Considering this humble prayer of Bhaktivinoda, please give him Your association and take him with You.

**śrī kṛṣṇa-viraha āro sohite nā pāri  
parāṇa chāḍite āro din dui chāri**

8 I am unable to further tolerate this separation from my Lord Krishna and I am ready to give up my life in two days or four.

# Śrī Śikṣāṣṭakam

Song 7b

**gāite 'govinda'-nām, upajilo bhāva-grām,  
dekhilām jamunāra kūle  
vṛṣabhānu-sutā-saṅge, śyāma-naṭa-boro-raṅge,  
bāsarī bājāya nīpo-mūle**

1 And while I sang the name of Govinda a host of ecstasies arose within me. I saw Sundar-śyāma the best of dancers, on Jamunā's shores, with Śrī Rādhā, Vṛṣabhānu's daughter, sporting in Pastimes of love playing His flute beside the water while a *kadamba* tree above cast shade upon the divine couple.

**dekhiyā jugala-dhana, asthira hoilo mana,  
jñāna hārā hoilū tokhon  
koto-kṣane nāhi jāni, jñāna-labha hoilo māni,  
āro nāhi bhelo daraśan**

2 On seeing this, my mind was stunned. I lost my senses. Unaware of time, I fainted. When I awoke after immeasurable time, the treasured couple had gone. My vision of Braja had broken.

# Śrī Śikṣāṣṭakam

Song 7c

**sakhi go kemote dhoribo parāṇ  
nimeṣa hoilo jugera samān**

1 Oh my dear girlfriend! How will I maintain my life? The passing of a mere moment has become like a vast age of time.

**śrāvaṇera dhārā, ākhi-bariṣoy,  
śūnya bhelo dharā-tala  
govinda-virahe, prāṇa nāhi rohe,  
kemone bāchibo bolo**

2 Tears flow from my eyes like torrents of rain in the month of Śrāvaṇa, and the face of the earth has become totally void. In separation from Govinda my life cannot go on... please tell how I will be able to live.

**bhaktivinoda, asthira hoiyā,  
punaḥ nāmāśroya kori'  
ḍāke rādhānātha, diyā daraśana,  
prāṇa rākho, nahe mori**

3 Bhaktivinoda has become very restless and again takes shelter of the Holy Name, calling out, "Oh Lord of Rādhā! By bestowing Your audience, please save my life! By Your mercy alone I shall not perish!"

# Śrī Śikṣāṣṭakam

Song 8a

The eighth verse of the Śrī Śikṣāṣṭakam is as follows:

**āśliṣya vā pāda-ratām pinaṣṭu mām  
adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāṭo  
mat-prāṇa-nāthas tu sa eva nāparaḥ**

“Krishna may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.”

**bondhu-goṇ! śunoho vachana mora  
bhāvete bibhora, thākiye jokhon,  
dekhā deya chitta-chora**

1 Oh my friends! Listen to my words. I am filled to overflowing with devotional ecstasy when I have a divine vision of that thief who has stolen my heart.

**bichakṣaṇa kori' dekhite chāhile,  
hoya ākhi-agochara  
punaḥ nāhi dekhi', kādaye parāṇa,  
duḥkhera nā thāke ora**

2 And when I want to see Him more clearly, He disappears from sight and becomes invisible. Again, not seeing Him, my soul weeps and my grief knows no bounds.

**jagatera bandhu sei kobhu more loya sātha  
jathā tathā rākhu more āmāra se prāṇanātha**

3 Sometimes Krishna, the friend of the universe, takes me as one of His own, and sometimes He ignores me, but however He keeps me, He is the only Lord of my life.

**darśan-ānanda-dāne, sukha dey mora prāṇe,  
bole more praṇoya-vachan  
punaḥ adarśan diyā, dagdha kore mora hiyā,  
prāṇe more māre prāṇa-dhan**

4 When He gives His blissful audience to me, He gives happiness to my soul. He gives me great ecstasy by allowing me to see Him and by speaking affectionately to me. Again He goes away, removing Himself from my sight. And by not letting me see Him, He burns my heart with the fire of separation.

**jāhe tā'ra sukha hoy, sei sukha mama  
nija sukhe-duḥkhe mora sarvvaḍāi sama**

5 But even though He pains my soul in this way, He is still the Lord of my life. Whatever is His happiness is also my happiness. And so, for me, my own happiness and distress is all the same.

**bhaktivinoda, saṁjoge bijoge,  
tāhe jāne prāṇeśvara  
tā'ra sukhe sukhī, sei prāṇa-nātha,  
se kobhu nā hoya paro**

6 In this way, Bhaktivinoda, in both union and separation, knows that Krishna is the only Lord of his soul. Krishna's happiness is my happiness. He is the Lord of my life; there is no other Lord for me than Him.

# Śrī Śikṣāṣṭakam

Song 8b

yoga-pīṭhopari-sthita, aṣṭa-sakhī-subeṣṭita,  
vṛndāraṇye kadamba-kānane  
rādhā-saha vaṁśī-dhārī, biśva-jana-chitta-hārī,  
prāṇa mora t̄nāra charaṇe

1 At the *yoga-pīṭha*, surrounded by the *aṣṭa-sakhīs*, in the Vṛndāvan forest, in a grove of *kadamba* trees, by the side of Śrī Rādhā, holding His flute, Śrī Krishna enchants all souls within the universe. I fall at His feet and surrender my life to Him.

sakhī-ājñāmata kori dōhāra sevana  
pālya-dāsī sadā bhāvi dōhāra charaṇa

2 Following the orders of a *sakhī*, I engage in service to the holy couple, Śrī Śrī Rādhā and Krishna, always considering myself a dependent maidservant at Their lotus feet.

kobhu kṛpā kori, mama hasta dhorī',  
madhura vachana bole  
tāmbula loiyā, khāya dui jone,  
mālā loya kutūhole

3 Sometimes being kind, They take me by the hand and speak sweet words to me out of affection. Taking the betel nuts I have prepared, They eat them and accept a garland from me with great delight.

adarśana hoyā kokhona ki chole  
nā dekhiyā dōhe hiyā mora jvole

4 Again, They disappear from my vision by some trick. Not seeing Rādhā and Krishna, my heart burns in agony.

jekhāne sekhāne, thākuka du' jane,  
āmi to charaṇa-dāsī  
milane ānanda, virahe jātanā,  
sakala samāna bāsi

5 Here or there, wherever They stay, I am the maidservant of Their lotus feet. Through the happiness of union and the agony of separation, I am Their maidservant.

rādhā-kṛṣṇa prāṇa mor jīvane maraṇe  
more rākhi' māri' sukhe thākuka du' jone

6 Rādhā and Krishna are my life and soul both in life and in death; whether They protect me or take my life away—may they always be happy.

bhaktivinoda, āna nāhi jāne,  
poḍi' nija-sakhī-pāy  
rādhikāra goṇe thākiyā satata,  
jugala-charaṇa chāy

7 Bhaktivinoda knows nothing else. Falling at the feet of the *sakhīs*, Bhaktivinoda always stays among the intimate confidants of Śrī Rādhā. The lotus feet of Śrī Rādhā and Śrī Krishna is Bhaktivinoda's eternal desire.





Songs to  
Śrīmatī Rādhārāṇī

# Śrī Rādhāṣṭaka

by Śrīla Bhaktivinoda Ṭhākura

Song 1

**rādhikā-charaṇa-padma, sakala śreyera sadma,  
jatane je nāhi ārādhilo  
rādhā-padāṅkita dhāma, vṛndāvana jār nāma,  
tāhā je nā āśroya korilo**

1 The lotus feet of Śrī Rādhā are the abode of all auspiciousness and the supreme goal of life. One who in his life has failed to take shelter of that holy dhām named Vṛndāvan which is identified by the footprints of Rādhā,...

**rādhikā-bhāva-gambhīra, chitta jebā mahādhīra  
goṇ-soṅga nā koilo jīvane  
kemone se śyāmānanda, rasa-sindhu-snānānanda,  
lobhibe bujhoho ek-mane**

2 ...who in his life has failed to associate with the intimate of Śrī Rādhā who are deeply filled with Rādhā's mood of devotion and who are greatly intelligent — how will such a person bathe in the *rāsa-sindhu*, the ocean of ecstatic joy which is Śyāmasundar? You must singlemindedly understand this point.

**rādhikā ujvala-rasera āchārya  
rādhā-mādhava-śuddha-prema bichārya**

3 Śrī Rādhā is the exemplary teacher of the mellows of conjugal love. Pure ecstatic love for Śrī Śrī Rādhā-Mādhava is what is to be considered and discussed.

**je dhorilo rādhā-pada parama jatane  
se pāilo kṛṣṇa-pada amūlya-ratane**

4 One who holds tightly to the lotus feet of Śrī Rādhā with great care will certainly attain the priceless jewels of the lotus feet of Krishna.

**rādhā-pada binā kobhu kṛṣṇa nāhi mile  
rādhāra dāsīr kṛṣṇa sarvva-vede bole**

5 Without taking shelter of the lotus feet of Śrī Rādhā, one will never meet Krishna. All the Vedas say that Krishna belongs to the maidservants of Śrī Rādhā.

**choḍata dhona-jon, kalatra-suta-mita,  
choḍata karama geyān  
rādhā-pada-paṅkaja, madhurata sevana,  
bhaktivinoda paramāṇ**

6 Having given up wealth, followers, wife, children, family, and friends, material activities and intellectual knowledge, one should become absorbed in the divine sweetness of service to the lotus feet of Śrī Rādhā as one of Her maidservants in *madhura-rāsa*. This is Bhaktivinoda's solemn declaration.

Song 2

**virajār pāre śuddha-paravyoma-dhām  
tad upari śrī-gokula-vṛndāraṇya nām**

1 Beyond the Virajā River lies the pure spiritual sky, and above that Vaikuṅṭha realm lies the divine abode known as Śrī Goloka Vṛndāvan.

**vṛndāvana chintāmaṇi, chid-ānanda-ratna-khani,  
chinmoy apūrvva-daraśan  
tāhi mājhe chamatkār, kṛṣṇa vanaspati sār,  
nīla-maṇi tamāla jemon**

2 The land of Vṛndāvan is made of spiritual gems and is therefore likened to a mine of fully cognizant and blissful jewels. This transcendently conscious realm is certainly a wonderful and extraordinary sight. Within that abode is the most astonishing presence of Lord Krishna, who is compared to a *tamāl* tree, the king of trees possessing the hue of a dark sapphire.

tāhe eka svarna-mayī, latā sarvva-dhāma-jayī,  
uthiyāche parama-pāvanī  
hlādinī-śaktir sār, 'mahābhāva' nām jār,  
tribhuvana-mohana-mohinī

3 Entwined upon that blackish tree a beautiful golden creeper has arisen, who is the conqueror of all realms, being the supreme purifier. Her name is *Mahābhāva*, being the essence of the supreme pleasure-giving *hlādinī* potency. She is the enchantress of Śrī Krishna, who is Himself the enchanter of the three worlds.

rādhā-nāme parichita, tuṣiyā govinda-chita,  
virājaye parama ānande  
sei latā-patra-phul, lalitādi sakhī-kul,  
sobe mili' vṛkṣe dṛḍha bāndhe

4 Known by the name of Rādhā, She remains shining there in great ecstasy, always engaged in satisfying Govinda's heart. The leaves and flowers of that creeper form the assembly of Her girlfriends headed by Lalitā. Together She and all Her friends entwine that blackish tree in a tight embrace.

latāra paraśe praphulla tamāl  
latā chāḍī' nāhi rohe kono kāl

5 At the touch of this creeper, the Tamāl tree blooms; without the embrace of the creeper, He can no longer exist.

tamāla chaḍiyā latā nāhi bāche  
se latā milan sadā-kāla jāche

6 The creeper never desires to leave the company of the Tamāl tree; the creeper perpetually craves Their union.

bhaktivinoda milana dōhār  
nā chāhe kokhona vinā kichu ār

7 Other than the meeting of these Two, Bhaktivinoda desires but nothing else.

Song 8

**rādhā-bhajane jodi moti nāhi bhelā  
kṛṣṇa-bhajana tava akāraṇe gelā**

1 If one does not develop within their heart the desire for Rādhā-*bhajan*, then their Krishna-*bhajan* goes for nothing.

**ātapa-rohita sūray nāhi jāni  
rādhā-birahita mādhav nāhi māni**

2 Without sunlight the sun cannot be known, similarly without Śrī Rādhā, Krishna cannot be understood.

**kevala mādhav pūjaye so ajñānī  
rādhā anādara koroī abhimānī**

3 One who worships Krishna alone is ignorant. Who does not adore Śrī Rādhā is an egotist.

**kobohi nāhi korobi tākor saṅga  
chitte ichāsi jadi braja-rasa-raṅga**

4 Never keep company with those who envy Śrī Rādhā if within your heart you at all aspire to the loving Pastimes of Braja.

**rādhikā-dāsī jodi hoy abhimān  
śīghrai milai tava gokula kān**

5 Those who consider themselves maidservants of Śrī Rādhā will quickly meet Gokul-Krishna.

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

6 Brahmā, Shiva, Nārada, the *śrutis*, and Nārāyaṇī (Lakṣmī) worship with regard the holy feet of Śrī Rādhā.

**umā, ramā, satyā, śachī, chandrā, rukmiṇī  
rādhā-avatār sobe, — āmnāya-vāṇī**

7 Umā, Ramā, Satyā, Śachī, Chandrāvālī, and Rukminī are all personal expansions of Śrī Rādhā — this is the self-evident verdict of the *Vedas*.

**heno rādhā-pariṇarjyā jākara dhana  
bhaktivinoda tāra māgaye charaṇa**

8 Bhaktivinoda, whose only wealth is the service of Śrī Rādhā, humbly prays to be a serving maid at Her lotus feet.

# Rādhā-kuṇḍataṭa-kuñja-kuṭīra

by Śrīla Bhaktivinoda Ṭhākura

**rādhākuṇḍataṭa-kuñjakuṭīra  
govardhana-parvata jāmuna-tīra**

- 1 The grove-dwelling on the banks of Rādhā-kuṇḍa,  
Govardhan mountain, the banks of River Jamunā;

**kusuma-sarovara, mānasa-gaṅgā  
kalinda-nandinī vipula-taraṅgā**

- 2 Kusuma-sarovar lake, Mānasa-gaṅgā river,  
The rolling waves of Jamunā, daughter of the sun;

**vaṁśīvaṭa, gokula, dhīrasamīra  
vṛndāvana-taru latikā-vānīra**

- 3 Place of the Rasa dance, and Gokula, the gentle breezes,  
The trees, vines, and Vetasa palms of Braja;

**khaga-mṛgakula, malaya-bātāsa  
mayura, bhramara, muralī-vilāsa**

- 4 The birds and animals, the sweet air of spring,  
The peacocks, bumblebees, the flute's sweet song;

**veṇu, śṛṅga, padachihna, meghamālā  
vasanta, śaśāṅka, śaṅkha karatālā**

- 5 Flute, horn, His footsteps, range of clouds in the sky,  
Season of spring, the moon, the conch, hand-cymbals;

**jugala vilāse anukūla jāni  
līlā-vilāsa-uddīpaka māni**

6 I know all these things are nourishing the Pastimes of the Divine Couple, I can feel they arouse the holy Pastimes of the Lord;

**e soba choḍata k̄hā nāhi jāū  
e soba choḍata parāṇa hārāū**

7 I can never leave all these things so dear to me,  
Without them I know I'll surely die;

**bhaktivinoda kohe, śuno kāna  
tuyā uddīpaka hāmārā parāṇa**

8 Hear me, O Kāna, says Śrī Bhaktivinoda:  
You are the only light of my life.



# Śrī Rādhikā-stava

by Śrīla Rūpa Goswāmī

**rādhe jaya jaya mādhave-dayite  
gokula-taruṇī-maṇḍala-mahite**

1 Oh Rādhā! Oh beloved of Mādhava! You are worshiped by all the young girls of Gokula! All glories unto You! All glories unto You!

**dāmodara-rati-varadhana-veśe  
hari-niṣkuṭa-vṛndā-vipineśe**

2 You dress Yourself in such a way as to increase Lord Dāmodar's love and attachment for You. Oh Queen of Vṛndāvan, which is the pleasure grove of Lord Hari!

**vṛṣabhānūdadhi-nava-śaśi-lekhe  
lalitā-sakhi guṇa-ramita-viśākhe**

3 Oh new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! Viśākhā loyally serves You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Krishna!

**koruṇām kuru moyi koruṇā-bhorite  
sanaka-sanātana-varṇita-charite**

4 You who are filled with compassion! Your divine characteristics are described by the great sages Sanaka and Sanātan! O Rādhā, please be merciful to me!



*Songs to Śrī Krishna*

# He Deva bhavantaṁ vande

by Śrīla Rūpa Goswāmī

he deva bhavantaṁ vande  
man-mānasa-madhukaram arpaya nija-pada-  
pañkaja-makarande

1 Oh Lord, I offer my respectful obeisances to You. May you place the bumblebee of my mind in the honey of Your lotus feet.

yadapi samādhiṣu vidhir api paśyati  
na tava nakhā grammarīchim  
idam ichāmi niśamya tavāchyuta  
tad api kṛpādbhuta vīchim

2 Although Brahmā in his *samādhi* cannot obtain a glimpse of even a ray of the tips of the nails of Your feet, still Oh Achyuta! Having heard of the waves of Your astonishing mercy, I yearn to see You.

bhaktir udañchati yad api mādharma  
na tvayi mama tila-mātrī  
parameśvaratā tad api tavādhika-  
durghaṭa-ghaṭana-vidhātrī

3 Oh Mādhava, although I don't have even a sesame seed of devotion for You, Your supreme power can make even the impossible become possible.

ayam avilola tayādya sanātana  
kalitādbhuta-rasa-bhāram  
nivasatu nityam ihāmṛta-nindini  
vindan madhurima-sāram

4 Oh eternal Lord, may the bumblebee of my mind, finding there the most wonderful sweetness, eternally stay in the honey of Your lotus feet, which rebuke the sweetest nectar.

# Jaya Rādhā-Mādhava

by Śrīla Bhaktivinoda Ṭhākura

(jaya) rādhā-mādhava                      (jaya) kuñja-bihārī  
(jaya) gopī-jana-vallabha                (jaya) giri-vara-dhārī  
(jaya) jaśodā-nandana,                (jaya) braja-jana-rañjana,  
(jaya) jāmuna-tīra-vana-chārī

Śrī Krishna is the lover of Śrī Rādhā. He displays many amorous Pastimes in the groves of Vṛndāvan, He is the lover of the cowherd maidens of Braja, the holder of the great hill named Govardhan, the beloved son of Mother Jaśodā, the delighter of the inhabitants of Braja, and He wanders in the forests along the banks of the River Jamunā.

# Mayura mukuṭa

by Śrīla Bhaktivinoda Ṭhākura

**mayura-mukuṭa pītāmbara-dhārī  
muralīdhara govardhana-dhārī**

1 Oh Kṛṣṇa holder of the flute, Muralī and lifter of Govardhan Hill!  
Oh Kṛṣṇa who wears a crown adorned with a peacock feather dressed  
in golden coloured clothes.

**śrī-rādhā-mādhava kuñja-bihārī  
muralīdhara govardhana-dhārī**

2 Oh Kṛṣṇa holder of the flute, Muralī and lifter of Govardhan Hill!  
Oh Kṛṣṇa the Lord of Śrīmatī Rādhārāṇī who plays in the groves  
of Śrī Vṛndāvan.

**(jaya) jaśodā-nandana kṛṣṇa murārī  
muralīdhara govardhana-dhārī**

3 Oh Kṛṣṇa holder of the flute, Muralī and lifter of Govardhan Hill!  
All glories to you Kṛṣṇa, son of Mother Jaśodā and killer of the Mura demon.

**(jaya) gopī-jana-ballabha vaṁśī-bihārī  
muralīdhara govardhana-dhārī**

4 Oh Kṛṣṇa holder of the flute, Muralī and lifter of Govardhan Hill!  
All glories to you Kṛṣṇa, dearest lover of all the cowherd girls of Vṛndāvan  
and player of the flute Vaṁśī.

# Śrī Jugala-ārati

by Śrīla Bhaktivinoda Ṭhākura

**jaya jaya rādhā-kṛṣṇa jugala-milan  
ārati koroye lalitādi sakhī-goṇ**

1 All glories, all glories to the meeting of the transcendental couple, Śrī Śrī Rādhā Krishna. The *gopīs* headed by Lalitā Devī perform the ceremony of their worship.

**madana-mohana rūpa tri-bhaṅga-sundara  
pītāmbara śikhi-pucha-chūḍā-manohara**

2 Krishna is the attractor of Cupid, and His beautiful form is bending in three places with yellow garments and a charming peacock-feather crown.

**lalita-mādhava-bāme vṛṣabhānu-kanyā  
nīla-basanā gaurī rūpe guṇe dhanyā**

3 Dressed in blue garments, Her complexion fair, and Her virtues glorious, King Vṛṣabhānu's daughter, Śrīmatī Rādhikā is on the left of the charming Lord Mādhava.

**nānā-bidha alaṅkāra kore jhalamala  
hari-mano-bimohana vadana ujvala**

4 Her various ornaments sparkle and Her effulgent face charms the heart of Lord Krishna.

**viśākhādi sakhī-goṇ nānā rāge gāya  
priya-narma-sakhī jata chāmāra ḍhulāya**

5 Viśākhā and the other girls sing songs in various tunes and moods as Krishna's intimate playful girlfriends fan the divine couple with whisks.

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

6 Yearning to attain the lotus feet of Śrī Śrī Rādhā-Krishna, Bhaktivinoda floats in happiness at the *gopīs'* feet.

# Sakhi-vṛnde Vijñaptiḥ

Prayer to the Gopīs  
by Śrīla Narottam dās Ṭhākura

**rādhā-kṛṣṇa prāṇa mora jugala-kiśora  
jīvane maraṇe gati āro nāhi mora**

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

**kālindīra kūle keli-kadambara bon  
ratana-bedira upara bosābo du'jon**

2 I shall install the Divine Couple on a jewelled throne in a pleasant forest of *kadamba* trees on the shore of the Jamunā river.

**śyāma-gaurī-aṅge dibo chandanera gandha  
chāmara ḍhulābo kobe heri mukha-chandra**

3 When will I place aromatic sandalwood paste on the limbs of Lord Śyāmasundar and Śrīmatī Rādhārāṇī? When will I fan Them with a *chāmara* wisk? When will I see Their moonlike faces?

**gānthiyā mālātir mālā dibo doṅhara gole  
adhare tuliyā dibo karpūra-tāmbule**

4 When will I string garlands of *malati* flowers and place them on the necks of the Divine Couple? When will I place betel nuts mixed with camphor in Their lotus mouths?

**lalitā visākhā-ādi jata sakhī-vṛnda  
ājñāya koribo sevā charaṇāravinda**

5 When, following the orders of Lalitā, Viśākhā and the other *gopīs*, will I serve the lotus feet of the Divine Couple?



**śrī-kṛṣṇa-chaitanya-prabhuṛ dāser anudāsa  
sevā abhilāṣa kore narottama-dāsa**

**6** Narottam dās, the servant of the servant of Śrī Krishna Chaitanya Mahāprabhu, longs for this service to the Divine Couple.

# Śrī Braja-dhāma-mahimāmṛta

by Śrīla Krishnadās Kavirāj Goswāmī

**jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan  
śrī-govinda, gopīnātha, madana-mohan**

1 All glories to Śrī Rādha and Śrī Krishna and the divine forest of Vṛndāvan. All glories to the three presiding Deities of Vṛndāvan— Śrī Govinda, Śrī Gopīnāth, and Śrī Madana-Mohan.

**śyāma-kuṇḍa, rādhā-kuṇḍa, giri-govardhan  
kāḷindī jamunā jaya, jaya mahāvan**

2 All glories to Śyāma-kuṇḍa, Rādhā-kuṇḍa, Govardhan Hill, and the Jamunā River (Kāḷindī). All glories to the great forest known as Mahāvan, where Krishna and Balarām displayed all of Their childhood Pastimes.

**keśī-ghāṭa, vaṁśī-vaṭa, dvādaśa-kānan  
jāhā sob līlā koilo śrī-nanda-nandan**

3 All glories to Keśī-ghāṭa, where Krishna killed the Keśī demon. All glories to the Vaṁśī-vaṭa tree, where Krishna attracted all the *gopīs* to come by playing His flute. All glories to the twelve forests of Braja. At these places the son of Nanda, Śrī Krishna, performed all of His Pastimes.

**śrī-nanda-jaśodā jaya, jaya gopa-gaṇ  
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ**

4 All glories to Krishna's divine father and mother, Nanda and Jaśodā. All glories to the cowherd boys, headed by Śrīdāmā, the elder brother of Śrīmatī Rādhārāṇī, and Anaṅga Mañjarī. All glories to the cows and calves of Braja.

**jaya vṛṣabhānu, jaya kīrttidā sundarī  
jaya paurṇamāsī, jaya ābhīra-nāgarī**

5 All glories to Śrī Rādhā's divine father and mother, Vṛṣabhānu and the beautiful Kīrtidā. All glories to Paurṇamāsī, the mother of Sāndīpani Muni, grandmother of Madhumaṅgal and Nāndīmukhī, and beloved disciple of Devarṣi Nārada. All glories to the young cowherd maidens of Braja.

