

Kīrttan Guide

of the
Śrī Chaitanya Sāraswat Maṭh

Revised and Updated with
Complete English Translations



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Vandanā

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

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

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

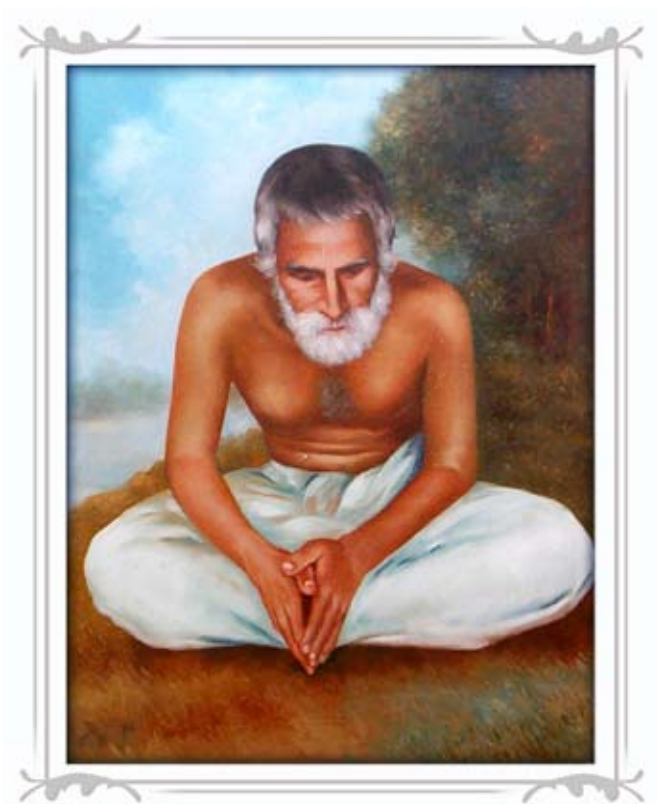
Applying the soothing salve of *sambandha-jñāna*, a proper acquaintance with the environment, my spiritual master has opened my inner eye and thereby rescued me from the darkness of ignorance, fulfilling my life’s aspirations. I offer my respects unto Śrī Gurudeva.



Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**gurvābhīṣṭa-supūrakam guru-gaṇair
 āśīṣa-sambhūṣitam
 chintyāchintya-samasta-veda-nipuṇam
 śrī-rūpa-panthānugam
 govindābhidham ujjvalam vara-tanuṁ
 bhakty anvitam sundaram
 vande viśva-guruṁ cha divya-bhagavat-
 premṇo hi bīja-pradam**

I worship the holy lotus feet of he who perfectly fulfils the most cherished wish of his divine master; who is adorned resplendently with the blessings of his *guru-varga*; who is adept in all vedic conceptions, both conceivable and inconceivable; who is the faithful follower in the line of Śrī Rūpa; who is known as Śrīla Govinda Mahārāj; whose beautiful divine figure revels in the mellows of divine love; who is the guru of the entire universe and the bestower of the seed of divine love for the Supreme Lord.

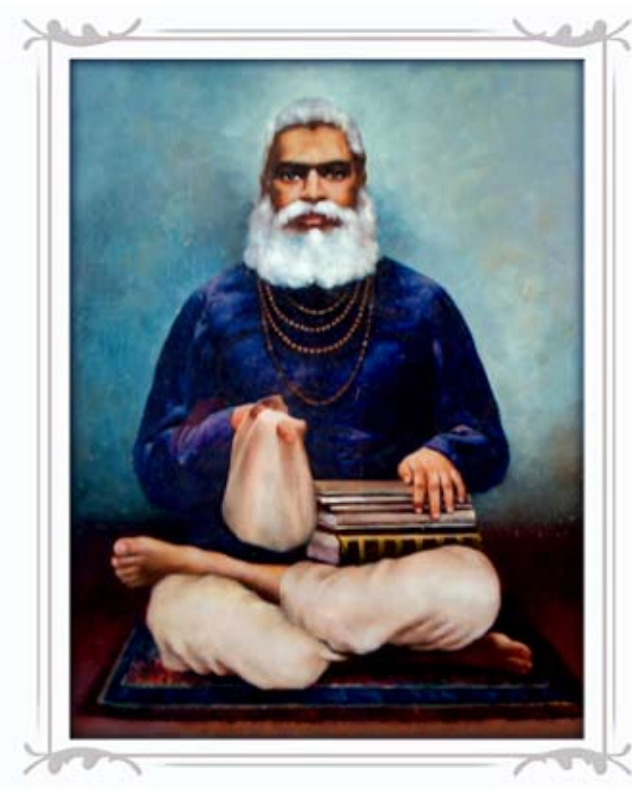


Śrīla Gaura Kīśora Dās Bābājī Mahārāj

**namo gaurakīśorāya
bhaktāvadhūta mūrttaye
gaurāṅghri padma-bhṛṅgāya
rādhā-bhāva-niṣevīṇe**

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

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

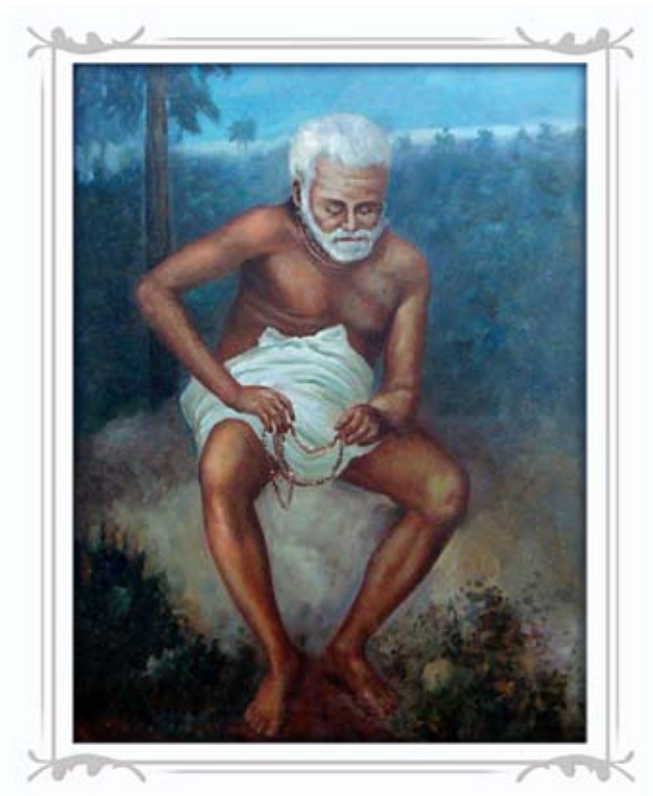


Śrīla Bhaktivinoda Thākura

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

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

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



Śrīla Jagannāth Dās Bābājī Mahārāj

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

by 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 Jagannāth Prabhu.”

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

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

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

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

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

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



*Śrī-Śrī-Guru-Gaurāṅga-Rādhā-Madana-Mohanjīu
Kolkata, Sree Chaitanya Śāraswata Krishnanushilana Sangha*

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

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



Śrī-Śrī-Guru-Gaurāṅga-Gāndharvā-Govindasundarjīu
Nabadwīp, Śrī Chaitanya Śāraswat Math

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-simhāsana-sthau
śrī gāndharvvā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

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



Śrī-Śrī-Guru-Gaurāṅga-Rādhā-Gopīnāthjū
Hāpāniyā, Śrī Chaitanya Śāraswat Ashram

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

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

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

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

**atha natvā mantra-gurūn
 gurūn bhāgavatārthadān
 vyāsān jagat-gurūn natvā
 tato jaya mudīrayet**

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

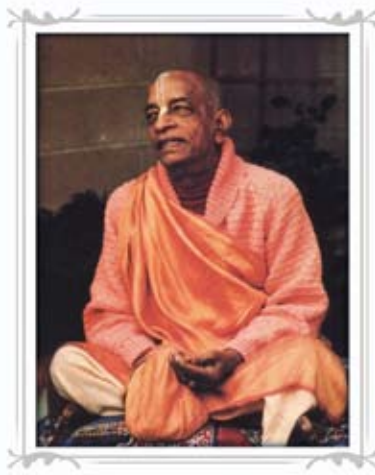
**jayaḥ sa-parikara śrī-śrī-guru-gaurāṅga-gāndharvā-
 govindasundar-pādapadmānāṁ jayastu!**

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

Prayers to the Vaiṣṇavas

**sakala vaiṣṇava-pade mora namaskāra
 ithe kichu aparādha nahuka āmāra
 hoiyachen hoiben prabhur jato bhakta jan
 vandanā kori' 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.”



Śrīla A.C. Bhaktivedānta Swāmī Mahārāj

**namaḥ om viṣṇupādaya kṛṣṇa-preṣṭhāya bhūtale
svāmī śrī bhaktivedānta prabhupādāya te namaḥ
gurvajñam śīrasi-dhṛtvā śaktyāveśa sva-rūpine
hare-kṛṣṇeti mantreṇa pāśchatya-prāchya-tāriṇe
viśvāchārya prabaryāya divya kārūṇya mūrttaye
śrī bhāgavata-mādhurjya-gīta-jñāna pradāyine
gaura-śrī-rūpa-siddhānta-sarasvatī niṣevine
rādhā-kṛṣṇa-padāmbhoja-bhṛṅgāya gurave namaḥ**

I offer my humble obeisances unto His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupād, who is Krishna'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) incarnation of Nityānanda Prabhu personified. He distributed the Hare Krishna 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 Bhaktisiddhānta Sarasvatī Ṭhākur, Śrīla Rūpa Goswāmī, and Śrī Gaurāṅga Mahāprabhu. I offer my humble obeisances unto Śrīla Prabhupād, who is like a bumble-bee always tasting the nectar of the lotus feet of Śrī Śrī Rādhā and Govinda.

 *Pañcha-tattva mantra* 

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

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

 *Hare Krishna mahā-mantra* 

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

Illumination by Śrīla Śrīdhara Mahārāj

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

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

Nabadwīp,
Śrī Chaitanya Sāraswat Maṭh



Daśa-vidha Nāmāparādhā

The Ten Offences to the Holy Name

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

**hari-nāma mahāmantra sarvva-mantra-sāra
jādera koruṇābale jagate prachāra
sei nāma-parāyaṇ sādhu, mahājana
tāhādera nindā nā koriho kadāchana**

Hare Krishna Mahāmantra—
of all mantras the 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.

**vrajendranandana kṛṣṇa sarveśvareśvara
maheśvara ādi tāra sevana-tatpara
nāma chintāmaṇi kṛṣṇa-chaitanya-svarūpa
bheda-jñāna nā koribe lilā-guṇa-rūpa**

Lord Krishna, son of Nanda,
of all lords the Leader—
The great Shiva and all the gods
serve His feet forever;
The touchstone of the Name
is Krishna incarnate—
His pastimes, nature, form, also
think not separate.

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

“Guru’s a form of Krishna—
 the Scriptures corroborate;
 In the form of Guru,
 Krishna blesses the fortunate.”
 Never offend that Guru
 by thinking him mere mortal;
 Gain your highest objective—
 serve the Name for time eternal.

**śruti, śruti-mātā-saha sātвата-purāṇa
 śrī-nāma-charaṇa-padma kore nīrājana
 sei śruti śāstra jebā koroye nindana
 se aparadhīra saṅga koribe varjjana**

The Vedas with Mother Gāyatrī
 and Śrīmad-Bhāgavatam
 Illuminate the lotus feet
 of Śrī Hari’s Name;
 Whoever vilifies
 those Holy Vedic Scriptures—
 Never keep their company,
 know them as offenders.

**nāmera mahimā sarvva-śāstrete vākhāne
 atistuti, heno kabhu nā bhāviha mane
 agastya, ananta, brahmā, śivādi satata
 je nāma-mahimā-gāthā saṅkīrttana-rata
 se nāma-mahimā-sindhu ke pāibe pāra
 atistuti bole jei—sei durāchāra**

The glories of the Name—
 all Scriptures’ exaltation;
 Dare not think their praise
 to be exaggeration.
 Agastya, Ananta, Brahmā,
 Shiva, etc., ever
 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-nāmāboli nitya golokera dhana
kalpita, prākṛta, bhāve—aparādhi-jana**

The Holy Names of Krishna—
eternal wealth of Goloka:
Who thinks those Names imaginary,
mundane—he’s offender.

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

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
tāra sama nā bhāviha śubha-karma ādi**

Incomparable Name of Kṛṣṇa—
the treasure of ecstasy:
Never dare compare it with auspicious piety.

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

Those who’re faithless t’ward the Name—
deceived by Providence:
Giving them the Holy Name
surely’s an offence.

śuniyāo kṛṣṇa-nāma-māhātmya apāra
 je priti-rahita, sei narādhama chāra
 allāntā mamatā jāra antare bāhire
 śuddha kṛṣṇa-nāma tāra kabhu nāhi sphure

Despite them hearing the infinite
 glories of Krishna's 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 Krishna
 to them is ne'er revealed.

ei daśa aparādha koriyā varjjana
 jena jana kore harināma saṅkīrtana
 apūrvva śrī-kṛṣṇa-prema labhya tāre hoy
 nāma-prabhu tāra hṛde nitya vilasay

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



“Kī Jaya!” Chants

jaya sa-parikara śrī-śrī-guru-gaurāṅga-
gāndharvā-govindasundar giridhārī gopāljiu
kī jaya!

jaya om viṣṇupāda paramahaṁsa-
parivrājakāchārjya-varjya aṣṭottara-śata-śrī śrī-
mad bhakti sundar govinda dev-gosvāmī mahārāj
kī jaya!

jaya om viṣṇupāda paramahaṁsa-
parivrājakāchārjya-varjya aṣṭottara-śata-śrī śrī-
mad bhakti rakṣak śrīdhar dev-gosvāmī mahārāj
kī jaya!

jaya om viṣṇupāda paramahaṁsa-
parivrājakācārjya-varjya aṣṭottara-śata-śrī śrīmad
bhakti siddhānta sarasvatī ṭhākur
kī jaya!

jaya om viṣṇupāda śrīla gaura-kiśora dās bābājī
mahārāj kī jaya!

jaya om viṣṇupāda śrīla sach-chid-ānanda bhak-
tivinoda ṭhākur kī jaya!

jaya om viṣṇupāda śrīla jagannāth dās bābājī
mahārāj kī jaya!

śrī rūpānuga guru-varga kī jaya!

namāchārjya śrīla haridās ṭhākur kī jaya!

ananta-koṭī vaiṣṇava-vṛnda kī jaya!

śrī baladeva vidyābhūṣaṇa kī jaya!

śrīla viśvanāth chakravartī prabhu kī jaya!

śrī narottama-śyāmānanda-śrīnivāsa-āchārjya-
prabhu kī jaya!

śrīla vṛndāvana dāsa ṭhākur kī jaya!

śrīla kṛṣṇadās kavirāj kī jaya!

sapaṛṣada śrī nityānanda prabhu kī jaya!

sapaṛṣada śrīman mahāprabhu kī jaya!

jaya śrī-śrī rādhā-kṛṣṇa gopa-gopīnāth śyāma-
kuṇḍa rādhā-kuṇḍa giri-govardhan kī jaya!
śrī lakṣmī-varāhadēva kī jaya! (In our Nabadwip
Maṭh)

śuddha bhakti vighna vināśāya śrī nṛsimhadeva
kī jaya!

bhakta-prabara prahlād mahārāj kī jaya!

tulasī mahārāṇī kī jaya!

gaṅgā-jamunājī kī jaya!

grantharāja śrīmad-bhāgavatam chaitanya-
charitāmṛta kī jaya!

viśva-vaiṣṇava rāja sabhā kī jaya!

ākara maṭha-rāja śrī chaitanya maṭh kī jaya!

tadīya śākha-maṭh kī jaya!

śrī chaitanya sārāswat maṭh kī jaya!

viśva-byāpī tadīya śākha-maṭh kī jaya!

śrīdhām māyāpur kī jaya!

śrīdhām nabadwīp kī jaya!

vṛndāvan-puruṣottam dhām kī jaya!

baladeva-subhadrā-jagannāthjī kī jaya!

śrī govinda kuṇḍa kī jaya!

śrī sadāśiva gaṅgadharaṅgī kī jaya!

samaveta vaiṣṇava-maṇḍala kī jaya!

samaveta bhakta-vṛnda kī jaya!

harināma-saṅkīrtana kī jaya!

nitāi-gaura-premānande haribol!



Śrī Govinda Kuṇḍa Māhātmya

~ The Glories of Śrī Govinda Kuṇḍa ~

atha govardhane ranye surabhi gauḥ samudrajā
snāpayā māsa gopeśam dugdha dhārābhi rātnanaḥ
surabhe dugdha dhārābhi govinda snānato nṛpa
jāto govinda kuṇḍohadrau mahāpāpaharaḥ paraḥ
kadā chittasmin dugdhasya svādutvaṁ prati padyate
tatra snātvā naraḥ sāksād govinda padamāpnuyāt
govinda kuṇḍe viśade yaḥ snāti kṛṣṇa-mānasaḥ
prāpnoti kṛṣṇa-sārūpyam maithilendra na saṁśayaḥ

Śrī Girirāj-khaṇḍam – Śrī Garga-saṁhitā

Gaṅgadhara Sadāśiva

~ Praṇām-Mantram ~

Composed by

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

devādidevam-ahibhūṣaṇam-indukāśam
pañchānanam paśupatiṁ varadam prasannam
gaṅgādharam praṇatapālakamāśutoṣam
vande sadāśiva-haripriya-chandramaulim

The chief of the Demigods, whose body is decorated by snakes, whose body shines like the moon, who has five heads, who carries his weapon known as Paśupati, who gives boons, who is of satisfied nature, who holds the Gaṅgā on his head, who maintains those who give obeisance to him, who is easily pleased—I offer my obeisances to Sadāśiva who is dear to Hari, and whose crown is the moon.

Śrī Govinda Kuṇḍa Māhātmya

The Glories of Śrī Govinda Kuṇḍa

— Bengalī verse illumination —

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**samudra-sambhavā gābhī surabhī āpana
dugdhe abhiṣeka koilo brajendra-nandana
sei dugdhe pūrṇa kuṇḍa ‘śrī govinda’ nāma
ramya giri govardhane śobhe abhirāma
kuṇḍabāri mahāpāpahārī se chinmoya
snāne pāne bhavabhaya tritāpa nāsaya
bahu-bhāgye keho sei dugdhāsvāda pāya
chidānanda-deho labhi kṛṣṇa-loke jāya
śrī kṛṣṇa-mānase jebā kore hethā snāna
gupta-govardhane rādhā-kṛṣṇa-sevā pāna**

(1) Surabhī, the divine cow who appeared from churning the milk ocean, lovingly bathed Brajendra Nandan Krishna with her own milk.

(2) The pond filled with that milk, “Śrī Govinda Kuṇḍa,” graces beautiful Govardhan with exquisite beauty.

(3) The transcendental water of this Kuṇḍa can banish even the greatest sins. The threefold miseries—*ādhyātmic*, *ādhidāivic* and *ādhibhautic*—and all fears of this material world are destroyed by bathing in or drinking this water.

(4) Sometimes, by great fortune, someone will get to taste the water of Govinda Kuṇḍa as that milk, attain a transcendental form, and go to Krishnaloka.

(5) Anyone who bathes in Śrī Govinda Kuṇḍa, desiring to serve Krishna, attains divine service of Śrī Śrī Rādhā-Krishna in Gupta Govardhan (hidden Govardhan).


Śrī Govinda Kuṇḍa

Gupta-Govardhan Ārati

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

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

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

koladvīpe śobhe gupta-govardhanarūpa
vyakta hoilā śrī govinda kuṇḍe aparūpa

(2) The hidden Govardhan graces Koladvīp with its beauty. Now it has manifested its exquisite beauty in Śrī Govinda Kuṇḍa.

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

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

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

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

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

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

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

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

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

(7) Remembering Śrī Raghunāth Dās Gosvāmī, they are continuously serving in an introspective mood.

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

(8) All glories to the hidden Govardhan, which is a reservoir of transcendental rasa. It is the refuge of the devotees who are following in the footsteps of Śrī Rūpa and Śrī Raghunāth.

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

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

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

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


Śrī Śrī Girirāj-

Govardhan Ārati

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

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

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

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

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

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

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

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

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

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

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

‘śrīdhar-svāmī-sevāśram’ parama śobhana 33
jathā nitya-sevā kore 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 tore
mahāprabhu samarpilā raghunātha kore

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

gosvāmī śrī-raghunātha dāsere smariyā
nirantara sevā kore antarmanā hoiyā

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

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

(9) All glories to 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 āratī-śobhā durllabha-darśana

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

sevyā o sevaka-rūpe nitya parakāśa
sānande āratī 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 āratī of Śrī Girirāj-jīu with great ecstasy.

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

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

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

**prakāśīle nīlāchale bhuvana-maṅgala
nitāi-chaitanya-deva-sevā samujjvala**

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

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

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

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

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

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

(5) Millions and millions of Cupids fall unconscious before the divine feet of Their Lordships, seeing their beauty as their divine forms playfully sway to and fro. They are dancing, touching the hearts of everyone and freely bestowing mercy upon the conditioned souls.

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

(6) Brilliant like millions of moons They stand 35
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* re-
sound sweetly as conchshells are blown and the ghee lamp
is offered. The different parts of the Vedas within bhakti
yoga have taken form in each light as a bhakti yoga light
and through this form they are worshipping Their Lord-
ships in the *ārati*.

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

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

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

(9) Śrī Chaitanya's dear associates, Śrī Swarūp Dā-
modar, Rāmānanda Rāya, Rūpa Goswāmī, Sanātan Go-
swāmī, Raghunāth dās Goswāmī, Haridās Ṭhākur and
Gadādhara Paṇḍit are seeing and performing this *ārati*.

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

(10) Sārvabhauma Bhaṭṭāchārjya, Gopīnāth Āchārjya
and the followers in the *sampradāya* of Jīva Goswāmī are
all seeing that *ārati* which is unable to be seen by others.

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

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

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

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

 *Śrī Guru Ārati* 

Glorification of Śrīla Bhakti Sundar Govinda Dev-
Goswāmī Mahārāj by Śrīpād B. A. Paramahansa Mahārāj
translated by Devamoyī Devī Dasī

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

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

śrī bhakti sundara deva prabhu śiromaṇi
gosvāmī govinda jaya ānandera khani

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

ājānu lambita bhuja divya kalevara
ananta pratibhā bhārā 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
samsāra tarite ebe śuddha-bhakta-rūpa

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

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

(5) You are brightening the line of the followers 37
of Śrīla Rūpa Goswāmī. Your effulgence, which is
comparable to that of the sun, is known throughout the
whole world.

