All glories to Śrī Guru and Śrī Gauräṅga

Kīrtan Guide

Twelfth Edition

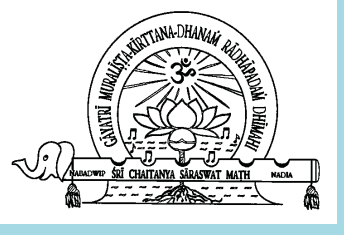
Intended as a useful guide to kīrtans chanted at
Śrī Chaitanya Sāraswat Maṭh, Nabadwip,
as established by

the Founder President Āchārya
Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

and his Successor President Āchārya
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

-) Click top right corner of any page to go to the Index.
-) Click top left to go to the Daily Programme.
-) Click any kirtan in the Index or in the Daily Programme to go directly to that page.

With standardised transliteration
and additional selected kīrtans from
the Maṭh's original Bengali *Śrī Gauḍīya-Gītāñjali*



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Ratha Yātrā Day of Śrī Jagannāthdev, July 2026

Framework of The Daily Programme

at Śrī Chaitanya Sāraswat Maṭh, Nabadwīp

The first line of each kirtan is given along with the its page number.

At the beginning of each ārati, the Pañcha Tattva mantra is sung:

Śrī-Kṛṣṇa-Chaitanya, Prabhu Nityānanda,
Śrī-Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda

Each ārati and parikramā ends with the Hare Kṛṣṇa mahāmantra:

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

THE DAILY MORNING PROGRAMME

Begins with Śrīla Gurudev's ārati at his Samādhi Mandir – The Temple of Love and Affection:

jaya jaya gurudever ārati ujjvala 44

Then Śrīla Guru Mahārāj's ārati at his Samādhi Mandir – The Temple of Union in Separation:

jaya 'guru-mahārāja' yati-rājeśvara 46

Followed by the ārati of Śrī Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundar-jīu (the Deities of Śrī Chaitanya Sāraswat Maṭh):

kali-kukkura-kadana yadi chāo he 49
yaśomatī-nandana vraja-vara-nāgara 50
jaya śachī-nandana sura-muni-vandana 51

Then parikramā of the three Temples:

gurudeva! kṛpā-bindu diyā 52
udila aruṇa pūrava-bhāge 53
jīva jāga, jīva jāga 55

Followed by offering obeisances to Śrīmatī Tulasī Devī:

vṛndāyai tulasī-devyai 26

Immediately followed by obeisances to the Vaiṣṇavas:

vāñchhā-kalpa-tarubhyaś cha 22

and sometimes:

sakala vaiṣṇava-pade mora namaskāra
ithe kichhu aparādha nahuka āmāra
haiyachen haiben prabhura jata bhakta jana
vandanā kari' āmi sabāra charaṇa

"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."

Finally devotees offer obeisances to Śrīla Gurudev and Śrīla Guru Mahārāj at their Samādhī Mandirs, and to the Deities. Then beside the

Temple, facing east they offer obeisances to Śrīmatī Gaṅgadevi:

sadya pātaka saṁhantri sadya duḥkha vināśinī
sukhadā bhaktidā gaṅgā gaṅgeva paramāgati

"O Gaṅgā, destroyer of sins in an instant, destroyer of sorrow in an instant, giver of happiness, giver of devotion – O Gaṅgā, you are certainly the supreme refuge."

THE MORNING KĪRTANS begin with:

Recitation of the Vandana prayers 15

Followed by the kīrtans:

saṁsāra-dāvānala-līḍha-loka 56
śrī-kṛṣṇa-chaitanya prabhu jīve dayā kari 59
bhaja re bhaja re āmār mana ati manda 60

After which is a reading from *Śrī Chaitanya Bhāgavata* in Bengali.

Closing with:

hari haraye namaḥ kṛṣṇa yādavāya namaḥ 65

After morning Prasādam is a <u>class in English</u> (or Spanish, etc.) established by Śrīla Gurudev and held on Śrīla Guru Mahārāj's Samādhī Mandir.

<u>THE MIDDAY PROGRAMME</u> commences with offering bhoga, while singing:

bhaja bhakata-vatsala śrī-gaurahari 66

Followed by Śrīla Gurudev's ārati and Śrīla Guru Mahārāj's ārati at their respective Samadhi Mandirs (as in the morning).

Then ārati of the Deities:

yaśomatī-nandana vraja-vara-nāgara 50
jaya śachī-nandana sura-muni-vandana 51

Before honouring Prasadam, the devotees chant:

mahāprasāde govinde 69
śarīra avidyā-jāla 69

(but on days when no grains are taken, only the first prayer is chanted.)

<u>MID-AFTERNOON:</u> reading from *Śrīmad Bhāgavatam* in Bengali.

<u>THE EVENING PROGRAMME</u> begins with Śrīla Gurudev's and Śrīla Guru Mahārāj's āratis at their respective Samādhi Mandirs.

Then ārati of the Deities:

(kibā) jaya jaya gorāchā̆der āratika śobhā 73
jayare jayare jaya gaura-sarasvatī 75

Followed by parikramā of all three Temples:

gurudeva! kṛpā-bindu diyā 52
kabe śrī-chaitanya more karibena dayā 77
namo namaḥ tulasī mahārāṇī 78

Then, as in the morning programme, devotees offer obeisances to Śrīmatī Tulasī Devī, the Vaiṣṇavas, the three Temples, and Gaṅga Devī.

EVENING KĪRTANS:

Recitation of the Vandana prayers 15

Followed by the songs:

śrī-guru-charaṇa-padma 79

śrī-kṛṣṇa-chaitanya prabhu dayā kara more 80

(ohe) vaiṣṇava ṭhākura dayāra sāgara 81

Followed by a selection, most of which are included in this *Kīrtan Guide.*

Daily, usually near the end, is sung:

sujanārbuda-rādhita-pāda-yugaṁ 83

Which is followed daily by 10 verses from *Śrī Śrī Prema-dhāma-deva Stotram* beginning with verse 1 each Saturday.

deva-siddha-mukta-yukta 86

Followed by a Bengali reading from *Śrī Chaitanya Charitāmṛta.*

Concluding with:

hari haraye namaḥ kṛṣṇa yādavāya namaḥ 65

ADDITIONAL KĪRTANS CHANTED ON SPECIAL OCCASIONS:

During the month of Kārtik additional kirtans are chanted.

The following are **added to the morning programme:**

nadīyā-nagare nitāi neche neche gāya re 235

nagare nagare gorā gāya 239

namāmīśvaraṁ sachchidānanda-rūpaṁ 272

rādhe jaya jaya mādhava-dayite 287

And **added to the evening programme** is Mahāprabhu's *Śrī Śikṣāṣṭakam*, with Śrīla Bhaktivinod Ṭhākur's accompanying compositions:

cheto-darpaṇa-mārjanaṁ pages 192 - 207

pīta-varaṇa kali-pāvana gorā 192

On the Appearance Day of a guru in our lineage, the following is also chanted during the morning and/or evening seated programme. This song is often begun from verse five or six:

kṛṣṇa haite chatur-mukha 221

On the Appearance Day of Śrī Gaurāṅga Sundar the following are sung leading up to moonrise:

aruṇa vasane sonāra sūraja 141

chaudda-śata sāta-śake māsa ye phālguna 247

On the Appearance Days of Śrī Kṛṣṇa's Līlā-avatārs, the *Śrī Daśāvatār Stotram* is sung:

pralaya-payodhi-jale 231

On the Disappearance Days of Gurus from our lineage or other worshipable Vaiṣṇavas:

ye ānila prema-dhana 119

also the following may be sung:

ei-bāra karuṇā kara vaiṣṇava gosāñi 120

On Harivāsar Tithi, whether it falls on an Ekādaśī or a Mahādvādaśī. In the morning programme:

śrī-hari-vāsare hari-kīrtana-vidhāna 243

and in the evening:

śuddha-bhakata-charaṇa-reṇu 245

Ākhars (lit. ornaments) may be sung during or after songs. Throughout this book, ākhars are in non-bold text enclosed within brackets.

Compositions of Śrīla Guru Mahārāj

Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Śrī Śachīnandana-vandanā 51
Śrī Śrī Prabhupād-padma Stavaka 83
Śrī Śrī Prema-dhāma-deva Stotram 86
Śrī Śrī Gaurasundarer Āvirbhāva Vāsare 141
Śrī Dayita Dāsa Praṇati Pañchakam 224
Śrīmad Bhakti Vinod Viraha Daśakam 295
Śrīla Gaura Kiśor Dās Bābājī Mahārāj Aṣṭakam 299
Śrī Gaura-Kiśora-Namaskāra Daśakam 301
Śrī Dayita Dās Daśakam 304
Śrī Rūpa-pada-rajaḥ Prārthanā Daśakam 308
Śrī Śrīman Nityānanda Dvādaśakam 312
Śrī Gaurahari-kusuma Stavāṣṭakam 318
Mā Muñcha Pañcha-daśakam 320

Compositions of Śrīla Govinda Mahārāj

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Śrīla Swāmī Mahārāj Prabhupāda Praṇām 27
Daśa-vidha Nāmāparādha 34
Śrī Govinda Kuṇḍa Gupta-Govardhan Ārati 39
Śrī Śrī Girirāj-Govardhan Ārati 40
Śrī Śrī Nitāi-Chaitanya Ārati 42
Śrī Guru-ārati-stuti 46
Praṇām Mantras to Śrīla Guru Mahārāj 323
Praṇati Daśakam 324
Śrī Govinda Kuṇḍa Māhātmya 326
Gaṅgadhara Sadāśiva Praṇām Mantram 327
Śrī Guru-praśastiḥ 328
Praṇati-pañchakam 332
Māyā Duratyayā 333

Foreword to this Twelfth Edition

Śrīla Guru Mahārāj Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj and Śrīla Gurudev Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj established the daily programme of Śrī Chaitanya Sāraswat Maṭh. To assist pilgrims follow that programme, the first English *Kīrtan Guide* in 1990 brought together many of the principal kīrtans sung in the Maṭh.

Since that first printing, the *Kīrtan Guide* has gradually evolved with corrections and with additional content in line with the original Bengali *Gauḍīya Gītāñjali* songbook of the Maṭh. Over the years, devotees have suggested the inclusion of various important kīrtans, several of which have been incorporated into this new edition.

Some higher kīrtans are included, as found in the original *Gauḍīya Gītāñjali*. These are to help us follow when a qualified devotee leads.

From the Seventh Edition onwards, a more phonetic style of transliteration was adopted in an effort to assist devotees with the pronunciation of the Bengali texts. While this proved helpful to some degree, there remained a repeated request that the kīrtans be consistently transliterated according to the established international standard as in *Śrī Chaitanya Charitāmṛta* and related publications. This current edition seeks to fulfil that need while following the direct instruction of Śrīla Gurudev, that the letter pronounced "ch" is transliterated accordingly – for example, 'Chaitanya' rather than 'Caitanya'.

In every language, proper pronunciation of the written word needs to be learned. Particularly note the pronunciation in Bengali of letters such as *a*, *y*, *ḍ*, *kṣ*, and the chandrabindu ◌ँ each of which carries its own particularity. Notably, the Bengali *a* is often, indeed usually, pronounced as a short *o*, as in 'cot', while the chandrabindu indicates a distinct nasalisation of the vowel beneath it.

Readers are encouraged to consult the brief pronunciation guide at the back of this book (page 335). Pronunciation (and meaning) may vary according to context, and naturally the best way to learn is from a native speaker, especially one conversant with sādhu-bhāṣā, the classical literary Bengali in which most of these kīrtans are composed.

There are distinctions between the pronunciation of Bengali and Sanskrit. Most of the kīrtans in this guide are composed in Bengali – those in Sanskrit, or other languages, are indicated as such.

In general, previously published translations are given. As the learned devotees point out, these should be taken as indications of the meaning rather than necessarily comprehensive translations.

With respects and appreciation to the many who have assisted in the evolution of the *Kīrtan Guide* from its early beginnings to the present day, and with my sincere obeisances to all the Vaiṣṇavas:

sakala vaiṣṇava-pade mora namaskāra
ithe kichhu aparādha nahuka āmāra
haiyachen haiben prabhura jata bhakta jana
vandanā kari' āmi sabāra charaṇa

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.

Hoping to be helpful to everyone in following the perfect guidance of our perfect masters,

B. R. Madhusūdan (Mahānanda Dās B. R.)
Foreign Secretary
Śrī Chaitanya Sāraswat Maṭh
of Śrīla Guru Mahārāj and Śrīla Gurudev

Helpful Web-page

This songbook uses Roman transliteration mainly according to international standards. To help pronunciation please refer to page 335.

Scan the QR code to listen to kīrtan sung by Bengali devotees, plus various helpful recordings and related resources.

Preface to the First Bengali Edition

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

By the causeless mercy of Śrī Guru and Śrī Gaurāṅga, a long-standing need has been fulfilled within a very short time by this publication of *Śrī Gauḍīya-Gītāñjali*. You will find in this *Śrī Gauḍīya-Gītāñjali* nearly all the kīrtans in the line of Śrī Bhakti Vinod-Saraswatī that were sung both daily and on special days in the time of Śrīla Prabhupād Bhakti Siddhānta Saraswatī Ṭhākur, and that are still now sung in Śrī Chaitanya Sāraswat Maṭh.

Our most worshipable Śrī Guru-pāda-padma's – Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj's – ever sincere friend, and our genuinely affectionate well-wisher, Param Bhāgavat Pūjyapād Śrīla Kṛṣṇadās Bābājī Mahārāj, who has now reached the dust of Śrī Vṛndāvan Dhām, would greatly satisfy Śrī Śrī Guru Gaurāṅga Gāndharvā-Govindasundar by chanting these songs with profound appreciation and tears in his eyes in extremely sweet tunes that defamed even nectar. By joyfully, voluntarily, and proudly spreading the Sanskrit verses composed by our Śrī Guru-pāda-padma everywhere throughout India and affirming them to be consistent with, and of dignity equal to, those of Śrī Rūpa and Śrī Raghunāth, it is he who has primarily brought about good fortune for the souls of this world and thus felt the greatest joy. So, to preserve holy remembrance of Śrīla Kṛṣṇadās Bābājī Mahārāj, his favourite kīrtans have been compiled here and offered to his holy lotus hands. May he always mercifully remain pleased with us. This is our prayer.

Earnestly devoted to Śrī Guru-pāda-padma Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj and Param Bhāgavat Śrīla Kṛṣṇadās Bābājī Mahārāj, Vaiṣṇava Āchārya Tridaṇḍi Swāmī Śrīmat Viraha Prakāś Mahārāj has generously contributed to the publication of this book, set a great example in the Vaiṣṇava world, and thus become the recipient of everyone's gratitude.

Amongst all my godbrothers who have received the mercy of Śrī Guru and Śrī Gaurāṅga and become greatly worthy of recognition for this exceptional achievement of publishing this book within a very short

time, the names of Śrīpād Nimāisundar Brahmachārī Vidyā Vinod Prabhu and Śrīmān Viśvarūp Brahmachārī Prabhu are especially deserving of mention.

O Vaiṣṇavas who see no faults! If you will mercifully pardon me for all the errors, as a result of my incapacity in editing, that have diminished the beauty of this collection of supramundane songs, and inform this fallen soul of them so that proper service may be rendered in a future edition, I will be most grateful.

Humble, poor, and fallen,
The editor
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
(1983)

The Elixir of Life

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj glorifies the songs of Śrīla Bhakti Vinod Ṭhākur and Śrīla Narottam Dās Ṭhākur.

rakṣā arabi tuhuṅ niśchaya jāni
pāna karabuṅ hāma yāmuna-pāni
(Śaraṇāgati: 23.5)

Śrīla Bhakti Vinod Ṭhākur described the surrendered soul's mood of devotion in this song: "Kṛṣṇa must save us, so we have no fear of anything." We become fearful when we see that we are living within a body, but if we live within our consciousness – real Kṛṣṇa consciousness – then we have nothing to fear. Actually, bodies come and go. We are not greatly interested in our body. We are interested in our spiritual body, our transcendental body. That exists within the plane of service, and service exists within the plane of faith. Service does not come to someone who is not faithful to their Guru; such persons lose their service. So, we should try to understand the plane of real devotion, and then we will be able to play there.

rakṣā arabi tuhuṅ niśchaya jāni
pāna karabuṅ hāma yāmuna-pāni
kālīya-dokha karabi vināśā
śodhabi nadī-jala bāḍāobi āśā
(Śaraṇāgati: 23.5–26)

["Knowing for certain that You will protect me, I will drink the water of the Yamunā (even though it has been poisoned by the serpent Kālīya). You will absolve Kālīya of his offences, purify the Yamunā's waters, and thus increase my faith."]

This song of Śrīla Bhakti Vinod Ṭhākur is very nice. All his songs give us life – real life. It is not necessary to read any scripture. The songs of Śrīla Bhakti Vinod Ṭhākur alone can give us all wealth.

I am very happy with the songs of Bhakti Vinod Ṭhākur. All my knowledge first came to a steady position after reading and singing his songs. Śrīla Narottam Ṭhākur also has many songs. We may read and chant other songs, but that is for luxury. Our strength in life – the elixir of life – is given in the songs of Śrīla Bhakti Vinod

Ṭhākur and Śrīla Narottam Ṭhākur. We use these two Āchāryas' songs, and actually we use very few other songs. We know one or two songs of Vidyāpati, and one or two songs of Lochan Dās Ṭhākur. Like that – very few. But at random we are using the songs of Bhakti Vinod Ṭhākur. There is the elixir of life. We are getting strength and enthusiasm through his songs.

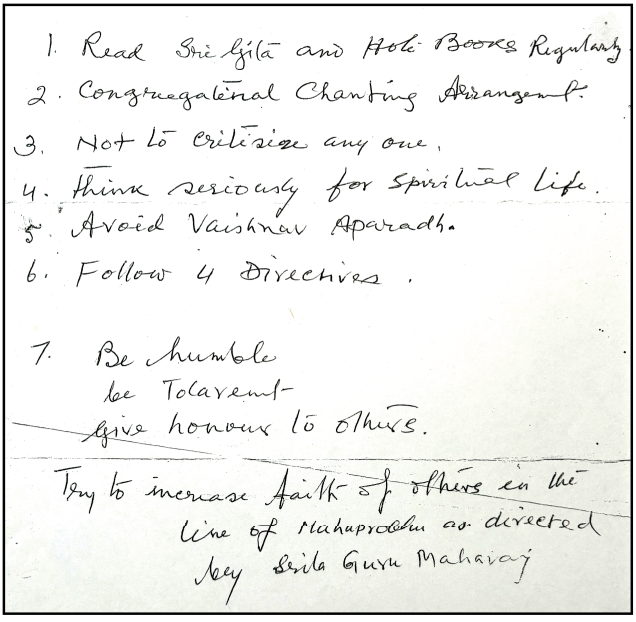
Śrīla Bhakti Vinod Ṭhākur composed everything for us. You know the song *Gopīnātha, mama nivedana śuna*. There, the heart of a conditioned soul is fully expressed, and how the soul will get the remedy for their condition is also explained. Everything is expressed there.

When I joined the Mission of Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, he marked thirty-two songs in *Śaraṇāgati* for me and said, "You first memorise these thirty-two songs." He gave me seven days time, and within those seven days I did it. Then Śrīla Guru Mahārāj gave me the chance to sing those songs, and whenever Śrīla Guru Mahārāj would sit in a meeting, he would say to me, "You sing this song. You sing that song." Mostly, he wanted to hear two songs of Śrīla Bhakti Vinod Ṭhākur and two songs of Śrīla Narottam Ṭhākur. The two songs of Śrīla Bhakti Vinod Ṭhākur were *Ki jāni ki bale Tomāra dhāmete ha-inu śaraṇāgata* and *Emana durmati saṁsāra bhitare paḍiyā āchhinu āmi.* The two songs of Śrīla Narottam Ṭhākur were *Hari Hari! viphale janama goṅāinu* and *Hari Hari! baḍa śela maramera rahila*. At almost every meeting in which I was present in, Śrīla Guru Mahārāj would order me to sing these songs. In them is the heart expression of the conditioned soul. They explain our very clear approach to Kṛṣṇa. Hearing these songs, everyone will be happy.



Handwritten Advice

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj


1. Read Śrī Gītā and Holy Books regularly
2. Congregational chanting arrangement
3. Not to criticise anyone
4. Think seriously for spiritual life
5. Avoid Vaiṣṇava aparādh
6. Follow 4 directives
7. Be humble
   be tolerant
   give honour to others

Try to increase faith of others in the line of Mahāprabhu as directed by Śrīla Guru Mahārāj

My Advice

by Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākur.
The following Bengali quotations were published in
Śrī Gauḍīya Darśan, Volume 10, Issue 7, 1956

As written in Śrīmān Mahāprabhu's Śikṣāṣṭakam, "*Paraṁ vijayate Śrī-Kṛṣṇa-saṅkīrtanam*: may Śrī Kṛṣṇa-saṅkīrtanam be supremely victorious!" This is the Gauḍiyā Maṭh's only objective.

The recipient of all service, Śrī Kṛṣṇa, is the only enjoyer; everyone other than Him is to be enjoyed by Him.

Everyone, other than the Lord's servants, is ignorant and self-destructive.

Practising tolerance is a resident of the Maṭh's foremost duty.

Devotees who follow Śrī Rūpa do not believe in their own strength, and they ascribe all greatness to its origin.

Chanting Śrī Harināma and meeting the Lord are one and the same.

Those who follow muddled religious principles cannot serve the Lord.

By establishing printing presses, publishing devotional literature, and organising saṅkīrtanam programmes one will truly serve Śrī Māyāpur.

Everyone should serve the Lord unitedly, being intent upon the same ideal.

A place in which the Lord is discussed is a holy place.

We are not moralists or sinners, scholars or illiterates. We are carriers of the shoes of the Lord's sincere servants who are initiated into the mantra, "*Kīrtanīyā sadā Hariḥ*: the Lord's Name is to be chanted constantly."

Do not criticise the characters of others; purify yourself. This is my advice.

In the policy of Mahāprabhu, we do not find the policies of the kṣatriyas, vaiśyās, śūdras, or yavanas. We understand from His teachings that He supported the highest of the ṛṣis' policies. Following His lead, we also will support Brahmā's policy: Bhāgavat-dharma.

Serving the residents of Vraja who are heartbroken in separation after Kṛṣṇa's departure for Mathurā is our highest ideal.



Vandanā

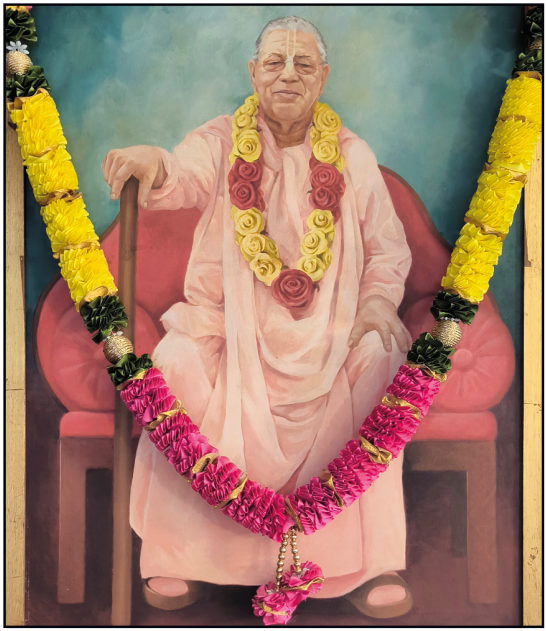
vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ
śrī-gurūn vaiṣṇavāṁś cha
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ
taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ
kṛṣṇa-chaitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-
lalitā-śrī-viśākhānvitāṁś cha

(Śrī Chaitanya-charitāmṛta: Antya-līlā, 2.1)

Śrīla Kṛṣṇadās 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 Chaitanya Mahāprabhu, who came with His paraphernalia and associates, along with those great personalities Śrī Nityānanda Prabhu and Śrī Advaita Āchārya. 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 unmīlitaṁ 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 Gurudev.



Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

gurv-ābhīṣṭa-supūrakaṁ guru-gaṇair āśīṣa-saṁbhūṣitaṁ
chintyāchintya-samasta-veda-nipuṇaṁ śrī-rūpa-panthānugam
govindābhidham ujjvalaṁ vara-tanuṁ bhakty-anvitaṁ sundaraṁ
vande viśva-guruñ cha divya-bhagavat-premṇo hi bīja-pradam

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

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.

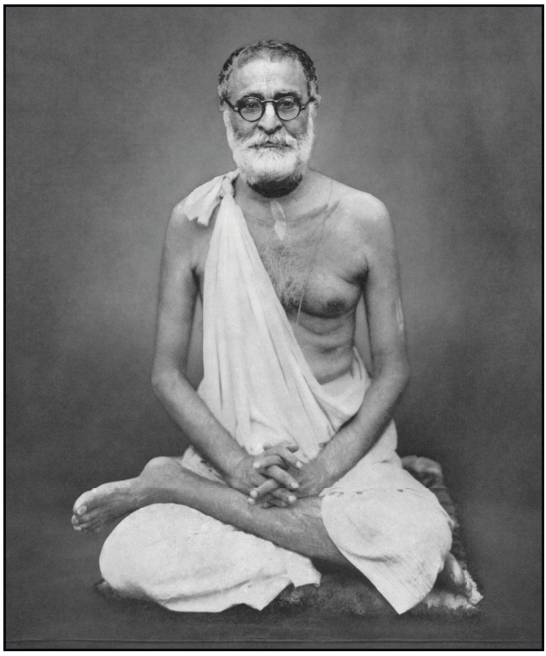


Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

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

(Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

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 Bhakti Siddhānta,
foremost great general of the whole renounced order,
my lord and my master, my only shelter,
I worship his feet, Śrīla Śrīdhar-Deva.

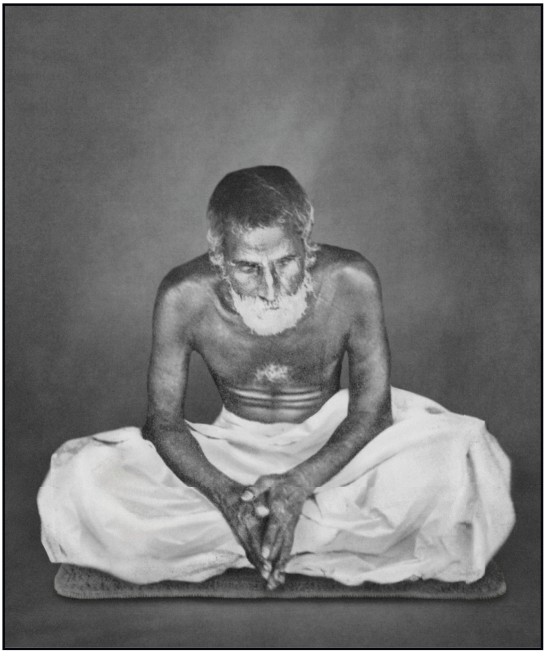


Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākur

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

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

In the great Gauḍīya Vaiṣṇava teachers' line,
as Śrīla Bhakti Siddhānta Saraswatī 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 Kṛṣṇa,
he gave all the chance to dive in the ocean
of love of Śrī Kṛṣṇa, the Supreme Person.
Śrīla Bhakti Siddhānta, my lord, divine master –
at his feet do I pray to serve him forever.

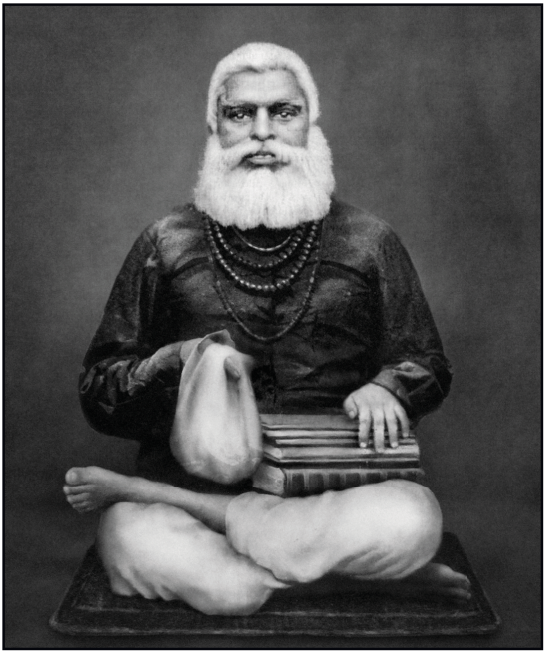


Śrīla Gaura Kiśor Dās Bābājī

namo gaura-kiśorāya bhaktāvadhūta-mūrtaye
gaurāṅghri-padma-bhṛṅgāya rādhā-bhāva-niṣeviṇe

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

I bow to our Guru, Śrīla Gaura Kiśor 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 Sachchidānanda Bhakti Vinod Ṭhākur

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

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

I bow to Śrī Ṭhākur Bhakti Vinod,
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

gauḍa-vrajāśritāśeṣair vaiṣṇavair vandya-vigraham
jagannātha-prabhuṁ vande premābdhiṁ vṛddha-vaiṣṇavam

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

The great venerable Grandsire of pure devotion,
loved by all Vaiṣṇavas of both Nabadwīp and Vṛndāvan –
I worship the feet of that great Vaiṣṇava Guru,
the ocean of love, Śrīla Jagannātha Prabhu.

vāñchhā-kalpa-tarubhyaś cha kṛpā-sindhubhya eva cha
patitānāṁ 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-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.14)

I offer my obeisances unto Lord Kṛṣṇa in His fivefold aspect known as the pañcha-tattva: I offer my respects unto Śrī Gaurāṅgadev, 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 Gadādhar Paṇḍit, and Śrī Svarūp Dāmodar.

(Śrīla Kṛṣṇadās Kavirāj Goswāmī)

namo mahāvadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-chaitanya-nāmne gaura-tviṣe namaḥ

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 19.53)

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 Kṛṣṇa to all. He is none other than Lord Kṛṣṇa known in the age of Kali as Śrī Kṛṣṇa Chaitanya.

(Śrīla Rūpa Goswāmī)



Kolkata, Śrī Chaitanya Sāraswata Kṛṣṇānuśīlana Sangha

Śrī Śrī Guru Gaurāṅga Rādhā Madana-Mohanjīu

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

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.15)

O Śrī Śrī Rādhā-Madana-mohan, I am a helpless cripple and my meagre intelligence is absorbed in 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!

(Śrīla Kṛṣṇadās Kavirāj Goswāmī)



Nabadwīp, Śrī Chaitanya Sāraswat Maṭh

Śrī Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundarjīu

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-siṁhāsana-sthau
śrī-gāndharvā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.16)

I constantly meditate upon that Divine Couple Śrī Śrī Gāndharvā-Govinda, who are seated upon a wonderful throne highly decorated with brilliant jewels. They are sitting within the illustrious forest of Vraja, 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 priya-narmā sakhīs.

(Śrīla Kṛṣṇadās Kavirāj Goswāmī)



Hāpāniyā, Śrī Chaitanya Sāraswat Āśram

Śrī-Śrī-Guru-Gaurāṅga-Rādhā-Gopīnāthjīu

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

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.17)

Śrī Gopīnāth, who instigates the exchange of devotional mellows, is standing upon the banks of the Yamunā 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 Vraja Dhām. May that charming Lord bring us within His auspicious embrace.

(Śrīla Kṛṣṇadās Kavirāj Goswāmī)

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

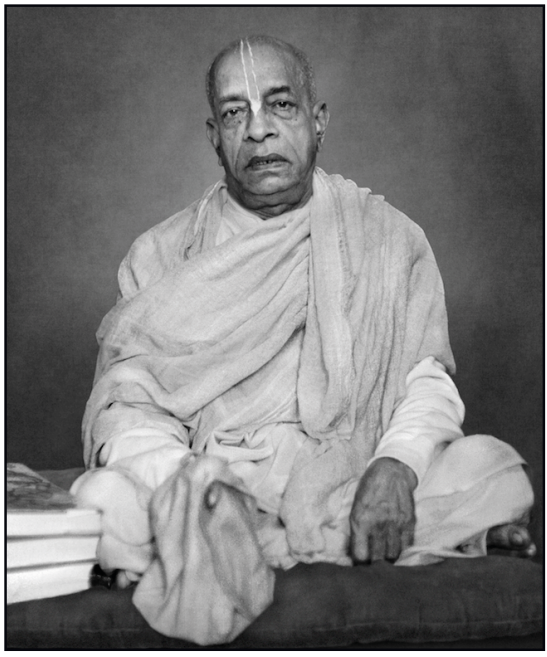
I eternally offer my respects unto Śrī Vṛndā Devī, Śrīmatī Tulasī Mahārāṇī, who is the dearmost object of Lord Keśava's affection. I bow down before Satyavatī who can bestow pure dedication unto Lord Kṛṣṇa.

atha natvā mantra-gurūn gurūn bhāgavatārthadān
vyāsān jagad-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 Vyāsadev, 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-govindasundara-pāda-padmānāṁ jayastu!

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



Śrīla A.C. Bhaktivedānta Swāmī Prabhupād

namaḥ om viṣṇupādaya kṛṣṇa-preṣṭhāya bhūtale
swāmī śrī bhaktivedānta prabhupādāya te namaḥ
gurvajñaṁ śirasi-dhṛtvā śaktyāveśa sva-rūpiṇe
hare-kṛṣṇeti mantreṇa pāśchatya-prāchya-tāriṇe
viśvāchārya prabaryāya divya kāruṇya mūrtaye
śrī bhāgavata-mādhurya-gīta-jñāna pradāyine
gaura-śrī-rūpa-siddhānta-sarasvatī niṣeviṇe
rādhā-kṛṣṇa-padāmbhoja-bhṛṅgāya gurave namaḥ

(Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

I offer my humble obeisances unto His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupād, 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 Saraswatī Ṭhākur, Śrīla Rūpa Goswāmī, and Śrī Gaurāṅga Mahāprabhu. I offer my humble obeisances unto Śrīla Prabhupād, who is like a bumblebee always tasting the nectar of the lotus feet of Śrī Śrī Rādhā and Govinda.

The Glory of Śrī Chaitanya Sāraswat Maṭh

śrīmach-chaitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīṁ
bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
nityaṁ rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśāḥ

Composed by Śrīla B.R. Śrīdhar Dev-Goswāmī Mahārāj while residing in a hut on the banks of the Ganges in 1941. Śrīla B.S. Govinda Dev-Goswāmī Mahārāj crafted this translation, based upon his own Bengali translation.

In the Holy Abode of transcendental touchstone,
Śrī Nabadwīp Dham – the selfsame Śrī Vṛndāvan,
in the land of Koladwīp, whose inner identity
is the King of mountains Śrī Govardhan,
near the charming shores of the holy River Bhāgīrathī
who delivers all the fallen souls,
stands that grand and glorious King of all Temples –
Śrī Chaitanya Sāraswat Maṭh.

In that beautiful retreat, the surrendered devotees
whose lives are the message of Śrī Gaura,
are eternally absorbed in the loving service
of the Divine Master, the Golden Lord Gaurāṅga,
and the Loving Lord Śrī Govindasundar
with His consort Śrīmatī Gāndharvā,
accompanied by all Their beloved associates.

With hearts always filled with good hope
to attain the grace of the Lord,
following faithfully in the line
of Śrī Śrī Rūpa and Raghunāth –
the storekeepers of the unlimited treasure
of pure, sweet love divine –
those surrendered souls ever sing the unending glories
of the transcendental Name and qualities
of the most magnanimous, original Supreme Lord,
Śrī Śrī Gaurāṅgasundar.

Indeed the hearts of all beings, moving and still,
marvel in the glory of Śrī Chaitanya Sāraswat Maṭh
as they take shelter in the soothing, affectionate shade
of the victory flag that flies aloft
and sings wholeheartedly to the world the ever-expanding
renown of Śrī Chaitanya Sāraswat Maṭh;
bearing that banner of all transcendental benedictions,
Śrī Chaitanya Sāraswat Maṭh ever shines resplendent
in all its divine magnificence.



Śrī Chaitanya Sāraswat Maṭh, Nabadwīp Dhām, India

Jaya Dhvani

This is not a comprehensive list, but a guideline to the glorifications chanted at the end of each ārati in the Temple. It is flexible.

Jaya Saparikar Śrī Śrī Guru Gaurāṅga Gāndharvā Govindasundar-jīu kī jaya!

Jaya Saparikar Śrī Śrī [*the Names of the local Temple Deities*] kī jaya!

Jaya Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya Aṣṭottara-śata-śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj kī jaya!

Jaya Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya Aṣṭottara-śata-śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj kī jaya!

Jaya Om Viṣṇupād Bhagavān Śrī Śrīla Bhakti Siddhānta Saraswatī Ṭhākur kī jaya!

Jaya Om Viṣṇupād Śrīla Gaura Kiśor Dās Bābājī Mahārāj kī jaya!

Jaya Om Viṣṇupād Śrīla Sachchidānanda Bhakti Vinod Ṭhākur kī jaya!

Jaya Om Viṣṇupād Śrīla Jagannātha Dās Bābājī Mahārāj kī jaya!

Jaya Śrīla Baladev Vidyābhūṣaṇ kī jaya!

Jaya Śrīla Viśvanāth Chakravartī Ṭhākur kī jaya!

Jaya Śrī Śrī Narottam, Śyāmānanda, Śrīnivās – Prabhu-traya kī jaya!

Jaya Śrīla Kṛṣṇa Dās Kavirāj Goswāmī kī jaya!

Jaya Śrīla Vṛndāvan Dās Ṭhākur kī jaya!

Jaya Śrī Rūpa, Sanātan, Bhaṭṭa Raghunāth, Śrī Jīva, Gopāl Bhaṭṭa, Dās Raghunāth – Śrī Ṣaḍ Goswāmī Prabhu kī jaya!

Jaya Śrīla Svarūp Dāmodar, Śrīla Rāy Rāmānanda kī jaya!

Jaya Śrī Rūpānuga Guru-varga kī jaya!

Jaya Namāchārya Śrīla Hari Dās Ṭhākur kī jaya!

Jaya Viśva-vareṇya Śrīla A.C. Bhaktivedānta Swāmī Prabhupād kī jaya!

Jaya Śrī Kṛṣṇa Chaitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhar, Śrīvās-ādi Gaura-bhakta-vṛnda kī jaya!

Jaya Sapārṣada Śrī Nityānanda Prabhu kī jaya!

Jaya Sapārṣada Śrīman Mahāprabhu kī jaya!

Jaya Śrī Nabadwīp Dhām kī jaya!

Jaya Śrī Chaitanya Sāraswat Maṭh kī jaya!

Jaya Śrī Gaṅgā-mayī, Śrī Yamunā-mayī kī jaya!

Jaya Śrī Vṛndāvan Dhām kī jaya!

Jaya Śrī Śrī Rādhā-Kṛṣṇa, Gopa, Gopī, Gopīnāth, Śyāma Kuṇḍa, Rādhā Kuṇḍa, Girirāj Govardhan kī jaya!

Jaya Bhakti Devī, Vṛndā Devī, Tulasī Devī, kī jaya!

Jaya Śrī Puruṣottam Dhām kī jaya!

Jaya Baladev, Subhadrā, Jagannātha-jīu kī jaya!

Jaya Grantharāj Śrīmad Bhāgavatam kī jaya!

Jaya Grantharāj Śrī Chaitanya Charitāmṛta kī jaya!

Jaya Ākara Maṭh Rāja Śrī Chaitanya Maṭh kī jaya!

Jaya Tadīya Śākhā Maṭh kī jaya!

Jaya Viśva-vyāpī Tadīya Śākhā Maṭh kī jaya!

Jaya Śuddha Bhakti Vighna Vināśāya Śrī Nṛsiṁhadeva kī jaya!

Jaya Bhakta-pravara Prahlād Mahārāj kī jaya!

Jaya Ananta-koṭī Vaiṣṇava-vṛnda kī jaya!

Jaya Samaveta Vaiṣṇava-maṇḍala kī jaya!

Jaya Samaveta Bhakta-vṛnda kī jaya!

Śrī Chaitanya Sāraswat Āchārya-vṛnda kī jaya!

Śrī Sannyāsa-vṛnda kī jaya!

[Names of sannyasīs/senior Vaiṣṇavas present in the assembly, kī jaya!]

Jaya Śrī Harināma-saṅkīrtan kī jaya!

Nitāi Gaura Premānande! Haribol!

Jaya Dhvani – translations of key phrases:

Āchārya-varya – The best, preferred, beloved teacher

Ananta-koṭī Vaiṣṇava-vṛnda – An assembly of innumerable Vaiṣṇavas

Ākara Maṭh Rāja Śrī Chaitanya Maṭh – Śrīla Bhakti Siddhānta Saraswatī Ṭhākur's headquarters maṭh, Śrī Gauḍīya Maṭh in Māyāpur

Aṣṭottara-śata-śrī – Highly respectful and auspicious form of address

Bhakta-pravara – The best, topmost, devotee

Grantharāj – The king of scriptures

Jaya – All glories, victory, and triumph

Jīu – An affectionate and reverential term for a Deity

Nitāi Gaura Premānande – May the divine Names of Śrī Nityānanda Prabhu and Śrī Gaurāṅga Mahāprabhu be ecstatically, lovingly sung

Namāchārya – Āchārya of the Holy Name

Om Viṣṇupād – At the lotus feet of Lord Viṣṇu

Paramahaṁsa – Sage or saint who sees divinity everywhere; extracts the essence; (literally) supreme swan

Parivrājak – Constantly moving

Prabhu-traya – Three Prabhus

Samaveta Bhakta-vṛnda – All the assembled devotees

Samaveta Vaiṣṇava-maṇḍala – All the circle, group, of Vaiṣṇavas

Saparikar; Sapārṣada – (Accompanied by) Their paraphernalia; Their eternal associates

Śrī Chaitanya Sāraswat Maṭh – the Temple and ashram in Nabadwīp established by Śrīla Guru Mahārāj and developed by Śrīla Gurudev

Śrī Harināma-saṅkīrtan – The congregational chanting of the Holy Names of Śrī Kṛṣṇa

Śrīla – One who is endowed with divine qualities, (literally) one who possesses 'Śrī' (all good qualities/fortune/beauty)

Śrī Rūpānuga Guru-varga – The spiritual masters in the line of Śrī Rūpa Goswāmī

Śuddha Bhakti Vighna Vināśāya – Destroyer of all obstacles on the path of pure devotion; (literally) pure devotion obstacles destroyer

Tadīya Śākhā Maṭh – All the branches, missions, and ashrams that originated from the main Maṭh; (literally) related branch maṭhs

Viśva-vareṇya – Universally worshipable

Viśva-vyāpī Tadīya Śākhā Maṭh – (literally) universally expanded related branch maṭhs

Pañcha Tattva Mantra

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

The five features of the Absolute Truth: Śrī Kṛṣṇa Chaitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita Āchārya, Śrī Gadādhar Paṇḍit, and Śrī Śrīvās Paṇḍit heading all the devotees of Gaurāṅga (Śrī Kṛṣṇa Chaitanya Mahāprabhu).

Hare Kṛṣṇa Mahāmantra

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

Illumination by Śrīla Bhakti Rakṣak Śrīdhar Mahārāj:

Before chanting the Holy Name of Kṛṣṇa, we must first chant the Pañcha Tattva mantra. The Pañcha Tattva, or five features of the Absolute Truth, came to give the Hare Kṛṣṇa Mahāmantra to the fallen devotees of this age, so they are the general representation of Guru for us. They help us to enter into the domain of Kṛṣṇa and also the plane of Śrī Chaitanya Mahāprabhu.

After chanting the Pañcha Tattva mantra, we should count on the beads of the japa-mālā and chant the Mahāmantra.

In the Name of Rāma within the Hare Kṛṣṇa mantra, the Gauḍīya Vaiṣṇavas will find Rādhā-ramaṇa Rāma. That means, "Kṛṣṇa, who gives pleasure (ramaṇ) to Śrīmatī Rādhārāṇī." In our conception, the Hare Kṛṣṇa mantra is wholesale Kṛṣṇa consciousness, not Rāma (Lord Rāmachandra) consciousness. Śrī Chaitanya's highest conception of things is always Svayaṁ Bhagavān, Kṛṣṇa-līlā, Rādhā-Govinda-līlā. That is the real purpose of Śrī Chaitanya Mahāprabhu's advent and teachings. In that consideration, the Hare Kṛṣṇa mantra does not mention the Rāma-līlā of Āyodhya at all. There is no connection with that in the highest conception of the Hare Kṛṣṇa 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.



Daśa-vidha Nāmāparādha

The Ten Offences to the Holy Name

Bengali composition by
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

hari-nāma mahāmantra sarva-mantra-sāra
yāṅdera karuṇā-bale jagate prachāra
sei nāma-parāyaṇa sādhu, mahājana
tāṅhādera nindā nā kariha kadāchana [1]

Hare Kṛṣṇa Mahāmantra – of all mantras best,
throughout the world is preached by saints' potent grace behest;
such saints to the Name devoted, such pure souls great:
never dare offend them – never show them hate.

vrajendra-nandana kṛṣṇa sarveśvareśvara
maheśvara ādi tāṅra sevana-tatpara
nāma chintāmaṇi kṛṣṇa-chaitanya-svarūpa
bheda-jñāna nā karibe līlā-guṇa-rūpa [2]

Lord Kṛṣṇa, son of Nanda, of all lords the Leader –
the great Śiva and all the gods serve His feet forever;
all-fulfilling Name of Kṛṣṇa glorious and great –
His Pastimes, Nature, Form, also think not separate.

"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]

"Guru's a form of Kṛṣṇa – the scriptures corroborate;
in the form of Guru, Kṛṣṇa blesses the fortunate."
Never offend that Guru by thinking him mere mortal;
gain your highest goal and serve the Name for time eternal.

śruti, śruti-mātā-saha sātvata purāṇa
śrī-nāma-charaṇa-padma kare nīrājana
sei śruti-śāstra yebā karaye nindana
se aparadhīra saṅga karibe varjana [4]

The Vedas, Mother Gāyatrī, and *Śrīmad Bhāgavatam*
illuminate the lotus feet of Śrī Harināma;
whoever dares to vilify those holy Vedic scriptures –
never keep their company, know them as offenders.

nāmera mahimā sarva-śāstrete vākhāne
atistuti, hena kabhu nā bhāviha mane
agastya, ananta, brahmā, śivādi satata
ye nāma-mahimā-gāthā saṅkīrtana-rata
se nāma-mahimā-sindhu ke pāibe pāra?
atistuti bale yei – sei durāchāra [5]

The glories of the Name – all scriptures' exaltation;
dare not think their praise to be exaggeration.
Agastya, Ananta, Brahmā, Śiva, all forever
sing the glories of that Name with full-hearted fervour.
Who can cross the ocean of the glories of that Name?
Whoever says 'exaggeration' have their sin to blame.

kṛṣṇa-nāmāvali nitya golokera dhana
kalpita, prākṛta, bhāve – aparādhi-jana [6]

The Holy Names of Kṛṣṇa – supreme wealth of Goloka:
who thinks those Names mundane, imagined – he is an offender.

nāme sarva-pāpa-kṣaya sarva-śāstre kaya
sārā-dina pāpa kari' sei bharasāya –
emata durbuddhi yāra sei aparādhī
māyā-pravañchita, duḥkha bhuñje niravadhi [7]

All scriptures claim the Name all sin it can destroy,
but those who spend their time in sin, making it a ploy –
such a wicked attitude is that of an offender
deceived by illusion, perpetually to suffer.

atulya śrī-kṛṣṇa-nāma pūrṇa-rasa-nidhi
tāṁra sama nā bhāviha śubha-karma ādi [8]

Incomparable Name of Kṛṣṇa – ocean of ecstasy:
never dare compare it with auspicious piety.

nāme śraddhā-hīna-jana – vidhātā vāñchita
tāre nāma dāne aparādha suniśchita [9]

Those who're faithless t'ward the Name – deceived by Providence:
giving them the Holy Name is surely an offence.

śuniyāo kṛṣṇa-nāma-māhātmya apāra
ye prīti-rahita, sei narādhama chhāra
ahaṁtā mamatā yāra antare bāhire
śuddha kṛṣṇa-nāma tāra kabhu nāhi sphure [10]

Though hearing glories infinite of Kṛṣṇa's Holy Name,
those whose hearts don't melt in love are rascals of ill fame;
only pride and avarice their thoughts and deeds do yield –
the Pure Name of Kṛṣṇa is to them never revealed.

ei daśa aparādha kariyā varjana
ye sujana kare hari-nāma-saṅkīrtana
apūrva śrī-kṛṣṇa-prema labhya tāre haya
nāma-prabhu tāra hṛde nitya vilasaya [11]

Casting off these ten offences, leaving no exception,
those pure souls who chant the Name in Holy Congregation –
the miracle of love for Kṛṣṇa they will surely savour,
the Name Divine Himself will shine within their hearts forever.

Śrī Śrī Govardhana-vāsa-prārthanā-daśakam

Ten Prayers for a Dwelling near Śrī Govardhan

Composed by Śrīla Raghunāth Dās Goswāmī Prabhu in Sanskrit.
The preferred prayer to Śrī Govardhan of
Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākur

nija-pati-bhuja-daṇḍa-chchhatra-bhāvaṁ prapadya
pratihata-mada-dhṛṣṭoddaṇḍa-devendra-garva
atula-pṛthula-śaila-śreṇi-bhūpa priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [1]

You became the umbrella atop the handle of the arm of your Lord and crushed the pride of proud, arrogant, impudent Indra. You are the incomparable king of all great mountains. Please give me a dwelling near you, O Govardhan!

pramada-madana-līlāḥ kandare kandare te
rachayati nava-yūnor dvandvam asminn amandam
iti kila kalanārthaṁ lagnakas tad-dvayor me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [2]

The Young Couple liberally enact Pastimes of mad love in your caves. So that I can see Their Pastimes, please give me a dwelling near you, O Govardhan!

anupama-maṇi-vedī-ratna-siṁhāsanorvī-
ruha-jhara-dara-sānu-droṇi-saṅgheṣu raṅgaiḥ
saha bala-sakhibhiḥ saṅkhelayan sva-priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [3]

You induce your beloved to joyfully play with Balarām and His friends amidst your trees, brooks, caves, plateaus, valleys, and incomparable jeweled terraces, which resemble jeweled thrones. Please give me a dwelling near you, O Govardhan!

rasa-nidhi-nava-yūnoḥ sākṣiṇīṁ dāna-keler
dyuti-parimala-viddhāṁ śyāma-vedīṁ prakāśya
rasika-vara-kulānāṁ modam āsphālayan me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [4]

You provide the dark, lustrous, fragrant terrace that witnesses the fair Pastime of the Young Couple, who are an ocean of rasa, and you delight the best amongst those who relish rasa. Please give me a dwelling near you, O Govardhan!

hari-dayitam apūrvaṁ rādhikā-kuṇḍam ātma-
priya-sakham iha kaṇṭhe narmaṇāliṅgya guptaḥ
nava-yuva-yuga-khelās tatra paśyan raho me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [5]

Playfully embracing around the neck your dear friend Rādhā Kuṇḍa, the incomparable favourite of the Lord, you hide in a secluded place beside her and watch the Pastimes of the Young Couple. Please give me a dwelling near you, O Govardhan!

sthala-jala-tala-śaṣpair bhūruhach-chhāyayā cha
prati-padam anukālaṁ hanta samvardhayan gāḥ
tri-jagati nija-gotraṁ sārthakaṁ khyāpayan me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [6]

You always fully nourish the cows everywhere with your land, water, plains, grass, and the shade of your trees, and thus proclaim the fulfilment of your Name throughout the three worlds. Please give me a dwelling near you, O Govardhan!