**jaya jaya gopeśvara vṛndāvana-mājh  
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāj**

6 All glories, all glories to Gopeśvara Shiva, who resides in Vṛndāvan in order to protect the holy *dhām*. All glories, all glories to Krishna's funny *brāhmaṇa* friend, Madhumaṅgal.

**jaya rāma-ghāṭa, jaya rohiṇī-nandan  
jaya jaya vṛndāvana-bāsī jata jon**

7 All glories to Rāma-*ghāṭa*, where Lord Balarām performed His *rāsa* dance. All glories to Lord Balarām, the son of Rohiṇī. All glories, all glories to all of the residents of Vṛndāvan.

**jaya dvija-patnī, jaya nāga-konyā-goṇ  
bhaktite jāhārā pāilo govinda-charaṇ**

8 All glories to the wives of the proud *Vedic brāhmaṇas*. All glories to the wives of the Kālīya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.

**śrī-rāsa-maṇḍala jaya, jaya rādhā-śyām  
jaya jaya rāsa-līlā sarvva-manoram**

9 All glories to the place where the Rasa dance of Śrī Krishna was performed. All glories to Rādhā and Śyāma. All glories, all glories to the divine Rasa dance, which is the most beautiful of all of Lord Krishna's Pastimes.

**jaya jayojvala-rasa sarvva-rasa-sār  
parakīyā-bhāve jāhā brajete prachār**

10 All glories, all glories to the mellow of conjugal love, which is the most excellent of all *rāsas* and is propagated in Braja by Śrī Krishna in the form of the divine paramour love, *parakīyā-bhāva*.

śrī-jāhnavā-pāda-padma koriyā smaraṇ  
dīna kṛṣṇadāsa kohe nāma-saṅkīrttan

11 Remembering the lotus feet of Lord Nityānanda's consort, Śrī Jāhnavā Devī, this very fallen and lowly Krishnadās sings the *saṅkīrttan* of the Holy Name.

# Rūpa Kīrttan

by Śrīla Bhaktivinoda Ṭhākura

janama saphala tā'ra, kṛṣṇa-daraśana jā'ra  
bhāgye hoiyāche eka-bāra  
bikaśiyā hrin-nayana kori' kṛṣṇa daraśana  
chāḍe jīva chittera bikāra

1 His birth is successful whose good fortune dawns so as to have the vision of Lord Krishna just once. When the soul gives up all delusions of the mind, then only will they see the vision of Krishna blooming within the eyes of their heart.

vṛndāvana-keli chatur vanamālī  
tribhaṅga-bhaṅgimārūpa vaṁśī-dharī aparūpa  
rasamoya nidhi, guṇa-śālī

2 One sees Krishna there fully decorated with garlands of forest flowers as the most expert connoisseur of all the amorous love-sports in Vṛndāvan. His transcendental form bent in three places, playing wonderfully on His flute, He is the reservoir of all relishable mellows and the abode of all virtuous qualities.

varṇa nava jaladhara śire śikhi picha vara  
alakā tilaka śobhā pāya  
paridhāne pīta-vāsa vadane madhūra hāsa  
heno rūpa jagat mātāya

3 By such a beautiful form He is maddening the entire universe. His complexion is like that of a fresh new rain cloud, His head is decorated with a peacock feather, and the sandalwood *tilak* on His forehead is most becoming. Wearing brilliant yellow-coloured garments, He stands with His face decorated by a wide, sweet smile.

indranīla jini            kṛṣṇa-rūpakhāni  
heriyā kadamba-mule  
mon uchāṭana        na chole charaṇa  
saṁsāra gelāma bhūle

4        Beholding Him standing at the base of a *kadamba* tree, I can see that Krishna's beauty is conquering the lustre of an entire mine of sapphires. Seeing this, my mind has become so restless that my feet will move no longer, and I've completely forgotten about my family and home life in this world.

(sakhī he) sudhāmoya se rūpa-mādhurī  
dekhile nayana,        hoya achetana,  
jhore premamoya bāri

4        O *sakhī*! Oh dear girlfriend! Seeing that sweet form abounding in nectar, I have fallen unconscious as a fountain of tears gushing with ecstatic love cascades from my eyes.

kibā chūḍā śire        kibā vaṁśī kore  
kibā se tribhaṅga-ṭhāma  
charaṇa-kamale,        amiyā uchole,  
tāhāte nūpura dāma

5        What a wonderful crown upon His head! What a wonderful flute He is holding in His hand! What a wonderfully beautiful form as He stands in His three-fold bending posture! The nectar of His lotus feet is overflowing with the tinkling sound coming from the clusters of ankle bells which are decorating them.

sadā āśā kori            bhṛṅga-rūpa dhorī  
charaṇa kamale sthāna  
anāyāse pāi            kṛṣṇa-guṇa gāi  
āro nā bhajibo āna

6        Accepting the form of a honeybee, I always hope for a residence near His lotus feet. And I will get it very easily because I always sing the glories of Krishna, adoring no-one else.

# Guṇa-Kīrttan

by Śrīla Bhaktivinoda Ṭhākura

śuno, he rasika jon kṛṣṇa guṇa agaṇon  
ananta kohite nāhi pāre  
kṛṣṇa jagatera guru kṛṣṇa vāñchākalpataru  
nāviko se bhava-pārābāre

1 Listen to this, oh wisest relishers of mellows! The transcendental qualities of Śrī Krishna are innumerable; indeed it is not possible to describe such unlimited divine attributes. Krishna is the spiritual master of the entire universe, He is like a wish-fulfilling desire-tree, and He is the helmsman of the boat on the ocean of material existence.

hṛdoya pīḍita jā'ra kṛṣṇa chikitsaka tā'ra  
bhava roga nāśite chatura  
kṛṣṇa bahirmukha jone premāmṛta vitarāṇe  
krame loya nija antaḥpura

2 Krishna is just like a doctor for those whose hearts are ailing, as He is very expert at destroying the diseased condition of material existence. By distributing the nectar of ecstatic love to all of the inimical souls, He gradually takes them back into His own confidential realm.

karma-bandha jñāna-bandha, āveśe mānava andha  
tāre kṛṣṇa koruṇā sāgara  
pādapadma madhu diyā, andha-bhāva ghuchāiyā  
charāṇe korena anuchara

3 Krishna is an ocean of compassion for those who are bound up in fruitive reactions, as well as for those bound up in philosophical speculation, and for those blinded by other human perplexities. Giving the honey of His lotus feet, and thus relieving the darkness of such worldliness, He makes one an attendant of His own feet.

vidhi-mārga rata jone svādhīnatā ratna dāne  
rāgamārgē karāna praveśa  
rāga-baśavarti ho'ye pārakīya-bhāvāśroye  
lobhe jīva kṛṣṇa-premāveśa

4 Krishna eventually bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thereby allowing them entrance into the path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of the mellows of unwedded love (*pārakīya-bhāva*), the soul finally attains all the symptoms of ecstatic love for Krishna.

premāmṛta-vāri-dhārā sadā pānarata tā'rā  
kṛṣṇa tāhādera bandhu pati  
sei saba braja-jana sukalyāṇa-niketana  
dīnahīna vinodera gati

5 Krishna is the dearest friend and husband of those who are always attached to drinking the fountain of ecstatic tears of love. Thus, the goal of this most fallen and lowly Bhaktivinoda is to be with all such residents of Braja within the abode of supreme auspiciousness.



# Jaya Jaśodā-Nandana Kṛṣṇa

by Śrīla Bhaktivinoda Ṭhākura

**(jaya) jaśodā-nandana kṛṣṇa gopāla govinda  
(jaya) madana-mohana hari ananta mukunda**

1 All glories to Krishna, the son of Mother Jaśodā, the cowherd boy and giver of pleasure to the cows! All glories to the conquerer of Cupid, Lord Hari, who takes away all inauspiciousness, who is unlimited, and the awarder of liberation!

**(jaya) achyuta mādharma rām vṛndāvana-chandra  
(jaya) muralī-vadana śyāma gopī-jañānanda**

2 All glories to the infallible Lord, husband of the goddess of fortune, the supreme enjoyer, and the moon of Vṛndāvan! All glories to Krishna, who always holds a flute to His mouth, who is the colour of a dark blue raincloud, and is the bliss of the *gopīs*!

# Śrīta Kamalā

by Śrīla Jayadeva Goswāmī

**śrīta-kamalā-kucha-maṇḍala dhr̥ta-kuṇḍala he  
kalita-lalita-vana-māla jaya jaya deva hare**

1 Glories, glories to Lord Hari, the Supreme Lord of Godhead, who is bedecked with jeweled earrings and a garland of forest flowers and whose feet are marked with a lotus!

**dina-maṇi-maṇḍala-maṇḍana bhava-khaṇḍana he  
muni-jana-mānasa-haṁsa jaya jaya deva hare**

2 The Lord's face shines like the whorl of the sun. He removes the miseries of His devotees and is the resting place of the minds of the swan-like sages. Glories! Glories to Lord Sri Hari!

**kāliya-viṣa-dhara-gañjana jana-rañjana he  
yadukula-nalina-dineśa jaya jaya deva hare**

3 O Supreme Lord who destroyed the demoniac Kaliya serpent! O Lord, You are the beloved of all living entities and the sun in the galaxy of the Yadu dynasty. Glories! Glories to Lord Sri Hari.

**madhu-mura-naraka-vināśana garuḍāsana he  
sura-kula-keli-nidāna jaya jaya deva hare**

4 O Lord, destroyer of the demons Madhu, Mura and Naraka! Seated on Garuda, You are the source of joy for the demigods. All glories to Hari!

**amala-kamala-dala-lochana bhava-mochana he  
tribhuvana-bhuvana-nidhāna jaya jaya deva hare**

5 O Lord Your eyes are like lotus petals, and You destroy the bondage of the material world. You are the maintainer of the three worlds. Glories to Lord Hari!

**janaka-sutā-kṛta-bhūṣaṇa jita-dūṣaṇa he  
samara-śamita-daśa-kaṇṭha jaya jaya deva hare**

6 O Lord, as the gem of the sons of Janaka, You were victorious over all the *asuras*, and You smashed the greatest *asura*, the ten-headed Ravana. Glories to Lord Hari!

**abhinava-jala-dhara-sundara dhṛta-mandara he  
śrī-mukha-chandra-chakora jaya jaya deva hare**

7 O Supreme Lord who held the Govardhana Hill! Your complexion is like a fresh monsoon cloud, and Sri Radharani is like a *chakora* bird who is nourished by drinking the light of Your moonlike face. Glories! Glories to Lord Hari.

**tava charaṇaṁ praṇatā vayam iti bhāvaya he  
kuru kuśalaṁ praṇateṣu jaya jaya deva hare**

8 O Lord, I offer my humble obeisances at Your lotus feet. Please bless me by Your limitless mercy. Glories! Glories to Lord Sri Hari!

**śrī-jayadeva-kaver idaṁ kurute mudam he  
maṅgalam ujjvala-gītaṁ jaya jaya deva hare**

9 The poet Sri Jayadeva offers this song of devotion and shining good fortune to Thee. All glories! All glories to Lord Sri Hari!



*Special Songs  
for Festival Days*

# Āchāryya-charaṇa-vandana

Composed by Śrīpād Bhakti Ānanda Sāgar Mahārāj

**jaya śrīla mahārāja charaṇāravinda  
śrī bhakti sundara deva-gosvāmī govinda**

- 1 Glory to the lotus feet of our Śrī Gurudeva,  
Śrī Bhakti Sundara Deva-Goswāmī Govinda.

**jagatera suman̄gala koribāra āśe  
tumi avatīrṇa hoilā snigdha guru-veśe**

- 2 Wishing Grace Divine upon the whole of the creation,  
From Goloka came thee down, most Gracious Incarnation.

**praphulla nalina jena hāsīmākhā mukha  
dekhi vṛddha-bāla-juvā pāya mahā-sukha**

- 3 Hundred-petalled lotus flower—Lotus Face ablooming,  
Young and old behold thee, all their hearts' joy overflowing.

**svadeśe-videśe harināmera prachāre  
abhinava gaura-preme bhāsāle sabāre**

- 4 Both home and abroad Lord's Hallowed Name thou art apreaching,  
Flood of Love for Gaura entire planet inundating.

**śrī-kore lekhanī jena ananta phoyārā  
sumadhura divyavāṇī-vigalita-dhārā**

- 5 Benedictine fountain from thy pen in hand awriting,  
Sweetest songs of Love Divine a flow is never ending.

**su-siddhānta-dhārādhara satya sugambhīra  
śrī-guru-vaiṣṇava-sevā-niṣṭha mahādhīra**

- 6 Agent of the Waves of Perfect Truth—fathomless ocean,  
Serve Śrī Guru and Vaiṣṇava! thy heart's dedication.

**sādhu-priya saralatā tomāra bhūṣaṇa  
amānī mānada sadā miṣṭha-sambhāṣaṇa**

- 7 Truthful heart adored by saints—thy natural compassion,  
Always humble, giving honour, in sweet conversation.

**guru-mahārāja jatirāja-rājeśvara  
śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara**

- 8 Guru Mahārāj of Nyāsī Kings the Great Grandfather,  
Śrī-Bhakti-Rakṣaka Deva-Gosvāmī Śrīdhara.

**parama santuṣṭa tava viśrambha-sevāya  
nija-hāte vyāsāsane vasā'la tomāya**

- 9 Satisfied supremely with thy Service dedicated,  
By his own hand did he place thee on his chair exalted.

**sukhe manonīta koilā uttarādhikārī  
ehena apūrvva sneha kothāo nā heri**

- 10 Joyfully as his successor he hath thee achosen,  
Such benign affection ne'er we find in all creation.

**rūpa-sarasvatī-śrīdhar-dhārā-srotasvinī  
tava hṛde vahe sadā bhuvana pāvanī**

- 11 Rūpa-Sarasvatī-Śrīdhar River flowing freely,  
From thy heart throughout the world makes everything so holy.

**śīva-guru-saṅkarṣaṇa koruṇā-nilaya  
nityānanda-rūpe tava hṛde vilasaya**

- 12 Supreme God of Good our Guide, compassion's Divine Treasure,  
Ever plays within thy heart as Nityānanda's Pleasure.

**sujana sudhīra-gaṇa tava guṇa-gāya  
durbhāgā vañchita aparādhe more hāya**

- 13 Faithfully the true devotees sing thy Supreme Glories,  
Lost, deluded souls dishonour thee, alas! and perish.

**guru-gaura-kṛṣṇa-sevā-saubhāgya-prakāśe  
sānande sāgara bhāse saṅkīrttana rāse**

- 14 By thy Grace shall we now serve our Lord and Golden Master,  
Sāgara exults in thy Sweet Chanting Dance forever.

# Śrī Guru-paramparā

Verses 1-9 composed by Śrīla Saraswati Ṭhākura

kṛṣṇa hoite chatur-mukha, hon kṛṣṇa sevonmukha,  
brahmā hoite nāradera mati  
nārada hoite vyāsa, madhva kohe vyāsa dāsa,  
pūrṇaprajña padmanābha gati

1 In the beginning of creation the science of devotional service was received by the four-headed Brahmā from the Supreme Lord Śrī Krishna. Devarṣi Nārada's understanding of this divine science was obtained from Brahmā. The great sage Krishna Dvaipāyana Vyāsa, who was empowered to compile the *Vedic* literatures, became a disciple of Devarṣi Nārada. Śrīpād Madhvāchāryya, the founder of the *Śuddha-dvaita* school of *Vedānta* philosophy, who visited Vyāsadeva at Badarīkāśram in the thirteenth century to learn from him *Vedānta* philosophy, calls himself a servant of Krishna Dvaipāyana Vyāsa. Pūrṇaprajña Tīrtha (Madhva) is the guru and sole refuge of Padmanābha Tīrtha.

nṛhari mādhava-baṁśe, akṣobhya paramahaṁse,  
śiṣya boli aṅgikāra kore  
akṣobhyera śiṣya jaya- tīrtha nāme parichaya,  
tāra dāsye jñānasindhu tore

2 The two other principal disciples of Madhva are Nṛhari Tīrtha and Mādhava Tīrtha. Mādhava Tīrtha accepted the great paramahaṁsa Akṣobhya Tīrtha as a disciple. The principal disciple of Akṣobhya Tīrtha was known as Jayatīrtha. Jayatīrtha's service was for his disciple Jñānasindhu.

tāhā hoite dayānidhi, tāra dāsa vidyānidhi,  
rājendra hoilo tāhā hoite  
tāhāra kiṅkora jaya- dharma nāme parichoya,  
paramparā jāno bhālo mate



3 Dayānidhi received the science of devotional service from Jñānasindhu, and the servant of Dayānidhi was Vidyānidhi (Vidyādhirāja Tīrtha). Rājendra Tīrtha became a disciple of Vidyādhirāja Tīrtha. Rājendra Tīrtha's servant was known as Jayadharmā or Vijayadhvajā Tīrtha. In this way you should properly understand this disciplic succession.

**jayadharmā-dāsye khyāti, śrī puruṣottama-yati,  
tā'ha'te brahmaṇya-tīrtha sūri  
vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa,  
tāha hoite mādhavendra purī**

4 The great *sannyāsī* Śrī Puruṣottama Tīrtha received his knowledge in the service of his guru, Vijayadhvajā Tīrtha (Jayadharmā). The principal disciple of Puruṣottama Tīrtha was Subrahmaṇya Tīrtha. His servant was the great Vyāsatīrtha (Vyāsa Rāya). Vyāsatīrtha's servant was Lakṣmīpati Tīrtha, whose disciple was Mādhavendra Purī Goswāmī.

**mādhavendra purī-bara, śiṣya-bara śrī-īśvara,  
nityānanda, śrī-advaita vibhu  
īśvara-purīke dhonya, korilena śrī-chaitanya,  
jagad-guru gaura mahāprabhu**

5 The chief disciple of Mādhavendra Purī was Īśvara Purī, and two of his other disciples were the renowned incarnations of Godhead Śrī Nityānanda and Śrī Advaita Āchāryya. Śrī Chaitanya Mahāprabhu, the spiritual preceptor of all the worlds, made Īśvara Purī greatly fortunate by accepting him as His spiritual master.

**mahāprabhu śrī-chaitanya, rādhā-kṛṣṇa nahe anya,  
rūpānuga jонера jīvana  
viśvambhara priyaṅkara, śrī svarūpa-dāmodara,  
śrī gosvāmī rūpa-sanātana**

6 Mahāprabhu Śrī Chaitanya is nondifferent from Śrī Śrī Rādhā and Krishna and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Swarūp Dāmodar Goswāmī, Rūpa Goswāmī and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Chaitanya).

rūpapriya mahājana,      jīva-raghunātha hon,  
tāra priya kavi kṛṣṇadāsa  
kṛṣṇadāsa-priyabara,      narottama sevāpara,  
jāra pada viśvanātha-āśa

7      The great souls Jīva Goswāmī and Raghunāth dās Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī. Raghunātha dās Goswāmī, a disciple of Advaita Āchāryya's disciple Jadunandan Āchāryya, was accepted by Rūpa and Sanātan as their third brother. Raghunāth dās Goswāmī's beloved student was Krishnadās Kavirāj Goswāmī. Kṛṣṇādās Kavirāj was an intimate friend of Lokanāth Goswāmī. They lived together in Vṛndāvan and always discussed the topics of Krishna with one another. Lokanāth Goswāmī, a disciple of Gadādhara Paṇḍit, had only one disciple, whose name was Narottam dās. Narottam dās was always engaged in the service of his guru, and he also engaged himself in the service of his guru's intimate friends. Thus he became very dear to Krishnadās Kavirāj Goswāmī. To serve the feet of Narottam dās Ṭhākura was the only desire of Viśvanāth Chakravartī Ṭhākura, who was the fourth āchāryya in disciplic succession from Narottam dās.

viśvanātha-bhakta-sāth,      baladeva jagannāth,  
tāra priya śrī-bhaktivinoda  
mahā-bhāgavata-bara,      śrī-gaurakiśora-bara,  
hari-bhajanete jāra moda

8      Viśvanātha Chakravartī Ṭhākura was the *śikṣā-guru* (instructing spiritual master) of Baladeva Vidyābhūṣaṇa, to whom he taught the precepts of *Śrīmad-Bhāgavatam*. Jagannāth dās Bābājī was a very prominent Āchāryya after Śrī Baladeva Vidyābhūṣaṇa and was the beloved *śikṣā-guru* of Śrī Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent *mahā-bhāgavat* Śrī Gaura Kiśora dās Bābājī, whose sole joy was found in *hari-bhajana*.

tadanuga-mahājon      śrī-kṛṣṇa-kīrttana-dhon  
jebā dilo puri jaga kāma  
śrī vārṣabhānavībarā      sadā sevya sevāparā  
tāhāra dayita-dāsa nāma

9 The followers of Śrīla Gaura Kiśora dās Bābājī fill up the world with the wealth of Śrī Krishna-*kīrttan*. He who is always serving Krishna the dearest lover of Rādhārāṇī, is Śrī Vārṣabhānavī Dayita Dās (Śrīla Saraswatī Ṭhākura).

**tadabhīna deho-divya svarūpa-rūpa-raghu-jivya  
sadā sevya jāra pādapadma  
susiddhānta mūrṭti-dhara śrī śrīdhara guruvara  
rupānuga-sādhu śreya sadma**

10 The nondifferent personality and embodiment of *bhakti-siddhānta* as well as Śrīla Saraswatī Ṭhākura; and who is living within the conception of Śrīla Swarūp Dāmodar, Śrīla Rūpa Goswāmī and Śrīla Raghunāth dās Goswāmī; and whose lotus feet are always the worshipable happy shelter of the followers of Rūpa Goswāmī, he is Śrīla Śrīdhar Dev-Goswāmī.

**tāra priya mano' bhīṣṭa sthāpane sadāsacheṣṭa  
bhakti sundara śrī govinda nāma**

11 He who is a very dear disciple of that Śrīla Śrīdhar Dev-Goswāmī Mahārāj, and who is establishing his divine conception, and who is fulfilling his desire continuously, he is Śrīla Bhakti Sundar Govinda Dev-Goswāmī.

**tāra priya manonīta āchāra-prachāre rata  
śrī bhakti-nirmal-āchārya nāma**

12 He who is the very dear disciple of Śrīla Bhakti Sundar Govinda Dev-Goswāmī, who is his chosen successor, and who is always devotedly engaged in practicing and preaching his divine conception, is Śrīla Bhakti Nirmal Āchārya Mahārāj.

**ei paramparā dhana sabe gaura-nijajana  
tādera uchiṣṭe mora kāma**

13 This is our grand preceptorial line and all of them are very dear to Śrī Chaitanya Mahāprabhu. My sustenance is their remnants alone.

# Śrī Dayita Dās Praṇati Pañchakam

Homage unto Śrīla Saraswati Ṭhākur

by Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

**bhayabhañjana jayaśaṁsana-karuṇāyata-nayanam  
kanakotpala janakojjala-rasasāgara-chayanam  
mukharikṛta-dharaṇīta-harikīrttana-rasanam  
kṣitipāvana-bhavatāraṇa-pihitāruṇa-vasanam  
śubhadodaya-divase vṛṣaravijā-nija-dayitam  
praṇamāmi cha charaṇāntika-parichāraka-sahitam**

1 He (of divine form) came forth from the birthplace of the golden lotus - the ocean of the mellow of divine consorhood. His large, merciful eyes dispel (the suffering souls') fear and proclaim (the surrendered souls') victory. His tongue (constantly) vibrates the whole Earth planet with Śrī Krishna-*saṅkīrttan*, his beauty resplendent in the robes of the sun's radiance (saffron) that purifies the universe and dispels the suffering of material existence. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandinī, and the servitors of his lotus feet.