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

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

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

(7) As ecstatic people all over the world are attain-
ing the treasure of love of Krishna, they are dancing and
singing your glories.

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

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

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

(9) You have mastery over the knowledge of the Ve-
das, 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 līlāsthale**

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

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

(11) To deliver the fallen souls, you are like a breeze

38 of mercy. You are expert in all service, and you are established in truth and gravity.

**apurvva lekhanī dhārā pragāḍha paṇḍitya
sadā hāsyā miṣṭa bhāśī suśīla kavītvā**

(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 saralā 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 āchārjya-bhāskara
nirantara sevāpriyā 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 koruṇā māge trikāla vilāse
gāndharvvikā-giridhārī sevā-mātra āse**

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

**kṛpā koro ohe prabhu śrī-gaura-prakāśa
ārati koroye 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 worshipping you.



by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**jaya ‘guru-mahārāja’ jati-rājeśvara
śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara.**

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

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

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

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

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

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

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

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

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

40 **apūrvva śrī-aṅga-śobhā kore jhalamala
audārjya-unnata-bhāva mādhyura-ujjala.**

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

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

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

**gaura-saṅkīrtana-rāsa-rasera āśray
“dayāla nitāi” nāme nitya premamoy.**

- (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-lilāra-vilāsa.**

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

**gauḍīya-āchārjya-goṣṭhī-gaurava-bhājana
gauḍīya-siddhāntamaṇi kaṅṭha-vibhuṣaṇa.**

- (10) You're the fit recipient of your dignity
In the Gauḍīya Āchārjya 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, 41
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 dekkena tomāte.**

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

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

- (14) Seeing you take the Holy Name,
with Tulasī beads in hand,
Awakens the thought of Sarasvatī 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 kore dīna-dāsa.**

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

by Śrīla Bhaktivinoda Ṭhākura

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

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

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

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

**nadiyā-śāśadhara māyāpura-īśvara,
nāma-prabarttana-sūra
grhījana-śikṣaka nyāsikula-nāyaka,
mādhava-rādhābhāva pūra**

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

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

(4) He purified Sārvabhauma Bhaṭṭāchārjya and rescued Pratāparudra Maharaj, the great king of Orissa. He

is the hero and protector of Rāmānanda Rāy. He 43
increases the ecstasy of Śrīla Rūpa Goswāmī and He
is the guardian of Śrīla Sanātan Goswāmī. He delights
the sober Haridās Ṭhākur.

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

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



Śrī Nāma-Kīrttan

by Śrīla Bhaktivinoda Ṭhākur

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

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

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

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

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

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

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

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



❧ Śrī Śachīnandana-vandanā ❧

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

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

(1) All glories to Śrī Krishna Chaitanya Mahāprabhu, the son of Śachīdevī. Great sages and demigods always sing His praise, for by doing so, the fear of repeated birth and death is cut to pieces. All glories to the *kīrttan* of the

Holy Name of Krishna, for when one chants the Holy Name of Krishna and dances in ecstasy, the filth of this age of Kali disappears. 45

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

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

**śrī sītā-advaita-rāy mālinī-śrīvāsa jay,
jay chandraśekhara āchārjya
jay nityānanda rāy gadādhara jay jay,
jaya haridās nāmāchārjya**

(3) All glories to Sītā Ṭhākuraṅī and Śrī Advaita Āchārjya, all glories to Mālinī-devī and Śrīvās Ṭhākur, and all glories to Āchārjya Chandraśekhara. All glories to Śrīla Nityānanda Prabhu, Śrīla Gadādhara Paṇḍit and Śrīla Haridās Ṭhākur, the Nāmāchārjya.

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

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


Gurudeva

 by Śrīla Bhaktivinoda Ṭhākura

gurudeva!

krpā-bindu diyā, koro' ei dāse,
ṭṇāpekṣā ati dīna
sakala-sahane, bolo diyā koro,
nija-māne sprhā-hīna

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

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

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

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

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

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

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

Aruṇodaya-kīrttan

by Śrīla Bhaktivinoda Ṭhākura

Part 1

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Aruṇodaya-kīrtan

Part 2

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

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

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

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

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

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

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

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

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

(5) Ṭhākur Bhaktivinoda fell at the lotus feet of Lord Gaurāṅga, and after begging for the Holy Name he received that mahā-mantra.

Śrī Śrī Gurvāṣṭaka

by Śrīla Viśvanāth Chakravartī Ṭhākur

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

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

**mahāprabhoḥ 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-
śrīngāra-tan-mandira-mārjanādau
yuktasya bhaktāmś 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 tṛptim bhajataḥ sadaiva
vande guroḥ śrī-charaṇāravindam**

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

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

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

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

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

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

(7) I worship the lotus feet of the Divine Master (who is the simultaneously inconceivably distinct and non-distinct manifest embodiment of the Supreme 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
yasyāprasādāt na gatiḥ kuto 'pi
dhyayaṁ stuvamś tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-charaṇaravindam**

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

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

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



Auspicious Invocation

to Śaraṇāgati

by Śrīla Bhaktivinoda Ṭhākura

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

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

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

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

**dainya, ātmanivedana, gopṛtve varaṇa
 ‘avaśya rakṣibe kṛṣṇa’—viśvāsa pālana**

- (3) Humility, self-giving,
 Embracing His guardianship,
 ‘Krishna will certainly protect me’—
 Maintaining this faith.

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

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

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

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

**rūpa-sanātana-pade dante tṛṇa kori’
 bhaktivinoda poḍe dui pada dhori’**

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

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

- (7) Weeping, weeping, I implore thee,
 ‘O I am afallen!
 Please teach me to surrender,
 teach me pure devotion.’

 *Bhajan-gīti* 

by Śrīla Bhaktivinoda Ṭhākura

bhaja re bhaja re āmār mana ati manda

(bhajan binā gati nāi re)

(braja-bane rādhā-kṛṣṇa bhajan binā gati nāi re)

**(bhaja) braja-bane rādhā-kṛṣṇa-charaṇāravinda
(jñāna-karma parihari' re)**

(śuddha rāga patha dhari jñāna-karma parihari)

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

**(bhaja) gaura-gadādhara-dvaita-guru-nityānanda
(gaura-kṛṣṇe abhede jene)**

**(guru kṛṣṇa-priya jene gaura-kṛṣṇe abheda jene re)
śrīnivāsa, haridāsa, murāri, mukunda**

(gaura-preme smara smara re)

(śrīnivāsa, haridāse, gaura-preme smara re)

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

rūpa-sanātana-jīva-raghunātha-dvandva 55

(jadi bhajan korbe re)

(rūpa-sanātane smaran jadi bhajan korbe re)

rāghava-gopāla-bhaṭṭa-svarūpa-rāmānanda

(kṛṣṇa prema jadi chāo re)

(svarūpa-rāmānande smara

kṛṣṇa-prema jadi chāo re)

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

goṣṭhī-saha karṇapura-sen-śivānanda

(ajasra smara smara re)

(goṣṭhī-saha-sen śivānande ajasra smara re)

rūpānuga sādhu-jana bhajana-ānanda

(braje bās jadi chāo re)

(rūpānuga sādhu-jane smara braje bās jadi chāo re)

rūpānuga sādhu-jana bhajana-ānanda

bhaja re bhaja re āmār mana ati manda

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

❧ Vibhāvarī Śeṣa ❧

by Śrīla Bhaktivinoda Ṭhākura

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

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

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

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

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

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

**rāvāṇāntakara, mākhona-taskara,
gopī-jana-vastra-hārī**

**brajera rākhāla, gopa-vṛnda-pāla,
chitta-hārī bamśī-dhārī**

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

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

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

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

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

**ānanda-varadhana, prema-niketana,
phula-śara-jojaka kāma
gopāṅgaṇaṅgaṇa, 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.

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

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



Ṭhākura-vaiṣṇava-gaṇa 
by Śrīla Narottam dās Ṭhākur

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

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

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

(2) My destiny is very powerful. I am not able to hear the knowledge of spiritual life, and I am always bound by the ropes of *karma*. I cannot see any way

to escape my condition. I see only suffering. Helpless and stricken with grief, I cry.

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

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

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

(4) My mind became immersed in the impermanent satisfaction of the senses, and I could not understand the real goal of life. For this reason I did not aspire to attain Your lotus feet. 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 jādavāya namaḥ
jādavāya mādhavāya keśavāya namaḥ**

(1) O Lord Hari, O Lord Krishna, I offer my obeisances to You, who are known as Jādava, Hari, Mād-hava, and Keśava.

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

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

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

(3) All glories to Śrī Chaitanya and Nityānanda. All glories to the moonlike Śrī Advaita Āchārjya. All glories to Śrī Gadādhara 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 choy gosāir kori charaṇa vandana
jāhā hoite bighna-nās abhiṣṭa pūraṇa**

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

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

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

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

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

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

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

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

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

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

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



Śrī Bhoga-ārati Gīti

by Śrīla Bhaktivinoda Ṭhākura

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

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

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

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

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

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

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

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

**mudga-boḍā māṣa-boḍā roṭikā ghr̥tānna
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 cheese which is nectarean and delicious. They are also served twelve kinds of sour preparations made with tamarinds, limes, lemons, oranges, and pomegranates.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(15) At Mother Jaśodā's request the *gopī* Dhaniṣṭhā

brings remnants of food left on Krishna's plate 65
to Śrīmatī Rādhārāṇī, who eats them with great
delight.

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

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

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



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

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



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

For those who have not amassed sufficient pious credits they will never be able to honour Mahāprasāda, Lord Govinda, the Holy Name, the brahmaṇas and the Vaiṣṇavas.


Śrī Prasāda-sevāya Gīti


by Śrīla Bhaktivinoda Ṭhākura

bhāi-re!

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

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

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

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

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

Śrī Gaura-ārati

by Śrīla Bhaktivinoda Ṭhākur

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

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

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

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

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

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

(kiba) **narahari-ādi kori chāmara dhulāya**
sañjaya-mukunda-vāsu-ghoṣa-ādi gāya

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

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

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

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

(kiba) **bahu-koṭi chandra jini vadana ujjvala
gala-deśe bona-mālā kore jhalamala**
(jhalmol jhalmol jhalmol kore)

(gaura gole bona phuler mālā jhalmol jhalmol jhalmol kore)
(nitāi gaura haribol)

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

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

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

(ei bār āmāy doyā koro)

(ṭhākura śrī bhaktivinoda ei bār āmāy doyā koro)

(ṭhākura śrī sarasvatī ei bār āmāy doyā koro)

(patit-pāvan śrī gurudev ei bār āmāy doyā koro)

(sapārṣada gaurahari ei bār āmāy doyā koro)

(nitāi gaura haribol)

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

Śrī Sāraswat-ārati

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Dainya Prārthanā Gīti

by Śrīla Bhaktivinoda Ṭhākura

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

(1) 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?

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

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

galabastra kṛtāñjali vaiṣṇava-nikaṭe
dante tṛṇa kori dāḍāibo 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 jānāibo duḥkhagrām
saṁsāra-anala hoite māgibo viśrām**

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

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

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

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

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

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

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



Śrī Tulasī-parikramā-gīti

by Śrīla Chandraśekhara Kavi

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

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

namo re namo re māiyā namo nārāyaṇi

O Nārāyaṇi I offer you my obeisances again and again.

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

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

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

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



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

(4) You shower your mercy upon anyone who offers you incense, lamp, foodstuffs, worship and flowers. The Lord does not accept even one of 56 food offerings or 36 curries offered without Tulasī leaves.

**śiva-śuka-nārada, āur brahmādiko,
dhuḍata phirata mahā-muni jñāni
chandraśekhara māiyā, terā jaśa gāoye
bhakati-dāna dījiye mahārāṇi**

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




Śrī Guru-vaiṣṇava

Māhātmya-gīti

by Śrīla Narottam dās Ṭhākura

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

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

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

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

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

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

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

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

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

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



Sāvaraṇa-Śrī-Gaura-pāda-padme

Prārthanā

by Śrīla Narottam dās Ṭhākura

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

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

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

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

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

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

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

(4) Kindly give Your Grace, Śrī Advaita Goswāmī,
the lord of Śrīmatī Sītā Ṭhākuraṇī; By the power of
Your Grace we may gain the service of Śrī Śrī Nitāi-
Chaitanya.

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

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

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

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



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

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

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

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



 *Śrī Vaiṣṇava-mahimā-gīti* 

by Śrīla Bhaktivinoda Ṭhākura

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

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

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

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

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

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

**kṛṣṇa se tomāra, kṛṣṇa dite pāro,
tomāra śakati āche
āmi to kāṅgāla, ‘kṛṣṇa kṛṣṇa’ boli,
dhāi tava pāche pāche**

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

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



*footnote to verse 2:—

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

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

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

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

Śrī Śrī Prabhupāda-padma
 *Stavakah* 

Prayer unto the Lotus Feet of my Lord and Master
 Śrīla Prabhupād

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

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

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

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

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

**atikomala-kāñchana-dīrgha-tanuṁ
tanu-nindita-hema-mṛṇāla-madam
madanārīvuda-vandita-chandra-padaṁ
praṇamāmi sadā prabhupāda-padam**

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

**nija-sevaka-tāraka-rañji-vidhum
vidhutāhita-huñkṛta-simha-varam
varaṇāgata-bālīśa-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 make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy lotus feet of my Lord.

**vipulīkṛta-vaibhava-gaura-bhavam
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 make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

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

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

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

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

**kṛpayā hari-kīrttana mūrṭti-dharam
dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-sniḡdha-padam
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 make my obeisance unto him—the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

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

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

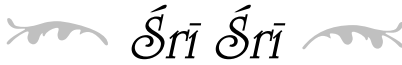
**parahamṣa-varam paramārtha-patim
patitodharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ parisevya-padaṃ
praṇamāmi sadā prabhupāda-padam**

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

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

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





Premadhāma-deva-stotram

Composed by

Śrīla Bhakti Rakṣaka Śrīdhara Dev-Goswāmī Mahārāj

Edited by Swāmī Bhakti Pāvan Janārdan

(1)

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

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

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

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

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

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

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

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

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

86 comes armed with the weapon of the Holy Name of Krishna. While dancing in the deepest ecstasies of pure love, Lord Gaurāṅgadeva, although none other than Śyāmasundar, chanted His own Names just like an ordinary citizen in the Nadiyā district. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(4)

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

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

(5)

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

Śrī Gaurāṅgadeva appeared in West Bengal in the sacred place known as Nabadwīp on the banks of the Ganges River. Revealing His household pastimes in the holy abode of Nabadwīp, Śrī Gaura benedicted the beautiful courtyard surrounding Śrīnivās Paṇḍit's residence, and pleased His dearest associates when He manifested His nocturnal pastimes of congregational chanting in the deepest mellows of pure dedication. The controlling life-force of Lakṣmīpriyā-devī and Viṣṇupriyā-devī was

Śrī Gaurasundar, whose intelligence was couched 87
in deep parental adoration for His mother and father,
Śachīdevī and Jagannāth Mīśra. I offer my obeisances to
that beautiful Golden Lord, Gaurāṅga Sundar, the divine
form of Krishna *prema*.

(6)

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

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

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

(7)

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

During His childhood pastimes, Nimāi sat amongst
discarded clay pots which had been used to cook prepa-
rations for Lord Vishnu. He would also play with unclean
animals such as puppies, and on one occasion He laid

88 upon a cobra, treating it as if it were Ananta Śeṣa.

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

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

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

(8)

snāna-gāṅga-vāri-bāla-saṅga-raṅga-khelanam
bālikādi-pārihāsyā-bhaṅgi-bālya-lilanam
kūṭa-tarka-chāṭtra-śikṣakādi-vāda-tatparam
prema-dhāma-devam eva naumi gaura-sundaram

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

(9)

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

During the Lord's adolescent pastimes, He 89 became known and respected far and wide as the greatest scholar, Nimāi Paṇḍit. The Lord would dismantle the false pride of millions of conceited scholarly logicians. Rendering them speechless by canceling and reversing their forestated conclusions, the Lord would then rebuke His own opinion and rejustify their foregone logic. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(10)

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

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

(11)

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

Elaborately explaining the aphorisms taught in Sanskrit grammar and the science of logic, Śrī Gaurasundar would draw out their apparent and subtle meanings.

90 The Lord's beautiful style of deriving the inner significance of the *sūtras* completely amazed all the learned circles. The Lord demonstrated that the seven thousand verbal root sounds contained in Sanskrit grammar reach the zenith of their expression when realized as potencies existing within the Krishna conception of reality. As the learned scholars sat in utter amazement, their powerful intellects were paralyzed by Lord Gaurāṅga's intriguing explanation. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(12)

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

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

(13)

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

The Lord began to teach Sanskrit to His students again after returning from Gayā. However, when emotions arising from pure love overwhelmed the Lord, He was unable to continue teaching them. Nimāi's personal students, bereft of the opportunity to learn from the Lord,

condemned themselves as unfortunate. Lamenting, 91 they humbly praised the unparalleled genius of the Lord's teachings. Although the Lord experienced grief due to sympathetic feelings towards His students, He acted as their ever well-wisher when He inaugurated the happy glorification of Lord Krishna by chanting "*haraye namaḥ 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 Krishna *prema*.

(14)

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

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

(15)

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

Once, a great Mohammedan city magistrate named Chānd Kāzī obstructed the devotees from performing congregational chanting of the Lord's Holy Names. In retaliation, Lord Chaitanyadeva dispelled the devotees' fear by leading a nocturnal chanting procession or-

92 namented with thousands of burning torches and lamps. Millions of persons simultaneously joined in the ecstatic wave created by Lord Gaurasundar's dancing to the sweet melody of the mṛdaṅga drums and cymbals, as musical instruments resounded in every direction. When the powerful Mohammedan witnessed this, his false sense of covetousness was cleansed, and the Lord embraced him as His very own. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(16)

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

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

(17)

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

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

(18)

**śrī-gadādharaḍi-nityānanda-saᅅga-varᅁhanam
advayākhya-bhakta-mukhya-vāñchitārtha-sāᅁhanam
kᅁetra-vāsa-sābhilāᅁa-māᅁr-toᅁa-tatparam
prema-dhāma-devam eva naumi gaura-sundaram**

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

(19)

**nyāsi-rāja-nīla-śaila-vāsa-sārvvabhaumapam
dākᅁiᅅatya-tīrtha-jāta-bhakta-kalpa-pāᅁapam
rāma-megha-rāga-bhakti-vᅁᅁᅁi-śakti-sañcharam
prema-dhāma-devam eva naumi gaura-sundaram**

Arriving in the sacred place of pilgrimage, Śrī Nīlāchala, the valiant king of the renounced order, Śrī Chaitanyadeva, saved the most powerful scholar recognized throughout the length and breadth of India. Śrī Vāsudeva Sārvabhauma, the most dynamic intellectual of all time in the vast Vedantic doctrine and school of logistics, was rescued by the Lord from the impersonal well of Śaᅅkarāchārjya'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 fulfillment, as the Lord was like a desire tree. On the banks of the Godāvarī River, the Lord met that deep raincloud of pure dedication Śrī Rāmānanda Rāya, and instructed him to shower upon others the sweet raindrops of *rasa* which exist in the land of spontaneous devotion, Braja. Śrī Rāmānanda Rāya also answered the questions the merciful Lord posed with the essence of all instruction. I

94 offer my obeisances to that beautiful Golden Lord,
Gaurāṅga Sundar, the divine form of Krishna *prema*.

(20)

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

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

(21)

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

The grand intellectual Sārvvabhauma tried his level best to establish the impersonal doctrine of Śāṅkarāchārjya, which is in direct opposition to the conclusions of pure dedication. Sārvvabhauma used the most deceitful means in the art of word jugglery. He tried to pervert the sense of words, he idly heckled the arguments or assertions of the Lord without attempting to prove the opposite side, and he tried to find the weak points in the Lord's arguments. However, Śrī Chaitanya, whose charming figure was cloaked in the fresh garments of a radiant renunciate, presented consistent arguments in conjunction with the Vedic literatures, and easily checked and destroyed the scholar's atheistic interpretations. The Lord loudly proclaimed that the doctrine of Śāṅkarāchārjya is practiced by followers in the ascending method of understanding who are interested in their external self-adoration. Such

worship is the product of a demoniac intellect and 95 backed by atheistic perseverance. All importance given to the nonmanifest aspect of material nature was refuted when Lord Gaurasundar established that spiritual variegatedness in the Supreme Lord's personality is the highest reality taught in the Vedic literature.

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

apāṇipādo javano grahitā
paśyatyachakṣuḥ sa śṛṇotyakarnaḥ

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

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

(22)

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

Later, the Supreme Lord travelled to the holy places of pilgrimage in South India with the clever intention of delivering the fallen souls. Appearing as a beautiful young renunciate, He distributed the sweet Names of the Lord, singing: “Krishna Krishna Krishna Krishna Krishna Krishna Krishna he,” as He strolled down the different pathways, entered temples, and visited homesteads during the sacred pilgrimage. Infused with an inconceivable type of divine inspiration, the Lord freely chanted “Rāma Rāma” and joyfully danced with the most charming gestures. Irrespective of time or personal qualification, the assembled bystanders were delivered

96 by the Lord, who inspired them to chant Krishna's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(23)

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

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

(24)

**dāsyasakhyavātsyakāntasevanottarottaram
śreṣṭhāpāraḱīyaradhikāṅghribhaktisundaram
śrīvrajasvasiddhādivyakāmakṛṣṇatātparam
prema-dhāma-devam eva naumi gaura-sundaram**

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

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

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

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

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

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

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

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

The Lord once visited Raṅgakṣetra in South India on the banks of the Kāverī River, which is the most important place of worship for the Vaiṣṇava devotees who adore Śrī Śrī Lakṣmī-Nārāyaṇa and believe Them to be the utmost object of their devotional practices. When the Lord visited the father of Śrī Gopāl Bhaṭṭa, Śrī Venkāṭa Bhaṭṭa, He was very satisfied with his family's service attitude. Cunningly, the Lord smiled and instructed them that even Śrī Lakṣmīdevī, after prolonged penances, could not enter into the *rāsa-līlā* pastimes of Lord Krishna. This is because only the cowherd maidens can actually incite those pastimes. Therefore, the cow-

herd boy Krishna, who is the original form of Lord 99
Nārāyaṇa, and who attracts the heart of Lakṣmīdevī,
is the Supreme Truth and the fundamental object of all
devotional practices. I offer my obeisances to that beau-
tiful Golden Lord, Gaurāṅga Sundar, the divine form of
Krishna *prema*.

(29)

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

While travelling in South India, Lord Gaurasundar
discovered the famous literature Śrī Brahmā Saṁhitā,
which is rich with devotional conclusions, and presented
it to His devotees. Overwhelmed by the deep ecstasies of
pure dedication, the Lord also sweetly sang the charming
verses of the Śrī Krishna Karṇāmṛtam, in which the won-
derful pastimes of Braja 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 Krishna *prema*.