Note: *Govardhana* means "He who nourishes (vardhana) the cows (go)."

sura-pati-kṛta-dīrgha-drohato goṣṭha-rakṣāṁ
tava nava-gṛha-rūpasyāntare kurvataiva
agha-baka-ripuṇochchhair datta-māna drutaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [7]

You are highly honoured by Śrī Kṛṣṇa, the enemy of Agha and Baka. You protected His community from the onslaught of Indra beneath your form as their new home. Please quickly give me a dwelling near you, O Govardhan!

giri-nṛpa hari-dāsa-śreṇi-varyeti nāmā-
mṛtam idam uditaṁ śrī-rādhikā-vaktra-chandrāt
vraja-nava-tilakatve kḷpta vedaiḥ sphuṭaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [8]

O king of mountains! When the nectar of your Name "Hari-dāsa-varya: the best of the Lord's servants" came forth from the moon-like face of Śrī Rādhikā, you were clearly established by the Vedas as the new tilak of Vraja. Please give me a dwelling near you, O Govardhan!

nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta-
vraja-nara-paśu-pakṣi-vrāta-saukhyaika-dātaḥ
agaṇita-karuṇatvān mām urīkṛtya tāntaṁ
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [9]

You alone give happiness to the people, animals, and birds of Vraja, who are filled with the mood of friendship towards Rādhā, Kṛṣṇa, and Their companions. You are immeasurably merciful. So, please accept me, a wearied soul, and give me a dwelling near you, O Govardhan!

nirupadhi-karuṇena śrī-śachī-nandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyeṇārpito 'smi
iti khalu mama yogyāyogyatāṁ tām agṛhṇan
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [10]

Although I am insincere and deceitful, I have been given to You by Your dearmost, Śachī's Divine Son, who is unconditionally merciful. So, please do not judge whether I am qualified or unqualified, and give me a dwelling near you, O Govardhan!

rasada-daśakam asya śrīla-govardhanasya
kṣiti-dhara-kula-bhartur yaḥ prayatnād adhīte
sa sapadi sukhade 'smin vāsam āsādya sākṣāch
chhubhada-yugala-sevā-ratnam āpnoti tūrṇam [11]

One who carefully studies these ten nectarean verses describing the king of mountains, Śrī Govardhan, will soon attain a dwelling at this joyous place and quickly attain the precious jewel of personal service to the Divine Couple.

Śrī Govinda Kuṇḍa Gupta-Govardhan Ārati

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj for the āratis in our Nabadwīp Girirāj-Govardhan Temple in Govinda Kuṇḍa

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 Koladwīp with His 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.

apūrva kuṇḍera śobhā jena sudhābhāṇḍa
surendra-surabhī-sevā-saubhāgya-mārtaṇḍa [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
yathā nitya sevā kare sārasvata-gaṇa [6]

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

gosvāmī śrī-raghunātha dāsere smariyā
nirantara sevā kare antarmaṇā haiyā [7]

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

jaya gupta-govardhana divya-rasālaya
rūpa-raghunāthānuga-bhaktera āśraya [8]

All glories to the hidden Govardhan, which is a reservoir of transcendental rasa. 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 kare 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.

sevya 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
for the āratis in our Govardhan Temple

jaya jaya girirājer āratika śobhā
śrī-vraja-maṇḍala mājhe jaga mana lobhā [1]

All glories to the beautiful ārati of Śrī Girirāj which is going on in Śrī Vraja Maṇḍal, attracting the minds of all living entities of the universe.

pramoda-madana-līla śrī-rādhā-ramaṇa
yathā nitya-līlā kare laye sakhī-gaṇa [2]

Lord Śrī Rādhā-Ramaṇa, Kṛṣṇa, 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 līlāsthalī nāhi sīmā
divāniśi-bhakta-vṛnda kare 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-sevāśrama' parama śobhana
yathā nitya-sevā kare sārasvata-gaṇa [6]

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

abhinna śrī kṛṣṇa jñāne bhajibāra tare
mahāprabhu samarpilā raghunātha kare [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 Kṛṣṇa.

gosvāmī śrī-raghunātha dāsere smariyā
nirantara sevā kare antarmanā haiyā [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-rasālaya
rūpa-sanātana-jīva-raghunāthāśraya [9]

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

surendra-munīndra-śiva-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 Śiva, Śukadeva Goswāmī, and all the great personalities.

sevya 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 Purī Temple

jaya guru mahārāja karuṇā-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 samujjvala [2]

By his mercy, Śrī Śrī Nitāi-Chaitanyadev 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 Kṛṣṇa taking the heart and halo of Mahābhāva, Śrīmatī Rādhārāṇī.

kasita-kāñchana jini śrī-aṅga labaṇi
dŭhŭgale 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 rūparāsaraṅge
madhura nartana-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-siṁhāsane
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, and through this form they are worshipping Their Lordships in the ārati.

bhuvana-mohana dǔhǔ rūpera ārati
gupta-vṛndāraṇya-vāsī dekhe niravadhi [8]

The enchanting beauty of the Two (Śrī Śrī Nitāi-Chaitanya) captivates all the worlds. The residents of hidden Vṛndāvan behold it without end.

śrī svarūpa rāmānanda rūpa-sanātana
raghunātha haridāsa gadādhara dhana [9]

They are the treasure of Śrī Svarūp Dāmodar, Rāmānanda Rāya, Rūpa Goswāmī, Sanātan Goswāmī, Raghunāth Dās Goswāmī, Haridās Ṭhākur and Gadādhar Paṇḍit.

sārvabhauma gopīnātha jīvānuga-jana
dekhena ārati-śobha durllabha-darśana [10]

Sārvabhauma Bhaṭṭāchārya, Gopīnāth Āchārya and the followers in the sampradāya of Jīva Goswāmī behold the splendour of the ārati – a vision rarely attained.

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 Gurudev.

avichintya nityānanda-chaitanya-prakāśa
śrī guru-prasāde dekhe ei adhama dāsa [12]

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

Śrī Guru Ārati

Glorification of Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
by Śrīpād B.A. Paramahaṁsa Mahārāj

jaya jaya gurudever ārati ujjvala
govardhana-pāda-pīṭhe bhuvana-maṅgala [1]

All glories to the effulgent ārati of Śrī Gurudev, 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 bhuja 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 Kṛṣṇa and Gaurāṅga. But now, to deliver this material world, you have assumed the form of a pure devotee.

rūpānuga-dhārā tumi kara 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 yena 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 viśva-vāsī labhe prema-dhana
ānande nāchiyā gāhe tava guṇa-gaṇa [7]

As ecstatic people all over the world are attaining the treasure of love of Kṛṣṇa, 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 adhikārī
sakala saṁśaya chhettvā susiddhānta-dhārī [9]

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

tomāra mahimā gāhe goloka maṇḍale
nitya-siddha parikare tava līlā-sthale [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 dayāra samīra
sarva-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.

apūrva lekhanī-dhārā pragāḍha pāṇḍitya
sadā hāsya miṣṭa-bhāṣī suśīla kavitva [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.

sādhu-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 āchārya-bhāskara
nirantara sevā-priya miṣṭa kaṇṭhasvara [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 karuṇā 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 kara ohe prabhu śrī-gaura-prakāśa
ārati karaye sadā e adhama dāsa [16]

O 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 worshiping you.

Śrī Guru-ārati-stuti

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
in glorification of Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

jaya 'guru-mahārāja' yati-rājeśvara
śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara [1]

All glories to you, 'Guru Mahārāj,'
of sannyāsī kings, the Emperor:
the glorious Śrīla Bhakti Rakṣak
Dev-Goswāmī Śrīdhar.

patita-pāvana-līlā vistāri' bhuvane
nistārilā 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 karuṇā-ghana murati heriyā
preme bhāgyavāna jīva paḍe murachiyā [3]

Beholding your holy form
of concentrated mercy
the fortunate souls fall in a swoon
of divine love's ecstasy.

sudīrgha supībya deha divya-bhāvāśraya
divya-jñāna-dīpta-netra divya-jyotirmaya [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.

apūrva śrī-aṅga-śobhā kare jhalamala
audārya-unnata-bhāva mādhurya-ujjvala [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-saṅkīrtana-rāsa-rasera āśraya
"dayāla nitāi" nāme nitya premamaya [8]

In the Golden Lord's saṅkīrtan dance,
you revel ecstatically;
"Dayāl Nitāi, Dayāl 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-āchārya-goṣṭhī-gaurava-bhājana
gauḍīya-siddhānta-maṇi kaṇṭha-vibhūṣaṇa [10]

You're the fit recipient of your dignity
in the Gauḍīya Āchārya 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-Saraswatī.

tulasī-mālikā-haste śrī-nāma-grahaṇa
dekhi' sakalera haya 'prabhu' uddīpana [14]

Seeing you take the Holy Name,
with Tulasī beads in hand,
awakens the thought of Saraswatī Ṭhākur
in everybody's mind.

koṭī-chandra-suśītala 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 kare 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 Bhakti Vinod Ṭhākur

kali-kukkura-kadana yadi chāo he
kali-yuga-pāvana kali-bhaya-nāśana
śrī-śachī-nandana gāo he [1]

O 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 prāṇa-dhana
advaitera prapūjita gorā
nimāi viśvambhara śrīnivāsa-īśvara
bhakata-samūha-chita-chorā [2]

He is the transcendental beloved of Gadādhar, the life and soul of Nityānanda Prabhu, and the worshipable Lord of Śrī Advaita Āchārya. 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 Ṭhākur, and He steals the hearts of all of the devotees.

nadīyā-śaśadhara māyāpura-īśvara
nāma-pravartana-śūra
gṛhī-jana-śikṣaka nyāsi-kula-nāyaka
mādhava rādhā-bhāva-pūra [3]

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

sārvabhauma-śodhana gajapati-tāraṇa
rāmānanda-poṣaṇa vīra
rūpānanda-vardhana sanātana-pālana
haridāsa-modana dhīra [4]

He purified Sārvabhauma Bhaṭṭāchārya and rescued Pratāparudra Mahārāj, 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 Ṭhākur.

vraja-rasa-bhāvana duṣṭa-mata-śātana
kapaṭī-vighātana kāma
śuddha-bhakta-pālana śuṣka-jñāna-tāḍana
chhala-bhakti-dūṣaṇa rāma [5]

Śrī Kṛṣṇa 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-kīrtan

by Śrīla Bhakti Vinod Ṭhākur

yaśomatī-nandana vraja-vara-nāgara
gokula-rañjana kāna
gopī-parāṇa-dhana madana-manohara
kāliya-damana-vidhāna [1]

Śrī Kṛṣṇa is the beloved son of Mother Yaśodā, the transcendental lover of the land of Vraja, 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 Kālīya serpent.

amala hari-nāma amiya-vilāsā
vipina-purandara navīna nāgara-vara
vaṁśī-vadana suvāsā [2]

The Holy Names of Kṛṣṇa are spotless and full of sweetness and beauty. Kṛṣṇa 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.

vraja-jana-pālana asura-kula-nāśana
nanda-godhana-rākhoyālā
govinda mādhava navanīta-taṣkara
sundara nanda-gopālā [3]

Kṛṣṇa 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 Mādhava, the husband of the goddess of fortune. He loves to steal butter, and He is the beautiful cowherd boy of Nanda Mahārāj.

yamunā-taṭa-chara gopī-vasana-hara
rāsa-rasika kṛpāmaya
śrī-rādhā-vallabha vṛndāvana-naṭa-vara
bhakati-vinodāśraya [4]

Wandering on the banks of the Yamunā River, Kṛṣṇa 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 Bhakti Vinod Ṭhākur.



Śrī Śachīnandana-vandanā

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

jaya śachī-nandana sura-muni-vandana
bhava-bhaya-khaṇḍana jaya he
jaya hari-kīrtana- nartanāvartana
kali-mala-kartana jaya he [1]

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

nayana-purandara viśvarūpa-snehadhara
viśvambhara viśvera kalyāṇa
jaya lakṣmī-viṣṇu-priyā viśvambhara-priya-hiyā
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 Lakṣmī Priyā and Viṣṇu Priyā Devī, who are very dear to Śrī Nimāi Paṇḍit. All glories to Their family servant, Īśāna.

śrī-sītā advaita rāya mālinī śrīvāsa jaya
jaya chandraśekhara āchārya
jaya nityānanda rāya gadādhara jaya jaya
jaya haridāsa nāmāchārya [3]

All glories to Sītā Ṭhākurāṇī and Śrī Advaita Āchārya, all glories to Mālinī Devī and Śrīvās Ṭhākur, and all glories to Āchārya Chandraśekhara. All glories to Śrīla Nityānanda Prabhu, Śrīla Gadādhar Paṇḍit, and Śrīla Haridās Ṭhākur, the Nāmāchārya.

murāri mukunda jaya premanidhi mahāśaya
jaya yata prabhu-pāriṣada
vandi sabākāra pāya adhamere kṛpā haya
bhakti sapārṣada-prabhupāda [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 Bhakti Vinod Ṭhākur

gurudeva!
kṛpā-bindu diyā kara' ei dāse
tṛṇāpekṣā ati dīna
sakala-sahane bala diyā kara
nija-māne spṛhā-hīna [1]

Gurudev, please give to this servant just one drop of mercy, and make me more humble than a blade of grass. Grant me the strength to endure all things, and make me free from personal honour.

sakale sammāna karite śakati
deha' nātha! yathā yatha
tabe ta' gāiba hari-nāma sukhe
aparādha habe hata [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.

kabe hena kṛpā labhiyā e jana
kṛtārtha ha-ibe nātha!
śakti-buddhi-hīna āmi ati dīna
kara more ātma-sātha [3]

O 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.

yogyatā-vichāre kichhu nāhi pāi
tomāra karuṇā sāra
karuṇā nā haile kắdiyā kắdiyā
prāṇa nā rākhiba 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-kīrtan

Part One

by Śrīla Bhakti Vinod Ṭhākur

udila aruṇa pūrava-bhāge
dvija-maṇi gorā amani jāge
bhakata-samūha la-iyā sāthe
(gorā) **gelā nagara-vrāje [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 kīrtan, wandering through the countryside towns and villages.

'tāthai' 'tāthai' bājala khola
ghana ghana tāhe jhắjera rola
preme ḍhala ḍhala sonāra aṅga
(gorār) **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 mādhava yādava hari
balare balare vadana bhari'
michhe nida-vaśe gela re rāti
divasa śarīra-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, Mādhava, Jādava, and Hari!

emana durlabha mānava-deha
pāiyā ki kara bhāvanā keha
ebe nā bhajile yaśodā-suta
charame paḍibe 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 Yaśodā now, then great sorrow awaits you at the time of death.

udita tapana ha-ile asta
dina gela bali' ha-ibe vyasta
tabe kena ebe alasa ha-i'
nā bhaja hṛdaya-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 sāra
tāhe nānā-vidha vipada-bhāra
nāmāśraya kari' yatane 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 kariyā pāna
juḍāo bhakati-vinoda-prāṇa
nāma vinā kichhu nāhika āra
chaudda-bhuvana-mājhe [7]

Drink the pure nectar of the Holy Name of Kṛṣṇa, and thus satisfy the soul of Ṭhākur Bhakti Vinod. There is nothing but the Name to be had in all the fourteen worlds.

jīvera kalyāṇa-sādhana-kāma
jagate āsi' e madhura nāma
avidyā-timira-tapana-rūpe
hṛd-gagane virāje [8]

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

Aruṇodaya-kīrtan

Part Two

by Śrīla Bhakti Vinod Ṭhākur

jīva jāga, jīva jāga, gorāchā̐da bale
kata nidrā yāo 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.

(ār kata kāl ghumāibe?)
(māyā-piśāchīra kole ār kata kāl ghumāibe?)
(uṭha jīva, kṛṣṇa bhaja ār kata kāl ghumāibe?)

("How much longer will you sleep? How much longer will you sleep in the lap of the witch Māyā? Arise soul! Serve Kṛṣṇa! How much longer will you sleep?)

bhajiba baliyā ese saṁsāra-bhitare
bhuliyā rahile tumi avidyāra bhare [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.

(bhuliyā rahile)
(avidyāra mohe paḍe tumi bhuliyā rahile)

("Having forgotten, you have remained there. You have fallen into the bewilderment of ignorance, and, having forgotten your promise, you have remained there.)

tomāre la-ite āmi ha-inu avatāra
āmi vinā bandhu āra ke āchhe tomāra [3]

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

(eman bandhu ār ke āchhe?)
(māyā ha-ite uddhārite eman bandhu ār ke āchhe?)

("Who else is such a friend? Who else is such a friend to rescue you from Māyā?)

enechhi auṣadhi māyā nāśibāra lāgi'
hari-nāma mahāmantra 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."

(māgiyā lao re)
(sudhā-mākhā ei hari-nāma māgiyā lao re)

("O pray and take it. O pray and take this Name of Hari which is coated with nectar.")

bhakati-vinoda prabhura charaṇe paḍiyā
sei hari-nāma mantra la-ila māgiyā [5]

Ṭhākur Bhakti Vinod fell at the lotus feet of Lord Gaurāṅga, and after begging for the Holy Name he received that Mahāmantra.



Śrī Gurvāṣṭakam

Sanskrit composition by Śrīla Viśvanāth Chakravartī Ṭhākur

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-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 material existence, he, as the rain-cloud of mercy, showers down the waters of compassion.

mahāprabhoḥ kīrtana-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-
śṛṅgāra-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-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-charaṇāravindam [4]

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

śrī-rādhikā-mādhavayor apāra-
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 Vraja, because he is greatly expert in those particular 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 nondistinct manifest embodiment of the Supreme Personality of Godhead): 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
yasyāprasādān na gatiḥ kuto 'pi
dhyāyaṁ stuvaṁs 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 guror aṣṭakam etad uchchair
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, the qualification to engage in the direct service of the Lord of Vṛndāvan.



Invocation to the book *Śaraṇāgati*

by Śrīla Bhakti Vinod Ṭhākur

śrī-kṛṣṇa-chaitanya prabhu jīve dayā kari'
svapārṣada svīya dhāma saha avatari' [1]

Bestowing mercy upon all souls, Śrī Kṛṣṇa Chaitanya Mahāprabhu descends with His associates and abode.

atyanta durlabha prema karibāre dāna
śikhāya śaraṇāgati bhakatera prāṇa [2]

To distribute the most rare form of divine love, He teaches surrender, which is the life of the devotees:

dainya, ātma-nivedana, goptṛtve varaṇa
'avaśya rakṣibe kṛṣṇa' – viśvāsa pālana [3]

Humility, self-submission, embracing the Lord's guardianship, maintaining the faith that Kṛṣṇa will certainly protect me,

bhakti-anukūla mātra kāryera svīkāra
bhakti-pratikūla bhāva – varjanāṅgīkāra [4]

Commitment to engage only in activities that are favourable to devotion, and promising to reject any disposition unfavourable to devotion,

ṣaḍ-aṅga śaraṇāgati ha-ibe yẅhāra
tẅhāra prārthanā śune śrī-nanda-kumāra [5]

The divine son of Nanda hears the prayers of those who surrender in this six-fold way.

rūpa-sanātana-pade dante tṛṇa kari'
bhakati-vinoda paḍe dui pada dhari' [6]

Bhakti Vinod places a straw between his teeth and falls before Śrī Rūpa and Śrī Sanātan, grasping their feet.

kẅdiyā kẅdiyā bale, āmi ta' adhama
śikhāye śaraṇāgati karahe uttama [7]

Crying and crying, he prays, "I am so fallen! Please teach me surrender and uplift me."

Bhajan-gīti

by Śrīla Bhakti Vinod Ṭhākur

bhaja re bhaja re āmār mana ati manda
(bhajan vinā gati nāi re)
(vraja-vane rādhā-kṛṣṇa bhajan vinā gati nāi re)
(bhaja) **vraja-vane rādhā-kṛṣṇa-charaṇāravinda [1]**
(jñāna-karma parihari' re)
(śuddha rāga-patha dhari' jñāna-karma parihari' re)

O my mind, how foolish you are. Just worship the lotus feet of Rādhā and Krishna in the forest of Vraja. 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 Vraja.

(bhaja) **gaura-gadādharādvaita-guru-nityānanda**
(gaura-kṛṣṇe abheda jene re)
(guru kṛṣṇa-priya jene gaura-kṛṣṇe abheda jene re)
(smara) **śrīnivāsa, haridāsa, murāri, mukunda [2]**
(gaura-preme smara smara re)
(śrīnivāsa, haridāse, gaura-preme smara smara re)

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 Ṭhākur, Haridās Ṭhākur, Murāri Gupta, and Mukunda Datta. In deep love for Lord Gaura, you should remember the two great personalities Śrīvās Ṭhākur and Haridās Ṭhākur.

(smara) **rūpa-sanātana-jīva-raghunātha-dvandva**
(yadi bhajan karbe re)
(rūpa-sanātane smara yadi bhajan karbe re)
(smara) **rāghava-gopāla-bhaṭṭa-svarūpa-rāmānanda [3]**
(kṛṣṇa-prema yadi chāo re)
(svarūpa-rāmānande smara kṛṣṇa-prema yadi chāo re)

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.

(smara) **goṣṭhī-saha karṇapura sena-śivānanda**
(ajasra smara smara re)
(goṣṭhī-saha sena śivānande ajasra smara smara re)
(smara) **rūpānuga sādhu-jana bhajana-ānanda [4]**
(vraje vās yadi chāo re)
(rūpānuga sādhu-jane smara vraje vās yadi chāo re)

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 Vraja, then you must remember all of the Vaiṣṇavas, who are followers of Śrīla Rūpa Goswāmī.



Vibhāvarī Śeṣa

by Śrīla Bhakti Vinod Ṭhākur

vibhāvarī śeṣa āloka praveśa
nidrā chhāḍi' uṭha jīva
bala 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.

nṛsiṁha vāmana śrī-madhusūdana
vrajendra-nandana śyāma
pūtanā-ghātana kaiṭabha-śātana
jaya dāśarathi-rāma [2]

Lord Hari incarnated as the half-man, half-lion, Nṛṣiṁha. He appeared as the dwarf-brāhmaṇa Vāmana, and as the killer of the Madhu demon. He is the beloved son of the King of Vraja, 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.

yaśodā-dulāla govinda gopāla
vṛndāvana-purandara
gopī-priya-jana rādhikā-ramaṇa
bhuvana-sundara-vara [3]

He is the darling of Mother Yaśodā; 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 mākhana-taskara
gopī-jana-vastra-hārī
vrajera rākhāla gopa-vṛnda-pāla
chitta-hārī vaṁśī-dhārī [4]

As Rāmachandra He brought about the end of the demoniac King Rāvaṇa; as Kṛṣṇa He stole the older gopīs' butter; He stole the younger gopīs' clothes while they were bathing in the Yamunā.

He is a cowherd boy of Vraja and the protector of the cowherd boys. He steals the hearts of all and always holds a flute.

yogīndra-vandana śrī-nanda-nandana
vraja-jana-bhaya-hārī
navīna nīrada rūpa manohara
mohana vaṁśī-vihārī [5]

Lord Kṛṣṇa is worshipped by the best of yogīs and is the son of Nanda. He removes all the fears of the inhabitants of Vraja. 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.

yaśodā-nandana kaṁsa-nisūdana
nikuñja-rāsa-vilāsī
kadamba-kānana- rāsa-parāyaṇa
vṛndā-vipina-nivāsī [6]

He is the son of Yaśodā, and the killer of King Kaṁsa, and He sports in the Rāsa Dance among the groves of Vraja. Kṛṣṇa engages in this Rāsa Dance underneath the kadamba trees, and He resides in the forest of Vṛndāvan.

ānanda-vardhana prema-niketana
phula-śara-yojaka kāma
gopāṅgaṇā-gaṇa- 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.

yāmuna-jīvana keli-parāyaṇa
mānasa-chandra-chakora
(hari) **nāma-sudhā-rasa gāo kṛṣṇa-yaśa**
rākha vachana mana mora [8]

Lord Kṛṣṇa is the life of the River Yamunā. 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 Kṛṣṇa in the form of these Holy Names, which are full of nectarean mellows.



Ṭhākura Vaiṣṇava-gaṇa

by Śrīla Narottam Dās Ṭhākur

ṭhākura vaiṣṇava-gaṇa kari ei nivedana
mo baḍa adhama durāchāra
dāruṇa-saṁsāra-nidhi tāhe ḍubāila vidhi
keśe dhari' more kara pāra [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 baḍa balavān nā śune dharama-jñāna
sadāi karama-pāśe bāndhe
nā dekhi tāraṇa leśa yata dekhi saba kleśa
anātha kātare tẽi 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
aichhāna āmāra mana phire yena andha jana
supatha vipatha nāhi jāne [3]

I am just like a blind person 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.

nā la-inu sat mata asate majila chitta
tuyā pāye nā karinu āśa
narottama dāse kaya dekhi' śuni' lāge bhaya
tarāiyā laha 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. Narottam Dās says, "Now that I am able to see and hear the Vaiṣṇavas, I have become free from all fear."

Nāma-saṅkīrtan

by Śrīla Narottam Dās Ṭhākur

hari haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ [1]

O Lord Hari, O Lord Kṛṣṇa, I offer my obeisances to You, who are known as Yādava, Hari, Mādhava, and Keśava.

gopāla govinda rāma śrī madhusūdana
giridhārī gopīnātha madana-mohana [2]

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

śrī-chaitanya nityānanda śrī advaitachandra
gadādhara śrīvāsādi gaura-bhakta-vṛnda [3]

All glories to Śrī Chaitanya and Nityānanda. All glories to the moon-like Śrī Advaita Āchārya. All glories to Śrī Gadādhar Paṇḍit and all the devotees of Śrī Chaitanya headed by Śrīvās Ṭhākur.

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 chhaya gosāñi kari charaṇa vandana
yāhā haite vighna-nāśa 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 chhaya gosāñi yẽra mŭi tẽra dāsa
tẽ-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.

tẽdera charaṇa sevi bhakta sane vāsa
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 chhaya gosāñi yabe vraje kailā vāsa
rādhā-kṛṣṇa-nitya-līlā karilā prakāśa [8]

When these six Goswāmīs lived in Vraja, they revealed and explained the eternal Pastimes of Rādhā and Kṛṣṇa.

ānande bala 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 kari āśa
(hari) **nāma-saṅkīrtana kahe narottama dāsa [10]**

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

Śrī Bhoga Ārati Gīti

by Śrīla Bhakti Vinod Ṭhākur

bhaja bhakata-vatsala śrī-gaurahari
śrī-gaurahari sohi goṣṭha-vihārī
nanda-yaśomatī-chita-hārī [1]

Just worship Śrī Gaurahari, who is always affectionate toward His devotees. He is the same Supreme Personality of Godhead, Kṛṣṇa, who sported in the cowherd pastures of Vraja and stole the hearts of Nanda and Yaśodā.

"belā halo, dāmodara, āisa ekhana
bhoga-mandire vasi' karaha bhojana" [2]

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

nandera nirdeśe vaise giri-vara-dhārī
baladeva-saha sakhā vaise sāri sāri [3]

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

śuktā-śākādi bhāji nālitā kuṣmāṇḍa
ḍāli 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, followed by thick yogurt, squash cooked in milk, and vegetable preparations made from the flower of the banana tree.

mudga-baḍā māṣa-baḍā roṭikā ghṛtānna
śaṣkulī piṣṭaka kṣīr puli pāyasānna [5]

Then they receive fried squares of mung dal patties and urad dal 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 condensed milk 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 rasāvalī
bhojana karena kṛṣṇa haye kutūhalī [7]

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

rādhikāra pakka anna vividha vyañjana
parama ānande kṛṣṇa karena bhojana [8]

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

chhale-bale lāḍḍu khāya śrī-madhumaṅgala
bagala bājāya āra deya haribola [9]

Kṛṣṇa'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 haye khāya kṛṣṇa yaśodā-bhavane [10]

Beholding Rādhārāṇī and Her gopī friends out of the corners of His eyes, Kṛṣṇa eats at the house of Mother Yaśodā with great satisfaction.

bhojanānte piye kṛṣṇa suvāsita vāri
sabe mukha prakṣālaya haye sāri sāri [11]

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

hasta-mukha prakṣāliyā yata sakhā-gaṇe
ānande viśrāma kare baladeva-sane [12]

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

jambula rasāla āne tāmbula-maśālā
tāhā kheye kṛṣṇachandra sukhe nidrā gelā [13]

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

viśālākṣa śikhi-puchchha chāmara ḍhulāya
apūrva śayyāya kṛṣṇa sukhe nidrā yāya [14]

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

yaśomatī-ājñā peye dhaniṣṭhā-ānīta
śrī-kṛṣṇa-prasāda rādhā bhuñje haye prīta [15]

At Mother Yaśodā's request the gopī Dhaniṣṭhā brings remnants of food left on Kṛṣṇa'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 Kṛṣṇa with great joy.

hari-līlā eka-mātra yāhāra pramoda
bhogārati gāya ṭhākur bhakati-vinoda [17]

Ṭhākur Bhakti Vinod, whose one and only joy is the Pastimes of Lord Hari, sings this Bhoga Ārati song.

(bhaja govinda govinda gopāla)
(giridhārī gopīnātha nanda-dulāla)
(bhaja govinda govinda gopāla)
(nanda-dulāla jaya jaya śachī-dulāla)
(śachī-dulāla jaya jaya gaura gopāla)

(Serve Govinda, serve Gopāl. Serve Giridhārī, Gopīnāth, Nanda Dulāl. Serve Govinda, serve Gopāl. All glories to Nanda's son! All glories to Śachī's son! All glories to golden Gopāl!)



Honouring Prasādam [Sanskrit]

The following verses are recited before honouring Prasādam:

mahāprasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatāṁ rājan viśvāso naiva yāyate

"O King, one whose fortune is meagre never develops faith in mahāprasād, Govinda, the Name, the Vedas, or the Vaiṣṇavas."



Śrī Prasāda-sevāya Gīti

by Śrīla Bhakti Vinod Ṭhākur

bhāi re!
śarīra avidyā-jāla jaḍendriya tāhe kāla
jīve phele viṣaya-sāgare
tāra madhye jihvā ati lobhamaya sudurmati
tāke jetā kaṭhina saṁsāre [1]

O brother! The body is a net of illusion, and the material senses are one's enemies; they throw the soul into the ocean of mundanity. Among the senses, the tongue is the most voracious and wicked. It is very difficult to conquer the tongue in this world.

kṛṣṇa baḍa dayāmaya karibāre jihvā jaya
svaprasāda anna dila bhāi
sei annāmṛta pāo rādhā-kṛṣṇa-guṇa gāo
preme ḍāka chaitanya nitāi [2]

Kṛṣṇa is very merciful: to conquer the tongue He has given us His remnants. Accept this nectarean food, sing the glories of Rādhā-Kṛṣṇa, and with love call out, "Chaitanya! Nitāi!"

N.B. On Harivāsar-tithis (days on which devotees fast from grains) the above song beginning *Bhāi re! Śarīra avidyā-jāla* is not customarily sung because it mentions grain prasādam (anna).

Śāntipure Prasāda-sevana

by Śrīla Bhakti Vinod Ṭhākur

The following three compositions are also recited occasionally:

bhāi re!
eka-dina śāntipure prabhu advaitera ghare
dui prabhu bhojane basila
śāka kari' āsvādana prabhu bale, "bhakta-gaṇa
ei śāka kṛṣṇa āsvādila [1]

O brother! One day in Śāntipur at the house of Advaita Prabhu, the two Lords sat down to eat. Tasting the śāk, the Lord said, "O devotees, Kṛṣṇa has tasted this śāk.

"hena śāka āsvādane kṛṣṇa-prema āise mane
sei preme kara āsvādana
jaḍa-buddhi parihari' prasāda bhojana kari'
'hari hari' bala sarva-jana" [2]

"By tasting such śāk, divine love for Kṛṣṇa arises in the heart. With such love, taste this śāk. Everyone should give up mundane conceptions, take this prasād, and chant, 'Hari! Hari!'"

Nabadwīpe Prasāda-sevana

by Śrīla Bhakti Vinod Ṭhākur

bhāi re!
śachīra aṅgane kabhu mādhavendra purī prabhu
prasādānna karena bhojana
khāite khāite tā̃ra āila prema sudurvāra
bale, "śuna sannyāsīra gaṇa [1]

O brother! Śrīla Mādhavendra Purīpād once took prasād in Śrī Śachī Devī's courtyard. As he ate, irresistible divine love arose within him and he said, "O sannyāsīs, listen!

"mochā-ghaṇṭa phula-baḍi ḍāli ḍālnā chachchaḍi
śachī-mātā karila randhana
tāra śuddhā-bhakti heri' bhojana karila hari
sudhā-sama e anna-vyañjana [2]

"Mother Śachī has prepared banana flower curry, fried pumpkin flower, dal, vegetables in soup, and lightly charred vegetables. Seeing her pure devotion, the Lord has eaten them. These grains and vegetables are thus equal to nectar.

"yoge yogī pāya yāhā bhoge āja habe tāhā
hari bali' khāo sabe bhāi
kṛṣṇera prasāda-anna trijagata kare dhanya
tripurāri nāche yāhā pāi'" [3]

"Today we will attain by eating, what yogīs attain through yoga. Brothers! Chant 'Hari' and eat! Śrī Kṛṣṇa's prasād makes the three worlds fortunate, and Lord Śiva dances upon receiving it."

Nīlāchale Prasāda-sevana

by Śrīla Bhakti Vinod Ṭhākur

bhāi re!
eka-dina nīlāchale prasāda-sevana-kāle
mahāprabhu śrī-kṛṣṇa-chaitanya
balilena bhakta-gaṇe, "khecharānna śuddha-mane
sevā kari' hao āja dhanya [1]

O brother! One day in Nīlāchal at the time of honouring prasādam, Mahāprabhu Śrī Kṛṣṇa Chaitanya said to the devotees, "Be fortunate today by honouring khichuḍi with pure hearts.

"khecharānna piṭhā-pānā apūrva prasāda nānā
jagannātha dila tomā sabe
ākaṇṭha bhojana kari' bala mukhe hari hari
avidyā-durita nāhi rabe [2]

"Lord Jagannātha has given you khichuḍi, pancakes, sherbet, and various other types of wonderful prasād. Eat up to your neck and chant the Name of Hari! Ignorance and sin will disappear.

"jagannātha-prasādānna viriñchi-śambhura mānya
khāile prema ha-ibe udaya
emana durlabha dhana pāiyāchha sarva-jana
jaya jaya jagannātha jaya" [3]

"Lord Jagannātha's prasād is honoured by Lord Brahmā and Lord Śiva. If you eat it, divine love will arise within you. You all have now attained such a precious treasure. Glory! Glory! Glory to Lord Jagannātha!"



Śrī Gaura Ārati

by Śrīla Bhakti Vinod Ṭhākur

(kibā) **jaya jaya gorāchắder āratika śobhā**
jāhnavī-taṭa-vane jaga-mana-lobhā [1]
(jaga-janer mana lobhā)
(gaurāṅger ārati śobhā jaga-janer mana lobhā)
(nitāi gaura haribol)

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

(kibā) **dakṣiṇe nitāichắda bāme gadādhara**
nikaṭe advaita śrīnivāsa chhatra-dhara [2]

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

(kibā) **basiyāchhe gorāchắda ratna-siṁhāsane**
(ratna-simhāsana alo karere)
(basiyāchhen gorāchắd ratna-siṁhāsane)
ārati karena brahmā ādi-deva gaṇe [3]
(gaurāṅger ārati kare)
(brahmā ādi-deva gaṇe gaurāṅger ārati kare)
(gaurāṅgera bhakta sane gaurāṅger ārati kare)
(nitāi gaura haribol)

Lord Chaitanya is seated upon a jewelled throne while the demigods headed by Lord Brahmā perform the ārati ceremony.

(kibā) **narahari-ādi kari chāmara ḍhulāya**
sañjaya-mukunda-vāsu-ghoṣa-ādi gāya [4]
(gaura-guṇa gāna kare)
(sañjaya mukunda vāsu-ghoṣa gaura-guṇa gāna kare)
(nitāi gaura haribol)

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 kīrtan along with the other devotees.

(kibā) **śaṅkha bāje ghaṇṭā bāje bāje karatāla**
madhura mṛdaṅga bāje parama rasāla [5]
(madhur madhur madhur bāje)
(gaurāṅger ārati kāle madhur madhur madhur bāje)
(śaṅkha bāje ghaṇṭā bāje madhur madhur madhur bāje)
(madhura mṛdanga bāje madhur madhur madhur bāje)
(nitāi gaura haribol)

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

(kibā) **bahu koṭi chandra jini vadana ujjvala**
gala-deśe vana-mālā kare jhalamala [6]
(jhalmal jhalmal jhalmal kare)
(gaura-gale vana-phuler mālā jhalmal jhalmal jhalmal kare)
(bhakta-vṛṇder ratna-mālā jhalmal jhalmal jhalmal kare)
(nitāi gaura haribol)

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

(kibā) **śiva, śuka, nārada preme gada-gada**
bhakati-vinoda dekhe gorāra sampada [7]

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

(ei bār āmāy dayā kara)
(ṭhākura śrī-bhakti-vinoda ei bār āmāy dayā kara)
(ṭhākura śrī-sarasvatī ei bār āmāy dayā kara)
(patit-pāvan śrī-gurudev ei bār āmāy dayā kara)
(sapārṣada gaurahari ei bār āmāy dayā kara)
(nitāi gaura haribol)

(This time please give me your grace. O Śrī Bhakti Vinod, Śrī Saraswatī Ṭhākur, O Gurudev, saviour of the fallen, O 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 Devamayī Devī Dasī of U.S.A.

jayare jayare jaya gaura-sarasvatī
bhakati-vinodānvaya-karuṇā-murati [1]

All glories, all glories, all glories to Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, who is intimately connected with Śrīla Bhakti Vinod Ṭhākur and is an embodiment of Śrī Gaurāṅga's mercy.

prakāśile gaura-sevā bhūvana-maṅgala
bhakati-siddhānta-śuddha-prajñāna-ujjvala [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 eka-tanu dakṣe gorā rāya
bāme rādhā madhye svayaṁ śyāma-gopa jaya [3]

All glories to Śrī Rādhā and Śrī Śyāma (Kṛṣṇa) 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 Śyāmasundar Himself.

vraja-rasa nava-bhāve navadvīpe rāje
udāre madhura-rāga abhinava sāje [4]

The mellow of Vraja (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.

mādhurya-kaivalya-rāga vrajera niryāsa
prāpti parākāṣṭhā tāhe gaurāṅga-vilāsa [5]

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

rādhā-bhāva-kānti aṅgikari' bhāla-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-traya-svāda rahasya prayāsa
nirakhi' praphulla rādhā mukhe manda-hāsa [7]

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

madhye rahi' vaṁśī-rave ghoṣe vaṁśī-dhara
rādhāra sampade āmi 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."

mad-abhīṣṭha rūpa rādhāra hṛdaya-mandire
gaurāṅga bhajile suṣṭhu sphūrti 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 worshiping 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 Śiva. Only by receiving the mercy of a devotee of Lord Gaurāṅga can one attain such perfection.

śrī svarūpa, rāmānanda, rūpa, sanātana
śrī raghu, jīvādi-kṛpāya dekhe bhakta-jana [12]

Only by the mercy of Śrī Svarūp 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 Bhakti Vinod Ṭhākur

kabe śrī-chaitanya more karibena dayā
kabe āmi pāiba vaiṣṇava-pada-chhāyā [1]

O when will Śrī Chaitanya bestow upon me His grace? When will I get shelter in the shade of the holy feet of the Vaiṣṇavas?

kabe āmi chhāḍiba e viṣayābhimāna
kabe viṣṇu-jane āmi kariba sammāna [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 Viṣṇu?

gala-vastra kṛtāñjali vaiṣṇava-nikaṭe
dante tṛṇa kari' dāḍāiba niṣkapaṭe [3]

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

kāḍiyā kāḍiyā jānāiba duḥkha-grāma
saṁsāra-anala haite māgiba viśrāma [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 Kṛṣṇa on my behalf in prayer.

vaiṣṇavera āvedane kṛṣṇa dayāmaya
e hena pāmara prati habena sadaya [6]

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

vinodera nivedana vaiṣṇava-charaṇe
kṛpā kari' saṅge laha ei akiñchane [7]

Bhakti Vinod Ṭhākur 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

Braj Bhāṣā composition 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 mẅiyā namo nārāyaṇī [1]

O Nārāyaṇi I offer you my obeisances again and again.

yẅko daraśe paraśe agha-nāśa hoi
mahimā veda-purāṇe vākhāni [2]

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

yẅko patra mañjarī komala
śrī-pati-charaṇa-kamale lepaṭāni
dhanya tulasī pūraṇa tapa kiye
śrī-śālagrāma-mahāpāṭarāṇī [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-śilā.

dhūpa, dīpa, naivedya, ārati
phulanā kiye varakhā varakhāni
chhāppānna bhoga, chhatriśa vyañjana
vinā 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 āura brahmādika
ḍhuẅḍata phirata mahāmuni jñānī
chandraśekhara mẅiyā, terā yaśa gāoye
bhakati dāna dījiye mahārāṇī [5]

Lord Śiva, 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 Ṭhākur

śrī-guru-charaṇa-padma kevala-bhakati-sadma
vandǒ muñi sāvadhāna-mate
yǎhāra prasāde bhāi e bhava tariyā yāi
kṛṣṇa-prāpti haya yǎhā haite [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 kariyā aikya
āra nā kariha mane āśā
śrī-guru-charaṇe rati sei se uttama-gati
ye prasāde pūre sarva 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 yei janme janme prabhu sei
divya-jñāna hṛde prakāśita
prema-bhakti yǎhā haite avidyā-vināśa yāte
vede gāya yǎhāra charita [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 karuṇā-sindhu adhama-janāra bandhu
lokanātha lokera jīvana
hā hā prabhu kara dayā deha more pada-chhāyā
e adhama la-ila 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. This fallen soul has taken shelter of you.

Optional ākhars:

(āmi) (śaraṇ nilām)
(abhaya-śrī-pāda-padme śaraṇ nilām)
(āmāy) (dayā kara he)
(patit-pāvan śrī-gurudev dayā kara he)
(adhama patita jene dayā kara he)
(jay gurudev)

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



Sāvaraṇa Śrī-Gaura-pāda-padme Prārthanā

Verses 1 to 7 by Śrīla Narottam Dās Ṭhākur

śrī-kṛṣṇa-chaitanya prabhu dayā kara more
tomā vinā ke dayālu jagata mājhāre [1]

Lord Śrī Kṛṣṇa Chaitanya Mahāprabhu, kindly give Your grace to me; in the whole creation, there's none as merciful as You.

patita-pāvana-hetu tava avatāra
mo-sama patita prabhu nā pāibe āra [2]

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

hā hā prabhu nityānanda premānanda sukhī
kṛpāvalokana kara āmi baḍa duḥkhī [3]

O Lord, O Lord Nityānanda ever in the joy of Your love; kindly give Your gracious glance, I am very sad.

dayā kara sītā-pati advaita gosāñi
tava kṛpā-bale pāi chaitanya-nitāi [4]

Kindly give Your grace, Śrī Advaita Goswāmī, the Lord of Śrīmatī Sītā Ṭhākurāṇī; by the power of Your grace we may gain the service of Śrī Śrī Nitāi-Chaitanya.

gaura-premamaya-tanu paṇḍit gadādhara
śrīnivāsa haridāsa dayāra sāgara [5]

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

hā hā svarūpa sanātana rūpa raghunātha
bhaṭṭa-yuga śrī-jīva hā prabhu lokanātha [6]

O my Lords, Śrī Svarūp Dāmodar, Śrī Sanātan, Śrī Rūpa and Śrī Raghunāth Dās, Śrī Raghunāth Bhaṭṭa and Śrī Gopāl Bhaṭṭa. O my Lord Śrī Lokanāth Goswāmī.

dayā kara śrī-āchārya prabhu śrīnivāsa
rāmachandra-saṅga māge narottama dāsa [7]

Please grant Your blessings O Lord Śrī Śrīnivās Āchārya, for the company of Śrī Rāmachandra Chakravartī, Narottam Dās does pray.

dayā kara prabhupāda śrī-gaura-prakāśa
tava jana-kṛpā māge ei adhama dāsa

Kindly give Your grace, Śrīla Prabhupād Saraswatī Ṭhākur, manifestation of Śrī Gaura. This fallen servant begs the mercy of your associates. *(Verse by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)*

Śrī Vaiṣṇava-mahimā Gīti

by Śrīla Bhakti Vinod Ṭhākur

(ohe) **vaiṣṇava ṭhākura dayāra sāgara**
e dāse karuṇā kari'
diyā pada-chhāyā śodhahe āmāre
tomāra charaṇa dhari [1]

(O) my Lord, O 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.

chhaya vega dami' chhaya doṣa śodhi'
chhaya guṇa deha' dāse
chhaya sat-saṅga deha' he āmāre
basechhi 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. *

ekākī āmāra nāhi pāya bala
hari-nāma-saṅkīrtane
tumi kṛpā kari' śraddhā-bindu diyā
deha' 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 Kṛṣṇa's Name.

kṛṣṇa se tomāra kṛṣṇa dite pāra
tomāra śakati āchhe
āmi ta' kāṅgāla 'kṛṣṇa' 'kṛṣṇa' bali'
dhāi tava pāchhe pāchhe [4]

Kṛṣṇa is yours. You can give Kṛṣṇa. You have that power. I who am bereft am calling "Kṛṣṇa!" "Kṛṣṇa!" while running desperately behind you.

(āmi) (dhāi tava pāchhe pāchhe)
(kṛṣṇa dhana pābar āśe dhāi tava pāchhe pāchhe)
(tumi dileo kṛṣṇa dite pāra)
(kṛṣṇa tomār hṛdayer dhan tumi dileo dite pāra)
(kṛṣṇa debār śakti-dhara tumi dileo dite pāra)

(I run after you. With the hope of attaining the wealth of Kṛṣṇa, I run after you. If you desire to give, you can give Kṛṣṇa. Kṛṣṇa is the wealth of your heart, and if you desire to give, you can give. You have the power to give Kṛṣṇa, and if you desire to give, you can give.)

*** 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, over-endeavouring 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 āchāryas.

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

Śrī Śrī Prabhupād-padma Stavaka

Prayer unto the Lotus Feet of my Lord and Master

Sanskrit composition to Śrīla Prabhupād (Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākur) by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

sujanārbuda-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 offer my obeisances unto the lotus feet of that illustrious great soul, worshipable by one and all – perpetually do I offer my obeisances unto the radiance emanating from the toenails of the holy feet of my Lord.

bhajanorjjita-sajjana-saṅgha-patiṁ
patitādhika-kāruṇikaika-gatim
gati-vañchita-vañchakākchintya-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 offer my obeisances unto his lotus feet – perpetually do I offer my obeisances unto the radiance emanating from the toenails of the holy feet of my Lord.

atikomala-kāñchana-dīrgha-tanuṁ
tanu-nindita-hema-mṛṇāla-madam
madanārbuda-vandita-chandra-padaṁ
praṇamāmi sadā prabhupāda-padam [3]

I offer my obeisances 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 offer my obeisances unto that effulgence emanating from the toenails of the holy feet of my Lord.

nija-sevaka-tāraka-rañji-vidhuṁ
vidhutāhita-huṅkṛta-siṁha-varam
varaṇāgata-bāliśa-śanda-padaṁ
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 offer my obeisances unto him; perpetually do I offer my obeisances unto the brilliance emanating from the toenails of the holy lotus feet of my Lord.

vipulīkṛta-vaibhava-gaura-bhuvaṁ
bhuvaneṣu vikīrtita-gaura-dayam
dayanīya-gaṇārpita-gaura-padaṁ
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 offer my obeisances unto him; perpetually do I offer my obeisances unto the effulgence emanating from the toenails of the holy feet of my Lord.

chira-gaura-janāśraya-viśva-guruṁ
guru-gaura-kiśoraka-dāsya-param
paramādṛta-bhakti-vinoda-padaṁ
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 Kiśor, he wholeheartedly adores Śrī Bhakti Vinod Ṭhākur. I offer my obeisances unto him; perpetually do I offer my obeisances unto the effulgence emanating from the toenails of the holy feet of my Lord.

raghu-rūpa-sanātana-kīrti-dharaṁ
dharaṇī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padaṁ
praṇamāmi sadā prabhupāda-padam [7]

He is the illustrious personality to raise the flag that sings the glories of Śrī Rūpa, Śrī Sanātan, and Śrī Raghunāth. His glories are 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 Kṛṣṇa Dās Kavirāj and Ṭhākur Narottam. I offer my obeisances unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Lord.

kṛpayā hari-kīrtana-mūrti-dharaṁ
dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padaṁ
praṇamāmi sadā prabhupāda-padam [8]

Bestowing his grace upon all souls, he is Hari-kīrtan 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 offer my obeisances 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 Lord.

śaraṇāgata-kiṅkara-kalpa-taruṁ
taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārchita-divya-padaṁ
praṇamāmi sadā prabhupāda-padam [9]

Like a wish-fulfilling tree for his surrendered servitors (he fulfils 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 offer my obeisances unto him; perpetually do I bow down to the radiance emanating from the toenails of the holy feet of my Lord.

parahaṁsa-varaṁ paramārtha-patiṁ
patitoddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ parisevya-padaṁ
praṇamāmi sadā prabhupāda-padam [10]

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

vṛṣabhānu-sutā-dayitānucharaṁ
charaṇāśrita-reṇu-dharas tam aham
mahad-adbhuta-pāvana-śakti-padaṁ
praṇamāmi sadā prabhupāda-padam [11]

He is the dearmost 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 offer my obeisances unto his invincible, wondrously purifying lotus feet – perpetually do I bow to the brilliance emanating from the toenails of the holy feet of my Lord.