**śaraṇāgata-bhajanavrata-chirapālana-charaṇam  
sukṛtālaya-saralāśaya-sujanākhila-varaṇam  
harisādhana-kṛtabādhana janaśāsana-kalanam  
sacharāchara-karuṇākara-nikhilāśiva-dalanam  
śubhadodaya-divase vṛṣaravijā-nija-dayitam  
praṇamāmi cha charaṇāntika-parichāraka-sahitam**

2 The devotees surrendered in pure devotion are eternally protected at his lotus feet. He is worshippingable by the pure souls endowed with sincerity and good fortune, and he accepts (even) those who obstruct the service of Śrī Hari, just to rectify them. As the very fountainhead of mercy upon all mobile and immobile beings, he crushes the inauspiciousness of the whole universe. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandinī, and the servitors of his lotus feet.

atilaikika-gatitaulika-ratikautuka-vapuṣam  
atidaivata-mativaiṣṇava-yati-vaibhava-puruṣam  
sasanātana-raghurūpaka-paramāṇugacharitam  
suvichāraka iva jīvaka iti sādhubhiruditam  
śubhadodaya-divase vṛṣaravijā-nija-dayitam  
praṇamāmi cha charaṇāntika-parichāraka-sahitam

3 Like a miracle, his body moves with a joyful elegance and charm beyond the world's understanding, fulfilling the artist's aspiration. (Or, dancing in Pastimes transcendental to the world, his artistic form incites divine love's hankering). His intellect surpasses that of (even) the demigods, and he is nobility incarnate as the commander in-chief of the Vaiṣṇava *sannyāsīs* (*tridaṇḍi-yatis*). The *sādhus* of profound intellect describe the nature of his personality as meticulously in the line of Śrī Sanātan, Śrī Rūpa, and Śrī Raghunāth, and they speak of him as being on the same plane as Śrī Jīvapāda (being superbly replete in perfect theistic conclusions). On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandinī, and the servitors of his lotus feet.

sarasītaṭa-sukhadoṭaja-nikaṭapriyabhajanam  
lalitāmukha-lalanākula-paramādarayajanam  
vrajakānana-bahumānana-kamalapriyanayanam  
guṇamañjari-garimā-guṇa-harivāsanavayanam  
śubhadodaya-divase vṛṣaravijā-nija-dayitam  
praṇamāmi cha charaṇāntika-parichāraka-sahitam

4 On the bank of Śrī Rādhā Kuṇḍa at Svānanda Sukhada Kuñja, he is devoted to the service of his Beloved, and (further-more) he is greatly endeared to the divine damsels of Braja headed by Lalitā. He is most favourite to Kamala-*mañjarī* who is pre-eminent in Vṛndāvan, and with the glorious qualities of Guṇamañjarī he builds the residence of Śrī Hari. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandinī, and the servitors of his lotus feet.

vimalotsavam amalotkala-puruṣottama-jananam  
patitoddhṛti-karuṇāstrīti-kṛtanūtana-pulinam  
mathurāpura-puruṣottama-samagaurapuraṭanam  
harikāmaka-haridhāmaka-harināmaka-raṭanam  
śubhadodaya-divase vṛṣaravijā-nija-dayitam  
praṇamāmi cha charaṇāntika-parichāraka-sahitam

5 He is immaculate joy incarnate, or, he is the graciousness or the joy of Bimalā Devī. He manifested the Pastimes of his Advent at Puruṣottama Kṣetra in the holy land of Orissa, and he revealed his Pastimes of delivering the fallen souls and extending his mercy upon them (by awarding them the gift of divine love) at the 'new isles,' or Nabadwīp. Circumambulating Gaura Dhām in the same way as traditionally done at Braja Dhām and Puruṣottama Dhām, he continuously propagates - the loving desire of Braja, the divine abode of Vaikuṇṭha, and the Holy Name of Krishna. On his Day of Holy Advent, I (again and again) make my obeisance unto that dear associate of Śrī Vṛṣabhānundinī, and the servitors of his holy lotus feet.

# Āchāryya vandana

Composed by Gopāl Govinda Mahanta

jayare jayare jaya paramahaṁsa mahāśay  
śrī bhaktisiddhānta sarasvatī  
gosvāmī ṭhākura jaya parama koruṇāmoy  
dīnahīna agatira gati

1 All glories, all glories to the topmost personality, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākur, who is an ocean of mercy and the only resort for the fallen souls.

nilāchale hoiyā uday  
śrī gauḍamaṇḍale āsi' prema bhakti parakāśi'  
jivera nāśilā bhava-bhay

2 He made his advent in Śrī Nilāchala, Śrī Puri Dhām. He came to the Holy *dhām* of Mahāprabhu, manifesting the line of pure devotion and destroying the fear of material life of the conditioned souls.

tomāra mahimā gāi heno sādhya mora nāi  
tobe pāri jodi deho śakti  
viśvahite avirata āchāra-prachāre rata  
viśuddha śrī rūpānuga bhakti

3 I have no capacity to sing your glories. Only if you empower me can I do so. You are travelling unceasingly all over India, practising and preaching in a dedicated way, the pure and genuine line of devotion in the current of Śrīla Rūpa Gosvāmī.

śrīpāṭ khetari dhāma ṭhākura śrī narottama  
tomāte tāhāra guṇa dekhi  
śāstrera siddhānta-sāra śuni lāge chamatkāra  
kutārkaika dite nāre phāki

4 We see your qualities are like Śrīla Narottam dās Ṭhākura who in the festival at Khetari Dhām delivered all the wonderful conclusions of the Scriptures which defeated the unfair argument and deception of the scholars there.

**śuddha bhakti-mata jata upadharma-kavalita  
heriyā lokera mone trāsa  
hāni' susiddhānta-vāṇa upadharma khāna khāna  
sajjanera vāḍāle ullāsa**

5 By presenting the line of pure devotion he devoured the path of unscriptural practice, and seeing this everybody was afraid. He struck this unscriptural path leaving it in pieces, giving increasing joy to all honest and noble men.

**smārttamata jaladhara śuddha bhakti robi-kara  
āchādila bhāviyā antare  
śāstra sindhu manthanete susiddhānta jhañjhāvāte  
uḍāilā dig digantare**

6 Pure devotion is like the sun risen in the heart, while the path of logic is like clouds covering that sun. By churning the ocean of the Scriptures, you spread perfect conclusions in all directions like a hurricane to disperse the clouds.

**sthāne sthāne koto moṭh sthāpiyācha niṣkapoṭ  
prema sevā śikhāite jīve  
moṭhera vaiṣṇava goṇ kore sadā vitaroṇ  
hari guṇa-kathāmṛta bhava**

7 You founded many temples in many places without reservation, teaching the fallen souls service in divine love. In these temples the Vaiṣṇavas constantly distribute talks on the nectarean qualities of the Supreme Lord Hari.

**śuddha-bhakti-mandākinī vimala pravāha āni  
śītala korilā taptaprāṇa  
deśe deśe niṣkiñchan prerilā vaiṣṇava goṇ  
vistārite hariguṇa gāna**



8 The current of pure devotion descends like the flow of the Ganges, cooling the fire of suffering of material life. Similarly, you sent the Vaiṣṇavas from place to place, widely distributing and chanting the qualities of Lord Hari.

**pūrvve jathā gaurahari māyāvāda cheda kori  
vaiṣṇava korilā kāśivāsī  
vaiṣṇava darśana-sukṣma vichāre tumi he dakṣa  
temati toṣilā vārāṇasī**

9 Just as in the past, Lord Gaurahari severed the *māyāvāda* conception, converting the residents of Vārāṇasī into Vaiṣṇavas, similarly by expert analysis of the Vaiṣṇava philosophy you have enraptured all in Vārāṇasī.

**daiva-varṇāśrama-dharma hari bhakti jāra marma  
śāstra jukte korilā-niśchoy  
jñana-joga-karma choy mūlya tāra kichu noy  
bhaktira virodhī jodi hoy**

10 You showed that certainly devotion to Lord Hari at the core of *daiva-varṇāśrama-dharma*, is the directive of the revealed Scriptures, while knowledge, yoga and material activities, if averse to such devotion are of absolutely no value.

**śrī gauḍamaṇḍala bhūmi bhakta saṅge parikrami  
sukīrtti sthāpilā mahāśoy  
abhinna braja maṇḍala gauḍabhūmi premojvala  
prachāra hoilo viśvamoy**

11 You founded *parikramā* of Śrī Gauḍa Maṇḍala, Śrī Nabadwīp Dhām in the association of the devotees, showing your glories as a great devotee. You showed the whole world the nectarean blissful nature of Śrī Gauḍa Maṇḍala and how it is non-different from Śrī Braja Maṇḍala, Śrī Vṛndāvan.

**kuliyāte pāṣaṇḍīrā atyāchāra koilo jā'rā  
tā sabāra doṣa kṣomā kori  
jagate koile ghoṣaṇā 'taroriva sahiṣṇunā'  
hon 'kīrttanīyaḥ sadā hariḥ'**

12 You forgave all the atheists of Kuliya village, despite their blasphemous behaviour. Loudly you proclaimed to one and all, one who is more tolerant than a tree can chant the glories of Lord Hari endlessly.

śrī viśva-vaiṣṇava-rāja      sabhā-madhye 'pātrarāja'  
upādhi-bhūṣaṇe vibhūṣita  
viśvera maṅgala lāgi'      hoiyācho sarvva' tyāgī  
viśvavāsī jon-hite rata

13 In the grand assembly of Vaiṣṇava kings you are adorned with the title 'Pātrarāj', as the head of the assembly. For the benefit of the whole world, you have renounced everything and devoted yourself to the good of all.

koritecho upakāra      jāte para upakāra  
lobhe jīva śrī kṛṣṇa-sevāya  
dūre jāya bhava-roga      khaṇḍe jāhe karma bhoga  
hari pāda padma jā'te pāya

14 You untiringly perform benevolent works just to help the souls of this world to attain the service of Lord Śrī Krishna. Then the disease of material suffering would leave them, their bondage to fruitive works would break and they would attain the lotus feet of the Lord.

jīva moha-nidrā gata      jāgā'te vaikuṅṭha dūta  
'gauḍīya' pāṭhāo ghore ghore  
uṭhore uṭhore bhāi      āro to samoya nāi  
'kṛṣṇa bhaja' bole uchaiḥsvare

15 Seeing the souls of this world sleeping in illusion, you are sending the 'Gauḍīya' magazine from door to door just like a messenger from the transcendental plane. It calls aloud, "Awake, arise, O brother, there is no more time to waste, Serve and worship your Lord, Śrī Krishna."

tomāra mukhāravinda-      vīgalita makaranda  
siñchita achyuta-guṇa-gāthā  
śunile juḍāya prāṇa      tamo moha antardhāna  
dūre jāya hṛdoyera vyathā

16 Hearing the nectarean verses of the glorious qualities of the infallible Lord Krishna, issuing from your lotus mouth soothes our souls, dissipates our ignorance and illusion, and the pain in our hearts goes far away.

**jāni āmi mahāśoy      jaśovāñchā nāhi hoy  
bindu mātra tomāra antare  
tava guṇa vīṇādhārī,    mora kaṇṭha-vīṇā dhori'  
avaśete bolāya āmāre**

17 O great soul! I know that there is no trace of desire for fame in your heart. Your qualities, like an expert musician, take hold of the *vīṇā* of my voice and make me speak, devoid of any power over myself.

**vaiṣṇavera guṇa-gāna      korile jīvera trāṇa  
śuniyāchi sādhu guru mukhe  
kṛṣṇa bhakti-samudoy      janama saphala hoy  
e bhava-sāgara tore sukhe**

18 I have heard from the great saints and gurus mouths that upon hearing the qualities of the Vaiṣṇava saints, the conditioned souls attain liberation. And beyond this, devotion to Krishna develops, makes the soul's birth perfect and the soul crosses this material ocean happily with ease.

**te-kāraṇe prayāsa      jathā vāmanera āśa  
gaganera chāda dhori bāre  
adoṣa-daraśī tumi      adhama patita āmi  
nija guṇe kṣomivā āmāre**

19 For this reason I endeavour thus, just like a dwarf aspiring to reach the moon. I am lowly and fallen, but your nature is not to consider any offence, so I beg you to pardon my flaws.

**śrī gaurāṅga-pāriṣada      ṭhākura bhaktivinoda  
dīnahīna patitera bandhu  
kali-tamaḥ vināśite      ānilena avanīte  
toma' akalaṅka pūrṇa indu**

20 Śrīla Bhaktivinoda Ṭhākura, the associate of Śrī Gaurāṅga Mahāprabhu and friend of the lowly fallen souls brought you here, and you came like a spotless full moon to dispel the ignorance of this age of Kali.

koro kṛpā vitarāṇa      premasudhā anukṣaṇa  
mātiyā uṭhuka jīva goṇ  
harināma-saṅkīrttane nāchuka jagata-jane  
vaiṣṇava-dāsera nivedan

21      So please keep incessantly showering your mercy, the nectar of ecstatic love of Godhead, and let all the souls of this world be uplifted by that. May all the people of the world dance in the congregational chanting of the Lord's Holy Name - this is the prayer of this servant of the Vaiṣṇavas.

# Śrī Daśāvatār-stotram

by Śrīla Jayadeva Goswāmī

**pralaya-payodhi-jale dhṛtavān asi vedam  
vihita-vahitra-charitram akhedam  
keśava dhṛta-mīna-śarīra jaya jagadīśa hare**

1 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, having assumed the form of a fish! All glories to You! You easily acted as a boat in the form of a giant fish just to give protection to the Vedas, which had become immersed in the turbulent sea of devastation.

**kṣitir iha vipulatare tiṣṭhati tava pṛṣṭhe  
dharaṇi-dharaṇa-kina-chakra-gariṣṭhe  
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare**

2 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, having assumed the form of a tortoise! All glories to You! In this incarnation as a divine tortoise the great Mandara Mountain rests upon Your gigantic back as a pivot for churning the ocean of milk. From holding up the huge mountain a large scarlike depression has marked Your back, which has become most glorious.

**vasati daśana-śikhare dharaṇī tava lagnā  
śaśini kalaṅka-kaleva nimagnā  
keśava dhṛta-śūkara-rūpa jaya jagadīśa hare**

3 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, having assumed the form of a boar! All glories to You! The earth, which had become immersed in the Garbhodaka Ocean at the bottom of the universe, sits fixed upon the tip of Your tusk like a spot upon the moon.

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

4 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, having assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp-like demon Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

**chalayasi vikramaṇe balim adbhuta-vāmana  
pada-nakha-nīra-janita-jana-pāvana  
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare**

5 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, having assumed the form of a dwarf-*brāhmaṇa*! All glories to You! Oh wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that has emanated from the nails of Your lotus feet, You deliver all living beings within this world.

**kṣatriya-rudhira-maye jagad-apagata-pāpaṁ  
snapayasi payasi śamita-bhava-tāpam  
keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare**

6 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, having assumed the form of Bhṛgupati (Paraśurāma)! All glories to You! At Kurukṣetra You bathe the earth in the rivers of blood from the bodies of the demoniac *kṣatriyas* that You have slain. The sins of the world are washed away by You, and because of You people are relieved from the blazing fire of material existence.

**vitarsi dikṣu raṇe dik-pati-kamaṇīyaṁ  
daśa-mukha-mauli-baliṁ ramaṇīyam  
keśava dhṛta-rāma-śarīra jaya jagadīśa hare**

7 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, having assumed the form of Rāmachandra! All glories to You! In the battle of Laṅkā You destroy the ten-headed demon Rāvaṇa and distribute his heads as a delightful offering to the presiding deities of the ten directions, headed by Indra. This action was long desired by all of them as they were greatly harassed by this monster.

**vahasi vapuṣi viśade vasanaṃ jaladābhaṃ  
hala-hati-bhīti-milita jamunābham  
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare**

8 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, having assumed the form of Balarām, the wielder of the plow! All glories to You! On Your brilliant white body You wear garments the colour of a fresh blue rain cloud. These garments are coloured like the beautiful dark hue of the River Jamunā, who feels great fear due to the striking of Your plowshare.

**nindasi yajña-vidher ahaha śruti-jātaṃ  
sadaya-hṛdoya darśita-paśu-ghātam  
keśava dhṛta-buddha-śarīra jaya jagadīśa hare**

9 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, having assumed the form of Buddha! All glories to You! Oh Buddha of compassionate heart, you decry the slaughtering of poor animals performed according to the rules of *Vedic* sacrifice.

**mlecha nivaha-nidhane kalayasi karavālaṃ  
dhūmaketum iva kim api karālam  
keśava dhṛta-kalki-śarīra jaya jagadīśa hare**

10 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, having assumed the form of Kalki! All glories to You! You appear like a comet and carry a terrifying sword for bringing about the annihilation of the wicked barbarian men at the end of the age of Kali.

**śrī-jayadeva-kaver idam uditam udāraṃ  
śṛṇu sukha-daṃ śubha-daṃ bhava-sāram  
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare**

11 Oh Keśava! Oh Lord of the universe! Oh Lord Hari, who assumed these ten different forms! All glories to You! Oh readers, please hear this hymn of the poet Jayadeva, which is most excellent, an awarder of happiness, a bestower of auspiciousness, and the best news in this material world of darkness.

vedān udharate jaganti vahate bhū-golam udbibhrate  
daityaṁ dārayate balim chalayate kṣatra-kṣayaṁ kurvate  
paulastyaṁ jayate halaṁ kalayate kāruṇyam ātanvate  
mlechhān mūrchayate daśākṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ

12 Oh Lord Krishna, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the *Vedas*, and as Kūrma You bear the Mandara Mountain on Your back. As Varāha You lift the earth with Your tusk, and in the form of Nṛsimha You tear open the chest of the demon Hiraṇyakaśipu. In the form of Vāmana You trick the demoniac king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Paraśurāma You slay all of the wicked *kṣatriyas*, and as Rāmachandra You conquer the *rākṣasa* king Rāvaṇa. In the form of Balarām You carry a plough with which You subdue the wicked and draw toward You the River Jamunā. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the age of Kali You appear as Kalki to bewilder the degraded low-class people.



# Śrī Nṛsimha Praṇām

**namas te narasimhāya  
prahlādāhlāda-dāyine  
hiraṇyakaśīpor vakṣaḥ-  
śilā-ṭaṅka-nakhālaye**

1 I offer my obeisances to Lord Narasimha, who gives joy to Prahlād Mahārāj and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśīpu.

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

2 Lord Nṛsimha is here and also there. Wherever I go Lord Nṛsimha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsimha, the origin of everything and the supreme refuge.

# Śrī Śrī Dāmodarāṣṭakam

by Śrī Satyavrat Muni

**namāmīśvaram̐ sachchidānanda rūpaṁ  
lasat-kuṇḍalaṁ gokule bhrājamānam  
yaśodā-bhiyolūkhalād dhāvamānam̐  
parāmṛṣṭam̐ atyaṁ tato drutya gopyā**

1 To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm of Gokul, who (due to the offence of breaking the pot of yoghurt that his mother was churning into butter and then stealing the butter that was kept hanging from a swing) is quickly running from the wooden grinding mortar in fear of Mother Yaśodā, but who has been caught from behind by her who ran after Him with greater speed—to that Supreme Lord, Śrī Dāmodar, I offer my humble obeisances.

**rudantaṁ muhur netra-yugmaṁ mṛjantaṁ  
karāmbhoja-yugmena sātaṅka-netram  
muhuḥ śvāsa-kampa-trirekhāṅka-kaṅṭha-  
sthita-graiva dāmodaram̐ bhakti-baddham**

2 (Seeing the whipping stick in His mother’s hand,) He is crying and rubbing His eyes again and again with His two lotus hands. His eyes are filled with fear, and the necklace of pearls around His neck, which is marked with three lines like a conchshell, is shaking because of His quick breathing due to crying. To this Supreme Lord, Śrī Dāmodar, whose belly is bound not with ropes but with His mother’s pure love, I offer my humble obeisances.

**itīdr̥k sva-līlābhir ānanda-kuṇḍe  
sva-ghoṣaṁ nimajjantam̐ ākhyāpayantaṁ  
tadiyeṣita-jñeṣu bhaktair jitatvaṁ  
punaḥ prematas taṁ śatāvṛtti vande**

3 By such childhood Pastimes as this He is drowning the inhabitants of Gokul in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe and reverence. With great love I again offer my obeisances to Lord Dāmodar hundreds and hundreds of times.

**varam̐ deva mokṣam̐ na mokṣāvadhiṁ vā  
na chānyam̐ vṛṇe 'ham̐ vareśād apīha  
idan te vapur nātha gopāla-bālam̐  
sadā me manasy āvirāstām̐ kim anyaiḥ**

4 Oh Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in Vaikuṅṭha, nor any other boon (which may be obtained by executing the nine processes of *bhakti*). Oh Lord, I simply wish that this form of Yours as Bāla Gopāl in Vṛndāvan may ever be manifest in my heart, for what is the use to me of any other boon besides this?

**idan te mukhāmbhojam avyakta-nīlair  
vṛtam̐ kuntalaiḥ snigdha-raktaiś cha gopyā  
muḥś chumbitam̐ bimba-raktādharam̐ me  
manasy āvirāstām̐ alam̐ lakṣa-lābhaiḥ**

5 Oh Lord, Your lotus face, which is encircled by locks of soft black hair tinged with red, is kissed again and again by Mother Yaśoda, and Your lips are reddish like the *bimba* fruit. May this beautiful vision of Your lotus face be ever manifest in my heart. Thousands and thousands of other benedictions are of no use to me.

**namo deva dāmodarānanta viṣṇo  
prasīda prabho duḥkha-jālābdhi-magnam̐  
kṛpā-drṣṭi-vṛṣṭyāti-dīnam̐ batānu-  
grhāṇeśa mām ajñam edhy akṣi-drṣyaḥ**

6 O Supreme Godhead, I offer my obeisances unto You. O Dāmodar! O Ananta! O Viṣṇu! O Master! O my Lord, be pleased upon me. By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

kuverātmajau baddha-mūrtyaiva yadvat  
tvayā mochitau bhakti-bhājau kṛtau cha  
tathā prema-bhaktim svakām me prayacha  
na mokṣe graho me 'sti dāmodareha

7 O Lord Dāmodar, just as the two sons of Kuvera— Maṇigrīva and Nalakīśvara— were delivered from the curse of Nārada and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own *prema-bhakti*. I only long for this and have no desire for any kind of liberation.

namas te 'stu dāmne sphurad-dīpti-dhāmne  
tvadiyodarāyātha viśvasya dhāmne  
namo rādhikāyai tvadīya-priyāyai  
namo 'nanta-līlāya devāya tubhyam

8 O Lord Dāmodar, I first of all offer my obeisances to the brilliantly effulgent rope which binds Your belly. I then offer my obeisances to Your belly, which is the abode of the entire universe. I humbly bow down to Your most beloved Śrīmatī Rādhārāṇī, and I offer all obeisances to You, the Supreme Lord, who displays unlimited Pastimes.

# Śrīman Mahāprabhu śata-nāma

by Śrīla Bhaktivinoda Ṭhākura

**nadiyā-nagare nitāi neche neche gāy re**

(Refrain:) In the towns and villages of Nadia, Lord Nityānanda ecstatically dances and sings these Names of Śrī Chaitanya Mahāprabhu.

**jagannātha-suta mahāprabhu viśvambhara  
māyāpura-śaśi navadvīpa-sudhākara**

1 Lord Chaitanya is the beloved son of Jagannāth Miśra; He is Mahāprabhu, the great master, protector, and maintainer of the whole world. He is the shining moon of Māyāpur, dissipating the dark ignorance of the world, and the source of all nectar for the Land of Nabadwīp.

**śachī-suta gaurahari nimāi-sundara  
rādhā-bhāva-kānti-āchādito naṭabara**

2 He is the beloved son of Śachī Mātā and is Lord Hari with a golden complexion. As He was born under a Neem tree He was called *Nimāi-sundar* (beautiful Nimāi). He is covered by the sentiment and lustre of Śrīmatī Rādhārāṇī, and He is the best of all dancers.

**nāmānanda chapala bālaka mātṛ-bhakta  
brahmāṇḍa-badana tarkī kautukānurakta**

3 Lord Chaitanya becomes ecstatic upon hearing the Holy Name of Hari. As a boy He was swift and agile, devoted to His mother, a great logician, and fond of joking. Millions of worlds are contained in His mouth.

**vidyārthi-uḍupa chaura-dvayera mohana  
tairthika-sarvasva grāmya-bālikā-kṛīḍana**

4 He bewildered two thieves who tried to steal His jewels when He was a small child, and He teased and joked with the village girls of Nadia. He is the moon among scholars and preeminent among all philosophers.

**lakṣmī-prati boro-dātā udhata bālaka  
śrī-śachīra pati-putra-śoka-nibāraka**

5 Lord Chaitanya is the giver of blessings to Lakṣmī-priya (His first wife). He was a mischievous child and is the Lord, son and preventer of all kinds of grief of Śachī-mātā.

**lakṣmī-pati pūrvva-deśa-sarvva-kleśa-hara  
digvijayi-darpa-hārī viṣṇu-priyeśvara**

6 He is the Lord and husband of Lakṣmī-priyā. By His *saṅkīrtan* movement, He removed the distresses of East Bengal. He removed the pride of the conquering *paṇḍit* Keśava Kasmiri. He is the Lord of Viṣṇu-priyā (His second wife).

**āryya-dharma-pāla piṭṛ-gayā piṇḍa-dātā  
purī-śiṣya madhvāchārya-sampradāya-pātā**

7 He was the protector and preserver of *sanātana-dhārma* and the giver of *piṇḍa* at Gayā after the disappearance of His father, Jagannāth Miśra. He became the disciple of Īśvara Purī and is the protector of the Madhvāchāryya Sampradāya.

**kṛṣṇa-nāmonmatta kṛṣṇa-tattva-adhyāpaka  
nāma-saṅkīrtana-juga-dharma-pravarttaka**

8 Lord Chaitanya became intoxicated by and mad for the Holy Name of Krishna, and began to profess the science of Krishna. Thus He inaugurated the religion of the age, *Harinām-saṅkīrtan*.

**advaita-bāndhava śrīnivāsa-gṛha-dhon  
nityānanda-prāṇa gadādhara jīvan**

9 He was the friend of Advaita Āchāryya, the treasure of Śrīvās Ṭhākura's home, the life and soul of Nityānanda Prabhu, and the very source of life to Gadādhara Paṇḍit.