(30)

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

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

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

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

(31)

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

When northern India was under Muslim rule, that great kingly emperor of the independent state of Orissa, Pratāparudra, was completely wonderstruck and overtaken by the magnanimity, prowess, and activities that Lord Chaitanya exhibited in pure love of Godhead. The great King Pratāparudra rejected all his earlier ties with traditional religiosity and his valiant kingly nature, and he threw himself before the lotus feet of Śrī Chaitanyadeva in full surrender. The merciful Lord then bathed the surrendered emperor's head with the sacred dust of His tender lotus feet. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(32)

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

The Supreme Lord was adored by the famous scholarly class of men in South India. The greatest princes and

their ministers viewed the Lord with deep faith, and 101 treated Him like the crest jewel recipient of their respect. According to the correct principles set forth in the bonafide disciplic succession, the Lord came to West Bengal to see the sacred Ganges. He also came to see His birthplace and His mother Śachīdevī, as if it were for the last time. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(33)

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

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

(34)

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

Returning to His birthplace after five long years of *sannyās*, the Supreme Lord was met by millions, young and old alike. Everyone's eyes were overwhelmed with eagerness to see the Lord, who was attracting their innermost heart of hearts. The Lord's ecstatic presence excited the multitudes to continuously resound the Names of Lord Hari, and they created an uproar that reverberated

102 in every direction, beyond the limits of the sky. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(35)

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

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

(36)

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

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

(37)

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

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

(38)

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

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

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

“O my Lord! O most gracious master! O master of Mathurā! When will I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?” After the Lord entered into Braja, the background stage where pastimes of pure love are enacted, He became overwhelmed to His heart’s full satisfaction. The Lord was charmed to

104 see the beautiful gardens and forest groves that served as His playground for spiritual pastimes in a previous era. While visiting the twelve forests of Vṛndāvan, the Lord exhibited various different dealings with the cowherd boys and maidens. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(39)

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

While strolling through the forest groves of Vṛndāvan, the Lord was joyfully welcomed by swarms of humming bumblebees busily engaged in discussion about pure love as they hovered over the blooming flowers. Millions of trees lining the forest groves harmoniously offered their respects unto Lord Gaurasundar in unison with a variety of birds that were expertly singing and dancing in sheer delight. The Lord's mind became overflowed by loving feelings due to remembering how the cows, calves, and oxen of the holy abode of Vṛndāvan would affectionately call for Him in previous pastimes, thereby elating His emotions in pure love. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(40)

**prema-buddha-ruddha-buddhi-matta-nṛtya-kīrttanam
plāvitāśru-kāñchanāṅga-vāsa-chāturaṅganam
kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsyā-lāsyā-bhāsvaraṁ
prema-dhāma-devam eva naumi gaura-sundaram**

Hopelessly overwhelmed by a surge of pure love, Lord Gaurasundar madly danced and chanted the Holy Names of Krishna. A profuse current of flowing tears streamed from His eyes, passing over the radiant lustre of His giant golden form, over His brilliant garments that resembled the sun, and over the ground in all four directions. The Lord's joyful pastimes were ecstatically enhanced by such gestures as His loudly mispronounc-

ing the Holy Name of Krishna in a delirious state, 105
or His roaring with laughter due to being ecstati-
cally absorbed in deep emotion. I offer my obeisances to
that beautiful Golden Lord, Gaurāṅga Sundar, the divine
form of Krishna *prema*.

(41)

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

Surcharged with the confusing dictations of pure
love of God, Lord Gaurasundar, dancing in ecstasy, anx-
iously 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 viṣṇoḥ
tasyāḥ kuṇḍam priyam tathā
sarva gopīṣu saivaikā
viṣṇor-atyanta vallabhā

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

(42)

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

As the Lord was visiting various places in Vṛndā-
van where Lord Krishna performed His pastimes, He
visited that famous tamarind tree that existed during the
Dvāpara era. Sitting beneath the tamarind tree, the Lord’s

106 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 Krishna *prema*.

(43)

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

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

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

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

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

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

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

While en route to Jagannāth Purī from Vṛndāvan, the Lord met and instructed Śrīla Rūpa Goswāmī in Prayāga. Following this, Lord Gaurāṅga arrived in Vārāṇasī where He found Prakāśānanda Saraswatī to be the leader of millions of impersonalist renunciates who were followers of Śrī Śaṅkarāchārjya. By His pure and affectionate personality, Lord Gaurāṅga rescued

108 Prakāśānanda Saraswatī from the deep well of the transformation theory of Śaṅkarāchārjya and intoxicated the *sannyāsis* and residents of Kāśī by engaging them in the glorification of Lord Krishna’s Holy Names. Śrī Gaurāṅgadeva was the transcendental expert who granted their passage over the material ocean, like a vessel carrying the nectar of all the scriptural conclusions handed down in the disciplic line from the sage Nārada to Śrīla Vyāsadeva. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(46)

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

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

(47)

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

By explaining the famous ātmarāma verse of the Śrīmad-Bhāgavatam sixty-one times, Lord Gaurāṅga

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

(48)

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

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

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

“Superior to the spiritual realm of Vaikuṅṭha is Mathurā, where Śrī Krishna first appears. Superior to Mathurā is the Vṛndāvan forest where Krishna enjoyed the *rāsa* dance. Better still is Govardhan Hill, which was

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

(49)

**rādhikā-vinoda-mātra-tattva-lakṣaṇānvayaṁ
sādhu-saṅga-kṛṣṇa-nāma-sādhanaika-niśchayaṁ
prema-sevanaika-mātra-sādhyā-kṛṣṇa-tatparaṁ
prema-dhāma-devam eva naumi gaura-sundaram**

In this manner Lord Gaurāṅgadeva taught that all scriptural conclusions, as perfectly passed down by the various spiritual preceptors through the medium of sound, culminate in the embodiment of Śrī Rādhāvinoda, the all-encompassing basis of proper acquaintance with the environment. The means by which one may reach Lord Krishna is by chanting His Holy Names in the association of pure devotees, while the ultimate goal in pure love is service to Lord Krishna, who is so dear to the cowherd maidens of Vṛndāvan. Lord Gaurāṅgadeva taught these essential scriptural conclusions in the assembly of schol-

arly persons. I offer my obeisances to that beautiful Golden Lord, Gaurāᅅga Sundar, the divine form of Krishna *prema*. 111

(50)

**ātma-rāma-vāchanaika-ᅅaᅅᅅikārtha-darᅅitam
rudra-saᅅkhya-ᅅabda-jāta-yad-yad-ārtha-sambhᅅtam
sarvva-sarvva-yukta-tat-tad-ārtha-bhuridākaraᅅ
prema-dhāma-devam eva naumi gaura-sundaram**

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

ātmarāmaᅅ cha munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta guᅅo hariᅅ

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

(51)

**śrī sanātanānu-rūpa-jīva-sampradāyakam
luᅅta-tīrtha-ᅅuddha-bhakti-ᅅāstra-suprachāarakam
nīla-ᅅaila-nātha-pīᅅᅅa-naija-kārjya-saukaram
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundar revealed His disciplic line by inspiring Śrīla Sanātan Goswāmī, his younger brother Śrīla Rūpa Goswāmī, and Śrīla Jīva Goswāmī. The Lord requested them to excavate the lost places of pilgrimage and compose pure devotional literature which describes the application of spiritual practices and spontaneous devotion. Lord Gaurāᅅga also lovingly revealed His worshipable personality to the servitors of Śrī Jagannāth Deva at Nīlāchala (Śrī Purī-dhām). I offer my obeisances

112 to that beautiful Golden Lord, Gaurāṅga Sundar,
the divine form of Krishna *prema*.

(52)

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

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

(53)

**śrī-prayāga-bhaṭṭa-vallabhaika-niṣṭha-sevanam
nīla-śāila-bhaṭṭa-datta-rāga-mārga-rādhanam
śrī gadādharaṅgā-pitādhikāra-mantra-mādhuram
prema-dhāma-devam eva naumi gaura-sundaram**

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

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

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

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

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

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

(56)

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

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

(57)

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

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

(58)

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

Once on a moonlit night, Lord Gaurāṅga- 115
 deva, relishing the sweet mellows of Lord Krishna's
 pastimes, was wandering along the ocean's shore with
 His associates. Suddenly the Lord saw the reflection of
 the moon dancing upon the rolling waves. Unexpectedly,
 the Lord became overwhelmed by recollections of
 Lord Krishna's pastimes in the Yamunā River and fell
 unconscious. Next, Lord Gaurāṅga's body, unseen by the
 devotees, became as light as a piece of dried wood and
 was gracefully carried away by the wind-god while lying
 upon the crest of the ocean's rolling waves in a divine
 trance. Realizing Lord Krishna's water-sport pastimes in
 the Kālindī River with His dearest cowherd-maiden
 friends, the Lord dove deep into an ocean of divine ecsta-
 sy. I offer my obeisances to that beautiful Golden Lord,
 Gaurāṅga Sundar, the divine form of Krishna *prema*.

(59)

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

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

(60)

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

As the anxious devotees began to loudly chant the
 Holy Names of Krishna, this divine vibration entered the
 Lord's ears and touched the depths of His heart. Imme-
 diately the Lord's dislocated joints reunited, and He dis-
 played the beautiful figure which their eyes were accus-

116 tomed to relishing. In a semiconscious state, the

Lord began to describe with deep feelings of separation what He had seen while absorbed in divine trance. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(61)

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

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

(62)

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

Upon glancing at the Chāṭaka hill, intolerable feelings of separation overwhelmed the Lord, and different pastimes in the mood of profound adoration were incited, whereby the Lord began to rub His beautiful face on the ground. When Śrī Gaurāṅga would remember the water-sport pastimes of Lord Krishna, He would jump into the ocean and exhibit the divine symptoms of one intoxicated by pure love. By performing these pastimes, the Lord would inundate the devotees' hearts with waves from the grand ocean of love of Krishna. Those desper-

ate waves carried both transcendental anxiety and 117
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 obei-
sances to that beautiful Golden Lord, Gaurāṅga Sundar,
the divine form of Krishna *prema*.

(63)

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

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

(64)

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

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

(65)

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

Like a golden moon, Śrī Gaurachandra appeared in the year 1407 Śakābda (1486 A.D.), at the onset of a lunar eclipse on a full-moon evening in the month of March. When the Absolute Truth Śrī Gaurāṅgadeva incarnated in the beautiful courtyard of Śachīdevī, the residents of Māyāpur were bathing in the sacred Ganges, congregationally chanting the Holy Names of Hari, and making offerings of various types of jewels to the Lord. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

(66)

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

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

(67)

śrī-purīśvarānukampi-labdha-dīkṣa-daivatam
 keśavākhyā-bhārati-sakāśa-keśa-rakṣitam
 mādhanudhī-kīśora-kṛṣṇa-sevanādaram
 prema-dhāma-devam eva naumi gaura-sundaram

Śrī Īśvara Purī became very fortunate when 119
 Lord Gaurāṅga exhibited His causeless mercy by
 accepting initiation from him. Śrī Keśava Bhāratī was
 similarly favoured in that in his presence, Lord Gaurāṅga
 shaved His beautiful curly hair and accepted from him
 the garments of a renunciate. Lord Chaitanya gave un-
 divided attention to Śrī Mādhavendra Purī, stating that
 his attachment for serving Lord Krishna's *kiśora* form in
 conjugal love was the highest expression of dedication.
 I offer my obeisances to that beautiful Golden Lord,
 Gaurāṅga Sundar, the divine form of Krishna *prema*.

(68)

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

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

(69)

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

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

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

In His famous composition Śrī Śikṣāṣṭakam also,

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

(70)

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

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

(71)

**saśraddhaḥ sapta-daśakaṁ prema-dhāmeti-nāmakam
stavaṁ ko 'pi paṭhan gaurāṁ rādhā-śyāma-mayaṁ vrajet**



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

(72)

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

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



 *Manah-Śikṣā* 

by Śrīla Narottam dās Ṭhākura

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

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

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

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

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

- (3) Maddened with pride,
forgetting the lotus feet of Nitāi—
I embrace untruth as truth;
But when Nitāi gives His Grace
you’ll reach Rādhā and Krishna in Braja—
O embrace the lotus feet of Nitāi!

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

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



 *Nitāi guṇamaṇi āmāra* 

by Śrīla Lochan dās Ṭhākura

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

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

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

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

**dīnahīna patita pāmara nāhi bāche
brahmāra durlabha prema sabākāre jāce**

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

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

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

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

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

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

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

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

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

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

**eta boli’ nityānanda bhūme goḍi jāy
sonāra parvvata jena dhūlāte loṭāy**

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

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

(5) 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.

Śrī Śrī Gaura-Nityānander Doyā

by Śrīla Lochan dās Ṭhākur

**parama koruṇa, pahũ dūi 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.

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

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

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

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

**sāmsāre majiyā, rohili poḍiyā,
se pade nahilo āśa
āpana karama, bhuñjāye śamana,
kohoye 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.

❧ *Doyāl Nitāi Chaitanya* ❧

by Śrīla Bhaktivinoda Ṭhākura

**‘doyāl nitāi chaitanya’ bo’le nāch re āmār man
nāch re āmār man, nāch re āmār man**

(1) Oh my mind, just dance! Oh my mind, just dance! Oh my mind, please dance, chanting, “Doyāl Nitāi Chaitanya!”

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

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

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

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

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

Sāvarāṇa-śrī-gaura-mahimā

by Śrīla Narottam dās Ṭhākur

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

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

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



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

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

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

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

(4) Whoever dives into the waves of the nect- 129
arean ocean of love of Lord Gaurāṅga becomes an
intimate associate of Śrī Śrī Rādhā-Mādhava. Whether
one lives in a house or in the forest, if they chant ‘Oh
Lord Gaurāṅga!’ Narottam dās begs to attain their asso-
ciation.

 *Gaura Pahū* 

by Śrīla Narottam dās Ṭhākura

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

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

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

(2) Although I am in need of Your wealth, I have en-
deavoured to reject Your riches and instead I have dived
into sinful material activity.

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

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

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

(4) I have perpetually drunk the horrible poison of
material sense gratification and have never become ab-
sorbed in the sweet nectar of the chanting of Lord Gau-
ra’s Names.

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

(5) O why has my heart not experienced any satisfac-
tion and why has Narottam dās not simply perished?

❧ *Avatāra Śāra* ❧

by Śrīla Lochan dās Ṭhākura

avatāra śāra gorā avatāra
keno nā bhajili tāre
kori nīre bāsa gelo nā piyāsa
āpana karama phere

(1) The incarnation of Śrī Gaura is the most excellent of all incarnations. Why haven't I worshipped Him? It is as if I was surrounded by water but denied myself a drink, returning to my own fruitive activity.

kaṅṭha-kera taru sadāi sebili (mana)
amṛta pā'bāra āśe
prema-kalpataru śrī gaurāṅga āmāra
tāhāre bhabili biṣe

(2) I chewed the thorns of the tree of worldly life and considered the blood that flowed through my mouth to be nectar. When offered the fruits of the wish-fulfilling tree of ecstatic love of Lord Gaurāṅga, I rejected them, thinking them to be poison.

saura-bhera āśe palāśa śuṅkili (mana)
nāsāte paśilo kīṭha
'ikṣu-daṅḍa' bhāvi' kāṭha chuṣili (mana)
kemone pāibi miṭha

(3) Desirous of smelling a sweet scent, I sniffed at what I thought to be a fragrant flower. Alas, that flower was odourless like the palāśa flower and instead an insect flew up my nose and bit me. Thinking material life to be sweet like sugarcane, I tried to taste its nectar. Instead, it was like chewing dry wood. In this way all my attempts at enjoyment were false.

‘hāra’ boliyā golāya parili (mana)
 śamana kiṅkora sāpa
 ‘śītala’ boliyā āguna pohāli (mana)
 pāili bajara-tāpa

(4) Admitting defeat, wasted and worn out, I await the snake of death. Declaring it to be cool and soothing, I have embraced the fire of material life, only to suffer intense misery, as if struck by lightning.

samsāra bhajili śrī-gaurāṅga bhulili
 nā śunili sādihura kathā
 iha-parakāla dukāla khoyāli (mana)
 khāili āpana māthā

(5) Worshipping my family and my material life, I forgot Lord Gaurāṅga and didn’t listen to the instructions of the saints. Now in my final days, I realise I have died twice, for not only am I leaving this mortal body, but I am also dead while living, having wasted my life in material indulgence.



❧ *Śrī Nāma* ❧

by Śrīla Bhaktivinoda Ṭhākura

**gāy gorā madhur svare
hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma, rāma rāma hare hare**

(1) Lord Gaurasundar sings in a very sweet voice, “Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.”

**gr̥he thāko, vane thāko, sadā ‘hari’ bole’ ḍāko,
sukhe duḥkhe bhulo nāko, vadane harinām koro re**

(2) Whether you live at home or in the forest always chant the Lord’s Holy Name; in happiness or sadness, don’t forget—chant the Holy Name and fill your lips with *Harinām*.

**māyā-jāle baddha ho’ye, ācho miche kāja lo’ye,
ekhona o chetana peye, rādhā-mādhava-nām bolo re**

(3) Bound in *māyā*’s net you’ve slaved and toiled in vain. But now that you have a human life and consciousness, chant the Lord’s Name, “Rādhā-Mādhava.”

**jīvana hoilo śeṣa, nā bhajile hṛṣīkeśa
bhaktivinod-upadeśa, ekbār nām-rase mātō re**

(4) This life must surely end soon, and you have not worshiped Hṛṣīkeśa, the master of the senses. Bhaktivinoda advises: at least once, taste the *nāma-rasa*, the nectar of the Holy Name.



by Śrīla Bhaktivinoda Ṭhākura

**kobe gaura-vane, suradhunī-taṭe,
‘hā rādhe hā kṛṣṇa’ bo’le
kāndiyā beḍābo, deho-sukha chāḍi’,
nānā latā-taru-tole**

(1) O when, O when will this soul chant in Gaura-forest on the Ganges banks the Holy Names “Rādhā,” and “Krishna” renouncing all the body’s joys and drenched with all the tears I’ve wept amidst the herbs, beneath a tree.

**śva-pacha-gṛhete, māgiyā khāibo,
pībo sarasvatī-jala
puline puline gaḍā-gaḍi dibo,
kori’ kṛṣṇa-kolāholo**

(2) When, at some outcaste’s home shall I give up all thoughts of caste and beg to share with him humble *prasādam* and drink the water of the Sarasvatī? Along the banks, my voice choked with my ecstasy I’ll chant “Krishna” in great delight.

**dhāma-bāsī jane, praṇati koriyā,
māgībo kṛpāra leśa
vaiṣṇava-charaṇa- reṇu gāya mākhi,
dhori’ avadhūta-veśa**

(3) And when will I bow down before a resident of the holy *dhām* and beg from him a drop of mercy; when Oh when will I smear my body with dust from a Vaiṣṇava’s holy feet and wear the mendicant’s cloth?

**gauḍa-braja-bane, bheda nā heribo,
hoibo baraja-bāsī
dhāmera svarūpa, sphuribe nayane,
hoibo rādhāra dāsī**

(4) Then I shall see no difference between the forest of Gauḍa and Braja, and I will be transformed into a resident of the *dhām*. The true nature of the Lord’s abode will manifest itself to my eyes, and I will become a maid-servant of Śrīmatī Rādhārāṇī.

by Śrīla Nayanānanda Dās

**kali-ghora timire garasala jagajana
dharama karama bahu-dūra
asādhane chintāmaṇi vidhi milāola āni
gorā boḍo doyāla 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 kohone nā jāya
koto śata-ānana koto chatur-ānana
boroṇiyā 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? They cannot eclipse the greatness of Lord Gaura.

**chāri veda ṣaḍ-dara- śana kori 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 man?

**veda vidyā dui kichui nā jānata
se jadi gaurāṅga jāne sāra
nayanānanda bhone sei to sakali jāne
sarvva-siddhi karatale tāra**

(4) “If one knows 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.”

by Śrīla Vāsudeva Ghoṣa

**jadi gaura nā ho'to, tobe ki hoito,
kemone dhoritām de
rādhāra mahimā prema-rasa-sīmā
jagate jānāta ke?**

(1) If Lord Gaura had not come, then what would have become of us? How could we have maintained our lives? If He had not come, then how could we know of the glories of Śrī Rādhā and the topmost limit of ecstatic love of Krishna?

**madhura vṛndā, vipina mādhuri,
praveśa chāturī sāra
baraja-juvatī, bhāvera bhakati,
śakati hoito kāra?**

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

**gāo punaḥ punaḥ, gaurāṅgera guṇa,
sarala koriyā mana
e bhava-sāgare, emona doyāla,
nā dekhiye eka-jana**

(3) Sing again and again the wonderful qualities of Lord Gaurāṅga while keeping your heart simple. In the ocean of this material world, not a single person has ever seen such a magnanimous and merciful Lord.

**gaurāṅga boliyā, nā genu goliyā
kemone dhorinu de
vāsur hiyā, pāśāṅga diyā
kemone goḍiyāche**

(4) Even though I am chanting 'Gaurāṅga!' somehow I have not melted in ecstatic love. So how have I maintained the burden of this body? How is it that the creator has given this Vāsu a stone in place of his heart?

Emona Gaurāṅga bine nāhi āra

by Śrīla Premānanda dās

**emona gaurāṅga bine nāhi āra
heno avatāra habe ki hoyeche
heno 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 mārilo kore
harināma diye hṛdoya śodhilo
jachi giyā ghore ghore**

(2) He did not kill the fallen wicked-hearted blasphemers. Instead He went from house to house visiting them. He begged them to chant Lord Krishna's Holy Names. He gave them the Holy Names and purified their hearts.

**bhava biriñchira vāñchito je prema
jagata phelilo ḍhāli
kāṅgāle pāiyā khā-ilo nāchiye
bājāiye karatāli**

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

hāsiye k̄ādiye preme gaḍāgaḍi
 pulake byāpilo aṅga
 chaṇḍāle brāhmaṇe kore kolākuli
 kabe bā chilo e raṅga

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

ḍākiye h̄ākiye khol karatāle
 gāiye dhāiye phire
 dekhiyā śamana tarāsa pāiye
 kapāṭa hānilo dvāre

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

e tina bhuvana ānande bhorilo
 uṭhilo maṅgala sora
 kohe premānanda emona gaurāṅga
 rati nā janmilo mora

(6) An auspicious tumult arose. The three worlds were filled with bliss. Premānanda says: “Alas! Attachment for Lord Gaurāṅga did not arise in me.”