Śrī Śrī Prema-dhāma-deva Stotram

Sanskrit composition by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

deva-siddha-mukta-yukta-bhakta-vṛnda-vanditaṁ
pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam
kṛṣṇa-nāma-sīdhu-dhāma-dhanya-dāna-sāgaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [1]

The universal gods, perfected beings, salvationists, mystic yogīs, and exalted servitors of the Absolute Truth, Śrī Kṛṣṇa, constantly chant 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 praṇayitāṁ
vahadbhir gīr-vāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ

"The gods, headed by Lord Śiva and Lord Brahmā, accepted the garb of ordinary men in the Pastimes of Śrī Chaitanyadev in order to eternally worship Him with heartfelt affection." Śrī Chaitanyadev is the embodiment of that vast nectarean ocean found in Lord Kṛṣṇa's Holy Name, which, as He is Kṛṣṇa Himself, is none other than Śrī Gaurāṅga's own pure Name. Śrī Chaitanyadev is compared to that grand milk ocean which, after being churned, produced nectar. The nectar Mahāprabhu distributes is Lord Kṛṣṇa'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 Kṛṣṇa-prema.

svarṇa-koṭi-darpaṇābha-deha-varṇa-gauravaṁ
padma-pārijāta-gandha-vanditāṅga-saurabham
koṭi-kāma-mūrchchhitāṅghri-rūpa-rāsa-raṅgaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [2]

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 Chaitanyadev's elegant figure. They are severely shocked because their sense of universal fame arising from their beautiful splendour is checked. While performing His joyful Pastimes of dancing, the divine form of Śrī Gaurāṅgadev 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 Kṛṣṇa-prema.

prema-nāma-dāna-janya-pañcha-tattvakātmakaṁ
sāṅga-divya-pārṣadāstra-vaibhavāvatārakam
śyāma-gaura-nāma-gāna-nṛtya-matta-nāgaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [3]

By manifesting His five-fold aspect of divinity, Pañcha Tattva, Śrī Gaurāṅgadev was able to widely distribute the sweet Names of Lord Kṛṣṇa, which is the means to the ultimate attainment in human life: unalloyed love for the Absolute Truth, Śrī Kṛṣṇa, 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 Āchārya, His intimate associates such as Gadādhar Paṇḍit, and His other general associates such as Śrīvās Ṭhākur. When the Lord appears, He comes armed with the weapon of the Holy Name of Kṛṣṇa. While dancing in the deepest ecstasies of pure love, Lord Gaurāṅgadev, 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 Kṛṣṇa-prema.

śānti-pury-adhīśa-kaly-adharma-duḥkha-duḥsahaṁ
jīva-duḥkha-hāna-bhakta-saukhya-dāna-vigraham
kaly-aghaugha-nāśa-kṛṣṇa-nāma-sīdhu-sañcharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [4]

Appearing in his Deity form, Śrī Gaurāṅgadev 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 Āchārya, the master of that charming village of Śāntipura. Śrī Advaita Āchārya 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 Kṛṣṇa's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

dvīpa-navya-gāṅga-baṅga-janma-karma-darśitaṁ
śrīnivāsa-vāsa-dhanya-nāma-rāsa-harṣitam
śrī-hari-priyeśa-pūjya-dhī-śachī-purandaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [5]

Śrī Gaurāṅgadev 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 dearmost associates when He manifested His nocturnal Pastimes of congregational chanting in the deepest mellows of pure dedication. The controlling life-force of Lakṣmī Priyā Devī and Viṣṇu Priyā Devī was Śrī Gaurasundar, whose intelligence was couched in deep adoration for His mother and father, Śachī Devī and Jagannātha Miśra. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

śrī-śachī-dulāla-bālya-bāla-saṅga-chañchalaṁ
ākumāra-sarva-śāstra-dakṣa-tarka-maṅgalam
chāttra-saṅga-raṅga-digjigīṣu-darpa-saṁharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [6]

Śrī Gaurāṅgadev, the son of Śachī Devī, always performed mischievous childhood Pastimes in the association of the naughtiest boys. (Nimāi was like baby Kṛṣṇa, the son of Mother Yaśodā.) 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 Kṛṣṇa, thereby defeating the doctrine of dry logic studied at that period by the proud, expert logicians who were nearly all 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 Kṛṣṇa-prema.

varjya-pātra-sārameya-sarpa-saṅga-khelanaṁ
skandha-vāhi-chaura-tīrtha-vipra-chitra-līlanam
kṛṣṇa-nāma-mātra-bālya-kopa-śānti-saukaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [7]

During His childhood Pastimes, Nimāi sat amongst discarded clay pots which had been used to cook preparations for Lord Viṣṇu. 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 again arrived at Nimāi's house.

Later, a well-known mendicant brāhmaṇa visited the residence of Jagannātha Miśra. When the brāhmaṇa 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 brāhmaṇa 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 Kṛṣṇa's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

snāna-gāṅga-vāri-bāla-saṅga-raṅga-khelanaṁ
bālikādi-pārihāsya-bhaṅgi-bālya-līlanam
kūṭa-tarka-chhāttra-śikṣakādi-vāda-tatparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [8]

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 Kṛṣṇa-prema.

śrī-nimāi-paṇḍiteti-nāma-deśa-vanditaṁ
navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitam
sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [9]

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 cancelling and reversing their forestated conclusions, the Lord would then revoke His own opinion and rejustify their foregone logic. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

śloka-gāṅga-vandanārtha-digjigīṣu-bhāṣitaṁ
vyatyalaṅkṛtādi-doṣa-tarkitārtha-dūṣitam
dhvasta-yukti-ruddha-buddhi-datta-dhīmadādaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [10]

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 Gaurāṅgadev 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 Kṛṣṇa-prema.

sūtra-vṛtti-ṭippanīṣṭa-sūkṣma-vāchanādbhutaṁ
dhātu-mātra-kṛṣṇa-śakti-sarva-viśva-sambhṛtam
ruddha-buddhi-paṇḍitaugha-nānya-yukti-nirdharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [11]

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 realised as potencies existing within the Kṛṣṇa conception of reality. As the learned scholars sat in utter amazement, their powerful intellects were paralysed by Lord Gaurāṅga's intriguing explanation. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

kṛṣṇa-dṛṣṭi-pāta-hetu-śabdakārtha-yojanaṁ
sphoṭa-vāda-śṛṅkhalaika-bhitti-kṛṣṇa-vīkṣaṇam
sthūla-sūkṣma-mūla-lakṣya-kṛṣṇa-saukhya-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [12]

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 endeavours 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 Kṛṣṇa-prema.

prema-raṅga-pāṭha-bhaṅga-chhāttra-kāku-kātaraṁ
chhātra-saṅga-hasta-tāla-kīrtanādya-sañcharam
kṛṣṇa-nāma-sīdhu-sindhu-magna-dik-charācharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [13]

The Lord began to teach Sanskrit to His students again after returning from Gayā. However, when emotions arising from pure love over-

whelmed 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 Kṛṣṇa by chanting *"Haraye Namaḥ Kṛṣṇa"* 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 Kṛṣṇa-prema.

ārya-dharma-pāla-labdha-dīkṣa-kṛṣṇa-kīrtanaṁ
lakṣa-lakṣa-bhakta-gīta-vādya-divya-nartanam
dharma-karma-nāśa-dasyu-duṣṭa-duṣkṛtodharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [14]

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 Kṛṣṇa'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 Kṛṣṇa-prema.

mlechchha-rāja-nāma-bādha-bhakta-bhīti-bhañjanaṁ
lakṣa-lakṣa-dīpa-naiśa-koṭi-kaṇṭha-kīrtanam
śrī-mṛdaṅga-tāla-vādya-nṛtya-kāji-nistaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [15]

Once, a great Mohammedan city magistrate named Chāṅd Kāzī obstructed the devotees from performing congregational chanting of the Lord's Holy Names. In retaliation, Lord Chaitanyadev 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 Kṛṣṇa-prema.

lakṣa-lochanāśru-varṣa-harṣa-keśa-kartanaṁ
koṭi-kaṇṭha-kṛṣṇa-kīrtanāḍhya-daṇḍa-dhāraṇam
nyāsi-veśa-sarva-deśa-hā-hutāśa-kātaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [16]

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 Kṛṣṇa as Śrī Kṛṣṇa 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 Kṛṣṇa-prema.

śrī-yatīsa-bhakta-veśa-rāḍhadeśa-chāraṇaṁ
kṛṣṇa-chaitanyākhya-kṛṣṇa-nāma-jīva-tāraṇam
bhāva-vibhramātma-matta-dhāvamāna-bhū-dharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [17]

Newly dressed as a renunciant, the supreme controller of the sannyāsīs, Śrī Kṛṣṇa 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 Kṛṣṇa Chaitanya', the Lord rescued the living entities by offering them Kṛṣṇa'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 Kṛṣṇa-prema.

śrī-gadādharādi-nityānanda-saṅga-vardhanaṁ
advayākhya-bhakta-mukhya-vāñchitārtha-sādhanam
kṣetra-vāsa-sābhilāṣa-mātṛ-toṣa-tatparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [18]

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

nyāsi-rāja-nīla-śaila-vāsa-sārvabhaumapaṁ
dākṣiṇātya-tīrtha-jāta-bhakta-kalpa-pādapam
rāma-megha-rāga-bhakti-vṛṣṭi-śakti-sañcharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [19]

Arriving in the sacred place of pilgrimage, Śrī Nīlāchala, the valiant king of the renounced order, Śrī Chaitanyadev, saved the most powerful scholar recognised 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 Śaṅkarāchārya's theory. Later, the Lord travelled to southern India where He encountered the followers of various philisophical doctrines. Wherever He travelled, the aspirations of the devotees met their highest fulfilment, 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 rasa which exist in the land of spontaneous devotion, Vraja. 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 Kṛṣṇa-prema.

prema-dhāma-divya-dīrgha-deha-deva-nanditaṁ
hema-kañja-puñja-nindi-kānti-chandra-vanditam
nāma-gāna-nṛtya-navya-divya-bhāva-mandiraṁ
prema-dhāma-devam eva naumi gaura-sundaram [20]

The tall divine figure of Śrī Gaurāṅgadev 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 sāttvika-bhāva as seen in His joyful dancing when congregationally chanting Lord Kṛṣṇa's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

dhvasta-sārvabhauma-vāda-navya-tarka-śāṅkaraṁ
dhvasta-tad-vivarta-vāda-dānavīya-ḍambharam
darśitārtha-sarva-śāstra-kṛṣṇa-bhakti-mandiraṁ
prema-dhāma-devam eva naumi gaura-sundaram [21]

The grand intellectual Sārvabhauma tried his level best to establish the impersonal doctrine of Śaṅkarāchārya, which is in direct opposition

to the conclusions of pure dedication. Sārvabhauma 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 renunciant, 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 Śaṅkarāchārya is practised 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 non-manifest 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 śṛṇotyakarṇaḥ

"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 Kṛṣṇa-prema.

kṛṣṇa-kṛṣṇa-kṛṣṇa-kṛṣṇa-kṛṣṇa-nāma-kīrtanaṁ
rāma-rāma-gāna-ramya divya-chhanda-nartanam
yatra-tatra-kṛṣṇa-nāma-dāna-loka-nistaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [22]

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 renunciant, He distributed the sweet Names of the Lord, singing: "Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa

Kṛṣṇa, 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 Kṛṣṇa's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

godavarya-vāma-tīra-rāmānanda-saṁvadaṁ
jñāna-karma-mukta-marma-rāga-bhakti-sampadam
pārakīya-kānta-kṛṣṇa-bhāva-sevanākaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [23]

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 Kṛṣṇa, who appeared as the son of Nanda Mahārāj, was ascertained as the sole recipient of the sweetness relished in the mellows of parakīya-rasa. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

dāsya-sakhya-vātsya-kānta-sevanottarottaraṁ
śreṣṭha-pārakīya-radhikāṅghri-bhakti-sundaram
śrī-vraja-svasiddha-divya-kāma-kṛṣṇa-tatparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [24]

Lord Chaitanya showed that there are various relationships which exist in connection with Lord Kṛṣṇa. 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 parakīya. Śrī Gaurāṅgadev embodied this sort of divine aspiration. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

śānta-mukta-bhṛtya-tṛpta-mitra-matta-darśitaṁ
snigdha-mugdha-śiṣṭa-miṣṭa-suṣṭha-kuṇṭha-harṣitam
tantra-mukta-vāmya-rāga-sarva-sevanottaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [25]

Lord Gaurāṅgadev 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 Gaurāṅgadev gave license to these high ideals. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

ātma-navya-tattva-divya-rāya-bhāgya-darśitaṁ
śyāma-gopa-rādhikāpta-kokta-gupta-cheṣṭitam
mūrchchhitāṅghri-rāmarāya-bodhitātma-kiṅkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [26]

Śrī Chaitanya revealed the nature of the everfresh 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 Gaurāṅgadev restored His eternal servant's consciousness. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

naṣṭa-kuṣṭha-kūrma-vipra-rūpa-bhakti-toṣaṇaṁ
rāma-dāsa-vipra-moha-mukta-bhakta-poṣaṇam
kāla-kṛṣṇa-dāsa-mukta-bhaṭṭathāri-piñjaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [27]

Lord Gaurasundar embraced the brāhmaṇa devotee named Vāsudeva, who was afflicted with leprosy in Kūrmakṣetra near Jagannāth Purī. By the Lord's grace the brāhmaṇa was cured, and he obtained a beautiful body and mental satisfaction. Later, Lord Gaurāṅga liberated the South Indian brāhmaṇa known as Rāmadās from the misconception that Sitā Devī'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 Kṛṣṇa Dās from the illusory influence of the false renunciants 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 Kṛṣṇa-prema.

raṅganātha-bhaṭṭa-bhakti-tuṣṭa-bhaṅgi-bhāṣaṇaṁ
lakṣmy-agamya-kṛṣṇa-rāsa-gopikaika-poṣaṇam
lakṣmy-abhīṣṭa-kṛṣṇa-śīrṣa-sādhya-sādhanākaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [28]

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 Lakṣmī Devī, after prolonged penances, could not enter into the Rāsa-līlā Pastimes of Lord Kṛṣṇa. This is because only the cowherd maidens can actually incite those Pastimes. Therefore, the cowherd boy Kṛṣṇa, who is the original form of Lord Nārāyaṇa, and who attracts the heart of Lakṣmī Devī, 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 Kṛṣṇa-prema.

brahma-saṁhitākhya-kṛṣṇa-bhakti-śāstra-dāyakaṁ
kṛṣṇa-karṇa-sīdhu-nāma-kṛṣṇa-kāvya-gāyakam
śrī-pratāparudra-rāja-śīrṣa-sevya-mandiraṁ
prema-dhāma-devam eva naumi gaura-sundaram [29]

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 Kṛṣṇa-karṇāmṛtam, in which the wonderful Pastimes of Vraja are glorified by that grand poet of South India, Śrī Bilvamaṅgal Ṭhākur. 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 Kṛṣṇa-prema.

śrī-rathāgra-bhakta-gīta-divya-nartanādbhutaṁ
yātri-pātra-mitra-rudrarāja-hṛch-chamatkṛtam
guṇḍichāgamādi-tattva-rūpa-kāvya-sañcharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [30]

Surrounded by innumerable devotees, Lord Gaurasundar displayed His divine and wonderful dancing figure in front of the Ratha Yātrā 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 Jagannātha'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 spṛhayati

"O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. 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 Kṛṣṇa-prema.

prema-mugdha-rudra-rāja-śaurya-vīrya-vikramaṁ
prārthitāṅghri-varjitānya-sarva-dharma-saṅgamam
luṇṭhita-pratāpa-śīrṣa-pāda-dhūli-dhūsaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [31]

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 Chaitanyadev 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 Kṛṣṇa-prema.

dākṣiṇātya-suprasiddha-paṇḍitaugha-pūjitaṁ
śreṣṭha-rāja-rājapātra-śīrṣa-bhakti-bhūṣitam
deśa-māṭṛ-śeṣa-darśanārthi-gauḍa-gocharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [32]

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 bona fide disciplic succession, the Lord came to West Bengal to see the sacred Ganges. He also came to see His birthplace and His mother Śachī Devī, as if it were for the last time. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

gaura-garvi-sarva-gauḍa-gauravārtha-sajjitaṁ
śāstra-śastra-dakṣa-duṣṭa-nāstikādi-lajjitam
muhyamāna-māṭṛkādi-deha-jīva-sañcharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [33]

During His travels, Lord Gaurāṅgadev'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 Chaitanyadev, their life's substance was rejuvenated. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

nyāsa-pañcha-varṣa-pūrṇa-janma-bhūmi-darśanaṁ
koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣaṇam
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmbaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [34]

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 Kṛṣṇa-prema.

ārta-bhakta-śoka-śānti-tāpi-pāpi-pāvanaṁ
lakṣa-koṭi-loka-saṅga-kṛṣṇa-dhāma-dhāvanam
rāma-keli-sāgrajāta-rūpa-karṣaṇādaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [35]

Śrī Gaurāṅgadev 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 Kṛṣṇa-prema.

vyāghra-vāraṇaina-vanya-jantu-kṛṣṇa-gāyakaṁ
prema-nṛtya-bhāva-matta-jhāḍakhaṇḍa-nāyakam
durga-vanya-mārga-bhaṭṭa-mātra-saṅga-saukaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [36]

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 Kṛṣṇa'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 realisations in solitary worship as He walked down the deep and impenetrable jungle paths of Jhāḍakhaṇḍa with Balabhadra Bhaṭṭāchārya. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

gāṅga-yāmunādi-bindu-mādhavādi-mānanaṁ
māthurārtta-chita-yāmunāgra-bhāga-dhāvanam
smārita-vrajāti-tīvra-vipralambha-kātaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [37]

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 Prayāg. 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 Kṛṣṇa-prema.

mādhavendra-vipralambha-māthureṣṭa-mānanaṁ
prema-dhāma-dṛṣṭa-kāma-pūrva-kuñja-kānanam
gokulādi-goṣṭha-gopa-gopikā-priyaṅkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [38]

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
hṛdayaṁ tvad-aloka-kātaraṁ
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 Vraja, 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 Kṛṣṇa-prema.

prema-guñjanāli-puñja-puṣpa-puñja-rañjitaṁ
gīta-nṛtya-dakṣa-pakṣi-vṛkṣa-lakṣa-vanditam
go-vṛṣādi-nāda-dīpta-pūrva-moda-meduraṁ
prema-dhāma-devam eva naumi gaura-sundaram [39]

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 overflooded 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 Kṛṣṇa-prema.

prema-buddha-ruddha-buddhi-matta-nṛtya-kīrtanaṁ
plāvitāśru-kāñchanāṅga-vāsa-chāturaṅganam
kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsya-lāsya-bhāsvaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [40]

Hopelessly overwhelmed by a surge of pure love, Lord Gaurasundar madly danced and chanted the Holy Names of Kṛṣṇa. 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 Kṛṣṇa 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 Kṛṣṇa-prema.

prema-mugdha-nṛtya-kīrtanākulāriṭāntikaṁ
snāna-dhanya-vāri-dhānya-bhūmi-kuṇḍa-deśakam
prema-kuṇḍa-rādhikākhya-śāstra-vandanādaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [41]

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 kuṇḍaṁ priyaṁ tathā
sarva gopīṣu saivaikā
viṣṇor-atyanta vallabhā

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

tintiḍī-talastha-yāmunormmi-bhāvanāplutaṁ
nirjanaika-rādhikātma-bhāva-vaibhavāvṛtam
śyāma-rādhikāpta-gaura-tattva-bhittikākaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [42]

As the Lord was visiting various places in Vṛndāvan where Lord Kṛṣṇa 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 selfsame 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 Kṛṣṇa-prema.

śārikā-śukokti-kautukāḍhya-lāsya-lāpitaṁ
rādhikā-vyatīta-kāmadeva-kāma-mohitam
prema-vaśya-kṛṣṇa-bhāva-bhakta-hṛch-chamatkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [43]

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

rādhā-saṅge yadā bhāti
tadā 'madana-mohanaḥ'
ayathā viśva-moho 'pi
svayaṁ 'madana-mohitaḥ'

The female parrot said, "When Lord Kṛṣṇa 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 Kṛṣṇa'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 Kṛṣṇa-prema.

śrī-prayāga-dhāma-rūpa-rāga-bhakti-sañcharaṁ
śrī-sanātanādi-kāśi-bhakti-śikṣaṇādaram
vaiṣṇavānurodha-bheda-nirvviśeṣa-pañjaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [44]

It was in the sacred place of Prayāg, 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 brāhmaṇa, Tapana Miśra and other devotees, the Lord destroyed the ignorant conception of the māyāvādī renunciants in Vārāṇasī. Lord Gaurāṅgadev 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 worshiping the Supreme Personality of Godhead. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

nyāsi-lakṣa-nāyaka-prakāśānanda-tārakaṁ
nyāsi-rāśi-kāśi-vāsi-kṛṣṇa-nāma-pārakam
vyāsa-nāradādi-datta-vedadhī-dhurandharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [45]

While en route to Jagannāth Purī from Vṛndāvan, the Lord met and instructed Śrīla Rūpa Goswāmī in Prayāg. Following this, Lord Gaurāṅga arrived in Vārāṇasī where He found Prakāśānanda Saraswatī to be the leader of millions of impersonalist renunciants who were followers of Śrī Śaṅkarāchārya. By His pure and affectionate personality, Lord Gaurāṅga rescued Prakāśānanda Saraswatī from the deep well of the transformation theory of Śaṅkarāchārya and intoxicated the sannyāsīs and residents of Kāśī by engaging them in the glorification of Lord Kṛṣṇa's Holy Names. Śrī Gaurāṅgadev 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 Vyāsadev. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

brahma-sūtra-bhāṣya-kṛṣṇa-nāradopadeśakaṁ
śloka-turya-bhāṣaṇānta-kṛṣṇa-samprakāśakam
śabda-vartanānta-hetu-nāma-jīva-nistaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [46]

When Lord Chaitanyadev was in Kāśī, He taught a grand assembly of the impersonalist renunciants that the *Śrīmad Bhāgavatam*, as taught in the bona fide disciplic succession from Lord Kṛṣṇa to Nārada and handed down by Śrīla Vyāsadev, 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 Kṛṣṇa 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 Kṛṣṇa'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 Kṛṣṇa-prema.

ātma-rāma-vāchanādi-nirvviśeṣa-khaṇḍanaṁ
śrauta-vākya-sārthakaika-chidvilāsa-maṇḍanam
divya-kṛṣṇa-vigrahādi-gauṇa-buddhi-dhikkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [47]

By explaining the famous ātmarāma verse of the *Śrīmad Bhāgavatam* sixty-one times, Lord Gaurāṅga sliced to pieces the impersonalist doctrine propagated by Śaṅkarāchārya. The Lord also recited many references from the Upaniṣads, such as *apāṇi-pādo javano grahītā paśyaty achakṣuḥ 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 Kṛṣṇa'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 Kṛṣṇa-prema.

brahma-pāramātmya-lakṣaṇādvayaika-vāchanaṁ
śrī-vraja-svasiddha-nanda-līla-nanda-nandanam
śrī-rasa-svarūpa-rāsa-līla-gopa-sundaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [48]

When Lord Gaurāṅga referred to the verse *Brahmeti Paramātmeti Bhagavān iti śabdyate* in the *Śrīmad Bhāgavatam*, He harmoniously accommodated the conception of the non-differentiated aspect of

reality, Brahman, the ultimate goal of the impersonalists, with the conception of the localised 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 Vraja, which is existing above the Vaikuṇṭha planets.

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

"Superior to the spiritual realm of Vaikuṇṭha is Mathurā, where Śrī Kṛṣṇa first appears. Superior to Mathurā is the Vṛndāvan forest where Kṛṣṇa 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 Kṛṣṇa-prema.

rādhikā-vinoda-mātra-tattva-lakṣaṇānvayaṁ
sādhu-saṅga-kṛṣṇa-nāma-sādhanaika-niśchayam
prema-sevanaika-mātra-sādhya-kṛṣṇa-tatparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [49]

In this manner, Lord Gaurāṅgadev 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 environment. The means by which one may reach Lord Kṛṣṇa is by chanting His Holy Names in the association of pure devotees, while the ultimate goal in pure love is service to Lord Kṛṣṇa, who is so dear to the cowherd maidens of Vṛndāvan. Lord Gaurāṅgadev 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 Kṛṣṇa-prema.

ātma-rāma-vāchanaika-ṣaṣṭikārtha-darśitaṁ
rudra-saṁkhya-śabda-jāta-yad-yad-artha-sambhṛtam
sarva-sarva-yukta-tat-tad-artha-bhūridākaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [50]

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 ahaitukīṁ
bhaktim itthaṁ-bhūta guṇo hariḥ

"Even the liberated souls fully satisfied in the self are irresistibly attracted by the superexcellent qualities of Kṛṣṇa 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 Kṛṣṇa-prema.

śrī-sanātanānurūpa-jīva-sampradāyakaṁ
lupta-tīrtha-śuddha-bhakti-śāstra-suprachārakam
nīla-śaila-nātha-pīṭha-naija-kārya-saukaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [51]

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 Jagannātha Deva at Nīlāchala, Śrī Purī Dhām. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

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 [52]

Lord Gaurasundar strongly condemned those who externally accepted the dress of a renunciant yet, like monkeys, actually harboured 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 Jagannātha. 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 Kṛṣṇa-prema.

śrī-prayāga-bhaṭṭa-vallabhaika-niṣṭha-sevanaṁ
nīla-śaila-bhaṭṭa-datta-rāga-mārga-rādhanam
śrī gadādharārpitādhikāra-mantra-mādhuraṁ
prema-dhāma-devam eva naumi gaura-sundaram [53]

The famous spiritual preceptor of the Viṣṇuswāmī śuddhādvaita disciplic succession, Śrī Vallabha Bhaṭṭa, lived in the village of Āḍhāila in sacred Prayāg, and personally served Lord Gaurāṅgadev 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 Kṛṣṇa. The Lord also arranged for him to learn the appropriate mantras for his worship from Śrī Gadādhar Paṇḍīt. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

śrī-svarūpa-rāya-saṅga-gāmbhirāntya-līlanaṁ
dvādaśābda-vahnigarbha-vipralambha-śīlanam
rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [54]

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 Svarūp Dāmodar and Rāmānanda Rāya: *bāhire viṣajvālā hoy, antare ānandamoy*.

"The wonderful characteristic of divine love of Kṛṣṇa 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 Kṛṣṇa. 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 Kṛṣṇa-prema.

śrī-svarūpa-kaṇṭha-lagna-māthura-pralāpakaṁ
rādhikānuvedanārtta-tīvra-vipralambhakam
svapnavat-samādhi-dṛṣṭa-divya-varṇanāturaṁ
prema-dhāma-devam eva naumi gaura-sundaram [55]

Śrī Gaurāṅgadev, embracing the neck of Śrī Svarūp Dāmodar, began to sorrowfully recite the prayers Śrīmatī Rādhārāṇī had previously spoken in the agony of separation when Lord Kṛṣṇa left Vṛndāvan 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 Kṛṣṇa. 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 Kṛṣṇa-prema.

sātvikādi-bhāva-chihna-deha-divya-sauṣṭhavaṁ
kūrma-dharma-bhinna-sandhi-gātra-puṣpa-pelavam
hrasva-dīrgha-padma-gandha-rakta-pīta-pāṇḍuraṁ
prema-dhāma-devam eva naumi gaura-sundaram [56]

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 Kṛṣṇa-prema.

tīvra-vipralambha-mugdha-mandirāgra-dhāvitaṁ
kūrma-rūpa-divya-gandha-lubdha-dhenu-veṣṭitam
varṇitāli-kūla-kṛṣṇa-keli-śaila-kandaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [57]

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

indu-sindhu-nṛtya-dīpta-kṛṣṇa-keli-mohitaṁ
ūrmi-śīrṣa-supta-deha-vāta-raṅga-vāhitam
yāmunāli-kṛṣṇa-keli-magna-saukhya-sāgaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [58]

Once on a moonlit night, Lord Gaurāṅgadeva, relishing the sweet mellows of Lord Kṛṣṇa'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 Kṛṣṇa'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 while lying upon the crest of the ocean's rolling waves in a divine trance. Realising Lord Kṛṣṇa's water-sport Pastimes in the Kālindī River with His dearmost 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 Kṛṣṇa-prema.

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 [59]

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 Kṛṣṇa-prema.

ārta-bhakta-kaṇṭha-kṛṣṇa-nāma-karṇa-hṛdgataṁ
lagna-sandhi-suṣṭhu-deha-sarva-pūrva-sammatam
ardha-bāhya-bhāva-kṛṣṇa-keli-varṇanāturaṁ
prema-dhāma-devam eva naumi gaura-sundaram [60]

As the anxious devotees began to loudly chant the Holy Names of Kṛṣṇa, 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 Kṛṣṇa-prema.

yāmunāmbu-kṛṣṇa-rādhikāli-keli-maṇḍalaṁ
vyakta-gupta-dṛpta-tṛpta-bhaṅgi-mādanākulam
gūḍha-divya-marma-moda-mūrchchhanā-chamatkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [61]

In the sacred waters of the Yamunā in Vṛndāvan, Śrī Rādhā-Govinda, along with Their dearmost 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 Kṛṣṇa-prema.

āsya-gharṣaṇādi-chāṭakādri-sindhu-līlanaṁ
bhakta-marma-bhedi-tīvra-duḥkha-saukhya-khelanam
atyachintya-divya-vaibhavāśritaika-śaṅkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [62]

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 Kṛṣṇa, 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 Kṛṣṇa. 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 Kṛṣṇa-prema.

śrotra-netra-gatyatīta-bodha-rodhitādbhutaṁ
prema-labhya-bhāva-siddha-chetanā-chamatkṛtam
brahma-śambhu-veda-tantra-mṛgya-satya-sundaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [63]

Śrī Chaitanya Mahāprabhu is not only beyond the mundane experiences of sight and sound, but He also arrests all intellectual endeavours 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-realisation. The revealed Vedas of Lord Brahmā and the Tantric literatures of Lord Śiva are simply searching after Śrī Gaurasundar, Reality the Beautiful. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa-prema.

vipra-śūdra-vijña-mūrkha-yāvanādi-nāmadaṁ
vitta-vikramochcha-nīcha-sajjanaika-sampadam
strī-pumādi-nirvvivāda-sārvavādikoddharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [64]

By freely distributing the Holy Name of Kṛṣṇa, Śrī Gaurāṅgadev 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 Kṛṣṇa-prema.

sindhu-śūnya-veda-chandra-śāka-kumbha-pūrṇimā
sāndhya-chāndrakoparāga-jāta-gaura-chandramā
snāna-dāna-kṛṣṇa-nāma-saṅga-tat-parātparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [65]

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 Gaurāṅgadev incarnated in the beautiful courtyard of Śachī

Devī, 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 Kṛṣṇa-prema.

ātma-siddha-sāvalīla-pūrṇa-saukhya-lakṣaṇaṁ
svānubhāva-matta-nṛtya-kīrtanātma-vaṇṭanam
advayaika-lakṣya-pūrṇa-tattva-tat-parātparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [66]

This is the all-conquering conclusion: the highest conception of the Ultimate Reality must also be the highest form of ānanda, ecstasy. Śrī Chaitanya Mahāprabhu is Kṛṣṇa, 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 Kṛṣṇa-prema.

śrī-purīśvarānukampi-labdha-dīkṣa-daivataṁ
keśavākhya-bhāratī-sakāśa-keśa-rakṣitam
mādhavānudhī-kiśora-kṛṣṇa-sevanādaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [67]

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 renunciant. Lord Chaitanya gave undivided attention to Śrī Mādhavendra Purī, stating that his attachment for serving Lord Kṛṣṇa'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 Kṛṣṇa-prema.

sindhu-bindu-veda-chandra-śāka-phālgunoditaṁ
nyāsa-soma-netra-veda-chandra-śāka-bodhitam
vāṇa-vāṇa-veda-chandra-śāka-lochanāntaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [68]

I offer my respects unto Śrī Gaurāṅgadev, who rose like a golden moon in Śrī Māyāpur in 1407 Śakābda (A.D. 1486), 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 Kṛṣṇa-prema.

śrī-svarūpa-rāya-saṅga-harṣa-śeṣa-ghoṣaṇaṁ
śikṣaṇāṣṭakākhya-kṛṣṇa-kīrtanaika-poṣaṇam
prema-nāma-mātra-viśva-jīvanaika-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [69]

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

harṣe prabhu kohena, "śuno svarūpa-rāma-rāya
nāma saṅkīrtana kalau, parama upāya"

In His famous composition Śrī Śikṣāṣṭakam also, Lord Gaurāṅga has placed the chanting of Lord Kṛṣṇa's Names on the topmost level of importance. The Supreme Lord further taught that chanting Lord Kṛṣṇa'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 Kṛṣṇa-prema.

prema hema-deva dehi dāsareṣa manyatāṁ
kṣamyatāṁ mahāparādha-rāśireṣa gaṇyatām
rūpa-kiṅkareṣu rāmānanda-dāsa-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [70]

O my Golden Lord! (Suvarṇa-varṇa Hemāṅga!) O 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 offences. 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. O Gaurasundar, You are the sole protector and embodiment of good fortune for me, Rāmānanda Dās. I offer my obeisances to you, O Gaurāṅga Sundar, my most beautiful Golden Lord, the divine form of Kṛṣṇa-prema.

saśraddhaḥ sapta-daśakaṁ prema-dhāmeti-nāmakam
stavaṁ ko 'pi paṭhan gauraṁ rādhā-śyāma-mayaṁ vrajet [71]

Whoever faithfully recites this composition of seventy prayers known as the *Śrī Śrī Prema-dhāma-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.

pañchame śata-gaurābde śrī-siddhānta-sarasvatī
śrīdharaḥ ko 'pi tach chhiṣyas tridaṇḍī nauti sundaram [72]

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

Gurudeva! Kabe Tava Karuṇā-prakāśe

by Śrīla Bhakti Vinod Ṭhākur

gurudeva! kabe tava karuṇā-prakāśe
śrī-gaurāṅga-līlā haya nitya-tattva
ei dṛḍha viśvāse
'hari' 'hari' bali' godruma-kānane
bhramiba darśana-āśe [1]

O Gurudev! By a manifestation of your mercy and with firm faith that Śrī Gaurāṅga's līlā is an eternal reality, when will I wander amidst the forest of Godruma calling out, "Hari!" "Hari!" with the hope of darśan?

nitāi, gaurāṅga, advaita, śrīvāsa,
gadādhara pañcha-jana
kṛṣṇa-nāma-rase bhāsābe jagat
kari' mahā-saṅkīrtana [2]

Nitāi, Gaurāṅga, Advaita, Śrīvās, and Gadādhar – these five will inundate the world with the rasa of Kṛṣṇa's Name by performing grand saṅkīrtan.

nartana-vilāsa mṛdaṅga-vādana
śuniba āpana-kāṇe
dekhiyā dekhiyā se līlā-mādhurī
bhāsiba premera vāne [3]

I will hear the sounds of the mṛdaṅgas and the play of Their dancing with my own ears. Beholding the beauty of this līlā, I will float in a flood of prema.

nā dekhi' ābāra se līlā-ratana
kẍdi 'hā gaurāṅga!' bali'
āmāre viṣayī 'pāgala' baliyā
aṅgete dibeka dhūli [4]

Again, not seeing those jewel-like Pastimes before me, I cry, calling out, "O Gaurāṅga!" Considering me mad, the worldly will kick dust on my body.



Gurudeva! Kabe Mora Sei Dina Habe

by Śrīla Bhakti Vinod Ṭhākur

gurudeva! kabe mora sei dina habe
mana sthira kari' nirjane basiyā
kṛṣṇa-nāma gāba yabe
saṁsāra-phukāra kāṇe nā paśibe
deha-roga dūre rabe [1]

O Gurudev! When will that day be mine, when I will steady my mind and, sitting in a solitary place, chant Kṛṣṇa's Name? Then the cacophony of material existence will no longer enter my ears, and the disease of the body will remain far away.

'hare kṛṣṇa' bali' gāhite gāhite
nayane vahibe lora
dehete pulaka udita ha-ibe
premete karibe bhora [2]

Absorbed in constantly calling out, "Hare Kṛṣṇa" as I chant, tears will flow from my eyes, horripilation will appear on my body, and I will become overwhelmed with prema.

gada-gada vāṇī mukhe vāhiribe
kẍpibe śarīra mama
gharma muhur-muhuḥ vivarṇa ha-ibe
stambhita pralaya-sama [3]

Faltering speech will come from my mouth. My body will tremble, perspire again and again, turn pale, and become stunned as though devastated.

niṣkapaṭe hena daśā kabe habe
nirantara nāma gāba
āveśe rahiyā deha-yātrā kari'
tomāra karuṇā pāba [4]

When will I genuinely reach such a state? Then I will chant the Name continuously. Remaining in ecstasy as I maintain the body, I will attain your mercy.



Ṭhākura Vaiṣṇava-pada

by Śrīla Narottam Dās Ṭhākur

ṭhākura vaiṣṇava-pada avanīra susampada
śuna bhāi hañā eka mana
āśraya la-iyā bhaje tāre kṛṣṇa nāhi tyaje
āra saba mare 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. Kṛṣṇa cannot abandon one who worships Him in this way. All others meet a meaningless death.

vaiṣṇava-charaṇa-jala prema-bhakti dite bala
āra keha 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.

tīrtha-jala-pavitra-guṇe likhiyāchhe purāṇe
se saba bhaktira pravañchana
vaiṣṇavera pādodoka sama nahe ei saba
yāte haya vāñchhita 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 fulfils all desires.

vaiṣṇava-saṅgete mana ānandita anukṣaṇa
sadā haya kṛṣṇa-parasaṅga
dīna narottama kānde hiyā dhairya nāhi bāndhe
mora daśā kena ha-ila 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 Kṛṣṇa. 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

Song of Separation *by Śrīla Narottam Dās Ṭhākur*

ye ānila prema-dhana karuṇā prachura
hena 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 Āchārya Ṭhākur (Śrīnivās Āchārya)?

kẅhā mora svarūpa rūpa kẅhā sanātana
kẅhā dāsa raghunātha patita-pāvana [2]

Where are the saviours of the fallen souls? Where is my Svarūp Dāmodar, and where are Rūpa Goswāmī and Sanātan Goswāmī? Where is Raghunāth Dās to be found?

kẅhā mora bhaṭṭa-yuga kẅhā kavirāja
eka-kāle kothā gelā gorā naṭa-rāja [3]

Where are my Raghunāth Bhaṭṭa and Gopāl Bhaṭṭa Goswāmīs? Where am I to find Śrī Kṛṣṇadās Kavirāj now? All at once they have gone to join Lord Gaurāṅga, the great dancer.

pāṣāṇe kuṭiba māthā anale paśiba
gaurāṅga guṇera nidhi kothā gele pāba [4]

To reach such a perfect personality as Lord Chaitanya, I can only break my head against a stone in the anguish of separation.

se saba saṅgīra saṅge ye kaila vilāsa
se saṅga nā pāñā kānde narottama dāsa [5]

They have all gone off together in their own Pastimes. Narottam Dās Ṭhākur says: "Unable to obtain their association, I must simply weep."

Vaiṣṇava Vijñāpti

by Śrīla Narottam Dās Ṭhākur

ei-bāra karuṇā kara vaiṣṇava gosāñi
patita-pāvana tomā vine keha nāi [1]

O Vaiṣṇava Goswāmī, please be merciful to me this time. You are the saviour of the fallen; without you there is no one.

kāhāra nikaṭe gele pāpa dūre yāya
emana dayāla prabhu kebā kothā pāya [2]

Just by being in your presence, sins go far away. Where can anyone find such kindness?

gaṅgāra paraśa haile paśchāte pāvana
darśane pavitra kara – 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 hari-nāma
tomā-sthāne aparādhe nāhika 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 hṛdaye sadā govinda-viśrāma
govinda kahena mama vaiṣṇava parāṇa [5]

In your heart Govinda is always resting. Śrī Govinda Himself says, "My devotees are My life and soul."

prati janme kari āśā charaṇera dhūli
narottame kara dayā āpanāra bali' [6]

I hope that in every birth I will obtain the dust of your lotus feet. Śrī Narottam prays, "Please, O Vaiṣṇava Goswāmī, be kind unto me."



Prārthanā Lālasāmayī

by Śrīla Bhakti Vinod Ṭhākur

kṛpa kara vaiṣṇava ṭhākura
sambandha jāniyā, bhajite bhajite,
abhimāna hau dūra [1]

Please give your mercy to me now, oh revered pure devotee, Vaiṣṇava Ṭhākur! Then only, my false ego will go far away by my constant worship in full knowledge of my real eternal position.

'ami ta vaiṣṇava' e buddhi haile,
amānī nā ha'ba āmi
pratiṣṭhāśā āsi', hṛdaya dūṣibe,
haiba 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 pollutes my heart, then certainly I shall go to live in hell instantly.

tomāra kiṅkara, āpane jāniba,
'guru'-abhimāna tyaji'
tomāra uchchhiṣṭha, 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.

'nije sreṣṭha' jāni', uchchhiṣṭhādi dāne,
habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā,
nā laiba pūjā kā'ra [4]

By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone.

amānī mānada, haile kīrtane
adhikāra dibe tumi
tomāra charaṇe, niṣkapaṭe āmi,
kắdiyā luṭiba bhūmi [5]

Please bestow upon me the qualities of not desiring honour, of giving honour to others, and thus the capacity to chant the Holy Name. Then, at your feet, I will sincerely weep in ecstasy while rolling on the ground.



Ājñā Ṭahal

by Śrīla Bhakti Vinod Ṭhākur

nadīyā-godrume nityānanda mahājana
pātiyāchhe nāma-haṭṭa jivera kāraṇa [1]

In the land of Nadīyā, on the island of Godruma, the magnanimous Lord Nityānanda has opened up the marketplace of the Holy Name, meant for the deliverance of all fallen souls.

(śraddhāvān jana he, śraddhāvān jana he)
prabhura ājñāya, bhāi, māgi ei bhikṣā
bala 'kṛṣṇa,' bhaja kṛṣṇa, kara kṛṣṇa-śikṣā [2]

(O people of faith! O people of faith!)
By the order of Lord Gaurāṅga, O brothers, I beg these three requests of you: Chant "Kṛṣṇa!", worship Kṛṣṇa, and teach others about Kṛṣṇa.

aparādha-śūnya ha'ye laha kṛṣṇa-nāma
kṛṣṇa mātā, kṛṣṇa pita, kṛṣṇa dhana-prāṇa [3]

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

kṛṣṇera saṁsāra kara chhāḍi' anāchāra
jīve dayā, kṛṣṇa-nāma – sarva-dharma-sāra [4]

Giving up all sinful activities, carry on your worldly duties only in relation to Lord Kṛṣṇa. The showing of compassion to other souls by loudly chanting the Holy Name of Kṛṣṇa is the essence of all forms of religion.



Manaḥ Śikṣā

by Śrīla Narottam Dās Ṭhākur

nitāi-pada-kamala koṭī-chandra-suśītala
ye chhāyāya jagata juḍāya
hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi
dṛḍha kari' dhara 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 Kṛṣṇa – clasp His lotus feet with full conviction.

se sambandha nāhi yāra vṛthā janma gela tāra
sei paśu baḍa durāchāra
nitāi nā balila mukhe majila saṁsāra-sukhe
vidyā-kule ki karibe 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 haiñā nitāi-pada pāsariyā
asatyere satya kari' māni
nitāiyer karuṇā habe vraje rādhā-kṛṣṇa pābe
dhara nitāiyer charaṇa 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 Kṛṣṇa in Vraja – O embrace the lotus feet of Nitāi!

nitāiyer charaṇa satya tā̃hāra sevaka nitya
nitāi-pada sadā kara āśa
narottama baḍa duḥkhī nitāi more kara sukhī
rākha 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 Your lovely lotus feet!

Sva-niṣṭha

by Śrīla Narottam Dās Ṭhākur

dhana mora nityānanda pati mora gaurachandra
prāṇa mora jugala-kiśora
advaita āchārya bala gadādhara mora kula
narahari vilasai mora {1]

Lord Nityānanda is my wealth. Lord Gaurachandra is my master. The youthful Divine Couple are my life. Advaita Āchārya is my strength. Gadādhar is my family. Narahari Sarakara is my glory.

vaiṣṇavera pada-dhūli tāhe mora snāna-keli
tarpaṇa mora vaiṣṇavera nāma
vichāra 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
kahe 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. Poor-hearted Narottam Dās speaks in this way.



Nitāi Guṇamaṇi Āmāra

by Śrīla Lochan Dās Ṭhākur

nitāi guṇamaṇi āmāra nitāi guṇamaṇi
āniyā premera vanyā bhāsāla avanī [1]

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

prema-vanyā laye nitāi āila gauḍa-deśe
ḍubila bhakata-gaṇa dīna-hīna 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.

dīna-hīna patita pāmara nāhi bāchhe
brahmāra durlabha prema sabākāre yāche [3]

Lord Nityananda freely offered this rare gift of love of Godhead, which is difficult for even Lord Brahmā to attain, to the fallen and wretched souls who were not desirous of receiving it.

ābaddha karuṇā-sindhu kāṭiyā muhāna
ghare ghare bule prema-amiyāra vāna [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 bale hena nitāi yebā nā bhajila
jāniyā śuniyā sei ātma-ghātī haila [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 Nityānanda Rāya

by Śrīla Lochan Dās Ṭhākur

akrodha paramānanda nityānanda rāya
abhimāna-śūnya nitāi nagare beḍāya [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
hari-nāma mahāmantra dena bilāiyā [2]

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

yāre dekhe tāre kahe dante tṛṇa dhari'
āmāre kiniyā laha bhaja gaurahari [3]

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

eta bali' nityānanda bhūme gaḍi yāya
sonāra parvata yena dhūlāte loṭāya [4]

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

hena avatāre yāra rati nā janmila
lochan bale sei pāpī ela āra gela [5]

Where attachment for such an incarnation has not arisen, Lochan Dās says that such a sinful person comes and goes in the cycle of repeated birth and death.

(yāoyā āsā sāra haila)
(nitāi-charaṇ nā bhajila āoyā āsā sāra haila)

("They simply came and went. Those who did not serve the feet of Nitāi simply came and went [took birth and died uselessly].")

Śrī Śrī Gaura-Nityānander Dayā

by Śrīla Lochan Dās Ṭhākur

parama karuṇa pahů dui jana
nitāi gaurachandra
saba avatāra- sāra śiromaṇi
kevala ānanda-kanda [1]

Lord Nitāi 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.

(kevala-i ānanda-kanda)
(nityānanda gaurachandra kevala-i ānanda-kanda)
(sakal) (avatārer avatārī nityānanda gaurahari avatārer avatārī)

(They are the only source of joy. Nityānanda and Gaurachandra are the only source of joy. The source of all avatārs are Nityānanda and Gaurahari.)

bhaja bhaja bhāi chaitanya nitāi
sudṛḍha viśvāsa kari'
viṣaya chhāḍiyā se rase majiyā
mukhe bala 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.

(mukhe bala gaurahari)
(viṣay-kathā parihari' mukhe bala gaurahari)
(grāmya-kathā parihari' mukhe bala gaurahari)

(Chant aloud, "Gaurahari!" Give up talk of worldly affairs and chant aloud "Gaurahari!" Give up village talk and chant aloud "Gaurahari!")

dekha ore bhāi tribhuvane nāi
emana dayāla dātā
paśu pākhī jhure pāṣāṇa vidare
śuni' yå̆ra 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 the glories of Their qualities.

(eman dayāl ke vā āchhe)
(nitāira gaurer mata eman dayāl ke vā āchhe)
(mar kheyeo nām prema yāche man dayāl ke vā āchhe)

(Who else is so merciful? Who is as merciful as Nitāi and Gaura? They endure even being beaten, and yet They ask Their aggressors to accept the Holy Name and divine love. Who else is so merciful?)

saṁsāre majiyā rahili paḍiyā
se pade nahila āśa
āpana karama bhuñyāya śamana
kahaye lochana dāsa [4]

Absorbed in the cycle of birth and death, having fallen by the wayside without any hope for achieving Their company, the lord of death will come and make you suffer the results of your activities – so sings Lochan Dās.

Dayāl Nitāi Chaitanya

by Śrīla Bhakti Vinod Ṭhākur

'dayāl nitāi chaitanya' ba'le nāch re āmār mana
nāch re āmār mana, nāch re āmār mana [1]

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

(eman dayāl ta' nāi he mār kheye prema dey)
(tabe) **aparādha dūre yābe, pābe prema-dhan**
(aparādhera vichāra to nāi he)
(takhan) **kṛṣṇa-nāme ruchi habe, ghuchibe bandhana [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) offences go far away, you will obtain love of God; (but in these Names of Chaitanya and Nitāi there is no consideration of offences). (Once) you have a taste for the Holy Name of Kṛṣṇa, bondage to this world will come to an end.

(anurāg to habe he)
(takhan) **anāyāse saphal habe jīvera jīvana**
(naile jīvan to michhe he)
(kṛṣṇa-rati vinā jīvan to michhe he)
śeṣe vṛndāvane rādhā-śyāmer pābe daraśana [3]
(gaura-kṛpā hale he)

(When there is attachment to the Holy Name of Kṛṣṇa, then,) very easily, the life of a living being becomes successful. (Otherwise, life is indeed in vain. Without attachment to Kṛṣṇa, life is simply false.) Then at the end of life you will obtain the beautiful vision of Rādhā and Śyāma in Vṛndāvan (if the mercy of Lord Gaura is there).