**antadvīpa-śaśadhara sīmanta-bijoy  
godruma-bihārī madhyadvīpa-līlāśroy**

10 Śrī Gaurāṅga Mahāprabhu is the moon of Antardwīp and the triumph of Sīmantadvīp. He is wandering on the island of Godruma and is the shelter of Pastimes in Madhyadvīp.

**koladvīpa-pati ṛtudvīpa-maheśvara  
jahnu-modadruma-rudradvīpera īsvara**

11 Śrī Chaitanya is the Lord of Koladvīp, Ṛtudwīp, Jahnudwīp, Modadrumadvīp, and Rudradwīp.

**navakhaṇḍa-raṅganātha jāhnavī-jīvana  
jagāi-mādhāi-ādi durbṛtta tāraṇa**

12 He is thus the Lord of Nabadwīp which serves as the stage for His wonderful Pastimes. He is the life of the River Ganges and He delivers all sorts of rogues and rascals beginning with Jagāi and Mādhāi.

**nagara-kīrttana-simha kājī-udhāraṇa  
śuddha-nāma-prachāraka bhaktārti-haraṇa**

13 Śrī Chaitanya Mahāprabhu is the lion of the village *kīrttan*. He delivered the Chānd Kazi. He is the preacher of the pure Holy Name, and the remover of the distresses of His devotees.

**nārāyaṇī-kṛpā-sindhu jīvera niyantā  
adhama-paḍūyā-daṇḍī bhakta-doṣa-hantā**

14 He is the ocean of mercy for Nārāyaṇī; the controller of all souls; the chastiser of the fallen student who criticised His chanting of “*Gopī, gopī!*”, and the destroyer of the sins of His devotees.

**śrī-kṛṣṇa-chaitanya-chandra bhāratī-tāraṇa  
paribrāja-śiromaṇi utkala-pāvana**

15 He was initiated into *sannyās* with the Name of Śrī Krishna Chaitanya, and He is beautiful like the moon. He delivered Keśava Bhāratī; is the crest-jewel of all wandering *sannyāsīs*, and the saviour of Orissa.

**ambu-liṅga-bhuvaneśa-kapoteśa-pati  
kṣīra-chora-gopāla-darśana-sukhī jati**

16 Lord Chaitanya is the master of Lord Śiva, who is known as Ambu-liṅga, Bhuvaneśvara, and Kapoteśvara at three different Śaiva *tīrthas* visited by Śrī Chaitanya on His way to Jagannātha Purī. As a *sannyāsī* He rejoiced at the sight of Kṣīra-chora Gopīnāth and Sākṣī Gopāl.

**nirdaṇḍi-sannyāsī sārvabhauma-kṛpāmoy  
svānanda-āsvādānānandī sarva-sukhāśroy**

17 He became a *sannyāsī* without a *daṇḍa* (staff) due to Lord Nityānanda's breaking it and throwing it in the Bhargi River. He is full of mercy for Sārvabhauma Bhaṭṭāchāryya. He is ecstatic by tasting the bliss of Himself in the form of Krishna, and He is the resting place of all happiness.

**puraṭa-sundara vāsudeva-trāṇa-karttā  
rāmānanda-sakhā bhaṭṭa-kula-kleśa-harttā**

18 Lord Gaurāṅga is beautiful like molten gold and He delivered the leper Vāsudeva. He is the friend of Rāmānanda Rāy, and the remover of all miseries from the family of Vyeṅkaṭa Bhaṭṭa.

**bauddha-jaina-māyāvādi-kutarka-khaṇḍana  
dakṣiṇa-pāvana bhakti-grantha-udhāraṇa**

19 He refuted the atheistic arguments of the Buddhists, Jains, and Māyāvādīs. He is the saviour of South India, and He has brought to light the two devotional literatures, *Krishna-karṇāmṛta* and *Brahma-saṁhitā*.

**ālāla-darśanānandī rathāgra-narttaka  
gajapati-trāṇa devānanda-udhāraka**

20 Śrī Chaitanya became ecstatic at the sight of Ālānātha. He danced in front of the Jagannāth cart during Rathayātrā, He delivered King Prataparudra, and He was the saviour of Devānanda Paṇḍit.



**kuliyā-prakāśe duṣṭa paḍuyāra trāṇa  
rūpa-sanātana-bandhu sarvva-jīva-prāṇa**

21 By His appearance at Kuliya He delivered the ill-behaved student community. He is the friend of Rūpa and Sanātan, and the life of all souls.

**vṛndāvanānanda-mūrtti balabhadra-saṅgī  
javana-udhārī bhaṭṭa-vallabhera raṅgī**

22 Śrī Gaurāṅga is the personification of bliss in the transcendental realm of Vṛndāvan. He is the companion and friend of Balabhadra Bhaṭṭāchāryya. On His return from Vṛndāvan He delivered many Mohammedans. He is very fond of Vallabhāchāryya.

**kāśībāsi-sannyāsī-udhārī prema-dātā  
markaṭa-vairāgī-daṇḍī ā-chaṇḍāla-trātā**

23 He delivered the Māyāvādī *sannyāsīs* of Kāśī, and He is the bestower of love of God. To set a strict example for *sannyāsīs* He chastised the great devotee Choṭo Haridās's begging rice from Mādhavī Devī. Śrī Chaitanya is the saviour of everyone down to the lowest class of men.

**bhaktera-gaurava-kārī bhakta-prāṇa-dhana  
haridāsa-raghunāth-svarūpa-jīvana**

24 Śrī Chaitanya is the glorifier of His devotees and is the wealth of their lives. He is the life of such devotees as Haridās Ṭhākura, Raghunāth dās Goswāmī, and Swarūp Dāmodar.

**nadiyā-nagare nitāi neche neche gāy re  
bhaktivinoda tāra poḍe rāṅgā-pāy re**

25 In the towns and villages of Nadia, Lord Nityānanda dances ecstatically, singing these divine Names, and Ṭhākura Bhaktivinoda falls down at His reddish lotus feet.

# Śrī Kṛṣṇera Vimśottara-śata-nāma

by Śrīla Bhaktivinoda Ṭhākura

**nagare nagare gorā gāy**

From village to village Lord Gaura sings these names of Śrī Krishna.

**jaśomatī-stanya-pāyī śrī-nanda-nandana  
indra-nīla-maṇi braja-janera jīvana**

1 Krishna is the baby who feeds on the breast of Mother Jaśodā. He is the son of Mahārāj Nanda, dark blue like an *indranīla* gem, and the life of the residents of Braja.

**śrī gokula niśācharī-pūtanā ghātana  
duṣṭa-tṛṇāvarta-hantā śakaṭa-bhañjana**

2 Krishna destroyed the witch of Gokul, Pūtanā; He broke the cart in which the demon Śakaṭāsura was hiding; and He destroyed the wicked demon, Tṛṇāvarta.

**navanīta-chora dadhi-haraṇa-kuśala  
jamala-arjuna-bhañjī govinda gopāla**

3 He is an expert thief of butter and yoghurt, He broke the two Jamala Arjuna trees, and He is a cowherd boy who is always giving pleasure to the cows, land and senses.

**dāmodara vṛndāvana-go-vatsa-rākhāla  
vatsāsuraṅtaka hari nija-jana-pāla**

4 He is so naughty that His mother bound Him around the waist with ropes. Thus He is known as Dāmodar. He is the keeper of Vṛndāvan's cows and calves, the destroyer of the demon Vatsāsura, He is the remover of all evils and is the protector of His devotees.

**baka-śatru agha-hantā brahma-vimohana  
dhenuka-nāśana kṛṣṇa kālīya-damana**

5 Krishna is the enemy of the demon Bakāsura, the slayer of Aghāsura, the bewilderer of Lord Brahmā, the destroyer of Dhenukāsura and the subduer of the Kālīya serpent. He is all-attractive and is the colour of a fresh rain cloud.

**pītāmbara śikhi-picha-dhārī veṅu-dhara  
bhāṅḍīra-kānana-līla dāvānala-hara**

6 Lord Krishna dresses in yellow silk cloth and wears peacock feathers on His head. He holds a flute, performs Pastimes in the Bhāṅḍīra forest, and He once swallowed a forest fire to save the inhabitants of Braja.

**naṭabara-guhāchara śarata-bihārī  
ballabhī-ballabha deva gopī-bastra-hārī**

7 Krishna, best of dancers, sometimes wanders in the caves of Govardhān Hill. He enjoys various amorous Pastimes in the autumn season, He is the lover of the young cowherd maidens, the stealer of their garments, and the Supreme Lord of all.

**yajña-patnī-goṇ-prati koruṅāra sindhu  
govardhana-dhṛk mādhave braja-bāsi-bandhu**

8 Krishna is the ocean of mercy of the wives of the sacrificial *brāhmaṇas*, He is the holder of Govardhān Hill, the husband of the goddess of fortune, Lakṣmī, and the dearest friend of the inhabitants of Braja.

**indra-darpa-hārī nanda-rakṣitā mukunda  
śrī-gopī-ballabha rāsa-kṛīḍa pūrṇānanda**

9 He broke Indra's pride and protected His father, Nanda Mahārāj. He is the giver of liberation, the lover of the cowherd maidens of Braja, the enjoyer of the Rasa Dance and the reservoir of pleasure.

**śrī-rādhā-vallabha rādhā-mādhava sundara  
lalitā-viśākhā-ādi sakhī-prāṇeśvara**

10 He is the lover of Śrīmatī Rādhārāṇī and the very spring-time of Her life. He is the Lord of the lives of all the *gopīkās* of Vṛndāvan, headed by Lalitā and Viśākhā.

**nava-jaladhara-kānti madana-mohana  
vana-mālī smeramukha gopī-prāṇadhana**

11 Krishna possesses the loveliness of a fresh rain cloud in the Autumn sky. He is the bewilderer of Cupid, always garlanded with fresh forest flowers. His face is like a full-blown lotus flower of sweet smiles and laughter. He is the wealth of the lives of all the young maidens in Braja.

**tri-bhaṅgī muralī-dhara jāmuna-nāgara  
rādhā-kuṇḍa-raṅga-netā rasera sāgara**

12 He possesses a beautiful three-fold bending form and holds a flute known as Muralī. He is the lover of the Jamunā River, the director of all the amorous love sports at Rādhā Kuṇḍa, and He is the ocean of devotional mellows.

**chandrāvalī-prāṇanātha kautukābhilāṣī  
rādhā-māna-sulampaṭa milana-prayāsi**

13 Krishna is the Lord of the life of Chandrāvalī, and He is always desirous of joking and sporting. He is very anxious to taste the *rāsa* of his beloved Rādhikā's feigned sulking and always endeavours for Their meeting.

**mānasa-gaṅgāra dānī prasūna-taskara  
gopī-saha haṭha-kārī braja-vaneśvara**

14 He is the giver of the Mānasa Gaṅgā Lake to the inhabitants of Vṛndāvan. This thief of flower blossoms acts very outrageously with the maidens of Vṛndāvan, not caring for social restrictions, for He is the Lord of the Braja-*maṅḍala* forests.

**gokula-sampada gopa-duḥkha-nibāraṇa  
durmada-damana bhakta-santāpa-haraṇa**

15 He is the wealth of Gokul and protects the cowherd men and boys from all miseries. He curbs all foolish pride and removes all distress from His devotees.

**sudarśana-mochana śrī-saṅkhachūḍāntaka  
rāmānuja śyāma-chāda muralī-bādaka**

16 Krishna gives the *gopīs* side-long glances and is the destroyer of Śaṅkhachūḍa. He is the younger brother of Lord Baladeva, He is the beautiful dark moon of Vṛndāvan and the player of the flute.

**gopī-gīta-śrotā madhusūdana murāri  
ariṣṭa-ghātaka rādhā-kuṇḍādi-bihārī**

17 He hears the songs of the *gopīs* and is the slayer of the Madhu demon. This enemy of the demon Mura and killer of Ariṣṭāsura enjoys amorous sports and Pastimes at Rādhā Kuṇḍa and other places in Braja.

**vyomāntaka padma-netra keśī-nisūdana  
raṅga-kriḍa kaṁsa-hantā mallu-praharaṇa**

18 Krishna is the destroyer of the demon Vyomāsura. He is lotus-eyed, the killer of the Keśī demon, frolicsome, the slayer of King Kaṁsa and the conquerer of Kaṁsa's wrestlers, Chāṇūra and Muṣṭika.

**vasudeva-suta vṛṣṇi-baṁśa-kīrti-dhvaja  
dīnanātha mathureśa devakī-garbha-ja**

19 He is the beloved son of Vasudeva and the emblem of fame for the Vṛṣṇi dynasty. The Lord of the fallen souls, Śrī Krishna, is the Lord of Mathurā and He appears to have taken birth from the womb of Devakī.

**kubjā-kṛpāmoya viṣṇu śauri nārāyaṇa  
dvārakeśa narakaghna śrī-jadunandana**

20 Krishna is full of mercy for the hunchbacked Kubjā. He is the maintainer of the entire creation, the son of Vasudeva, the refuge of all souls, the Lord of Dvārakā, the slayer of Narakāsura and the beloved descendent of the Jadu dynasty.

**śrī-rukmiṇī-kānta satyā-pati sura-pāla  
pāṇḍava-bāndhava śiśupālādira kāla**

21 He is the lover of Rukmiṇī, the husband of Satyā, the protector of the godly, the beloved friend and relative of the five Pāṇḍava brothers and the cause of death for Śiśupāla and other demoniac kings.

**jagadīśa janārdana keśavārta-trāṇa  
sarvva-avatāra-bīja viśvera nidāna**

22 Krishna is the Lord of the universe, the maintainer of all living beings and He possesses beautiful hair. He is the deliverer from all misery and the origin of the universe and all incarnations.

**māyeśvara yogeśvara brāhma-tejā-dhāra  
sarvvātmāra ātmā prabhu prakṛtira pāra**

23 He is the Lord of Māyā; the master of mysticism; the proprietor of the spiritual powers of the *brāhmaṇas*; the Lord, master and soul of all souls, and He is the opposite shore of the ocean of material nature.

**patita-pāvana jagannātha sarvveśvara  
vṛndāvana-chandra sarvva-rasera ākara**

24 Lord Krishna is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvan and the origin of all *rāsas*.

**nagare nagare gorā gāy  
bhaktivinoda tachu pāy**

25 Lord Chaitanya sings these names of Krishna from village to village, and Ṭhākura Bhaktivinoda falls at His lotus feet.

# Śrī Hari-vāsara-gīti

by Śrīla Vṛndāvan dās Ṭhākura

**śrī hari-vāsare hari-kīrttana-vidhāna  
nṛtya ārambhilā prabhu jagatera prāṇa**

**puṇyavanta śrīvāsa-aṅgane śubhārambha  
uṭhilo kīrttana-dhvani gopāla govinda**

1 Once, on the auspicious day of Ekādaśī, in the house of Śrīvās Paṇḍit, Śrīman Mahāprabhu inaugurated congregational Nāma-*saṅkīrttan* with great enthusiasm, accompanied by his devotees and associates.

2 Surging in divine ecstasy, Śrīman Mahāprabhu, the life and soul of the universe, began to dance beautifully. The devotees surrounded Him being deeply touched and inspired by such an ecstatic moment and they also began to dance and sing the Holy Names like Gopāl and Govinda.

**mṛdaṅga mandirā bāje śaṅkha karatāla  
saṅkīrttana soṅge sob hoilo miśāla**

3 The combined sound vibrations of *mṛdaṅga*, temple bells, *karatāla* and conchshell in harmony with the congregational singing and dancing took everyone to the plane of transcendental delight.

**brahmāṇḍe uṭhilo dhvani pūriyā ākāśa  
chaudikera amaṅgala jāya sob nāśa**

4 The holy vibration of *saṅkīrttan* filled the sky and spread throughout the ether all over the cosmic universal existence. Thus the atmosphere in all directions became purified and filled with auspiciousness by that divine sound.

**chaturdike śrī hari-maṅgala saṅkīrttana  
modhye nāche jagannātha miśrera nandana**

5 In all four directions the auspicious chanting of the Lord's name spread and in the centre of that sound vibration the son of Jagannāth Miśra, Śrīman Mahāprabhu danced.

sabāra aṅgete śobhe śrī chandana mālā  
ānande nāchoye sobe hoiye vibholā

ni jānande nāche mahāprabhu viśvambhara  
charaṇera tāli śuni ati manohara

bhāvāveśe mālā nāhi rohoḃe galāya  
chiṇḃiyā poḃoye giyā bhakatera gāya

6-8 Everyone was decorated with fragrant sandalwood paste and beautiful garlands. The most wonderful rhythmic sound arose from the dancing footsteps of Śrīman Mahāprabhu which captivated the minds of the devotees. As He continued dancing in His own internal ecstasy, the swinging flower garlands around His neck began to fall, decorating the earth. The devotees beheld before their eyes, this rare and precious heart-captivating, ecstatic dance of the supreme *tattva*, Śrī Gaurāṅga who is the most worshipable object of even the great personalities such as Lord Shiva, Śuka, Nārada and others.

jāra nāmānande śiva vasana nā jāne  
jāra rase nāche śiva se nāche āpane

9 Being totally overwhelmed and lost in the transcendental bliss of taking Mahāprabhu's Holy Name, Lord Shiva sometimes does not care for his formal appearance or obligation to retain his clothing, which sometimes falls down while he dances in the ecstasy of loving devotion.

jāra nāme vālmīki hoilo tapodhana  
jāra nāme ajāmila pāilo mochana

10 By chanting and meditating upon His Holy Name Śrī Valmīki became a great powerful rishi and Ajāmila attained pure liberation.

jāra nāme śravane saṁsāra-bandha ghuche  
heno prabhu avatari kali-juge nāche

11 As one hears and takes His Holy Name with devotion, embracing its holy potency within the core of their heart, their existence becomes totally purified and they attain deliverance. Such is the Lord, the source of all incarnations, in His dancing form in this age of Kali.



**jāra nāma loi śuka nārada beḍāya  
sahasra-vadana-prabhu jāra guṇa gāya**

12 The pure devotees Śrī Śukadeva and Devarṣi Nārada are always blissfully engaged in relishing the nectar of His Holy Name and distributing it to suitable *jīva*-souls, wherever they travel. Even Anantadeva describes His unlimited glories with thousands of mouths.

**sarvva-mahā-prāyaścitta je prabhura nāma  
se prabhu nāchaye dekhe jata bhāgyavān**

13 Of all penances, the chanting of the Lord's name is supreme and whoever sees the dancing of the Lord in his form as Śrī Chaitanya is a supremely fortunate soul.

**śrī kṛṣṇa-chaitanya nityānanda-chāda jāna  
vṛndāvana dāsa tuchu pada-juge gāna**

14 The two brothers, Śrī Krishna Chaitanya Mahāprabhu and Nityānanda Prabhu are my beloved masters and my life and soul. Thus Vṛndāvan dās sings this song of Their glorification and devotionally offers it at Their lotus feet.

# Suddha-bhakata

by Śrīla Bhaktivinoda Ṭhākura

śuddha-bhakata- charaṇa-reṇu,  
bhajana-anukūla  
bhakata-sevā, parama-siddhi,  
prema-latikāra mūla

1 Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaiṣṇavas is itself the supreme perfection and the root of the tender creeper of divine love.

mādhava-tithi, bhakti-janani,  
jatane pālana kori  
kṛṣṇa-basati, basati boli',  
parama ādare bori

2 I observe with great care the holy days like Ekādaśī and Janmāṣṭamī, for they are the mother of devotion. As my dwelling place I choose with the greatest reverence and love the transcendental abode of Śrī Krishna.

gaura āmāra, je-saba sthāne,  
koralo bhramaṇa raṅge  
se-saba sthāna, heribo āmi,  
praṇayi-bhakata-saṅge

3 All those places where my Lord Gaurasundar travelled for Pastimes I will visit in the company of loving devotees.

mṛdaṅga-bādyā, śunite mon,  
abasara sadā jāche  
gaura-bihita, kīrttana śuni',  
ānande hṛdoya nāche

4 My mind always begs for the opportunity to hear the music of the *mṛdaṅga*. Upon hearing the kind of *kīrttan* ordained by Lord Gaurachandra, my heart dances in ecstasy.

**jugala-mūrtti,        dekhiyā mora,  
parama-ānanda hoy  
prasāda-sevā        korite hoy,  
sakala prapañcha jay**

5 By beholding the Deity forms of the divine couple, Śrī Śrī Rādhā-Krishna, I feel the greatest joy. By honouring the Lord's *prasādam* I conquer over all worldly illusions.

**je-dina gṛhe,        bhajana dekhi,  
gṛhete goloka bhāya  
charaṇa-sīdhu,        dekhiyā gaṅgā,  
sukha nā sīmā pāya**

6 Goloka Vṛndāvan appears in my home whenever I see the worship and service of Lord Hari going on there. Upon seeing the Ganges, which is a river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds.

**tulasī dekhi',        juḍāya prāṇa,  
mādhava-toṣaṇī jāni'  
gaura-priya,        śāka-sevane,  
jīvana sārthaka māni**

7 The sight of the holy Tulasī tree soothes my soul, for I know she gives pleasure to Lord Krishna. By honouring *śāk* (a green leafy vegetable preparation), a dear favourite of Lord Chaitanya, I consider life worthwhile.

**bhaktivinoda,        kṛṣṇa-bhajane,  
anukūla pāya jāhā  
prati-divase,        parama-sukhe,  
svīkāra koroye tāhā**

8 Whatever Bhaktivinoda obtains that is conducive for the service of Śrī Krishna, he accepts every day with the greatest of joy.

# Śrī Gaura Purṇīmā

Verses 89-124 of Śrī Chaitanya-charitāmṛta Ādi-līlā, Chapter 13  
by Śrīla Kṛṣṇadās Kavirāj Goswāmī

**chaudda-śata sāta-śake māsa je phālgun  
paurṇamāsīra sandhyā-kāle hoile śubha-kṣaṇ**

89 Thus in the year 1407 of the Śaka Era (A.D. 1486), in the month of Phālguna (March-April), on the evening of the full moon, the desired auspicious moment appeared.

**simha-rāśi, simha-lagna, ucha graha-goṇ  
ṣaḍa-varga, aṣṭa-varga, sarva sulakṣaṇ**

90 According to the Jyotir-veda, or *Vedic* astronomy, when the figure of the lion appears both in the zodiac and the time of birth (*lagna*), this indicates a very high conjunction of planets, an area under the influence of *ṣaḍa-varga* and *aṣṭa-varga*, which are all-auspicious moments.

**a-kalaṅka gaurachandra dilā daraśan  
sa-kalaṅka chandre āro kon prayojan**

91 When the spotless moon of Śrī Chaitanya Mahāprabhu became visible, what would be the need for a moon with black marks all over his body?

**eto jāni' rāhu koilo chandrera grahaṇ  
'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvan**

92 Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of "Krishna! Krishna! Hari!" inundated the three worlds.

**jaya jaya dhvani hoilo sakala bhuvan  
chamatkāra hoiyā lok bhāve mone mon**

93 All people thus chanted the Holy Names during the lunar eclipse, and their minds were struck with wonder.

**jagat bhoriyā lok bole—‘hari’ ‘hari’  
sei-kṣaṇe gaurakṣṇa bhūme avatari**

94 When the whole world was thus chanting the Holy Names “Hari! Hari!” Krishna in the form of Gaurahari advented Himself on the earth.

**prasanna ho-ilo sob jagatera mon  
‘hari’ boli’ hinduke hāsya koroye javan**

95 The whole world was pleased. While the Hindus chanted the Holy Name of the Lord, the non-Hindus, especially the Muslims, jokingly imitated the words.

**‘hari’ boli’ nārigoṇ dei hulāhuli  
svarge vādya-nṛtya kore deva kutūhalī**

96 All the ladies vibrated the Holy Name and chanted “huli huli huli!!!”, while in the heavenly planets dancing and music were going on and the demigods were very curious.

**prasanna hoilo doś dik, prasanna nadījol  
sthāvara-jaṅgama hoilo ānande vihval**

97 In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and nonmoving, were overwhelmed with transcendental bliss.

**nadīyā-udayagiri, pūrṇachandra gaurahari,  
kṛpā kori’ ho-ilo udoy  
pāpa-tamaḥ hoilo nāśa, tri-jagatera ullāsa,  
jagabhari’ hari-dhvani hoy**

98 By His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the Holy Name of the Lord.

sei-kāle nijāloya,            uṭhiyā advaita rāya  
nṛtya kore ānandita-mone  
haridāse loyā saṅge,    huṅkāra-kīrttana-raṅge  
kene nāche, keho nāhi jāne

99     At that time Śrī Advaita Āchāryya, in His own house at Shantipur, was dancing in a happy mood. Taking Haridās Ṭhākur with Him, they danced and loudly chanted the Holy Names of the Lord. But why they were dancing, no one could understand.

dekhi' uparāga hāsi',            śīghra gaṅgā-ghāṭe āsi'  
ānande korilo gaṅgā-snāna  
pāyā uparāga-chole,            āpanāra mano-bole,  
brāhmaṇere dilo nānā dāna

100    Seeing the lunar eclipse and laughing, both Advaita Āchāryya and Haridās Ṭhākur immediately went to the bank of the Ganges to bathe in that sacred river in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Āchāryya, in His mind offered various kinds of charity to the *brāhmaṇas*.

jagata ānandamoy,            dekhi' mone sa-vismoy  
ṭhāreṭhore kohe haridāsa  
tomāra aichana raṅga,            mora mon parasanna,  
dekhi—kichu kāryye āche bhāsa

101    When he saw that the whole world was jubilant, Haridās Ṭhākur, his mind astonished, directly and indirectly expressed himself to Advaita Āchāryya: "Your dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions."