‘Gaurāṅga’ bolite habe

by Śrīla Narottam dās Ṭhākura

**‘gaurāṅga’ bolite habe pulaka-śorīra
‘hari hari’ bolite nayane ba’be 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 nitāi-chāda koruṅā koribe
saṁsāra-bāsanā more kabe tucha ha’be**

(2) When will I obtain the mercy of Lord Nītyānanda? When, by His mercy, will my desire for material enjoyment become insignificant?

**biṣoya chāḍiyā kabe śuddha ha’be mana
kabe hāma herabo śrī-vṛndāvana**

(3) When will my mind be completely purified, having given up all material desires? When will I attain the vision of Śrī Vṛndāvan Dhām?

**rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se jugala-pirīti**

(4) When will I be eager to follow in the footsteps of Śrī Rūpa and Śrī Raghunāth, and when will I properly understand the loving affairs of the divine couple?

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

(5) My only aspiration is to attain the lotus feet of Śrī Rūpa and Śrī Raghunāth. Narottam dās continually submits this prayer.

Śrī Śrī Gaurasundarar
 *Avirbhāva Vasare* 

The Holy Appearance Day of Śrī Gaurasundar
 by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

aruṇa basane sonara sūraja
udiche keno re āja
basanta suṣamā ujāri āpanā
dhāle keno jagamājha

(1) Why has the Lord appeared suddenly with golden complexion and with golden dress just like the morning sun? Why has He come in the middle of springtime as everything feels so beautiful and wonderful?

taru gulmalatā apūrvva baratā
bahe keno phole phule
bhṛṅga o bihaṅge keno heno raṅge
saṅgīta taraṅga tule

(2) I cannot understand why, but all the trees, plants and creepers are full of fruits and flowers and they are making song and dance with Mahāprabhu.

patita durjjana keno re garjjana
ullāse phāṭhiyā poḍe
vidyā kula dhana abhimānī jana
keno mlāna duḥkha bhore

(3) I am very fallen and unqualified. Why is this sound vibration coming to me, and why am I getting inspiration through it. Those who have high caste, vast knowledge and material wealth, they have so much ego and pride. Why are they suffering?

ākāśa bātāsa ghuchāiya trāsa
āśvāse bhāsāye dey
sādhu-jana mana sukha vitarāṇa
āveśe unmāda hoy

140 (4) The sky and the air are so beautiful in the spring season, and they are naturally nourishing and inspiring everybody. In the same way the sound vibration of the devotees spreads everywhere automatically as they distribute Krishna's Name.

**chaudikete dhvani ki apūrva śuni
bahujana ucharola
hare kṛṣṇa rāma nāma divya-dhāma
hari hari hari bolo**

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

**phālgunī pūrṇimā hindola raṅgimā
sujana-bhajana rāge
saṅkīrttana sane marama gahane
nā jāni kibhāva jāge**

(6) On His holy appearance day, the festival of Holly takes place. All the devotees are chanting as well as all the Hindus. No-one can understand the feeling and the substance that comes within the heart from that saṅkīrttan.

**sandhyā samāgama tapana magana
keno hema ghana kole
aparūpa kata pūraba parvvata
suvarṇa chandramā bhāle**

(7) As the sunset approaches, the sun shines on the mountain illuminating it like it has golden ornaments. This is especially so in the springtime. Then as the moon rises it also beautifies that mountain with its rays.

**suvarṇa chandramā paśiche nīlimā
se nīla bilīna heme
ithe kiba bhāya sādhu-jana gāya
kalaṅka nā rahe preme**

(8) The blue sky is covered by the Golden 141
Moon and when the devotees glorify the Lord
with their discussions, no other conception or mo-
tive can exist other than Krishna consciousness. At
that time, *prema*, divine love descends automatically
without any impediment.

mahājane bole grahaṇera chole
saṅge nāma saṅkīrtana
gaurachandrodaya pāpa rāhu kṣaya
chandraśobhā prema dhana

(9) The great devotees say, take up your spiritual
path with the congregational chanting of the Lord's
Holy Names. With the appearance of Śrī Gaurachan-
dra, all sinfulness is removed and everyone attains
the treasure of love of Godhead.



marmajña sakale keho kutūhale
nīlimā bilīna chāde
channa avatāra lukāna kāhāra
rādhā-ruchi-rūpa-chāde

(10) Everyone who engages in this *nāma 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 heno stuti rādhā-bhāva dyuti
sualita śyāmarāo
udilo gaurāṅga nāma-prema saṅga
jaya jaya gorā gāo

(11) Thus I pray to the dark cowherd Śyāmasundar
who has taken the mood and effulgence of Śrī Rādhā.
That Lord, Śrī Chaitanya appeared with the chanting
of the pure divine name; everyone chant the glories
of that Golden Lord, Śrī Chaitanya Mahāprabhu.

(4) Moment by moment my mind finds constant 143
pleasure in the association of the Vaiṣṇavas. I always
seek the company of the devotees of Lord Krishna. Poor-
hearted Narottam dās cries, “I cannot maintain my compo-
sure any longer. Why have I fallen into such a low condition
of life that I cannot get the association of the Vaiṣṇavas?”

 *Viraha-gīti* 

by Śrīla Narottam dās Ṭhākura

**je ānilo prema-dhana koruṇā prachura
heno prabhu kothā gelā āchārya-ṭhākura**

(1) That personality who delivered the treasure of *prema-bhakti*, who was so intense with compassion— where is such a personality to be found as Śrī Āchārjya Ṭhākura (Śrīnivās Āchārjya)?

**kāhā mora svarūp rūpa kāhā sanātana
kāhā 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?

**kāhā mora bhāṭṭa-juga kāhā kavirāja
eka-kāle kothā gelā gaurā naṭa-rāja**

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

**pāṣāṇe kuṭībo māthā anale paśībo
gaurāṅga guṇera nidhi kothā gele pābo**

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

**se-saba saṅgīra saṅge je koilo vilāsa
se-saṅga nā pāyā kānde narottama dāsa**

(5) They have all gone off together in their own pas-times. Narottam dās Ṭhākura says: “Unable to obtain their association, I must simply weep.”

**ei-bāro koroṇā koro vaiṣṇava-gosāi
patita-pāvana tomā bine keho nāi**

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

**kāhāra nikaṭe gele pāp dūre jāya
emona doyāla prabhu kebā kothā pāya**

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

**gaṅgāra-paraśa hoile paśchāte pāvana
darśane pavitra koro—ei tomāra guṇa**

(3) Merely by the touch of the waters of the sacred Ganges one becomes liberated, even if he is the lowest of mankind; but just by seeing you, the same effect is achieved. Such is your quality.

**hari-sthāne aparādhe tāre harināma
tomā-sthāne aparādhe nāhiko eḍāna**

(4) If one commits an offence at the feet of Lord Hari, he can be forgiven if he chants the Holy Name. But if one offends you, there is no salvation for him.

**tomāra hṛdoye sadā govinda-viśrāma
govinda kohena—mama vaiṣṇava parāṇa**

(5) In your heart Govinda is always resting. Śrī Govinda Himself says, “My devotees are My life and soul.”

**prati janme kori āśā charaṇera dhuli
narottame koro doyā āpnāra boli**

(6) I hope that in every birth I will obtain the dust of your lotus feet. Śrī Narottam prays, “Please, Oh Vaiṣṇava Goswāmī, be kind unto me.”

by Śrīla Bhaktivinoda Ṭhākura

**kṛpa koro' vaiṣṇava ṭhākura
sambandha jāniyā, bhajite bhajite,
abhimān hau dūra**

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

**'ami to' vaiṣṇava' e buddhi hoile,
amānī nā ho'bo āmi
pratiṣṭhāśā āsi', hṛdoya dūṣibe,
hoibo nirayagāmī**

(2) If I falsely think that 'I am a Vaiṣṇava', then I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, then certainly I shall go to live in hell instantly.

**tomāra kiṅkora, āpane jānibo,
'guru'-abhimān tyaji'
tomāra uchiṣṭha, padajala-reṇu,
sadā niṣkapaṭe bhaji**

(3) Renouncing the false conception that I am a 'guru', I will understand myself to be your humble servant. I sincerely worship the remnants of your food, oh pure devotee, as well as the water that has washed the sacred dust of your lotus feet.

**'nije sreṣṭha' jāni', uchiṣṭhādi dāne,
ha'be abhimān bhār
tāi śiṣya tava, thākiyā sarvvadā,
nā loibo 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 else.

amānī mānada, hoile kīrttane
 adhikār dibe tumi
 tomāra charaṇe, niṣkapaṭe āmi,
 kāḍiyā luṭibo bhūmi

(5) If you will bestow upon me the capacity to chant the Holy Name, I will then give all honour to others without expecting any respect for myself. Thus I will sincerely weep in ecstasy while rolling on the ground at your lotus feet.

 Śrī Nāmāṣṭakam 8 

by Śrīla Bhaktivinoda Ṭhākura

nārada muni, bājāya vīṇā,
 ‘rādhikā-ramaṇa’-nāme
 nāma amani, udita hoyā,
 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 kīrttan of the Lord’s devotees.

amiya-dhārā, bariṣe ghana,
 śravana-jugale giyā
 bhakata-jana, saghane nāche,
 bhoriyā 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, āsabo paśi’,
 mātāya jagata-jane
 keho vā kāde, keho vā nāche,
 keho 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. 147

pañcha-vadana, nārade dhori',
premera saghana rol
kamalāsana, nāchiyā bole,
'bolo bolo hari bolo'

(4) The five-faced Lord Shiva 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' boli gāy
nāma-prabhāve, mātilo viśva,
nāma-rasa sabe pāy

(5) In supreme happiness the thousand-faced Ananta Śeṣa sings and calls out, "Hari! Hari!" By the influence of the transcendental vibration of that Name, the whole universe becomes ecstatically maddened as everyone tastes and relishes the mellows of the holy name.

śrī-kṛṣṇa-nāma, rasane sphuri',
pūrā'o āmāra āśa
śrī-rūpa-pade, jāchaye ihā,
bhaktivinoda-dāsa

(6) The Holy Name of Śrī Krishna has fulfilled all my desires by thus manifesting on everyone's tongue. Bhaktivinoda, the humble servant of the Lord, therefore prays at the feet of Śrī Rūpa Goswāmī that the chanting of Harinām may always continue in this way.

Śrī Śrī Śaḍ-Gosvāmy-aṣṭakam

by Śrīla Śrīnivās Āchārya

kr̥ṣṇotkīrttana-gāna-narttana-parau
premāmṛtāmbho-nidhī
dhīrādhīra-janapriyau priya-karau
nirmatsarau pūjītau
śrī-chaitanya-kṛpā-bharau bhuvi bhuvō
bhārāvahantāarakau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau

(1) I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who are always engaged in chanting the Holy Name of Krishna and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians, because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Chaitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

nānā-śāstra-vichāraṇaika-nipuṇau
sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane
mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanā-
nandena mattālikau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau

(2) I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eter-

nal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Krishna. 149

**śrī-gaurāṅga-guṇānuvarṇana-vidhau
śraddhā-samṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtām
govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-nipuṇau
kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau**

(3) I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who are very much enriched in the understanding of Lord Chaitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviours of the living entities from the devouring mouth of liberation.

**tyaktvā tūrṇam aśeṣa-maṇḍala-pati-
śreṇīm sadā tucha-vat
bhūtvā dīna-gaṇeśakau karuṇayā
kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-
kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau**

(4) I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth

150 dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they are always merged in the ecstatic ocean of the *gopīs*' love for Krishna and bathe always and repeatedly in the waves of that ocean.

**kūjat-kokila-haṁsa-sārasa-gaṇā
kīrṇe mayūrākule
nānā-ratna-nibaddha-mūla-viṭapa-
śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśam prabhajatau
jīvārthadau yau mudā
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau**

(5) I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who were always engaged in worshipping Rādhā-Krishna in the transcendental land of Vṛndāvan, where there are beautiful trees full of fruits and flowers which have under their roots all valuable jewels. The Goswāmīs are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.

**saṅkhyā-pūrvvaka-nāma-gāna-natibhiḥ
kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijitau
chātyanta-dīnau cha yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimā-
nandena sammohitau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau**

(6) I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī,

who were engaged in chanting the Holy Names of the Lord and bowing down in a scheduled measurement. In this way they utilised their valuable lives, and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble, enchanted by remembering the transcendental qualities of the Lord. 151

**rādhā-kuṇḍa-taṭe kalinda-tanayā-
tīre cha vaṁśīvaṭe
premonmāda-vaśād aśeṣa-daśayā
grastau pramattau sadā
gāyantau cha kadā harer guṇa-varam
bhāvābhibhūtau mudā
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau**

(7) I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa Goswāmī, who were sometimes on the bank of the Rādhā-kuṇḍa lake or the shores of the Yamunā and sometimes at Vaṁśīvaṭa. There they appeared just like madmen in the full ecstasy of love for Krishna, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Krishna consciousness.

**he rādhe vraja-devīke cha lalite
he nanda-sūno kutaḥ
śrī-govardhana-kalpa-pādapa-tale
kālindī-vanye kutaḥ
ghoṣantāv iti sarvato vraja-pure
khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau**

(8) I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, Śrī Raghunāth Bhaṭṭa Goswāmī, Śrī Raghunāth dās Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāl Bhaṭṭa

152 Goswāmī, who were chanting very loudly everywhere in Vṛndāvan, shouting, “Queen of Vṛndāvan, Rādhārāṇī! O Lalitā! O son of Nanda Mahārāj! Where are you all now? Are you just on the hill of Govardhan, or are you under the trees on the bank of the Yamunā? Where are you?” These were their moods in executing Krishna consciousness.



Śrī Nāmāṣṭakam 7

by Śrīla Bhaktivinoda Ṭhākur

**ohe harinām, tava mahimā apāra
tava pade nati āmi kori bāro bāro**

(1) O Holy Name! Your glories are boundless! Therefore I bow down at Your lotus feet again and again.

**gokuler mahotsava ānanda-sāgara
tomāra charaṇe poḍi hoiyā kātara**

(2) O grand festival of Gokula! O ocean of bliss! I fall down at Your lotus feet, for I am feeling very distressed and troubled at heart.

**tumi kṛṣṇa, pūrṇa-vapu, rasera nidāna
tava pade poḍi tava guṇa kori gāna**

(3) You are Lord Krishna, Your divine form is fully perfect and complete, and You are the origin of all transcendental mellows. Falling down at Your lotus feet, I sing of Your divine qualities.

**je kore tomār pade ekānta āśroya
tā'ra ārti-rāśi nāśa koroho niśchoya**

(4) You definitely destroy the multitude of afflictions of that person who takes exclusive shelter at Your holy feet.

**sarvva aparādha tumi nāśa koro tā'ra
nāma-aparādhāvadhi nāśaho tāhāra**

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(5) You destroy all of their offences, even to the extent of the *nāma-aparādhas* (the ten offenses against the chanting of the Holy Name).

**sarvva-doṣa dhauta kori' tāhāra hṛdoya
siṁhāsane baiso tumi parama āśroya**

(6) Cleansing them of all impurities, You are then seated upon the throne of their heart as their supreme shelter.

**ati-ramya chid-ghana-ānanda-mūrtimān
'raso vai saḥ' boli' veda kore tuyā gān**

(7) You are delightful and beautiful, the personification of complete cognizance and condensed bliss. The Vedas sing of You, saying, “The Supreme Personality of Godhead is verily the personification of all transcendental mellows.”

**bhaktivinoda rūpa-gosvāmī-charaṇe
māgaye sarvvadā nāma-sphūrṭi sarvva-kṣane**

(8) At the lotus feet of Śrīla Rūpa Gosvāmī, Bhaktivinoda constantly begs at every moment for the direct revelation of the Holy Name.



 *Ki-rūpe pāibo sevā* 

by Śrīla Narottam dās Ṭhākur

**ki-rūpe pāibo sevā mui durāchāra
śrī-guru-vaiṣṇave rati na hoilo āmāra**

(1) I have no devotional attachment for either the Vaiṣṇavas or my Spiritual Master. How is it possible for a rascal like me to attain devotional service?

**aśeṣa māyāte mana magana hoilo
vaiṣṇavete leśa-mātra rati nā janmilo**

(2) My mind is always drowning in illusion. I have not even the smallest fragment of devotion for the Vaiṣṇavas.

**biṣoye bhuliya andha hoinu divā-niśi
gole phāsa dite phere māyā se piśāchī**

(3) I have become blind by constantly meditating on the objects of the senses. The witch Māyādevī has placed a hangman's noose around my neck.

**māyāre koriyā jaya chāḍāna na jāya
sādhu-kṛpā binā āro nahiko upāya**

(4) 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-bāro narottame koroho nistāra**

(5) Oh master, Oh purifier of the sinful, Oh saviour of the fallen souls, you do not see the faults of others, please rescue this Narottam dās.

❧ *Bhajahu Re Mana* ❧

by Śrīla Govinda dās Kavirāj

**bhajahū re mana śrī-nanda-nandana
abhaya-charaṇāravinda re
dūrlabha mānava janama sat-saṅge
taroho e bhava-sindhu re**

(1) O mind, just worship the lotus feet of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons.

**śīta ātapa bāta bariṣaṇa
e dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana
chapala sukha-laba lāgi' re**

(2) Both in the day and at night I remain sleepless, suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men.

**e dhana, jauvana, putra, parijana
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala
bhajahū hari-pada niti re**

(3) What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari.

**śravaṇa, kīrttana, smaraṇa, vandana,
pāda-sevana, dāsya re
pūjana, sakhī-jana, ātma-nivedana
govinda-dāsa-abhilāṣa re**

(4) It is the desire and great longing of Govinda dās to engage himself in the nine processes of *bhakti*, namely hearing the glories of Lord Hari and chanting those

156 glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshipping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self.



Mānasa Deho Geho

by Śrīla Bhaktivinoda Ṭhākura

**mānasa, deho, geho, jo kichū mora
arpilū tuyā pade, nanda-kiśora!**

(1) Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful son of Nanda!

**sampade bipade, jīvane-marāṇe
dāy mama gelā, tuyā o-pada barāṇe**

(2) In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.

**mārobi rākhobi—jo ichā tohārā
nitya-dāsa prati tuyā adhikārā**

(3) Slay me or protect me as You wish, for You are the master of Your eternal servant.

**janmāobi moye ichā jadi tora
bhakta-gr̥he jani janma hau mora**

(4) If it is Your will that I be born again, then may it be in the home of Your devotee.

kīṭa-janma hau jathā tuyā dāsa
bahir-mukha brahma-janme nāhi āśa

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(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-sprhā bihīna je bhakta
labhaite tāka saṅga anurakta

(6) I yearn for the company of that devotee who is completely devoid of all desire for worldly enjoyment or liberation.

janaka, janani, doyita, tanoy
prabhu, guru, pati—tuhū sarvva-moy

(7) Father, mother, lover, son, Lord, preceptor, and husband—You are everything to me.

bhaktivinoda kohe, śuno kāna!
rādhā-nātha! tuhū hāmāra parāṅa

(8) Bhaktivinoda says, “O Krishna, please hear me! Oh Lord of Rādhā, You are my life and soul!”



“Who is a Real Vaiṣṇava?”

by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tore, nirjjanera ghore,
tava ‘harināma’ kevala ‘kaitava’

(1) Oh wicked mind! What kind of Vaiṣṇava do you think you are? Your pretentious show of chanting Lord Hari’s Holy Name in a solitary place is only for the sake of attaining the false prestige of a worldly reputation—it is nothing but pure hypocrisy.

jaḍera pratiṣṭhā, śūkarer biṣṭhā,
jāno nā ki tāhā māyār vaibhava
kanaka kāmīnī, divasa-jāmīnī,
bhāviyā ki kāja, anitya se saba

(2) Such materialistic prestige is as disgusting as the stool of a hog. Do you not know that it is only a mere illusion cast by the potency of Māyā? What is the value of contemplating day and night your plans for enjoying wealth and women? All these things are only temporary.

tomāra kanaka, bhogera janaka,
kanakera dvāre sevalo mādhava
kāmīnīr kāmā, nahe tava dhāma,
tāhār—mālika kevala jādava

(3) When you claim wealth as your own, it creates in you ever-increasing desires for material enjoyment. Your riches should be used for serving Mādhava, the Lord of all wealth. Neither is it your proper place to indulge in lust for women, whose only true proprietor is Lord Jā-dava.

pratiṣṭhāsā-taru, jaḍa-māyā-maru,
nā pela rāvaṇa juhiyā rāghava
vaiṣṇavī pratiṣṭhā, tāte koro niṣṭhā,
tāhā nā bhajile labhibe raurava

(4) The demon Rāvaṇa (lust-incarnate) fought 159
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 waste-
land of the Lord’s illusory material potency. Please cul-
tivate fixed determination to attain only the steady and
solid platform whereupon a Vaiṣṇava ever stands. If you
neglect worshiping the Lord from this position, then you
will ultimately attain a hellish existence.

**harijana-dveṣa, pratisthāsā-kleśa,
koro keno tobe tāhāra gaurava
vaiṣṇaver pāche, pratisthāsā āche,
tā’te kabhu nahe anitya-vaibhava**

(5) Why do you needlessly suffer the torment of
blaspheming the devotees of Lord Hari, attempting to
achieve their eminence, thereby only proving your own
fruitless foolishness? The desire for spiritual eminence is
easily fulfilled when one becomes a devotee of the Lord,
for eternal fame automatically follows the heels of a Vai-
ṣṇava. And that fame is never to be considered a tempo-
rary worldly opulence.

**se hari-sambandha, śūnya-māyā-gandha,
tāhā kobhu noy jaḍer kaitava
pratiṣṭhā-chaṇḍālī, nirjjanatā-jāli,
ubhaye jāniho māyika raurava**

(6) The relationship between a devotee and Lord Hari
is devoid of even a trace of worldly illusion; it has noth-
ing 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 at-
tempt to live in solitude to supposedly engage in unal-
loyed *bhajan* is compared to an entangling network of
distraction. Please know that anyone striving in either of
these ways verily lives in the hell of Māyā’s illusion.

**kīrttana chāḍibo, pratiṣṭhā māgibo,
ki kāja ḍhuḍiyā tāḍṛsa gaurava
mādhavendra purī, bhāva-ghore churi,
nā korilo kobhu sadāi jānabo**

160 (7) “I shall give up chanting the Lord’s Name publicly in *kīrttan* and retire to solitude, thus smearing myself with worldly honour.” Dear mind, what is the good of seeking such so-called glory? I will always remind you that the great soul Mādhavendra Purī never deceived himself in that regard by committing theft in his own storehouse of perception the way you do.

**tomāra pratiṣṭhā,— śūkarera biṣṭhā,
tār-saha sama kabhu nā mānava
matsaratā-vaśe, tumi jaḍa-rase,
ma’jecho chāḍiyā kīrttana-sauṣṭava**

(8) Your cheap reputation is equal to the stool of a hog. An ordinary ambitious man like you can never be equated with a devotee of Mādhavendra Purī’s eminence. Under the sway of envy, you have drowned yourself in the filthy waters of material enjoyment after having abandoned the excellent perfection of congregational *kīrttan*.