Sāvaraṇa Śrī-Gaura-mahimā

by Śrīla Narottam Dās Ṭhākur

gaurāṅgera duṭi pada yāra dhana sampada
se jāne bhakati-rasa-sāra
gaurāṅgera madhura-līlā yāra karṇe praveśilā
hṛdaya nirmala bhela tāra [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.

ye gaurāṅgera nāma laya tāra haya premodaya
tāre muñi yāi balihāri
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 kari māne
se yāya vrajendra-suta-pāśa
śrī-gauḍa-maṇḍala-bhūmi yebā jāne chintāmaṇi
tāra haya vraja-bhūme vāsa [3]

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

gaura-prema-rasārṇave se taraṅge yebā ḍube
se rādhā-mādhava-antaraṅga
gṛhe vā vanete thāke 'hā gaurāṅga' bale 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, "O Lord Gaurāṅga!" Narottam Dās begs to attain their association.



Gaurā Pahů

by Śrīla Narottam Dās Ṭhākur

gaurā pahů nā bhajiyā mainu
prema ratana-dhana helāya hārāinu [1]

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

adhane yatana kari dhana teyāginu
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 chhāḍi' kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phå̆sa [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.

viṣaya-viṣama-viṣa satata khāinu
gaura-kīrtana rase magana nā hainu [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.

kena vā āchhaye prāṇa ki sukha lāgiyā
narottama-dāsa kena nā gela mariyā [5]

O why has my heart not experienced any satisfaction and why has Narottam Dās not simply perished?



Avatāra Sāra

by Śrīla Lochan Dās Ṭhākur

avatāra sāra gorā avatāra
kena nā bhajili tăre
kari' nīre vāsa gela 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.

kaṇṭakera taru sadāi sevili (mana)
amṛta pābāra āśe
prema-kalpataru śrī-gaurāṅga āmāra
tāhāre bhavili viṣe [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.

saurabhera āśe palāśa śŭkili (mana)
nāsāte paśila kīṭa
'ikṣu-daṇḍa' bhāvi' kāṭha chuṣili (mana)
kemane 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' baliyā galāya parili (mana)
śamana kiṅkara sāpa
'śītala' baliyā āguna pohāli (mana)
pāili vajara-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 sādhura kathā
iha-parakāla dukāla khoyāli (mana)
khāili āpana māthā [5]

Worshiping 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 Bhakti Vinod Ṭhākur

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 Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare."

gṛhe thāka, vane thāka, sadā 'hari' bale' ḍāka
sukhe duḥkhe bhulo nāka, vadane hari-nām kara 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 the Holy Name and fill your lips with Harināma.

māyā-jāle baddha haye, āchha michhe kāja laye
ekhan-o chetana peye, rādhā-mādhav-nām bala 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 ha-ila śeṣa, nā bhajile hṛṣīkeśa
bhakti-vinod-upadeśa, ek-bār nām-rase māta re [4]

This life must surely end soon, and you have not worshipped Hṛṣīkeśa, the master of the senses. Bhakti Vinod advises: at least once, taste the Nāma-rasa, the nectar of the Holy Name.

Siddhi-lālasā

by Śrīla Bhakti Vinod Ṭhākur

kabe gaura-vane suradhunī-taṭe
'hā rādhe hā kṛṣṇa' ba'le
kā̐diyā beḍāba deha-sukha chhāḍi'
nānā latā-taru-tale [1]

When will I wander, weeping, through the forests of Gaura, on the banks of the Ganges River, crying out "O Rādhā! O Kṛṣṇa!" having given up all bodily comforts, and taking shelter beneath the various trees and creepers?

śva-pacha-gṛhete māgiyā khāiba
piba sarasvatī-jala
puline puline gaḍāgaḍi diba
kari' kṛṣṇa-kolāhala [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 Saraswatī? Along the banks, my voice choked with my ecstasy I'll chant "Kṛṣṇa" in great delight.

dhāma-vāsī jane praṇati kariyā
māgiba kṛpāra leśa
vaiṣṇava-charaṇa- reṇu gāya mākhi
dhari' 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 O when will I smear my body with dust from a Vaiṣṇava's holy feet and wear the mendicant's cloth?

gauḍa-vraja-vane bheda nā heriba
ha-iba varaja-vāsī
dhāmera svarūpa sphuribe nayane
ha-iba rādhāra dāsī [4]

Then I shall see no difference between the forest of Gauḍa and Vraja, and I will be transformed into a resident of the dhām. The true nature of the Lord's abode will manifest itself to 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 baḍa dayāla ṭhākura [1]

The people of this world have now been devoured by the dense darkness of this age of Kali and all good activities have gone far away. Thus they are apathetic to the transcendental gems offered by the greatly merciful Lord Gaura.

bhāi re bhāi! gorā guṇa kahana nā jāya
kata śata-ānana kata chaturānana
baraṇiyā ora nāhi pāya [2]

"O my brother! O my brother! No one has told you the glories of Lord Gaura? How great is Lord Brahmā, how great is Lord Śeṣa, but they cannot eclipse the greatness of Lord Gaura.

chāri veda ṣaḍa-dara- śana kari adhyayana
se jadi gaurāṅga nāhi bhaje
vṛthā tāra adhyayana lochana vihīna jana
darpaṇe andhe kibā kāje [3]

"What use are 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 person?

veda vidyā dui kichui nā jānata
se jadi gaurāṅga jāne sāra
nayanānanda bhane sei ta sakali jāne
sarva-siddhi karatale tāra [4]

"If one knows the 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 stay in the palm of his hand."



Baḍa Śela Marame Rahila

by Śrīla Narottam Dās Ṭhākur

hari hari!
baḍa śela marame rahila
pāiyā durlabha tanu śrī-kṛṣṇa-bhajana vinu
janma mora viphala ha-ila [1]

O Lord! O Lord! A huge spear has pierced my heart. I obtained a rare human body but did not serve Śrī Kṛṣṇa. My birth has now passed in vain.

vrajendra-nandana hari navadvīpe avatari'
jagat bhariyā prema dila
muñi se pāmara-mati viśeṣe kaṭhina ati
tẽi more karuṇā nahila [2]

Śrī Hari, the prince of Vraja, has descended in Nabadwīp and filled the world with divine love, but I am wicked-minded; I am especially and extremely obstinate, so I did not receive His mercy.

svarūpa sanātana rūpa raghunātha bhaṭṭa-yuga
tāhāte nā haila mora mati
divya chintāmaṇi dhāma vṛndāvana hena sthāna
sei dhāme nā kainu vasati [3]

Svarūp, Sanātan, Rūpa, Raghunāth Dās, Gopāl Bhaṭṭa, and Raghunāth Bhaṭṭa – I have had no attachment to them, and I have never resided in Śrī Vṛndāvan Dhām, the abode of divine, wish-fulfilling gemstones.

viśeṣa viṣaye mati nahila vaiṣṇave rati
nirantara kheda uṭhe mane
narottama dāsa kahe jībāra uchita nahe
śrī-guru-vaiṣṇava-sevā vine [4]

I am completely absorbed in the mundane, and I have no attachment to the Vaiṣṇavas. Thus, I constantly lament. Narottam Dās says, "I have no reason to live without the service of Śrī Guru and the Vaiṣṇavas."



Yadi Gaura Nā Hata

by Śrīla Vāsudeva Ghoṣ

yadi gaura nā hata tabe ki ha-ita
kemane dharitām 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 Kṛṣṇa?

madhura vṛndā- vipina mādhurī
praveśa chāturī sāra
varaja-yuvatī bhāvera bhakati
śakati ha-ita kāra? [2]

Who would have had the capacity to render ecstatic devotional service following the mood of the damsels of Vraja? Indeed, the clever expertise of the Vraja-gopīs is essential for entering the supremely sweet forest of Vṛndā, Śrī Vṛndāvan.

gāo punaḥ punaḥ gaurāṅgera guṇa
sarala kariyā mana
e bhava-sāgare emana dayāla
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.

(āmi) **gaurāṅga baliyā nā genu galiyā**
kemane dharinu de
vāsura-hiyā pāṣāṇa diyā
(vidhi) **kemane gaḍiyāchhe [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?

Emana Gaurāṅga Vine Nāhi Āra

by Śrīla Premānanda Dās

emana gaurāṅga vine nāhi āra
hena avatāra habe ki hayechhe
hena prema parachāra [1]

No one is like Lord Gaurāṅga! 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 mārila kāre
hari-nāma diye hṛdaya śodhila
yāchi giyā ghare ghare [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 Kṛṣṇa's Holy Names. He gave them the Holy Names and purified their hearts.

bhava-viriñchira vāñchhita ye prema
jagate phelila ḍhāli
(bhava viriñchi yā vāñchhā kare)
kāṅgale pāiye khāila nāchiye
bājāiye karatāli [3]

To the world He freely gave the rare gift of ecstatic love of Godhead, a gift even Brahmā and Śiva attain only with great difficulty. Attaining that gift, the poor people of this world danced and clapped their hands.

hāsiye kắdiye preme gaḍāgaḍi
pulake vyāpila aṅga
chaṇḍāle brāhmaṇe kare kolākuli
kabe vā chhila e raṅga [4]

They laughed and wept. Overcome with ecstasy, they rolled on the ground. The hairs of their bodies stood erect. The brāhmaṇas and chaṇḍālas embraced. There was great bliss.

ḍākiye hắkiye khola-karatāle
gāiye dhāiye phire
dekhiyā śamana tarāsa pāiye
kapāṭa hānila dvāre [5]

Loudly they called out the Holy Names, playing the mṛdaṅga and karatāls. They sang, ran, and danced in a circle. Seeing all this, peaceful composure became afraid, fled, and knocked on people's doors.

e tina bhuvana ānande bharila
uṭhila maṅgala-sora
kahe premānanda emana gaurāṅge
rati nā janmila 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 Yābi Ke Yābi Bhāi?

by Śrīla Lochan Dās Ṭhākur

ke yābi ke yābi 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 gaurāṅger ghāṭe ujānakheyā vaya
kaḍipāti nāhi lāge amani pāra haya [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.

hari-nāmera tarīkhāni śrī-guru-kāṇḍārī
saṅkīrtana-keroyāla du'bāhu 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 saṅkīrtan.

sarva-jīva uddhāra haila premera vātāse
lochana paḍiyā raila 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.

Vimala Hema Jini

by Śrīla Vṛndāvan Dās Ṭhākur

vimala hema jini tanu anupama re!
tāhe śobhe nānā phula-dāma
kadamba-keśara jini ekaṭī pulaka re!
tāra mājhe bindu bindu ghāma [1]

His incomparable form defeats the purest gold, and is decorated with a garland of many kinds of flowers. His body is covered with goose-bumps with hairs standing erect, hairs that defeat the filaments of kadamba flowers, between which are drop after drop of perspiration.

jini mada-matta hāti gamana manthara ati
bhāvāveśe ḍhuli ḍhuli yāya
aruṇa-vasana chhavi jini prabhātera ravi
gorā-aṅge laharī khelāya [2]

His slow, graceful gait surpasses that of a maddened elephant. Overwhelmed with divine ecstasy, He sways and staggers as He walks. The radiance of His reddish garments eclipses the rising sun, while waves of spiritual emotion ripple across His golden form.

chalite nā pāre gorā- chẳd gŏsāñi re
balite nā pāre ādha-bola
bhāvete āveśa haiyā hari hari bolāiyā
āchaṇḍāle dhari' deya kola [3]

Overwhelmed, Lord Gaurachandra cannot even walk. Now He cannot properly speak – only broken half-words come. Overcome with ecstatic love, He chants, "Hari! Hari!" He embraces everyone – even the lowest of persons – in His arms.

e sukha-sampada-kāle gorā nā bhajinu hele
hena pade nā karinu āśa
śrī-kṛṣṇa-chaitanyachandra 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 Dās sings the glories of Lord Chaitanyachandra and Lord Nityānanda.

Aṅga-upāṅga-astra-pārṣada-saṅge

from Gītāvalī *by Śrīla Bhakti Vinod Ṭhākur*

aṅga-upāṅga-astra-pārṣada-saṅge
nācha-i bhāva-mūrati gorā raṅge [1]

In the company of His expansions (Nityānanda Prabhu and Advaita Āchārya), sub-expansions (Śrīvās Ṭhākur and other devotees), weapon (Śrī Harināma), and associates (Gadādhar Paṇḍit and other intimate companions), Gorā, the embodiment of divine love, dances in ecstasy.

gāota kali-yuga-pāvana-nāma
bhrama-i śachī-suta nadīyā-dhāma [2]

Singing the Name which purifies the Age of Kali, the son of Śachī roams throughout the abode of Nadia.

After Parikramā

nagara bhramiyā āmāra gaura ela ghare
gaura ela ghare āmāra nitāi ela ghare
dhūlā jhāri' śachīmātā gaura kole kare
ānandete bhakta-gaṇe hari hari bale

After parikramā of the town, Gaurāṅga returns to His house, and Nitāi also comes to the house. Dusting off His body, Śachī Mātā takes Gaurāṅga upon her lap. Out of great spiritual joy all the devotees are chanting "Hari Hari!"

Śrī Śrī Gaurasundarer Āvirbhāva Vāsare

The Holy Appearance Day of Śrī Śrī Gaurasundar

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

aruṇa vasane sonāra sūraja
udichhe kena re āja
vasanta suṣamā ujāri āpanā
ḍhāle kena jaga-mājha [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-gulma-latā apūrva vāratā
vahe kena phale phule
bhṛṅga o vihaṅge kena hena raṅge
saṅgīta taraṅga tule [2]

Trees, bushes, and creeping vines – all display a wondrous newness. By what cause do they bear such fruits and flowers? Why do the bees and birds in such delight raise waves of melodious song?

patita durjana kena re garjana
ullāse phāṭhiyā paḍe
vidyā-kula-dhana- abhimānī jana
kena mlāna duḥkha bhare [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-vātāsa ghuchāiya trāsa
āśvāse bhāsāye deya
sādhu-jana-mana sukha vitaraṇa-
āveśe unmāda haya [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 Kṛṣṇa's Name.

chaudikete dhvani ki apūrva śuni
bahu-jana-uchcharola
hare kṛṣṇa rāma nāma divya-dhāma
hari hari hari bola [5]

What a remarkable sound is heard in all directions bringing jubilation to all the people. The devotees chant the divine Names "Hare, Kṛṣṇa, Rāma", and the transcendental abode manifests. Chant "Hari Hari Hari!"

phālgunī pūrṇimā hindola raṅgimā
sujana bhajana-rāge
saṅkīrtana sane marama gahane
nā jāni ki bhāva jāge [6]

On His holy appearance day, the festival of Holi 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 saṅkīrtan.

sandhyā samāgama tapana magana
kena hema ghana kole
aparūpa kata pūrava parvata
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 paśichhe nīlimā
se nīla vilīna heme
ithe kibā 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 Kṛṣṇa consciousness. At that time, prema, divine love, descends automatically without any impediment.

mahājane bale grahaṇera chhale
saṅge nāma-saṅkīrtana
gaurachandrodaya pāpa rāhu kṣaya
chandra-śobhā-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 kahe kutūhale
nīlimā vilīna chha̐de
chhanna avatāra lukāna kāhāra?
rādhā-ruchi-rūpa-chha̐de [10]

Everyone who engages in this Nām-saṅkīrtan 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 hena stuti rādhā-bhāva-dyuti
suvalita śyāma rāo
udila gaurāṅga nāma-prema-saṅga
jaya jaya gorā gāo [11]

Thus I pray to the dark cowherd boy 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.



Śrī Godruma-chandra-bhajanopadeśa

Instructions for Worshipping Lord Chaitanya,
the Moon of the Island of Godruma-dvīpa

Sanskrit compostion by Śrīla Bhakti Vinod Ṭhākur (in 1893)

yadi te hari-pāda-saroja-sudhā-
rasa-pāna-paraṁ hṛdayaṁ satatam
parihṛtya gṛhaṁ kali-bhāva-mayaṁ
bhaja godruma-kānana-kuñja-vidhum [1]

If your heart wishes to be always absorbed in drinking the ambrosial mellows of the lotus feet of Lord Hari, then give up mundane household life, full of Kali-yuga quarrels and strife, and just worship the beautiful Moon of Godruma's forest bowers.

dhana-yauvana-jīvana-rājya-sukhaṁ
na hi nityam anukṣaṇa-nāśa-param
tyaja grāmya-kathā-sakalaṁ viphalaṁ
bhaja godruma-kānana-kuñja-vidhum [2]

Material riches, youth, a long life, and royal happiness – none of these are certain; at every moment they are being destroyed. Give up all useless mundane conversations and just worship the beautiful Moon of Godruma's forest bowers.

ramaṇī-jana-saṅga-sukhaṁ cha sakhe
charame bhaya-daṁ puruṣārtha-haram
hari-nāma-sudhā-rasa-matta-matir
bhaja godruma-kānana-kuñja-vidhum [3]

O friend! The pleasure to be had in the company of beautiful young women ultimately turns to fearfulness, and distracts one from the true goal of human life. With your mind intoxicated by the nectarean mellows of the Holy Name of Lord Hari, just worship the beautiful Moon of Godruma's forest bowers.

jaḍa-kāvya-raso na hikvya-rasaḥ
kali-pāvana-gaura-raso hi rasaḥ
alam anya-kathādy-anuśīlanayā
bhaja godruma-kānana-kuñja-vidhum [4]

The taste of mundane poetry never provides the sweet taste of actual poetry. The sweet mellows of true poetry are verily found in descriptions of Lord Gaura, the savior of all souls in the Kali-yuga. The diligent study of all other topics is useless! Just worship the beautiful Moon of Godruma's forest bowers.

vṛṣabhānu-sutānvita-vāma-tanuṁ
yamunā-taṭa-nāgara-nanda-sutam
muralī-kala-gīta-vinoda-paraṁ
bhaja godruma-kānana-kuñja-vidhum [5]

His left side enhanced by the daughter of Vṛṣabhānu (Rādhārāṇī), Nanda-Suta (Kṛṣṇa), the transcendental paramour, stands on the bank of the Yamunā river absorbed in the pleasure-giving Pastime of playing soft, melodious songs on His flute. Just worship Him, the beautiful Moon of Godruma's forest bowers.

hari-kīrtana-madhya-gataṁ sva-janaiḥ
pariveṣṭita-jambunadābha-harim
nija-gauḍa-janaika-kṛpā-jaladhiṁ
bhaja godruma-kānana-kuñja-vidhum [6]

In the midst of Hari-kīrtana, surrounded by His loving associates He is the same dark Lord Hari, but now shining with the luster of molten gold. He is the exclusive ocean of mercy for His own Gauḍīya devotees. Just worship the beautiful Moon of Godruma's forest bowers.

girirāja-sutā-parivīta-gṛhaṁ
nava-khaṇḍa-patiṁ yati-chitta-haram
sura-saṅgha-nutaṁ priyayā sahitaṁ
bhaja godruma-kānana-kuñja-vidhum [7]

His island home is surrounded by the river Gaṅgā, daughter of the king of mountains. He is the Lord of the nine-fold islands of Nabadwīp and the stealer of the hearts of the renunciants. Along with His beloved wife Viṣṇu Priyā He is glorified by demigods and saintly persons. Just worship the beautiful Moon of Godruma's forest bowers.

kali-kukkura-mudgara-bhāva-dharaṁ
hari-nāma-mahauṣadha-dāna-param
patitārta-dayārdra-sumūrti-dharaṁ
bhaja godruma-kānana-kuñja-vidhum [8]

His mood is that of wielding a stick for chasing away the mad dog of Kali-yuga. He is absorbed in distributing the Holy Name of Hari, the great remedy for material existence. His heart is melted with compassion for the fallen souls who are suffering, and His transcendental form is very beautiful. Just worship the beautiful Moon of Godruma's forest bowers.

ripu-bāndhava-bheda-vihīna-dayā
yadabhīkṣṇam udeti mukhābja-tatau
tam akṛṣṇam iha vraja-rāja-sutam
bhaja godruma-kānana-kuñja-vidhum [9]

Continually beaming from His lotus face is causeless mercy that makes no distinction between so-called 'friends' or 'enemies.' Although the son of Mahārāj Nanda, He appears here in a form unlike that of Kṛṣṇa's dark complexion. Just worship the beautiful Moon of Godruma's forest bowers.

iha chopaniṣat-parigīta-vibhur
dvija-rāja-sutaḥ puraṭābha-hariḥ
nija-dhāmani khelati bandhu-yuto
bhaja godruma-kānana-kuñja-vidhum [10]

In this world and in the Upaniṣads He is celebrated as the all-pervading Supreme Lord. He appears now as the son of the king of brāhmaṇas and is Lord Hari Himself, with a shining golden complexion. In His own abode He plays eternally with His cowherd boyfriends. Just worship the beautiful Moon of Godruma's forest bowers.

avatāra-varaṁ paripūrṇa-kalaṁ
para-tattvam ihātma-vilāsam ayam
vraja-dhāma-rasāmbudhi-gupta-rasaṁ
bhaja godruma-kānana-kuñja-vidhum [11]

He is the most excellent of avatāras, and within Him exists the consummate expansions of Godhead. He is the Supreme Truth, enjoying Himself here in great playfulness. He embodies the most confidential mellows flowing within the ocean of rasa in Vraja Dhām. Just worship the beautiful Moon of Godruma's forest bowers.

śruti-varṇa-dhanādi na yasya kṛpā
janane balavad-bhajanena vinā
tam ahaituka-bhāva-pathena sakhe
bhaja godruma-kānana-kuñja-vidhum [12]

O friend! Without the devotional performance of purely intense bhajan, your vast scholarship, noble family lineage, wealth, and so on are completely ineffective for invoking the mercy of the Lord. With a service attitude that is unmotivated, just worship the beautiful Moon of Godruma's forest bowers.

api nakra-gatau hrada-madhya-gataṁ
kamamochayad ārta-janaṁ tam ajam
avichintya-balaṁ śiva-kalpa-taruṁ
bhaja godruma-kānana-kuñja-vidhum [13]

This same Lord once liberated the elephant Gajendra from the crocodile's grasp within the lake. He is the unborn one, possessing inconceivable power, and is truly a desire-tree of pure auspiciousness. Just worship the beautiful Moon of Godruma's forest bowers.

surabhīndra-tapaḥ parituṣṭa-manā
vara-varṇa-dharo harir āvirabhūt
tam ajasra-sukhaṁ muni-dhairya-haraṁ
bhaja godruma-kānana-kuñja-vidhum [14]

Being pleased with the penances of Indra and the surabhi cow, Lord Hari has appeared again in this world possessing a superexcellent complexion. He is endless happiness, and He plunders the patience of the learned sages. Just worship the beautiful Moon of Godruma's forest bowers.

abhilāṣa-chayaṁ tad-abheda-dhiyam
aśubhaṁ cha śubhaṁ tyaja sarvam idam
anukūlatayā priya-sevanayā
bhaja godruma-kānana-kuñja-vidhum [15]

The multitude of worldly desires, philosophical meditations on the impersonal oneness of all beings, as well as the relative conceptions of what is auspicious or inauspicious – utterly renounce all of these things. In a favourable mood while rendering loving devotional service, just worship the beautiful Moon of Godruma's forest bowers.

hari-sevaka-sevana-dharma-paro
hari-nāma-rasāmṛta-pāna-rataḥ
nati-dainya-dayā-para-māna-yuto
bhaja godruma-kānana-kuñja-vidhum [16]

Remaining fixed in the service of Hari's servants, being addicted to drinking the sweet nectar of the Holy Name of Hari, and endowed with modesty, humility and compassion, offering all respect unto others, just worship the beautiful Moon of Godruma's forest bowers.

vada yādava mādhava kṛṣṇa hare
vada rāma janārdana keśava he
vṛṣabhānusutā-priya-nātha sadā
bhaja godruma-kānana-kuñja-vidhum [17]

Incessantly call out to the Lord, "O Yādava! O Mādhava! O Kṛṣṇa! O Hari!" Chant, "O Rāma! O Janārdana! O Keśava!" "O beloved Lord of Vṛṣabhānu's daughter!" – and just worship the beautiful Moon of Godruma's forest bowers.

vada yāmuna-tīra-vanādri-pate
vada gokula-kānana-puñja-rave
vada rāsa-rasāyana gaura-hare
bhaja godruma-kānana-kuñja-vidhum [18]

Please chant, "O Lord of the forests and hills along the banks of the river Yamunā!" Chant, "O brilliant sun of the groves of Gokula!" Chant, "O elixir of life for the Rāsa Dance!" And chant, "O Gaurahari!" – and just worship the beautiful Moon of Godruma's forest bowers.

chala gaura-vanaṁ nava-khaṇḍa-mayaṁ
paṭha gaura-hareś charitāni mudā
luṭha gaura-padāṅkita-gāṅga-taṭaṁ
bhaja godruma-kānana-kuñja-vidhum [19]

Please go to the forest of Lord Gaura, divided into nine islands. Please read and recite with great joy the Pastimes of Lord Gaurahari. Please roll about in ecstasy on the bank of the river Gaṅgā marked with the footprints of Lord Gaura – and just worship the beautiful Moon of Godruma's forest bowers.

smara gaura-gadādhara-keli-kalāṁ
bhava gaura-gadādhara-pakṣa-charaḥ
śṛṇu gaura-gadādhara-chāru-kathāṁ
bhaja godruma-kānana-kuñja-vidhum [20]

Just remember the artistically playful Pastimes of Gaura and Gadādhar. Just become a loyal follower of Gaura and Gadādhar's camp. Just listen to the captivating stories of Gaura and Gadādhar – and just worship the beautiful Moon of Godruma's forest bowers.



Śrī Nagara Kīrtana 4

Śrī Nāma *from* Gītāvalī *by Śrīla Bhakti Vinod Ṭhākur*

'rādhā-kṛṣṇa' bal bal balare sabāi
(ei) **śikṣā diyā, saba nadīyā**
phirchhe neche' gaura-nitāi
(michhe) **māyāra baśe, jāchchha bhese,**
khāchchha hābuḍubu, bhāi [1]

Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! When Lord Chaitanya and Lord Nityānanda came dancing through Nadia, They gave these teachings: Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! You are caught up in a whirlpool of senseless action and are sinking lower and lower. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant!

(jīva) **kṛṣṇa-dāsa, e biśvāsa,**
karle ta āra duḥkha nāi
(kṛṣṇa) **balbe jabe, pulaka habe,**
jharabe āṅkhi bali tāi [2]

If you just understand that the spirit soul is the eternal servant of Kṛṣṇa, you will never have any more sorrows. Chant Hare Kṛṣṇa and your eyes will fill with tears and your body will feel transcendental shivering. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant!

(rādhā) **kṛṣṇa bala, saṅge chala,**
ei-mātra bhikhā chāi
(jāy) **sakala bipada bhaktivinoda,**
bolena jakhana o-nāma gāi [3]

Simply chant "Rādhā-Kṛṣṇa!" and join with us. Those are the only alms we beg. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant! "All dangers will be gone when that Name is chanted," says Bhakti Vinod Ṭhākur. Chant, chant "Rādhā-Kṛṣṇa!" Everyone chant!



Śrī Nagara Kīrtana 8

Śrī Nāma *from* Gītāvalī *by Śrīla Bhakti Vinod Ṭhākur*

(Refrain:) **'hari' bale modera gaura ela**

Our Lord Gaura came chanting "Hari! Hari!"

ela re gaurāṅga-chānda preme elathela
nitāi-advaita-saṅge godrume paśila [1]

Lord Gaurāṅga-chānda came looking very disheveled, as if mad, due to ecstatic love of God, and along with Lord Nityānanda and Advaita Āchārya He entered the land of Godruma.

saṅkīrtana-rase mete nama bilāila
nāmera hāṭe ese preme jagata bhāsāila [2]

Deeply absorbed in the intoxicating mellows of saṅkīrtan, He distributed the Holy Name. Having come to the marketplace of the Holy Name, He caused the whole universe to swim in ecstatic love of God.

godruma-vāsīra āja duḥkha dūre gela
bhakta-vṛnda-saṅge āsi' hāṭa jāgāila [3]

Today all the miseries of the residents of Godrumadvīp have gone far away, for Lord Gaurāṅga, having come here along with all His devotees, caused the marketplace of the Holy Name to appear here in Godruma.

nādīya bhramite gorā ela nāmera hāṭe
gaura ela hāṭe, saṅge nitāi ela hāṭe [4]

Wandering all over the land of Nadia, Lord Gaura came to the marketplace of the Holy Name. Lord Gaura came to the marketplace along with Nitāi.

nāche mātoyārā nitāi godrumera māṭhe
jagata mātāya nitāi premera mālasāṭe [5]

Maddened with ecstasy Lord Nityānanda dances in the fields of Godruma. Due to ecstatic love of God, He moves His powerful arms like a challenging wrestler and thus overwhelms the universe in ecstasy.

(torā dekhe' jā' re)
advaitādi bhakta-vṛnda nāche ghāṭe ghāṭe
palāya duranta kali poḍiyā bibhrāṭe [6]

(O, all of you please go and see!) The Vaiṣṇavas headed by Advaita Āchārya are dancing along the banks of the Gaṅgā from one bathing ghat to the next! At such a sight as this, the wicked personality Kali falls into great danger and thus runs for his life.

ki sukhe bhāsila jīva gorāchāndera nāṭe
dekhiyā śuniyā pāṣanḍīra buka phāṭe [7]

In what indescribable happiness did all living beings swim while Lord Gaurachandra was dancing? By seeing and hearing of such Pastimes, the hearts of the atheists break.

Prabhu Kahe – Kahilāṅ ei Mahāmantra

by Śrīla Vṛndāvan Dās Ṭhākur
Śrī Chaitanya-bhāgavata: Madhya-khaṇḍa 23.76–78, 28.27–28

"hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare"

prabhu kahe – "kahilāṅ ei mahāmantra
ihā japa' giyā sabe kariyā nirbandha

ihā haite sarva-siddhi ha-ibe sabāra
sarva-kṣaṇa bala' ithe vidhi nāhi āra

ki śayane ki bhojane, ki vā jāgaraṇe
ahar-niśa chinta kṛṣṇa, balaha vadane

āma-prati sneha yadi thāke sabākāra
kṛṣṇa vinā keha kichhu nā balibe āra"

Śrīman Mahāprabhu said, "Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare.

"I have told you this Mahāmantra. All of you chant it with determination and without fail. By doing so, everyone will attain all spiritual perfection.

"At all times chant this Mahāmantra; there are no other rules. Whether you are resting, eating, or awake – day and night think of Kṛṣṇa and chant His Name aloud.

"If you have any affection for Me, then do not speak of anyone or anything other than Kṛṣṇa."

Haribala Bhāi Re

by Śrīla Bhakti Vinod Ṭhākur

haribala haribala haribala bhāi re
hari-nāma āniyāchhe gauraṅga-nitāi re [1]
(modera duḥkha dekhe re)

O brother! Chant "Hari"! Chant "Hari"! Chant "Hari"! Gaurāṅga and Nitāi have brought Hari's Name! (Seeing our suffering!)

hari-nāma vinā jīvera anya dhana nāi re
hari-nāme śuddha hala jagāi-mādhāi re [2]
(baḍa pāpī chhila re)

The jīva has no wealth other than Hari's Name! Jagāi and Mādhāi were purified by Hari's Name! (They were great sinners!)

michhe māyā-baddha haye jīvana kāṭāi re
(āmi āmāra bale re)
āśā-vaśe ghure' ghure' āra kothā yāi re [3]
(āśāra śeṣa nāi re)

Bound by Māyā, I pass my life in vain! (Claiming 'I' and 'mine'!) Controlled by desire, wandering and wandering, where else will I go? (Desire has no end!)

'hari-bale' deo bhāi āśāra mukhe chhāi re
(nirāśa ta' sukha re)
bhoga-mokṣa-vāñchhā chhāḍi' hari-nāma gāi re [4]
(śuddha-sattva haye re)

Brother! Chanting "Hari", throw ash in the face of desire! (Desirelessness is happiness!) Giving up desire for enjoyment and liberation, I will chant Hari's Name! (Being pure in heart!)

nā cheyeo nāmera guṇe o saba phala pāi re
(tuchchha phaler prayāsa chheḍe re)
vinoda bale yāi laye nāmera bālāi re [5]
(nāmera bālāi chheḍe re)

Even without desiring them, I obtain all those ends (dharma, artha, kāma, and mokṣa) by the power of Hari's Name! (Give up endeavours for insignificant ends!) Vinod says, "I will remove the obstructions to Hari's Name! (Give up the obstructions to Hari's Name!)"



Śrī Nāmāṣṭakam 7

by Śrīla Bhakti Vinod Ṭhākur

ohe harināma, tava mahimā apāra
tava pade nati āmi kari bāra bāra [1]

O Holy Name! Your glories are boundless! Therefore I bow down at Your lotus feet again and again.

gokulera mahotsava ānanda-sāgara
tomāra charaṇe poḍi haiyā 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 paḍi tava guṇa kari gāna [3]

You are Lord Kṛṣṇa, 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 kare tomāra pade ekānta āśraya
tā'ra ārti-rāśi nāśa karaha niśchaya [4]

You definitely destroy the multitude of afflictions of that person who takes exclusive shelter at Your holy feet.

sarva aparādha tumi nāśa kara tā'ra
nāma-aparādhāvadhi nāśaho tāhāra [5]

You destroy all of their offences, even to the extent of the Nāma-aparādhas (the ten offences against the chanting of the Holy Name).

sarva-doṣa dhauta kari' tāhāra hṛdaya
siṁhāsane baisa tumi parama āśraya [6]

Cleansing them of all impurities, You are then seated upon the throne of their heart as their supreme shelter.

ati-ramya chida-ghana-ānanda-mūrtimāna
'raso vai saḥ' bali' veda kare tuyā gāna [7]

You are delightful and beautiful, the personification of complete cognisance and condensed bliss. The Vedas sing of You, saying, "The Supreme Personality of Godhead is verily the personification of all transcendental mellows."

bhaktivinoda rūpa-gosvāmī-charaṇe
māgaye sarvadā nāma-sphūrti sarva-kṣane [8]

At the lotus feet of Śrīla Rūpa Goswāmī, Bhakti Vinod constantly begs at every moment for the direct revelation of the Holy Name.



Śrī Nāmāṣṭakam 8

by Śrīla Bhakti Vinod Ṭhākur

nārada muni, bājāya vīṇā,
'rādhikā-ramaṇa'-nāme
nāma amani, udita haya,
bhakata-gīta-sāme [1]

When the great soul Nārada Muni plays his stringed vīṇā, the Holy Name of Rādhikā-Ramaṇa descends and immediately appears amidst the kīrtan of the Lord's devotees.

amiya-dhārā, bariṣe ghana,
śravana-jugale giyā
bhakata-jana, saghane nāche,
bhariyā āpana hiyā [2]

Like a monsoon cloud, the Holy Name showers pure nectar into their ears. All the devotees, due to great ecstasy, enthusiastically dance to their heart's content.

mādhurī-pūra, āsaba paśi',
mātāya jagata-jane
keha vā kẳde, keha vā nāche,
keha māte mane mane [3]

All the inhabitants of the universe become maddened upon entering these intoxicating showers of divine sweetness. Some people cry, some dance and others become fully intoxicated within their minds.

pañcha-vadana, nārade dhari',
premera saghana rola
kamalāsana, nāchiyā bale,
'bola bola hari bola' [4]

The five-faced Lord Śiva embraces Nārada Muni and repeatedly makes loud screams of ecstatic joy, while Lord Brahmā dances very ecstatically and exclaims, "All of you chant 'Haribol ! Haribol!'"

sahasrānana, parama-sukhe,
'hari hari' bali gāya
nāma-prabhāve, mātila viśva,
nāma-rasa sabe pāya [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 sphuri',
pūrā'o āmāra āśa
śrī-rūpa-pade, jāchaye ihā,
bhakativinoda-dāsa [6]

The Holy Name of Śrī Kṛṣṇa has fulfilled all my desires by thus manifesting on everyone's tongue. Bhakti Vinod, the humble servant of the Lord, therefore prays at the feet of Śrī Rūpa Goswāmī that the chanting of Harināma may always continue in this way.



Śrī Śrī Ṣaḍ Goswāmī-aṣṭakam

Sanskrit composition by Śrīla Śrīnivās Āchārya

kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-chaitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
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 Kṛṣṇa 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 tribhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena 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 scrutinisingly 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 Kṛṣṇa.

śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtāṁ govinda-gānāmṛtaiḥ
ānandāmbudhi-vardhanaika-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-śreṇīṁ sadā tuchchhavat
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 Kṛṣṇa and bathe always and repeatedly in the waves of that ocean.

kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśaṁ 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 worshiping Rādhā-Kṛṣṇa in the transcendental land of Vṛndāvan, where there are beautiful trees full of fruits and flowers which have under their roots all valuable jewels, and which is filled with flocks of kokilas calling melodiously, swans, cranes, and many peacocks – each of them joyfully worship Rādhā and Kṛṣṇa day and night, bestowing the true aim of the goal of life.

saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijitau chātyanta-dīnau cha yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena 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 a fixed number of Holy Names of the Lord and offering obeisances. In this way they utilised their valuable lives. In executing these devotional activities they conquered sleep, eating, recreation, and so on, and were always meek and humble, enchanted by the sweetness arising from remembering the transcendental qualities of Rādhā and Kṛṣṇa.

rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre cha vaṁśī-vaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau cha kadā harer guṇa-varaṁ 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 Vaṁśīvaṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa 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 mahāvihvalau
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 Govardhan Hill, or are You under the trees on the bank of the Yamunā? Where are You?" These were their moods in executing Kṛṣṇa consciousness.



Ki-rūpe Pāiba Sevā

by Śrīla Narottam Dās Ṭhākur

ki-rūpe pāiba sevā muñi durāchāra
śrī-guru-vaiṣṇave rati nā haila 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 ha-ila
vaiṣṇavete leśa-mātra rati nā janmila [2]

My mind is always drowning in illusion. I have not even the smallest fragment of devotion for the Vaiṣṇavas.

viṣaye bhuliyā andha ha-inu divā-niśi
gale phẵsa dite phere māyā se piśāchī [3]

I have become blind by constantly meditating on the objects of the senses. The witch Māyā Devī has placed a hangman's noose around my neck.

māyāre kariyā jaya chhāḍāna nā yāya
sādhu-kṛpā vinā āra nāhika upāya [4]

Even if I can cure my blindness and defeat Māyā in the form of this hangman, I cannot become free from material illusion without the mercy of the saintly devotees.

adoṣa-daraśi-prabhu patita-uddhāra
ei-bāra narottame karaha nistāra [5]

O master! O purifier of the sinful! O saviour of the fallen souls, you do not see the faults of others; please rescue this Narottam Dās.



E Ghora-saṁsāre

by Kālidās

e ghora-saṁsāre paḍiyā mānava
nā pāya duḥkhera śeṣa
sādhu-saṅga kari' hari bhaje yadi
tabe anta haya 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.

viṣaya anale jvalichhe hṛdaya
anale bāḍaye anala
aparādha chhāḍi' laya kṛṣṇa-nāma
anale paḍaye jala [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 Kṛṣṇa, for that will pour water on the fire.

nitāi chaitanya charaṇa-kamale
āśraya la-ila yei
kāli dāsa bale jīvane maraṇe
āmāra āśraya 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."



Mādhava! Bahuta Minati Kari' Toya

by Śrī Vidyāpati

mādhava! bahuta minati kari' toya
dei tulasī tila deha samarpilŭ
dayā janu chhāḍabi moya [1]

O Mādhava, making numerous earnest prayers, I have offered my body to You with Tulasī and sesame. Please do not withdraw Your mercy from me.

gaṇa-ite doṣa guṇa-leśa na pāobi
yaba tuhŭ karabi vichāra
tuhŭ jagannātha jagate kahāosi
jaga-bāhira nahŏ muñi chhāra [2]

If You examine me, counting my faults, You will not find even a trace of good quality. You are known as Jagannātha, Lord of the Universe; I am not outside that universe – I am one of its fallen souls.

kiye mānuṣa paśu pākhī kiye janamiye
athavā kīṭa pataṅge
karama vipāke gatāgati punaḥ punaḥ
mati rahu tuyā parasaṅge [3]

As I come and go again and again, taking birth as a human or an animal, or a bird, or even as a worm or insect as a result of my karma, let my mind remain fixed in attachment to You.

bhaṇaye vidyāpati atiśaya kātara
tara-ite iha bhava-sindhu
tuyā pada-pallava kari avalambana
tila eka deha dīna-bandhu [4]

Vidyāpati says, "I am greatly distressed, and to be delivered from this ocean of material existence, I grasp Your blossom-like feet. O friend of the fallen, please give me one sesame seed of shelter."



Vaiṣṇava Ke?

Who is a Vaiṣṇava?

by Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākur

duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare nirjanera ghare
tava hari-nāma kevala kaitava [1]

O 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 śūkarera viṣṭhā
jāna nā ki tāhā māyāra vaibhava?
kanaka-kāminī divasa yāminī
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 sevaha mādhava
kāminīra kāma nahe tava dhāma
tāhāra mālika kevala yādava [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 Yādava.

pratiṣṭhāśā-taru jaḍa-māyā-maru
nā pela rāvaṇa yujhiyā rāghava
vaiṣṇavī pratiṣṭhā tāte kara 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.

hari-jana-dveṣa pratiṣṭhāśā-kleśa
kara kena tabe tāhāra gaurava
vaiṣṇavera pāchhe pratiṣṭhāśā āchhe
tāta 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 kabhu naya jaḍera kaitava
pratiṣṭhā-chaṇḍālī nirjanatā-jāli
ubhaye jāniha 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.

kīrtana chhāḍiba pratiṣṭhā māgiba
ki kāja ḍhuṅḍiyā tādṛśa gaurava
mādhavendra-purī bhāva-ghare churi
nā karila kabhu sadāi jānaba [7]

"I shall give up chanting the Lord's Name publicly in kīrtan 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 viṣṭhā
tāra-saha sama kabhu nā mānaba
matsaratā-vaśe tumi jaḍa-rase
majechha chhāḍiyā kīrtana-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 kīrtan.

tāi duṣṭa mana nirjana bhajana
prachārichha chhale kuyogī-vaibhava
prabhu sanātane parama yatane
śikṣā dila yāhā, chinta' sei saba [9]

Truly, O 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 bhula' nā sarvathā
uchchaiḥsvare kara hari-nāma-rava
phalgu āra yukta baddha āra mukta
kabhu nā bhāviha 'ekākāra' 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-vāghinī
chhāḍiyāchhe yāre sei ta' vaiṣṇava
sei anāsakta sei śuddha-bhakta
saṁsāra tathā pāya 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.

yathā-yogya bhoga nāhi tathā roga
anāsakta sei, ki āra kahaba
āsakti-rahita sambandha-sahita
viṣaya-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 yukta-vairāgya tāhā ta' saubhāgya
tāhāi jaḍete harira vaibhava
kīrtane yāhāra pratiṣṭhā-sambhāra
tāhāra sampatti kevala kaitava [13]

This is the standard of befitting renunciation, and one who realises 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.

viṣaya-mumukṣu bhogera bubhukṣu
duye tyaja mana, dui avaiṣṇava
kṛṣṇera sambandha aprākṛta-skandha
kabhu nāhe tāhā jaḍera sambhava [14]

O 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 Kṛṣṇa 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
kena vā ḍākichha nirjana-āhava [15]

An impersonal philospher is opposed to thinking of Kṛṣṇa as an object of devotion, and thus being puffed up with the false pride of

imaginary liberation, he dares to criticise the true devotees of the Lord. O 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?

ye phalgu-vairāgī kahe nije tyāgī
se nā pāre kabhu ha-ite vaiṣṇava
hari-pada chhāḍi' nirjanatā bāḍi'
labhiyā ki phala, phalgu se vaibhava [16]

One who falsely gives up things that could actually be used in the Lord's service proudly calls himself a 'renunciant', 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-dāsye rahi' chhāḍa bhoga-ahi
pratiṣṭhāśā nahe kīrtana-gaurava
rādhā-nitya-jana tāhā chhāḍi' mana
kena vā nirjana-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 kīrtan is not meant to bolster anyone's ambitions for personal recognition. O mind, why then have you abandoned the identity of being Rādhā's eternal servant in favour of retiring to a solitary place to practise the cheating process of so-called bhajan?

vraja-vāsi-gaṇa prachāraka-dhana
pratiṣṭhā-bhikṣuka tārā nahe śava
prāṇa āchhe 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 Vraja Dhām. They never occupy themselves with begging for worthless material reputation, which is cherished only by the living dead. The Vraja-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 Vraja-vāsīs sing about the glories of Lord Kṛṣṇa are devoid of any tinge of desire for fame.

śrī-dayita-dāsa kīrtanete āśa
kara uchchaiḥsvare hari-nāma-rava
kīrtana-prabhāve smaraṇa ha-ibe
se kāle bhajana-nirjana sambhava [19]

This humble servant of Rādhā and Her beloved Kṛṣṇa always hopes for kīrtan, and he 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.



You Will Receive Everything

Śrila Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

In a verse from his *Prapanna-jīvanāmṛtam* Śrīla Guru Mahārāj has given us a very nice, clear explanation of śaraṇāgati that is a perfect jewel you cannot find anywhere else. It is the most essential prescription given anywhere for everyone to enter the transcendental service world. If you can memorise just this one verse and put it in your heart, then you will receive everything ever given in any scripture.

bhagavad-bhaktitaḥ sarvam ity utsṛjya vidher api
kaiṅkaryaṁ kṛṣṇa-pādaikāśrayatvaṁ śaraṇāgatiḥ

(Śrī Śrī Prapanna-jīvanāmṛtam: 1.35)

Here Śrīla Guru Mahārāj expresses that śaraṇāgati means faith that Bhagavad-bhaktitaḥ sarvam, that through devotion to Bhagavān you will get everything. Bhagavān means the Supreme Personality of Godhead Kṛṣṇa, the Akhila-rasāmṛta-mūrti, the emporium of all rasa, who possesses all worshippable qualities. Everything you want and need – rasa, ecstasy, joy, nourishment, and so on – will automatically come to you through His service. Your life will be glorious, successful, and perfect through devotion to Lord Kṛṣṇa. Not only will you receive everything you need internally, but full facility to serve Kṛṣṇa will also come to you.

Bhajahů Re Mana

by Śrīla Govinda Dās Kavirāj

bhajahů re mana śrī-nanda-nandana
abhaya-charaṇāravinda re
durlabha mānava janama sat-saṅge
taraha 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 vāta variṣaṇa
e dina yāminī jāgi re
viphale sevinu kṛpaṇa durajana
chapala sukha-lava 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, yauvana, putra, parijana
ithe ki āchhe paratīti re
kamala-dala-jala jīvana ṭalamala
(ei āchhe ei nāi jīvana ṭalamala)
bhajahů 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 (it is here, and then it is gone); therefore, you should always serve and worship the divine feet of Lord Hari.

śravaṇa, kīrtana, 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, worshiping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self.



Mānasa Deha Geha

by Śrīla Bhakti Vinod Ṭhākur

mānasa, deha, geha, yo kichhu mora
arpilŭ 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 vipade jīvane maraṇe
dāy mama gelā tuyā o-pada varaṇe [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.

mārabi rākhabi – yo ichchhā 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 maye ichchhā yadi tora
bhakta-gṛhe jani janma ha-u mora [4]

If it is Your will that I be born again, then may it be in the home of Your devotee.

kīṭa-janma ha-u yathā 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-spṛhā-vihīna ye bhakta
labha-ite tăka saṅga anurakta [6]

I yearn for the company of the devotee completely devoid of all desire for worldly enjoyment or liberation.

janaka, jananī, dayita, tanaya
prabhu, guru, pati – tuhŭ sarva-maya [7]

Father, mother, lover, son, Lord, preceptor, and husband – You are everything to me.

bhakati-vinoda kahe, śuna kāna!
rādhā-nātha! tuhŭ hāmāra parāṇa [8]

Bhakti Vinod says, "O Kṛṣṇa, please hear me! O Lord of Rādhā, You are my life and soul!"



Dainyātmikā

by Śrīla Bhakti Vinod Ṭhākur

(prabhu he!)
emana durmati saṁsāra bhitare
paḍiyā āchhinu āmi
tava nija-jana kona mahājane
pāṭhāiyā dile tumi [1]

O Lord! A wicked mind brought me into this world, but one of Your pure and elevated devotees has come to bring me out.

dayā kari' more patita dekhiyā
kahila āmāre giyā
ohe dīna-jana śuna bhāla kathā
ullasita habe 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
navadvīpe avatāra
tomā hena kata dīna-hīna jane
karilena bhava-pāra [3]

"Śrī Kṛṣṇa 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 tare
rukma-varṇa vipra-suta
mahāprabhu nāme nadīyā mātāya
saṅge 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 yini chaitanya gosāñī
nija nāma kari' dāna
tārila jagat tumio yāiyā
laha nija paritrāṇa [5]

"Śrī Chaitanya, who is Kṛṣṇa 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 āsiyāchhi, nātha!
tomāra charaṇa-tale
bhakati-vinoda kắdiyā kắdiyā
āpana-kāhinī bale [6]

O Lord, hearing those words, Bhakti Vinod has come weeping to the soles of Your lotus feet and tells the story of his life.



Goptṛtve Varaṇa

by Śrīla Bhakti Vinod Ṭhākur

ki jāni ki bale tomāra dhāmete
ha-inu śaraṇāgata
tumi dayāmaya patita-pāvana
patita-tāraṇe rata [1]

By what personal knowledge or strength has one such as I come to Your shelter? Surely it is by Your mercy alone, for You are ever seeking the purification and deliverance of the fallen souls.

bharasā āmāra ei mātra nātha!
tumi ta' karuṇā-maya
tava dayā-pātra nāhi mora sama
avaśya ghuchābe bhaya [2]

You are my only hope, for You are full of compassion and mercy. There is no one who needs Your mercy more than I. You will surely drive away all fear.

āmāre tārite kāhāra śakati
avanī-bhitare nāhi
dayāla ṭhākura! ghoṣaṇā tomāra
adhama pāmare trāhi [3]

No one else has the power to deliver me. O merciful Lord, by Your declaration, kindly deliver this vile and lowly sinner.

sakala chhāḍiyā āsiyāchhi āmi
tomāra charaṇe nātha!
āmi nitya-dāsa tumi pālayitā
tumi goptā jagannātha! [4]

I have given up everything and come to Your lotus feet. I am Your eternal servant, and You are my protector and maintainer, O Lord of the universe.

tomāra sakala āmi mātra dāsa
āmāre tāribe tumi
tomāra charaṇa karinu varaṇa
āmāra nahi ta 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.

bhakati-vinoda kắdiya śaraṇa
layechhe tomāra pāya
kṣami' aparādha nāme ruchi diyā
pālana karahe tāya [6]

Weeping, Bhakti Vinod takes shelter at Your feet. Forgive his offences, afford him a taste for the Holy Name, and kindly maintain him.