āchāryyaratna, śrīvāsa,            hoilo mone sukhollāsa  
jāi' snāna koilo gaṅgā-jole  
ānande vihvala mon,            kore hari-saṅkīrttana  
nānā dāna koilo mano-bole

102    Āchāryyaratna and Śrīvās Ṭhākur were overwhelmed with joy, and immediately they also went to the bank of the Ganges to bathe there. Their minds full of happiness, they chanted the Holy Names of Hari and in their minds also meditated and offered charity.

ei mata bhakta-tati, jāra jei deśe sthiti,  
tāhā tāhā pāyā mano-bole  
nāche, kore saṅkīrttana, ānande vihvala mon,  
dāna kore grahaṇera chole

103 In this way all the devotees, wherever they were situated, in every city and every land, danced, performed *sankīrttan* (the congregational chanting of the Lord's Names), and in their minds offered all benedictions to others, being overwhelmed with joy.

brāhmaṇa-sajjana-nārī, nānā-dravye thālī bhorī'  
āilā sobe jautuka lo-iyā  
jena kāchā-sonā-dyuti, dekhi' bālakera mūrṭti,  
āsīrvāda kore sukha pāyā

104 Many respectful *brāhmaṇa* gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled shining gold, all of them with happiness offered their blessings.

sāvitṛī, gaurī, sarasvatī, śachī, rambhā, arundhatī,  
āro jata deva-nārigoṇ  
nānā-dravye pātra bhorī', brāhmaṇīra veśa dhorī',  
āsi' sobe koren daraśan

105 Sāvitṛī, Gaurī, Śachī, Rambhā, Arundhatī and all the celestial ladies also came there dressed as the wives of *brāhmaṇas*, and brought with them many varieties of gifts for the child.

antarīkṣe deva-goṇ, gandharvva, siddha, chāraṇa,  
stuti-nṛtya kore vādya-gīta  
narttaka, vādaka, bhāṭa, navadvīpe jāra nāṭa,  
sobe āsi' nāche pāyā prīta

106 All the inhabitants of the heavenly planets, including the *Gandharvas*, *Siddhas*, the residents of Chāraṇaloka, offered their prayers, sang and danced, accompanied by the sound of musical instruments and the beating of drums. Also, in the holy town of Nabadwīp, dancers, musicians, and poets gathered together, and began to celebrate the Lord's appearance.

kebā āse kebā jāya,            kebā nāche kebā gāya,  
sambhālite nāre kāra bolo  
khaṇḍileka duḥkha-śoka,    pramoda-pūrita loka,  
miśra hoilā ānande vihvala

107    No-one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand each other's language. But in effect all unhappiness and lamentation were immediately dissipated, and people became joyous. Jagannāth Miśra, the father of Gaurahari, was completely overwhelmed with happiness.

āchāryyaratna, śrīnivāsa    jagannātha-miśra-pāśa,  
āsi' tāre kore sāvadhāna  
korāilo jātakarma,            je āchilo vidhi-dharma,  
tobe miśra kore nānā dāna

108    Chandraśekhara Āchāryya and Śrīvas Ṭhākura both came to the house of Jagannāth Miśra. They performed the different ceremonies according to religious principles which are prescribed for the birth of a child. Jagannāth Miśra also gave away much wealth in charity.

jautuka pāilo jata,            ghore vā āchilo kata,  
sob dhon vipre dilo dāna  
jata narttaka, gāyan,    bhāṭa, akiñchana jon,  
dhon diyā koilo sabāra māna

109    Whatever riches Jagannāth Miśra had collected in the form of gifts and presents, and whatever he had in his house, he distributed among the *brāhmaṇas*, singers, dancers, poets and the poor. He honoured them all by giving them riches in charity.

śrīvāsera brāhmaṇī,    nāma tāra 'mālinī',  
āchāryyaratnera patnī-saṅge  
sindūra, haridrā, toilo,    khoi, kalā, nānā phol,  
diyā pūje nārigoṇa raṅge

110    The wife of Śrīvas Ṭhākura, whose name was Mālinī, accompanied by the wife of Chandraśekhara and other ladies, came there in great happiness to worship the baby with such articles as vermilion, turmeric, scented oil, a kind of puffed rice called *khoi*, bananas and coconuts.



advaita-āchāryya-bhāryyā, jagat-pūjitā āryyā,  
nāma tāra 'sītā ṭhākurāṇī'  
āchāryyera ājñā pāyā, gelo upahāra loyā,  
dekhite bālaka-śiromaṇi

111 One day shortly after Gaurahari was born, Advaita Āchāryya's wife, Sītā Ṭhākurāṇī, who is worshipable by the whole world, at the request of her husband, went to see that topmost child with all kinds of gifts.

suvarṇera kaḍi-bauli, rajatamudrā-pāśuli,  
suvarṇera aṅgada, koṅkoṅ  
du-bāhute divya śaṅkha, rajatera malabaṅka,  
svarṇa-mudrāra nānā hāragoṅ

112 She brought different kinds of presents made from gold, such as bracelets, coins, necklaces, ankle ornaments, a conchshell covered with gold, and other kinds of jewellery for the child.

vyāghra-nakha hema-joḍi, kaṭi-paṭṭasūtra-ḍorī  
hasta-padera jata ābharaṅ  
chitra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,  
svarṇa-raupya-mudrā bahu-dhon

113 She also brought a locket with a tiger nail set in gold, belts made of silk and lace, silk saris and shawls, as well as silk clothing for the newly born child.

durvvā, dhānya, gorochana, haridrā, kuṅkuma, chandana,  
moṅgol-dravya pātra bhoriyā  
vastra-gupta dolā chaḍi' soṅge loyā dāsī cheḍī,  
vastrālaṅkāra peṭāri bhoriyā

114 Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Ṭhākurāṇī came to the house of Jagannāth Miśra, bringing with her many auspicious articles such as *durvvā* grass, rice paddy, turmeric, *kumkum* and sandal-wood. All these presentations filled a large basket.

**bhakṣya, bhojya, upahāra, soṅge loilo bahu bhāra,  
śachī gr̥he hoilo upanīto  
dekhiyā bālaka-ṭhām, sākṣāt gokula-kān,  
varṇa-mātra dekhi viparīto**

115 When Sītā Ṭhākuraṇī, bringing with her many kinds of food, clothes and other gifts, came to the house of Śachīdevī (the mother of Gaurahari), Sītā Ṭhākuraṇī was astonished to see the newly born child, and she could appreciate that except for a difference in color, the child was directly Lord Krishna of Gokul, Himself.

**sarvva aṅga—sunirmāṇa, suvarṇa-pratimā-bhāna,  
sarva aṅga—sulakṣaṇamoy  
bālakera divya jyoti, dekhi' pāilo bahu prīti,  
vātsalyete dravilo hṛdoy**

116 Seeing the divine effulgence of the child, the well formed different parts of His golden body which were covered with auspicious signs, Sītā Ṭhākuraṇī was very much pleased, and because of maternal affection, she felt as if her heart were melting.

**durvvā, dhānya, dilo śirṣe, koilo bahu āśiṣe,  
chirajīvī hao dui bhāi  
ḍākinī-śākhinī hoite, śaṅkā upajilo chite,  
ḍore nāma thuilo 'nimāi'**

117 She blessed the newly born child by placing fresh *durvvā* grass and paddy on His head and saying, "May you live long." To protect Him from ghosts and witches, she gave the child the name Nimāi.

**putramātā-snānadine, dilo vastra vibhūṣaṇe,  
putra-saha miśrere sammāni'  
śachī-miśrera pūjā loyā, monete hariṣa hoyā,  
ghore āilā sitā ṭhākuraṇī**

118 Sītā Ṭhākuraṇī gave gifts to the mother and child, at the time of His birth and when the child was brought from the residence where He was born back to the home of Jagannāth Miśra. Then Sītā Ṭhākuraṇī, being honoured by mother Śachīdevī and Jagannāth Miśra, returned to her own home in Shantipur.

aiche śachī-jagannāth, putra pāyā lakṣmīnāth,  
pūrṇa hoilo sakala vāñchito  
dhon-dhānye bhore ghora, lokamānya kalevara,  
dine dine hoy ānandito

119 In this way, Śachīdevī and Jagannāth Miśra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they looked upon the beloved body of the Lord, day after day their happiness increased.

miśra—vaiṣṇava, śānta, alampaṭa, śuddha, dānta,  
dhon-bhoge nāhi abhimāna  
putrera prabhāve jata, dhon āsi' mile, tata,  
viṣṇu-prīte dvije deno dāna

120 Jagannāth Miśra was an ideal Vaiṣṇava, a devotee of the Lord. He was peaceful, restrained in the enjoyment of his senses, pure and self-controlled. He therefore had no desire to enjoy material opulence. Whatever money that came because of the influence of his divine son, he gave in charity to the *brāhmaṇas* and for the worship of Lord Vishnu.

lagna goṇi' harṣamati, nīlāmbara chakravartī,  
gupte kichu kohilo miśrere  
mahāpuruṣera chihna, lagne aṅge bhinna bhinna,  
dekhi, — ei tāribe saṁsāre

121 After calculating the astrological chart for the child, Gaurahari, Nīlāambar Chakravartī privately said to Jagannāth Miśra that he saw all the different auspicious symptoms of a great personality in both the body and horoscope of the child. He revealed that in the future this child would deliver the whole universe.

aiche prabhu śachī-ghore, kṛpāy koilo avatāre  
jei ihā koroye śravaṇa  
gaura-prabhu doṃyāmoy, tāre hoyena sadoy,  
sei pāya tāhāra charaṇa

122 In this way the Lord, out of His causeless mercy, made His advent in the house of Śachīdevī. The Lord, Gaurahari, is very merciful to anyone who hears this narration of His birth, and gives that person the shelter of His lotus feet.

pāiyā mānuṣa janma,      je nā śune gaura-guṇa,  
    heno janma tāra vyartha hoilo  
pāiyā amṛtadhunī,      piye viṣa-gartta-pāni  
    janmiyā se kene nāhi moilo

123 Anyone who attains a human birth but does not have the opportunity to hear of Gaurahari is unfortunate. Instead of drinking nectar from the river of devotional service, if one drinks from the poisoned well of mundane happiness, it would have been better to not have lived at all.

śrī-chaitanya-nityānanda, āchāryya advaitachandra,  
    svarūpa-rūpa-raghunātha-dāsa  
ihā-sabāra śrī-charaṇa,      śire vandi nija-dhon,  
    janma-līlā gāilo kṛṣṇadāsa

124 Taking on my head as my own wealth the lotus feet of Śrī Chaitanya Mahāprabhu, Śrī Nityānanda Prabhu, Āchāryya Advaitachandra, Śrī Swarūp Dāmodar, Śrī Rūpa and Śrī Raghunāth and all the devotees of Mahāprabhu, I, Krishnadās, sing the glories of the Lord's appearance.

# Prabhu kohe

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

“prabhu kohe — kohilañ ei mahāmantra  
ihā japa giyā sabe koriyā nirbandha  
ihā hoite sarvva-siddhi hoibe sabāra  
sarvva-kṣaṇa bolo, ithe vidhi nāhi āra”  
“ki śayane ki bhojane, ki vā jāgaraṇe  
aharniśa chinta kṛṣṇa, boloho vadane”  
“āma-prati sneha jadi thāke sabākāra  
kṛṣṇa vinā keha kichu nā bolibe āra”

“The Lord said, ‘I have told you this Mahāmantra, so everyone now chant it in proper measure. By doing this, you will attain success in all respects. There is no other rule but to chant it at every moment.’ Whether resting, eating, or waking—day and night think of Krishna and call His Name aloud.”

*(Śrī Chaitanya-Bhāgavata Madhya 23.77-78, 28.28)*

# After parikramā

nagara bhramiyā āmāra gaura elo ghore  
gaura elo ghore āmāra nitāi elo ghore  
dhūlā jhāri śachīmātā gaura kole kore  
ānandete bhakta-goṇe hari hari bole

“After *parikramā* of the town, Gaurāṅga returns to His house, and Nitāi also comes to the house. Dusting off His body, Śachīmātā takes Gaurāṅga upon her lap. Out of great spiritual joy all the devotees are chanting ‘Hari Hari Bol!’”



Compositions by  
Śrīla Śrīdhara Mahārājī

# Śrīmad Bhaktivinoda-viraha Daśakam

Prayer in Separation of Śrīla Bhaktivinod Ṭhākura  
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

**hā hā bhaktivinoda-ṭhakkura! guroḥ!  
dvāvimśatis te samā  
dīrghād-duḥkha-bharād-aśeṣa-virahād-  
duḥsthīkṛtā bhūriyam  
jīvānām̐ bahu-janma-puṇya-nivahā  
kṛṣṭo mahī-maṇḍale  
āvirbhāva-kṛpām̐ chakāra cha bhavān  
śrī-gaura-śaktiḥ svayam**

1 Alas, alas! Oh Bhaktivinod Ṭhākura, Oh Supreme Guru, for twenty-two years this world has been plunged into misfortune, long grief-stricken in your intolerable separation. You are the divine potency of Śrī Gaura, and you graciously made your advent in this earthly plane, being attracted by the living beings' virtuous deeds performed throughout many lifetimes.

**dīno 'ham̐ chira-duṣkṛtir na hi bhavat-  
pādābja-dhūli-kaṇā-  
snānānanda-nidhiṃ prapanna-śubhadam̐  
labdhum̐ samartho 'bhavam  
kintv audāryya-guṇāt-tavāti-yaśasaḥ  
kāruṇya-śaktiḥ svayam̐  
śrī-śrī-gaura-mahāprabhoḥ prakāṭitā  
viśvam̐ samanvagrahīt**

2 Since I am lowly and very wretched, it was not my luck to reach the ocean that bestows the fortune of surrender—the ocean of the ecstasy of bathing in a particle of the dust of your holy lotus feet. Yet due to your magnanimous nature, you gave your grace to the whole universe, personally revealing your supereminence as the personification of the mercy potency of Śrī Gaurāṅga. (That is, by coming into this world, I received his grace.)



he deva! stavane tavākhila-guṇānām  
te viriñchādayo  
devā vyartha-mano-rathāḥ kim u vyaṁ  
marttyādhamāḥ kurmmahe  
etan no vibudhaiḥ kadāpy atīśayālañkāra  
ity uchyatām  
śāstreṣv eva “na pāraye ‘ham” iti yad  
gātaṁ mukundena tat

3 Oh Lord, even all the demigods headed by Lord Brahmā feel frustrated by their inability to (fittingly) sing the glories of all your divine qualities. What, then, can be said of the attempt of a fallen soul, a mere human like me? Surely, the learned will never waste their eloquent words eulogising this statement, since even the Supreme Lord, Lord Śrī Krishna Himself, has sung in the Scriptures His celebrated confession *napāraye ‘ham*—‘I am unable (to reciprocate your devotion).’

dharmmaś-charmma-gato ‘jñātaiva satatā  
yogaś cha bhogātmako  
jñāne śūnya-gatir japena tapasā  
khyātir jighāṁsaiva cha  
dāne dāmbhikatā ‘nurāga-bhajane  
duṣṭāpachāro yadā  
buddhiṁ buddhi-matām vibheda hi tadā  
dhātrā bhavān preṣitaḥ

4 At a time when religion was evaluated in terms of bodily relationship, saintliness was determined by ignorance, and yoga practice was motivated by sensual pleasure; when scholarship was cultivated just for voidism, *japa* was conducted for the sake of fame, and penance was performed out of vindictiveness; when charity was given out of pride, and on the pretext of spontaneous devotion the most gross, sinful acts were perpetrated—and in all such anomalous situations even the intelligentsia were at loggerheads with one another... at that very time, you were sent by the Almighty Creator.

viśve 'smin kiraṇair yathā hima-karaḥ  
sañjīvayann oṣadhīr  
nakṣatrāṇi cha rañjayan nija-sudhām  
vistārayan rājate  
sach-chāstrāṇi cha toṣayan budha-gaṇam  
sammodayaṁs te tathā  
nūnam bhūmi-tale śubhodaya iti  
hlādo bahuḥ sātvatām

5 As the universally cooling moon is beautified by diffusing its nectarean rays, nourishing the plants and inciting the twinkling of the stars, your Holy Advent in this world is similarly ascertained as satisfying the pure devotional Scriptures (through profound study) and blessing the learned with full-blown happiness (by the perfect axiomatic conclusions descending in Divine Succession). With your appearance, the ecstasy of the devotees knows no bounds.

lokānām hita-kāmyayā bhagavato  
bhakti-prachāras tvayā  
granthānām rachanaiḥ satām abhimatair  
nānā-vidhair darśitaiḥ  
āchāryyaiḥ kṛta-pūrvvam eva kila tad  
rāmānujādyair budhaiḥ  
premāmbho-nidhi-vigrahasya bhavato  
māhātmya-sīmā na tat

6 By writing many books and by multifarious methods recognised by the pure devotees, you have demonstrated the preaching of pure devotional service unto the Supreme Lord, for the benefit of the whole world. We have heard of similar achievements in previous times by stalwart scholars such as Śrī Rāmānuja and many other Āchāryyas; but the glory of you—the very embodiment of the nectar of divine love— does not end (cannot be confined) here.

yad dhāmnaḥ khalu dhāma chaiva nigame  
brahmeti samjñāyate  
yasyāmśasya kalaiva duḥkha-nikarair  
yogeśvarair mṛgyate

vaikuṅṭhe para-mukta-bhr̥ṅga-charaṇo  
nārāyaṇo yaḥ svayaṁ  
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ  
kṛṣṇo bhavān tat pradaḥ

7 Merely the effulgence of His divine abode has been designated by the title 'Brahman' in the *Vedas*, and only the expansion of an expansion of His expansion is sought after with great tribulation by the foremost *yogīs*. The most exalted of the liberated souls shine resplendent as the bumblebees at His lotus feet. The Primeval Origin of even the Original Śrī Nārāyaṇa who is the Lord of the spiritual sky above Brahman: He is the Original Supreme Lord, the personification of all nectarean mellows—Śrī Krishna—and He is the one that you give.

sarvvāchintyamaye parātpara-pure  
goloka-vṛndāvane  
chil-līlā-rasa-raṅginī parivṛtā  
sā rādhikā śrī-hareḥ  
vātsalyādi-rasaiś cha sevita-tanor-  
mādhuryya-sevā-sukhaṁ  
nityaṁ yatra mudā tanoti hi bhavān  
tad dhāma-sevā-pradaḥ

8 Situated in the topmost region of the absolutely inconceivable spiritual sky is the holy abode of Śrī Vṛndāvan Dhām, in the spiritual planet known as Goloka. There, surrounded by Sakhīs, Śrīmatī Rādhikā revels in the mellows of divine Pastimes. With great ecstasy, She expands the joy of loving sweetness in the service of Śrī Krishnachandra, who is otherwise served in four relationships up to parenthood. You, Oh Ṭhākura Bhaktivinod, can give us the service of that holy Dhām.

śrī-gaurānumataṁ svarūpa-viditaṁ  
rūpāgrajenādṛtaṁ  
rūpādyaiḥ pariveśitaṁ raghu-gaṇair  
āsvāditaṁ sevitam  
jīvādyair abhirakṣitaṁ śuka-śiva-  
brahmādi-sammānitaṁ  
śrī-rādhā-pada-sevanāmṛtam aho  
tad dātum īso bhavān

9 The internal purport is known to Śrī Svarūp Dāmodar by the sanction of Śrī Gaurachandra, of that which is adored by Śrī Sanātan Goswāmī and distributed by the preceptors realised in transcendental mellows, headed by Śrī Rūpa Goswāmī; that which is tasted and enhanced by Śrī Raghunāth Dās Goswāmī and followers and carefully protected by the votaries headed by Śrī Jīva Prabhu; and that which (from a respectful distance) is venerated by great personalities such as Śrī Śuka, Lord Śiva, the chief of the demigods, and Lord Brahmā, the grandfather of all beings—Oh wonder of wonders! the nectarean rapture of servitude unto Śrī Rādhikā—that, too, you can give us.

**kvāhaṁ manda-matis tv atīva-patitaḥ  
kva tvaṁ jagat-pāvanaḥ  
bho svāmin kṛpayāparādha-nichayo  
nūnaṁ tvayā kṣamyatām  
yāche 'haṁ karuṇā-nidhe! varam imaṁ  
pādābja-mūle bhavat-  
sarvasvāvadhi-rādhikā-dayita-dāsānām  
gaṇe gaṇyatām**

10 Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! Oh Lord, by your grace, you are sure to forgive my offences. Oh ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī Dayita Dās, who is the dearest one in your heart.

Translator's Note: The preceding prayer to Śrīla Bhaktivinod Ṭhākur (1838-1914), the pioneer of pure devotion in the recent age, was composed within the lifetime of the author's Guru, Śrīla Bhakti Siddhānta Saraswatī Ṭhākur Goswāmī Prabhupād. Upon reading the original Sanskrit verse, Śrīla Prabhupād commented, "Now I am confident that we have one man who is qualified to uphold the standard of our Sampradāya (Divine Succession)."

# Śrī Śrīmad Gaura-Kiśora-namaskāra Daśakam

Homage unto Śrīmad Gaura Kiśora Bābāji Mahārāj  
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

**guror guro me paramo gurus tvam  
vareṇya! gaurāṅga-gaṇāgraganya  
prasīda bhṛtye dayitāśrite te  
namo namo gaura-kiśora tubhyam**

1 Oh Divine Master of my Divine Master, my most venerable preceptor, you are supremely worshippingable in the group of the foremost associates of Śrī Gaurāṅga. May you be gracious upon this servitor surrendered unto your loving servitor (Dayita Dās). Oh Gaura Kiśora, again and again do I make my obeisance unto you.

**sarasvatī-nāma-jagat-prasiddham  
prabhum jagatyām patitaika-bandhum  
tvam eva deva! prakāṭi-chakāra  
namo namo gaura-kiśora tubhyam**

2 Oh worshipful one, you alone revealed my Lord and Master, who is renowned throughout the universe as Śrī Bhakti Siddhānta Sarasvatī, and who is the only friend of the fallen souls of the world. Oh Gaura Kiśora, again and again do I make my obeisance unto you.

**kvachid-vrajāraṇya-vivikta-vāsī  
hr̥di vraja-dvandva-raho-vilāsī  
bahir virāgī tv avadhūta-veṣī  
namo namo gaura-kiśora tubhyam**

3 Living in solitude at Vraja Dhām, your heart was absorbed in the most secret Pastimes of the Divine Youthful Couple of Vraja, whilst externally you maintained the strictures of a renunciate; and sometimes you appeared to transcend all recognised strictures. Oh Gaura Kiśora, again and again do I make my obeisance unto you.

**kvachit punar gaura-vanāntachārī  
surāpagā-tīra-rajo-vihārī  
pavitra-kaupīna-karañka-dhārī  
namo namo gaura-kiśora tubhyam**

4 Sometimes you roam about the edge of Gauravana (the boundary of Śrī Nabadwīp Dhām), wandering along the beach near the banks of the Gaṅgā. Oh Gaura Kiśora, who dons the holy loin-cloth and carries the mendicant's water-pot, again and again do I make my obeisance unto you.

**sadā harer nāma mudā raṭantaṁ  
gr̥he gr̥he mādhuakarīm aṭantam  
namanti devā api yaṁ mahāntaṁ  
namo namo gaura-kiśora tubhyam**

5 Ever singing the Holy Name of Śrī Hari with great ecstasy and accepting alms from house to house like a bee collecting honey from flower to flower, you are the great soul unto whom even the demigods bow to. Oh Gaura Kiśora, again and again do I make my obeisance unto you.

**kvachid-rudantañ cha hasan naṭantaṁ  
nijeṣṭa-deva-praṇayābhibhūtam  
namanti gāyantam alaṁ janā tvām  
namo namo gaura-kiśora tubhyam**

6 Becoming overwhelmed with love for your worshipful Lord, sometimes you dance, sometimes you cry, sometimes you laugh; and again, you sing aloud. The people profusely offer their respects unto you, Oh Gaura Kiśora, and again and again do I make my obeisance unto you.

**mahāyaśo-bhaktivinoda-bandho!  
mahāprabhu-prema-sudhaika-sindho!  
aho jagannātha-dayāspadendo!  
namo namo gaura-kiśora tubhyam**

7 Oh friend of the glorious Ṭhākura Bhaktivinod, Oh matchless ocean of the nectar of loving devotion for Mahāprabhu Śrī Chaitanyadev, Oh moon that received the grace of Vaiṣṇava Sārva-bhauma Śrī Jagannāth, Oh Gaura Kiśora! again and again do I make my obeisance unto you.