**tāi duṣṭa mana, nirjjana bhajan,
prachāricho chole kuyogī-vaibhava
prabhu sanātane, parama jatane,
śikṣā dilo jāhā, chinto sei saba**

(9) Truly, Oh wicked mind, the glories of so-called solitary worship are propagated only by false yogīs using unscrupulous means to deceive others. To save yourself from these pitfalls, please contemplate the instructions that the Supreme Lord Śrī Chaitanya Mahāprabhu kindly gave us while addressing Śrīla Sanātan Goswāmī with the utmost care.

**sei duṭi kathā, bhulo’ nā sarvathā,
uchaiḥ-svare koro hari-nāma-rava
phalgu āro jukta, baddha āro mukta,
kabhu nā bhāviho, ‘ekākār’ saba**

(10) Do not forget for a moment the two most valuable concepts that He taught: 1) the principle of dry, apparent renunciation as opposed to real, appropriate renunciation; and 2) the principle of a soul being trapped in the bondage of matter as opposed to a soul who is liberated.

Don't ever make the mistake of thinking that these 161
conflicting concepts are on the same level. Please
remember this while engaging yourself in chanting the
Lord's Holy Names as loud as you possibly can.

**kanaka-kāminī, pratiṣṭhā-bāghinī,
chāḍiyāche jāre, sei to' vaiṣṇava
sei anāsakta, sei śuddha-bhakta,
samsāra tathā pāy parābhava**

(11) One is truly a Vaiṣṇava who has given up the habit
of falling victim to the ferocious tigress of wealth, beauty,
and fame. Such a soul is factually detached from material
life, and is known as a pure devotee. Someone with this
consciousness of detachment has thereby become victo-
rious over the mundane world of birth and death.

**jathā-jogyā bhoga, nāhi tathā roga,
anāsakta sei, ki āro kahabo
āsakti-rohita, sambandha-sohito,
viṣoya-samūha sakali mādharma**

(12) One is indeed detached who moderately partakes
of worldly things that are deemed necessary for living in
devotional service; a devotee acting in that manner does
not fall prey to the disease of material infatuation. Thus
devoid of selfish attachment, and endowed with the ability
to see things in relation to the Lord, all sense objects are
then directly perceived as being Lord Mādhava Himself.

**se jukta-vairāgya, tāhā to' saubhāgya,
tāhāi jaḍete harir vaibhava
kīrttane jāhār, pratiṣṭhā-sambhār,
tāhār sampatti kevala kaitava**

(13) This is the standard of befitting renunciation, and
one who realizes this is most fortunate indeed. Every-
thing 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.

162 **viṣoya-mumuṣu, bhoger bubhuṣu,**
 du'ye tyajo mana, dui avaiṣṇava
 kṛṣṇer sambandha, aprākṛta-skandha,
 kobhu nāhe tāhā jaḍer sambhava

(14) Oh mind, please reject the company of two types of persons—those desiring impersonal liberation from the material world, and those who desire to enjoy the pleasure of material sense objects. Both of these are equally non-devotees. The things that are used in relation to Lord Krishna are objects belonging directly to the transcendental realm, and thus having nothing to do with matter they cannot be either owned or forsaken by persons interested in mundane enjoyment or renunciation.

māyāvādī jana, kṛṣṇetara mana,
 mukta abhimāne se ninde vaiṣṇava
 vaiṣṇavera dāsa, tava bhakti-āśa,
 keno vā ḍākicho nirjjana-āhava

(15) An impersonal philosopher is opposed to thinking of Krishna as an object of devotion, and thus being puffed up with the false pride of imaginary liberation he dares to criticize the true devotees of the Lord. Oh mind, you are the servant of the Vaiṣṇavas, and you should always hope for attaining devotion. Why then do you make such a loud commotion by calling to me and trying to prove the supposed supremacy of your practice of solitary worship?

je phalgu-vairāgī, kohe nije tyāgī,
 se nā pāre kobhu hoite vaiṣṇava
 hari-pada chāḍī', nirjanatā bāḍī,
 labhiyā ki phol, phalgu se vaibhava

(16) One who falsely gives up things that could actually be used in the Lord's service proudly calls himself a 'renunciate,' but unfortunately he can never become a Vaiṣṇava by such an attitude. Abandoning his servitorship to the lotus feet of Lord Hari, and resigning himself to his solitary home—whatever is gained by that exercise can only be the worthless treasure of deception.

rādhā-dāsyē rohi, chāḍi bhoga-ahi, 163
pratiṣṭhāsā nahe kīrttana-gaurava
rādhā-nitya-jana, tāhā chāḍi mana,
keno vā nirjjana-bhajana-kaitava

(17) Ever engage yourself in the service of Śrī Rādhā, and keep aloof from the vicious snake of materialistic sense gratification. The glory of participating in the Lord's *kīrttan* is not meant to bolster anyone's ambitions for personal recognition. Oh mind, why then have you abandoned the identity of being Rādhā's eternal servant in favour of retiring to a solitary place to practice the cheating process of so-called bhajan?

braja-vāsī-gaṇa, prachāraka-dhana,
pratiṣṭhā-bhikṣuka tārā nahe śava
prāṇa āche tāra, se-hetu prachāra,
pratiṣṭhāsā-hīna-‘krṣṇa-gāthā’ saba

(18) The most valuable treasures amongst the Lord's preachers are the eternal personalities residing in Braja-dhām. They never occupy themselves with begging for worthless material reputation, which is cherished only by the living dead. The Braja-*vāsīs* are truly infused with life, and therefore they preach in order to give life to the walking corpses of the mundane world. All the songs that the Braja-*vāsīs* sing about the glories of Lord Krishna are devoid of any tinge of desire for fame.

śrī-dayita-dāsa, kīrttanete āśa,
koro uchaiḥ-svare harināma rava
kīrttana-prabhāve, smaraṇa svabhāve,
se kāle bhajana-nirjjana sambhava

(19) This humble servant of Rādhā and Her beloved Krishna 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.

by Śrīla Bhaktivinoda Ṭhākura

(prabhu he!)

emona durmati, saṁsāra bhitorē,
 poḍiyā āchinu āmi
 tava nija-jana, kono mahājane,
 pāṭhāiyā dile tumi

(1) A wicked mind brought me into this world, O Lord, but one of Your pure and elevated devotees has come to bring me out.

doyā kori more, patita dekhiyā,
 kohilo āmāre giyā
 ohe dīna-jon, śuno bhālo kathā
 ullasita ho'be hiyā

(2) He saw me so fallen and wretched, took pity, and came to me saying, “O humbled soul, please listen to this good tidings, for it will gladden your heart.”

tomāre tārīte, śrī-kṛṣṇa-chaitanya,
 nabadvīpe avatār
 tomā heno koto, dīna hīna jone,
 korilena bhava-pār

(3) “Śrī Krishna Chaitanya has appeared in the land of Nabadwīp to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence.”

vedera pratijñā, rākhibāra tore,
 rukma-varṇa vipra-suta
 mahāprabhu nāme, nadiyā mātāya,
 soṅge bhāi avadhūta

(4) “To fulfil the promise of the Vedas, the son 165
of a *brāhmaṇa*, bearing the Name Mahāprabhu of
golden complexion, has descended with His brother, the
avadhūt Nityānanda. Together They have overwhelmed
all of Nadia with divine ecstasy.

**nanda suta jini, chaitanya gosāi,
nija-nāma kori’ dāna
tārilo jagat, tumi-o jāiyā,
loho nija-paritrāṇa**

(5) “Śrī Chaitanya, who is Krishna Himself, the son of
Nanda, has saved the world by freely distributing His own
Holy Name. Go also and receive your deliverance.”

**se kathā śuniyā, āsiyāchi, nātha!
tomāra charaṇa-tole
bhaktivinoda, kādīyā kādīyā,
āpana-kāhini bole**

(6) O Lord, hearing those words, Bhaktivinoda has
come weeping to the soles of Your lotus feet and tells the
story of his life.



❧ *Goptṛtve Varāṇa* ❧

by Śrīla Bhaktivinoda Ṭhākura

**ki jāni ki bole, tomāra dhāmete,
hoinu śaraṇāgata
tumi doyāmoy, 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 nāth!
tumi to' koruṇāmoya
tava doyā pātra, nāhi mora sama,
avaśya ghuchāre bhoya**

(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 tārīte, kāhāro śakati,
avanī-bhitore nāhi
doyāla ṭhākura! ghoṣaṇā tomāra,
adhama pāmāre 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 chāḍiyā, āsiyāchi 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,
 āmāra tārībe tumi
 tomāra charaṇa, korīnu varaṇa,
 āmāra nahi to' āmi

(5) Everything is Yours. I am merely a servant, certain that You will deliver me. I have chosen Your lotus feet as my only shelter. I no longer belong to myself.

bhaktivinoda, kādīya śaraṇa,
 lo'yeche tomāra pāya
 khomi aparādha, nāme ruchi diyā,
 pālana korohe tāya

(6) Weeping, Bhaktivinoda takes shelter at Your feet. Forgive his offences, afford him a taste for the Holy Name, and kindly maintain him.



 *Dainya* 

by Śrīla Bhaktivinoda Ṭhākura

**bhuliyā tomāre, saṁsāre āsiyā,
peye nānābidha byathā
tomāra charaṇe āsiyāchi āmi,
bolibo duḥkhera kathā**

(1) O Lord, forgetting you and coming to this material world, I have experienced various pains and sorrows. Now I am approaching your lotus feet to submit my tale of woe.

**jananī-joṭhore, chilāma jokhon,
viṣama vandhana-pāṣe
ekabāra prabhu! dekhā diyā more,
vañchile e dīna dāse**

(2) While I was bound up tightly in the unbearable confines of my mother's womb, O Lord, You once revealed Yourself before me, but briefly, and then abandoned this poor servant of Yours.

**tokhona bhāvinu, janama pāiyā,
koribo bhajana tava
janama hoilo, poḍi māyājāle
nā hoilo jñāna-laba**

(3) At that moment, I promised that having taken birth I would worship you. But after taking birth, I fell into the entangling network of worldly illusion, devoid of even a drop of true knowledge.

**ādarera chele. svajanera kole,
hāsiyā kāṭānu kāla
janaka-jananī- snehete bhuliyā
saṁsara lāgilo bhālo**

(4) As a boy fondled in the lap of relatives, I 169
passed my time smiling and laughing. My parents'
affection helped me to forget You still more, my Lord,
and I began to think the material world to be a very nice
place.

**krame dina dina, bālaka hoiyā,
khelinu bālaka saha
āro kichu dine, jñāna upajilo,
pāṭha poḍi aharaḥaḥ**

(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.

**idyāra gaurave, bhrami deśe deśe,
dhana upārjana kori'
svajana-pālana, kori eka mane,
bhulinu tomāre, hari!**

(6) Travelling from place to place, proud of my edu-
cation, I grew wealthy and maintained my family with
undivided attention. O Lord Hari, I forgot You!

**vārdhakyē ekhona, bhaktivinoda,
kāḍiyā kātara ati
nā bhajiyā tore, dina vṛthā gelo,
ekhon ki ho'be gati!**

(7) Now in old age, this Bhaktivinoda very sadly weeps.
I failed to worship You, O Lord, and instead passed my
life in vain. What will be my fate now?



**hari he! prapañche poḍiyā, agati hoiyā,
nā dekhi upāya āro
agatira gati, charaṇe śaraṇa,
tomāya korinu 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, kichu nāhi mora,
sādhana bhajana nāi
tumi kṛpā-moya, āmi to' kāṅgāla,
ahaitukī kṛpā chāi**

(2) I have no background of pious activities, nor any knowledge, nor any regulated devotional practice. But You are full of compassion and kindness; therefore I, being indeed destitute, solicit Your causeless mercy.

**vākya-mano-vega, krodha-jihvā-vega,
udara-upastha-vega
miliyā e saba, saṁsāre bhāsāye,
diteche paramodvega**

(3) The powerful urges of speech, mind, anger, tongue, belly, and genitals have banded together to cast me adrift on the sea of this material world, thus causing me grievous trouble.

**oneka jatane, se saba damane,
chāḍiyāchi āsā āmi
anāthera nātha! ḍāki tava nāma,
ekhona bharasā tumi**

(4) After numerous endeavours to subdue these material demands, I have completely given up all hope. Oh Lord of the destitute! I call upon Your Holy Name, for now You are my only hope.

**hari hari! biphole janama goyāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu**

(1) Oh Lord Hari, I have spent my life uselessly. Having obtained a human birth and having not worshipped Rādhā and Krishna, I have knowingly drunk poison.

**golokera prema-dhana, harināma-saṅkīrtana,
rati nā janmilo keno tāya
saṁsāra-biṣānale, divā-niśi hiyā jvale,
juḍāite nā koinu upāya**

(2) The treasure of divine love in Goloka Vṛndāvan has descended as the congregational chanting of 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.

**brajendra-nandana jei, śachī-suta hoilo sei,
balarāma hoilo nitāi
dīna-hīna jata chilo, harināme udhārilo,
tāra śākṣī jagāi mādhai**

(3) Lord Kṛṣṇa, who is the son of the King of Braja, became the son of Śachī (Lord Chaitanya), and Balarām became Nitāi. The Holy Name delivered all those souls who were lowly and wretched. The two sinners Jagāi and Mādhai are evidence of this.

**hā hā prabhu nanda-suta, vṛṣabhānu-sutā-juta,
koruṇā koroho ei-bāro
narottama-dāsa koy, nā ṭheliho rāngā pāy,
tomā bine ke āche āmāra**

(4) Oh Lord Krishna, son of Nanda, accompanied by the daughter of Vṛṣabhānu, please be merciful to me now. Narottam dās says, "O Lord, please do not push me away from Your reddish lotus feet, for who is my beloved except for You?"

 *Ātma-nivedana* 

by Śrīla Bhaktivinoda Ṭhākura

**ātma-nivedana, tuyā pade kori,
hoinu parama sukhī
duḥkha dūre gelo, chintā nā rohilo,
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 ekhona, biśrāma lobhiyā
chāḍinu 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, koribo sevana,
nahibo phalera bhāgī
tava sukha jāhe, koribo jatana,
ho'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 hoyā jato,
 seo to' parama sukha
 sevā-sukha-duḥkha, parama sampada
 nāsoye 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.

pūrvva itihāsa, bhulinu sakala,
 sevā-sukha pe'ye mane
 āmi to' tomāra, tumi to' āmāra,
 ki kāja apara dhane

(5) I have completely forgotten all past history by feeling great joy in my mind. I am most certainly Yours, and You are indeed mine. What need is there of any other treasure?

bhaktivinoda, ānande ḍubiyā,
 tomāra sevāra tore
 saba cheṣṭā kore, tava ichā-mata,
 thākiyā tomāra ghore

(6) Bhaktivinoda, diving into the ocean of bliss, devotes all his efforts for Your service and dwells in Your house according to Your wishes.




Āmāra jīvana

 by Śrīla Bhaktivinoda Ṭhākur

**āmāra jīvana, sadā pāpe rata,
 nāhiko puṇyera leśa
 porere udvega, diyāchi je koto,
 diyāchi jīvere kleśa**

(1) My life is always attached to sinful activity and there is not even a small part of goodness in it. I have caused others anxiety and given trouble to other souls.

**nija sukha lāgi', pāpe nāhi ḍori,
 doyā-hīna svārtha-paro
 para-sukhe duḥkhī, sadā mithya-bhāṣī,
 para-duḥkha sukha-koro**

(2) For the sake of my own happiness I have openly performed sinful activity. Devoid of compassion, I am concerned only with my own selfish interests. Always telling lies, I become miserable to see the happiness of others, while the misery of others brings great happiness to me.

**aśeṣa kāmanā, hṛdi mājhe mora,
 krodhī, dambha-parāyana
 mada-matta sadā, viṣoye mohita,
 himsā-garvva vibhūṣana**

(3) There are limitless material desires within the core of my heart. I am full of anger, attached to arrogance, intoxicated by vanity, and always bewildered by enjoying sense objects. Violence and pride are my ornaments.

nidrālasya hata, sukārje virata,
 akārje udyogī āmi
 pratiṣṭha lāgiyā, śāṭhya-ācharaṇa,
 lobha-hata sadā kāmī

(4) Ruined by laziness and sleep, I resist all pious deeds, yet am very enthusiastic to perform wicked acts. For the sake of worldly fame and reputation I engage in the practice of deceitfulness. I am always lustful and a victim of my own greed.

e heno durjjana, sajjana-varjjita,
 aparādhi nirantara
 śubha-kārja-śūnya, sadānārtha-manāḥ,
 nānā duḥkhe jara jara

(5) A vile, wicked man such as this, rejected by saintly persons, is a constant offender, devoid of auspicious works, always in the mentality of separate interest, and wasted away by various kinds of miseries.

bārdhakyē ekhona, upāya-vihīna,
 tā'te dīna akiñchana
 bhaktivinoda, prabhura charaṇe,
 kore duḥkha nivedana

(6) Now in old age, deprived of all means of relief, thus humbled and destitute, this Bhaktivinoda submits his tale of grief at the feet of the Supreme Lord.



Tumi sarveśvareśvara

by Śrīla Bhaktivinoda Ṭhākura

**tumi sarveśvareśvara, brajendra-kumāra!
tomāra ichāya viśve sṛjana saṁhāra**

(1) O youthful son of the King of Braja, You are the Lord of all lords. According to Your will, creation and destruction take place in the universe.

**tava ichā-mato brahmā korena sṛjana
tava ichā-mato viṣṇu korena pālana**

(2) According to Your desire Lord Brahmā creates and according to Your desire Lord Viṣṇu maintains.

**tava ichā-mate śiva korena saṁhāra
tava ichā-mate māyā sṛje kārāgāra**

(3) According to Your will Lord Śiva destroys, according to Your will Māyā constructs the prison house of this world.

**tava ichā-mate jīver janama-maraṇa
saṁṛddhi-nipāta duḥkha sukha-saṅghaṭana**

(4) According to Your will the living beings take birth and die, and according to Your will they meet with prosperity and ruin, happiness and sorrow.

**miche māyā-baddha jīva āśā-pāśe phire
tava ichā binā kichu korite nā pāre**

(5) The tiny soul bound up by Māyā vainly struggles in the fetters of worldly desire. Without Your sanction the soul is unable to do anything.

**tumi to' rakṣaka āro pālaka āmāra
tomāra charaṇa binā āśā nāhi āra**

(6) You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.

**nija-bala-cheṣṭa-prati bharasā chāḍiyā
tomāra ichāya āchi nirbhara koriyā**

(7) No longer confident of my own strength and endeavour, I have become solely dependent on Your will.

**bhaktivinoda ati dīna akiñchana
tomāra ichāya tā'ra jīvana maraṇa**

(8) Bhaktivinoda is most poor, and his pride has been leveled. Now in accordance with Your will he lives and dies.



Sarvasva tomāra

by Śrīla Bhaktivinoda Ṭhākura

**sarvasva tomāra, charaṇe śāpiyā,
poḍechi tomāra ghore
tumi to' ṭhākura, tomāra kukkura,
boliyā jānaho more**

(1) Now taking all that I possess and surrendering it unto Your lotus feet, O Lord, I throw myself down before Your house. You are the master of the house; kindly consider me Your own dog.

**ḅādhiyā nikaṭe, āmāre pālibe,
rohibo tomāra dvāre
pratīpa-jonere, āsite nā dibo,
rākhibo goḍera pāre**

(2) Chaining me nearby, You will maintain me, and I shall lie at Your doorstep. I will not allow Your enemies to enter, but will keep them outside the bounds of the surrounding moat.

**tava nija-jana, prasād seviyā,
 uchiṣṭa rākhibe jāhā
 āmāra bhojana, parama-ānande,
 prati-dina hobe tāhā**

(3) Whatever food remnants Your devotees leave behind after honouring Your *prasād* will be my daily sustenance. I will feast on those remnants in great bliss.

**bosiyā śuiyā, tomāra charaṇa,
 chintibo satata āmi
 nāchite nāchite, nikaṭe jāibo,
 jokhona ḍākibe tumi**

(4) While sitting up or lying down, I will constantly meditate on Your lotus feet. Whenever You call me, I will immediately run to You and dance in rapture.

**nijera poṣaṇa, kobhu nā bhāvibo,
 rohibo bhāvera bhore
 bhaktivinoda, tomāra pālaka,
 boliyā varaṇa kore**

(5) I will never even think about arranging for my own nourishment, and will remain absorbed in ever cherishing love for my master. Bhaktivinoda now accepts You as his only maintainer.



 *Dāinya O Prapatti* 

**hari he doyāla mora jaya rādhā-nātha
bāro bāro ei-bāro loho niya 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 joni bhrami nātha! loinu śaraṇa
niya-guṇe kṛpā koro 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 chāḍā kāro na'hi 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 hoibe 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 binā keho nāhi e dāse uddhāre**

(5) I have considered that in this world there is no one except You who can deliver this fallen servant.



Ātma-samarpaṇe

by Śrīla Bhaktivinoda Ṭhākura

**ātma-samarpaṇe gelā abhimāna
nāhi korobū nija rakṣā-vidhān**

(1) Surrendering my soul unto You has lifted from me the burden of false pride. No longer will I try to provide for my own safety.

**tuyā dhana jāni' tuhū rākhobi, nāth!
pālya godhana jāni kori' tuyā sāth**

(2) I know that You will give protection to Your treasured possessions, Oh Lord. I now understand the mentality of Your treasured cows safely maintained by Your side.

**charāobi mādharma! jamunā-tīre
baṁsī bājāoto ḍākobi dhīre**

(3) When You lead Your herds to pasture, Oh Mādhava, on the banks of the Jamunā river, You will call to them by softly playing on Your flute.

**agha-baka mārato rakṣā-vidhāna
korobi sadā tuhū gokula-kāna!**

(4) By slaying great demons such as Aghāsura and Bakāsura You will always provide full protection, Oh Kān of Gokul!

**rakṣā korobi tuhū niśchoy jāni
pāna korobū hām jāmunā-pāni**

(5) Fearless and confident of Your protection, I will drink the waters of the Jamunā.

(6) The Kālīya serpent's venom poisoned the Jamunā's waters, yet that poison will be vanquished. You will purify the Jamunā, and by such heroic deeds enhance our faith.

piyato dāvānala rākhobi moy
'gopāla', 'govinda' nāma tava hoy

(7) You will surely protect me by swallowing the forest fire. Thus You are called Gopāl (protector of the cows) and Govinda (pleaser of the cows).

sura-pati-durmati-nāśa vichāri'
rākhobe varṣaṇe, giri-vara-dhāri!