Dainya

by Śrīla Bhakti Vinod Ṭhākur

bhuliyā tomāre saṁsāre āsiyā
peye nānā-vidha vyathā
tomāra charaṇe āsiyāchhi āmi
baliba 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-jaṭhare chhilāma yakhana
viṣama bandhana-pāśe
eka-bāra 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.

takhana bhāvinu janama pāiyā
kariba bhajana tava
janama ha-ila paḍi' māyā-jāle
nā ha-ila jñāna-lava [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 chhele svajanera kole
hāsiyā kāṭānu kāla
janaka-jananī- snehete bhuliyā
saṁsāra lāgila bhāla [4]

As a boy cradled 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 ha-iyā
khelinu bālaka saha
āra kichhu-dine jñāna upajila
pāṭha paḍi ahar-ahaḥ [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 kari'
svajana-pālana kari 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. O Lord Hari, I forgot You!

vārddhakye ekhana bhakati-vinoda
kāṁdiyā kātara ati
nā bhajiyā tore dina vṛthā gela
ekhana ki ha'be gati? [7]

Now in old age, this Bhakti Vinod 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

Kīrtan One

by Śrīla Bhakti Vinod Ṭhākur

hari he!
prapañche poḍiyā, agati hoiyā,
nā dekhi upāya āra
agatira gati, charaṇe śaraṇa,
tomāya karinu sāra [1]

O 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, kichhu nāhi mora,
sādhana bhajana nāi
tumi kṛpā-maya, 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-mana-vega, krodha-jihvā-vega,
udara-upastha-vega
miliyā e saba, saṁsāre bhāsāye,
ditechhe 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.

aneka jatane, se saba damane,
chhāḍiyāchhi āśā āmi
anāthera nātha! ḍāki tava nāma,
ekhana bharasā tumi [4]

After numerous endeavours to subdue these material demands, I have completely given up all hope. O Lord of the destitute! I call upon Your Holy Name, for now You are my only hope.

Iṣṭa-deve Vijñapti

by Śrīla Narottam Dās Ṭhākur

hari hari!
viphale janama goṅāinu
manuṣya-janama pāiyā rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā viṣa khāinu [1]

O Lord Hari, I have spent my life uselessly. Having obtained a human birth and having not worshipped Rādhā and Kṛṣṇa, I have knowingly drunk poison.

golokera prema-dhana hari-nāma-saṅkīrtana
rati nā janmila kena tāya
saṁsāra-viṣānale divā-niśi hiyā jvale
juḍāite nā kainu upāya [2]

The treasure of divine love in Goloka Vṛndāvan has descended as the congregational chanting of Lord Hari'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.

vrajendra-nandana yei śachī-suta haila sei
balarāma ha-ila nitāi
dīna-hīna yata chhila hari-nāme uddhārila
tāra śākṣī jagāi mādhāi [3]

Lord Kṛṣṇa, who is the son of the King of Vraja, 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 Mādhāi are evidence of this.

hā hā prabhu nanda-suta vṛṣabhānu-sutā-yuta
karuṇā karaha ei-bāra
narottama-dāsa kaya nā ṭheliha rāṅgā pāya
tomā vine ke āchhe āmāra [4]

O Lord Kṛṣṇa, 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?"



Ātma-nivedana

by Śrīla Bhakti Vinod Ṭhākur

ātma-nivedana tuyā pade kari
ha-inu parama sukhī
duḥkha dūre gela chintā nā rahila
chaudike ānanda dekhi [1]

I have become supremely joyful by surrendering myself at Your holy feet. Unhappiness has gone away, and there are no more anxieties. I see joy in all directions.

aśoka-abhaya amṛta-ādhāra
tomāra charaṇa-dvaya
tāhāte ekhana viśrāma labhiyā
chhāḍinu bhavera bhaya [2]

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

tomāra saṁsāre kariba sevana
nahiba phalera bhāgī
tava sukha yāhe kariba yatana
ha'ye pade anurāgī [3]

I shall render service in Your household and not endeavour to enjoy the fruits of that service, but rather I shall strive for whatever pleases You, fully devoted to Your lotus feet.

tomāra sevāya duḥkha haya yata
seo ta' parama sukha
sevā-sukha-duḥkha parama sampada
nāśaye avidyā-duḥkha [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.

pūrva itihāsa bhulinu sakala
sevā-sukha pe'ye mane
āmi ta' tomāra tumi ta' 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?

bhakati-vinoda ānande ḍubiyā
tomāra sevāra tare
saba cheṣṭā kare tava ichhā-mata
thākiyā tomāra ghare [6]

Bhakti Vinod, 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 Bhakti Vinod Ṭhākur

āmāra jīvana sadā pāpe rata
nāhika puṇyera leśa
parere udvega diyāchhi ye kata
diyāchhi 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 ḍari
dayā-hīna svārtha-para
para-sukhe duḥkhī sadā mithya-bhāṣī
para-duḥkha sukha-kara [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-parāyaṇa
mada-matta sadā viṣaye mohita
hiṁsā-garva 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 sukārye virata
akārye udyogī āmi
pratiṣṭhā 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 hena durjana sajjana-varjita
aparādhi nirantara
śubha-kārya-śūnya sadānartha-manāḥ
nānā duḥkhe jara jara [5]

A vile, wicked person 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.

vārdhakye ekhana upāya-vihīna
tā'te dīna akiñchana
bhakati-vinoda prabhura charaṇe
kare duḥkha nivedana [6]

Now in old age, deprived of all means of relief, thus humbled and destitute, this Bhakti Vinod submits his tale of grief at the feet of the Supreme Lord.



Tumi Sarveśvareśvara

by Śrīla Bhakti Vinod Ṭhākur

tumi sarveśvareśvara, vrajendra-kumāra!
tomāra ichchhāya viśve sṛjana saṁhāra [1]

O youthful son of the King of Vraja, You are the Lord of all lords. According to Your will, creation and destruction take place in the universe.

tava ichchhā-mata brahmā karena sṛjana
tava ichchhā-mata viṣṇu karena pālana [2]

According to Your desire Lord Brahmā creates and according to Your desire Lord Viṣṇu maintains.

tava ichchhā-mata śiva karena saṁhāra
tava ichchhā-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 ichchhā-mata jīvera janama-maraṇa
samṛddhi-nipāta duḥkha sukha-saṁghaṭana [4]

According to Your will the living beings take birth and die, and according to Your will they meet with prosperity and ruin, happiness and sorrow.

michhe māyā-baddha jīva āśā-pāśe phire
tava ichchhā vinā kichhu karite 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 ta' rakṣaka āra pālaka āmāra
tomāra charaṇa vinā āśā nāhi āra [6]

You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.

nija-bala-cheṣṭā prati bharasā chhāḍiyā
tomāra ichchhāya āchhi nirbhara kariyā [7]

No longer confident of my own strength and endeavour, I have become solely dependent on Your will.

bhakati-vinoda ati dīna akiñchana
tomāra ichchhāya tā'ra jīvana maraṇa [8]

Bhakti Vinod is most poor, and his pride has been levelled. Now in accordance with Your will he lives and dies.

Sarvasva Tomāra

by Śrīla Bhakti Vinod Ṭhākur

sarvasva tomāra, charaṇe sa̐piyā,
paḍechhi tomāra ghare
tumi ta' ṭhākura, tomāra kukkura,
baliyā jānaha 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.

ba̐dhiyā nikaṭe, āmāre pālibe,
rahiba tomāra dvāre
pratīpa-janere, āsite nā diba,
rākhiba gaḍera 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, prasāda seviyā,
uchchhiṣṭa rākhibe yāhā
āmāra bhojana, parama-ānande,
prati-dina habe 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.

basiyā śuiyā, tomāra charaṇa,
chintiba satata āmi
nāchite nāchite, nikaṭe yāiba,
yakhana 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 poṣana, kabhu nā bhāviba,
rahiba bhāvera bhare
bhakati-vinoda, tomāre pālaka,
baliyā varaṇa kare [5]

I will never even think about arranging for my own nourishment, and will remain absorbed in ever-cherishing love for my master. Bhakti Vinod now accepts You as his only maintainer.

Tātala Saikate

by Śrī Vidyāpati

tātala saikate vāri bindu-sama
suta-mita-ramaṇī-samāje
tohe visari mana tāhe samarpala
taba majhu haba kona 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?

mādhava! hāma pariṇāma-nirāśā
tuhů jaga-tāraṇa dīna-dayāmaya
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 nidě gǎyāola
jarā śiśu kata-dina gelā
nidhuvane ramaṇī- rasa-raṅge mātala
tohe bhajaba kona belā [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?

kata chaturānana mari mari yāota
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 vinu gati nāhi ārā
ādi anādika nātha kahāosi
aba 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 that which is beginningless. Now the responsibility for my deliverance from the material world is entirely Yours.



Ātma-samarpaṇe

by Śrīla Bhakti Vinod Ṭhākur

ātma-samarpaṇe gelā abhimāna
nāhi karabŭ nija rakṣā-vidhāna [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' tuhŭ rākhabi nātha!
pālya go-dhana jāni kari' tuyā sātha [2]

I know that You will give protection to Your treasured possessions, O Lord. I now understand the mentality of Your treasured cows safely maintained by Your side.

charāobi mādhava! yāmuna-tīre
vaṁśī bājāota ḍakabi dhīre [3]

When You lead Your herds to pasture, O Mādhava, on the banks of the Yamunā river, You will call to them by softly playing on Your flute.

agha-baka mārata rakṣā vidhāna
karabi sadā tuhŭ gokula-kāna! [4]

By slaying great demons such as Aghāsura and Bakāsura, You will always provide full protection, O Kān of Gokul!

rakṣā karabi tuhů niśchaya jāni
pāna karabů hāma yāmuna-pāni [5]

Fearless and confident of Your protection, I will drink the waters of the Yamunā.

kālīya-dokha karabi vināśā
śodhabi nadī-jala bāḍāobi āśā [6]

The Kālīya serpent's venom poisoned the Yamunā's waters, yet that poison will be vanquished. You will purify the Yamunā, and by such heroic deeds enhance our faith.

piyata dāvānala rakhabi moya
'gopāla' 'govinda' nāma tava hoya [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).

surapati durmati-nāśa vichāri'
rākhabi 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, O lifter of the mighty Govardhan Hill!

chaturānana karaba yava chori
rakṣā karabi moye gokula-hari! [9]

When the four-headed Brahmā abducts me along with Your cowherd boyfriends and calves, then also You will surely protect me, O Gokul Hari!

bhakati-vinoda tuyā gokula-dhana
rākhabi keśava! karata yatana [10]

Bhakti Vinod is now the property of Gokul, Your holy abode. O Keśava! Kindly protect him with gentle loving care.



Kabe Ha'be Bala

by Śrīla Bhakti Vinod Ṭhākur

kabe ha'be bala se-dina āmāra
(āmār) **aparādha ghuchi' śuddha nāme ruchi**
kṛpā-bale ha'be hṛdaye sañchāra [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?

tṛṇādhika hīna kabe nije māni
sahiṣṇutā-guṇa hṛdayete āni'
sakale mānada āpani amānī
haye āsvādiba nāma-rasa-sāra [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?

dhana jana āra kavitā, sundarī
baliba nā chāhi deha-sukha-karī
janme-janme dāo ohe gaurahari!
ahaitukī-bhakti charaṇe tomāra [3]

Wealth, following, 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.

(kabe) **karite śrī-kṛṣṇa- nāma uchāraṇa**
pulakita deha gadgada vachana
vaivarṇya-vepathu habe saṅghaṭana
nirantara netre va'be aśru-dhāra [4]

(When,) while articulating the divine Name of Śrī Kṛṣṇa, will my body be thrilled in ecstatic rapture and my words choked with emotion? When will pallor and ecstatic trembling occur, and when will streams of tears flow constantly from my eyes?

kabe navadvīpe suradhunī-taṭe
'gaura-nityānanda' bali' niṣkapaṭe
nāchiyā gāiyā beḍāiba chhuṭe
vātulera prāya chhāḍiyā vichāra [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?

kabe nityānanda more kari' dayā
chhāḍāibe mora viṣayera māyā
diyā more nija- charaṇera chhāyā
nāmera hāṭete dibe adhikāra [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 marketplace of the Holy Name?

kiniba, luṭiba hari-nāma-rasa
nāma-rase māti' ha-iba vivaśa
rasera rasika- charaṇa paraśa
kariyā majiba rase anibāra [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.

kabe jīve dayā ha-ibe udaya
nija-sukha bhuli' sudīna-hṛdaya
bhakati-vinoda kariyā vinaya
śrī-ājñā-ṭahala karibe prachāra [8]

When will there be an awakening of compassion for all fallen souls, and when will this Bhakti Vinod, forgetting his own happines, with a meek heart set out to propagate by humble entreaty the sacred order of Śrī Chaitanya Mahāprabhu?



Durlabha Mānava-janma

by Śrīla Bhakti Vinod Ṭhākur

durlabha mānava-janma labhiyā saṁsāre
kṛṣṇa nā bhajinu duḥkha kahiba kāhāre? [1]

The human form of life is the rarest opportunity for attaining spiritual perfection. Now I am lamenting because I've somehow or other been born with such an opportunity, but I wasted it by never worshiping Lord Kṛṣṇa. O, to whom shall I tell the tale of this misery?

'saṁsāra' 'saṁsāra' kari' michhe gela kāla
lābha nā ha-ila kichhu, ghaṭila jañjāla [2]

Having married and entered into the entanglements of materialistic family life, I passed my time in vain. I never got any tangible gain or permanent benefit, only trouble and botheration.

kisera saṁsāra ei chhāyābāji prāya
ihāte mamatā kari vṛthā dina yāya [3]

What kind of world is this anyway? It seems to be just like a magic lantern show that I saw at a carnival, wherein so many shadows and optical illusions dance magically before my eyes. I feel great attachment and identification with such a world, and thus day after day passes by fruitlessly, without any purpose whatsoever.

e deha patana ha'le ki rabe āmāra?
keha sukha nāhi dibe putra paribāra [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.

gardabhera mata āmi kari pariśrama
kāra lāgi' eta kari, nā ghuchila bhrama [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 yāya michhā kāje, niśā nidrā-vaśe
nāhi bhāvi maraṇa nikaṭe āchhe vase [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.

bhāla manda khāi, heri, pari, chintā-hīna
nāhi bhāvi, e deha chhāḍiba kona 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.

deha-geha-kalatrādi-chintā avirata
jāgichhe hṛdaye mora buddhi kari hata [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.

hāya, hāya! nāhi bhāvi – anitya e saba
jīvana vigate kothā rahibe 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 śarīra mama paḍiyā rahibe
vihaṅga-pataṅga tāya vihāra karibe [10]

When my body will be thrown in the pit at the cremation grounds, it will simply lie there motionlessly. Then many crows, vultures, ants, and worms will come and playfully sport there.

kukkura sṛgāla saba ānandita ha'ye
mahotsava karibe āmāra deha la'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.

ye dehera ei gati, tāra anugata
saṁsāra-vaibhava āra bandhu-jana yata [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 chhāḍi buddhimāna
nitya-tattva kṛṣṇa-bhakti karuna sandhāna [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 Kṛṣṇa, for this is the only really tangible eternal truth.

Anya-abhilāṣa Chhāḍi

by Śrīla Narottam Dās Ṭhākur

anya-abhilāṣa chhāḍi' jñāna-karma parihari'
kāya-mane kariba bhajana
sādhu-saṅge kṛṣṇa-sevā nā pūjiba 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 Kṛṣṇa.

mahājanera yei patha tāte haba anurata
pūrvāpara kariyā vichāra
sādhana-smaraṇa līlā ihāte nā kara helā
kāya-mane kariyā susāra [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 chhāḍa anya gīta-rāga
karmī jñānī parihari' dūre
kevala bhakata saṅga prema-kathā-rasa-raṅga
līlā-kathā vraja-rasa-pure [3]

Always give up bad association and avoid singing mundane songs. Keep at a distance from 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 Kṛṣṇa in Vṛndāvan.

yogī, nyāsī, karmī, jñānī, anya-deva-pūjaka, dhyānī
iha-loka dūre parihari'
karma, dharma, duḥkha, śoka, yebā thāke anya yoga
chhāḍi' 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 Kṛṣṇa, the lifter of Govardhan Hill.

tīrtha-yātrā pariśrama kevala manera bhrama
sarva-siddhi govinda-charaṇa
dṛḍha-viśvāsa hṛde dhari' mada-mātsarya parihari'
sadā kara 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 kari' kṛṣṇa-bhakta-saṅga heri'
śraddhānvita śravaṇa, kīrtana
archana, vandana, dhyāna nava-bhakti mahājñāna
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 Kṛṣṇa in the association of the devotees of Kṛṣṇa through the nine forms of bhakti.

hṛsīke govinda-sevā nā pūjiba devī-devā
ei ta ananya-bhakti-kathā
āra yata upālambha 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.

dehe vaise ripu-gaṇa yateka indriya-gaṇa
keha kāra bādhya nāhi haya
śunile nā śuna kāṇa jānile nā jāne prāṇa
dāḍāite nā pāre niśchaya [8]

The six enemies: lust, anger, greed, illusion, pride, and envy, and the five senses of sight, sound, smell, taste, and touch reside in my body, but I am unable to control them. Although I hear and understand repeatedly that one should serve Kṛṣṇa with all his senses, still I cannot accept this fact with firm determination.

kāma, krodha, moha, lobha, mada, mātsarya, dambha-saha
sthāne sthāne niyukta kariba
ānanda kari' hṛdaya ripu kari' parājaya
anāyāse govinda bhajiba [9]

I will engage lust, anger, greed, illusion, envy, and pride in their proper places. In this way, I will defeat the enemies and with ecstasy in my heart, I will worship Govinda without difficulty.

'kāma' kṛṣṇa-karmārpaṇe 'krodha' bhakta-dveṣi-jane
'lobha' sādhu-saṅge hari-kathā
'moha' iṣṭa-lābha vine 'mada' kṛṣṇa-guṇa-gāne
niyukta kariba yathā tathā [10]

I will engage my lust in eagerness to serve Kṛṣṇa and I will use my anger against those who are envious of the devotees. I will be greedy to hear the topics of Hari in the association of the devotees. I will be illusioned if I fail to achieve my worshipable Lord and I will feel proud to chant the glories of Kṛṣṇa. In this way, I will engage them in their respective duties.

anyathā svatantra kāma anarthādi yāra dhāma
bhakti-pathe sadā deya bhaṅga
kibā vā karite pāre kāma-krodha sādhakere
yadi haya sādhu-janāra saṅga [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?

krodhe vā nā kare kibā krodha-tyāga sadā dibā
lobha moha ei ta kathana
chhaya ripu sadā hīna kariba manera adhīna
kṛṣṇachandra kariyā 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 Kṛṣṇa.

āpani pālābe saba śuniyā 'govinda'-rava
siṁha-rave yena kari-gaṇa
sakali vipatti yābe mahānanda sukha pābe
yāra haya 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 kariha asat-cheṣṭā lābha pūjā pratiṣṭhā
sadā chinta govinda-charaṇa
sakala santāpa yābe 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-saṅga kuṭināṭi chhāḍa anya paripāṭi
anya deve nā kariha rati
āpana āpana sthāne pirīti sabāi ṭāne
bhakti-pathe paḍaye vigati [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 haba anurata
iṣṭa-deva-sthāne līlā-gāna
naiṣṭhika-bhajana ei tomāre kahilu bhāi
hanumāna tāhāte pramāna [16]

Be continuously engaged on the path of devotional worship and be attached to glorifying the Pastimes of Śrī Kṛṣṇa in Vṛndāvan. This process of devotional service is known as steady devotional service. The prime example of this is Hanumān.



Glories of the Holy Name

Quotations from the booklet given out by Śrīla Gurudev at the time of Harināma initiations

nāma-chintāmaṇiḥ kṛṣṇa-chaitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ

(Padma-purāṇa)

The Holy Name 'Kṛṣṇa' is the wish-fulfilling gem, Kṛṣṇa Himself, the living form of ecstasy, the absolute whole, transcendental to māyā, the eternal independent; because, the Name and the Named are identical.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

(Bṛhan-Nāradīya-Purāṇa)

The Holy Name, the Holy Name, the Holy Name alone – in this age of Kali there is no other shelter, no other shelter, no other shelter.

hare keśava govinda vāsudeva jaganmaya
itīrayanti ye nityaṁ na hi tān bādhate kaliḥ

(Bṛhan-Nāradīya-Purāṇa)

The influence of Kali no longer affects one who constantly chants the Holy Names of the Lord, such as Hare, Keśava, Govinda, and Vāsudeva.

go-koṭi-dānaṁ grahaṇe bhagasya
prayāga-gaṅgodaka-kalpa-vāsaḥ
yajñāyutaṁ meru-suvarṇa-dānaṁ
govinda-kīrtter na samaṁ śatāṁśaiḥ

(Skanda-Purāṇa)

Making a gift of ten million cows on a solar eclipse, residing for a millennium at holy places like Prayāg, where the sacred Ganges flows, performing ten thousand sacrifices and giving away a mountain of gold – hundreds of such pious activities can never equal the slightest attempt to sing the Holy Name of the Supreme Lord Govinda.

Śrī Śikṣāṣṭakam

Eight Sanskrit verses of instruction by Śrī Chaitanya Mahāprabhu

Verse One

cheto-darpaṇa-mārjanaṁ bhava-mahādāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-chandrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

The Holy Name of Kṛṣṇa thoroughly 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 Kṛṣṇa.

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 Kṛṣṇa.



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

pīta-varaṇa kali-pāvana gorā
gāoya-i aichhana bhāva-vibhorā [1]

Lord Gaurāṅga, whose complexion is golden and who is the deliverer of the fallen souls of Kali-yuga, sings as follows, overwhelmed with spiritual ecstasy.

chitta-darpaṇa-parimārjanakārī
kṛṣṇa-kīrtana jaya chitta-vihārī [2]

"All glories to the chanting of the Holy Name of Kṛṣṇa! It thoroughly cleanses the mirror of the heart (or mind) and is the delight of the soul.

helā-bhava-dāva-nirvāpaṇa-vṛtti
kṛṣṇa-kīrtana jaya kleśa-nivṛtti [3]

"All glories to the chanting of the Holy Name of Kṛṣṇa! It extinguishes the forest fire of material existence and removes all material tribulations.

śreyaḥ-kumuda-vidhu-jyotsnā-prakāśa
kṛṣṇa-kīrtana jaya bhakti-vilāsa [4]

"All glories to the chanting of the Holy Name of Kṛṣṇa! 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. Kṛṣṇa-kīrtan is the bhakti-vilāsa, the beautiful Pastime of devotion.

viśuddha-vidyā-vadhū-jīvana-rūpa
kṛṣṇa-kīrtana jaya siddha-svarūpa [5]

"All glories to the chanting of the Holy Name of Kṛṣṇa! It reveals one's pure identity in relationship with the Lord even up to divine consorthood. This chanting is the real perfection of life.

ānanda-payonidhi-vardhana-kīrti
kṛṣṇa-kīrtana jaya plāvana-mūrti [6]

"All glories to the chanting of the Holy Name of Kṛṣṇa! Kṛṣṇa-kīrtan causes the ocean of ecstatic joy to overflow. It is an inundation of divine love.

pade pade pīyūṣa-svāda-pradātā
kṛṣṇa-kīrtana jaya prema-vidhātā [7]

"All glories to the chanting of the Holy Name of Kṛṣṇa! Kṛṣṇa-kīrtan gives one a taste of fully satisfying nectar at every step; ultimately it bestows ecstatic love of Godhead."

bhakati-vinoda svātma-snapana-vidhāna
kṛṣṇa-kīrtana jaya prema-nidāna [8]

All glories to the chanting of the Holy Name of Kṛṣṇa! It bathes the soul of Bhakti Vinod. This chanting is a storehouse of love of Godhead.



Śrī Śikṣāṣṭakam – Verse Two

by Śrī Chaitanya Mahāprabhu in Sanskrit

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

"O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa 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."

Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

tuhuṅ dayā-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 rākhali nāhi kāla-vichārā [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
viśve bilāoli karuṇā-nidānā [3]

The Holy Name is a chintāmaṇi gem, a divine touchstone, and is non-different from You. Out of Your kindness for all souls, You have distributed Your Holy Name throughout the universe.

tuyā dayā aichhana parama udārā
atiśaya manda nātha! bhāga hāmārā [4]

This is Your mercy, O Lord. You are supremely kind. But, O Lord, I am most wicked and unfortunate.

nāhi janamala nāme anurāga mora
bhakati-vinoda-chitta duḥkhe vibhora [5]

I have never known any attraction for the Holy Names. And so, the heart of Bhakti Vinod is filled with sadness.

Śrī Śikṣāṣṭakam – Verse Three

by Śrī Chaitanya Mahāprabhu in Sanskrit

tṛṇād api sunīchena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ 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 Kṛṣṇa.



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

śrī-kṛṣṇa-kīrtane yadi mānasa tohāra
parama yatane tåhi labha 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 Kṛṣṇa.

tṛṇādhika hīna dīna akiñchana chhāra
āpane mānabi sadā chhāḍi' ahaṅkāra [2]

Humbler than a blade of grass, considering yourself low, poor, and meek, give up your false ego.

vṛkṣa-sama kṣamā-guṇa karabi sādhana
pratihiṁsā tyaji' anye karabi pālana [3]

Tolerant as a tree, you should forgive and forbear, giving up retaliation. Practise 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.

ha-ileo sarva-guṇe guṇī mahāśaya
pratiṣṭhāśā chhāḍi' kara amānī hṛdaya [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-adhiṣṭhāna sarva-jīve jāni' sadā
karabi sammāna sabe ādare sarvadā [6]

Always knowing that Kṛṣṇa dwells within the hearts of all living beings, you should always properly respect and honour others.

dainya, dayā, anye māna, pratiṣṭhā-varjana
chāri guṇe guṇī ha-i' karaha kīrtana [7]

Humility, mercy, consideration of others, and giving up position are the four qualities needed to perform kīrtan.

bhakati-vinoda kẵdi' bale prabhu-pāya
hena adhikāra kabe dibe he amāya [8]

Bhakti Vinod, crying at the Lord's holy feet says, "O my Lord, when will You bestow upon me the qualifications for Kṛṣṇa-kīrtan?"



Śrī Śikṣāṣṭakam – Verse Four

by Śrī Chaitanya Mahāprabhu in Sanskrit

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O 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."



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

prabhu tava pada-yuge mora nivedana
nāhi māgi deha-sukha vidyā dhana jana [1]

O Lord! This is my humble submission at Your lotus feet: I do not ask from You sensual pleasure, learning, wealth, or followers.

nāhi māgi svarga āra mokṣa nāhi māgi
nā kari prārthanā kona vibhūtira lāgi' [2]

I do not beg for residence on the celestial planets, nor do I wish liberation from this mundane existence. Nor do I pray for the attainment of any mystic powers.

nija karma-guṇa-doṣe ye ye janma pāi
janme janme yena tava nāma guṇa gāi [3]

Whatever birth I may obtain due to the results of my previous worldly activities, I 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.

viṣaye ye prīti ebe āchhaye āmāra
sei mata prīti ha-uk 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.

vipade sampade tāhā thākuk samabhāve
dine dine vṛddhi ha-uk 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 haye thāki' svarge vā niraye
tava bhakti rahu bhakti-vinoda-hṛdaye [7]

Whether I live as bird or beast, in heaven or in hell, let the humble Bhakti Vinod always cherish devotion to You in his heart of hearts.



Śrī Śikṣāṣṭakam – Verse Five

by Śrī Chaitanya Mahāprabhu in Sanskrit

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vichintaya

"O 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."



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

anādi karama-phale paḍi' bhavārṇava-jale
taribāre nā dekhi upāya
e-viṣaya-halāhale divā-niśi hiyā jvale
mana kabhu sukha nāhi pāya [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 avirata
pravṛtti-ūrmira tāhe khelā
kāma-krodha-ādi chhaya bāṭapāḍe deya bhaya
avasāna haila 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 ṭhaga dui more pratāriyā la-i'
avaśeṣe phele sindhu-jale
e hena samaye bandhu tumi kṛṣṇa kṛpā-sindhu
kṛpā kari' tola more bale [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 Kṛṣṇa, You are my only friend. You are an ocean of mercy. Please be kind upon me and uplift me from this condition of suffering by Your divine power.

patita kiṅkare dhari' pāda-padma-dhūli kari'
deha bhakti-vinode āśraya
āmi tava nitya-dāsa bhuliyā māyāra pāśa
baddha haye āchhi dayāmaya [4]

I am Your eternal servant, O merciful Lord. But, having forgotten this 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 Bhakti Vinod.

The Nectarean Holy Name

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

(Śrī Chaitanya-charitāmṛta: Antya-līlā, 1.99)

"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the Holy Name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that Name enters the holes of the ears, we desire many millions of ears. And when the Holy Name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

Śrī Śikṣāṣṭakam – Verse Six

by Śrī Chaitanya Mahāprabhu in Sanskrit

nayanaṁ galad-aśru-dhārayā
vadanaṁ gadgada-ruddhayā girā
pulakair nichitaṁ vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

"O 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?"

Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

aparādha-phale mama chitta bhela vajra-sama
tuyā nāme nā labhe vikāra
hatāśa ha-iyā hari tava nāma uchcha kari
baḍa duḥkhe ḍāki bāra bāra [1]

O 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-dayāmaya karuṇā-nidāna
bhāva-bindu dei' rākhaha parāṇa [2]

O 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!

kabe tuyā nāma-uchchāraṇe mora
nayane jharaba dara dara lora [3]

When will an incessant stream of tears flow from my eyes as I chant Your Name in divine ecstasy?

gadagada-svara kaṇṭhe upajaba
mukhe bola ādha ādha bāhirāba [4]

When will my voice be choked with divine emotion, and when will words garbled due to ecstasy come from my mouth?

pulake bharaba śarīra hāmāra
sveda-kampa-stambha habe bāra bāra [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?

vivarṇa-śarīre hārāobŭ jñāna
nāma-samāśraye dharabu 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?

milaba hāmāra kiye aichhe dina
ro-oye bhakati-vinoda mati hīna [7]

Bhakti Vinod, who is devoid of good intelligence, cries, "When will I meet with such a day?"



Honouring Rāga-mārg From Afar

Śrila Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Śrīla Prabhupād Saraswatī Ṭhākur preached:

mātala hari-jana kīrtana-raṅge
pūjala rāga-patha gaurava-bhaṅge

Gaurava-bhaṅge means the honourable guideline of the scriptures, and from that position we are always to give honour from afar to rāga-mārg. Rāga-mārg is a very high plane. Why? Because in that plane there is only affectionate attachment to Kṛṣṇa. That is the plane of affectionate service.

Mātala Hari-jana kīrtana-raṅge and *pūjala rāga-patha gaurava-bhaṅge*: this is our life's goal. Kīrtan is the first stage and also the last stage. Kīrtan can take us from the lowest level to the highest level, rāga-mārg. We start our practising life through kīrtan.

Śrī Śikṣāṣṭakam – Verse Seven

by Śrī Chaitanya Mahāprabhu in Sanskrit

yugāyitaṁ nimeṣeṇa chakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me

"O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever."



Corresponding Bengali composition by Śrīla Bhakti Vinod Ṭhākur:

gāite gāite nāma ki daśā ha-ila
"kṛṣṇa-nitya-dāsa mui" hṛdaye sphurila [1]

Chanting the Name again and again, what was my condition? Within my heart I realised, "I am an eternal servant of Kṛṣṇa."

jānilāma māyā-pāśe 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.

āra ye saṁsāra mora nāhi lāge bhāla
kǎhā yāi' kṛṣṇa heri e chintā viśāla [3]

And I don't much like this world of birth and death. Where shall I go to see Kṛṣṇa? This was my biggest worry.

kǎdite kǎdite mora ǎkhi variṣaya
varṣā-dhārā hena chakṣe ha-ila udaya [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 ha-ila mora śata yuga-sama
govinda-viraha āra sahite akṣama [5]

Now, a moment for me is like a hundred ages. I cannot bear this separation from Lord Govinda.

śūnya dharā-tala chaudike dekhiye
parāṇa udāsa haya
ki kari ki kari sthira nāhi haya
jīvana nāhika raya [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.

vraja-vāsi-gaṇa mora prāṇa rākha
dekhāo śrī-rādhā-nāthe
bhakati-vinoda- minati māniyā
laohe tāhāre sāthe [7]

O residents of Vṛndāvan, save my life and show me Rādhānāth, the Lord of Śrī Rādhā. Considering this humble prayer of Bhakti Vinod, please give him Your association and take him with You.

śrī-kṛṣṇa-viraha āra sahite nā pāri
parāṇa chhāḍite āra dina dui chāri [8]

I am unable to further tolerate this separation from my Lord Kṛṣṇa and am ready to give up my life within a few days (lit. two or four days).



Second related composition by Śrīla Bhakti Vinod Ṭhākur:

gāite govinda-nāma upajila bhāva-grāma
dekhilāma yamunāra kūle
vṛṣabhānu-sutā-saṅge śyāma naṭavara raṅge
vaṁśarī bājāya nīpa-mūle [1]

While I sang the Name of Govinda a host of ecstasies arose within me. I saw Sundar-śyāma, the best of dancers, on Yamunā'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 yugala-dhana asthira ha-ila mana
jñāna-hārā ha-ilu takhana
kata-kṣane nāhi jāni jñāna-lābha ha-ila māni
āra nāhi bhela daraśana [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 Vraja had been broken.

Third related composition by Śrīla Bhakti Vinod Ṭhākur:

***sakhi go kemate dhariba parāṇa**
nimeṣa ha-ila yugera samāna [1]

O 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 ǎkhi variṣaya
śūnya bhela dharā-tala
govinda-virahe prāṇa nāhi rahe
kemane v̌achiba bala [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 me how I will be able to live.

bhakati-vinoda asthira ha-iyā
punaḥ nāmāśraya kari'
ḍāke rādhānātha diyā daraśana
prāṇa rākha, nahe mari [3]

Bhakti Vinod has become very restless and again takes shelter of the Holy Name, calling out, "O Lord of Rādhā! By bestowing Your audience, please save my life! By Your mercy alone I shall not perish!"

*** Footnote:** Śrīla Guru Mahārāj, Śrīla Śrīdhar Mahārāj, advised not to sing 'sakhi go' but 'bandhu he' instead.



Śrī Śikṣāṣṭakam – Verse Eight

by Śrī Chaitanya Mahāprabhu in Sanskrit

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

"Kṛṣṇa 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."



Corresponding Bengali composition by Śrīla Bhakti Vinod Ṭhākur:

bandhu-gaṇa! śunaha vachana mora
bhāvete vibhora thākiye yakhana
dekhā deya chitta-chora [1]

O 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.

vichakṣaṇa kari' dekhite chāhile
haya ǎkhi-agochara
punaḥ nāhi dekhi' kǎdaye 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 kabhu more laya sātha
yathā tathā rākhu more āmāra se prāṇanātha [3]

Sometimes Kṛṣṇa, 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.

darśana-ānanda-dāne sukha deya mora prāṇe
bale more praṇaya-vachana
punaḥ adarśana diyā dagdha kare mora hiyā
prāṇe more māre prāṇa-dhana [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.

yāhe tāra sukha haya, sei sukha mama
nija sukhe duḥkhe mora sarvadāi 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.

bhakati-vinoda saṁyoge viyoge
tāhe jāne prāṇeśvara
tāra sukhe sukhī sei prāṇanātha
se kabhu nā haya para [6]

In this way, Bhakti Vinod, in both union and separation, knows that Kṛṣṇa is the only Lord of his soul. Kṛṣṇa's happiness is my happiness. He is the Lord of my life; there is no other Lord for me than Him.



Second related composition by Śrīla Bhakti Vinod Ṭhākur:

(Regarding this, Śrīla Śrīdhar Mahārāj advised not to sing this composition because "it is too high.")

yoga-pīṭhopari-sthita aṣṭa-sakhī-suveṣṭita
vṛndāraṇye kadamba-kānane
rādhā-saha vaṁśī-dhārī viśva-jana-chitta-hārī
prāṇa mora tāhāra charaṇe [1]

At the yoga-pīṭha, surrounded by the aṣṭa-sakhīs, in Vṛndāvan Forest, in a grove of kadamba trees, by the side of Śrī Rādhā, holding His flute, Śrī Kṛṣṇa enchants all souls within the universe. I fall at His feet and surrender my life to Him.

sakhī-ājñāmata kari dohāra sevana
pālya-dāsī sadā bhāvi dohāra charaṇa [2]

Following the orders of a sakhī, I engage in service to the holy pair, Śrī Rādhā and Kṛṣṇa, always considering myself a dependent maidservant at Their lotus feet.

kabhu kṛpā kari' mama hasta dhari'
madhura-vachana bale
tāmbula la-iyā khāya dui jane
mālā laya kutūhale [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, the two of Them eat and accept a garland from me with great delight.

adarśana haya kakhana ki chhale
nā dekhiyā dǒhe hiyā mora jvale [4]

Again, They disappear from my vision by some trick. Not seeing Rādhā and Kṛṣṇa, my heart burns in agony.

yekhāne sekhāne thākuka du'jane
āmi ta charaṇa-dāsī
milane ānanda virahe yātanā
sakala samāna vāsi [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 mora jīvane maraṇe
more rākhi' māri' sukhe thākuka du'jane [6]

Rādhā and Kṛṣṇa are my life and soul in life and in death; whether They protect me or take my life, may They always be happy.

bhakati-vinoda āna nāhi jāne
paḍi' nija sakhī-pāya
rādhikāra gaṇe thākiyā satata
yugala-charaṇa chāya [7]

Bhakti Vinoda says: "I know nothing else. Falling at the feet of my own sakhī (confidante), remaining always among the associates of Rādhikā, I take shelter in the shade of the Divine Couple's feet."



Śrī Śrī Upadeśāmṛta

Sweet Upward Guidance to Eternity

Eleven Sanskrit verses by Śrīla Rūpa Goswāmī Prabhu

Verse One

vācho vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt

A sober person who can tolerate (1) the urge to speak, (2) the mind's demands, (3) the actions of anger, and the urges of (4) the tongue, (5) the belly, and (6) the genitals, is qualified to instruct the entire world.



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

guru-kṛpā-bale labhi' sambandha-vijñāna
kṛti-jīva hayena bhajane yatnavān [1]

Attaining proper sambandha-jñān by the mercy of Śrī Guru, fortunate jīvas engage in bhajan.

sei jīve śrī-rūpa-gosvāmi mahodaya
'upadeśāmṛte' dhanya karena niśchaya [2]

Śrīla Rūpa Goswāmī has certainly blessed such jīvas with *Śrī Upadeśāmṛta*.

gṛhī gṛha-tyāgī bhede dvi-prakāra jane
upadeśa bheda vichāribe vijña-gaṇe [3]

There are two types of practitioners – householders and renunciants, and the wise will conclude that there are different instructions for each of them.

gṛhī prati ei saba upadeśa haya
gṛha-tyāgī prati ihā parākāṣṭhāmaya [4]

All these instructions are for householders, and they are of utmost importance for renunciants.

vākya-vega mano-vega krodha-vega āra
jihva-vega udara-upastha-vega chhāra [5]
ei chhaya vega sahi' kṛṣṇa-nāmāśraye
jagat śāsite pāre parājiyā bhaye [6]

Those who tolerate the six base urges – the urges of speech, the mind, anger, the tongue, the belly, and the genitals – by taking the shelter of Kṛṣṇa's Name can instruct the world and conquer fear.

kevala śaraṇāgati kṛṣṇa-bhaktimaya
bhakti-pratikūla tyāga tāra aṅga haya [7]

Pure surrender is made up of Kṛṣṇa-bhakti. Rejecting that which is unfavourable to bhakti is one of its limbs.

chhaya vega sahi' yukta-vairāgya-āśraye
nāme aparādha-śūnya ha-ibe nirbhaye [8]

Those who tolerate these six urges in the shelter of yukta-vairāgya will fearlessly become free from the offences to the Holy Name.

The Real Essence of Nectar

Śrila Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

kṛṣṇa-līlāmṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se chaitanya-līlā haya, sarovara akṣaya,
mano-haṁsa charāha tāhāte
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 25.271)

"What is Kṛṣṇa-līlā? It is the real essence of nectar. It is the gist of sweetness, happiness, and ecstasy. The sweetness of the sweetest thing that can ever be conceived of is represented in Kṛṣṇa-līlā. Then what is Chaitanya-līlā? In Chaitanya-līlā, that sweet nectar of Kṛṣṇa-līlā is flowing in all ten directions in hundreds of streams as if from a fountain. That fountain is Chaitanya-līlā."

All the devotees like to read *Śrī Chaitanya-charitāmṛta* and I have also read it many times, but the meaning is not always apparent to us. The real meaning comes through our service, so we must try wholeheartedly and happily to serve, even though sometimes service may not come so happily to us. Sometimes it may give us pain or difficulty.

Śrī Śrī Upadeśāmṛta – Verse Two

by Śrīla Rūpa Goswāmī Prabhu in Sanskrit

atyāhāraḥ prayāsaś cha prajalpo niyamāgrahaḥ
jana-saṅgaś cha laulyañ cha ṣaḍbhir bhaktir vinaśyati

One's devotional service is spoiled when one becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) over-endeavouring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements.



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

atyāhāra prayāsa prajalpa jana-saṅga
laulyādi niyamāgraha hale bhakti-bhaṅga [1]

When over-accumulation, over-endeavour, unnecessary talk, association with non-devotees, fickleness, and misapplication of rules occur, bhakti becomes obstructed.

gṛha-tyāgī janera sañchaya atyāhāra
adhika sañchayī gṛhī vaiṣṇavera chhāra [2]

For renunciants, any accumulation is excessive (atyāhāra), and for householder devotees, excessive accumulation is bad.

bhakti-anukūla naya se saba udyama
prayāsa nāmete tāra prakāśa viṣama [3]

All endeavours that are not favourable to bhakti are called prayāsa; occurrences of them are condemnable.

grāmya-kathā prajalpa nāmete parichaya
matera chāñchalya laulya asat-tṛṣṇāmaya [4]

Village talk is called prajalpa. Restlessness of thought produced by material desire is called laulya.

viṣayī yoṣit-saṅgī tat-tat-saṅgī āra
māyāvādī dharma-dhvajī nāstika prakāra [5]
se saba asat-saṅga bhakti-hānikara
viśeṣa yatane sei saṅga parihara [6]

Materialists, those who are attached to women, their companions, māyāvādīs, religious hypocrites, and atheists – the association of such persons is destructive to bhakti. With great care, avoid all such association.

niyama agraha āra niyama āgraha
dvi-prakāra doṣa ei bhakta-galagraha [7]

The faults of both being negligent of rules and being obsessive about rules are burdens to devotees.

eke svādhikāragata niyama varjana
āre anya-adhikāra niyama grahana [8]

In one, there is rejection of the rules meant for one's own stage, and in the other, there is adherence to the rules meant for stages other than one's own.

The Highest Śloka

Śrila Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

śrī-śrīmad-bhagavat-padāmbuja-madhu-svādotsavaiḥ ṣaṭ-padair
nikṣiptā madhu-bindavaś cha parito bhraṣṭā mukhāt guñjitaiḥ
yatnaiḥ kiñchid ihāhṛtaṁ nija-paraśreyo 'rthinā tan mayā
bhūyobhūya ito rajāṁsi pada-saṁlagnāni teṣāṁ bhaje

(Śrī Śrī Prapanna-jīvanāmṛtam: 10.14)

The bees, intoxicated in the festival
of drinking the honey of the Lord's lotus feet,
busily humming the glories of the Lord,
drops of honey from their mouths fall and scatter all around;
for my own divine prospect, I've carefully collected
some of those drops herein –
and thus do I worship the dust of the holy lotus feet
of those saints, again and again.

Śrīla Gurudev, Śrīla Govinda Mahārāj: "I think that this is the highest śloka I have heard in my life. I am always quoting this, and whenever I have a chance I include it in a book."

Śrī Śrī Upadeśāmṛta – Verse Three

by Śrīla Rūpa Goswāmī Prabhu in Sanskrit

utsāhān niśchayād dhairyāt tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati

There are six principles favourable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavouring with confidence, (3) being patient, (4) acting according to regulative principles (such as śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam, etc. – hearing, chanting, remembering Kṛṣṇa, etc.), (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous āchāryas. These six principles undoubtedly assure the complete success of pure devotional service.



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

ānukūlya-saṅkalpera chhaya aṅga sāra
utsāha viśvāsa dhairya tat-tat-karma āra [1]
saṅga-tyāga sādhu-vṛtti karile āśraya
bhakti-yoga-siddhi labhe sarva-śāstre kaya [2]

All the scriptures say that if one takes shelter in the six most important aspects of accepting the favourable – enthusiasm, conviction, perseverance, engaging in favourable activities, abandoning bad association, and following the conduct of the sādhus – then one will attain perfection in bhakti-yoga.

bhakti-anuṣṭhāne utsāhera prayojana
bhaktite viśvāsa dṛḍha dhairyāvalambana [3]
ye karma karile haya bhaktira ullāsa
ye karma jīvana-yātrā nirvāhe prayāsa [4]

Enthusiasm for the practice of bhakti, firm conviction in bhakti, perseverance, activities by which bhakti develops, and activities by which one's life is maintained are all necessary.

asat-saṅga tyāge haya saṅga-vivarjana
sadāchāra sādhu-vṛtti sarvadā pālana [5]

Give up association by rejecting bad association and always follow the conduct and practices of the sādhus.

tyāgī bhikṣā-yoge āra gṛhī dharmāśraye
karibe jīvana yātrā sāvadhāna haye [6]

Renunciants should carefully maintain their lives by begging, and householders should maintain their lives by following the codes for proper conduct.



Śrī Śrī Upadeśāmṛta – Verse Four

by Śrīla Rūpa Goswāmī Prabhu in Sanskrit

dadāti pratigṛhṇāti guhyam ākhyāti pṛchchhati
bhuṅkte bhojayate chaiva ṣaḍ-vidhaṁ prīti-lakṣaṇam

(1) Offering gifts, (2) accepting gifts, (3) revealing one's mind in confidence, (4) enquiring confidentially, (5) accepting prasād, and (6) offering prasād, are the six symptoms of love shared by one devotee and another.



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

asat-saṅga tyāji' sādhu-saṅga kara bhāi
prītira lakṣaṇa chhaya vichāri' sadāi [1]

Brother, give up bad association, associate with the sādhus, and always engage in the six exchanges of affection.

dāna-graha sva-sva-guhya jijñāsā varṇana
bhuñjana bhojana-dāna saṅgera lakṣaṇa [2]

Giving and accepting gifts, asking about and describing confidential matters, and eating and distributing food are the characteristics of such association.



Śrī Śrī Upadeśāmṛta – Verse Five

by Śrīla Rūpa Goswāmī Prabhu in Sanskrit

kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti chet praṇatibhiś cha bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā

One should (1) mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should (2) offer humble obeisances to the devotee who has undergone spiritual initiation (dīkṣā) and is engaged in service to the Lord, and one should (3) associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others.



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

asat lakṣaṇa-hīna gāya kṛṣṇa-nāma
manete ādara tā̃te kara aviśrāma [1]

Always honour within the mind those who are free from bad qualities and chant the Name of Kṛṣṇa.

labdha-dīkṣā kṛṣṇa bhaje yei mahājana
praṇami' ādara tā̃re kara sarva-kṣaṇa [2]

Always honour with obeisances great souls who are initiated and serve Kṛṣṇa.

bhajana-chatura yei tā̃ra kara sevā
kṛṣṇamaya sabe dekhe suvaiṣṇava yebā [3]
śatru mitra sad asat kichhu nā vichāre
sarvottama saṅga bali' sevaha tā̃hāre [4]

Serve those who are expert in bhajan. Consider the association of such great Vaiṣṇavas, who see Kṛṣṇa within everything, and do not conceive of enemies and friends or good and bad, to be the best of all, and serve them.



Śrī Śrī Upadeśāmṛta – Verse Six

by Śrīla Rūpa Goswāmī Prabhu in Sanskrit

dṛṣṭaiḥ svabhāva-janitair vapuṣaś cha doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagachchhati nīra-dharmaiḥ

Being situated in one's original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam, and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

nīra-dharma-gata phena-paṅkādi-saṁyukta
gaṅgā-jala brahmatā ha-ite nahe chyuta [1]

Ganges water does not lose its spiritual nature because it contains foam, mud, and so on, which are natural in water.

sei-rūpa śuddha-bhakta jaḍa-deha-gata
svabhāva-vapura doṣe na haya prākṛta [2]

Similarly, pure devotees are not mundane because of faults within their nature and form that are natural in the material body.

ataeva dekhiyā bhaktera kadākāra
svabhāvaja varṇa kārkaśyādi doṣa āra [3]

prākṛta baliyā bhakte kabhu nā nindibe
śuddha-bhakti dekhi' tāṅre sarvadā vandibe [4]

Therefore, upon seeing the faults produced by a devotee's nature or occupation, such as ugliness or apparent roughness, never consider a devotee mundane and criticise them. Rather, see their pure bhakti and always revere them.

Śrī Śrī Upadeśāmṛta – Verse Seven

by Śrīla Rūpa Goswāmī Prabhu in Sanskrit

syāt kṛṣṇa-nāma-charitādi-sitāpy avidyā-
pittopatapta-rasanasya na rochikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

The Holy Name, Character, Pastimes and Activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within one's tongue, and one's disease is gradually destroyed at the root.



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

avidyā pittera doṣe duṣṭa rasanāya
kṛṣṇa-saṅkīrtane ruchi nāhi haya hāya [1]

There is no taste for chanting about Kṛṣṇa on a tongue that is defiled by the jaundice of ignorance. Alas!

sitapala prāya kṛṣṇa-kathā anudina
ādare sevite ruchi dena samīchīna [2]

Like sugar candy, daily engaging in discussion of Kṛṣṇa with faith produces genuine ruchi.

kṛṣṇa-kāmya-vismṛti avidyā-gada-mūla
kṛṣṇa-saṅkīrtana-krame haya ta' nirmūla [3]

The root of the disease – ignorance, forgetfulness that Kṛṣṇa is our desired end – is gradually uprooted by chanting about Kṛṣṇa.

sei krame kṛṣṇa-nāmādite āsvādana
anudina bāḍe, ruchi haya anukṣaṇa [4]

By chanting, the taste of Kṛṣṇa's Name, Pastimes, and so on, increases day by day, and one's ruchi becomes constant.