**samāpya rādhā-vratam uttamaṁ tvam  
avāpya dāmodara-jāgarāham  
gato 'si rādhādara-sakhya-riddhiṁ  
namo namo gaura-kiśora tubhyam**

8 Completing the great holy vow of Ūrjja-vrata, you selected the day of the awakening of Śrī Dāmodar to achieve the cherished treasure of your internal identity as a Sakhī devoted to the service of Śrī Rādhikā. Oh Gaura-Kiśora, again and again do I make my obeisance unto you.

**vihāya saṅgaṁ kuliyā-layānāṁ  
pragṛhya sevāṁ dayitānugasya  
vibhāsi māyāpura-mandira-stho  
namo namo gaura-kiśora tubhyam**

9 Forsaking the company of the residents of Kuliya town to accept the service of your servitor Śrī Dayita Dās, your divine presence is now found in a holy temple at Śrī Dhām Māyāpur. Oh Gaura Kiśora, again and again do I make obeisance unto you.

**sadā nimagno 'py aparādha-paṅke  
hy ahaitukīm eṣa kṛpāñ cha yāche  
dayāṁ samuddhṛtya vidhehi dīnaṁ  
namo namo gaura-kiśora tubhyam**

10 Although I remain deep in the mud of offences, I (a fallen soul) am begging you for your causeless mercy. Please be gracious and deliver this soul bereft. Oh Gaura Kiśora, again and yet again do I make my obeisance unto you.

# Śrī Śrī Dayita Dās Daśakam

Prayer unto Śrīla Saraswatī Ṭhākur after his manifest Pastimes  
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

nīte yasmin niśānte nayana-jala-bharaiḥ  
snāta-gātrārvudānām  
uchchair utkrośatām śrī-vṛṣakapi-sutayā-  
dhīrayā svīya-goṣṭhīm  
pṛthvī gāḍhāndhakārair hṛta-nayana-  
maṇivāvṛtā yena hīnā  
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he  
nīyatām kiṅkaro 'yam

1 At the end of the night of Śrī Śrī Vṛṣabhānundanī, She suddenly took him to Her entourage, withdrawing him from the company of throngs of griefstricken souls. A great cry of lamentation arose, their bodies were bathed by their tears. When he was thus stolen away, this world was plunged into the deep darkness of one whose eyes have been stolen away (*hṛta*—stolen away; *nayana-maṇi*—jewel of the eye—the internal name of Saraswatī Ṭhākur is 'Nayana-maṇi').

(Bereft of the vision of my Divine Master,) Oh my sorrowful eyes (*dīna-nayana*), (or, Oh saviour of the fallen (*Dīna-nayana*),) wherever that great soul may be, please quickly take this servitor there! (Although he is my Master named 'Nayana,' or 'one who brings us near,' in his mercy he shows the miserliness of not taking me unto his company.)

yasya śrī-pāda-padmāt pravahati jagati  
prema-pīyūṣa-dhārā  
yasya śrī-pāda-padma-chyuta-madhu satatām  
bhṛtya-bhṛṅgān vibhartti  
yasya śrī-pāda-padmaṁ vraja-rasika-jano  
modate sampraśasya  
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he  
nīyatām kiṅkaro 'yam



2 From his lotus feet, the nectarean river of divine love flows throughout the universe; his servitors, like bees, maintain their lives drinking the honey that falls from his lotus feet; and the pure devotees in the shelter of the confidential mellows of Vraja revel in the bliss of singing the glories of his lotus feet: Oh Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

**vātsalyam̐ yach cha pitro jagati bahumataṁ  
kaitavam̐ kevalam̐ tat  
dāmpatyam̐ dasyutaiva svajana-gaṇa-kṛtā  
bandhutā vañchaneti  
vaikuṅṭha-sneha-mūrtteḥ pada-nakha-kiraṇair  
yasya sandarśito 'smi  
yatrāsau tatra śīghram̐ kṛpaṇa-nayana he  
nīyatām̐ kiṅkaro 'yam**

3 Parental affection, so highly esteemed in the world, is a colossal hoax (as an obstacle to Hari-*bhakti*); socially recognised pure matrimonial love is nothing but dacoity (in that it plunders away both the husband's and the wife's eagerness for the chance to acquire the treasure of love unadulterated by the superficiality of familial prejudice); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. Oh Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

**yā vāṇī kaṅṭha-lagnā vilasati satataṁ  
kṛṣṇa-chaitanyachandre  
karṇa-kroḍāj-janānām̐ kim u nayana-gatām̐  
saiva mūrttiṁ prakāśya  
nīlādri-śasya netrārpaṇa-bhavana-gatā  
netra-tārābhidheyā  
yatrāsau tatra śīghram̐ kṛpaṇa-nayana he  
nīyatām̐ kiṅkaro 'yam**

4 The divine message sung by Śrī Krishna Chaitanya-chandra had its continuous play in the ears of the people. From the ear, did he, just to fulfil the purport of the name 'Nayana-maṇi,' reveal his form to the eye, making his advent in the mansion (temple) favoured by the

glance of Śrī Nīlāchalachandra (at the time of the Rathayātrā festival)? Oh Dīna-nayana, wherever that great soul (Mahāpuruṣa) may be, please swiftly take this servitor there.

**gaurendor asta-śaile kim u kanaka-ghano  
hema-hr̥j-jambu-nadyā  
āvīrbhūtaḥ pravaraṣair nikhila-jana-padaṁ  
plāvayan dāva-dagdham  
gaurāvīrbhāva-bhūmau rajasi cha sahasā  
saṁjugopa svayaṁ svaṁ  
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he  
nīyatāṁ kiṅkaro 'yam**

5 Drawing up the pure golden waters of the Jambu River mentioned in *Śrīmad-Bhāgavatam*, has this golden cloud arisen on the mountain where the golden moon (Śrī Gaurachandra) descended (set), just to shower down torrents of rain upon the whole countryside that was scorched by the forest fire (of threefold sufferings), then suddenly conceal himself in the dust of the land of the Advent of Śrī Gaurāṅga? Oh Dīna-nayana, wherever that Great Master may be now, please quickly take this servitor to that place.

**gauro gaurasya śiṣyo gurur api jagatāṁ  
gāyatāṁ gaura-gāthā  
gaude gauḍīya-goṣṭhy-āśrita-gaṇa-garimā  
drāviḍe gaura-garvī  
gāndharvā gaura-vāṭyo giri-dhara-parama-  
preyasāṁ yo gariṣṭho  
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he  
nīyatāṁ kiṅkaro 'yam**

6 He is of the same hue as Śrī Gaura, and although he, who sings the tidings of Śrī Gaura, is the (natural) Guru of the whole universe, he accepted discipleship to a great devotee called Śrī Gaura Kiśora ('adolescent Gaura'). In the whole *Gaura-maṇḍala* he is the repository of the glory of those who grant entrance into the fold of the pure Gauḍīya Vaiṣṇavas. He proudly ascended the lofty throne of preaching the glories of the gift of the Golden Lord Śrī Gaura (the service of Śrī Rādhā-Govinda in Vraja) to the Vaiṣṇavas of Draviḍa (the devotees in South India, who are generally

worshippers of Lakṣmī-Nārāyaṇa). The glory of his dignity shines even in the group of Śrī Gāndharvā, and he holds a pre-eminent position in the intimate circle of Śrī Giridhārī, that is, he is the most beloved of Lord Mukunda. Oh Dīna-nayana, where that great soul is now, please swiftly take this servitor there.

**yo rādhā-kṛṣṇa-nāmāmṛta-jala-nidhinā-  
plāvayad-viśvam etad  
āmlechchhāśeṣa-lokaṁ dvija-nṛpa-vaṇijaṁ  
śūdra-śūdrāpakṛṣṭam  
muktaiḥ siddhair agamyaḥ patita-jana-sakho  
gaura-kāruṇya-śaktir  
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he  
nīyatāṁ kiṅkaro 'yam**

7 He inundated the whole universe of countless living beings—whether *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, less than *śūdra*, and even *mlechchha*—with the oceanic nectar of the Holy Name of Śrī Rādhā-Krishna.

Although unapproachable by the liberationists and yogic perfectionists, he is known as the friend of the fallen, the mercy potency of Śrī Gaurāṅga. Oh Dīna-nayana, wherever that great soul may be, please swiftly take this servitor there.

**apy āśā varttate tat puraṭa-vara-vapur  
lokitaṁ loka-śandaṁ  
dīrghaṁ nīlābja-netraṁ tila-kusuma nasaṁ  
ninditārddhendu-bhālam  
saumyaṁ śubhrāṁśu-dantaṁ śata-dala-vadanaṁ  
dīrgha-bāhuṁ vareṇyaṁ  
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he  
nīyatāṁ kiṅkaro 'yam**

8 Do I have a hope to ever see that beautiful golden personality who makes everything auspicious for the world? Do I have a hope to ever behold that tall figure once again, his blue lotus eyes, his nose that excels the charm of the Tila flower, his forehead that shames the half-moon, his graceful lotus face, his gleaming pearl-white teeth, his long arms extending to his knees? Oh Dīna-nayana, wherever that great soul has gone, please swiftly take this servitor there.

gaurābde śūnya-bāṇānvita-nigamamite  
kṛṣṇa-pakṣe caturthyāṁ  
pauṣe māse maghāyāṁ amara-gaṇa-guror-  
vāsare vai niśānte  
dāso yo rādhikāyā atīśaya-dayito  
nitya-līlā-praviṣṭo  
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he  
nīyatāṁ kiṅkaro 'yam

9 In the year of our Lord Gaurāṅga 450, in the month of Pauṣa, on the fourth day of the dark fortnight of the moon in the star of Maghā, at the closing of the night of Bṛhaspativara (5.30 a.m., 1st January, 1937), that most beloved attendant of Śrīmatī Vṛṣabhānunandinī entered into the eternal Pastimes. Oh Dīna-nayana, wherever that great soul may be, quickly take this servitor there to him.

hā-hā-kārair-janānāṁ guru-charaṇa-juṣāṁ  
pūritābhūr-nabhaś cha  
yāto 'sau kutra viśvaṁ prabhupada-virahādd-  
hanta śūnyāyitaṁ me  
pādābje nitya-bhṛtyaḥ kṣaṇam api virahaṁ  
notsahe soḍhum atra  
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he  
nīyatāṁ kiṅkaro 'yam

10 The entire earth and skies were filled with the cries of anguish of the people, and of the disciples devoted to the service of Śrī Gurudeva's lotus feet. Where has that Great Master gone? Alas! today the whole universe seems empty, in the separation of Prabhupād. The servitor of Gurudeva cannot endure even a moment of his separation. Oh Dīna-nayana, wherever, wherever that great soul may be, please quickly take this servitor there to him.

# Śrīmad Rūpa-pada-rajah Prārthanā Daśakam

Aspiring for the Dust of Śrīmad Rūpa Goswāmī's Lotus Feet  
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

śrīmach-chaitanyapādau chara-kamalayugau  
netra-bhṛṅgau madhu dyau  
gauḍe tau pāyayantau vraja-vipina-gatau  
vyājayuktau samutkau  
bhātau sabhrātṛkasya svajana-gaṇa-pater  
yasya saubhāgya-bhūmnaḥ  
sa śrī-rūpaḥ kadā mām nija-pada-rajāsā  
bhūṣitaṁ saṁvidhatte

1 Śrīla Rūpa Goswāmī is the mine of the most precious treasure, the leader of the associates of Lord Chaitanya (the Divine Succession being known as the Rūpānuga-*sampradāya*, 'the followers of Śrī Rūpa'). In the company of his brothers, he was resplendent in (the province of) Gauḍa, causing the fervent twin bumblebees in the form of the lotus eyes of Śrī Chaitanyadev to drink nectar, as the Lord's lotus feet moved on the pretext of visiting Vṛndāvan. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy feet?

pīta-śrī-gaura-pādāmbuja-madhu-madiron-  
matta-hṛd-bhṛṅga-rājo  
rājyaiśvaryyaṁ jahau yo jana-nivaha-  
hitādatta-chitto nijāgryam  
vijñāpya svānujena vraja-gamana-rataṁ  
chānvagāt gaurachandraṁ  
sa śrī-rūpaḥ kadā mām nija-pada-rajāsā  
bhūṣitaṁ saṁvidhatte

2 At Śrī Rāmakeli Dhām, the king of bees—the heart of Śrī Rūpa—became intoxicated drinking the honey-wine of the lotus feet of Śrī Gaurachandra, and sacrificed its life (in *Hari-kīrtan*) for the benefit

of all the people of the world, summarily abandoning a life of kingly opulence. After informing his elder brother Śrī Sanātan, Śrī Rūpa and his younger brother Śrī Vallabha followed the footsteps of Śrī Chaitanyadev, whose heart was absorbed in going (from Nīlāchala) to Śrī Vṛndāvan. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

**vṛndāraṇyāt prayāge hari-rasa-naṭanair  
nāma-saṅkīrttanaiś cha  
lebhe yo mādhavāgre jana-gahana-gataṁ  
prema-mattaṁ janāṁś cha  
bhāvaiḥ svair mādayantaṁ hr̥ta-nidhir iva  
taṁ kṛṣṇa-chaitanyachandraṁ  
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā  
bhūṣitaṁ saṁvidhatte**

3 Śrī Chaitanyadev returned from Vṛndāvan to Prayāga Dhām and performed *Nāma-saṅkīrttan*, surrounded by crowds of hundreds of thousands. Intoxicated with divine love, dancing, He melted the hearts of hundreds of faithful souls with His astonishing transcendental ecstasies. Śrī Rūpa, as though regaining his most precious treasure, thus found Śrī Chaitanyadev in the direct presence of the Deity Śrī Bindu Mādhava. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

**ekāntaṁ labdha-pādāmbuja-nija-hṛdaya-  
preṣṭha-pātro mahārttir  
dainyair-duḥkhāśru-pūrṇair daśana-dhṛta-  
tṛṇaiḥ pūjayāmāsa gauram  
svāntaḥ kṛṣṇaṅ cha gaṅgā-dinamaṇi-tanayā-  
saṅgame sānujo yaḥ  
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā  
bhūṣitaṁ saṁvidhatte**

4 At the sacred spot on the confluence of the Gaṅgā and the Yamunā, Śrī Rūpa achieved intimate union with the lotus feet of the dearest Lord of his life—the Lord who is Krishna within and Gaura without. In grave humility, with straw in mouth and with tears of sorrow, he along with his younger brother worshipped Śrī Gaura-Krishna in intense love. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

svasya prema-svarūpaṁ priya-dayita-  
vilāsānurūpaika-rūpaṁ  
dūre bhū-luṅṭhitaṁ yaṁ sahaja-sumadhura-  
śrīyutaṁ sānujañ cha  
dr̥ṣṭvā devo 'titūrṇaṁ stuti-bahu-mukham  
āśliṣya gāḍhaṁ rarañje  
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā  
bhūṣitaṁ saṁvidhatte

5 Śrī Chaitanyadev saw Śrī Rūpa and his younger brother rolling on the ground some distance away. Seeing His endeared one, His favourite, His love divine personified in natural beauty and charm, His exclusive alter ego in divine Pastimes, the Lord swiftly approached Śrī Rūpa, profusely singing his glories, and embraced him in ecstasy. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

kaivalya-prema-bhūmāv-akhila-rasa-sudhā-  
sindhu-sañchāra-dakṣaṁ  
jñātvāpy evañ cha rādhā-pada-bhajana-  
sudhāṁ līlayāpāyayad yam  
śaktiṁ sañchāryya gauro nija-bhajana-sudhā-  
dāna-dakṣaṁ chakāra  
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā  
bhūṣitaṁ saṁvidhatte

6 Śrī Gaurahari knew that (as an eternal associate of the Lord) Śrī Rūpa was already proficient in wandering through-out the ambrosial ocean of all mellows, in the land of unalloyed love (in Braja-rāsa). Nonetheless, to expand His own Pastimes, the Lord enabled him to drink the sweet ecstasy of servitude unto Śrī Rādhā, and empowered him with the skill to distribute the nectar of His personal devotional service. When will that Śrīmad Rūpa Prabhu grace me with the dust of his lotus feet?

gaurādeśāch cha vṛndā-vipinam iha  
parikramya nīlāchalaṁ yo  
gatvā kāvyāmṛtaiḥ svair vraja-yuva-yugala-  
krīḍanārthaiḥ prakāmam

rāmānanda-svarūpādibhir api kavibhis  
tarpayāmāsa gauram̐  
sa śrī-rūpaḥ kadā mām̐ nija-pada-rajāsā  
bhūṣitam̐ samvidhatte

7 When on the order of Śrī Gaurāṅga, Śrī Rūpa visited Śrī Puruṣottama Kṣetra after completing the circumambulation of Śrī Vraja Maṇḍala, He highly gratified Śrī Chaitanyadev and the sagacious devotee assembly headed by Śrī Svarūp Dāmodar and Śrī Rāmānanda Rāya by his ambrosial poetry on the Pastimes of the Divine Couple of Vraja. When will that Śrīmad Rūpa Prabhu grace me with the dust of his lotus feet?

līlā-saṅgopane śrī-bhagavata iha vai  
jaṅgame sthāvare 'pi  
sam̐mugdhe sāgrajātaḥ prabhu-viraha-hṛta-  
prāya-jīvendriyāṅām  
yaś chāsīd āśrayaika-sthalam iva raghu-  
gopāla-jīvādi-varge  
sa śrī-rūpaḥ kadā mām̐ nija-pada-rajāsā  
bhūṣitam̐ samvidhatte

8 When the manifest *līlā* of the Supreme Lord Śrī Chaitanyadev was withdrawn, all beings including the immobile entities were mortified, deeply afflicted in sorrow. Śrī Rūpa and his elder brother were the only shelter for even the intimate devotees of the Lord, headed by Raghunāth, Gopal Bhaṭṭa, and Śrī Jīva, who had almost lost their lives in the Lord's separation. When will that Śrīmad Rūpa Prabhu grace me with the dust of his lotus feet?

śrī-mūrtteḥ sādhu-vṛtteḥ prakāṣanam api  
tal-lupta-tīrthādikānām̐  
śrī-rādhā-kṛṣṇa-pādāmbuja-bhajanamayam̐  
rāga-mārgam̐ viśuddham  
granthair yena pradattam̐ nikhilam iha  
nijābhīṣṭa-devepsitañ cha  
sa śrī rūpaḥ kadā mām̐ nija-pada-rajāsā  
bhūṣitam̐ samvidhatte



9 By writing many, many books, he gave the world all the most cherished desires of his worshipful Lord Śrī Chaitanyadev, principally—revealing the service of the Deity, establishing the pure code of conduct in devotion, revealing the lost holy places, and revealing the path of spontaneous devotion (*Rāga-mārga*) in transcendental loving service to Śrī Rādhā-Govinda. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy lotus feet?

**līlā-saṁgopa-kāle nirupadhi-karuṇā-  
kāriṇā svāmināhaṁ  
yat pādābje 'rpito yat pada-bhajanamayaṁ  
gāyayitvā tu gītam  
yogyāyogyatva-bhāvaṁ mama khalu sakalaṁ  
duṣṭa-buddher agrhṇan  
sa śrī-rūpaḥ kadā mām nija-pada-rajāsā  
bhūṣitaṁ saṁvidhatte**

10 Just prior to the withdrawal of his manifest *līlā*, my causelessly merciful Divine Master, Śrīla Sarasvatī Ṭhākura, handed me over to the holy feet of that Divine Personality by having me sing the glorious prayer unto his lotus feet (*Śrī Rūpa-mañjarī-pada*). Despite my lowliness, when will—disregarding all my various qualifications and disqualifications—Śrīmad Rūpa Prabhu grace me with the dust of his holy lotus feet?

# Śrīman Nityānanda Dvādaśakam

12 Prayers revealing the ontological position, and Pastimes of Lord Nityānanda.  
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

yo 'nanto 'nanta-vaktrair niravadhi  
hari-saṁkīrttanam saṁvidhatte  
yo vā dhatte dharitrīm śirasi  
niravadhi kṣudra-dhūlī kaṇeva  
yaḥ śeśaś-chatra-śayyāsana-vasana-  
vidhaiḥ sevate te yad-arthāḥ  
śrī-nityānanda-chandram bhaja bhaja satatam  
gaura-kṛṣṇa-pradam tam

1 Lord Nityānanda's representation as Ananta Śeṣa possesses unlimited mouths which propagate and glorify Lord Hari's Holy Names and attributes. Ananta Śeṣa constantly holds the weight of the Earth planet upon His innumerable hoods as if it were an insignificant particle of dust. Ananta Śeṣa serves the Lord in several ways, manifesting Himself as the Lord's personal umbrella, resting place, and clothing. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

aṁśair yaḥ kṣīraśāyī sakala bhuvanapaḥ  
sarvva jīvāntarastho  
yo vā garbhodaśāyī-daśa-śata-vadano  
veda-sūktair vigītaḥ  
bramāṇḍāśeṣa garbhā prakṛti-pati-patir  
jīva-saṅghāśrayāṅgaḥ  
śrī nityānanda-chandram bhaja bhaja satatam  
gaura-kṛṣṇa-pradam tam

2 Lord Nityānanda's partial manifestation as Kṣīrodakaśāyī Viṣṇu functions as the preservation principle of the entire universal creation, and is localized within every soul (*paramātmā*). Another eminent

expansion of Lord Nityānanda is Garbhodaśāyī Viṣṇu, that all-imposing figure whose thousands of heads are eulogized in the *Vedic* orations. Lord Nityānanda's presence is further extended in His expansion as Kāraṇodaśāyī Viṣṇu, the supplying principle encompassing unlimited universes. Lord Nityānanda is the master of the Lord of material nature, Kāraṇodaśāyī Viṣṇu, who is the shelter of all living entities. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

**yasyāṁśo vyuha-madhye vilasati parama-  
vyomni saṁkarṣaṇākhyā  
ātanvan śuddha-sattvaṁ nikhila-hari-sukhaṁ  
chetanaṁ līlayā cha  
jīvāhaṅkāra-bhāvāspada iti kathitaḥ  
kutrachij-jīvavad yaḥ  
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ  
gaura-kṛṣṇa-pradaṁ tam**

3 Lord Nityānanda's presence is further extended within the spiritual abode of Vaikuṅṭha in His partial manifestation known as Saṅkarṣaṇa. In Vaikuṅṭha, Lord Saṅkarṣaṇa performs spiritual Pastimes which are fully transcendental, situated in pure goodness, and all-pleasing to Lord Hari. As mentioned in the revealed scriptures, Lord Nityānanda is the individual temperament of ego existing within the living entity, and He sometimes appears just like an ordinary living entity. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

**yaśchādi vyuha-madhye prabhavati sagaṇo  
mūla-saṅkarṣaṇākhyo  
dvārāvatyāṁ tad-ūrddhe madhupuri vasati  
prābhavākhyo vilāsaḥ  
sarvvāṁśī rāma-nāmā vrajapuri ramate  
sānujo yaḥ svarūpe  
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ  
gaura-kṛṣṇa-pradaṁ tam**

4 Lord Nityānanda who is the fountainhead of the primary Saṅkarṣaṇa, exists in full splendour separate from the original quadruple expansion, and is known as Mūla Saṅkarṣaṇa. That all-attractive personality, Śrī Saṅkarṣaṇa, performs His wonderful Pastimes in the spiritual realm in the regions known as Mathurā and Dvārakā. The transcendental city of Dvārakā is situated just below the city of Mathurā. It is in these spiritual places that Lord Saṅkarṣaṇa and His associates Anirudhha and Pradyumna exhibit Their particular Pastimes scripturally known as *prabhāva-vilāsaḥ*. Nityānanda Prabhu in the form of Lord Balarāma is the ultimate source of all incarnations, and sportively plays in the charming village of Vrajapura with His younger brother Lord Krishna. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

**śrī-kṛṣṇa-premanāmā parama-sukhamayaḥ  
ko'pyachintyaḥ padārtho  
yad gandhāt sajjanaughā nigama-baṅhumataṁ  
mokṣam apy ākṣipanti  
kaivalyaiśvarya-sevā-pradagaṇa iti  
yasyāṅgataḥ premadātuḥ  
śrī nityānanda-chandraṁ bhaja bhaja satataṁ  
gaura-kṛṣṇa-pradaṁ tam**

5 Pure unalloyed love for Lord Krishna, which is inconceivable to all, embodies the most supreme and intense happiness. When the devotees of the Lord realize the joy of such love, they cast away the innumerable doctrines offered by the Vedas, including the soul's emancipation. Lord Nityānanda openly bestows pure love, automatically including worship of the non-differentiated Brahman and service offered in Vaikuṅṭha, which is dominated by opulence and grandeur. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

**yo bālye līlayaikaḥ parama-madhurayā  
chaikachakrānagaryyāṁ  
mātā-pitror janānā matha nija-suhṛdāṁ  
hlādayaṁś chitta-chakram**

tīrthān vabhrāma sarvvānupahr̥ta janako  
nyāsinā prārthitaś cha  
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ  
gaura-kṛṣṇa-pradaṁ tam