(8) In order to curb the malice of Indra, king of the demigods, You will protect me from his torrents of rain, Oh lifter of the mighty Govardhan Hill!



chatur-ānana korabo jabo chori
rakṣā korobi meye, gokula-hari!

(9) When the four-headed Brahmā abducts me along with Your cowherd boyfriends and calves, then also You will surely protect me, Oh Gokul Hari!

bhaktivinoda—tuyā gokula-dhan
rākhobi keśava! korato jatan

(10) Bhaktivinoda is now the property of Gokul, Your holy abode. Oh Keśava! Kindly protect him with gentle loving care.



 *Kobe ho'be bolo* 

by Śrīla Bhaktivinoda Ṭhākura

**kobe ho'be bolo se-dina āmār
(āmār) aparādha ghuchi', śuddha nāme ruchi,
kṛpā-bole ho'be hṛdoye sañchār**

(1) Please tell me, when will that day be mine—when my offences will end and a taste for the pure Holy Name will be infused within my heart by the power of divine grace?

**trṇādhika hīna, kobe nije māni,
sahiṣṇutā-guṇa hṛdoyete āni'
sakale mānada, āpani amānī,
hoye āsvādibo nāma-rasa-sār**

(2) Considering myself lower than a blade of grass, bringing the quality of forbearance into my heart, showing respect to all, myself being freed from all false pride—when will I taste the essence of the liquid nectar of the Holy Name?

**dhona jon āra, kobitā-sundarī,
bolibo nā chāhi deho-sukha-karī
janme-janme dāo, ohe gaurahari!
ahaitukī bhakti charaṇe tomār**

(3) Wealth, 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.

**(kobe) korite śrī-kṛṣṇa- nāma uchāraṇa,
pulkita deho gadgada vachana
baibarṇya-bepathu hobe saṅghaṭana,
nirantara netre bo'be āśru-dhār**

(4) When, while articulating the divine Name of Śrī Krishna, will my body be thrilled in ecstatic rapture and my words choked with emotion? When will pallor and ecstatic trembling occur, and when will streams of tears flow constantly from my eyes?

**kobe navadvīpe, suradhunī-taṭe,
 ‘gaura-nityānanda’ boli’ niṣkapaṭe
 nāchiyā gāiyā, beḍāibo chuṭe,
 bātulera prāya chāḍiyā bichār**

(5) When, in the land of Nabadwīp, on the banks of the Ganges, will I run about, guilelessly calling, “O Gaura! O Nityānanda!” dancing and singing like a madman, giving up all considerations?

**kobe nityānanda, more kori’ doyā,
 chāḍāibe mora viṣoyera māyā
 diyā more nija- charaṇera chāyā,
 nāmera hāṭete dibe adhikār**

(6) When will Lord Nityānanda be merciful to me and release me from the illusion of worldliness? Giving me the shade of His lotus feet, when will He allow me to enter the marketplace of the Holy Name?

**kinibo, luṭibo, hari-nāma-rasa,
 nāma-rase mātī’ hoibo bibaśa
 rasera rasika- charaṇa paraśa,
 koriyā mojibo rase anibār**

(7) I shall buy and plunder the mellow of the Name Hari, and becoming thoroughly intoxicated by those liquid mellows of the Holy Name, I shall become stunned. By touching the feet of those great souls who are able to relish those mellows, I will be constantly immersed in the sweet nectar of the Holy Name.

**kobe jīve doyā, hoibe udoya,
 nija-sukha bhuli’ sudīna-hṛdoya
 bhaktivinoda, koriyā binoya,
 śrī-ājñā-ṭoholo koribe prachār**

(8) When will there be an awakening of compassion for all fallen souls, and when will this Bhaktivinoda, forgetting his own happiness, with a meek heart set out to propagate by humble entreaty the sacred order of Śrī Chaitanya Mahāprabhu?

 *Nivedana* 

by Śrīla Bhaktivinoda Ṭhākura

Part 1

**gopīnāth, mama nivedana śuno
viṣoyī durjana, sadā kāma-rata,
kichu nāhi mora guṇa**

(1) Oh Gopīnāth, Lord of the *gopīs*, please hear my submission. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I possess.

**gopīnāth, āmāra bharasā tumi
tomāra charaṇe, loinu śaraṇa,
tomāra kiṅkoro āmi**

(2) Oh Gopīnāth, You are my only hope, and therefore I have taken shelter at Your lotus feet. I am now Your eternal servant.

**gopīnāth, kemone śodhive more
nā jāni bhakati, karme jaḍamati,
poḍechi saṁsāra ghore**

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

**gopīnāth, sakali tomāra māyā
nāhi mama bolo, jñāna sunirmala,
svādhīna nahe e kāyā**

(4) Oh Gopīnāth, everything here is Your illusory energy. I have no strength or transcendental knowledge, and this body of mine is not independent and free from the control of material nature.

**gopīnāth, niyata charaṇe sthāna
māge e pāmara, kādīyā kādīyā,
korohe koruṇā dāna**

(5) Oh Gopīnāth, this sinner, who is weeping and weeping, begs for an eternal place at Your divine feet. Please give him Your mercy.

**gopīnāth, tumi to sakali pāro
durjane tārīte, tomāra śakati,
ke āche pāpīra āro**

(6) Oh Gopīnāth, You are able to do anything, and therefore You have the power to deliver all sinners. Who is there that is more of a sinner than myself?

**gopīnāth, tumi kṛpā-pārābāra
jīvera kāraṇe, āsiyā prapañche,
līlā koile subistāra**

(7) Oh Gopīnāth, You are the ocean of mercy. Having come into this phenomenal world, You expand Your divine Pastimes for the sake of the fallen souls.

**gopīnāth, āmi ki doṣera doṣī
asura sakala, pāilo charaṇa,
vinoda thākilo bosī**

(8) Oh Gopīnāth, I am so sinful that although all the demons attained Your lotus feet, Bhaktivinoda has remained in worldly existence.



 *Nivedana* 
Part 2

**gopīnāth, ghuchāo saṁsāra-jvālā
avidyā-jātanā, āro nāhi sahe,
janama-maraṇa-mālā**

(1) Oh Gopīnāth, please remove the torment of worldly existence. I can no longer tolerate the pain of ignorance and the repeated succession of rebirth and death.

**gopīnāth, āmi to kāmera dāsa
viṣoya-bāsanā, jāgiche hṛdoye,
phāṅdiche karama phāṅsa**

(2) Oh Gopīnāth, indeed I am a servant of lust. Worldly desires are awakening in my heart, and thus the noose of fruitive work is beginning to tighten.

**gopīnāth, kobe vā jāgibo āmi
kāma-rūpa ari, dūre teyāgibo,
hṛdoye sphuribe tumi**

(3) Oh Gopīnāth, when will I wake up and abandon afar this enemy of lust, and when will You manifest Yourself in my heart?

**gopīnāth, āmi to' tomāra jon
tomāre chāḍiyā, saṁsāra bhajinu,
bhuliyā āpana-dhana**

(4) Oh Gopīnāth, I am Your devotee, but having abandoned You and thus having forgotten my real treasure, I have worshiped this mundane world.

**gopīnāth, tumi to sakali jāno
āpanāra jane, daṇḍiyā ekhona,
śrī-charaṇe deho sthāno**

(5) Oh Gopīnāth, You know everything. Now, having punished Your servant, please give him a place at Your lotus feet.

**gopīnāth, ei ki vichāra tava
vimukha dekhiyā, chāḍa nija-jane,
na koro koruṇā-laba**

(6) Oh Gopīnāth, is this Your judgement, that seeing me averse to You, You abandon Your servant and don't bestow even a particle of mercy upon him?

**gopīnāth, āmi to mūrakha ati
kise bhālo hoyā, kabhu nā bujhinu,
tāi heno mama gati**

(7) Oh Gopīnāth, I am certainly very foolish, and I have never known what is good for me. Therefore such is my condition.

**gopīnāth, tumi to paṇḍita-bara
mūḍhera maṅgala, sadā anveṣibe,
e dāse nā bhāva para**

(8) Oh Gopīnāth, You are indeed the wisest person. Please look for a way to bring about auspiciousness for this fool, and please do not consider this servant as an outsider.



 *Nivedana* 
Part 3

**gopīnāth, āmāra upāya nāi
tumi kṛpā kori, āmāre loile,
saṁsāre udhāra pāi**

(1) Oh 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, poḍechi māyāra phere
dhon, dārā, suta, ghireche āmāre,
kāmete rekheche jere**

(2) Oh 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 je pāgala mora
nā māne śāsana, sadā achetana,
viṣoye royeche bhora**

(3) Oh Gopīnāth, my mind is crazy and does not care for any authority. It is always senseless and has remained in the dark pit of worldly affairs.

**gopīnāth, hāra je menechi āmi
oneka jatana, hoilo biphala,
ekhona bharasā tumi**

(4) Oh Gopīnāth, I have accepted my defeat. All of my various endeavours were useless. Now You are the only hope.

**gopīnāth, kemone hoibe gati
prabala indriya, bośī-bhūta mana,
nā chāde viṣoya-rati**

(5) Oh Gopīnāth, how shall I make any advancement when my mind has come under the control of the powerful senses and does not abandon its attachment to materialism?

**gopīnāth, hṛdoye bosiyā mora
manake śamiyā, loho nija pāne,
ghuchibe vipada ghora**

(6) Oh Gopīnāth, after siting down in the core of my heart and subduing my mind, please take me to You. In this way the horrible dangers of this world will disappear.

**gopīnāth, anātha dekhiyā more
tumi hṛṣikeśa, hṛṣika damiyā,
tāro' he saṁsṛti-ghore**

(7) Oh Gopīnāth, You are Hṛṣikeśa, the Lord of the senses. Seeing me so helpless, please control these senses of mine and deliver me from this dark and perilous worldly existence.

**gopīnāth, golāya legeche phāsa
kṛpā-asi dhori, bandhana chediyā,
vinode koroho dāsa**

(8) Oh Gopīnāth, the noose of materialism has become fixed around my neck. Taking up the sword of Your mercy and cutting this bondage, make this Bhaktivinoda Your humble servant.



Śrī-Rūpa-Mañjarī-pada

by Śrīla Narottam dās Ṭhākura

śrī-rūpa-mañjarī-pada, sei mora sampada,
 sei mora bhajana-pūjana
 sei mora prāṇa-dhana, sei mora ābharāṇa,
 sei mora jīvanera jīvana

sei mora rasa-nidhi, sei mora vāñchā-siddhi,
 sei mora vedera dharama
 sei brata, sei tapa, sei mora mantra-japa,
 sei mora dharama-karama

anukūla hobe vidhī, se-pade hoibe siddhi,
 nirakhībo e dui nayane
 se rūpa-mādhurī-rāśī, prāṇa-kuvalaya-śāśī,
 praphullita hobe niśi-dīne

tuyā adarśana-ahi, gorole jāralo dehi,
 chiro-dīna tāpita jīvana
 hā hā rūpa koro doyā, deho more pada-chāyā,
 narottama loilo śaraṇa

Commentary by Śrīla B.R. Śrīdhara Dev-Goswāmī:

(1) *Śrī-rūpa-mañjarī-pada, sei mora sampada, sei mora bhajana-pūjana*—my everything is Śrī Rūpa Goswāmī’s holy feet. We are to discuss so many classifications and positions of *rasa*: *sānta*, *dāsyā*, *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 191
supplied through the *mañjarīs*. In the highest position they have free entrance, and their leader is Rūpa Mañjarī. She is understood to be the leader of the whole group of younger girls, the *mañjarīs*, therefore in *madhura-bhajan* she is all-in-all. This has been taught to us by Narottama Ṭhākura. For us—and the younger batch—she is our highest resort.

Sei mora sampada—my wealth is there in her feet. *Sei mora bhajana-pūjana*—my worship and service is also in her. *Sei mora prāṇa-dhana*, *sei mora ābharāṇa*—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 brata, *sei tapa*—if at all there is any desired accumulation from any penance or observance of vows, that is also to be found there—*sei mora mantra-japa*—and the continuous repetition of a mantra in japa all ends there: all things have only one end in my case, and that is that they all meet in different phases in the feet of Rūpa Mañjarī. If she is satisfied then the variegated nature of all sorts of my devotional practices are satisfied. *Sei mora dharama-karama*—and any of my conceptions of duty or activity of any phases or form all have one end and meet in one point: the holy feet of Rūpa Mañjarī.

(3) *Anukūla habe viddhi, se-pade hoibe siddhi*—I only pray to the controller who is at the root of all these arrangements of affairs in this world, “Please connect me there. Oh Absolute Manager, may you grant my prayer that all my tendencies may go to attain her favour. *Nirakhibo e dui nayane*—and it will be so very intense and

192 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-śāśi*—what sort of high class beauty is there in her holy feet! I want to jump. Let my heart be a lotus.

There are two classes of lotus: the white lotus came from the sun and the red from the moon. The *kuvalaya* is a mixture of the two. The lustre of her body will feed me day and night as the life of my life which is compared to a *kuvalaya*. The *kuvalaya* is fed and nourished by the lustre of the moon, and her holy feet are the moon, and my very vitality is likened to the lotus. May the lustre of her beauty maintain and nourish my heart of hearts. *Praphullita hobe niśi-dine*—and the lotus of my heart will grow by that ray, and dance.

(4) *Tuyā adarśana-ahi*—this is my prayer, but what is my present condition? My present condition is in the negative side, my Mistress. My present position is such that without having a sight of you, Your Grace, my heart will burn into ashes. That is my present position. *Gorole jārālo dehī*—this is just like the poison of a cobra which produces pain within my heart. I have been bitten by a snake, and what is that snake? It is that I am not getting any direct contact with you, Your Grace. The serpent’s poison has captured my heart and I am going to die. *Chiro-dina tāpita jīvana*—and this is not a sudden thing, but from the beginning I have been suffering this sort of pain of separation from such a beautiful and hopeful life of fulfilment.

Hā hā rūpa koro doyā, deho more pada-chāyā, narottama loilo śaraṇa—but I have now reached the extreme position and for the last time I am begging for your favour; otherwise I am going to be finished.

This was composed by Narottam 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.

**durlabha mānava-janma labhiyā saṁsāre
kṛṣṇa nā bhajinu duḥka kohibo kāhāre?**

(1) The human form of life is the rarest opportunity for attaining spiritual perfection. But now I am lamenting, because I've somehow or other been born with such an opportunity, and I wasted it by never worshiping Lord Krishna. Oh, to whom shall I tell the tale of this misery?

**'saṁsār' 'saṁsār', kori miche gelo kāl
lābha nā koilo kichu, ghaṭilo jañjāl**

(2) 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 saṁsār ei chāyābāji prāy
ihāte mamatā kori br̥thā dina jāy**

(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 deho patana ho'le ki robe āmār?
keho sukha nāhi dibe putra paribār**

(4) When this body drops dead on the ground then what will remain mine? At that moment, all of my sons and dearest loved ones will not be able to give me any happiness.

**garddabher mata āmi kori pariśram
kāra lāgi' eto kori, nā ghuchilo bhram**

(5) I work hard just like an ass every day, and now I am wondering for whom am I working so hard? I am still surrounded by so many illusions.

**dina jāy michā kāje, niśā nidrā-baśe
nāhi bhāvi maraṇa nikaṭe āche bose**

(6) I waste every day in useless, insignificant work, and I waste every night controlled by sleep. And in every twenty-four hours I never for one second consider that death is sitting very close by my side.

**bhālo manda khāi, heri, pari, chintā-hīna
nāhi bhāvi, e deho chāḍibo kon dina**

(7) I live a very carefree life-style, eating, going out, wearing nice clothes as I please, but I never consider that one day I will have to give up this body.

**deho-geho-kalatrādi-chintā abirata
jāgiche hṛdoye mor buddhi kori hoto**

(8) My poor heart is plagued by constant anxieties about the maintenance and daily turmoils created by my body, my house, my wife, my family members and my social obligations. All these anxieties are pinching me and destroying all my intelligence.

**hāy, hāy! nāhi bhāvi --- anitya e saba
jīvana bigote kothā rohibe vaibhava?**

(9) Alas, alas! What a remorseful situation has arisen! I am absorbed in all this trouble, but I never consider that all these things are temporary and subject to perish very soon. After I'm dead and gone, where will all of my material opulences remain?

**śmaśāne śorīra mama poḍiyā rohibe
bihaṅga-pataṅga tāy bihāra koribe**

(10) When my body will be thrown in the pit at the cremation grounds, it will simply lie there motionlessly. Then many crows, vultures, ants, and worms will come and playfully sport there.

**kukkur sṛgāl sob ānandita ho'ye
mahotsava koribe āmār deho lo'ye**

(11) All the stray dogs and jackals will then become very much delighted, and in great ecstasy they will make a festival ground out of my body and will have a huge celebration and feast.

**je deher ei gati, tāra anugata
samsār-vaibhava āro bondhu-jon jata**

(12) Just see, this is the ultimate destination of this material body. And the most amazing thing is that all of my material opulences, house, family and friends have exactly the same destination.

**ataeva māyā-moha chāḍi buddhimān
nitya-tattva kṛṣṇa-bhakti koruna sandhān**

(13) Therefore I ask of anyone who has any sharp intelligence: please give up all of these temporary illusions presented by Māyā, and kindly search after the means to get pure devotion to Lord Krishna, for this is the only really tangible eternal truth.



Śrī Śikṣāṣṭakam

by Śrīla Bhaktivinoda Ṭhākura

Song 1

The first verse of the Śrī Śikṣāṣṭakam is as follows:

cheto-darpaṇa-mārjjanam bhava-mahā-
dāvāgni-nirvāpaṇam
śreyaḥ-kairava-chandrikā-vitaranam
vidyā-vadhu-jīvanam
ānandāmbudhi-wardhanam prati-padam
pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate
śrī-kṛṣṇa-saṅkīrtanam

The Holy Name of Krishna cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name.

And at last the soul awakens to its real inner treasure—a life of love with Krishna. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy.

All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Krishna.



pīta-baraṇa kali-pāvana gorā
gāoyāi aichana bhāva-bibhorā

(1) Lord Gaurāṅga, whose complexion is golden and who is the deliverer of the fallen souls of *Kali-yuga*, sings as follows, overwhelmed with spiritual ecstasy.

chitta-darpaṇa-parimārjjana-kārī
kṛṣṇa-kīrtana jaya chitta-bihārī

(2) “All glories to the chanting of the Holy Name of Krishna! It thoroughly cleanses the mirror of the heart and is the delight of the soul.”

(3) “All glories to the chanting of the Holy Name of Krishna! It extinguishes the forest fire of material existence and removes all material tribulations.”

śreyah-kumuda-bidhu-jyotsnā-prakāśa
kṛṣṇa-kīrttana jaya bhakti-vilāsa

(4) “All glories to the chanting of the Holy Name of Krishna! It appears like the moon in the heart and distributes its cooling moonlight, making the white lotus of the soul’s good fortune blossom and bloom. Krishna-*kīrttan* is the *bhakti-vilāsa*, the beautiful pastime of devotion.”

viśuddha-vidyā-vadhu jīvana-rūpa
kṛṣṇa-kīrttana jaya siddha-svarūpa

(5) “All glories to the chanting of the Holy Name of Krishna! It reveals one’s pure identity in relationship with the Lord even up to divine consorhood. This chanting is the real perfection of life.”

ānanda-payo-nidhi-varadhana-kīrtti
kṛṣṇa-kīrttana jaya plābana-mūrtti



(6) “All glories to the chanting of the Holy Name of Krishna! Kṛṣṇa-*kīrttan* causes the ocean of ecstatic joy to overflow. It is an inundation of divine love.”

pade pade pījuṣa-svāda-pradātā
kṛṣṇa-kīrttana jaya prema-bidhātā

(7) “All glories to the chanting of the Holy Name of Krishna! Kṛṣṇa-*kīrttan* gives one a taste of fully satisfying nectar at every step; ultimately it bestows ecstatic love of Godhead.”

bhaktivinoda-svātma-snapana-vidhān
kṛṣṇa-kīrttana jaya prema-nidān

(8) “All glories to the chanting of the Holy Name of Krishna! It bathes the soul of Bhaktivinoda. This chanting is a storehouse of love of Godhead.”


Śrī Śikṣāṣṭakam

Song 2

The second verse of the Śrī Śikṣāṣṭakam is as follows:

**nāmnām akāri bahudhā nija-sarvva-śaktis
 tatrārpitā niyamitaḥ smarāṇe na kālaḥ
 etādṛśī tava kṛpā bhagavan mamāpi
 durdaivam iḍṛśam ihājani nānurāgaḥ**

“Oh my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Krishna and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name.”



**tuhū doyā-sāgara tārayite prāṇī
 nāma aneka tuyā śikhāoli ānī**

(1) O Lord! You are an ocean of mercy, and so you have brought the teachings of the glories of your unlimited Holy Names to deliver all souls.

**sakala śakati dei nāme tohārā
 grahaṇe rākholi nāhi kāla-bichārā**

(2) You have conferred all Your power upon Your Name. And there are no rules governing the appropriate time or place for chanting the Holy Name.

**śrī-nāma-chintāmaṇi tohāri samānā
biśve bilāoli koruṇā-nidānā**

(3) The Holy Name is a *chintāmaṇi* gem, a divine touchstone, and is nondifferent from You. Out of Your kindness for all souls, You have distributed Your Holy Name throughout the universe.

**tuyā doyā aichana parama udārā
atīsoya 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 janamalo nāme anurāga mora
bhaktivinoda-chitta duḥkhe bibhora**

(5) I have never known any attraction for the Holy Names. And so, the heart of Bhaktivinoda is filled with sadness.



❧ *Śrī Śikṣāṣṭakam* ❧
Song 3

The third verse of the Śrī Śikṣāṣṭakam is as follows:

**tṛṇād api sunīchena
taror iva sahiṣṇunā
amāninā mānadena
kīrttanīyaḥ sadā hariḥ**

One who is humbler than a blade of grass, more forbearing than a tree who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Krishna.



**śrī-kṛṣṇa-kīrttane jodi mānasa tohāra
parama jatane tāhi lobho adhikāra**

(1) If your mind is always carefully absorbed in the chanting of the Holy Name, then you will become qualified for chanting the Holy Name of Krishna.

**tṛṇādhika hīna, dīna, akiñchana chāra
āpane mānobi sadā chāḍi' ahañkāra**

(2) Humbler than a blade of grass considering yourself low, poor, and mean, give up your false ego.

**vṛkṣa-sama kṣamā-guṇa korobi sādhana
pratihimsā tyaji anye korobi pālana**

(3) Tolerant as a tree, you should forgive and forbear, giving up violence. Practice nurturing and protecting others.

**jīvana-nirvāhe āne udvega nā dibe
para-upakāre nija-sukha pāsaribe**

(4) Live without causing anxiety to others; do good unto others without considering your own happiness.