Śrī Śrī Upadeśāmṛta – Verse Eight

by Śrīla Rūpa Goswāmī Prabhu in Sanskrit

tan-nāma-rūpa-charitādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālaṁ nayed akhilam ity upadeśa-sāram

The essence of all advice is that one should utilise one's full time – twenty-four hours a day – in nicely chanting and remembering the Lord's divine Name, transcendental Form, Qualities, and eternal Pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja (Goloka Vṛndāvan Dhām) and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

nāmādira smṛti āra kīrtana niyame
niyojita kara jihvā chitta krame krame [1]

Gradually engage the tongue and mind in the practices of remembrance and chanting of Kṛṣṇa's Names and so forth.

vraje vasi' anurāgīra sevā-anusāra
sarva-kāla bhaja ei upadeśa sāra [2]

Reside in Vraja and serve at all times, following the services of those who have deep attachment to Kṛṣṇa. This is the essence of all instructions.



Śrī Śrī Upadeśāmṛta – Verse Nine

by Śrīla Rūpa Goswāmī Prabhu in Sanskrit

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

The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvan because of Kṛṣṇa's Rāsa-līlā Pastimes. And superior to the forest of Vṛndāvan is Govardhan Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving Pastimes. And, above all, the superexcellent Śrī Rādhā Kuṇḍa stands supreme, for it is overflooded with the ambrosial nectarean prema of the Lord of Gokul, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā Kuṇḍa, which is situated at the foot of Govardhan Hill?



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

vaikuṇṭha apekṣā śreṣṭha māthura-maṇḍala
tad apekṣā vṛndāvan yathā rāsa-sthala [1]

Higher than Vaikuṇṭha is Māthura Maṇḍal, and higher than that is Vṛndāvan, the place of the Rāsa Dance.

tad apekṣā govardhan nitya keli-sthāna
rādhā-kuṇḍe tad apekṣā premera vijñāna [2]

Higher than Vṛndāvan is Govardhan, the place of Kṛṣṇa's daily play, and higher than that is Rādhā Kuṇḍa, where there is full realisation of prema.



Śrī Śrī Upadeśāmṛta – Verse Ten

by Śrīla Rūpa Goswāmī Prabhu in Sanskrit

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

In the śāstra it is said that of all types of fruitive workers, one who is advanced in knowledge of the higher values of life is favoured by the Supreme Lord Hari. Out of many such people who are advanced in knowledge (jñānīs), one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained prema, pure love of Kṛṣṇa, is superior to him. The gopīs are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the gopīs, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her kuṇḍa (lake) is as profoundly dear to Lord Kṛṣṇa as this most beloved of the gopīs. Who, then, will not reside at Rādhā Kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings (aprākṛta-bhāva), render loving service to the Divine Couple Śrī Śrī Rādhā-Govinda, who perform Their aṣṭa-kālīya-līlā, Their eternal eightfold daily Pastimes. Indeed, those who execute devotional service on the banks of Rādhā Kuṇḍa are the most fortunate people in the universe.

Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

chid-anveṣī jñānī jaḍa-karmī ha-ite śreṣṭha
jñāni-chara bhakta tad apekṣā kṛṣṇa-preṣṭha [1]

Jñānīs who seek the spiritual plane are higher than mundane karmīs. Devotees who were formerly jñānīs are more dear to Kṛṣṇa than them.

prema-niṣṭha bhakta tad apekṣā śreṣṭha jāni
gopī-gaṇe tad apekṣā śreṣṭha bali' māni [2]

We know that devotees fixed in prema are higher than them, and we consider the gopīs higher than all other devotees.

sarva-gopī śreṣṭhā rādhā kṛṣṇa-preṣṭhā sadā
tāṅhāra sarasī nitya kṛṣṇera prītidā [3]

Śrī Rādhā is the highest of all the gopīs. She is forever Kṛṣṇa's favourite, and Her lake always pleases Kṛṣṇa.

e hena premera sthāna govardhana-taṭe
āśraya nā kare kebā kṛtī niṣkapaṭe [4]

What fortunate soul would not take shelter in this abode of prema at the base of Govardhan Hill with all sincerity?



Śrī Śrī Upadeśāmṛta – Verse Eleven

by Śrīla Rūpa Goswāmī Prabhu in Sanskrit

kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyāsibhyo 'pi rādhā
kuṇḍaṁ chāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ
tat premedaṁ sakṛd api sarāḥ snātur āviṣkaroti

Of the many objects of favoured delight and of all the lovable damsels of Vraja-bhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine kuṇḍa is described by great sages as similarly dear to Him. Undoubtedly Rādhā Kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.



Śrīla Bhakti Vinod Ṭhākur's corresponding Bengali composition:

sakala preyasī-śreṣṭhā vṛṣabhānu-sutā
tāṅhāra sarasī nitya śrī-kṛṣṇa-dayitā [1]

The daughter of Vṛṣabhānu is the best of all Kṛṣṇa's lovers, and Her lake is always dear to Śrī Kṛṣṇa.

muṇi-gaṇa śāstre ei-rūpa nirdhārila
vraja-madhye śreṣṭha bali' kuṇḍe sthira kaila [2]

In the scriptures, the sages have ascertained this and determined that this lake is supreme within all of Vraja.

sādhana bhaktira kathā ki baliba āra
kṛṣṇa-preṣṭha-gaṇera durlabha prema-sāra [3]

What more can I say of sādhana-bhakti? The highest form of prema is difficult to attain even for those who are dear to Kṛṣṇa.

niṣkapaṭe sei kuṇḍe ye kare majjana
kuṇḍa tāṅre sei prema kare vitaraṇa [4]

Yet Rādhā Kuṇḍa gives such prema to those who bathe within it sincerely.

Śrī Guru Paramparā

Verses 1-9 composed by Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākur

kṛṣṇa haite chatur-mukha hana kṛṣṇa-sevonmukha
brahmā haite nāradera mati
nārada haite vyāsa madhva kahe 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 Kṛṣṇa. Devarṣi Nārada's understanding of this divine science was obtained from Brahmā. The great sage Kṛṣṇa Dvaipāyana Vyāsa, who was empowered to compile the Vedic literatures, became a disciple of Devarṣi Nārada. Śrīpād Madhva Āchārya, the founder of the Śuddha-dvaita school of Vedānta philosophy, who visited Vyāsadev at Badarīkāśram in the thirteenth century to learn from him Vedānta philosophy, calls himself a servant of Kṛṣṇa Dvaipāyana Vyāsa. Pūrṇaprajña Tīrtha (Madhva) is the guru and sole refuge of Padmanābha Tīrtha

nṛhari mādhava vaṁśe akṣobhya paramahaṁse
śiṣya bali' aṅgīkāra kare
akṣobhyera śiṣya jaya- tīrtha nāme parichaya
tāṅra dāsye jñānasindhu tare [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.

tāṅhā haite dayānidhi tāṅra dāsa vidyānidhi
rājendra ha-ila tāṅhā haite
tāṅhāra kiṅkara jaya- dharma nāme parichaya
paramparā jāna bhāla 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 Jayadharma or Vijayadhvaja Tīrtha. In this way you should properly understand this disciplic succession.

jaya-dharma-dāsye khyāti śrī-puruṣottama-yati
tāṅhate brahmaṇya-tīrtha sūri
vyāsatīrtha tāṅra dāsa lakṣmīpati vyāsa-dāsa
tāṅhā haite mādhavendra purī [4]

The great sannyāsī Śrī Puruṣottama Tīrtha received his knowledge in the service of his guru, Vijayadhvaja Tīrtha (Jayadharma). 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-vara śiṣya-vara śrī-īśvara
nityānanda, śrī-advaita vibhu
īśvara-purīke dhanya karilena 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 Āchārya. 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-janera jīvana
viśvambhara-priyaṅkara śrī-svarūpa-dāmodara
śrī-gosvāmī rūpa-sanātana [6]

Mahāprabhu Śrī Chaitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūp Dāmodar Goswāmī, Rūpa Goswāmī and Sanātan Goswāmī were the givers of great happiness to Viśvambhara (Śrī Chaitanya).

rūpa-priya mahājana jīva-raghunātha hana
tāṅra priya kavi kṛṣṇadāsa
kṛṣṇa-dāsa-priya-vara narottama sevāpara
yāṅra 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. Raghunāth Dās Goswāmī, a disciple of Advaita Āchārya's disciple Jadunandan Āchārya, was accepted by Rūpa and Sanātan as their third brother. Raghunāth Dās Goswāmī's beloved student was Kṛṣṇadās Kavirāj Goswāmī. Kṛṣṇādās Kavirāj was an intimate friend

of Lokanāth Goswāmī. They lived together in Vṛndāvan and always discussed the topics of Kṛṣṇa with one another. Lokanāth Goswāmī, a disciple of Gadādhar 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 Kṛṣṇadās Kavirāj Goswāmī. To serve the feet of Narottam Dās Ṭhākur was the only desire of Viśvanāth Chakravartī Ṭhākur, who was the fourth āchārya in disciplic succession from Narottam Dās.

viśvanātha-bhakta-sātha baladeva jagannātha
tāṅra priya śrī-bhakti-vinoda
mahā-bhāgavata-vara śrī-gaura-kiśora-vara
hari-bhajanete yāṅra moda [8]

Viśvanātha Chakravartī Ṭhākur was the śikṣā-guru (instructing spiritual master) of Baladeva Vidyābhūṣaṇa, to whom he taught the precepts of *Śrīmad Bhāgavatam*. Jagannātha Dās Bābājī was a very prominent Āchārya after Śrī Baladeva Vidyābhūṣaṇa and was the beloved śikṣā-guru of Śrī Bhakti Vinod Ṭhākur. Bhakti Vinod Ṭhākur's intimate friend and associate was the eminent mahābhāgavat Śrī Gaura Kiśor Dās Bābājī, whose sole joy was found in Hari-bhajan.

tad-anuga-mahājana śrī-kṛṣṇa-kīrtana-dhana
yebā dila puri' jaga-kāma
śrī-vārṣabhānavī-varā sadā sevya-sevāparā
tāṅhāra dayita-dāsa nāma [9]

The follower of Śrīla Gaura Kiśor Dās Bābājī, the great soul Dayita Dās (Śrīla Saraswatī Ṭhākur), whose wealth is Śrī Kṛṣṇa kīrtan, fulfils the desires of the whole world. He is the dearmost of Śrī Vārṣabhānavī and is always engaged in Her service.

tad-abhinna deha-divya svarūpa-rūpa-raghu-jivya
sadā sevya yāṅra pādapadma
susiddhānta-mūrti-dhara śrī-śrīdhara guru-vara
rupānuga-sādhu-śreya-sadma [10]

The non-different personality and embodiment of bhakti-siddhānta as well as the embodiment of Śrīla Bhakti Siddhānta Saraswatī Ṭhākur; and who is living within the conception of Śrīla Svarūp 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.

tāṙra priya mano 'bhīṣṭa- sthāpane sadā sacheṣṭa
bhakti-sundara śrī-govinda nāma
ei paramparā dhana sabe gaura-nija-jana
tāṙdera uchchhiṣṭe mora kāma [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. 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 Dāsa Praṇati Pañchakam

Homage unto Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākur

Sanskrit composition by
Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

bhayabhañjana jayaśaṁsana-karuṇāyata-nayanam
kanakotpala janakojjvala-rasasāgara-chayanam
mukharīkṛta-dharaṇītala-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 consorthood. His large, merciful eyes dispel (the suffering souls') fear and proclaim (the surrendered souls') victory. By his tongue (constantly) vibrating the whole Earth planet with Śrī Kṛṣṇa-saṅkīrttan, and by his beauty resplendent in the robes of the sun's radiance (saffron), he 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 worshipable 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.

atilaukika-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, furthermore he is greatly endeared to the divine damsels of Vraja 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-karuṇāstṛti-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 by extending his mercy upon them (by awarding them the gift of divine love). Circumambulating Gaura Dhām in the same way as traditionally done at Vraja Dhām and Puruṣottama Dhām, he continuously propagates the loving desire of the Lord of Vraja, the divine abode of Vaikuṇṭha, and the Holy Name of Kṛṣṇa. On his day of holy advent, I again and again offer my obeisances unto that dear associate of Śrī Vṛṣabhānunandinī, and the servitors of his holy lotus feet.



Āchārya-vandanā

by Śrī Gopāl Govinda Mahānta

jayare jayare jaya paramahaṁsa mahāśaya
śrī-bhakti-siddhānta sarasvatī
gosvāmī ṭhākura jaya parama karuṇāmaya
dīna-hīna agatira gati [1]

All glories, all glories to the topmost personality, Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur, who is an ocean of mercy and the only resort for the fallen souls.

nīlāchale ha-iyā udaya
śrī-gauḍa-maṇḍale āsi' prema-bhakti parakāśi'
jivera nāśilā bhava-bhaya [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 hena sādhya mora nāi
tabe pāri yadi deha' śakti
viśva-hite avirata āchāra-prachāre rata
viśuddha śrī-rūpānugā-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 Goswāmī.

śrīpāṭa khetari-dhāma ṭhākura śrī-narottama
tomāte tāhāra guṇa dekhi
śāstrera siddhānta-sāra śuni' lāge chamatkāra
kutārkika dite nāre phāki [4]

We see your qualities are like Śrīla Narottam Dās Ṭhākur 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 yata upadharma-kavalita
heriyā lokera mane trāsa
hāni' susiddhānta-vāṇa upadharma khāna khāna
sajjanera bāḍāle 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.

smārta-mata jaladhara śuddha-bhakti ravi-kara
āchchhādila 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 kata maṭha sthāpiyācha niṣkapaṭa
prema-sevā śikhāite jīve
maṭhera vaiṣṇava-gaṇa kare sadā vitaraṇa
hari-guṇa-kathāmṛta bhave [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 karilā tapta-prāṇa
deśe deśe niṣkiñchana prerilā vaiṣṇava-gaṇa
vistārite hari-guṇa-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.

pūrve yathā gaurahari māyāvāda chheda kari'
vaiṣṇava karilā kāśī-vāsī
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 yāra marma
śāstra-yukte karilā niśchaya
jñana-yoga-karma-chaya mūlya tāra kichhu naya
bhaktira virodhī yadi haya [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-gauḍa-maṇḍala-bhūmi bhakta-saṅge parikrami'
sukīrti sthāpilā mahāśaya
abhinna vraja-maṇḍala gauḍa-bhūmi premojjvala
prachāra ha-ila viśvamaya [11]

You founded parikramā of Śrī Gauḍa Maṇḍal, 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 Maṇḍal and how it is non-different from Śrī Vraja Maṇḍal, Śrī Vṛndāvan.

kuliyāte pāṣaṇḍīrā atyāchāra kaila yārā
tā sabāra doṣa kṣamā kari'
jagate kaile ghoṣaṇā 'taroriva sahiṣṇunā'
hana 'kīrttanīyaḥ sadā hariḥ' [12]

You forgave all the atheists of Kuliyā 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' ha-iyācha sarva tyāgī
viśva-vāsī-jana-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.

karitecha upakāra yāte para-upakāra
labhe jīva śrī-kṛṣṇa-sevāya
dūre yāya bhava-roga khaṇḍe yāhe karma-bhoga
hari-pāda-padma yāte pāya [14]

You untiringly perform benevolent works just to help the souls of this world to attain the service of Lord Śrī Kṛṣṇa. 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 jāgāte vaikuṇṭha-dūta
'gauḍīya' pāṭhāo ghare ghare
uṭhare uṭhare bhāi āra ta samaya nāi
'kṛṣṇa bhaja' bale uchchaiḥsvare [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 Kṛṣṇa."

tomāra mukhāravinda- vigalita makaranda
siñchita achyuta-guṇa-gāthā
śunile juḍāya prāṇa tamo moha antardhāna
dūre yāya hṛdayera vyathā [16]

The nectarean verses of the glorious qualities of the infallible Lord Kṛṣṇa issuing from your lotus mouth soothes our souls, dissipates our ignorance and illusion, and causes the pain in our hearts to go far away.

jāni āmi mahāśaya yaśo-vāñchhā nāhi haya
bindu-mātra tomāra antare
tava guṇa-vīṇā-dhārī mora kaṇṭha-vīṇā dhari'
avaśete balāya 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 karile jīvera trāṇa
śuniyāchhi sādhu-guru-mukhe
kṛṣṇa-bhakti samudaya janama saphala haya
e bhava-sāgara tare sukhe [18]

By singing the qualities of Vaiṣṇavas, the soul attains deliverance – this I have heard from the mouths of saints and gurus. Through complete devotion to Kṛṣṇa, one's life becomes successful, and one happily crosses the ocean of material existence.

te-kāraṇe prayāsa yathā vāmanera āśa
gaganera chaॅda dharibāre
adoṣa-daraśī tumi adhama patita āmi
nija guṇe kṣamibā 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 bhakti-vinoda
dīna-hīna patitera bandhu
kali-tamaḥ vināśite ānilena avanīte
tomā' akalaṅka pūrṇa indu [20]

Śrīla Bhakti Vinod Ṭhākur, 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.

kara kṛpā vitaraṇa prema-sudhā anukṣaṇa
mātiyā uṭhuka jīva-gaṇa
hari-nāma-saṅkīrtane nāchuka jagata-jane
vaiṣṇava-dāsera nivedana [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

Sanskrit composition by Śrīla Jayadev Goswāmī

pralaya-payodhi-jale dhṛtavān asi vedaṁ
vihita-vahitra-charitram akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare [1]

O Keśava! O Lord of the universe! O Lord Hari, who have 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]

O Keśava! O Lord of the universe! O Lord Hari, who have 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 is put in 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]

O Keśava! O Lord of the universe! O Lord Hari, who have 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-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare [4]

O Keśava! O Lord of the universe! O Lord Hari, who have 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 wasplike demon Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

chhalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare [5]

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a dwarf-brāhmaṇa, Vāmanadev! All glories to You! O wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that has emanated from the toenails 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]

O Keśava! O Lord of the universe! O Lord Hari, who have 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.

vitarasi dikṣu raṇe dik-pati-kamanīyaṁ
daśa-mukha-mauli-baliṁ ramaṇīyam
keśava dhṛta-rāma-śarīra jaya jagadīśa hare [7]

O Keśava! O Lord of the universe! O Lord Hari, who have 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, who were much harassed by this monster.

vahasi vapuṣi viśade vasanaṁ jaladābhaṁ
hala-hati-bhīti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare [8]

O Keśava! O Lord of the universe! O Lord Hari, who have 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 Yamunā, who feels great fear due to the striking of Your plowshare.

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare [9]

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Buddha! All glories to You! O Buddha of compassionate

heart, you decry the slaughtering of poor animals performed according to the rules of Vedic sacrifice.

mlechchha-nivaha-nidhane kalayasi karavālaṁ
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare [10]

O Keśava! O Lord of the universe! O Lord Hari, who have 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 Kali-yuga.

śrī-jayadeva-kaver idam uditam udāraṁ
śṛṇu sukha-daṁ śubha-daṁ bhava-sāram
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare [11]

O Keśava! O Lord of the universe! O Lord Hari, who have assumed these ten different forms of incarnation! All glories to You! O readers, please hear this hymn of the poet Jayadeva, which is most excellent, an awarder of happiness, a bestower of auspiciousness, and the best thing in this dark world.

vedān uddharate jaganti vahate bhū-golam udbibhrate
daityaṁ dārayate baliṁ chhalayate kṣatra-kṣayaṁ kurvate
paulastyaṁ jayate halaṁ kalayate kāruṇyam ātanvate
mlechchhān mūrchchhayate daśākṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ [12]

O Lord Kṛṣṇa, 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 Nṛsiṁha 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 Yamunā. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the mlechas (degraded low-class men).

Śrī Nṛsiṁha Praṇām [Sanskrit]

namas te narasiṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

I offer my obeisances to Lord Nṛsiṁha, who gives joy to Prahlād Mahārāj and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśipu.

ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

Lord Nṛsiṁha is here and also there. Wherever I go Lord Nṛsiṁha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsiṁha, the origin of all things and the supreme refuge.

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

O Keśava! O Lord of the universe! O Lord Hari, who have 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 wasplike demon Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.



Śrīman Mahāprabhura Śata-nāma

One Hundred Names of Śrīman Mahāprabhu

by Śrīla Bhakti Vinod Ṭhākur

nadīyā-nagare nitāi neche neche gāya re

Dancing and dancing throughout the town of Nadia, Nitāi sings!

jagannātha-suta mahāprabhu viśvambhara
māyāpura-śaśi navadvīpa-sudhākara [1]

(1) O son of Jagannātha Miśra, (2) O great master,
(3) O maintainer of the world, (4) O moon of Māyāpur,
(5) O source of nectar for Nabadwīp!

śachī-suta gaurahari nimāi-sundara
rādhā-bhāva-kānti-āchchhādita naṭavara [2]

(6) O son of Śachī, (7) O golden Hari, (8) O beautiful Nimāi,
(9) O best of dancers covered with the heart and halo of
Śrīmatī Rādhārāṇī!

nāmānanda chapala bālaka mātṛ-bhakta
brahmāṇḍa-vadana tarkī kautukānurakta [3]

(10) O He whose ecstasy is the Name, (11) O restless boy,
(12) O devotee of His mother, (13) O He in whose mouth rests the
entire universe, (14) O expert in logic, (15) O He who is fond of play!

vidyārthi-uḍupa chaura-dvayera mohana
tairthika-sarvasva grāmya-bālikā-krīḍana [4]

(16) O moon amongst the seekers of knowledge,
(17) O bewilderer of the two theives, (18) O the all-in-all of pilgrims,
(19) O He who plays with the village girls!

lakṣmī-prati vara-dātā uddhata bālaka
śrī-śachīra pati-putra-śoka-nivāraka [5]

(20) O giver of a boon to Lakṣmī Priyā, (21) O mischevious boy,
(22) O remover of Śrī Śachī's grief over her husband and son!

lakṣmī-pati pūrva-deśa-sarva-kleśa-hara
digvijayi-darpa-hārī viṣṇu-priyeśvara [6]

(23) O husband of Lakṣmī Priyā, (24) O remover of all suffering from
East Bengal, (25) O remover of the pride of the champion scholar
Keśava Kāśmīri, (26) O Lord of Viṣṇu Priyā!

ārya-dharma-pāla pitṛ-gayā-piṇḍa-dātā
purī-śiṣya madhvāchārya-sampradāya-pātā [7]

(27) O preserver of Āryan dharma, (28) O offerer of piṇḍa to His ancestors at Gayā, (29) O disciple of Śrī Īśvara Purī, (30) O protector of the sampradāya established by Śrī Madhva Āchārya!

kṛṣṇa-nāmonmatta kṛṣṇa-tattva-adhyāpaka
nāma-saṅkīrtana-yuga-dharma-pravartaka [8]

(31) O He who is maddened by the Name of Kṛṣṇa, (32) O teacher of the science of Kṛṣṇa, (33) O inaugurator of the dharma for the age: congregational chanting of the Holy Name!

advaita-bāndhava śrīnivāsa-gṛha-dhana
nityānanda-prāṇa gadādharera jīvana [9]

(34) O dear friend of Advaita, (35) O wealth of Śrīvās' home,
(36) O heart of Nityānanda, (37) O life of Gadādhar!

antardvīpa-śaśadhara sīmanta-vijaya
godruma-vihārī madhyadvīpa-līlāśraya [10]

(38) O moon of Antardwīp, (39) O triumph of Sīmantadwīp,
(40) O reveller of Godrumadwīp,
(41) O shelter of the Pastimes in Madhyadwīp!

koladvīpa-pati ṛtudvīpa-maheśvara
jahnu-modadruma-rudradvīpera īśvara [11]

(42) O Lord of Koladwīp, (43) O great Lord of Ṛtudwīp,
(44–46) O Lord of Jahnudwīp, Modadrumadwīp, and Rudradwīp!

navakhaṇḍa-raṅganātha jāhnavī-jīvana
jagāi-mādhāi-ādi-durvṛtta-tāraṇa [12]

(47) O playful Lord of Nabadwīp, (48) O life of Gaṅgā,
(49) O deliverer of Jagāi, Mādhāi, and other misbehaved persons!

nagara-kīrtana-siṁha kājī-uddhāraṇa
śuddha-nāma-prachāraka bhaktārti-haraṇa [13]

(50) O lion of the village kīrtans, (51) O saviour of the Kāzī,
(52) O propagator of the pure Name,
(53) O remover of the devotees' distress!

nārāyaṇī-kṛpā-sindhu jīvera niyantā
adhama-paḍuyā-daṇḍī bhakta-doṣa-hantā [14]

(54) O ocean of mercy for Nārāyaṇī, (55) O controller of all souls,
(56) O punisher of the degraded students,
(57) O destroyer of the devotees' faults!

śrī-kṛṣṇa-chaitanyachandra bhāratī-tāraṇa
parivrāja-śiromaṇi utkala-pāvana [15]

(58) O moon known as Śrī Kṛṣṇa Chaitanya, (59) O deliverer of Śrī Keśava Bhāratī, (60) O crown-jewel of the itinerants,
(61) O purifier of Odisha!

ambuliṅga-bhuvaneśa-kapoteśa-pati
kṣīra-chora-gopāla-darśana-sukhī yatī [16]

(62–64) O Lord of Ambuliṅga, Bhuvaneśvara, and Kapoteśvara,
(65) O He who is happy to see Kṣīra-chora Gopīnāth and Sākṣī Gopāl, (66) O ascetic!

nirdaṇḍi-sannyāsī sārvabhauma-kṛpāmaya
svānanda-āsvādānandī sarva-sukhāśraya [17]

(67) O sannyāsī without a daṇḍa, (68) O He who is merciful to Sārvabhauma Bhaṭṭāchārya, (69) O He who is joyful in tasting the joy of Himself, (70) O origin of all happiness!

puraṭa-sundara vāsudeva-trāṇa-kartā
rāmānanda-sakhā bhaṭṭa-kula-kleśa-hartā [18]

(71) O beautiful golden Lord, (72) O deliverer of (the leper) Vāsudev,
(73) O friend of Rāmānanda Rāy,
(74) O remover of hardship from the Bhaṭṭa family!

bauddha-jaina-māyāvādi-kutarka-khaṇḍana
dakṣiṇa-pāvana bhakti-grantha-uddhāraṇa [19]

(75–77) O refuter of the fallacious arguments of the Buddhists, Jains, and Māyāvādīs, (78) O purifier of the South,
(79) O recoverer of Śrī Brahma-saṁhitā and Śrī Kṛṣṇa-karṇāmṛta!

ālāla-darśanānandī rathāgra-nartaka
gajapati-trāṇa devānanda-uddhāraka [20]

(80) O He who is joyful to see Ālālanāth, (81) O dancer in front of the chariot, (82) O deliverer of Mahārāj Pratāparudra,
(83) O saviour of Devānanda Paṇḍit!

kuliyā-prakāśe duṣṭa-paḍuyāra trāṇa
rūpa-sanātana-bandhu sarva-jīva-prāṇa [21]

(84) O deliverer of the impudent students during His appearance in Kuliyā, (85–86) O friend of Rūpa and Sanātan, (87) O life of all souls!

vṛndāvanānanda-mūrti balabhadra-saṅgī
yavana-uddhārī bhaṭṭa-vallabhera raṅgī [22]

(88) O embodiment of the joy of Vṛndāvan, (89) O companion of Balabhadra Bhaṭṭāchārya, (90) O deliverer of the foreigners, (91) O He who is jocular with Vallabha Bhaṭṭa!

kāśī-vāsi-sannyāsī-uddhārī prema-dātā
markaṭa-vairāgī-daṇḍī āchaṇḍāla-trātā [23]

(92) O saviour of the sannyāsīs of Kāśī, (93) O giver of divine love, (94) O punisher of the false monkey-like renunciants, (95) O deliverer of even the outcasts!

bhaktera gauravakārī bhakta-prāṇa-dhana
haridāsa-raghunātha-svarūpa-jīvana [24]

(96) O He who takes pride in the devotees, (97) O life and wealth of the devotees, (98–100) O life of Haridās, Raghunāth, and Svarūp!

nadiyā-nagare nitāi neche neche gāya re
bhakati-vinoda tā̆ra paḍe rāṅgā-pāya re [25]

Dancing and dancing throughout the town of Nadia, Nitāi sings, and Bhakti Vinod falls at His reddish feet.



Śrī Kṛṣṇera Viṁśottara-śata-nāma

One Hundred and Twenty Names of Śrī Kṛṣṇa

by Śrīla Bhakti Vinod Ṭhākur

nagare nagare gorā gāya

From village to village, Śrī Gaurāṅga sings!

yaśomatī-stanya-pāyī śrī-nanda-nandana
indra-nīla-maṇi vraja-janera jīvana [1]

(1) O drinker of Mother Yaśodā's breastmilk, (2) O son of Śrī Nanda, (3) O sapphire jewel, (4) O life of the people of Vraja!

śrī-gokula-niśācharī-pūtanā-ghātana
duṣṭa-tṛṇāvarta-hantā śakaṭa-bhañjana [2]

(5) O killer of the witch Pūtanā in Śrī Gokula,
(6) O destroyer of the wicked Tṛṇāvarta, (7) O dispeller of Śakaṭa!

navanīta-chora dadhi-haraṇa-kuśala
yamala-arjuna-bhañjī govinda gopāla [3]

(8) O butter thief, (9) O expert at stealing yoghurt, (10) O breaker of the two Arjuna trees, (11) O pleaser of the cows, (12) O cowherd boy!

dāmodara vṛndāvana-go-vatsa-rākhāla
vatsāsurāntaka hari nija-jana-pāla [4]

(13) O He who is bound about the belly by a rope, (14) O keeper of the cows and calves of Vṛndāvan, (15) O destroyer of Vatsāsura, (16) O He who takes away (the sins, miseries, and obstacles to devotion from His devotees), (17) O maintainer of His own!

baka-śatru agha-hantā brahma-vimohana
dhenuka-nāśana kṛṣṇa kāliya-damana [5]

(18) O enemy of Baka, (19) O slayer of Agha, (20) O bewilderer of Brahmā, (21) O destroyer of Dhenuka, (22) O He who attracts and satisfies all, (23) O subduer of Kāliya!

pītāmbara śikhi-pichchha-dhārī veṇu-dhara
bhāṇḍīra-kānana-līla dāvānala-hara [6]

(24) O He of yellow garments, (25) O He who wears a peacock feather, (26) O holder of the veṇu flute, (27) O He who performs Pastimes in the Bhāṇḍīra forest, (28) O extinguisher of the forest fire!

naṭavara guhāchara śarata-vihārī
vallabhī-vallabha deva gopī-vastra-hārī [7]

(29) O best of dancers, (30) O He who wanders in the caves,
(31) O reveller of the autumn, (32) O lover of the cowherd maidens,
(33) O playful one, (34) O stealer of the gopīs' clothes!

yajña-patnī-gaṇa-prati karuṇāra sindhu
govardhana-dhṛk mādhava vraja-vāsī-bandhu [8]

(35) O ocean of mercy for the wives of the brāhmaṇas engaged in sacrifice, (36) O lifter of Govardhan, (37) O descendent of Madhu,
(38) O friends of the residents of Vraja!

indra-darpa-hārī nanda-rakṣitā mukunda
śrī-gopī-vallabha rāsa-krīḍa pūrṇānanda [9]

(39) O remover of Indra's pride, (40) O protector of Nanda,
(41) O giver of liberation, (42) O lover of the gopīs,
(43) O player of Rāsa, (44) O complete joy!

śrī-rādhā-vallabha rādhā-mādhava sundara
lalitā-viśākhā-ādi-sakhī-prāṇeśvara [10]

(45) O lover of Śrī Rādhā, (46) O sweetness of Rādhā, (47) O beautiful one, (48) O Lord of the hearts of Lalitā, Viśākhā, and the other sakhīs!

nava-jaladhara-kānti madana-mohana
vana-mālī smera-mukha gopī-prāṇa-dhana [11]

(49) O He of the complexion of a fresh rain cloud,
(50) O bewilderer of Cupid, (51) O He who wears a forest garland,
(52) O He of smiling face, (53) O life and wealth of the gopīs!

tri-bhaṅgī muralī-dhara yāmuna-nāgara
rādhā-kuṇḍa-raṅga-netā rasera sāgara [12]

(54) O thrice bent, (55) O holder of the muralī flute, (56) O paramour on the Yamunā, (57) O leader of the play at Rādhā Kuṇḍa,
(58) O ocean of rasa!

chandrāvalī-prāṇanātha kautukābhilāṣī
rādhā-māna-sulampaṭa milana-prayāsī [13]

(59) O Lord of the heart of Chandrāvalī, (60) O desirer for play,
(61) O Lord, eager to overcome of Rādhā's jealous anger,
(62) O seeker of union!

mānasa-gaṅgāra dānī prasūna-taskara
gopī-saha-haṭhakārī vraja-vaneśvara [14]

(63) O tax-collector at Mānasa Gaṅgā, (64) O blossom thief, (65) O He who is impetuous with the gopīs, (66) O Lord of the forest of Vraja!

gokula-sampada gopa-duḥkha-nivāraṇa
durmada-damana bhakta-santāpa-haraṇa [15]

(67) O wealth of Gokula, (68) O vanquisher of the cowherders' sorrow, (69) O subduer of pride, (70) O remover of the devotees' distress!

sudarśana-mochana śrī-śaṅkhachūḍāntaka
rāmānuja śyāmachaḍda muralī-vādaka [16]

(71) O liberator of (the Vidyādhara) Sudarśan, (72) O destroyer of Śrī Śaṅkhachūḍa, (73) O younger brother of Balarām, (74) O dark moon, (75) O player of the muralī flute!

gopī-gīta-śrotā madhusūdana murāri
ariṣṭa-ghātaka rādhā-kuṇḍādi-vihārī [17]

(76) O hearer of the Gopī-gītā, (77) O destroyer of Madhu,
(78) O enemy of Mura, (79) O slayer of Ariṣṭa,
(80) O reveller at Rādhā Kuṇḍa and other places!

vyomāntaka padma-netra keśī-nisūdana
raṅga-krīḍa kaṁsa-hantā malla-praharaṇa [18]

(81) O killer of Vyoma, (82) O lotus-eyed one, (83) O destroyer of Keśī, (84) O Lord of merry play, (85) O killer of Kaṁsa,
(86) O combatant of the wrestlers!

vasudeva-suta vṛṣṇi-vaṁśa-kīrti-dhvaja
dīnanātha mathureśa devakī-garbhaja [19]

(87) O son of Vasudev, (88) O emblem of the Vṛṣṇi dynasty's fame,
(89) O Lord of the poor, (90) O Lord of Mathurā,
(91) O son of Devakī!

kubjā-kṛpāmaya viṣṇu śauri nārāyaṇa
dvārakeśa naraka-ghna śrī-yadu-nandana [20]

(92) O He who is merciful to Kubjā, (93) O all-pervading one,
(94) O descendant of Śūrasena, (95) O shelter of all beings,
(96) O Lord of Dvārakā, (97) O destroyer of Naraka,
(98) O son of Yadu!

śrī-rukmiṇī-kānta satyā-pati sura-pāla
pāṇḍava-bāndhava śiśupālādira kāla [21]

(99) O husband of Rukmiṇī, (100) O husband of Satyābhāmā,
(101) O protector of the gods, (102) O dear friend of the Pāṇḍavas,
(103) O death of Śiśupāl and others!

jagadīśa janārdana keśavārta-trāṇa
sarva-avatāra-bīja viśvera nidāna [22]

(104) O Lord of the universe, (105) O exciter of the people,
(106) O He of fine hair, (107) O deliverer from distress,
(108) O origin of all Avatārs, (109) O cause of the universe!

māyeśvara yogeśvara brahma-tejādhāra
sarvātmāra ātmā prabhu prakṛtira pāra [23]

(110) O Lord of Māyā, (111) O master of yoga,
(112) O source of the Brahman effulgence, (113) O soul of all souls,
(114) O master of all souls, (115) O far shore of material nature!

patita-pāvana jagannātha sarveśvara
vṛndāvanachandra sarva-rasera ākara [24]

(116) O purifier of the fallen, (117) O Lord of the universe,
(118) O Lord of all, (119) O moon of Vṛndāvan,
(120) O source of all rasa!

nagare nagare gorā gāya
bhakati-vinoda tachhu pāya [25]

From village to village, Śrī Gaurāṅga sings, and Bhakti Vinod falls at His feet.



Śrī Hari-vāsara Gīti

by Śrīla Vṛndāvan Dās Ṭhākur

śrī-hari-vāsare hari-kīrtana-vidhāna
nṛtya ārambhilā prabhu jagatera prāṇa [1]

On the holy day of Śrī Hari (Ekādaśī), Śrīman Mahāprabhu, the life and soul of the universe, began dancing.

puṇyavanta śrīvāsa-aṅgane śubhārambha
uṭhila kīrtana-dhvani gopāla govinda [2]

With the auspicious beginning of the kīrtan in the courtyard of the fortunate Śrīvās, the sound of the chanting, 'Gopāl!' 'Govinda!' arose.

mṛdaṅga mandirā bāje śaṅkha karatāla
saṅkīrtana saṅge saba ha-ila miśāla [3]

The sounds of the mṛdaṅgas, cymbals, conchshells, and clapping hands all combined together in the saṅkīrtan.

brahmāṇḍe uṭhila dhvani pūriyā ākāśa
chaudikera amaṅgala yāya saba nāśa [4]

The sound of the saṅkīrtan arose and filled the sky, destroying inauspiciousness in all directions.

chatur-dike śrī hari-maṅgala saṅkīrtana
madhye nāche jagannātha miśrera nandana [5]

Mahāprabhu Viśvambhar, the son of Jagannātha Miśra, danced, surrounded by the auspicious Harināma-saṅkīrtan on all sides.

sabāra aṅgete śobhe śrī chandana-mālā
ānande nāchaye sabe ha-iye vibholā [6]

Everyone was decorated with sandalwood paste and flower garlands, and danced, overwhelmed with joy.

nijānande nāche mahāprabhu viśvambhara
charaṇera tāli śuni ati manohara [7]

Mahāprabhu Viśvambhar danced in the ecstasy of Himself. Hearing the rhythm of His feet was heart capturing.

bhāvāveśe mālā nāhi rahaye galāya
chhiṇḍiyā paḍaye giyā bhakatera gāya [8]

While He was rapt in ecstasy, His flower garland could not remain around His neck. It broke and fell as the devotees sang.

yẅra nāmānande śiva vasana nā jāne
yẅra rase nāche śiva se nāche āpane [9]

In the ecstasy of whose Name, Śiva does not notice if he is clothed. In that ecstasy which causes Śiva to dance, that Supreme Lord Himself now dances.

yẅra nāme vālmīki ha-ila tapodhana
yẅra nāme ajāmila pāila mochana [10]
yẅra nāme śravane saṁsāra-bandha ghuche
hena prabhu avatari kali-yuge nāche [11]

By whose Name Vālmīki became a powerful sage, by whose Name Ajāmil attained liberation, by hearing whose Name the bondage of material existence is destroyed, that very Lord descends in the Age of Kali and dances.

yẅra nāma la-i śuka nārada beḍāya
sahasra-vadana-prabhu yāra guṇa gāya [12]
sarva-mahā-prāyaśchita ye prabhura nāma
se prabhu nāchaye dekhe yata bhāgyavān [13]

You whose Name Śukadev and Nārad take as they wander about, whose glories the thousand-mouthed Anantadev sings, whose Name is the supreme form of atonement, that Supreme Lord now dances and glances upon the fortunate souls.

śrī kṛṣṇa-chaitanya nityānanda-chẅda jāna
vṛndāvana dāsa tachhu pada-yuge gāna [14]

Embracing Śrī Kṛṣṇa Chaitanya and Nityānanda Prabhu as his life and soul, Vṛndāvan Dās sings the glories of Their lotus feet.

Śuddha-bhakata

by Śrīla Bhakti Vinod Ṭhākur

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-jananī
yatane pālana kari
kṛṣṇa-vasati vasati bali'
parama ādare vari [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 Kṛṣṇa.

gaura āmāra ye-saba sthāne
karala bhramaṇa raṅge
se-saba sthāna heriba 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-vādya śunite mana
avasara sadā yāche
gaura-vihita kīrtana śuni'
ānande hṛdaya nāche [4]

My mind always begs for the opportunity to hear the music of the mṛdaṅga. Upon hearing the kind of kīrtan ordained by Lord Gaurachandra, my heart dances in ecstasy.

yugala-mūrti dekhiyā mora
parama-ānanda haya
prasāda-sevā karite haya
sakala prapañcha jaya [5]

By beholding the Deity forms of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, I feel the greatest joy. By honouring the Lord's prasādam, I conquer over all worldly illusions.

ye-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 Kṛṣṇa. By honouring śāk (a green leafy vegetable preparation), a dear favourite of Lord Chaitanya, I consider life worthwhile.

bhakativinoda kṛṣṇa-bhajane
anukūla pāya yāhā
prati-divase parama-sukhe
svīkāra karaye tāhā [8]

Whatever Bhakti Vinod obtains that is conducive for the service of Śrī Kṛṣṇa, he accepts every day with the greatest of joy.



Śrī Nimāi Sundar's Advent

from Śrī Chaitanya Charitāmṛta: Ādi-līla 13.89–124
by Śrīla Kṛṣṇadāsa Kavirāja Goswāmī

chaudda-śata sāta-śake māsa ye phālguna
paurṇamāsīra sandhyā-kāle haile śubha-kṣaṇa [89]

Thus in the year 1407 of the Śaka Era (A.D. 1486), in the month of Phālguna (February-March), in the evening of the full-moon day, the desired auspicious moment arrived.

siṁha-rāśi, siṁha-lagna, uchcha graha-gaṇa
ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa [90]

(According to the Jyotir-veda, or Vedic astrology, the auspicious birth moment is described as follows:) The moon was in Leo (the figure of the lion in the zodiac), Leo was the ascendant, several planets were strongly positioned, and the ṣaḍ-varga and aṣṭa-varga showed all-auspicious influences.

a-kalaṅka gaurachandra dilā daraśana
sa-kalaṅka chandre āra kon prayojana [91]

When the spotless moon of Gaurachandra became visible, what would be the need for a moon full of black marks on its body?

eta jāni' rāhu kaila chandrera grahaṇa
'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana [92]

Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of "Kṛṣṇa! Kṛṣṇa! Hari!" inundated the three worlds.

jaya jaya dhvani haila sakala bhuvana
chamatkāra haiyā loka bhāve mane mana [93]

All people thus chanted the Hare Kṛṣṇa Mahāmantra during the lunar eclipse – their minds struck with wonder.

jagat bhariyā loka bale – 'hari' 'hari'
sei-kṣaṇe gaurakṛṣṇa bhūme avatari [94]

When the whole world was thus chanting the Holy Name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.

prasanna ha-ila saba jagatera mana
'hari' bali' hinduke hāsya karaye yavana [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' bali' nārīgaṇa dei hulāhuli
svarge vādya-nṛtya kare deva kutūhalī [96]

While all the ladies vibrated the Holy Name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious and excited.

prasanna haila daśa dik, prasanna nadījala
sthāvara-jaṅgama haila ānande vihvala [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 kari' ha-ila udaya
pāpa-tamaḥ haila nāśa, tri-jagatera ullāsa,
jagabhari' hari-dhvani haya [98]

Thus 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 nijālaya, uṭhiyā advaita rāya,
nṛtya kare ānandita-mane
haridāse lañā saṅge, huṅkāra-kīrtana-raṅge
kene nāche, keha nāhi jāne [99]

At that time Śrī Advaita Āchārya Prabhu, in His own house at Śāntipura, was dancing in a pleasing mood. Taking Haridās Ṭhākur with Him, He danced and loudly chanted Hare Kṛṣṇa. But why they were dancing, no one could understand.

dekhi' uparāga hāsi', śīghra gaṅgā-ghāṭe āsi'
ānande karila gaṅgā-snāna
pāñā uparāga-chhale, āpanāra mano-bale,
brāhmaṇere dila nānā dāna [100]

Seeing the lunar eclipse and laughing, Advaita Āchārya and Haridās Ṭhākur immediately went to the bank of the Ganges and bathed in the river in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Āchārya, by His mental strength, distributed various types of charity to the brāhmaṇas.

jagat ānandamaya, dekhi' mane sa-vismaya,
ṭhāreṭhore kahe haridāsa
tomāra aichhana raṅga, mora mana parasanna,
dekhi – kichhu kārye āchhe bhāsa [101]

When he saw that the whole world was jubilant, Haridās Ṭhākur, his mind astonished, directly and indirectly expressed himself to Advaita Āchārya: "Your dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions."

āchāryaratna, śrīvāsa, haila mane sukhollāsa
yāi' snāna kaila gaṅgā-jale
ānande vihvala mana, kare hari-saṅkīrtana
nānā dāna kaila mano-bale [102]

Āchāryaratna (Chandraśekhara) and Śrīvās Ṭhākur were overwhelmed with joy, and immediately they went to the bank of the Ganges to bathe in her waters. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

ei mata bhakta-tati, yāṅra yei deśe sthiti,
tāhāṅ tāhāṅ pāñā mano-bale
nāche, kare saṅkīrtana, ānande vihvala mana,
dāna kare grahaṇera chhale [103]

In this way all the devotees, wherever they were situated, in every city and every country, danced, performed saṅkīrtana, and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

brāhmaṇa-sajjana-nārī, nānā-dravye thālī bhari'
āilā sabe yautuka la-iyā
yena kāṅchā-soṇā-dyuti, dekhi' bālakera mūrti,
āśīrvāda kare sukha pāñā [104]

All sorts of respectable brāhmaṇa gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them happily offered their blessings.

sāvitrī, gaurī, sarasvatī, śachī, rambhā, arundhatī
āra yata deva-nārīgaṇa
nānā-dravye pātra bhari', brāhmaṇīra veśa dhari',
āsi' sabe kare daraśana [105]

Dressing themselves as the wives of brāhmaṇas, all the celestial ladies, including the wives of Lord Brahmā, Lord Śiva, Lord Nṛsiṁha-deva, King Indra, and Vasiṣṭha Ṛṣi, along with Rambhā, a dancing girl of heaven, came there with varieties of gifts.

antarīkṣe deva-gaṇa, gandharva, siddha, chāraṇa,
stuti-nṛtya kare vādya-gīta
nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,
sabe āsi' nāche pāñā prīta [106]

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka, and Chāraṇaloka, offered their prayers and danced to the accompaniment of music, songs, and the beating of drums. Similarly, in Nabadwīp town all the professional dancers, musicians, and blessers gathered together, dancing in great jubilation.

kebā āse kebā yāya, kebā nāche kebā gāya,
sambhālite nāre kāra bola
khaṇḍileka duḥkha-śoka, pramoda-pūrita loka,
miśra hailā 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 one another's language. Yet all unhappiness and lamentation were immediately dissipated, and everyone became all-jubilant. Thus Jagannātha Miśra was also overwhelmed with joy.

āchāryaratna, śrīvāsa, jagannātha-miśra-pāśa,
āsi' tāṅre kare sāvadhāna
karāila jātakarma, ye āchhila vidhi-dharma,
tabe miśra kare nānā dāna [108]

Chandraśekhar Āchārya and Śrīvās Ṭhākur both came to Jagannātha Miśra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannātha Miśra also gave varieties of charity.

yautuka pāila yata, ghare vā āchhila kata,
saba dhana vipre dila dāna
yata nartaka, gāyana, bhāṭa, akiñchana jana,
dhana diyā kaila sabāra māna [109]

Whatever riches Jagannātha Miśra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brāhmaṇas, professional singers, dancers, bhāṭas, and the poor. He honored them all by giving them riches in charity.

śrīvāsera brāhmaṇī, nāma tāṅra 'mālinī',
āchāryaratnera patnī-saṅge
sindūra, haridrā, taila, kha-i, kalā, nārikela,
diyā pūje nārīgaṇa raṅge [110]

The wife of Śrīvās Ṭhākur, whose name was Mālinī, accompanied by the wife of Chandraśekhara (Āchāryaratna) and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermilion, turmeric, oil, fused rice, bananas, and coconuts.

advaita-āchārya-bhāryā, jagat-pūjitā āryā,
nāma tāṅra 'sītā ṭhākurāṇī'
āchāryera ājñā pāñā, gela upahāra lañā,
dekhite bālaka-śiromaṇi [111]

One day shortly after Lord Gaurahari was born, Advaita Āchārya's wife, Sītā Devī, who is worshipable by the whole world, took her husband's permission and went to see that topmost child with all kinds of gifts and presentations.

suvarṇera kaḍi-ba-uli, rajatamudrā-pāśuli,
suvarṇera aṅgada, kaṅkaṇa
du-bāhute divya śaṅkha, rajatera malabaṅka,
svarṇa-mudrāra nānā hāragaṇa [112]

She brought different kinds of golden ornaments, including armlets, necklaces, anklets, and bangles for the hands.

vyāghra-nakha hema-jaḍi, kaṭi-paṭṭasūtra-ḍorī
hasta-padera yata ābharaṇa
chitra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,
svarṇa-raupya-mudrā bahu-dhana [113]

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken saris, and a child's garment, also made of silk. Many other riches, including gold and silver coins, were also presented to the child.

durvā, dhānya, gorochana, haridrā, kuṅkuma, chandana,
maṅgala-dravya pātra bhariyā
vastra-gupta dolā chaḍi' saṅge lañā dāsī cheḍī,
vastrālaṅkāra peṭāri bhariyā [114]

Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Ṭhākurāṇī came to the house of Jagannātha Miśra bringing with her many auspicious articles such as fresh grass, paddy, gorochana, turmeric, kumkum, and sandalwood. All these presentations filled a large basket.

bhakṣya, bhojya, upahāra, saṅge la-ila bahu bhāra,
śachī-gṛhe haila upanīta
dekhiyā bālaka-ṭhāma, sākṣāt gokula-kāna,
varṇa-mātra dekhi viparīta [115]

When Sītā Ṭhākurāṇī came to the house of Śachī Devī, bringing with her many kinds of eatables, dresses, and other gifts, she was astonished to see the newborn child, for she appreciated that except for a difference in colour, the child was directly Kṛṣṇa of Gokula Himself.

sarva aṅga – sunirmāṇa, suvarṇa-pratimā-bhāna,
sarva aṅga – sulakṣaṇamaya
bālakera divya jyoti, dekhi' pāila bahu prīti,
vātsalyete dravila hṛdaya [116]

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sītā Ṭhākurāṇī was very pleased, and because of her maternal affection, she felt as if her heart were melting.

durvā, dhānya, dila śīrṣe, kaila bahu āśīṣe,
chirajīvī hao dui bhāi
ḍākinī-śāṅkhinī haite, śaṅkā upajila chite,
ḍare nāma thuila 'nimāi' [117]

She blessed the newborn child by placing fresh grass and paddy on His head and saying, "May You be blessed with a long duration of life." But being afraid of ghosts and witches, she gave the child the Name Nimāi.

putramātā-snānadine, dila vastra vibhūṣaṇe,
putra-saha miśrere sammāni'
śachī-miśrera pūjā lañā, manete hariṣa hañā,
ghare āilā sītā ṭhākurāṇī [118]

On the day the mother and son bathed and left the maternity home, Sītā Ṭhākurāṇī gave them all kinds of ornaments and garments and then also honored Jagannātha Miśra. Then Sītā Ṭhākurāṇī, being honored by mother Śachī Devī and Jagannātha Miśra, was greatly happy within her mind, and thus she returned home.

aichhe śachī-jagannātha, putra pāñā lakṣmīnātha,
pūrṇa ha-ila sakala vāñchhita
dhana-dhānye bhare ghara, lokamānya kalevara,
dine dine haya ānandita [119]

In this way mother Śachī Devī and Jagannātha 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 saw the beloved body of their son, day after day their pleasure increased.

miśra – vaiṣṇava, śānta, alampaṭa, śuddha, dānta,
dhana-bhoge nāhi abhimāna
putrera prabhāve yata, dhana āsi' mile, tata,
viṣṇu-prīte dvije dena dāna [120]

Jagannātha Miśra was an ideal Vaiṣṇava. He was peaceful, restrained in sense gratification, pure, and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brāhmaṇas for the satisfaction of Viṣṇu.

lagna gaṇi' harṣamati, nīlāmbara chakravartī,
gupte kichhu kahila miśrere
mahāpuruṣera chihna, lagne aṅge bhinna bhinna,
dekhi, – ei tāribe saṁsāre [121]

After calculating the birth moment of Lord Gaurahari, Nīlāmbara Chakravartī privately said to Jagannātha Miśra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

aichhe prabhu śachī-ghare, kṛpāya kaila avatāre,
yei ihā karaye śravaṇa
gaura-prabhu dayāmaya, tāṅre hayena sadaya,
sei pāya tāṅhāra charaṇa [122]

In this way Mahāprabhu, out of His causeless mercy, made His advent in the house of Śachī Devī. Gaurahari is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

pāiyā mānuṣa janma, ye nā śune gaura-guṇa,
hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni,
janmiyā se kene nāhi maila [123]

Anyone who attains a human body but does not hear of the glories of Gaurāṅga Mahāprabhu, his birth becomes useless. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.