6 When Nityānanda Prabhu was a small boy, He performed sweet and charming Pastimes in the village of Ekachakra. His Pastimes invoked the deepest heartfelt happiness in His mother, father, relatives, and close friends. Once, a renunciate arrived at the house of Nityānanda and prayed to the boy's father for his son. Lord Nityānanda was placed in the hands of the renunciate and left to visit the holy places of pilgrimage, wandering throughout the length and breadth of India. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

bhrāmaṁ bhrāmañ cha tīrthān yati-mukuṭa-  
maṇi mādhavendra prasaṅgāt  
labdhollāsaḥ pratikṣya prakāṭita charitaṁ  
gauradhāmājagāma  
śrī-gauraḥ śrīnivāsādibhir api  
yamāvāpālaye nandanasya  
śrī nityānanda-chandraṁ bhaja bhaja satataṁ  
gaura-kṛṣṇa-pradaṁ tam

7 Nityānanda travelled from place to place with the crest jewel of the renounced order, Śrī Mādhavendra Purī. In the pure association of Mādhavendra Purī, Lord Nityānanda experienced the most joyful symptoms of ecstasy. After this, the Lord journeyed to Nabadwīp, where He eagerly waited for Śrī Chaitanya Mahāprabhu to reveal His benevolent nature to the world. Shortly following Nityānanda's arrival. Lord Chaitanyadeva Himself, in the company of Śrīnivās Paṇḍit and Haridās Ṭhākura, went to the house of Śrī Nandanāchāryya and found Nitāi there. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

prāptājño gaura-chandrādakhilajana  
gaṇoddhāra-nāma-pradāne  
yaḥ prāpya dvau surāpau kalikaluṣa-hatau  
bhrātarau brahma-daityau

**gāḍha-prema prakāśaiḥ kṛta-rudhira-vapuś  
chāpi tāv-ujjahāra  
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ  
gaura-kṛṣṇa-pradaṁ tam**

8 Nityānanda Prabhu was ordered by the golden moon, Śrīman Mahāprabhu, to deliver the masses by the wide distribution of Lord Krishna's Holy Names. One evening, Lord Nityānanda encountered those two drunken and sinful brothers, Jagāi and Mādhāi, who were previously *brahma-daitya* demons of the first order, acting under the devastating spell of *Kali-yuga*. Suddenly, Nitāi was attacked by Mādhāi, whereupon His body became smeared with blood. In response, Lord Nitāi exhibited deep affection for the welfare of the two brothers and rescued them from their abominable condition. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

**sākṣād-gauro gaṇānāṁ śirasi yad  
avadhūtasya kaupīna-khaṇḍaṁ  
saṁdharttuñ chādideśāsava yavana vadhū  
sprṣṭa-drṣṭo 'pi vandyah  
brahmādyānām apīti prabhu-parihṛtakānām  
api sveṣṭa-pīṭah  
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ  
gaura-kṛṣṇa-pradaṁ tam**

9 Lord Gaurāṅga instructed His family members and followers to wear pieces of Lord Nityānanda's *kaupīna* respectfully on their bodies. So pure and impeccable is the character of Nitāi that even if He is seen holding the hand of a Yavana's wife and carrying a bottle of wine, nonetheless He remains supremely worshippable by the great demigods such as Lord Brahmā. Lord Nityānanda is also the desirable object of those exalted devotees who can steal away the heart of the Lord. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

uddharttuṃ jñāna-karmmādy-apahata-charitān  
gaura-chandro yad āsau  
nyāsaṃ kṛtvā tu māyā mṛgamanuṣṛtavān  
grāhayan kṛṣṇa-nāma  
tach-chāyevānvadhāvat sthala-jala-gahane  
yo 'pi tasyeṣṭa-cheṣṭaḥ  
śrī nityānanda-chandraṃ bhaja bhaja satataṃ  
gaura-kṛṣṇa-pradaṃ tam

10 Accepting the renounced order of life and distributing the Lord's Holy Names, Lord Gaurāṅga chased after those souls who had been spoiled by the doctrines of dry argumentative logic and motivated fruitive activity. Like Lord Gaurāṅga's own shadow, Nitāi Prabhu accompanied the Lord over land and through rivers, waterways, and jungles. In addition, Lord Nityānanda is the desired goal of all Gaurāṅga's endeavours. Let us eternally worship that grand personality Śrī Nityānanda-chandra, who can freely grant the association of that golden Lord Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

śrī-rādhā-prema-lubdho divasa-niśi-  
tadāsvāda-mattaika līlo  
gauro yañ-chādideśa svaparikara-vṛtaṃ  
kṛṣṇa-nāma pradātum  
gauḍe 'bādhaṃ dadau yaḥ subhaga-gaṇa-  
dhanam gaura-nāma-prakāmaṃ  
śrī-nityānanda-chandraṃ bhaja bhaja satataṃ  
gaura-kṛṣṇa-pradaṃ tam

11 Day and night Lord Chaitanya was intoxicated with the intense desire to taste the sweetness of Śrī Rādhikā's divine love for Krishna. Śrīman Mahāprabhu instructed Lord Nityānanda and His associates to go out and profusely distribute the Holy Names of Lord Krishna. However, Lord Nityānanda instead plentifully distributed Lord Gaurāṅga's Name, the most precious fortune available to the living entities, with no impediment at all. Let us worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

śrī-rādhā-kṛṣṇa-līlā-rasa-madhura-  
sudhāsvāda-śuddhaika-mūrttau  
gaure śraddhām dṛḍhām bho prabhu-parikara-  
samrāṭ prayachchādrame 'smin  
ullaṅghyāṅghriṁ hi yasyākhila-bhajana-kathā  
svapnavach chaiva mithyā  
śrī-nityānanda-chandram patita-śaraṇa-daṁ  
gaura-daṁ taṁ bhaje 'ham

12 O Nityānanda Prabhu, emperor amidst the personal associates of Śrīman Mahāprabhu! Kindly grant this fallen soul deep and resolute faith in that pure and divine figure of Śrī Gaurāṅga. Lord Gaurāṅga's personality exclusively embodies the sweet nectar relished deep within the devotional mellows of Śrī Śrī Rādhā-Krishna's Pastimes. But if Your lotus feet are over-looked, than all so-called devotional orations and prayers meant for the highest worship become false, like a dream. I worship You, that great personality Nityānanda-chandra, who openly bestows shelter to the most fallen souls, freely granting the association of Śrī Gaurāṅgadeva.





*Compositions by  
Sriṭa Govinda Mahārāj*

# Praṇām Mantra

to Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj  
Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

śrī-svarūpa-rāya-rūpa jīva-bhāva-sambharam  
varṇa-dharma-nirviśeṣa-sarvaloka-nistaram  
śrī-sarasvatī-priyañ cha bhakti-sundarāśrayam  
śrīdharam namāmi bhakti-rakṣakam jagad-gurum

sindhu-chandra-parvatendu-śāka-janma-līlanam  
śuddha-dīpta-rāga-bhakti-gauravānuśīlanam  
bindu-chandra-ratna-soma-śāka-lochanāntaram  
śrīdharam namāmi bhakti-rakṣakam jagad-gurum

I offer my humble obeisances unto the Guru of the entire world, Om Viṣṇupād Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, who carries the conception of Śrī Swarūp Damodār, Śrī Rāmānanda Rāya, Śrī Rūpa Goswāmī and Śrī Jīva Goswāmī; who delivers everyone irrespective of caste or creed; who is the most beloved of Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Prabhupād; and who is the abode of Transcendental Loving Service (the only shelter of Śrī Bhakti Sundar Govinda).

I offer my humble obeisances unto the Guru of the entire world, Om Viṣṇupād Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, who revealed the Pastimes of his Holy Advent in the world in the year 1817 Saka era (1895 A.D.); who constantly practices the wealth of Pure Loving Devotion in Divine Consortship; and who disappeared from our eyes in the year 1910 Saka era (1988 A.D.).

kanaka suruchi rāᅅgaᅁ sundaraᅁ saumya-mūrttiᅁ  
vibudha-kula-vareᅇyaᅁ śrī-gurum siddhi-pūrttim  
taruᅇa-tapana-vāsaᅁ bhaktidaᅁ chid-vilāsaᅁ  
bhaja bhaja tu mano re śrīdharaᅁ śambidhānam

Oh my dear mind! Please engage yourself eternally in the worship of Śrīla Bhakti Rakᅇak Śrīdhar Dev-Goswāᅁmī Mahārāj, who has manifested his form as Śrī Gurudeva; who is the giver of all perfection; whose charming golden form is beautifully reposed with sweetness and tranquility, dressed in radiant saffron robes, he is rich with perfect devotional conceptions, highly learned and preeminent among the followers of Śrīla Saraswatī ᅇhākura.

# Praṇati Daśakam

Ten Prayers in glorification of Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj  
Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**naumi śrī-guru-pādābjaṃ, yatirājeśvareśvaram  
śrī-bhaktirakṣakam śrīla-śrīdhara-svāminam sadā**

1 I eternally offer my humble obeisances unto the lotus feet of my Most Worshipful Divine Master, the Supreme Emperor of the Sannyāsī Kings– Śrīla Bhakti Rakṣak Śrīdhar Swāmī.

**sudīrghonnata-dīptāngam, supībya-vapuṣam param  
tridaṇḍa-tulasīmālā-, gopīchandana-bhūṣitam**

**achintya-pratibhā-snigdham, divyajñāna-prabhākaram  
vedādi-sarvvaśāstrānām, sāmāñjasya-vidhāyakam**

**gauḍiyāchāryya-ratnānām, ujjalaṃ ratna-kaustubham  
śrī-chaitanya-mahāpremon-, mattālinām śiromaṇim**

2-4 He possesses a lofty, dignified, divinely effulgent, incomparable holy form, so charming to behold. Adorned with Gopīchandan and a necklace of Tulasī beads, he holds the triple staff of the Vaiṣṇava ascetics.

Although he possesses the qualification of inconceivable potency, he is full of the utmost affection. All the ten directions are illuminated by the effulgence of his supramundane unalloyed perception. He is the dispenser of the genuine proper harmonious adjustment of all the scriptures - the *Vedas*, the *Vedānta*, the *Upaniṣads*, the *Purāṇas*, etc. headed by the *Śrīmad-Bhāgavata-Purāṇa* (*Śrīmad-Bhāgavatam*) which holds equal importance with the *Vedas*.

In the necklace of the jewels of Āchāryyas in the Śrī Gauḍīya Sampradāya he shines resplendently like the brilliant Kaustubha gem, and he is radiant in his glory as the Crown-jewel of the bumblebee-devotees who are mad in the Supreme Lord Śrī Chaitanya Mahāprabhu's love supreme. I eternally offer my obeisances unto him, my Most Worshipful Divine Master.

**gāyatri-artha-vinirjyāsam, gītā-gūḍhārtha-gauravam  
stotraratnādi-samṛddham, prapanna-jīvanāmṛtam**

**apūrvagrantha-sambhāram, bhaktānām hṛd-rasāyanam  
kṛpayā yena dattaṁ taṁ, naumi kāruṇya-sundaram**

5-6 By his grace, he brought to full bloom the deepest underlying purport of Gāyatrī, the Mother of the *Vedas*; by his grace he opened the hidden treasure-house of the glorious internal purport of *Śrīmad Bhagavad-gītā* - and he distributed these gifts to one and all, even the lowest of the low. He revealed the supreme holy book (*Śrī Prapanna-jīvanāmṛtam*, which is a treasure of many types of precious gems of holy stanzas (the wealth of holy stanzas compiled from *Stotra-ratna* by Śrī Yamunāchārya and many other valuable sources) sung by the Lord and His devotees; he revealed an unprecedented collection of holy books (*Search for Śrī Krishna— Reality the Beautiful, Śrī Guru and His Grace, The Golden Volcano of Divine Love*, etc.) that are the very life-nectar for the devotee's hearts and spiritual senses— he gave these gifts to the world. I eternally offer my obeisances unto him, my Most Worshipful Divine Master, the beautiful Deity of mercy incarnate.

**saṅkīrttana-mahārāsarasabdheś chandramānibham  
sambhāti vitaran viśve gaura-kṛṣṇaṁ gaṇaiḥ saha**

7 He revels in his full-blown splendour as along with and through his intimate servitors he distributes in the entire universe the Supreme Lord Śrī Gaura-Krishna, the moon risen from the nectar ocean of the Grand Dance of the congregational chanting of Śrī Krishna's Holy Name.

**dhāmani śrī-navadvīpe, guptagovardhane śubhe  
viśvaviśruta-chaitanya-, sārasvata-maṭhottamam**

**sthāpayitvā gurūn gaura-, rādhā-govindavigrahān  
prakāśayati chātmānaṁ, sevā-saṁsiddhi-vigrahaḥ**

**gaura-śrīrūpa-siddhānta-, divya-dhārādharāṁ gurum  
śrī-bhakti-rakṣakaṁ devaṁ, śrīdharaṁ praṇamāmy aham**

**8-10** In Śrī Nabadwīp Dhām, which is nondifferent from the holy abode of Śrī Vṛndāvan, His Divine Grace established the world-renowned Śrī Chaitanya Sāraswat Maṭh at Śrī Koladwīp, the selfsame ‘Hidden Govardhan Hill’ (Gupta-Govardhan), which is the sacred place where all offenses are absolved (*Aparādha-bhañjana-pāṭ*). There, he revealed the beautiful devotional service of the Worshipful Deities Śrī Śrī Guru-Gaurāṅga-Gāndharvā- Govindasundar, divinely manifesting his very self as the Deity of service in perfection. Eternally do I offer my obeisances unto the holy lotus feet of my Divine Master Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj who carries the divine current of Śrīla Bhakti Siddhānta Saraswatī coming in the line of Śrī Rūpa, the object of Śrī Gaurāṅga Mahāprabhu’s divine affection.

**śraddhayā yaḥ paṭhen nityam, praṇati-daśakam mudā  
viśate rāgamārgeṣu, tasya bhakta-prasādataḥ**

One who with pure faith happily sings this *Praṇati-daśakam* every day, gains the qualification to serve the Supreme Lord on the path of spontaneous love (*Rāga-marga*), by the grace of the associate-servitors of that Śrīla Gurudeva.

# Praṇām Mantra

to Śrīla Bhakti Nirmal Āchārya Mahārāj

Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

prerakaṃ prāchya pāśchātya  
śiṣyānāṃ bhakti-vartmaṇi  
bhakti-nirmalamāchāryya  
svāmināṃ pranamāmyaham

I offer my respects to Swāmī Bhakti Nirmal Āchāryya, who is energetically inspiring all of the Eastern and Western disciples on the path of pure devotion.

# Śrī Govinda Kuṇḍa Māhātmya

The Glories of Śrī Govinda Kuṇḍa  
Śrī Girirāj-khaṇḍam – Śrī Garga-saṁhitā

atha govardhane ramye surabhi gauḥ samudrajā  
snāpayā māsa gopeśaṁ dugdha dhārābhi rātnanaḥ  
surabhe dugdha dhārābhi govinda snānato nṛpa  
jāto govinda kuṇḍohadrau mahāpāpaharaḥ paraḥ  
kadā chittasmin dugdhasya svādutvaṁ prati padyate  
tatra snātvā naraḥ sāksād govinda padamāpnuyāt  
govinda kuṇḍe viśade yaḥ snāti kṛṣṇa-mānasaḥ  
prāpnoti kṛṣṇa-sārūpyaṁ maithilendra na saṁśayaḥ

Bengali verse illumination

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

samudra-sambhavā gābhī surabhī āpana  
dugdhe abhiṣeka koilo brajendra-nandana

1 Surabhī, the divine cow who appeared from churning the milk ocean, lovingly bathed Brajendra Nandan Krishna with her own milk.

sei dugdhe pūrṇa kuṇḍa 'śrī govinda' nāma  
ramya giri govardhane śobhe abhirāma

2 The pond filled with that milk, "Śrī Govinda Kuṇḍa," graces beautiful Govardhan with exquisite beauty.

kuṇḍabāri mahāpāpahārī se chinmoya  
snāne pāne bhavabhaya tritāpa nāśaya

3 The transcendental water of this Kuṇḍa can banish even the greatest sins. The threefold miseries—*ādhyātmic*, *ādhidāivic* and *ādhibhautic*—and all fears of this material world are destroyed by bathing in or drinking this water.



**bahu-bhāgye keho sei dugdhāsvāda pāya  
chidānanda-deho labhi kṛṣṇa-loke jāya**

4 Sometimes, by great fortune, someone will get to taste the water of Govinda Kuṇḍa as that milk, attain a transcendental form, and go to Krishna-*loka*.

**śrī kṛṣṇa-mānase jebā kore hethā snāna  
gupta-govardhane rādhā-kṛṣṇa-sevā pāna**

5 Anyone who bathes in Śrī Govinda Kuṇḍa, desiring to serve Krishna, attains divine service of Śrī Śrī Rādhā-Krishna in Gupta Govardhan (hidden Govardhan).

# Gaṅgadhara Sadāśiva Praṇāṁ-Mantram

Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**devādidevam-ahibhūṣaṇam-indukāśam  
panchānanam paśupatiṁ varadam prasannam  
gaṅgādharam praṇatapālakamāśutoṣam  
vande sadāśiva-haripriya-chandramaulim**

The chief of the Demigods, whose body is decorated by snakes, whose body shines like the moon, who has five heads, who carries his weapon known as Paśupat, who gives boons, who is of satisfied nature, who holds the Gaṅgā on his head, who maintains those who give obeisance to him, who is easily pleased — I offer my obeisances to Sadāśiva who is dear to Hari, and whose crown is the moon.

# Śrī Guru-Praśastiḥ

Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

bhāgyādhīśa! tvadīyo bimala-sukhamayaḥ  
samprakāśastu-nityo  
gauḍaṁ rāḍhaṁ tathedaṁ tribhūvanam-akhilam  
dhanya-dhanyan chakāra  
khaṇḍe kāle dṛśāṁ no gagaṇa-rasamitaṁ  
pūrayitvā budhānā-  
mānandaṁ barddhayan vai sva-parijana-gaṇair-  
dhāmani tvaṁ vibhāsi

1 O Fortune-maker! Divine Master! Your unalloyed blissful appearance is eternal. The people of Gauḍa, Rāḍha and all the universe speak of your virtuous and auspicious appearance. Time appears to stand still at your appearance, as the sky is filled with your wonderful qualities. Your manifestation gives joy to all the saintly persons and that joy increases unlimitedly due to the illumination of the Holy Dhām by you, along with your divine associates.

devādyāste 'khila guṇa-gaṇān-  
naiva gātuṁ samarthāḥ  
kvāhaṁ jīvo 'tiśaya-patito  
manda-bhāgyo 'ti kṣudraḥ  
bho ārādhya! stavana-viśaye  
kintu dīnādhamasya  
pratyāśā tat-sukaruṇatayā  
vīrachandrābhidastvam

2 Even gods and goddesses are unable to sing your praiseworthy qualities and attributes. Where am I!? A very fallen soul, an unfortunate and tiny living entity. O adorable, venerable Gurudeva! Your blessings and mercy can raise me to sing with expectation, as you are non-different from Birachandra Prabhu.

dṛṣṭvā viśvasya jīvān khalu hari-vimukhān  
gaura-devo dayāyā  
rūpaṁ gauḍe bhavastaṁ parama-karuṇayā  
prāhinod- dīna bandho!  
etaḥ jñātvā prakāśāt sudina-samudayaṁ  
smāramāśāḥ saharṣā  
jayante chaiva māyā-nigaḍa-nikara-  
saṁmochane 'smakamaddhā

3 To observe the people of the universe that are averse to Śrī Hari, the Lord, Śrī Gaurahari mercifully sent you to Śrī Rūpa's own Gauḍa *deśa* as their protector and guardian. By the remembrance of your auspicious appearance day we can cut the bondage of Māyā, the nescience of material ignorance.

yadvad-bhānuḥ kiraṇa-nikarair-  
bhāsayan viśvam etan  
nāśaṁ kṛtvā nikhila-tamasāṁ  
tejasā saṁvibhāti  
kṛtvā nāśaṁ prakṛti-tamasāṁ  
satya-sūryyaṁ prakāśya  
divya-jñānair-hari-guṇa-gaṇais  
tvan cha tadvad-vibhāsi

4 As the sun eradicates all the darkness of the universe by spreading its rays and shining forth, similarly you are shining and eradicating the darkness of Māyā as the true sun of divine knowledge, full of the all-powerful qualities of Śrī Hari.

duḥkhaiḥ pūrṇaṁ vibudha-hṛdayaṁ  
kāla-dharmmach cha dṛṣṭvā  
māyāvādān kalijakumatān  
duṣkṛtān śāsitan cha  
deśe deśe bhramasi vitaran  
gaura-vāṇin cha nāma  
dhṛtvā deva! tribhuvana-jayaṁ  
vajra-kalpaṁ tridaṇḍam

5 Oh my Lord! Taking the thunder-like mendicant's (*sannyasī's*) triple staff (*tridaṇḍa*) and conquering the universe, you travelled from place to place distributing the teachings of Gaurāṅga (*Gaura-vāṇī*) to please the saddened hearts of the intelligentsia and to destroy the impersonalist conceptions and demoniac ideas that have grown by the influence of the age of Kali.

**varṣāyāṁ vai sajala-jalado  
vādayan mandrabherim  
yadyad viśve bhramati bahudhā  
vāridhārān cha varṣan  
tadvad-bhūmau bhramasi sagaṇair-  
ghoṣayan gaura-gāthā  
nityaṁ divyāmṛta-sukaruṇāṁ  
tvaṁ hi deva! pravarṣan**

6 In the rainy season, the clouds filled with water move through the sky with a thunderous sound and shower their rains. Similarly you shower your merciful divine rains as you travel throughout this universe. Your travelling throughout the earth, along with your associates, is like the rumble of thunder as you distribute the glories of Lord Gaurāṅga. Oh my Lord, in this way you eternally shower supremely merciful nectar over all.

**śrī-chaitanya-vilāsa-dhāmani  
navadvīpāśrame sundare  
śrī-gaurāṅga-vidhos-tathā braja yunoḥ  
sevā-sudhā-sampadam  
tadvan gāṅga-taṭe dayāmaya-vibho!  
sadhūn samāhlā-dayan  
śrī-rūpānuga-sampradāya-vibhavānud  
bhāsayan bhāsase**

7 At Nabadwīp, the manifestation place of Śrī Chaitanya, on the banks of the Ganges River, you built a beautiful hermitage filled with the wealth of the conception of Śrī Gaurachandra, the worship of the youthful son of Braja, Śrī Govindasundar. Oh merciful Lord! Here you adore the saintly devotees and give them joy by perfectly explaining the supreme teachings of Śrī Rūpa, appearing personally to give this merciful current of divinity as his full representative.

chārvvākānta-kṛtāntako 'khila  
guruḥ pāṣaṇḍa-śailāśanir  
bauddha-dhvānta-matānta-dāyaka  
mahāmārttaṇḍa-chūḍāmaṇiḥ  
māyāvāda-mahāvivartta-  
gahaṇāj-jivān samuddhā-vayan  
śrī-gaurendu-jaya-dhvajo vijayate  
svāmin bhavān nityaśaḥ

8 You are the divine master and protector of all by destroying the philosophy of Charvak Rishi; you are a stone-like weapon to the miscreants of this world; you are like the bright sun to the darkness of Buddhism and you protect the souls of this world from the horrible hole of impersonalist thought (*māyāvāda*); and you fly the victory flag of Śrī Gaurachandra or you are the victory flag for Śrī Gaurendu (the poet).

śrī-gaurāṅga-sarasvatī-dhunidhara!  
śrī-bhakti-saṁrak-ṣaka!  
śrī-siddhānta-sarasvatī priyavara!  
nyāsīśvara! śrī-guro!  
devādyeha! bhavat-śubhodaya-  
dine saṁprārthaye 'haṁ vibho!  
pādābje khalu nitya-bhṛtya iti  
me kāruṇyam-ātan-vatām

9 Oh my Lord! Oh divine guardian of the current of the teachings of Śrī Gaurāṅga coming through Śrīla Sarasvatī Ṭhākura; who is the protector of pure devotion; who is the dearest of Śrī Sarasvatī Ṭhākura; you are the senior-most *sannyasī*; you are the great divine master. Oh my Lord! Today being your advent day this eternal servant of your lotus feet prays to always bathe in the shower of your mercy.

# Pranati-Pañchakam

Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

nava-nalina-gañjitaṃ kusuma-dala-maṇḍitaṃ  
pāda-yugam-abhaya-varadānam  
kanaka-ghana-ninditaṃ vapura-mara-vanditaṃ  
naṭana-gati-gaurava-nidānam

bhaje śrīdhara-svāminam-aniśam  
śarada-vidhu-nindi-mukha- padma-mati-śobhanam  
gopī-tilaka-charchchita-subhālam

gamana-jita-vāraṇam śamana-bhaya-tāraṇam  
prakṛti-ruchi-nindi-kṛta-veśam  
prakṛti-ruchi-nambhrama-suveśam  
phulla-kara-pallavam bhakta-jana-vallabham  
tuṅga-prthulam hṛdaya-deśam

gaura-puraṭa-saurabham kṛṣṇa-puraṭa-gauravam  
vibudha-kula-padma-naliśam  
bhakta-kula-daṇḍanam bhaṇḍa-mata-khaṇḍanam  
bhakta-kula-nandana-yatīśam

tribhuvana-nivāsine kṛṣṇam-upadeśinam  
asura-kula-dāmbhika-kṛtāntam  
naumi budha-nāyakam parama-gati-dāyakam  
mama śaraṇa-maraṇa-gaṇa-chintyam

1-2 His two feet resemble fresh petals of a lotus flower and distribute fearless blessings; his divine glowing form puts to shame the glow of gold, and is glorified for its beautiful dancing by all the demigods; his lotus face is so charming it puts to shame the charm of the autumnal moon; his broad forehead is decorated with *gopī-chandan tilak*; I adore that Śrīdhara-deva Swāmī always.