**hoile-o sarvva-guṇe guṇī mahāśoya
pratiṣṭhāśā chāḍi koro amānī hṛdoya**

(5) A great soul who has all these qualities should not become proud of his saintly qualities, but, giving up position and prestige he should always remain prideless within his heart.

**kṛṣṇa-adhiṣṭhān sarvva-jīve jāni sadā
korobi sammāna sobe ādare sarvvadā**

(6) Always knowing that Krishna dwells within the hearts of all living beings, you should always properly respect and honour others.



**doinya, doyā, anye mān, pratiṣṭhā-varjjan
chāri guṇe guṇī hoi koro ho kīrttan**

(7) Humility, mercy, consideration of others, and giving up position are the four qualities needed to perform *kīrttan*.

**bhaktivinoda kādi bole prabhu-pāya
heno adhikāra kobe dibe he āmāya**

(8) Bhaktivinoda, crying at the Lord's holy feet says, "O my Lord, when will You bestow upon me the qualifications for Krishna-*kīrttan*?"




Śrī Śikṣāṣṭakam

 Song 4

The fourth verse of the Śrī Śikṣāṣṭakam is as follows:

**na dhanam na janam na sundarim
 kavitam va jagad-isa kamaye
 mama janmani janmanisvare
 bhavatad bhaktir ahaituki tvayi**

“Oh Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth.”



**prabhu tava pada-juge mora nivedana
 nahi magi deho-sukha, vidya 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.

**nahi magi svarga, aro moksha nahi magi
 na kori prarthana kono vibhutira lagi**

(2) I do not beg for residence on the celestial planets, nor do I wish liberation from this mundane existence. Nor do I pray for the attainment of any mystic powers.

**nija-karma-guna-dose je je janma pai
 janme janme jeno tava nama-guna gai**

(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.

**biṣoye je prīti ebe āchoye āmāra
sei-mata prīti hauk charaṇe tomāra**

(5) Let me love Your lotus feet as much as I now love sense gratification; transfer my affection from the objects of the senses to Your lotus feet.

**bipade sampade tāhā thākuka samabhāve
dine dine bṛddhi hauk nāmera prabhāve**

(6) In danger or success, good fortune or disaster, let me remain equipoised. And let my affection for You increase day by day by the influence of the Holy Name.

**paśu-pakṣī hoye thāki svarge bā niroye
tava bhakti rahu bhaktivinoda-hṛdoye**

(7) Whether I live as bird or beast, in heaven or in hell, let the humble Bhaktivinoda always cherish devotion to You in his heart of hearts.



❧ Śrī Śikṣāṣṭakam ❧
Song 5

The fifth verse of the Śrī Śikṣāṣṭakam is as follows:

**ayi nanda-tanuja kiṅkaram
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadṛśam vichintaya**

“Oh son of Nanda Mahārāj, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Please accept this fallen soul and consider me a particle of dust at Your holy lotus feet.”



**anādi karama-phole, poḍi bhavārṇava-jole,
toribāre nā dekhi upāy,
e-viṣoya-holāhole, divā-niśi hiyā jvole,
mon kobhu sukha nāhi pāy**

(1) As a result of my selfish fruitive activities, which are without beginning, I have fallen into the ocean of material existence. And now I can see no means of deliverance. Day and night my heart burns from the vicious poison of these worldly affairs, and due to this my mind never finds any true happiness.

**āsā-pāśa-śata-śata kleśa deya abirata,
pravṛti-ūrmira tāhe khelā
kāma-krodha-ādi choy, bāṭapāḍe dey bhoy,
abasāna hoilo āsi belā**

(2) I am bound by hundreds and hundreds of desires that give unending distress and these desires play in the waves of ever-increasing materialistic tendency. Lust, anger, greed, pride, illusion and envy are like six highway robbers making me greatly fearful, and in this way my life is coming to an end.

**jñāna-karma—ṭhāga dui, more pratāriyā loi,
abaśeṣe phele sindhu-jole
e heno somoye, bandhu, tumi kṛṣṇa kṛpā-sindhu
kṛpā kori' tolo more bole**

(3) The two highway robbers named intellectual knowledge and fruitive activity have cheated and misled me, and finally they have thrown me into the ocean of misery. At such a time as this, dear Krishna, You are my only friend. You are an ocean of mercy. Please be kind upon me and uplift me from this condition of suffering by Your divine power.

**patita-kiṅkore dhorī', pāda-padma-dhūli kori',
deho bhaktivinode āśroy
āmi tava nitya-dās bhuliyā māyāra pās,
baddha ho'ye āchi doyāmoy**

(4) I am Your eternal servant, Oh merciful Lord. 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 Bhaktivinoda.



❧ *Śrī Śikṣāṣṭakam* ❧
Song 6

The sixth verse of the Śrī Śikṣāṣṭakam is as follows:

**nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nichitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati**

“Oh Lord, when will tears flow from my eyes like waves, And my voice tremble in ecstasy? When will the hairs of my body stand on end while chanting Your Holy Name?”



**aparādha-phole mama chitta bhela vajra sama
tuyā nāme nā lobhe bikāra
hatās hoiya hari tava nāma ucha kori
boḍo duḥkhe ḍāki bāro bāro**

(1) Oh Lord Hari, as a result of my offences incurred in previous lifetimes, my heart has become as hard as a thunderbolt, and feels no change upon chanting Your Holy Name. Disappointed, hopeless, and in great distress, I loudly call Your Name again and again.

**dīna doyāmoy koruṇā-nidān
bhāva-bindu dei rākhoho parāṇ**

(2) Oh Lord, you are compassionate towards the fallen souls and the origin of mercy. Please give me a drop of divine ecstasy and thereby save my life!

**kobe tuyā nāma-uchāraṇe mor
nayane jharabo daro daro lor**

(3) When will an incessant stream of tears flow from my eyes as I chant Your Name in divine ecstasy?

**gada-gada-svara kaṇṭhe upajabo
mukhe bolo ādha ādha bāhirābo**

(4) When will my voice be choked with divine emotion, and when will words garbled due to ecstasy come from my mouth?

**pulake bharabo śorīra hāmāra
sveda-kampa-stambha hobe bāro bāro**

(5) When will the hairs of my body stand up in ecstasy? When will I become stunned with ecstasy, shiver and perspire out of the ecstasy of divine love? When will these symptoms of ecstasy overwhelm me again and again?

**bibarna-śorīre hārāobū jñāna
nāma-samāśraye dharobu parāṇa**

(6) When will my body turn colours and become pale out of ecstasy? When will I lose consciousness? And when will my very life be under the shelter of the Holy Name?

**milabo hāmār kiye aiche dina
roye bhaktivinoda mati hīna**

(7) Bhaktivinoda, who is devoid of good intelligence cries, “When will I meet with such a day?”



❧ *Śrī Śikṣāṣṭakam* ❧
Song 7a

The seventh verse of the Śrī Śikṣāṣṭakam is as follows:

**yugāyitaṁ nimeṣeṇa
chakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me**

“Oh Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.”



**gāite gāite nāma ki doṣā hoilo
'kṛṣṇa-nitya-dāsa mui' ḥṛdoye sphurilo**

(1) Chanting the Name again and again, what was my condition? Within my heart I realised, “I am an eternal servant of Krishna.”

**jānilām māyā-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.

**āro je saṁsāra mora nāhi lāge bhālo
kāhā jāi kṛṣṇa heri e chintā biśālo**

(3) And I don’t much like this world of birth and death. Where shall I go to see Krishna? This was my biggest worry.

**kādite kādite mora ākhi-boriṣoya
barṣā-dhārā heno chakṣe hoilo udoya**

(4) I began weeping and weeping; my tears 209
fell. Torrents of rain poured from my eyes just
like the rains of the monsoon season.

**nimeṣa hoilo mora śata-juga-sam
govinda-viraha āra sohite akṣam**

(5) Now, a moment for me is like a hundred ages.
I cannot bear this separation from Lord Govinda.

**śūnya dharā-tala, chaudi ke dekhiye,
parāṇa udāsa hoyā
ki kori, ki kori, sthira nāhi hoyā,
jīvana nāhiko roya**

(6) The world is empty; as I survey the four direc-
tions, the entire surface of the world is void. My life
is empty, my mind is listless; I am indifferent and ap-
athetic towards everything. Depressed, melancholy
and forlorn, my life has no meaning now. What do
I do now? I cannot remain steady. I can no longer
maintain my life.

**braja-bāsi-gaṇa mora prāṇa rākho
dekhāo śrī-rādhā-nāthe
bhaktivinoda- minati māṇiyā,
laohe tāhāre sāthe**

(7) Oh residents of Vṛndāvan; save my life and
show me Rādhānāth, the Lord of Śrī Rādhā. Con-
sidering this humble prayer of Bhaktivinoda, please
give him Your association and take him with You.

**śrī kṛṣṇa-viraha āro sohite nā pāri
parāṇa chāḍite āro din dui chāri**

(8) I am unable to further tolerate this separation
from my Lord Krishna and am ready to give up my
life in two days or four.



❧ *Śrī Śikṣāṣṭakam* ❧
Song 7b

**gāite ‘govinda’-nām, upajilo bhāva-grām,
dekhilām jamunāra kūle
vṛṣabhānu-sutā-saṅge, śyāma-naṭa-boro-raṅge,
bāśarī bājāya nīpo-mūle**

(1) And while I sang the name of Govinda a host of ecstasies arose within me. I saw Sundar-śyāma the best of dancers, on Jamunā’s shores, with Śrī Rādhā, Vṛṣabhānu’s daughter, sporting in pastimes of love playing His flute beside the water while a kadamba tree above cast shade upon the divine couple.

**dekhiyā jugala-dhana, asthira hoilo mana,
jñāna hārā hoilū tokhon
koto-kṣane nāhi jāni, jñāna-labha hoilo māni,
āro nāhi bhelo daraśan**

(2) On seeing this, my mind was stunned. I lost my senses. Unaware of time, I fainted. When I awoke after immeasurable time, the treasured couple had gone. My vision of Braja had broken.



❧ *Śrī Śikṣāstakam* ❧
Song 7c

**sakhi go kemote dhoribo parāṅ
nimeṣa hoilo jugera samān**

(1) Oh my dear girlfriend! How will I maintain my life? The passing of a mere moment has become like a vast age of time.

**śrāvaṇera dhārā, ākhi-bariṣoy,
śūnya bhelo dharā-tala
govinda-virahe, prāṇa nāhi rohe,
kemone bāchibo bolo**

(2) Tears flow from my eyes like torrents of rain in the month of Śrāvaṇa, and the face of the earth has become totally void. In separation from Govinda my life cannot go on... please tell how I will be able to live.

**bhaktivinoda, asthira hoiyā,
punaḥ nāmāśroya kori'
dāke rādhānātha, diyā daraśana,
prāṇa rākho, nahe mori**

(3) Bhaktivinoda has become very restless and again takes shelter of the holy name, calling out, “Oh Lord of Rādhā! By bestowing Your audience, please save my life! By Your mercy alone I shall not perish!”



❧ *Śrī Śikṣāṣṭakam* ❧
Song 8a

The eighth verse of the Śrī Śikṣāṣṭakam is as follows:

**āśliṣya vā pāda-ratām pinaṣṭu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ**

“Krishna may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.”



**bondhu-goṇ! śunoho vachana mora
bhāvēte bibhora, thākiye jokhon,
dekhā deya chitta-chora**

(1) Oh my friends! Listen to my words. I am filled to overflowing with devotional ecstasy when I have a divine vision of that thief who has stolen my heart.

**bichakṣaṇa kori’ dekhite chāhile,
hoya ākhi-agochara
punaḥ nāhi dekhi’, kādaye parāṇa,
duḥkhera nā thāke ora**

(2) And when I want to see Him more clearly, He disappears from sight and becomes invisible. Again, not seeing Him, my soul weeps and my grief knows no bounds.

**jagatera bandhu sei kobhu more loya sātha
jathā tathā rākhu more āmāra se prāṇanātha**

(3) Sometimes Krishna, the friend of the universe, takes me as one of His own, and sometimes He ignores me, but however He keeps me, He is the only Lord of my life.

**darśan-ānanda-dāne, sukha dey mora prāṇe,
bole more praṇoya-vachan
punaḥ adarśan diyā, dagdha kore mora hiyā,
prāṇe more māre prāṇa-dhan**



(4) When He gives His blissful audience to me, He gives happiness to my soul. He gives me great ecstasy by allowing me to see Him and by speaking affectionately to me. Again He goes away, removing Himself from my sight. And by not letting me see Him, He burns my heart with the fire of separation.

**jāhe tā'ra sukha hoy, sei sukha mama
nija sukhe-duḥkhe mora sarvvaḍāi sama**

(5) But even though He pains my soul in this way, He is still the Lord of my life. Whatever is His happiness is also my happiness. And so, for me, my own happiness and distress is all the same.

**bhaktivinoda, samjoge bijoge,
tāhe jāne prāṇeśvara
tā'ra sukhe sukhī, sei prāṇa-nātha,
se kobhu nā hoya paro**

(6) In this way, Bhaktivinoda, in both union and separation, knows that Krishna is the only Lord of his soul. Krishna's happiness is my happiness. He is the Lord of my life; there is no other Lord for me than Him.


Śrī Śikṣāṣṭakam

Song 8b

joga-pīṭhopari-sthita, aṣṭa-sakhī-subeṣṭita,
vṛndāraṇe kadamba-kānane
rādhā-saha vaṁśī-dhārī, biśva-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 Krishna enchants all souls within the universe. I fall at His feet and surrender my life to Him.

sakhī-ājñāmata kori dōhāra sevana
pālya-dāsī sadā bhāvi dōhāra charaṇa

(2) Following the orders of a *sakhī*, I engage in service to the holy pair, Śrī Rādhā and Krishna, always considering myself a dependent maidservant at Their lotus feet.

kobhu kṛpā kori, mama hasta dhori',
madhura vachana bole
tāmbula loiyā, khāya dui jone,
mālā loya kutūhole

(3) Sometimes being kind, They take me by the hand and speak sweet words to me out of affection. Taking the betel nuts I have prepared, the two of Them eat and accept a garland from me with great delight.

adarśana hoya kokhona ki chole
nā dekhiyā dōhe hiyā mora jvole

(4) Again, They disappear from my vision by some trick. Not seeing Rādhā and Krishna, my heart burns in agony.

jekhāne sekhāne, thākuka du' jane,
āmi to charaṇa-dāsī
milane ānanda, virahe jātanā,
sakala samāna bāsi

(5) Here or there, wherever They stay, I am the maidservant of Their lotus feet. Through the happiness of union and the agony of separation, I am Their maidservant.

rādhā-kṛṣṇa prāṇa mor jīvane maraṇe
more rākhi' māri' sukhe thākuka du' jone

(6) Rādhā and Krishna are my life and soul in life and in death; whether They protect me or take my life—may they always be happy.

bhaktivinoda, āna nāhi jāne,
poḍi' nija-sakhī-pāy
rādhikāra goṇe thākiyā satata,
jugala-charaṇa chāy

(7) Bhaktivinoda knows nothing else. Falling at the feet of the *sakhī*, Bhaktivinoda stays among the intimate confidants of Śrī Rādhā. The lotus feet of Śrī Rādhā and Krishna is Bhaktivinoda's eternal desire.



Śrī Rādhāṣṭaka

by Śrīla Bhaktivinoda Ṭhākura

Song 1

**rādhikā-charaṇa-padma, sakala śreyera sadma,
jatane je nāhi ārādhilo
rādhā-padāṅkita dhāma, vṛndāvana jār nāma,
tāhā je nā āśroya korilo**

(1) The lotus feet of Śrī Rādhā are the abode of all auspiciousness, the supreme goal of life. One who in his life has failed to take shelter of that holy dhāma named Vṛndāvan which is decorated by the lotus-like Rādhā,...

**rādhikā-bhāva-gambhīra, chitta jebā mahādhīra
goṇ-soṅga nā koilo jīvane
kemone se śyāmananda, rasa-sindhu-snānānanda,
lobhibe bujhoho ek-mane**

(2) ...who in his life has failed to associate with the intimate of Śrī Rādhā who are deeply filled with Rādhā's mood of devotion and who are greatly intelligent — how will such a person bathe in the *rasa-sindhu*, the ocean of ecstatic joy which is Śyāmasundar? You must singlemindedly understand this point.

**rādhikā ujvala-rasera āchārjya
rādhā-mādhava-śuddha-prema bichārjya**

(3) Śrī Rādhā is the exemplary teacher of the mellows of conjugal love. Pure ecstatic love for Śrī Śrī Rādhā-Mādhava is what is to be considered and discussed.

**je dhorilo rādhā-pada parama jatane
se pāilo kṛṣṇa-pada amūlya-ratane**

(4) One who holds tightly to the lotus feet of Śrī Rādhā with great care will certainly attain the priceless jewels of the lotus feet of Krishna.

**rādhā-pada binā kobhu kṛṣṇa nāhi mile
rādhāra dāsīr kṛṣṇa sarvva-vede bole**

(5) Without taking shelter of the lotus feet of Śrī Rādhā, one will never meet Krishna. All the Vedas say that Krishna belongs to the maidservants of Śrī Rādhā.

**choḍata dhona-jon, kalatra-suta-mita,
choḍata karama geyān
rādhā-pada-pañkaja, madhurata sevana,
bhaktivinoda paramāṇ**

(6) Having given up wealth, followers, wife, children, family, and friends, material activities and intellectual knowledge, one should become absorbed in the divine sweetness of service to the lotus feet of Śrī Rādhā as one of Her maidservants in *madhura-rasa*. This is Bhaktivinoda's solemn declaration.

Song 2

**virajār pāre śuddha-paravyoma-dhām
tad upari śrī-gokula-vṛndāraṇya nām**

(1) Beyond the Virajā River lies the pure spiritual sky, and above that Vaikuṅṭha realm lies the divine abode known as Śrī Goloka Vṛndāvan.

**vṛndāvana chintāmaṇi, chid-ānanda-ratna-khani,
chinmoy apūrvva-daraśan
tāhi mājhe chamatkār, kṛṣṇa vanaspati sār,
nīla-maṇi tamāla jemon**

(2) The land of Vṛndāvan is made of spiritual gems and is therefore likened to a mine of fully cognizant and blissful jewels. This transcendently conscious realm is certainly a wonderful and extraordinary sight. Within that abode is the most astonishing presence of Lord Krishna, who is compared to a tamāl tree, the king of trees possessing the hue of a dark sapphire.

**tāhe eka svarna-mayī, latā sarvva-dhāma-jayī,
uthiyāche parama-pāvanī**

218 hlādinī-śaktir sār, ‘mahābhāva’ nām jār,
tribhuvana-mohana-mohinī

(3) Entwined upon that blackish tree a beautiful golden creeper has arisen, who is the conqueror of all realms, being the supreme purifier. Her name is *Mahābhāva*, being the essence of the supreme pleasure-giving *hlādinī* potency. She is the enchantress of Śrī Krishna, who is Himself the enchanter of the three worlds.

rādhā-nāme parichita, tuṣiyā govinda-chita,
virājaye parama ānande
sei latā-patra-phul, lalitādi sakhī-kul,
sobe mili’ vṛkṣe dṛḍha bāndhe

(4) Known by the name of Rādhā, She remains shining there in great ecstasy, always engaged in satisfying Govinda’s heart. The leaves and flowers of that creeper form the assembly of Her girlfriends headed by Lalitā. Together She and all Her friends entwine that blackish tree in a tight embrace.

latāra paraśe praphulla tamāl
latā chāḍi’ nāhi rohe kono kāl

(5) At the touch of this creeper, the Tamāl tree blooms; without the embrace of the creeper, He can no longer exist.

tamāla chaḍiyā latā nāhi bāche
se latā milan sadā-kāla jāche

(6) The creeper never desires to leave the company of the tamāl tree; the creeper perpetually craves Their union.

bhaktivinoda milana dōhār
nā chāhe kokhona vinā kichu ār

(7) Other than the meeting of these two, Bhaktivinoda desires but nothing else.

Song 8

rādhā-bhajane jodi moti nāhi bhelā
kṛṣṇa-bhajana tava akāraṇe gelā

(1) If one does not develop within his heart the desire

for Rādhā-*bhajan*, then his Krishna-*bhajan* goes 219
for nothing.

**ātapa-rohita sūray nāhi jāni
rādhā-birahita mādhav nāhi māni**

(2) Without sunlight the sun cannot be seen, similarly
I don't pay any mind to Krishna without Rādhā.

**kevala mādhav pūjaye so ajñāni
rādhā anādara koroī abhimāni**

(3) One who worships Krishna alone is ignorant. Who
does not adore Śrī Rādhā is an egotist.

**kobohi nāhi korobi tākor saṅga
chitte ichāsi jadi braja-rasa-raṅga**

(4) Never keep company with those who envy Rādhā
if within your heart you at all aspire to the loving pas-
times of Braja.

**rādhikā-dāsī jodi hoy abhimān
śīghrai milai tava gokula kān**

(5) Those who consider themselves maidservants of
Śrī Rādhā will quickly meet Gokul-Krishna.

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

(6) Brahmā, Shiva, Nārada, the *śrutis*, and Nārāyaṇī
(Lakṣmī) worship with regard the holy feet of Śrī Rādhā.

**umā, ramā, satyā, śachī, chandrā, rukmiṇī
rādhā-avatār sobe, —āmnāya-vāṇī**

(7) Umā, Ramā, Satyā, Śachī, Chandrāvālī, and Ruk-
miṇī are all personal expansions of Śrīmatī Rādhārāṇī
— this is the self-evident verdict of the Vedas.

**heno rādhā-paricharjyā jākara dhana
bhaktivinoda tāra māgaye charaṇa**

(8) Bhaktivinoda, whose only wealth is the service of Śrī
Rādhā, humbly prays to be a serving maid at Her lotus feet.