śrī-chaitanya-nityānanda, āchārya advaitachandra,
svarūpa-rūpa-raghunāthadāsa
iṅhā-sabāra śrī-charaṇa, śire vandi nija-dhana,
janma-līlā gāila kṛṣṇadāsa [124]

Taking on my head as my own property the lotus feet of Śrī Chaitanya Mahāprabhu, Nityānanda Prabhu, Āchārya Advaitachandra, Svarūpa Dāmodara, Rūpa Goswāmī, and Raghunātha Dāsa Goswāmī, I, Kṛṣṇadāsa Kavirāja Goswāmī, have thus described the Lord's advent.



Nivedana – Part One

by Śrīla Bhakti Vinod Ṭhākur

gopīnāth, mama nivedana śuna
viṣayī durjana sadā kāma-rata
kichhu nāhi mora guṇa [1]

O Gopīnāth, Lord of the gopīs, please hear my submission. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I possess.

gopīnāth, āmāra bharasā tumi
tomāra charaṇe la-inu śaraṇa
tomāra kiṅkara āmi [2]

O Gopīnāth, You are my only hope, and therefore I have taken shelter at Your lotus feet. I am now Your eternal servant.

gopīnāth, kemane śodhibe more
nā jāni bhakati karme jaḍa-mati
paḍechhi saṁsāra ghore [3]

O 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 bala jñāna sunirmala
svādhīna nahe e kāyā [4]

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

gopīnāth, niyata charaṇe sthāna
māge e pāmara kắdiyā kắdiyā
karahe karuṇā dāna [5]

O Gopīnāth, this sinner, who is weeping and weeping, begs for an eternal place at Your divine feet. Please give him Your mercy.

gopīnāth, tumi ta sakali pāra
durjane tārite tomāra śakati
ke āchhe pāpīra āra [6]

O 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-pārāvāra
jīvera kāraṇe āsiyā prapañche
līlā kaile suvistāra [7]

O 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 pāila charaṇa
vinoda thākila vasi' [8]

O Gopīnāth, I am so sinful that although all the demons attained Your lotus feet, Bhakti Vinod has remained in worldly existence.



Nivedana – Part Two

by Śrīla Bhakti Vinod Ṭhākur

gopīnāth, ghuchāo saṁsāra-jvālā
avidyā-yātanā āra nāhi sahe
janama-maraṇa-mālā [1]

O Gopīnāth, please remove the torment of worldly existence. I can no longer tolerate the pain of ignorance and the repeated succession of rebirth and death.

gopīnāth, āmi ta kāmera dāsa
viṣaya-vāsanā jāgichhe hṛdaye
phẵdichhe karama phẵsa [2]

O 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, kabe vā jāgiba āmi
kāma-rūpa ari dūre teyāgiba
hṛdaye sphuribe tumi [3]

O Gopīnāth, when will I wake up and abandon afar this enemy of lust, and when will You manifest Yourself in my heart?

gopīnāth, āmi ta tomāra jana
tomāre chhāḍiyā saṁsāra bhajinu
bhuliyā āpana-dhana [4]

O Gopīnāth, I am Your devotee, but having abandoned You and thus having forgotten my real treasure, I have worshipped this mundane world.

gopīnāth, tumi ta sakali jāna
āpanāra jane daṇḍiyā ekhana
śrī-charaṇe deha sthāna [5]

O 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 chhāḍa nija-jane
nā kara karuṇā-lava [6]

O 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 ta mūrakha ati
kise bhāla haya kabhu nā bujhinu
tāi hena mama gati [7]

O Gopīnāth, I am certainly very foolish, and I have never known what is good for me. Therefore such is my condition.

gopīnāth, tumi ta paṇḍita-vara
mūḍhera maṅgala sadā anveṣibe
e dāse nā bhāva para [8]

O 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 Three

by Śrīla Bhakti Vinod Ṭhākur

gopīnāth, āmāra upāya nāi
tumi kṛpā kari' āmāre la-ile
saṁsāre uddhāra pāi [1]

O Gopīnāth, I have no means of success, but if You take me, having bestowed Your mercy upon me, then I will obtain deliverance from this world.

gopīnāth, paḍechhi māyāra phere
dhana, dārā, suta ghirechhe āmāre
kāmete rekhechhe jere [2]

O Gopīnāth, I have fallen into the perils of material illusion. Wealth, wife, and sons have surrounded me, and lust has wasted me away.

gopīnāth, mana ye pāgala mora
nā māne śāsana sadā achetana
viṣaye rayechhe bhora [3]

O 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 ye menechhi āmi
aneka yatana ha-ila viphala
ekhana bharasā tumi [4]

O Gopīnāth, I have accepted my defeat. All of my various endeavours were useless. Now You are the only hope.

gopīnāth, kemane ha-ibe gati
prabala indriya vaśī-bhūta mana
nā chhāḍe viṣaya-rati [5]

O 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, hṛdaye vasiyā mora
manake śamiyā laha nija-pāne
ghuchibe vipada ghora [6]

O Gopīnāth, after sitting 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
tāra' he saṁsṛti-ghore [7]

O 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, galāya legechhe phaṅsa
kṛpā-asi dhari' bandhana chhediyā
vinode karaha dāsa [8]

O Gopīnāth, the noose of materialism has become fixed around my neck. Taking up the sword of Your mercy and cutting this bondage, make this Bhakti Vinod Your humble servant.

(he govinda! gopīnātha!)
(ei bār āmāy dayā kara he govinda! gopīnātha!)
(bahu janme aparādhī he govinda! gopīnātha!)
(lakṣa lakṣa janam gela he govinda! gopīnātha!)
(śrī-charaṇe śaraṇ nilām he govinda! gopīnātha!)
(śrī-charaṇe sevā diyā he govinda! gopīnātha!)

(O Govinda! O Gopīnāth!)
(This time, please be merciful to me, O Govinda! O Gopīnāth!)
(I have been an offender for many births, O Govinda! O Gopīnāth!)
(Millions of births have passed, O Govinda! O Gopīnāth!)
(I have taken shelter at Your holy feet, O Govinda! O Gopīnāth!)
(I have surrendered at Your feet, O Govinda! O Gopīnāth!)
(Please give me the service of Your feet, O Govinda! O Gopīnāth!)



Dainya O Prapatti

unknown composer, from the Maṭh's Śrī Gauḍīya Gitāñjali

hari he dayāla mora jaya rādhānātha
bāra bāra ei-bāra laha nija sātha [1]

O Hari! O 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 yoni bhrami' nātha! la-inu śaraṇa
nija-guṇe kṛpā kara adhama tāraṇa [2]

O 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 chhāḍā kāro nahi he rādhā-ramaṇa [3]

O 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 ha-ibe gati [4]

You bring about auspiciousness for the world, and You are the master of all the worlds as well. O Lord, what will be my refuge if You neglect me?

bhāviyā dekhinu ei jagata mājhāre
tomā vinā keha nāhi e dāse uddhāre [5]

I have considered that in this world there is no one except You who can deliver this fallen servant.



Śrī Vraja Dhām Mahimāmṛta

The Nectarean Glories of Śrī Vraja Dhām.

by Śrīla Kṛṣṇadās Kavirāj Goswāmī

jaya rādhe jaya kṛṣṇa jaya vṛndāvana
śrī-govinda gopīnātha madana-mohan [1]

All glories to Rādhā and Kṛṣṇa and the divine forest of Vṛndāvan. All glories to the three presiding Deities of Vṛndāvan – Śrī Govinda, Gopīnāth, and Madana-Mohan.

śyāma-kuṇḍa rādhā-kuṇḍa giri-govardhana
kālindī yamunā jaya jaya mahāvana [2]

All glories to Śyāma Kuṇḍa, Rādhā Kuṇḍa, Govardhan Hill, and the Yamunā River (Kālindī). All glories to the great forest known as Mahāvan, where Kṛṣṇa and Balarām displayed all of Their childhood Pastimes.

keśī-ghāṭa vaṁśī-vaṭa dvādaśa-kānana
yāhā saba līlā kaila śrī-nanda-nandana [3]

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

śrī-nanda yaśodā jaya jaya gopa-gaṇa
śrīdāmādi jaya jaya dhenu-vatsa-gaṇa [4]

All glories to Kṛṣṇa's divine father and mother, Nanda and Yaśodā. All glories to the cowherd boys headed by Śrīdāmā (the older brother of Śrīmatī Rādhārāṇī and Anaṅga Mañjarī). All glories to the cows and calves of Vraja.

jaya vṛṣabhānu jaya kīrtidā sundarī
jaya paurṇamāsī jaya ābhīra-nāgarī [5]

All glories to 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 Vraja.

jaya jaya gopeśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā vaṭu dvija-rāja [6]

All glories, all glories to Gopeśvara Śiva, who resides in Vṛndāvan in order to protect the holy dhām. All glories, all glories to Kṛṣṇa's funny brāhmaṇa friend, Madhumaṅgal.

jaya rāma-ghāṭa jaya rohiṇī-nandana
jaya jaya vṛndāvana-vāsī yata jana [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-kanyā-gaṇa
bhaktite yẅhārā pāila govinda-charaṇa [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-śyāma
jaya jaya rāsa-līlā sarva-manorama [9]

All glories to the place where the Rāsa Dance of Śrī Kṛṣṇa was performed. All glories to Rādhā and Śyāma. All glories, all glories to the divine Rāsa Dance, which is the most beautiful of all of Lord Kṛṣṇa's Pastimes.

jaya jayojjvala-rasa sarva-rasa-sāra
parakīyā-bhāve yāhā vrajete prachāra [10]

All glories, all glories to the mellow of conjugal love, which is the most excellent of all rasas and is propagated in Vraja by Śrī Kṛṣṇa in the form of the divine parakīya-bhāva (paramour love).

śrī-jāhnavā-pāda-padma kariyā smaraṇa
dīna kṛṣṇa-dāsa kahe nāma-saṅkīrtana [11]

Remembering the lotus feet of Lord Nityānanda's consort, Śrī Jāhnavā Devī, this very fallen and lowly Kṛṣṇadās sings the saṅkīrtan of the Holy Name.

Jaya Yaśodā Nandana Kṛṣṇa

by Śrīla Bhakti Vinod Ṭhākur

(jaya) **yaśodā-nandana kṛṣṇa gopāla govinda**
(jaya) **madana-mohana hari ananta mukunda [1]**

(All glories to) Kṛṣṇa, the son of Mother Yaśodā, 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 mādhava rāma vṛndāvana-chandra**
(jaya) **muralī-vadana śyāma gopī-janānanda [2]**

(All glories to) the infallible Lord, husband of the goddess of fortune, the supreme enjoyer, and the moon of Vṛndāvan! (All glories to) Kṛṣṇa, who always holds a flute to His mouth, who is the colour of a dark blue raincloud, and is the bliss of the gopīs!



Śrita-kamalā

Sanskrit composition by Śrīla Jayadev Goswāmī

śrita-kamalā-kucha-maṇḍala dhṛta-kuṇḍala he
kalita-lalita-vana-māla jaya jaya deva hare [1]

Glories, glories to Lord Hari, the Supreme Personality of Godhead, who is bedecked with jeweled earrings and a garland of forest flowers, and whose feet are marked with a lotus!

dinamaṇi-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 Śrī Hari!

kāliya-viṣadhara-gañjana jana-rañjana he
yadu-kula-nalina-dineśa jaya jaya deva hare [3]

O Supreme Personality of Godhead who defeated the demoniac Kāliya 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 Śrī 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 Garuḍa, You are the source of joy for the demigods. All glories to Hari!

amala-kamala-dala-lochana bhava-mochana he
tribhuvana-bhavana-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-śam-ita-daśa-kaṇṭha jaya jaya deva hare [6]

O Lord, You are adorned by Sītā, the daughter of Janaka, You were victorious over the demon Dūṣaṇa and all the asuras, and You smashed the greatest asura, the ten-headed Rāvaṇa. Glories, glories, to Lord Hari!

abhinava-jaladhara-sundara dhṛta-mandara he
śrī-mukha-chandra-chakora jaya jaya deva hare [7]

O Supreme Personality of Godhead who held Govardhan Hill! Your complexion is like a fresh monsoon cloud, and Śrī Rādhārāṇī is like a chakora bird who is nourished by drinking the light of Your moonlike face. Glories! Glories to Lord Hari.

tava charaṇe 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 Śrī Hari!

śrī-jayadeva-kaver idaṁ kurute mudaṁ he
maṅgalam ujjvala-gīti jaya jaya deva hare [9]

The poet Śrī Jayadeva offers this song of devotion and shining good fortune to Thee. All glories! All glories to Lord Śrī Hari!



Bhaja Kṛṣṇa-nidhiṁ [Sanskrit]

unknown composer, from the Maṭh's Śrī Gauḍīya Gitāñjali

nava-nīrada-nindita-kānti-dharaṁ
rasa-sāgara-nāgara-bhūpa-varam
śubha-baṅkima-chāru-śikhaṇḍa-śikhaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [1]

His lustre defames that of fresh clouds,
He is the ocean of rasa, the beloved king of paramours,
and His charming peacock-plume crest is pleasantly tilted
(down to the left in obeisance to the feet of Śrī Rādhā).
Serve the treasure Śrī Kṛṣṇa, the son of the King of Vraja.

bhru-viśaṅkita-vaṅkima-śakra-dhanuṁ
mukha-chandra-vinindita-koṭi-vidhum
mṛdu-manda-suhāsya-subhāṣya-yutaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [2]

His arched, anxious eyebrows resemble rainbows.
The moon of His face completely defames ten million moons.
He is endowed with fine speech and a fine, soft, and mild smile.
Serve the treasure Śrī Kṛṣṇa, the son of the King of Vraja.

suvikampad-anaṅga-sad-aṅga-dharaṁ
vraja-vāsi-manohara-veśa-karam
bhṛśa-lāñchhita-nīla-saroja-dṛśaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [3]

His beautiful limbs tremble with divine love.
His dress captivates the minds of all the residents of Vraja.
His blue lotus eyes are decorated with sidelong glances.
Serve the treasure Śrī Kṛṣṇa, the son of the King of Vraja.

alakāvali-maṇḍita-bhāla-taṭaṁ
śruti-dolita-mākara-kuṇḍalakam
kaṭi-veṣṭita-pīta-paṭaṁ sudhaṭaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [4]

His forehead is adorned with curling locks.
His ears are decorated swaying makara earrings.
His waist is wrapped in a fine yellow dhoti.
Serve the treasure Śrī Kṛṣṇa, the son of the King of Vraja.

kala-nūpura-rājita-chāru-padaṁ
maṇi-rañjita-gañjita-bhṛṅga-madam
dhvaja-vajra-jhaṣāṅkita-pāda-yugaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [5]

His charming feet, resplendent with tinkling anklets,
are illumined by jewels, and are intoxicating to buzzing bees.
His feet are marked with flag, thunderbolt, and fish.
Serve the treasure Śrī Kṛṣṇa, the son of the King of Vraja.

bhṛśa-chandana-charchita-chāru-tanuṁ
maṇi-kaustubha-garhita-bhānu-tanum
vraja-bāla-śiromaṇi-rūpa-dhṛtaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [6]

His charming figure is smeared generously
with sandalwood paste,
and adorned with the Kaustubha jewel. His figure has
eclispsed the sun.
His form is the crest-jewel of the youths of Vraja.
Serve the treasure Śrī Kṛṣṇa, the son of the King of Vraja.

sura-vṛnda-suvandya-mukunda-hariṁ
sura-nātha-śiromaṇi-sarva-gurum
giridhāri-murāri-purāri-paraṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [7]

He is most worshipable to the suras (saintly).
He is the giver of liberation, and the taker (of the heart).
He is the crest-jewel of suras and masters, and the Guru of all.
He is the lifter of Govardhan, the enemy of Mura, and Lord
Śiva's superior.
Serve the treasure Śrī Kṛṣṇa, the son of the King of Vraja.

vṛṣabhānu-sutā-vara-keli-paraṁ
rasa-rāja-śiromaṇi-veśa-dharam
jagad-īśvaram īśvaram īḍya-varaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [8]

He is immersed in the finest play with Vṛṣabhānu's daughter,
wearing the dress of the crest-jewel amongst the kings of rasa.
He is the Lord of the universe.
He is the Lord, the dearmost object of worship.
Serve the treasure Śrī Kṛṣṇa, the son of the King of Vraja.



Mayūra-mukuṭa

Sanskrit composition by Śrīla Bhakti Vinod Ṭhākur

(jaya) **mayūra-mukuṭa-pītāmbara-dhārī**
muralī-dhara govardhana-dhārī [1]

(All glories to) Śrī Kṛṣṇa, holder of the flute Muralī, and lifter of Govardhan Hill! O Kṛṣṇa, who wears a crown adorned with a peacock feather, and who is dressed in golden clothes!

(jaya) **śrī-rādhā-mādhava kuñja-vihārī**
muralī-dhara govardhana-dhārī [2]

O Kṛṣṇa, holder of the flute Muralī, and lifter of Govardhan Hill! O Kṛṣṇa, the Lord of Śrīmatī Rādhārāṇī, and who plays in the groves of Śrī Vṛndāvan!

(jaya) **yaśodā-nandana kṛṣṇa murāri**
muralī-dhara govardhana-dhārī [3]

O Kṛṣṇa, holder of the flute Muralī, and lifter of Govardhan Hill! All glories to You, Kṛṣṇa, son of Mother Yaśodā, and the killer of the Mura demon!

(jaya) **gopī-jana-vallabha vaṁśī-vihārī**
muralī-dhara govardhana-dhārī [4]

O Kṛṣṇa, holder of the flute Muralī, and lifter of Govardhan Hill! All glories to You, Kṛṣṇa, the dearmost lover of all the cowherd girls of Vṛndāvan, and the player of the flute Vaṁśī!



Śrī Jugala Ārati

by Śrīla Bhakti Vinod Ṭhākur

jaya jaya rādhā-kṛṣṇa jugala-milana
ārati karaye lalitādi sakhī-gaṇa [1]

All glories, all glories to the meeting of the transcendental couple, Śrī Śrī Rādhā-Kṛṣṇa. The gopīs headed by Lalitā Devī perform the ceremony of Their worship.

madana-mohana rūpa tri-bhaṅga-sundara
pītāmbara śikhi-puchchha-chūḍā-manohara [2]

Kṛṣṇa is the attractor of Cupid, and His beautiful form is bending in three places. He wears 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 kare jhalamala
hari-mano-bimohana vadana ujjvala [4]

Her various ornaments sparkle and Her effulgent face charms the heart of Lord Kṛṣṇa.

viśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī jata chāmāra ḍhulāya [5]

Viśākhā and the other girls sing songs in various tunes and moods as Kṛṣṇa's intimate playful girlfriends fan the Divine Couple with whisks.

śrī-rādhā-mādhava-pada-sarasija-āśe
bhakativinoda sakhī-pade sukhe bhāse [6]

Yearning to attain the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa, Bhakti Vinod floats in happiness at the gopīs' feet.



Keśi Tīrtha Upakaṇṭhe

Sanskrit composition by Śrīla Rūpa Goswāmī

smerāṁ bhaṅgī-traya-parichitāṁ sāchi-vistīrṇa-dṛṣṭiṁ
vaṁśī-nyastādhara-kiśalayām ujjvalāṁ chandrakeṇa
govindākhyāṁ hari-tanum itaḥ keśi-tīrthopakaṇṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti raṅgaḥ

My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamunā at Keśī Ghāṭa. Casting sidelong glances, He rests the tender blossoms of His lips upon His flute. His transcendental body, bending in three places, appears very bright in the moonlight.

Corresponding Bengali composition:

Bandhu-saṅge

unknown composer, from the Maṭh's Śrī Gauḍīya Gitāñjali

bandhu-saṅge yadi tava raṅga parihāsa
thāke abhilāṣa – thāke abhilāṣa
tabe mora kathā rākha yeyo nāka yeyo nāka
mathurāya keśī-tīrtha-ghāṭera sakāśa [1]

If you have desire – if you have any desire – to laugh and enjoy in the company of friends, then remember my words: do not go, do not go, near the ghāṭ at Keśī Tīrtha in Mathurā!

govinda-vigraha dhari' tathāya āchhena hari
nayane baṅkima-dṛṣṭi mukhe manda-hāsa
kibā tri-bhaṅgima ṭhāma varṇa samujjvala śyāma
nava-kiśalaya śobhā śrī-aṅge prakāśa [2]

Bearing the figure of Govinda, Hari is present there with a side-long glance in His eyes and a mild smile on His face. What a threefold pose! His complexion is a radiant dark blue, and the beauty of His divine limbs resembles tender new leaves.

adhare vaṁśīṭi tāra aniṣṭera mūlādhāra
śikhi-chūḍākeo bhāi karo nā viśvāsa
se mūrti nayane here keha nāhi ghare phire
saṁsārī gṛhīra ye go haya sarva-nāśa [3]

The flute at His lips is the cause of disaster! O brother, no one can believe His peacock feather crest, and after seeing His figure with their own eyes, no one returns home! A family man and householder who does so meets with utter ruin.

tāi mora mane baḍa trāsa
ghaṭibe vipada bhāri yeyo nāko he saṁsārī
mathurāya keśī-tīrtha-ghāṭera sakāśa [4]

Thus I feel great fear in my mind that grave danger will befall you. So do not go, O family man, near the ghāṭ at Keśī Tīrtha in Mathurā!



Jaya Rādhā-Mādhava

by Śrīla Bhakti Vinod Ṭhākur

(jaya) **rādhā-mādhava** (jaya) **kuñja-vihārī**
(jaya) **gopī-jana-vallabha** (jaya) **giri-vara-dhārī**
(jaya) **yaśodā-nandana** (jaya) **vraja-jana-rañjana**
(jaya) **yāmuna-tīra-vana-chārī**

(All glories to) Kṛṣṇa is the lover of Rādhā. He displays many amorous Pastimes in the groves of Vṛndāvan, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhan, the beloved son of Mother Yaśodā, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamunā.



Śrī Kṛṣṇa-vandanā

Sanskrit composition by Śrīla Rūpa Goswāmī Prabhu

he deva bhavantaṁ vande
man-mānasa-madhukara marpaya nija-pada-
paṅkaja-makarande [1]

O Lord, I offer my respectful obeisances to You. May you place the bumblebee of my mind in the honey of Your lotus feet.

yady api samādhiṣu vidhir api paśyati
na tava nakhāgra-marīchim
idam ichchhāmi 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, O Achyuta, having heard of the waves of Your astonishing mercy, I yearn to see You.

bhaktir udañchati yady api mādhava
na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika-
durghaṭa-ghaṭana-vidhātrī [3]

O Mādhava, although I do not have even a sesame seed of devotion for You, Your supreme power can make even the impossible become possible.

ayam avilolatayādya sanātana
kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-nindini
vindan madhurima-sāram [4]

O 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.



Śrī Śrī Dāmodarāṣṭakam

Sanskrit composition by Satyavrata Muni in Śrī Padma-purāṇa

namāmīśvaraṁ sachchidānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānaṁ
parāmṛṣṭam atyantato 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-kaṇṭha-
sthita-graiva-dāmodaraṁ 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.

itīdṛk svalīlābhir ānanda-kuṇḍe
svaghoṣaṁ nimajjantam ākhyāpayantaṁ
tadīyeṣita-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.

varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā
na chānyaṁ vṛṇe 'haṁ vareśād apīha
idan te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ [4]

O 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 Vaikuṇṭha, nor any other boon (which may be obtained by executing the nine processes of bhakti). O 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
vṛtaṁ kuntalaiḥ snigdha-raktaiś cha gopyā
muhuś chumbitaṁ bimba-raktādharaṁ me
manasy āvirāstām alaṁ lakṣa-lābhaiḥ [5]

O 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-magnaṁ
kṛpā-dṛṣṭi-vṛṣṭyātidīnaṁ batānu-
gṛhāṇeśa mām ajñam edhy akṣi-dṛśyaḥ [6]

O Supreme Godhead, I offer my obeisances unto You. O Dāmodar! O Ananta! O Viṣṇu! O Master! O my Lord, be pleased with 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-bhaktiṁ svakāṁ me prayachchha
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
tvadīyodarāyātha 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.



Āmāra Samāna Hīna Nāhi

from Kalyaṇa-kalpa-taru *by Śrīla Bhakti Vinod Ṭhākur*

āmāra samāna hīna nāhi e saṁsāre
asthira hayechhi paḍi' bhava-pārāvāre [1]

There is no one as wretched as I am in this world. I have fallen into this ocean of material existence and become distraught.

kula-devī yogamāyā more kṛpā kari'
āvaraṇa samvaribe kabe viśvodarī [2]

O family Goddess! O Yogamāyā! When will you bestow your mercy upon me and remove the veil (of illusion) O You from whose womb manifests the universe?

śunechhi āgame vede mahimā tomāra
śrī-kṛṣṇa-vimukhe bắdhi' karāo saṁsāra [3]

I have heard of your glories in the Āgamas and Vedas. You bind souls who are averse to Śrī Kṛṣṇa and subject them to saṁsāra.

śrī-kṛṣṇa-sāmmukhya yāra bhāgya-krame haya
tāre mukti diyā kara aśoka abhaya [4]

To those who by good fortune have become inclined to Śrī Kṛṣṇa, you grant liberation and make them free from lamentation and fear.

e dāse janani kari' akaitava dayā
vṛndāvane deha' sthāna tumi yogamāyā [5]

O Mother! Please bestow your non-deceiving grace upon this servant and give me a place in Vṛndāvan. You are Yogamāyā.

tomāke laṅghiyā kothā jīve kṛṣṇa pāya
kṛṣṇa rāsa prakaṭila tomāra kṛpāya [6]

How can a jīva who neglects you attain Kṛṣṇa? Kṛṣṇa manifested the Rāsa Dance by your mercy.

tumi kṛṣṇa-sahacharī jagata-jananī
tumi dekhāile more kṛṣṇa-chintāmaṇi [7]

You are Kṛṣṇa's companion and the mother of the world. You have shown me Kṛṣṇa, the wish-fulfilling jewel.

niṣkapaṭa haye mātā chāo mora pāne
vaiṣṇave viśvāsa vṛddhi haka prati-kṣaṇe [8]

O mother, please non-deceivingly glance upon me. May my faith in the Vaiṣṇava increase at every moment.

vaiṣṇava-charaṇa vinā bhava-pārāvāra
bhakati-vinoda nāre ha-ibāre pāra [9]

Without (shelter at) the feet of the Vaiṣṇavas, Bhakti Vinod cannot reach the shore of the ocean of material existence.



Rūpa-kīrtan

by Śrīla Bhakti Vinod Ṭhākur

janama saphala tāra kṛṣṇa-daraśana yāra
bhāgye ha-iyāchhe eka-bāra
vikaśiyā hṛn-nayana kari' kṛṣṇa daraśana
chhāḍe jīva chitera vikāra [1]

His birth is successful whose good fortune dawns, allowing him to have the vision of Lord Kṛṣṇa just once. When the soul gives up all delusions of the mind, then only will they see the vision of Kṛṣṇa blooming within the eyes of their heart.

vṛndāvana-keli chatur vanamālī
tribhaṅga-bhaṅgimā-rūpa vaṁśī-dhārī aparūpa
rasamaya nidhi, guṇa-śālī [2]

One sees Kṛṣṇa 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, and playing wonderfully on His flute, He is the reservoir of all relishable mellows and is the abode of all virtuous qualities.

varṇa nava jaladhara śire śikhi-pichchha-vara
alakā tilaka śobhā pāya
paridhāne pīta-vāsa vadane madhura hāsa
hena 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 big 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.

indra-nīla jini kṛṣṇa-rūpa-khāni
heriyā kadamba-mūle
mana uchāṭana nā chale charaṇa
saṁsāra gelāma bhule [4]

Beholding Him standing at the base of a kadamba tree, I can see that Kṛṣṇa'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) **sudhāmaya se rūpa mādhurī**
dekhile nayana haya achetana
jhare premamaya vāri [5]

(O sakhī!) O 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 kare
kibā se tribhaṅga ṭhāma
charaṇa-kamale amiyā uchhale
tāhāte nūpura dāma [6]

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! From His lotus feet, nectar is overflowing, and a tinkling sound emanates from clusters of ankle bells decorating them.

sadā āśā kari bhṛṅga-rūpa dhari
charaṇa-kamale sthāna
anāyāse pāi kṛṣṇa-guṇa gāi
āra nā bhajiba āna [7]

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 Kṛṣṇa, adoring no one else.



Guṇa-kīrtana

by Śrīla Bhakti Vinod Ṭhākur

śuna he rasika-jana kṛṣṇa-guṇa-agaṇana
ananta kahite nāhi pāre
kṛṣṇa jagatera guru kṛṣṇa vāñchhā-kalpa-taru
nāvika se bhava-pārāvāre [1]

Listen to this, oh wisest relishers of mellows! The transcendental qualities of Śrī Kṛṣṇa are innumerable; indeed, it is not possible to describe such unlimited divine attributes. Kṛṣṇa 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.

hṛdaya pīḍita yāra kṛṣṇa chikitsaka tāra
bhava-roga nāśite chatura
kṛṣṇa bahirmukha-jane premāmṛta-vitaraṇe
krame laya nija antaḥpura [2]

Kṛṣṇa 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 the inimical souls, He gradually takes them back into His own confidential realm.

karma-bandha-jñāna-bandha- āveśe mānava andha
tāre kṛṣṇa karuṇā-sāgara
pāda-padma-madhu diyā andha-bhāva ghuchāiyā
charaṇe karena anuchara [3]

Kṛṣṇa is an ocean of compassion for those who are bound up in fruitive reactions, as well as for those bound up in philosophical speculation and for those blinded by other human perplexities. Giving the honey of His lotus feet, and thus relieving the darkness of such worldliness, He makes one an attendant of His own feet.

vidhi-mārga-rata-jane svādhīnatā-ratna-dāne
rāga-mārge karāna praveśa
rāga-vaśavartī haye pārakīya-bhāvāśraye
labhe jīva kṛṣṇa-premāveśa [4]

Kṛṣṇa eventually bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thereby allowing them entrance into the path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of the mellows of unwedded love (parakīya-bhāva), the soul finally attains all the symptoms of ecstatic love for Kṛṣṇa.

premāmṛta-vāri-dhārā sadā pāna-rata tā̃rā
kṛṣṇa tā̃hādera bandhu pati
sei saba vraja-jana sukalyāṇa-niketana
dīna-hīna vinodera gati [5]

Kṛṣṇa is the dearmost 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 Bhakti Vinod is to be with all such residents of Vraja within the abode of supreme auspiciousness.



Śrī-Rūpa-Mañjarī-pada

by Śrīla Narottam Dās Ṭhākur

śrī-rūpa-mañjarī-pada sei mora sampada
sei mora bhajana-pūjana
sei mora prāṇa-dhana sei mora ābharaṇa
sei mora jīvanera jīvana [1]

sei mora rasa-nidhi sei mora vāñchhā-siddhi
sei mora vedera dharama
sei vrata sei tapa sei mora mantra japa
sei mora dharama karama [2]

anukūla habe vidhi se pade ha-ibe siddhi
nirakhiba e dui nayane
se rūpa-mādhurī-rāśi prāṇa-kūvalaya-śaśī
praphullita habe niśi-dine [3]

tuyā adarśana-ahi- garale jārala dehi
chira-dina tāpita jīvana
hā hā prabhu kara dayā deha more pada-chhāyā
narottama la-ila śaraṇa [4]

Commentary by Śrīla B.R. Śrīdhar Dev-Goswāmī Mahārāj:

[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, dāsya, sakhya, vātsalya, madhura. And in madhura-rasa 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 Narottam Ṭhākur. 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 rasa 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 vrata, 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 mor 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 ha-ibe 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. O Absolute Manager, may you grant my prayer that all my tendencies may go to attain her favour. *Nirakhiba 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 habe 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. *Garale jārala 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. *Chira-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 Prabhu kara dayā, deha more pada-chāyā, Narottama la-ila 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 Ṭhākur 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.

***Footnote:** personally adjusted by Śrīla Gurudev from 'Rūpa' to 'Prabhu'.

Śrī Rādhāṣṭaka
Kīrtan One

by Śrīla Bhakti Vinod Ṭhākur

rādhikā-charaṇa-padma sakala śreyera sadma
yatane ye nāhi ārādhila
rādhā-padāṅkita-dhāma vṛndāvana yāra nāma
tāhā ye nā āśraya karila [1]

The lotus feet of Śrī Rādhā are the abode of all auspiciousness, the supreme goal of life. One who in their life has failed to take shelter of that holy dhām named Vṛndāvan which is decorated by the lotus-like Rādhā,…

rādhikā-bhāva-gambhīra- chinte yebā mahādhīra-
gaṇa-saṅga nā kaila jīvane
kemane se śyāmānanda- rasa-sindhu-snānānanda
labhibe bujhaha eka-mane [2]

…who in their life has failed to associate with those who are intimate with 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 rasa-sindhu, the ocean of ecstatic joy which is Śyāmasundar? You must singlemindedly understand this point.

rādhikā ujjvala-rasera āchārya
rādhā-mādhava-śuddha-prema vichārya [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.

ye dharila rādhā-pada parama yatane
se pāila 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 Kṛṣṇa.

rādhā-pada vinā kabhu kṛṣṇa nāhi mile
rādhāra dāsīra kṛṣṇa sarva-vede bale [5]

Without taking shelter of the lotus feet of Śrī Rādhā, one will never meet Kṛṣṇa. All the Vedas say that Kṛṣṇa belongs to the maidservants of Śrī Rādhā.

choḍata dhana-jana kalatra-suta-mita
choḍata karama geyāna
rādhā-pada-paṅkaja- madhurata-sevana
bhakati-vinoda-paramāṇa [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-rasa. This is Bhakti Vinod's solemn declaration.



Śrī Rādhāṣṭaka

Kīrtan Two

by Śrīla Bhakti Vinod Ṭhākur

virajāra pāre śuddha paravyoma-dhāma
tad upari śrī-gokula-vṛndāraṇya nāma [1]

Beyond the Virajā River lies the pure spiritual sky, and above that Vaikuṇṭha realm lies the divine abode known as Śrī Goloka Vṛndāvan.

vṛndāvana chintāmaṇi chid-ānanda-ratna-khani
chinmaya apūrva-daraśana
tåhi mājhe chamatkāra kṛṣṇa vanaspati-sāra
nīla-maṇi tamāla yemana [2]

The land of Vṛndāvan is made of spiritual gems and is therefore likened to a mine of fully cognisant and blissful jewels. This transcendentally conscious realm is certainly a wonderful and extraordinary sight. Within that abode is the most astonishing presence of Lord Kṛṣṇa, who is compared to a tamāl tree, the king of trees possessing the hue of a dark sapphire.

tāhe eka svarṇa-mayī latā sarva-dhāma-jayī
uṭhiyāchhe parama-pāvanī
hlādinī-śaktira sāra 'mahābhāva' nāma yāra
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 Kṛṣṇa, who is Himself the enchanter of the three worlds.

rādhā-nāme parichita tuṣiyā govinda-chitta
virājaye parama ānande
sei latā-patra-phula lalitādi sakhī-kula
sabe 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 tamāla
latā chhāḍi' nāhi rahe kona kāla [5]

At the touch of this creeper, the Tamāl Tree blooms; without the embrace of the creeper, He can no longer exist.

tamāla chhaḍiyā latā nāhi bå̆che
se latā-milana sadā kāla yāche [6]

The creeper never desires to leave the company of the Tamāl Tree; the creeper perpetually craves Their union.

bhakati-vinoda milana dŏhāra
nā chāhe kakhana vinā kichhu āra [7]

Other than the meeting of these two, Bhakti Vinod desires nothing else.



Śrī Rādhāṣṭaka
Kīrtan Eight

by Śrīla Bhakti Vinod Ṭhākur

rādha-bhajane yadi mati nāhi bhelā
kṛṣṇa-bhajana tava akāraṇa gelā [1]

If one does not develop within his heart the desire for Rādhā-bhajan, then his Kṛṣṇa-bhajan is worthless.

ātapa-rahita sūraya nāhi jāni
rādhā-virahita mādhava nāhi māni [2]

Without sunlight the sun cannot be seen. Similarly I don't pay any mind to Kṛṣṇa without Rādhā.

kevala mādhava pūjaye so ajñānī
rādhā anādara kara-i abhimānī [3]

One who worships Kṛṣṇa alone is ignorant. Who does not adore Śrī Rādhā is an egotist.

kabahi nāhi karabi tā̃kara saṅga
chitte ichchhasi yadi vraja-rasa-raṅga [4]

Never keep company with those who envy Rādhā if within your heart you at all aspire to the loving Pastimes of Vraja.

rādhikā-dāsī yadi hoya abhimāna
śīghra-i mila-i tava gokula-kāna [5]

Those who consider themselves maidservants of Śrī Rādhā will quickly meet Gokul-Kṛṣṇa.

brahmā, śiva, nārada, śruti, nārāyaṇī
rādhikā-pada-raja pūjaye māni' [6]

Brahmā, Śiva, Nārada, the śrutis, and Nārāyaṇī (Lakṣmī) worship with regard the holy feet of Śrī Rādhā.

umā, ramā, satyā, śachī, chandrā, rukminī
rādha-avatāra sabe āmnāya-vāṇī [7]

Umā, Ramā, Satyā, Śachī, Chandrāvālī, and Rukminī are all personal expansions of Śrīmatī Rādhārāṇī – this is the self-evident verdict of the Vedas.

hena rādhā-paricharyā yā̃kara dhana
bhakati-vinoda tā̃ra māgaye charaṇa [8]

Bhakti Vinod, 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 Bhakti Vinod Ṭhākur

rādhākuṇḍataṭa-kuñjakuṭīra
govardhana-parvata, jāmuna-tīra [1]

The grove-dwelling on the banks of Rādhā Kuṇḍa,
Govardhan mountain, the banks of River Yamunā;

kusuma-sarovara, mānasa-gaṅgā
kalinda-nandinī vipula-taraṅgā [2]

Kusuma-sarovar, Mānasa-gaṅgā,
the rolling waves of Yamunā, daughter of the sun;

vaṁśīvaṭa, gokula, dhīrasamīra
vṛndāvana-taru, latikā-vānīra [3]

Place of the Rāsa Dance, and Gokula, the gentle breezes,
the trees, vines, and vetasa palms of Vraja;

khaga-mṛgakula, malaya-bātāsa
mayura, bhramara, muralī-vilāsa [4]

All the birds, deer, and animals, the sweet air of spring,
the peacocks, bumblebees, the flute's sweet song;

veṇu, śṛṇga, padachihna, meghamālā
vasanta, śaśāṅka, śaṅkha, karatālā [5]

Flute, horn, His footsteps, range of clouds in the sky,
season of spring, the moon, the conch, the 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 saba choḍata kǎhā nāhi jāǔ
e saba choḍata parāṇa hārāǔ [7]

I can never leave all these things so dear to me,
without them I know I'll surely die.

bhaktivinoda kahe, śuna kāna
tuyā uddīpaka hāmārā parāṇa [8]

Hear me, O Kāna, says Śrī Bhakti Vinod,
You are the only light of my life.

Śrī Śrī Rādhikā-stutiḥ

Praise for Śrī Rādhikā

Sanskrit composition by Śrīla Rūpa Goswāmī Prabhu

rādhe jaya jaya mādhava-dayite
gokula-taruṇī-maṇḍala-mahite [1]

O Rādhā! O beloved of Mādhava! O You who are worshipped by all the young girls of Gokula! All glories unto You! All glories unto You!

dāmodara-rati-vardhana-veśe
hari-niṣkuṭa-vṛndā-vipineśe [2]

You who dress Yourself in such a way as to increase Lord Dāmodar's love and attachment for You! O Queen of Vṛndāvan, which is the pleasure grove of Lord Hari!

vṛṣabhānūdadhi-nava-śaśi-lekhe
lalitā-sakhi guṇa-ramita-viśākhe [3]

O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O You who make Viśākhā loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Kṛṣṇa!

karuṇāṁ kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-charite [4]

O You who are filled with compassion! O You whose divine characteristics are described by the great sages Sanaka and Sanātan! O Rādhā, please be merciful to me!

Sakhi-vṛnde Vijñaptiḥ

Prayer to the Gopīs

by Śrīla Narottam Dās Ṭhākur

rādhā-kṛṣṇa prāṇa mora jugala-kiśora
jīvane maraṇe gati āra nāhi mora [1]

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

kālindīra kūle keli-kadambera vana
ratana-bedira upara basāba dujana [2]

I shall install the Divine Couple on a jewelled throne in a pleasant forest of kadamba trees on the shore of the Yamunā river.

śyāma-gaurī-aṅge dia chandanera gandha
chāmara ḍhulāba kabe heriba 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?

gāṅthiyā mālātira mālā diba doṅhāra gale
adhare tuliyā diba 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 kariba 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-prabhura dāsera anudāsa
sevā abhilāṣa kare narottama-dāsa [6]

Narottam Dās, the servant of the servant of Śrī Kṛṣṇa Chaitanya Mahāprabhu, longs for this service to the Divine Couple.



‘Gaurāṅga’ Balite Habe

by Śrīla Narottam Dās Ṭhākur

“gaurāṅga” balite habe pulaka śarīra
“hari hari” balite nayane vabe nīra [1]

When will there be shivering of the 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 nitāichắda karuṇā karibe
saṁsāra-vāsanā mora kabe tuchchha habe [2]

When will I obtain the mercy of Lord Nityānanda? When, by His mercy, will my desire for material enjoyment become insignificant?

viṣaya chhāḍiyā kabe śuddha habe mana
kabe hāma heraba 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 ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti [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 karaye 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.

Śrīla Raghunāth Dās Goswāmī Śochaka

Śrīla Raghunāth Dās' Deep Sorrow – **Kīrtan One**

unknown composer, from the Maṭh's Śrī Gauḍīya Gitāñjali

yabe rūpa-sanātana vraje gelā dui jana
śuna-ite raghunātha-dasa
nija-rājya-adhikāra indra-sama sukha yāra
chhaḍiyā chalilā prabhu-pāśa [1]

When Raghunāth Dās heard that Rūpa and Sanātan went to Vraja, he gave up the proprietorship of his estate and he gave up pleasures equal to those of Indra, and came to the Lord's side.

uṭhi' rātre niśā-bhāge duyāre praharī jāge
patha chhāḍi' vipathe gamana
kṣudhā tṛṣṇā nāhi pāya manodvege chali' yāya
sadā chinte chaitanya-charaṇa [2]

He arose in the dark very early in the morning, avoided the main road, and travelled on an alternate path. He felt no hunger or thirst as he ran anxiously. He thought constantly of Śrī Chaitanya's feet.

eka-dina eka grāme sandhyā-kāle go-vāthāne
"hā chaitanya" baliya basilā
eka gopa dugdha dilā tāhā kheye viśrāmilā
sei rātre tathāi rahilā [3]

One day in a village in the evening he sat in a cowshed chanting, "O Chaitanya!" and a cowherd boy gave him some milk. He drank it, rested, and remained there for the night.

ye aṅga pālaṅka vine bhūmi-śayyā nāhi jāne
kaṇṭake hāṅṭaye sei pāya [4]

His body had never experienced lying on the ground without a bed-stead, but his feet now walked over thorns.

yiṅho belā daṇḍa chāri tolā jale snāna kari'
ṣaḍ-rasa karita bhojana
ebe yadi kichhu pāna sandhyā-kāle tāhā khāna
nā pāile amani śayana [5]

He used to bathe with raised water at mid-morning and eat meals comprised of the six tastes, but now he would eat in the evening if he found something, and would lie down without eating anything if he did not.

bāra dinera patha yāna tina sandhyā anna khāna
praveśilā nīlāchala-pure
dekhiyā se śrī-mandira du-nayane vahe nīra
"hā chaitanya" bale uchchaiḥsvare [6]

After travelling the path for twelve days and eating solid food on only three of these days in the evening, he entered the city of Nīlāchal. Seeing the Temple, tears poured from his eyes, and he called out, "O Chaitanya!"

e rādhā-vallabha-dāsa mane kari abhilāṣa
kothā mora raghunātha-dāsa
tāṅhāra prasaṅga-mātra pulakita haya gātra
tāṅra pada-reṇu kari āśa [7]

This Rādhā Vallabha Dās longs, "Where is my Raghunāth Dās? Just by his association, the hair on my body stands on end. I pray for the dust of his feet."

Śrīla Raghunāth Dās Goswāmī Śochaka

Śrīla Raghunāth Dās' Deep Sorrow – **Kīrtan Two**

unknown composer, from the Maṭh's Śrī Gauḍīya Gitāñjali

śrī-chaitanya-kṛpā haite raghunātha-dāsa-chitte
parama vairāgya upajila
kalatra gṛha sampada nija-rājya-adhipada
mala-prāya sakala tyajila [1]

By the mercy of Śrī Chaitanya, extreme detachment arose in the mind of Raghunāth Dās. Wife, home, wealth, proprietorship of his estate – he left all of this as though it were stool.

puraścharyā kṛṣṇa-nāme giyā se puruṣottame
gaurāṅgera pada-yuga seve
ei mane abhilāṣa punaḥ raghunātha dasa
nayana-gochara habe kabe [2]

After completing his preparatory duties with the chanting of Kṛṣṇa's Name, he went to Śrī Puruṣottam Kṣetra and served the feet of Śrī Gaurāṅga. My heart longs, "When will I see Raghunāth Dās again?"

gauraṅga doyālu haiyā rādhā-kṛṣṇa mantra diyā
govardhana-śilā guñjā-hāre
vraja-vane govardhane śrī-rādhāra śrī-charaṇe
samarpaṇa karila yāhāre [3]

Śrī Gaurāṅga mercifully gave him the Rādhā-Kṛṣṇa mantra, a Govardhan-śilā, and a guñja-mālā. He thus offered him to the divine feet of Śrī Rādhā at Govardhan in Vṛndāvan.

gaurāṅgera agochare nija-keśa chhiṅḍi kare
virahe vyākula vraje gelā
deha-tyāga kari' mane gelā giri-govardhane
du-gŏsāi tāhāre rākhilā [4]

After the disappearance of Śrī Gaurāṅga, Raghunāth Dās began to pull out his hair, and overcome with separation, he went to Vraja. Intending to give up his body, he went to Govardhan Hill, but two goswāmīs saved him.

dhari rūpa-sanātana rākhila tăra jīvana
deha-tyāga karite nā dilā
dui gŏsāira ājñā peye rādhā-kuṇḍera taṭe giyā
niyama kariyā vāsa kailā [5]

Rūpa and Sanātan received him and saved his life. They did not allow him to give up his body. Receiving instructions from these two goswāmīs, Raghunāth went to the bank of Rādhā Kuṇḍa and lived there strictly observing various vows.

chhiṅḍā vastra paridhana vraja-phala-gavya pāna
anna ādi nā kare āhāra
tina sandhyā snānāchāri smaraṇa kīrtana kari'
rādhā-pada bhajana yāhāra [6]

He wore torn cloth and ate only the fruits and milk products found in Vraja. He did not eat rice or other grains. He bathed at the three junctions of the day, engaged in remembrance and chanting, and served the feet of Śrī Rādhā.

ṣāṭ daṇḍa rātri dine rādhā-kṛṣṇa-līlā-gāne
smaraṇete sadāi gŏyāya
chāri daṇḍa śuye thāke svapne rādhā-kṛṣṇa dekhe
tilārdheka vyartha nāhi yāya [7]

Night and day, twenty-four hours a day, he would sing about the Pastimes of Rādhā and Kṛṣṇa and constantly engage in remembrance of Them. He lay down for an hour and a half each day, but in his dreams he saw Rādhā and Kṛṣṇa. He never wasted a single moment.

chaitanyera padāmbuje rākhe manobhṛṅga-rāje
svarūpera sadāi āśrāya
bhinna-deha rūpa-sane gati yāṅra sanātane
bhaṭṭa gōsāyera priya mahāśaya [8]

He would fix the bumble bee of his mind on the lotus feet of Śrī Chaitanya. He remained always in the shelter of Svarūp Dāmodar. He was always with Śrī Rūpa, and Sanātan was his shelter. He was dear to Raghunāth Bhaṭṭa Goswāmī and Gopāl Bhaṭṭa Goswāmī.