**3-4** He can put to an end our wandering in this material world; he can protect us from fear and death; his beautiful form dressed in saffron robes puts to shame the attraction and taste for mundane beauty; his hands like fresh blossoms distribute bliss; he is mutually beloved of the devotees; his heart is broad and strong; he preaches the glories of Śrī Govardhan; he spreads the sweet aroma of the abode of Śrī Kṛṣṇa; he punishes the deceivers and refutes their faulty conceptions thereby giving pleasure to the devotees and revealing himself as a pre-eminent *sannyāsi* preacher. I always adore that Śrīdhara-deva Swāmī.

**5** He is a death-sentence to arrogant, haughty demons; he is the saviour of everyone in all the three worlds for he distributes the teachings of Śrī Kṛṣṇa; he is pre-eminent amongst the learned, the most supreme merciful shelter, I adore that Śrīdhara-deva until my death.



# Śrī Gaurahari-Kusuma-Stavāṣṭakam

Eight Flower Offerings of Praise to Lord Gaurhari

Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**guru-rūpa-virājita-nanda-sutaṁ  
sutanūnnata-kāñchana-bhūmi-dharam  
dharāṇī-jana-tāraṇa-tuṅga-tariṁ  
bhaja gauraharim bhaja gauraharim**

1 The son of Mahārāj Nanda, Svayaṁ-Bhagavān Śrī Kṛṣṇa, is now illustrious in His divine form of Śrī Guru. He is beautiful and highly exalted, bearing His golden Persona. (Or, He is beautiful and highly exalted within the golden land of His divine abode.) He is the eminent lifeboat that rescues the souls of this world. Serve that Lord, Gaurahari, worship Gaurahari.

**vṛṣabhānu-sutā-dyuti-bhāva-vṛtaṁ  
vṛta-chitta-nijādbhuta-rūpa-madhum  
madhu-vibhrama-nāmada-śaśva-dariṁ  
bhaja gauraharim bhaja gauraharim**

2 Adorned with the heart and halo of Śrīmatī Rādhārāṇī (Vṛṣabhānu-sutā), having dived deeply into the reality of His own wonderful beauty and sweetness, He is sweetly intoxicated in the perpetual distribution of His own Holy Name. Serve that Lord, Gaurahari, worship Gaurahari.

**uditākhila-gaurava-gauḍapuram  
puraṭojjvala-maṅgala-mūrtta-rasam  
rasanotsava-kīrttana-kṛṣṇa-hariṁ  
bhaja gauraharim bhaja gauraharim**

3 He manifested the full glory of Śrī Nabadwip Dhām, as He appeared in His radiant gold, all-auspicious form of divine ecstasy, ever engaged in Kṛṣṇa-kīrttan, which is a festival for the tongue. Serve that Lord, Gaurahari, worship Gaurahari.

nija-pārṣada-darśana-datta-śubhaṁ  
śubha-nāma-sudhā-kṛta-matta-janam  
janatāgha-hara-sthita-chitta-darim  
bhaja gauraharim bhaja gauraharim

4 He gave the spiritually auspicious *darśan* of His eternal associates to the world (or, He gave His spiritually auspicious *darśan* to His eternal associates), He drove the masses of people mad with the nectar of His spiritually all-auspicious Name, vanquishing all sins from the core of their hearts. Serve that Lord, Gaurahari, worship Gaurahari.

dadataṁ satataṁ nija-nāma-dhanaṁ  
dhana-māna na vai vanitāṁ kavitāṁ  
vitaran vraja-bhaktim-adatta-charim  
bhaja gauraharim bhaja gauraharim

5 He incessantly distributed the spiritual fortune of His own divine Name. He did not regard as fruitful the paths of endeavouring for material wealth, lusty material desires or grand material dreams as captured by poetry. He widely made available the fifth end of life which had never been given before in this world, the divine love for Kṛṣṇa found in the Lord's original divine abode of Goloka Vṛndāvan. Serve that Lord, Gaurahari, worship Gaurahari.

patitādhama-dīna-dayādra-hṛdaṁ  
hṛdayāśrita-yāchaka-veśa-kṛtam  
kṛta-veśa-yati-śrita-nīla-girim  
bhaja gauraharim bhaja gauraharim

6 He is the great benefactor whose heart is melted with compassion for the fallen and out of that feeling in His heart He accepted the dress of a beggar (the renounced order of life, *sannyās*). After accepting this dress He took shelter in Nīlāchala (Jagannāth Purī). Serve that Lord, Gaurahari, worship Gaurahari.

**śruti-kīrttita-pūruṣa-rukṣma-ruchim  
ruchi-rāga-niṣevaṇa-dāna-param  
paramārtha-purāṇa-vigīta-harim  
bhaja gauraharim bhaja gauraharim**

7 He is the resplendent golden Personality gloried by the Scriptures and saints; He is the greatest distributor of spontaneous loving divine service (pure transcendental attachment and service to the Lord free from all mundanity). He is the Lord whose glories are sung throughout the Scriptures describing transcendental knowledge (*Purāṇas*), (or, He is the Lord who takes away all apparent discord found within the *Purāṇas'* revelation of transcendental knowledge.) Serve that Lord, Gaurahari, worship Gaurahari.

**bahu-narttana-kīrttana-matta-karam  
karatāla-mṛdaṅga-vibhaṅga-param!  
paramādara-pāmara-śāntipurim  
bhaja gauraharim bhaja gauraharim**

8 He performed greatly maddened dancing and chanting amidst the wonderful sounds of the *karatāla* and *mṛdaṅga* as He was shown great affection and honour by the fallen souls. He is the grand abode of divine peace of relief for one and all. Serve that Lord, Gaurahari, worship Gaurahari.

# Māyā Duratyayā

Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

mahā-bhaya śaṅkula e bhava taraṅginī  
janama-maraṇa mālā-dale  
niśi-diśi gatāgati kara tāhi jīva-kula  
mohita mahāmāyā bale

1 Filled with tremendous trepidation (*mahā-bhaya*), the *jīva*-souls are carried away by the waves of the ocean of material existence along the chain of birth and death, perpetually coming and going in all directions throughout the darkness of the confines of the illusory environment, captivated by the power of Mahāmāyā.

karabi ki mana abhāgiyā—  
bhuvana-mohana-māyā kemane re utarabi  
labhibi kemane kānāiyā?

2 O Mind! What can you do about my great misfortune? Mahāmāyā bewilders the whole universe, how will you ever overcome her? How will you attain Kānāi-lāl—the youthful Kṛṣṇa of Goloka Vṛndāvan?

nija-rūpevitāri' tri-guṇa-jāle phāda rachi'  
tāhi māhe gaṇikā pratiṣṭhā—  
kanaka varāṅganā dāniyā āmiṣa sama  
sāpitechhe kāla-kare dhṛṣṭā

3 In your own form you are trying to cross over the net of the three modes of material nature but in doing so they have bound you in a noose. You have treated Māyā like a prostitute. She has been feeding you *kanak*, *kāminī*, and *pratiṣṭha* just like meat and you have become immersed in the darkness of arrogance.

mana majhu vāta avadhāna  
soi dayālu prabhu      chāraṇa saroje mana  
dhana-tanu, sabahū dāna

4      O my mind, your attention is like the wind. Your real wealth will be found at the lotus feet of the all-merciful Lord, so give yourself completely there.

yākara māyā      tachhu pade paraṇami  
leha śaraṇa hoi dīna  
svapaneha nā bhāviha      tāka charaṇa vinu  
dharama yukati samīchīna

5      Offer yourself to the lotus feet of the Lord who is the owner and controller of Māyā, taking shelter there in all humility. Do not even dream that without His lotus feet you can properly adjustment with the environment or practice spiritual life (*dhārma*).

# Pranām Mantra

to Śrīla A.C Bhaktivedānta Swāmī Mahārāj Prabhupād  
Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

namaḥ om viṣṇupādāya kṛṣṇa-preṣṭhāya bhūtale  
swāmī śrī bhaktivedānta prabhupādāya te namaḥ  
gurvajñam śīrasi-dhṛtvā śaktyāveśa sva-rūpine  
hare-kṛṣṇeti mantreṇa pāśchatya-prāchya-tāriṇe  
viśvāchārya prabaryāya divya kārūṇya mūrtaye  
śrī bhāgavata-mādhurya-gīta-jñāna pradāyine  
gaura-śrī-rūpa-siddhānta-sarasvatī niṣevine  
rādhā-kṛṣṇa-padāmbhoja-bhṛṅgāya gurave namaḥ

I offer my humble obeisances unto His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda, who is Kṛṣṇa's beloved associate and who came down to this plane from Goloka. Taking the order of his guru on his head, he is the *śaktyāveśa* (empowered) *avatār* of Nityānanda Prabhu personified. He distributed the Hare Kṛṣṇa mantra all over the Eastern and Western world, delivering and uplifting all fallen souls. He is the best of millions of *jagat-gurus*, because he is the personification of divine mercy. He has distributed the sweet nectar of *Śrīmad-Bhāgavatam* and the transcendental knowledge of *Bhagavad-gītā* all over the world. He is constantly engaged in exclusive devotional service to Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura, Śrīla Rūpa Goswāmī, and Śrī Gaurāṅga Mahāprabhu. I offer my humble obeisances unto Śrīla Prabhupāda, who is like a bumblebee always tasting the nectar of the lotus feet of Śrī Śrī Rādhā and Govinda.

# The Daily Programme

at Śrī Chaitanya Sāraswat Maṭh, Nabadwīp

## Morning Ārati

*Ārati* of Śrī Gaṅgadhara Sadāśiva:

- (ohe) vaiṣṇava ṭhākura (90)
- mahāmantra kīrttan

*Ārati* of Śrī Gupta-Govardhan:

- jaya jaya girirājer ārati viśāla (32)

Śrīla Govinda Mahārāj's *ārati* at his Samādhi Mandir:

- jaya jaya gurudever ārati ujvala (39)

Śrīla Guru Mahārāj's *ārati* at his Samādhi Mandir:

- jaya 'guru-mahārāja' jati rājeśvara (36)

*Ārati* of Śrī-Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundarjīu:

- kali-kukkura-kadana yadi chāo he (46)
- jaśomatī-nandana braja-baro nāgara (48)
- jay śachīnandana sura-muni-vandana (50)

Then *parikramā* of both Temples:

- gurudeva! kṛpā-bindu diyā (52)
- udilo aruṇa pūraba-bhāge (53)
- jīv jāgo jīv jāgo (55)

Then offering obeisances to Śrīmatī Tulasī Devī:

- **vr̥ndāyai tulasī-devyai (20)**

Followed by obeisances to the Vaiṣṇavas:

- **vāñchā-kalpatarubhyas' cha (17)**
- **sakala vaiṣṇava pada (21)**

The devotees offer obeisances to Śrīla Govinda Mahārāj at his Samādhi Mandir; Śrīla Guru Mahārāj at his Samādhi Mandir; the Deities; Śrīmatī Gaṅgadevī and to Śrī Āchāryyadeva Śrīla Ācharyya Mahārāj. The mantra for paying obeisances to the Holy River Gaṅgadevī is:

sadya pātaka saṁhantri sadya duḥkha vināśinī  
sukhadā bhaktidā gaṅgā gaṅgeva paramāgati

## Morning Kīrttan

Recitation of the Vandanā Prayers (9)

Followed by the songs:

- **saṁsāra-dāvānala-līḍha-loka (56)**
- **śrī-kṛṣṇa-chaitanya-prabhu jīve doyā kori' (59)**
- **bhaja re bhaja re āmār mana ati manda (61)**
- **vibhāvarī śeṣa āloka-praveśa (63)**
- **ṭhākura vaiṣṇava-gaṇa (66)**

After the *bhajans* is a reading from *Śrī Chaitanya-bhāgavata* in Bengali. Closing with the song:

- **hari haraye namaḥ kṛṣṇa jādavāya namaḥ (68)**

Daily after morning *prasādam* is a class in English (or Spanish, etc.) held on Śrīla Guru Mahārāj's Samādhi Mandir.



## Midday Ārati and Kīrttan

commences with the offering of *bhoga* while singing:

- **bhaja bhakata-vatsala śrī-gaurahari (71)**

Śrīla Govinda Mahārāj's *ārati* at his Samādhi Mandir:

- **jaya jaya gurudever ārati ujjvala (39)**

Followed by Śrīla Guru Mahārāj's *ārati* at his Samādhi Mandir:

- **jaya 'guru-mahārāja' yati rājeśvara (36)**

Then *ārati* of the Deities:

- **jaśomatī-nandana braja-baro nāgara (48)**
- **jay śachīnandana sura-muni-vandana (50)**

Before honouring *prasādam* the devotees chant (except on Ekādaśī days and other days when no grains are taken):

- **mahāprasāde govinde (74)**
- **bhai re! śorīra abidyā-jal (75)**

In the afternoon there is a reading from *Śrīmad-Bhāgavatam* in Bengali.

## Evening Ārati:

Ārati of Śrī Gaṅgadhara Sadāśiva:

- (ohe) vaiṣṇava ṭhākura (90)

Ārati of Śrī Gupta-Govardhan:

- jaya jaya girirājer ārati viśāla (32)

Śrīla Govinda Mahārāj's ārati at his Samādhi Mandir:

- jaya jaya gurudever ārati ujvala (39)

Śrīla Guru Mahārāj's ārati at his Samādhi Mandir:

- jaya 'guru-mahārāja' yati rājeśvara (36)

Followed by ārati of Śrī-Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundarjīu:

- (kiba) jaya jaya gaurāchaṅder ārotiko śobhā (77)
- jayare jayare jaya gaura-sarasvatī (79)

Then *parikramā* of both Temples:

- kobe śrī chaitanya more (82)

Obeisances to Śrīmatī Tulasī Devī:

- vṛndayai tulasī-devyai (20)

and her *parikramā*:

- namo namaḥ tulasī mahārāṇī (84)

After again offering obeisances to Tulasī Devī, the devotees offer their obeisances to the Vaiṣṇavas:

- **vāñchā-kalpatarubhyas' cha (17)**
- **sakala vaiṣṇava pada (21)**

Again the devotees offer obeisances to Śrīla Govinda Mahārāj at his Samādhi Mandir; Śrīla Guru Mahārāj at his Samādhi Mandir; the Deities; Śrīmatī Gaṅgadevī and to Śrī Āchāryyadeva Śrīla Ācharyya Mahārāj.

## Evening Kīrttan

Recitation of the Vandanā Prayers (6)

Followed by the songs:

- **śrī guru charaṇa-padma (86)**
- **śrī-kṛṣṇa-chaitanya prabhu doyā koro more (88)**
- **(ohe) vaiṣṇava ṭhākura (90)**

then a selection of other songs followed by:

- **sujanārvuda-rādhita-pāda-yugaṃ (92)**

Then 10 verses of Śrī Śrī Prema Dhāma Deva Stotram (96) beginning with verse 1 on Saturday, verse 11 on Sunday etc. Followed by a reading from *Śrī Chaitanya-charitāmṛta* in Bengali.

Then the *kīrttan*:

- **hari haraye namaḥ kṛṣṇa jādavāya namaḥ (68)**

## Kīrttan on Special days

On the day of Ekādaśī the following *kīrttans* are sung:

in the morning:

- śrī hari-vāsare hari-kīrttana-vidhāna (319)

and in the evening:

- śuddha-bhakata-charaṇa-reṇu (322)

On the appearance day of a senior Vaiṣṇava of our *Guru-parampara* the following *kīrttan* is sung morning and evening:

- kṛṣṇa hoite chatur-mukha (288)

On the disappearance day of a senior Vaiṣṇava the following *kīrttan* is sung morning and evening:

- ei-bāro koruṇā koro vaiṣṇava-gosāi (168)

and for Mahāprabhu's associates:

- je ānilo prema-dhana koruṇā prachura (167)

On the appearance day of Śrī Chaitanya the following songs are sung along with full program:

- aruṇa basane sonara sūraja (161)
- chaudda-śata sāta śāke (324)

On the appearance day of Lord Kṛṣṇa's *avatars* the following *kīrttan* is sung morning and evening:

- pralaya-payodhi-jale dhṛtavān asi vedaṁ (301)

And on the appearance day of Śrī Nṛsimhadev Śrī Nṛsimha Praṇām (305) is sung followed by the fourth verse of Śrī Daśavatār-stotram (301).

During the month of Kārttika, additional *kīrttans* are sung.

The following are added to the morning *kīrttans*:

- **nadīyā-nagare nitāi neche neche gāy re (309)**
- **nagare nagare gorā gāy (314)**
- **namāmīśvaram̐ sachchidānanda rūpam (306)**
- **rādhe jaya jaya mādharma-dayite (265)**

And added to the evening *kīrttans*:

Śrīla Bhaktivinoda Ṭhākura's *Śikṣāṣṭakam* (Song 1 up to Song 8a)  
beginning with:

- **pīta-baraṇa kali-pāvana gorā (237)**

# Index A-E

## First line

akrodha paramānanda .....	138
āmāra jīvana, sadā pāpe rata.....	205
anādi karama-phole .....	245
anya-abhilāsa chāḍi .....	231
aparādha-phole mama.....	247
aruṇa basane sonara sūraja.....	161
atha govardhane ramye surabhi.....	368
ātma-nivedana, tuyā pade kori .....	203
ātma-samarpaṇe gelā abhimāna .....	214
avatāra sāra gorā avatāra .....	146
bondhu-goṇ! śunoho vachana mora .....	253
bhāgyādhīśa! tvadīyo bimala-sukhamayaḥ.....	371
bhāi-re! śorīra avidyā-jāl .....	75
bhaja bhakata-vatsala śrī-gaurahari .....	71
bhajahū re mana śrī-nanda-nandana .....	182
bhaja re bhaja re āmār mana ati manda .....	61
bhayabhañjana jayaśaṁsana .....	292
bhuliyā tomāre, saṁsāre āsiyā .....	197
bimala hemajini tanu anupama re.....	158
chaudda-śata sāta-śake.....	324
dhana mora nityānanda.....	136
'dayāl nitāi chaitanya' bo'le .....	141
devādidevam-ahibhūṣaṇam-indukāśaṁ.....	370
deva-siddha-mukta-yukta-bhakta-vṛnda .....	96
durlabha mānava-janma .....	228
duṣṭa mana! tumi kisera vaiṣṇava .....	187
e ghora saṁsāre .....	186
ei-bāro koruṇā koro vaiṣṇava-gosāi.....	168
emona gaurāṅga bine nāhi āra .....	155
emona durmati, saṁsāra bhitorē .....	193

## Index G-J

gāite gāite nāma ki doṣā hoilo . . . . .	249
gāite 'govinda'-nām, . . . . .	251
'gaurāṅga' bolite hobe pulaka-śorīra . . . . .	160
gaurāṅgera duṭi pada, . . . . .	143
gaurā pahū nā bhajiyā mainu . . . . .	145
gāy gorā madhur svare . . . . .	148
gopīnāth, āmāra upāya nāi . . . . .	223
gopīnāth, ghuchāo saṁsāra-jvālā . . . . .	221
gopīnāth, mama nivedana śuno . . . . .	219
guror guro me . . . . .	341
gurudeva! kṛpā-bindu diyā . . . . .	52
guru-rūpa-virājita-nanda-sutaṁ . . . . .	377
hari haraye namaḥ kṛṣṇa . . . . .	68
hā hā bhaktivinoda ṭhakkura . . . . .	336
hari hari! biphole janama goyāinu . . . . .	201
hari he dayāla mora jaya rādhā-nātha . . . . .	213
hari-nāma mahāmantra . . . . .	26
he deva bhavantam vande . . . . .	267
jadi gaura nā ho'to, tobe ki hoito . . . . .	153
janama saphala tā'ra, . . . . .	277
jaśomatī-nandana braja-baro nāgara . . . . .	48
jaya guru mahārāja koruṇā-sāgara . . . . .	36
jaya 'guru-mahārāja' jati-rājeśvara . . . . .	42
jaya jaya gaurāchāder ārotiko śobhā . . . . .	77
jaya jaya girirājer ārotiko śobhā . . . . .	34
jaya jaya girirājer ārati viśāla . . . . .	32
jaya jaya gurudever ārati ujjvala . . . . .	39
jaya jaya rādhā-kṛṣṇa jugala-milan . . . . .	270
(jaya) rādhā-mādhava . . . . .	268
jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan . . . . .	274
(jaya) jaśodā-nandana kṛṣṇa . . . . .	281
jayare jayare jaya gaura-sarasvatī . . . . .	79

## Index J-N

jayare jayare jaya paramahansa .....	295
jaya śachīnandana sura-muni-vandana .....	50
jaya śrīla mahārāja charaṇāravinda.....	285
je ānilo prema-dhana koruṇā prachura .....	167
jīv jāgo, jīv jāgo, gaurāchāda bole.....	55
kali-ghora timire garasala jagajana.....	151
kali-kukkura-kadana jadi chāo he .....	46
ke jabi ke jabi bhāi .....	157
kobe gaura-vane, suradhunī-taṭe .....	149
kobe ho'be bolo se-dina āmār.....	216
kobe śrī chaitanya more-koribena doyā.....	82
ki jāni ki bole, tomāra dhāmete .....	195
ki-rūpe pāibo sevā mui durāchāra .....	181
kṛpa koro' vaiṣṇava ṭhākura.....	170
kṛṣṇa hoite chatur-mukha,.....	288
kṛṣṇotkīrttana-gāna-narttana-parau.....	175
mahā-bhaya śaṅkula .....	380
mahāprasāde govinde nāma .....	74
mānasa, deho, geho, .....	184
mayura-mukuṭa pītāmbara-dhāri .....	269
nadīyā-godrume nityānanda .....	133
nadīyā-nagare nitāi.....	309
nagara bhramiyā āmāra .....	334
nagare nagare gorā gāy .....	314
namāmīśvaram śachchidānanda rūpaṁ.....	306
namas te narasimhāya .....	305
namo namaḥ tulasī mahārāṇī .....	72
nārada muni, bājāya vīṇā .....	84
naumi śrī guru-pādābjaṁ .....	364
nava-nalina-gaṅgitaṁ.....	375
nitāi guṇamaṇi āmāra nitāi guṇamaṇi .....	137
nitāi-pada-kamala .....	134



## Index N-T

nīte yasmin niśānte. ....	344
ohe harinām, tava mahimā apāra. ....	179
(ohe) vaiṣṇava ṭhākura, doyāra sāgara. ....	90
parama koruṇa, pahū dūi jana. ....	139
pīta-baraṇa kali-pāvana gorā. ....	237
prabhu kohe—kohilañ. ....	333
prabhu tava pada-juge. ....	243
pralaya-payodhi-jale. ....	301
prapañche poḍiyā, agati hoiyā. ....	199
prerakaṁ prāchya pāśchātya. ....	367
rādhā-bhajane jodi moti nāhi bhelā. ....	261
rādhā-kṛṣṇa prāṇa mora jugala-kiśora. ....	272
rādhākuṇḍataṭa-kuñjakuṭīra. ....	263
rādhe jaya jaya mādharma-dayite. ....	265
rādhikā-charaṇa-padma, ....	258
sakhi go kemote. ....	252
saṁsāra-dāvānala-līḍha-loka-....	56
samudra-sambhavā gābhī surabhī āpana. ....	368
sarvasva tomāra, charaṇe sāpiyā, ....	209
śrī guru charaṇa-padma, ....	86
śrī hari-vāsare hari-kīrttana-vidhāna. ....	319
śrī kṛṣṇa chaitanya prabhu doyā koro. ....	88
śrī-kṛṣṇa-chaitanya prabhu jīve doyā. ....	59
śrī-kṛṣṇa-kīrttane jodi mānasa tohāra. ....	241
śrīmach-chaitanyapāda. ....	349
śrī-rūpa-mañjarī-pada, ....	225
śrī-svarūpa-rāya-rūpa jīva-bhāva-sambharam. ....	362
śrīta-kamalā-kucha-maṇḍala. ....	282
śuddha-bhakata charaṇa-reṇu. ....	322
sujanārvvuda-rādhita-pāda-yugam. ....	92
śuno, he rasika jon. ....	279
tātala saikate bāri bindu-sama. ....	211

## Index T-Y

ṭhākura vaiṣṇava-gaṇa .....	66
ṭhākura-vaiṣṇava-pada,.....	165
tumi sarvveśvareśvara,.....	207
tuhū doyā-sāgara tārayite prāṇī.....	239
udilo aruṇa pūraba-bhāge .....	53
vibhāvarī śeṣa, āloka-praveśa .....	63
vande 'ham śrī-guroḥ .....	9
virajār pāre śuddha-paravyoma-dhām .....	259
yo 'nanto 'nanta.....	354



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