śrī-rūpera gaṇa yata yāṅhāra pade āśrita
atyanta vātsalya yāṅra jīve
sei ārta-nāda kari' kāṅdi' bale, "hari hari
prabhura karuṇā habe kabe" [9]

Sheltered at the feet of all the followers of Śrī Rūpa, who are most affectionate to all souls, he would piteously cry out, "O Lord! O Lord! When will I receive my Lord's mercy?"

he rādhikāra vallabha gāndharvikāra bāndhava
rādhikā-ramaṇa rādhānātha
he he vṛndāvaneśvara hā hā kṛṣṇa dāmodara
kṛpā kari' kara ātmasātha [10]

"O Beloved of Rādhikā! O Friend of Gāndharvikā! O Delight of Rādhikā! O Lord of Rādhā! O Lord of Vṛndāvan! O Kṛṣṇa! O Dāmodar! Please mercifully accept me."

prabhu rūpa sanātana tina hailā adarśana
andha haila e dui nayana
vṛthā āṅkhi kāhāṅ dekhi vṛthā dehe prāṇa rākhi
sevāchāra bāḍāya dviguṇa [11]

When the Lord (Śrī Chaitanya), Śrī Rūpa, and Śrī Sanātan had disappeared, his two eyes became blind. "What can I see with these useless eyes? I just maintain my life in this useless body." This was his feeling, yet his engagement in service doubled.

śrī-kṛṣṇa śrī-śachī-suta tāra guṇa yata yata
avatāra śrī-vigraha nāma
gupta vyakta līlā-sthāna dṛṣṭa śruta vaiṣṇava-gaṇa
sabhākāre karaye praṇāma [12]

He would offer obeisances to Śrī Kṛṣṇa, the son of Śrī Śachī, all of His qualities and avatārs, His Deity, His Name, the hidden and manifest places of His Pastimes that are seen or heard about, and all the Vaiṣṇavas.

rādhā-kṛṣṇera viyoge chhāḍila sakala bhoge
rūkhā śukhā anna-mātra sāra
śrī-chaitanyera vichchhedete anna chhāḍi' sei haite
phala gavya karena āhāra [13]

In separation from Rādhā and Kṛṣṇa, Raghunāth Dās gave up all enjoyment and ate nothing but dry, stale rice. In separation from Śrī Chaitanya, he gave up rice and ate only fruits and milk products.

sanātanera adarśane tāhā chhāḍi sei dine
kevala karena jala pāna
rūpera vichchheda yabe jala chhāḍi' dila tabe
rādhā-kṛṣṇa bali' rākhe prāṇa [14]

After the disappearance of Śrī Sanātan, he gave this up, and from that day on drank only water. When he was separated from Śrī Rūpa, he then gave up water and maintained his life simply by calling out to Rādhā and Kṛṣṇa.

svarūpera adarśane nā dekhe rūpera gaṇe
virahe vikala haiyā kānde
kṛṣṇa-kathālapa vine śravaṇe nāhika śune
uchchaiḥsvare ḍāke ārta-nāde [15]

When Śrī Rūpa disappeared, and Raghunāth could not see any of Śrī Rūpa's followers, then he sorrowfully wept in separation. Without any discussion of Kṛṣṇa, he did not listen to anything with his ears and piteously cried out aloud:

hā hā rādhā-kṛṣṇa kothā kothā āchha he lalitā
he viśākhe deha daraśana
hā chaitanya mahāprabhu hā svarūpa mora prabhu
hā hā prabhu rūpa-sanātana [16]

"O Rādhā! O Kṛṣṇa! Where are You? O Lalitā, where are you? O Viśākhā! Please appear before me. O Chaitanya Mahāprabhu! O Svarūp, my master! O my masters Rūpa and Sanātan!"

kắde gỗsāi rātra-dine puḍi' yāya tanu-mane
virahe ha-ila jara jara
manda manda jihvā naḍe preme aśru netre paḍe
mane kṛṣṇa karaye smaraṇa [17]

Dās Goswāmī cried night and day. His mind and body burned in sepration and became frail. As his tongue moved slowly and tears of love poured from his eyes, he remembered Kṛṣṇa within his heart.

sei raghunātha-dāsa pūribe manera āśa
ei mora baḍa āchhe sādha
e rādhā-vallabha-dāsa mane kare abhilāṣa
sabe more karaha prasāda [18]

"Raghunāth Dās will fulfil the desires of my heart. This is my great hope." This Rādhā Vallabha Dās longs within his heart, "May you all bless me."

Śrīmad Bhakti Vinod Viraha Daśakam

*Prayer in Separation of Śrīla Bhakti Vinod Ṭhākur

Sanskrit composition
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

hā hā bhakti-vinoda-ṭhākura! guroḥ! dvāviṁśatis te samā
dīrghād duḥkha-bharād aśeṣa-virahād duḥsthīkṛtā bhūr iyam
jīvānāṁ bahu-janma-puṇya-nivahākṛṣṭo mahī-maṇḍale
āvirbhāva-kṛpāṁ chakāra cha bhavān śrī-gaura-śaktiḥ svayam [1]

Alas, alas! O Bhakti Vinod Ṭhākur, O 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 'haṁ chira-duṣkṛtir nahi bhavat-pādābja-dhūli-kaṇā-
snānānanda-nidhiṁ prapanna-śubhadaṁ labdhuṁ samartho 'bhavam
kintv audārya-guṇāt tavāti-yaśasaḥ kāruṇya-śaktiḥ svayaṁ
śrī-śrī-gaura-mahāprabhoḥ prakaṭitā viśvaṁ 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 super-eminence 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-guṇānāṁ te viriñchādayo
devā vyartha-manorathāḥ kim u vayaṁ martyādhamāḥ kurmahe
etan no vibudhaiḥ kadāpy atiśayālaṅkāra ity uchyatāṁ
śāstreṣv eva "na pāraye 'ham" iti yad gītaṁ mukundena tat [3]

O 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 Personality of Godhead, Lord Śrī Kṛṣṇa Himself, has sung in the scriptures His celebrated confession, "*Na pāraye 'ham* – I am unable (to reciprocate your devotion)."

dharmaś charma-gato 'jñataiva satatā yogaś cha bhogātmako
jñāne śūnya-gatir japena tapasā khyātir jighāṁsaiva cha
dāne dāmbhikatā 'nurāga-bhajane duṣṭāpachāro yadā
buddhiṁ buddhimatāṁ 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 himakaraḥ sañjīvayann oṣadhīr
nakṣatrāṇi cha rañjayan nija-sudhāṁ vistārayan rājate
sach-chhāstrāṇi cha toṣayan budha-gaṇaṁ sammodayaṁs te tathā
nūnaṁ 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.

lokānāṁ hita-kāmyayā bhagavato bhakti-prachāras tvayā
granthānāṁ rachanaiḥ satām abhimatair nānā-vidhair darśitaḥ
āchāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbhonidhi-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 Āchāryas; 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 saṁjñāyate
yasyāṁśasya kalaiva duḥkha-nikarair yogeśvarair mṛgyate
vaikuṇṭhe para-mukta-bhṛṅga-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 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 Kṛṣṇa – and He is the one that you give.

sarvāchintyamaye parātpara-pure goloka-vṛndāvane
chil-līlā-rasa-raṅginī parivṛtā sā rādhikā śrī-hareḥ
vātsalyādi-rasaiś cha sevita-tanor mādhurya-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 Kṛṣṇachandra, Who is otherwise served in four relationships up to parenthood. You, O Ṭhākur Bhakti Vinod, 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 īśo bhavān [9]

The internal purport is known to Śrī Svarūp Dāmodar by the sanction of Śrī Gaurachandra. 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 – O 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-dāsānāṁ gaṇe gaṇyatām [10]

Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O 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 dearmost one in your heart.

***Translator's Note:** The preceding prayer to Śrīla Bhakti Vinod 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, just the year before his own passing away, Śrīla Prabhupād commented, "Now I am confident that we have one man who is qualified to uphold the standard of our sampradāya (divine succession)."



Śrīla Gaura Kiśor Dās Bābājī Mahārāj Aṣṭakam

Eight Verses in Obeisance to Śrīla Gaura Kiśor Dās Bābājī Mahārāj

Sanskrit composition
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

śrī-gauḍa-dhāmāśrita-śuddha-bhaktaṁ
rūpānugādyaṁ niravady arūpam
vairāgya-dharmojjvala-vigrahaṁ taṁ
vande prabhuṁ gaura-kiśora-saṁjñam [1]

A pure devotee sheltered in the holy land of Gauḍa, the best of the followers of Śrī Rūpa, he has a faultless ascetic form, and is an effulgent embodiment of renunciation. I offer obeisances to him, the master Gaura Kiśor.

asat-prasaṅgaṁ parihāya nityaṁ
gaurāṅga-sevā-vrata-magna-chittam
gauḍa-vrajābheda-viśiṣṭa-prajñaṁ
vande prabhuṁ gaura-kiśora-saṁjñam [2]

Rejecting all bad association, his heart is ever immersed in the vow of service to Śrī Gaurāṅga, and he is filled with realisation of the non-difference of Gauḍa and Vraja. I offer obeisances to the master Gaura Kiśor.

śrī-dhāma-māyāpura-divya-gūḍha-
māhātmya-gītonmukhaṁ vareṇyam
dhanyaṁ mahābhāgavatāgraganyaṁ
vande prabhuṁ gaura-kiśora-saṁjñam [3]

Intent upon chanting the secret divine glories of Śrī Dhām Māyāpur, he is exalted, admirable, and the foremost of advanced devotees. I offer obeisances to the master Gaura Kiśor.

pūtāvadhūta-vraja-śīrṣa-ratnaṁ
śrī-rādhikā-kṛṣṇa-nigūḍha-bhaktam
sadā vrajāveśa-sarāga-cheṣṭaṁ
vande prabhuṁ gaura-kiśora-saṁjñam [4]

The crown jewel of the pure mendicants and the residents of Vraja, he is a confidential devotee of Śrī Śrī Rādhā-Kṛṣṇa and in the ecstatic mood of Vraja is ever engaged in rāgānugā-bhakti. I offer obeisances to the master Gaura Kiśor.

śokāspadātīta-prabhāva-ramyaṁ
mūḍhair avedyaṁ praṇatābhigamyam
nityānubhūtāchyuta-sad-vilāsaṁ
vande prabhuṁ gaura-kiśora-saṁjñam [5]

He has a delightful splendour beyond the reach of sorrow. Incomprehensible to the ignorant, but attainable by the surrendered, he constantly tastes the infallible Lord's eternal Pastimes. I offer obeisances to the master Gaura Kiśor.

kāpaṭya-dharmānvita-chaṇḍa-daṇḍa-
vidhāyakaṁ sajjana-saṅga-raṅgam
śrī-kṛṣṇa-chaitanya-padābja-bhṛṅgaṁ
vande prabhuṁ gaura-kiśora-saṁjñam [6]

He is a vehement subduer of the deceitful, is cheerful in the association of the sincere, and is a bee in the lotus feet of Śrī Kṛṣṇa Chaitanya. I offer obeisances to the master Gaura Kiśor.

dāmodarotthāna-dine pradhāne
kṣetre pavitre kuliyābhidhāne
prapañcha-līlā-parihāravantaṁ
vande prabhuṁ gaura-kiśora-saṁjñam [7]

In the month of Dāmodar, on the principal day of Utthān Ekādaśī, in the holy place known as Kuliyā, he withdrew his manifest Pastimes. I offer obeisances to the master Gaura Kiśor.

tava hi "dayita-dāse" satya-sūrya-prakāśe
jagati durita-nāśe prodyate chid-vilāse
vayam anugata-bhṛtyāḥ pāda-padmaṁ prapannā
anudinam anukampāṁ prārthayāmo nagaṇyāḥ [8]

Manifest in your Dayita Dās as the sun of truth to destroy the sin in this world and manifest the Lord's spiritual Pastimes, we, his insignificant followers and servants, take shelter at your lotus feet and pray continuously for your mercy.



Śrīmad Gaura Kiśora Namaskāra Daśakam

Ten Verses of Obeisances to Śrīla Gaura Kiśor Dās Bābājī Mahārāj

Sanskrit composition
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

guror guro me paramo gurus tvaṁ
vareṇya! gaurāṅga-gaṇāgraganye
prasīda bhṛtye dayitāśrite te
namo namo gaura-kiśora tubhyam [1]

O Divine Master of my Divine Master, my most venerable preceptor, you are supremely worshipable in the group of the foremost associates of Śrī Gaurāṅga. May you be gracious upon this servitor surrendered unto your loving servitor (Dayita Dās). O Gaura Kiśor, again and again do I offer my obeisances unto you.

sarasvatī-nāma-jagat-prasiddhaṁ
prabhuṁ jagatyāṁ patitaika-bandhum
tvam eva deva! prakaṭī chakāra
namo namo gaura-kiśora tubhyam [2]

O worshipful one, you alone revealed my Lord and Master, who is renowned throughout the universe as Śrī Bhakti Siddhānta Saraswatī, and who is the only friend of the fallen souls of the world. O Gaura Kiśor, again and again do I offer my obeisances unto you.

kvachid vrajāraṇya-vivikta-vāsī
hṛdi 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 renunciant, and sometimes you appeared to transcend all recognised strictures. O Gaura Kiśor, again and again do I offer my obeisances unto you.

kvachit punar gaura-vanāntachārī
surāpagā-tīra-rajo-vihārī
pavitra-kaupīna-karaṅka-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. O Gaura Kiśor, who dons the holy loincloth and carries the mendicant's waterpot, again and again do I offer my obeisances unto you.

sadā harer nāma mudā raṭantaṁ
gṛhe gṛhe mādhukarīm 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 down. O Gaura Kiśor, again and again do I offer my obeisances unto you.

kvachid rudantañ cha hasan naṭantaṁ
nijeṣṭa-deva-praṇayābhibhūtam
namanti gāyantam alaṁ janā tvāṁ
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, O Gaura Kiśor; and again and again do I offer my obeisances unto you.

mahāyaśo-bhakti-vinoda-bandho!
mahāprabhu-prema-sudhaika-sindho!
aho jagannātha-dayāspadendo!
namo namo gaura-kiśora tubhyam [7]

O friend of the glorious Ṭhākur Bhakti Vinod, O matchless ocean of the nectar of loving devotion for Mahāprabhu Śrī Chaitanyadev, O moon that received the grace of Vaiṣṇava Sārvabhauma Śrī Jagannātha, O Gaura Kiśor, again and again do I offer my obeisances 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 Ūrja-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. O Gaura-Kiśor, again and again do I offer my obeisances 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 Kuliyā 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. O Gaura Kiśor, again and again do I make obeisances 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. O Gaura Kiśor, again and yet again do I offer my obeisances unto you.



Śrī Śrī Dayita Dāsa Daśakam

Prayer unto Bhagavān Śrī Śrīmad Bhakti Siddhānta Saraswatī Ṭhākur after his manifest Pastimes.

Sanskrit composition
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

nīte yasmin niśānte nayana-jala-bharaiḥ snāta-gātrārbudānāṁ
uchchair utkrośatāṁ śrī-vṛṣakapi-sutayādhīrayā svīya-goṣṭhīm
pṛthvī gāḍhāndhakārair hṛta-nayana-maṇīvāvṛtā yena hīnā
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam [1]

At the end of the night, Śrī Śrī Vṛṣabhānunandinī suddenly took him (my Divine Master), to Her entourage, withdrawing him from the company of throngs of griefstricken souls. A great cry of lamentation arose and 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 Śrīla Bhakti Siddhānta Saraswatī Ṭhākur is 'Nayana-maṇi').

(Bereft of the vision of my Divine Master,) O my sorrowful eyes – or, O saviour of the fallen (dīna-nayana) – wherever that great soul may be, please quickly take this servitor there! (He is my Master named 'Nayana,' or 'one who brings us near,' but he shows his mercy by not taking me into his company for the time being.)

yasya śrī-pāda-padmāt pravahati jagati prema-pīyūṣa-dhārā
yasya śrī-pāda-padma-chyuta-madhu satataṁ bhṛtya-bhṛṅgān vibhartti
yasya śrī-pāda-padmaṁ vraja-rasika-jano modate sampraśasya
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ 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: O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

vātsalyaṁ yach cha pitro jagati bahumataṁ kaitavaṁ kevalaṁ tat
dāmpatyaṁ dasyutaiva svajana-gaṇa-kṛtā bandhutā vañchaneti
vaikuṇṭha-sneha-mūrteḥ pada-nakha-kiraṇair yasya sandarśito 'smi
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ 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. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

yā vāṇī kaṇṭha-lagnā vilasati satataṁ kṛṣṇa-chaitanyachandre karṇa-kroḍāj janānāṁ kim u nayana-gatāṁ saiva mūrtiṁ prakāśya nīlādrīśasya netrārpaṇa-bhavana-gatā netra-tārābhidheyā yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam [4]

The divine message sung by Śrī Kṛṣṇa Chaitanyachandra 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 Ratha Yātrā festival)? O Dīna-nayana, wherever that great soul may be, please swiftly take this servitor there.

gaurendor asta-śaile kim u kanaka-ghano hema-hṛj-jambu-nadyā āvirbhūtaḥ pravarṣair nikhila-jana-padaṁ plāvayan dāva-dagdham gaurāvirbhāva-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 (Śrīla Bhakti Siddhānta Saraswatī Ṭhākur) 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 the threefold sufferings), then suddenly concealed himself in the dust of the land of the advent of Śrī Gaurāṅga? O 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 gauḍe gauḍīya-goṣṭhy-āśrita-gaṇa-garimā drāviḍe gaura-garvī gāndharvā gauravāḍhyo giridhara-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 Kiśor ('adolescent Gaura'). In the whole Gauḍa Maṇḍal 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. O Dīna-nayana, wherever that great soul is now, please swiftly take this servitor there.

yo rādhā-kṛṣṇa-nāmāmṛta-jala-nidhināplāvayad 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-Kṛṣṇa. Although unapproachable by the liberationists and yogic perfectionists, he is known as the friend of the fallen, the mercy potency of Śrī Gaurāṅga. O Dīna-nayana, wherever that great soul may be, please swiftly take this servitor there.

apy āśā varttate tat puraṭa-vara-vapur lokituṁ 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 pearlwhite teeth, his long arms extending to his knees? O Dīna-nayana, wherever that great soul has gone, please swiftly take this servitor there.

gaurābde śūnya-vāṇānvita-nigama-mite kṛṣṇa-pakṣe chaturthyāṁ
pauṣe māse maghāyām amara-gaṇa-guror vāsare vai niśānte
dāso yo rādhikāyā atiśaya-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. O 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-virahād dhanta 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 Gurudev's lotus feet. Where has that Great Master gone? Alas! today the whole universe seems empty, in the separation of Prabhupād. This servitor of Gurudev cannot endure even a moment of his separation. O Dīna-nayana, wherever, wherever that great soul may be, please quickly take this servitor there to him.



Śrīmad Rūpa-pāda-rajaḥ-prārthanā-daśakam

Aspiring for the Dust of Śrīmad Rūpa Goswāmī's Lotus Feet

Sanskrit composition
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

śrīmach-chaitanya-pādau chara-kamala-yugau netra-bhṛṅgau madhu dyau gauḍe tau pāyayantau vraja-vipina-gatau vyāja-yuktau samutkau bhātau sabhrātṛkasya svajana-gaṇa-pater yasya saubhāgya-bhūmnaḥ sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā 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 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-madironmatta-hṛd-bhṛṅga-rājo rājyaiśvaryaṁ jahau yo jana-nivaha-hitādatta-chitto nijāgryam vijñāpya svānujena vraja-gamana-rataṁ chānvagāt gaurachandraṁ sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā 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 his 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-saṅkīrtanaiś cha lebhe yo mādhavāgre jana-gahana-gataṁ prema-mattaṁ janāṁś cha bhāvaiḥ svair mādayantaṁ hṛta-nidhir iva taṁ kṛṣṇa-chaitanyachandraṁ sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitaṁ saṁvidhatte [3]

Śrī Chaitanyadev returned from Vṛndāvan to Prayāg Dhām and performed Nām-saṅkīrtan 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 kṛṣṇañ cha gaṅgā-dinamaṇi-tanayā-saṅgame sānujo yaḥ sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā 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 dearmost Lord of his life – the Lord who is Kṛṣṇa within and Gaura without. In grave humility, with straw in mouth and with tears of sorrow, Śrī Rūpa along with his younger brother, worshipped Śrī Gaura-Kṛṣṇa 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-luṇṭhitaṁ yaṁ sahaja-sumadhura-śrī-yutaṁ sānujañ cha dṛṣṭvā devo 'titūrṇaṁ stuti-bahu-mukham āśliṣya gāḍhaṁ rarañje sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā 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 sañchārya gauro nija-bhajana-sudhā-dāna-dakṣañ chakāra sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitaṁ saṁvidhatte [6]

Śrī Gaurahari knew that (as an eternal associate of the Lord) Śrī Rūpa was already proficient in wandering throughout the ambrosial ocean of all mellows, in the land of unalloyed love (in Vraja-rasa).

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 gauraṁ
sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitaṁ saṁvidhatte [7]

When on the order of Śrī Gaurāṅga, Śrī Rūpa visited Śrī Puruṣottama Kṣetra after completing the circumambulation of Śrī Vraja Maṇḍal, 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-saṁgopane śrī-bhagavata iha vai jaṅgame sthāvare 'pi
saṁmugdhe sāgrajātaḥ prabhu-viraha-hṛta-prāya-jīvendriyāṇām
yaś chāsīd āśrayaika-sthalam iva raghu-gopāla-jīvādi-varge
sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitaṁ saṁvidhatte [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 prakaṭanam api tal-lupta-tīrthādikānāṁ
śrī-rādhā-kṛṣṇa-pādāmbuja-bhajanamayaṁ rāga-mārgaṁ viśuddham
granthair yena pradattaṁ nikhilam iha nijābhīṣṭa-devepsitañ cha
sa śrī rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitaṁ saṁvidhatte [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 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 agṛhṇan
sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitaṁ saṁvidhatte [10]

Just prior to the withdrawal of his manifest līlā, my causelessly merciful Divine Master, Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, 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 Śrīmad Rūpa Prabhu – disregarding all my various qualifications and disqualifications – grace me with the dust of his holy lotus feet?



The Highest Type of Regulation

Śrila Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Even obstacles may improve our position if we can take them in the right way. From a higher angle of vision, it may be seen that everything is coming to help us.

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

Śrīmad Bhāgavatam (10.14.8) gives us a most hopeful suggestion for all stages of life: blame yourself and no one else. Maintain your appreciation for the Lord, seeing everything as His grace. At present we think our circumstances undesirable because they do not suit our present taste. But medicine may not always suit the taste of the patient. Still, it is conducive to health. This verse is the highest type of regulation given by the śāstra. If you can follow this law, then in no time you will have a very good position. We must be careful not to blame the circumstances, but to appreciate that Kṛṣṇa is behind everything. Kṛṣṇa is my best friend; He is in the background of everything. Everything is passing through His attentive eyes. So, there cannot be any defect there.

Śrī Śrīman Nityānanda Dvādaśakam

Twelve Prayers revealing the ontological position
and Pastimes of Śrī Nityānanda Prabhu

Sanskrit composition
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

yo 'nanto 'nanta-vaktrair niravadhi hari-saṅkīrtanaṁ saṁvidhatte
yo vā dhatte dharitrīṁ śirasi niravadhi kṣudra-dhūlī-kaṇeva
yaḥ śeṣaś chhatra-śayyāsana-vasana-vidhaiḥ sevate te yad arthāḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ 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 Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

aṁśair yaḥ kṣīraśāyī sakala-bhuvanapaḥ sarva jīvāntarastho
yo vā garbhodaśāyī daśa-śata-vadano veda-sūktair vigītaḥ
brahmāṇḍāśeṣa-garbhā prakṛti-pati-patir jīva-saṅghāśrayāṅgaḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [2]

Lord Nityānanda's partial manifestation as Kśīrodakaśāyī Viṣṇu functions as the preservation principle of the entire universal creation, and is localised within every soul (Paramātma). Another eminent expansion of Lord Nityānanda is Garbhodakaśāyī Viṣṇu, that all-imposing figure whose thousands of heads are eulogised in the Vedic orations. Lord Nityānanda's presence is further extended in His expansion as Kāraṇodakaśāyī Viṣṇu, the supplying principle encompassing unlimited universes. Lord Nityānanda is the master of the Lord of material nature, Kāraṇodakaśāyī 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 Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

yasyāṁśo vyuha-madhye vilasati paramavyomni saṁkarṣaṇākhya
ātanvan śuddha-sattvaṁ nikhila-hari-sukhaṁ chetanaṁ līlayā cha
jīvāhaṅkāra-bhāvāspada iti kathitaḥ kutrachij jīvavad yaḥ
śrī-nityānanda-chandraṁ bhaja bhaja sataṭaṁ gaura-kṛṣṇa-pradaṁ tam [3]

Lord Nityānanda's presence is further extended within the spiritual abode of Vaikuṇṭha in His partial manifestation known as Saṅkarṣaṇa. In Vaikuṇṭha, 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 Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

yaś chādi vyuha-madhye prabhavati saganṇo mūla-saṅkarṣaṇākhyo
dvārāvatyāṁ tad-ūrddhe madhupuri vasati prābhavākhyo vilāsaḥ
sarvāṁśī rāma-nāmā vrajapuri ramate sānujo yaḥ svarūpe
śrī-nityānanda-chandraṁ bhaja bhaja sataṭaṁ 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 trascendental city of Dvārakā is situated just below the city of Mathurā. It is in these spiritual places that Lord Saṅkarṣaṇa and His associates Aniruddha and Pradyumna exhibit Their particular Pastimes scripturally known as prabhāva-vilāsa. 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 Kṛṣṇa. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

śrī-kṛṣṇa-prema-nāmā parama-sukhamayaḥ ko 'py achintyaḥ padārtho
yad gandhāt sajjanaughā nigama-bahumataṁ mokṣam apy ākṣipanti
kaivalyaiśvarya-sevā-prada-gaṇa iti yasyāṅgataḥ prema-dātuḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [5]

Pure unalloyed love for Lord Kṛṣṇa, which is inconceivable to all, embodies the most supreme and intense happiness. When the devotees of the Lord realise the joy of such love, they caste 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 Vaikuṇṭha, which is dominated by opulence and grandeur. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

yo bālye līlayaikaḥ parama-madhurayā chaikachakrānagaryāṁ
mātā-pitror janānām atha nija-suhṛdāṁ hlādayaṁś chitta-chakram
tīrthān vabhrāma sarvānupahṛta-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 renunciant arrived at the house of Nityānanda and prayed to the boy's father for his son. Lord Nityānanda was placed into the hands of the renunciant, who left with him 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 Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

bhrāmaṁ bhrāmañ cha tīrthān yati-mukuṭa-maṇi mādhavendra prasaṅgāt
labdhollāsaḥ pratikṣya prakaṭita-charitaṁ gaura-dhāmājagāma
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 Chaitanyadev Himself, in the company of Śrīnivās

Paṇḍit and Haridās Ṭhākur, went to the house of Śrī Nandanāchārya and found Nitāi there. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

prāptājño gaura-chandrād akhila-jana-gaṇoddhāra-nāma-pradāne
yaḥ prāpya dvau surāpau kali-kaluṣa-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 Kṛṣṇa'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 Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

sākṣād gauro gaṇānāṁ śirasi yad avadhūtasya kaupīna-khaṇḍaṁ
saṁdhartuñ chādideśāsava-yavana-vadhū-spṛṣṭa-dṛṣṭo 'pi vandyaḥ
brahmādyānām apīti prabhu-parihṛta-kānām api sveṣṭa-pīṭhaḥ
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 worshipable 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 Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

uddhartuṁ jñāna-karmādy-apahata-charitān gaurachandro yad āsau
nyāsaṁ kṛtvā tu māyā mṛga-manusṛtavān grāhayan kṛṣṇa-nāma
tach chhāyevānvadhāvat sthala-jala-gahane yo 'pi tasyeṣṭa-cheṣṭaḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ 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 Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

śrī-rādhā-prema-lubdho divasa-niśi-tadā svāda-mattaika-līlo
gauro yañ chādideśa svaparikara-vṛtaṁ kṛṣṇa-nāma-pradātum
gauḍe 'bādhaṁ dadau yaḥ subhaga-gaṇa-dhanaṁ gaura-nāma-prakāmaṁ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [11]

Day and night Lord Chaitanya was intoxicated with the intense desire to taste the sweetness of Śrī Rādhikā's divine love for Kṛṣṇa. Śrīman Mahāprabhu instructed Lord Nityānanda and His associates to go out and profusely distribute the Holy Names of Lord Kṛṣṇa. 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 Gaurāṅgadev, who is none other than Lord Kṛṣṇa.

śrī-rādhā-kṛṣṇa-līlā-rasa-madhura-sudhāsvāda-śuddhaika-mūrtau
gaure śraddhāṁ dṛḍhāṁ bho prabhu-parikara-samrāṭ prayachchhādhame 'smin
ullaṅghyāṅghriṁ hi yasyākhila-bhajana-kathā svapnavach chaiva mithyā
śrī-nityānanda-chandraṁ 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-Kṛṣṇa'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 Gaurāṅgadev.



Daśa-mūla-tattva

The Ten Fundamental Principles

Daśa-mūla-tattva-niryāsa *by Śrīla Bhakti Vinod Ṭhākur:*

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ tad-bhinnāṁsāṁś cha jīvān prakṛti-kavalitān tad-vimuktāṁś cha bhāvāt bhedābheda-prakāśaṁ sakalam api hareḥ sādhanaṁ śuddha-bhaktiṁ sādhyaṁ tat-prītim evety upadiśati janān gaurachandraḥ svayaṁ saḥ

"Śrī Gaurachandra personally teaches the souls that

(1) revealed knowledge establishes the Truth:

(2) Hari is supreme,

(3) He is omnipotent,

(4) He is an ocean of rasa,

(5) the souls are His separated parts,

(6) they are either covered by material energy,

(7) or liberated from material energy by devotion,

(8) everything is a manifestation distinct and non-distinct from Hari,

(9) pure devotion is the way, and

(10) love for Hari is the goal."

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj:

"Within this one verse, which conveys the gist of the *Daśa-mūla-tattva*, Śrīla Bhakti Vinod Ṭhākur has given us everything. He has given us the whole conception of Mahāprabhu Śrī Chaitanyadev and Kṛṣṇa consciousness. If you can read and memorise this verse, then everything will be within you: the full conception of Śrī Chaitanya Mahāprabhu, Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, Śrīla Guru Mahārāj Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, and Śrī Chaitanya Sāraswat Maṭh. Everything, the gist of all revealed knowledge (āmnāya), is within this one verse.

"But don't try to understand this verse by yourself. Hear it from an expert. Everywhere throughout all the scriptures this advice is given: 'You must hear from an expert.' So hear this verse from an expert who knows its meaning. If you hear from him with full faith, you will understand properly what is what, and you will get everything."



Śrī Gaurahari-kusuma Stavāṣṭakam

Eight Flower Offerings of Praise to Lord Gaurahari

Sanskrit composition
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

guru-rūpa-virājita-nanda-sutaṁ
sutanūnnata-kāñchana-bhūmi-dharam
dharaṇī-jana-tāraṇa-tuṅga-tariṁ
bhaja gauraharimṁ 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 gauraharimṁ 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-gauḍapuraṁ
puraṭojjvala-maṅgala-mūrta-rasam
rasanotsava-kīrtana-kṛṣṇa-hariṁ
bhaja gauraharimṁ bhaja gauraharim [3]

He manifested the full glory of Śrī Nabadwīp Dhām, as He appeared in His radiant golden, all-auspicious form of divine ecstasy, ever engaged in Kṛṣṇa-kīrtan, 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 gauraharimṁ 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 kavitām
vitaran vraja-bhaktim-adatta-charīṁ
bhaja gauraharimṁ 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 worldly 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-veṣa-yati-śrita-nīla-giriṁ
bhaja gauraharimṁ bhaja gauraharim [6]

He is the great benefactor whose heart is melted with compassion for the fallen. 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 (Jagannātha Purī). Serve that Lord, Gaurahari, worship Gaurahari.

śruti-kīrtita-pūruṣa-rukṣma-ruchiṁ
ruchi-rāga-niṣevaṇa-dāna-param
paramārtha-purāṇa-vigīta-hariṁ
bhaja gauraharimṁ bhaja gauraharim [7]

He is the resplendent golden Personality glorified 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-nartana-kīrtana-matta-karam
karatāla-mṛdaṅga-vibhaṅga-param!
paramādara-pāmara-śāntipurīṁ
bhaja gauraharīṁ 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 and relief for one and all. Serve that Lord, Gaurahari, worship Gaurahari.



Mā Muñcha Pañcha-daśakam

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.
Originally published in Śrī Gauḍīya Darśan*, 12 January 1967*

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
patitaṁ ghora-saṁsāre hy avaśaṁ prakṛter vaśat [1]

I have fallen into this terrible world and am helplessly subjugated by material nature. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
anādi-bhāgya-vaiguṇyāt bhoga-mugdhaṁ durāśayam [2]

Due to my 'time-less' misfortune, I have been bewildered by the wicked desire to selfishly enjoy. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
māyā-krīḍanakaṁ dīnaṁ nirālambaṁ nirāśrayam [3]

I am a toy of Māyā Devī. I am distressed. I have no support. I have no shelter. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
janma-mṛtyu-jarā-vyādhi-bhīti-chintāti-kātaram [4]

I am deeply troubled by birth, death, old age, disease, fear, and anxiety. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
jñānājñāna-kṛtānanta-pāpa-bhoga-bhayākulam [5]

I am overwhelmed with fear as I suffer the reactions for the unlimited sins I have knowingly and unknowingly committed. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
kāma-krodhādi-dasyubhir nirdayaṁ padamarditam [6]

I have been trampled by the feet of the merciless bandits – lust, anger, and so on. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
antaḥśatru-viparyastaṁ punaḥ punar vilañchhitam [7]

I am bewildered and harassed by internal enemies again and again. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
trāṇārthaṁ prārthyamāno 'pi na māṁ paśyati kaśchanaḥ [8]

Although I am praying for deliverance, no one sees me. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
pitaro bāndhavā devā asamarthāḥ parāṅmukhāḥ [9]

My ancestors, my friends, and the demigods are all incapable (of delivering me) and opposed to me. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
sva-para-bharasā-hīnaṁ nirupāyaṁ nirākṛtam [10]

I am devoid of any hope in myself and in others. I have no means whatsoever (of deliverance), and I am utterly spurned. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
mahāparādha-rāśi-nāmālayaṁ tyakta-sādhanam [11]

I am an abode of a profusion of terrible offences against the Name, and I have abandoned the way of deliverance. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
he sad-asad-vichārorddha-prapannārtiharo hare! [12]

O Lord! You remove the distress of the surrendered souls, who are beyond all consideration of good and bad. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
dāsatvaṁ dehi dāsānāṁ tava deva dayānidhe! [13]

O Lord! O Ocean of Mercy! Please give me the service of Your servants. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
niyuñkṣva nityadāsye māṁ pradāya prema-vartanam [14]

Please engage me in Your eternal service and grant me a salary of prema. O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha muñcha māṁ kṛṣṇa! dāsaṁ dīna-dayārṇava!
svāntaraṅga-sevāṁ dehi he gopījana-vallabha! [15]

Please bestow Your intimate service upon me, O Beloved of the gopīs! O Kṛṣṇa! O Ocean of Mercy for the distressed! Don't abandon me. Deliver this servant.

mā muñcha-pañcha-daśakaṁ! kṛṣṇa dīna-dayārṇava!
tridaṇḍi-śrīdharodgītaṁ gṛhānedaṁ stavāmṛtam [16]

Tridaṇḍi Bhikṣu Śrī Śrīdhar sings aloud this Mā Muñcha Pañcha-Daśakam. O Ocean of Mercy for the distressed, Śrī Kṛṣṇa! Please accept this nectarean prayer.



Praṇām Mantras

to Śrīla Guru Mahārāj, Om Viṣṇupād Aṣṭottara-śata-śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Sanskrit verses by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

śrī-svarūpa-rāya-rūpa-jīva-bhāva-sambharaṁ
varṇa-dharma-nirviśeṣa-sarva-loka-nistaram
śrī-sarasvatī-priyañ cha bhakti-sundarāśrayaṁ
śrīdharaṁ namāmi bhakti-rakṣakaṁ jagad-gurum

sindhu-chandra-parvatendu-śāka-janma-līlanaṁ
śuddha-dīpta-rāga-bhakti-gauravānuśīlanam
bindu-chandra-ratna-soma-śāka-lochanāntaraṁ
śrīdharaṁ namāmi bhakti-rakṣakaṁ jagad-gurum

I offer my humble obeisances unto the Guru of the entire world, Oṁ Viṣṇupād Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, who carries the conception of Śrī Svarūp Dāmodar, Śrī Rāmānanda Rāy, Śrī Rūpa Goswāmī, and Śrī Jīva Goswāmī; who delivers everyone irrespective of caste or creed; who is the most beloved of Śrīla Bhakti Siddhānta Saraswatī Goswāmī Prabhupād; and who is the abode of transcendental loving service (the only shelter of Śrīla Bhakti Sundar Govinda).

I offer my humble obeisances unto the Guru of the entire world, Oṁ Viṣṇupād Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, who revealed the Pastimes of his holy advent in the world in the year 1817 Śaka era (1895 A.D.); who constantly practises the wealth of pure loving devotion in divine consorthood; and who disappeared from our eyes in the year 1910 Śaka era (1988 A.D.).

kanaka suruchi rāngaṁ sundaraṁ saumya-mūrtiṁ
vibudha-kula-vareṇyaṁ śrī-guruṁ siddhi-pūrtim
taruṇa-tapana-vāsaṁ bhaktidañ chid-vilāsaṁ
bhaja bhaja tu mano re śrīdharaṁ śambidhānam

O my dear mind! Please engage yourself eternally in the worship of Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, who has manifested his form as Śrī Gurudev; who is the giver of all perfection; whose charming golden form is beautifully reposed with sweetness and tranquility, and dressed in radiant saffron robes. He is rich with perfect devotional conceptions, highly learned and pre-eminent among the followers of Śrīla Bhakti Siddhānta Saraswatī Ṭhākur.



Praṇati Daśakam

Ten prayers unto the holy lotus feet of
Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Offered on his 94th holy day of advent, 1988.
Sanskrit composition
by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

naumi śrī-gurupādābjaṁ yatirājeśvareśvaraṁ
śrī-bhaktirakṣakaṁ śrīla-śrīdhara-svāminaṁ sadā [1]

sudīrghonnata-dīptāṅgaṁ supībya-vapuṣaṁ paraṁ
tridaṇḍa-tulasīmālā-gopīchandana-bhūṣitam [2]

achintya-pratibhā-snigdhaṁ divyajñāna-prabhākaraṁ
vedādi-sarvaśāstrānāṁ sāmañjasya-vidhāyakam [3]

gauḍīyāchārya-ratnānām ujjvalaṁ ratna-kaustubhaṁ
śrī-chaitanya-mahāpremon-mattālīnāṁ śiromaṇim [4]

gāyatry-artha-viniryyāsaṁ gītā-gūḍhārtha-gauravaṁ
stotraratnādi-samṛddhaṁ prapanna-jīvanāmṛtam [5]

apūrvvagrantha-sambhāraṁ bhaktānāṁ hṛd-rasāyanaṁ
kṛpayā yena dattaṁ taṁ naumi kāruṇya-sundaram [6]

saṅkīrtana-mahārāsarasābdheś chandramānibhaṁ
saṁbhāti vitaran viśve gaura-kṛṣṇaṁ gaṇaiḥ saha [7]

dhāmani śrī-navadvīpe guptagovardhane śubhe
viśvaviśruta-chaitanya-sārasvata-maṭhottamam [8]

sthāpayitvā gurūn gaura-rādhā-govindavigrahān
prakāśayati chātmānaṁ sevā-saṁsiddhi-vigrahaḥ [9]

gaura-śrī-rūpa-siddhānta-divya-dhārādharaṁ guruṁ
śrī-bhakti-rakṣakaṁ devaṁ śrīdharaṁ praṇamāmy aham [10]

śraddhayā yaḥ paṭhen nityaṁ praṇati-daśakaṁ mudā
viśate rāgamārgeṣu tasya bhakta-prasādataḥ [11]

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.

2-4) He possesses a lofty, dignified, divinely effulgent, incomparable holy form, so charming to behold. Adorned with gopī-chandan 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 Āchāryas 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.

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 Bhāgavad-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 Yāmunā Āchārya and many other valuable sources) sung by the Lord and His devotees; he revealed an unprecedented collection of holy books (*Search for Śrī Kṛṣṇa – Reality the Beautiful, Śrī Guru and His Grace, The Golden Volcano of Divine Love*, etc.) that are the very life-nectar for the devotees' 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.

7) He revels in his full-blown splendour, and, along with and through his intimate servitors he distributes throughout the entire universe the Supreme Personality of Godhead Śrī Gaura-Kṛṣṇa, the moon risen from the nectar ocean of the grand dance of the congregational chanting of Śrī Kṛṣṇa's Holy Name.

8-10) In Śrī Nabadwīp Dhām, which is non-different 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 offences are absolved (aparādha-bhañjan-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.

11) 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-mārga), by the grace of the associate-servitors of that Śrīla Gurudev.



Śrī Govinda Kuṇḍa Māhātmya

The Glories of Śrī Govinda Kuṇḍa

Sanskrit verses from Śrī Girirāj-khaṇḍam, Śrī Garga-saṁhitā.

atha govardhane ramye surabhir gauḥ samudra-jā
snāpayām āsa gopeśaṁ dugdha-dhārābhir ātmanaḥ
surabher dugdha-dhārābhir govinda-snānato nṛpa
jāto govinda-kuṇḍo 'drau mahā-pāpa-haraḥ paraḥ
kadāchit tasmin dugdhasya svādutvaṁ pratipadyate
tatra snātvā naraḥ sākṣād govinda-padam āpnuyāt
govinda-kuṇḍe viśade yaḥ snāti kṛṣṇa-mānasaḥ
prāpnoti kṛṣṇa-sārūpyaṁ maithilendra na saṁśayaḥ

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj's corresponding Bengali composition:

samudra-sambhavā gābhī surabhī āpana
dugdhe abhiṣeka kaila vrajendra-nandana [1]

Surabhī, the divine cow who appeared from churning the milk ocean, lovingly bathed Vrajendra Nandan Kṛṣṇa 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 mahāpāpa-hārī se chinmaya
snāne pāne bhava-bhaya tritāpa nāśaya [3]

The transcendental water of this kuṇḍa can banish even the greatest sins. The threefold miseries – ādhyātmik, ādhidaivik, and ādhibhautik

– and all fears of this material world are destroyed by bathing in or drinking this water.

bahu-bhāgye keha sei dugdhāsvāda pāya
chidānanda-deha labhi kṛṣṇa-loke yāya [4]

Sometimes, by great fortune, someone will get to taste the water of Govinda Kuṇḍa as that milk, and, attaining a transcendentally joyful form, go to Kṛṣṇaloka.

śrī kṛṣṇa-mānase yebā kare hethā snāna
gupta-govardhane rādhā-kṛṣṇa-sevā pāna [5]

Anyone who bathes in Śrī Govinda Kuṇḍa desiring to serve Kṛṣṇa, attains the divine service of Śrī Śrī Rādhā-Kṛṣṇa in Gupta Govardhan (hidden Govardhan).



Gaṅgādhara Sadāśiva Praṇām-mantram

Sanskrit composition
by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

devādidevam-ahibhūṣaṇam-indukāśaṁ
panchānanaṁ paśupatiṁ varadaṁ prasannam
gaṅgādharaṁ praṇatapālakamāśutoṣaṁ
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 obeisances 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

In honour of Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj's holy appearance day. Sanskrit composition by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

bhāgyādhīśa! tvadīyo vimala-sukhamayaḥ
samprakāśastu-nityo
gauḍaṁ rāḍhaṁ tathedaṁ tribhūvanam-akhilaṁ
dhanya-dhanyan chakāra
khaṇḍe kāle dṛśāṁ no gagaṇa-rasamitaṁ
pūrayitvā budhānā –
mānandaṁ bardhayan 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-viṣaye
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 Gurudev! 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!

etaj jñātvā prakāśāt sudina-samudayaṁ
smāramāśāḥ saharṣā
jayante chaiva māyā-nigaḍa-nikara-
saṁmochane 'smakamaddhā [3]

Seeing the people of the universe to be 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-sūryaṁ 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-dharmāch cha dṛṣṭvā
māyāvādān kalijakumatān
duṣkṛtān śāsitun cha
deśe deśe bhramasi vitaran
gaura-vāṇīn cha nāma
dhṛtvā deva! tribhuvana-jayaṁ
vajra-kalpaṁ tridaṇḍam [5]

O 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 mandrabheriṁ
yadyad viśve bhramati bahudhā
vāridhārān cha varṣan
tadvad-bhūmau bhramasi saganair-
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. O my Lord, in this way you eternally shower supremely merciful nectar over all.

śrī-chaitanya-vilāsa-dhāmani
navadvīpāśrame sundare
śrī-gaurāṅga-vidhos-tathā vraja 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 Vraja, Śrī Govindasundar. O 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.

chārvākānta-kṛtāntako 'khila
guruḥ pāṣaṇḍa-śailāśanir
bauddha-dhvānta-matānta-dāyaka
mahāmārtaṇḍa-chūḍāmaṇiḥ
māyāvāda-mahāvivarta
gahaṇāj-jīvān 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 Chārvāk Ṛṣi; you are a stone-like weapon to the miscreants of this world; you are like the bright sun to the darkness of Buddhism; 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]

O my Lord! O divine guardian of the current of the teachings of Śrī Gaurāṅga coming through Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, you are the protector of pure devotion, you are the dearmost of Śrī Saraswatī Ṭhākur, you are the senior-most sannyasī, you are the great Divine Master. O my Lord! Today, your advent day, this eternal servant of your lotus feet prays to always bathe in the shower of your mercy.



Praṇati-pañchakam

In honour of Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.
Sanskrit composition
by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

nava-nalina-gañjitaṁ kusuma-dala-maṇḍitaṁ
pāda-yugam-abhaya-varadānam
kanaka-ghana-ninditaṁ vapura-mara-vanditaṁ
naṭana-gati-gaurava-nidānam [1]

bhaje śrīdhara-svāminam-aniśam
śarada-vidhu-nindi-mukha-padma-mati-śobhanaṁ
gopī-tilaka-charchita-subhālam [2]

gamana-jita-vāraṇaṁ śamana-bhaya-tāraṇaṁ
prakṛti-ruchi-nindi-kṛta-veśam
prakṛti-ruchi-nambhrama-suveśam
phulla-kara-pallavaṁ bhakta-jana-vallabhaṁ
tuṅga-pṛthulaṁ hṛdaya-deśam [3]

gaura-puraṭa-saurabhaṁ kṛṣṇa-puraṭa-gauravaṁ
vibudha-kula-padma-naliśam
bhakta-kula-daṇḍanaṁ bhaṇḍa-mata-khaṇḍanaṁ
bhakta-kula-nandana-yatīśam [4]

tribhuvana-nivāsine kṛṣṇam-upadeśinaṁ
asura-kula-dāmbhika-kṛtāntam
naumi budha-nāyakaṁ parama-gati-dāyakaṁ
mama śaraṇa-maraṇa-gaṇa-chintyam [5]

(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 the mutually beloved by 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 sannyāsī 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, and the most supreme merciful shelter. I adore that Śrīdhara-deva until my death.



Māyā Duratyayā

Insurmountable Illusion

Composition about surrendering to Māyā's Master,
by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

mahābhaya śaṅkula e-bhava taraṅginī
janama-maraṇa mālā-dale
niśi-diśi gatāgatikaratắhi 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-rūpe vitāri' tri-guṇa-jāle phắda rachi'
tắhi māhe gaṇikā pratiṣṭhā –
kanaka varāṅganā dāniyā āmiṣa sama
sắpitechhe 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 charaṇa saroje mana
dhana-tanu, sabahů 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.

yǎkara māyā tachhu pade paraṇami
leha śaraṇa hoi dīna
svapaneha nā bhāviha tǎka 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 adjust with the environment or practise spiritual life (dhārma).



Bengali – a brief pronunciation guide

For a more extensive description, please see the appendix of the Maṭh's *Śaraṇāgatī* publication. However, it is always best to hear from a native Bengali.

Particularly note the following, pronounced like:

a — o in cot, but like the u in sum or the o in go when it occurs after a conjunct consonant or in the second syllable of a word; a is often silent when it follows a single consonant at the end of a word.

ā — a in father or star.

ṛ — ri in rim.

e — ay in play or the a in bat.

ai — o in cot combined with the ee in see.

o — o in go.

au — o in go combined with the oo in moon.

ṅ — ng in sing.

ch — ch in chop.

chh — ch pronounced with aspiration.

ñ — n in lunch.

ṭ — t in taught (pronounced cerebrally).

ṭh — ṭ pronounced with aspiration. Never like the th in through.

ḍ — In between the d in dawn and the r in raw (pronounced cerebrally).

ḍh — ḍ pronounced with aspiration.

th — t pronounced with aspiration. Never like the th in through.

ph — p pronounced with aspiration. Often sounds like the f in fall.

b (v) — b in ball. b if following a consonant, is silent; but preceding, is doubled.

y — When y is the first letter of a word, it is pronounced like the j in job. When y occurs elsewhere within a word and is preceded by a vowel, it is pronounced like the y in yawn or the w in wand. When y follows a consonant, it is silent and the preceding consonant is doubled, except when it is followed by r, in which case it is pronounced like the j in job.

ś, ṣ — sh in shawl.

s — s in song or the sh in shawl.

ṁ — Like a softened form of the ng in sing.

ḥ — ḥ is pronounced similar to a double h when occurring at the end of a word. When it occurs in the middle of a word, the consonant which follows it is doubled.

(̐) — The chandrabindu indicates to nazalise the vowel beneath it.

kṣ — Pronounced like kh when at the beginning of a word and like k-kh when in the middle of a word.

jñ — Pronounced like g when at the beginning of a word and like g-g between vowels. An ā following jñ is pronounced like the a in bat.

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