Rādhā-kuṇḍataṭa-kuñja-kuṭīra

by Śrīla Bhaktivinoda Ṭhākura

**rādhākuṇḍataṭa-kuñjakuṭīra
govardhana-parvvata-jāmuna-tīra**

- (1) The grove-dwelling on the banks of Rādhā-kuṇḍa,
Govardhan mountain, the banks of River Jamunā;

**kusuma-sarovara, mānasa-gaṅgā
kalinda-nandinī vipula-taraṅgā**

- (2) Kusuma-sarovar lake, Mānasa-gaṅgā river,
The rolling waves of Jamunā, daughter of the sun;

**vaṁśīvaṭa, gokula, dhīrasamīra
vṛndāvana-taru latikā-vānīra**

- (3) Place of the Rāsa dance, and Gokula, the gentle
breezes, The trees, vines, and Vetasa palms of Braja;

**khaga-mṛgakula, malaya-bātāsa
mayura, bhramara, muralī-vilāsa**

- (4) The birds and animals, the sweet air of spring,
The peacocks, bumblebees, the flute's sweet song;

**veṇu, śṛṅga, padachihna, meghamālā
vasanta, śaśāṅka, śaṅkha karatālā**

- (5) Flute, horn, His footsteps, range of clouds in the sky,
Season of spring, the moon, the conch, hand-cymbals;

**jugala vilāse anukūla jāni
līlā-vilāsa-uddīpaka māni**

- (6) I know all these things are nourishing the pastimes
of the Divine Couple, I can feel they arouse the holy pas-
times of the Lord;

**e soba choḍata kāhā nāhi jāū
e soba choḍata parāṇa hārāū**

- (7) I can never leave all these things so dear to me,

Without them I know I'll surely die;

**bhaktivinoda kohe, śuno kāna
tuyā uddīpaka hāmārā parāṇa**

- (8) Hear me, O Kāna, says Śrī Bhaktivinoda:
You are the only light of my life.



Śrī Rādhikā-stava

by Śrīla Rūpa Goswāmī

**rādhe jaya jaya mādharma-dayite
gokula-taruṇī-maṇḍala-mahite**

- (1) O Rādhā! O beloved of Mādhava! O You who are worshiped by all the young girls of Gokula! All glories unto You! All glories unto You!

**dāmodara-rati-wardhana-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!

**vṛṣabhānūdadhī-nava-śāśi-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 Krishna!

**koruṇām kuru moyi koruṇā-bhorite
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!

He deva bhavantam vande

by Śrīla Rūpa Goswāmī

**he deva bhavantam vande
man-mānasa-madhukara marpaya nija-pada-
pañkaja-makarande**

(1) Oh Lord, I offer my respectful obeisances to You. May you place the bumblebee of my mind in the honey of Your lotus feet.

**yadapi samādhiṣu vidhir api paśyati
na tava nakhā gramarīchīm
idam ichāmi niśamya tavāchyuta
tad api kṛpādbhuta vīchīm**

(2) Although Brahmā in his *samādhi* cannot obtain a glimpse of even a ray of the tips of the nails of Your feet, still Oh Achyuta! Having heard of the waves of Your astonishing mercy, I yearn to see You.

**bhaktir udañchati yad api mādharma
na tvayi mama tila-mātrī
parameśvaratā tad api tavādharma-
durghaṭa-ghaṭana-vidhātrī**

(3) Oh Mādhava, although I have not even a sesame seed of devotion for You, Your supreme power can make even the impossible become possible.

**ayam avilola tayādya sanātana
kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-nindini
vindan madhurima-sāram**

(4) Oh eternal Lord, may the bumblebee of my mind, finding there the most wonderful sweetness, eternally stay in the honey of Your lotus feet, which rebuke the sweetest nectar.



Jaya Rādhā-Mādhava

by Śrīla Bhaktivinoda Ṭhākura

(jaya) rādhā-mādhava (jaya) kuñja-bihārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) jaśodā-nandana, (jaya) braja-jana-rañjana,
(jaya) jāmuna-tīra-vana-chārī

Krishna is the lover of Rādhā. He displays many amorous pastimes in the groves of Vṛndāvan, He is the lover of the cowherd maidens of Braja, the holder of the great hill named Govardhan, the beloved son of Mother Jaśodā, the delighter of the inhabitants of Braja, and He wanders in the forests along the banks of the River Jamunā.



Śrī Jugala-ārati

by Śrīla Bhaktivinoda Ṭhākura

jaya jaya rādhā-kṛṣṇa jugala-milan
ārati koroye lalitādi sakhī-goṇ

(1) All glories, all glories to the meeting of the transcendental couple, Śrī Śrī Rādhā Krishna. The *gopīs* headed by Lalitā devī perform the ceremony of their worship.

madana-mohana rūpa tri-bhaṅga-sundara
pītāmbara śikhi-pucha-chūḍā-manohara

(2) Krishna is the attractor of Cupid, and His beautiful form is bending in three places with yellow garments and a charming peacock-feather crown.

**lalita-mādhava-bāme vṛṣabhānu-kanyā
nīla-basanā gaurī rūpe guṇe dhanyā**

(3) Dressed in blue garments, Her complexion fair, and Her virtues glorious, King Vṛṣabhānu's daughter, Śrīmatī Rādhikā is on the left of the charming Lord Mādhava.

**nānā-bidha alaṅkāra kore jhalamala
hari-mano-bimohana vadana ujvala**

(4) Her various ornaments sparkle and Her effulgent face charms the heart of Lord Krishna.

**viśākhādi sakhī-goṇ nānā rāge gāya
priya-narma-sakhī jata chāmāra ḍhulāya**

(5) Viśākhā and the other girls sing songs in various tunes and moods as Krishna's intimate playful girlfriends fan the divine couple with whisks.

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

(6) Yearning to attain the lotus feet of Śrī Śrī Rādhā-Krishna, Bhaktivinoda floats in happiness at the *gopīs'* feet.



Sakhī-vṛnde Vijñaptiḥ

Prayer to the Gopīs
by Śrīla Narottam dās Ṭhākur

**rādhā-kṛṣṇa prāṇa mora jugala-kiśora
jīvane maraṇe gati āro nāhi mora**

(1) The youthful Divine Couple Śrī Śrī Rādhā and Krishna are my life and soul. In life or death I have no other refuge but Them.

**kāhindīra kūle keli-kadambēra bon
ratana-bedira upara bosābo du'jon**

(2) I shall install the Divine Couple on a jewelled throne in a pleasant forest of kadamba trees on the shore of the Jamunā river.

**śyāma-gaurī-aṅge dibo chandanera gandha
chāmara ḍhulābo kobe heri mukha-chandra**

(3) When will I place aromatic sandalwood paste on the limbs of Lord Śyāmasundar and Śrīmatī Rādhārāṇī? When will I fan Them with a *chāmara* wisk? When will I see Their moonlike faces?

**gān̄thiyā mālātir mālā dibo doṅhara gole
adhare tuliyā dibo karpūra-tāmbule**

(4) When will I string garlands of malati flowers and place them on the necks of the Divine Couple? When will I place betel nuts mixed with camphor in Their lotus mouths?

**lalitā visākhā-ādi jata sakhī-vṛnda
ājñāya koribo sevā charaṅāravinda**

(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-prabhur dāser anudāsa
sevā abhilāṣa kore narottama-dāsa**

(6) Narottam dās, the servant of the servant of Śrī Krishna Chaitanya Mahāprabhu, longs for this service to the Divine Couple.



Śrī Braja-dhāma-mahimāmṛta

by Śrīla Krishnadās Kavirāj Goswāmī

**jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan
śrī-govinda, gopīnātha, madana-mohan**

(1) All glories to Rādha and Krishna 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-govardhan
kālindī jamunā jaya, jaya mahāvan**

(2) All glories to Śyāma-kuṇḍa, Rādhā-kuṇḍa, Govardhan Hill, and the Jamunā River (Kālindī). All glories to the great forest known as Mahāvan, where Krishna and Balarām displayed all of Their childhood pastimes.

**keśī-ghāṭa, vaṁśī-vaṭa, dvādaśa-kānan
jāhā sob līlā koilo śrī-nanda-nandan**

(3) All glories to Keśī-ghāṭa, where Krishna killed the Keśī demon. All glories to the Vaṁśī-vaṭa tree, where Krishna attracted all the *gopīs* to come by playing His flute. Glories to all of the twelve forests of Braja. At these places the son of Nanda, Śrī Krishna, performed all of His pastimes.

**śrī-nanda-jaśodā jaya, jaya gopa-gaṇ
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ**

(4) All glories to Krishna's divine father and mother, Nanda and Jaśodā. All glories to the cowherd boys, headed by Śrīdāmā, the older brother of Śrīmatī Rādhārāṇī and Ananḡa Mañjarī. All glories to the cows and calves of Braja.

**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 Pau-

ṛṇamāsī, the mother of Sāṅdīpani Muni, grand- 227
mother of Madhumaṅgal and Nāṅdīmukhī, and
beloved disciple of Devarṣi Nārada. All glories to the
young cowherd maidens of Braja.

**jaya jaya gopeśvara vṛṇdāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāj**

(6) All glories, all glories to Gopeśvara Shiva, who re-
sides in Vṛṇdāvan in order to protect the holy *dhām*. All
glories, all glories to Krishna's funny brāhmaṇa friend,
Madhumaṅgal.

**jaya rāma-ghāṭa, jaya rohiṇī-nandan
jaya jaya vṛṇdāvana-bāsī jata jon**

(7) All glories to Rāma-ghāṭa, where Lord Balarām
performed His rāsa dance. All glories to Lord Balarām,
the son of Rohiṇī. All glories, all glories to all of the resi-
dents of Vṛṇdāvan.

**jaya dvija-patnī, jaya nāga-konyā-goṇ
bhaktite jāhārā pāilo govinda-charaṇ**

(8) All glories to the wives of the proud Vedic brāh-
maṇas. All glories to the wives of the Kāliya serpent.
Through pure devotion they all obtained the lotus feet of
Lord Govinda.

**śrī-rāsa-maṇḍala jaya, jaya rādhā-śyām
jaya jaya rāsa-lilā sarvva-manoram**

(9) All glories to the place where the rāsa dance of Śrī
Krishna 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 Krishna's pastimes.

**jaya jayojvala-rasa sarvva-rasa-sār
parakīyā-bhāve jāhā brajete prachār**

(10) All glories, all glories to the mellow of conjugal
love, which is the most excellent of all *rasas* and is propa-
gated in Braja by Śrī Krishna in the form of the divine
parakīyā-bhāva [paramour love].

**śrī-jāhnavā-pāda-padma koriyā smaraṇ
dīna kṛṣṇadāsa kohe nāma-saṅkīrttan**

(11) Remembering the lotus feet of Lord Nityānanda's consort, Śrī Jāhnavā Devī, this very fallen and lowly Krishnadās sings the *saṅkīrttan* of the Holy Name.

Rūpa-Kīrttan

by Śrīla Bhaktivinoda Ṭhākura

**janama saphala tā'ra, kṛṣṇa-daraśana jā'ra
bhāgye hoiyāche eka-bāra
bikaśiyā hrin-nayana kori' kṛṣṇa daraśana
chāḍe jīva chittera bikāra**

(1) His birth is successful whose good fortune dawns so as to have the vision of Lord Krishna just once. When the soul gives up all delusions of the mind, then only will they see the vision of Krishna blooming within the eyes of their heart.

**vṛndāvana-keli chatur vanamālī
tribhaṅga-bhaṅgimārūpa vaṁśī-dharī aparūpa
rasamoya nidhi, guṇa-śālī**

(2) One sees Krishna there fully decorated with garlands of forest flowers as the most expert connoisseur of all the amorous love-sports in Vṛndāvan. His transcendental form bent in three places, playing wonderfully on His flute, He is the reservoir of all relishable mellows and is the abode of all virtuous qualities.

**varṇa nava jaladhara śire śikhi picha vara
alakā tilaka śobhā pāya
paridhāne pīta-vāsa vadane madhūra hāsa
heno rūpa jagat mātāya**

(3) By such a beautiful form He is maddening the entire universe. His complexion is like that of a fresh new rain cloud, His head is decorated with a 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.

indranīla jini kṛṣṇa-rūpakhāni
 heriyā kadamba-mule
 mon uchāṭana na chole charaṇa
 saṁsāra gelāma bhūle

(4) Beholding Him standing at the base of a kadamba tree, I can see that Krishna's beauty is conquering the lustre of an entire mine of sapphires. Seeing this, my mind has become so restless that my feet will move no longer, and I've completely forgotten about my family and home life in this world.

(sakhī he) sudhāmoya se rūpa-mādhurī
 dekhile nayana, hoya achetana,
 jhore premamoya bāri

(4) O *sakhī*! Oh dear girlfriend! Seeing that sweet form abounding in nectar, I have fallen unconscious as a fountain of tears gushing with ecstatic love cascades from my eyes.

kibā chūḍā śire kibā vaṁśī kore
 kibā se tribhaṅga-ṭhāma
 charaṇa-kamale, amiyā uchole,
 tāhāte nūpura dāma

(5) What a wonderful crown upon His head! What a wonderful flute He is holding in His hand! What a wonderfully beautiful form as He stands in His three-fold bending posture! The nectar of His lotus feet is overflowing with the tinkling sound coming from the clusters of ankle bells which are decorating them.

sadā āśā kori bhṛṅga-rūpa dhorī
 charaṇa kamale sthāna
 anāyāse pāi kṛṣṇa-guṇa gāi
 āro nā bhajibo āna

(6) Accepting the form of a honeybee, I always hope for a residence near His lotus feet. And I will get it very easily because I always sing the glories of Krishna, adoring no-one else.

śuno, he rasika jon kṛṣṇa guṇa agaṇon
 ananta kohite nāhi pāre
 kṛṣṇa jagatera guru kṛṣṇa vāñchākalpataru
 nāviko se bhava-pārābāre

(1) Listen to this, oh wisest relishers of mellows! The transcendental qualities of Śrī Krishna are innumerable; indeed it is not possible to describe such unlimited divine attributes. Krishna is the spiritual master of the entire universe, He is like a wish-fulfilling desire-tree, and He is the helmsman of the boat on the ocean of material existence.

hṛdoya pīḍita jā'ra kṛṣṇa chikitsaka tā'ra
 bhava roga nāsīte chatura
 kṛṣṇa bahirmukha jone premāmṛta vitarāṇe
 krame loya nija antahpura

(2) Krishna is just like a doctor for those whose hearts are ailing, as He is very expert at destroying the diseased condition of material existence. By distributing the nectar of ecstatic love to all the inimical souls, He gradually takes them back into His own confidential realm.

karma-bandha jñāna-bandha, āveśe mānava andha
 tāre kṛṣṇa koruṇā sāgara
 pādapadma madhu diyā, andha-bhāva ghuchāiyā
 charaṇe korena anuchara

(3) Krishna is an ocean of compassion for those who are bound up in fruitive reactions, as well as for those bound up in philosophical speculation, and for those blinded by other human perplexities. Giving the honey of His lotus feet, and thus relieving the darkness of such worldliness, He makes one an attendant of His own feet.

vidhi-mārga rata jone svādhīnatā ratna dāne
 rāgamārga karāna praveśa

**rāga-baśavarti ho'ye pārakīya-bhāvāśroye
lobhe jīva kṛṣṇa-premāveśa**

(4) Krishna eventually bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thereby allowing them entrance into the path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of the mellows of unwedded love (*pārakīya-bhāva*), the soul finally attains all the symptoms of ecstatic love for Krishna.

**premāmṛta-vāri-dhārā sadā pānarata tā'rā
kṛṣṇa tāhādera bandhu pati
sei saba braja-jana sukalyāṇa-niketana
dīnahīna vinodera gati**

(5) Krishna is the dearest friend and husband of those who are always attached to drinking the fountain of ecstatic tears of love. Thus, the goal of this most fallen and lowly Bhaktivinoda is to be with all such residents of Braja within the abode of supreme auspiciousness.

Jaya Jaśodā-Nandana Kṛṣṇa
by Śrīla Bhaktivinoda Ṭhākura

**jaya jaśodā-nandana kṛṣṇa gopāla govinda
jaya madana-mohana hari ananta mukunda**

(1) All glories to Krishna, the son of Mother Jaśodā, the cowherd boy and giver of pleasure to the cows! All glories to the conquerer of Cupid, Lord Hari, who takes away all inauspiciousness, who is unlimited, and the awarder of liberation!

**jaya achyuta mādharma rām vṛndāvana-chandra
jaya muralī-vadana śyāma gopī-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 Krishna, who always holds a flute to His mouth, who is the colour of a dark blue rain-cloud, and is the bliss of the *gopīs*!

Composed by Śrīpād Bhakti Ānanda Sāgar Mahārāj

- (1) **jaya śrīla mahārāja charaṇāravinda
śrī bhakti sundara deva-gosvāmī govinda**

Glory to the lotus feet of our Śrī Gurudeva,
Śrī Bhakti Sundara Deva-Goswāmī Govinda

- (2) **jagatera sumaṅgala koribāra āśe
tumi avatirṇa hoilā snigdha guru-veśe**

Wishing Grace Divine upon the whole of the creation,
From Goloka came thee down, most Gracious Incarnation.

- (3) **praphulla nalina jena hāsimākhā mukha
dekhi vṛddha-bāla-juvā pāya mahā-sukha**

Hundred-petalled lotus flower—Lotus Face ablooming,
Young and old behold thee, all their hearts' joy overflow-
ing.

- (4) **svadeśe-vidēśe harināmera prachāre
abhinava gaura-preme bhāsāle sabāre**

Both home and abroad Lord's Hallowed Name thou art ap-
proaching, Flood of Love for Gaura entire planet inundating.

- (5) **śrī-kore lekhanī jena ananta phoyārā
sumadhura divyavāṇi-vigalita-dhārā**

Benedictine fountain from thy pen in hand awriting,
Sweetest songs of Love Divine a flow is never ending.

- (6) **su-siddhānta-dhārādhara satya sugambhīra
śrī-guru-vaiṣṇava-sevā-niṣṭha mahādhīra**

Agent of the Waves of Perfect Truth—fathomless ocean,
Serve Śrī Guru and Vaiṣṇava! thy heart's dedication.

- (7) **sādhu-priya saralatā tomāra bhūṣaṇa
amānī mānada sadā miṣṭha-sambhāṣaṇa**

Truthful heart adored by saints—thy natural compassion,
Always humble, giving honour, in sweet conversation.

- (8) **guru-mahārāja jatirāja-rājeśvara**
śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara

Guru Mahārāj of Nyāsī Kings the Great Grandfather,
 Śrī-Bhakti-Rakṣaka Deva-Gosvāmī Śrīdhara

- (9) **parama sontuṣṭa tava viśrambha-sevāya**
nija-hāte vyāsāsane vasā'la tomāya

Satisfied supremely with thy Service dedicated,
 By his own hand did he place thee on his chair exalted.

- (10) **sukhe manonīta koilā uttarādhikārī**
ehena apūrvva sneha kothāo nā heri

Joyfully as his successor he hath thee achosen,
 Such benign affection ne'er we find in all creation.

- (11) **rūpa-sarasvatī-śrīdhar-dhārā-srotasvinī**
tava hṛde vahe sadā bhuvana pāvanī

Rūpa-Sarasvatī-Śrīdhar River flowing freely, From thy
 heart throughout the world makes everything so holy

- (12) **śīva-guru-saṅkarṣaṇa koruṇā-nilaya**
nityānanda-rūpe tava hṛde vilasaya

Supreme God of Good our Guide, compassion's Divine
 Treasure, Ever plays within thy heart as Nityānanda's
 Pleasure.

- (13) **sujana sudhīra-gaṇa tava guṇa-gāya**
durbhāgā vañchita aparādhe more hāya

Faithfully the true devotees sing thy Supreme Glories,
 Lost, deluded souls dishonour thee, alas! and perish.

- (14) **guru-gaura-kṛṣṇa-sevā-saubhāgya-prakāśe**
sānande sāgara bhāse saṅkīrtana rāse

By thy Grace shall we now serve our Lord and Golden
 Master, Sāgara exults in thy Sweet Chanting Dance for-
 ever.



❧ Śrī Guru-paramparā ❧

Verses 1-9 composed by Śrīla Sarasvatī Ṭhākura

**kr̥ṣṇa hoite chatur-mukha, hon kr̥ṣṇa-sevonmukha,
brahmā hoite nāradera mati
nārada hoite vyāsa, madhva kohe vyāsa-dāsa,
pūrṇaprajña padmanābha gati**

(1) In the beginning of creation the science of devotional service was received by the four-headed Brahmā from the Supreme Lord Śrī Krishna. Devarṣi Nārada's understanding of this divine science was obtained from Brahmā. The great sage Krishna Dvaipāyana Vyāsa, who was empowered to compile the Vedic literatures, became a disciple of Devarṣi Nārada. Śrīpād Madhvāchārjya, the founder of the *Śuddha-dvaita* school of Vedānta philosophy, who visited Vyāsadeva at Badarīkāśram in the thirteenth century to learn from him Vedānta philosophy, calls himself a servant of Krishna Dvaipāyana Vyāsa. Pūrṇaprajña Tīrtha [Madhva] is the guru and sole refuge of Padmanābha Tīrtha.

**nṛhari mādhava-baṁse, akṣobhya paramahaṁse,
śiṣya boli aṅgikāra kore
akṣobhyera śiṣya jaya- tīrtha nāme parichaya,
tāra dāsye jñānasindhu tore**

(2) The two other principal disciples of Madhva are Nṛhari Tīrtha and Mādhava Tīrtha. Mādhava Tīrtha accepted the great paramahaṁsa Akṣobhya Tīrtha as a disciple. The principal disciple of Akṣobhya Tīrtha was known as Jayatīrtha. Jayatīrtha's service was for his disciple Jñānasindhu.

**tāhā hoite dayānidhi, tāra dāsa vidyānidhi,
rājendra hoilo tāhā hoite
tāhāra kiṅkora jaya- dharma nāme parichoya,
paramparā jāno bhālo mate**

(3) Dayānidhi received the science of devotional service from Jñānasindhu, and the servant of Dayānidhi was Vidyānidhi [Vidyādhirāja Tīrtha]. Rājendra Tīrtha became a disciple of Vidyādhirāja Tīrtha. Rājendra Tīrtha's servant was known as Jayadharmā or Vijayadhvajā Tīrtha. In this way you should properly understand this disciplic succession.

**jayadharmā-dāsyē khyāti, śrī puruṣottamā-yati
tā'ha'te brahmaṇyā-tīrthā sūri
vyāsatīrthā tāra dāsa, lakṣmīpati vyāsa-dāsa,
tāha hoite mādhavendra purī**

(4) The great *sannyāsī* Śrī Puruṣottamā Tīrtha received his knowledge in the service of his guru, Vijayadhvajā Tīrtha [Jayadharmā]. The principal disciple of Puruṣottamā Tīrtha was Subrahmaṇyā Tīrtha. His servant was the great Vyāsatīrthā [Vyāsa Rāya]. Vyāsatīrthā's servant was Lakṣmīpati Tīrtha, whose disciple was Mādhavendra Purī Goswāmī.

**mādhavendra purī-bara, śiṣyā-bara śrī-īśvara,
nityānanda, śrī-advaita vibhu
īśvara-purīke dhonya, korilena śrī-chaitanya,
jagad-guru gaura mahāprabhu**

(5) The chief disciple of Mādhavendra Purī was Īśvara Purī, and two of his other disciples were the renowned incarnations of Godhead Śrī Nityānanda and Śrī Advaita Āchārjya. 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 jonera jīvana
viśvambhara priyaṅkara, śrī svarūpa-dāmodara,
srī gosvāmī rūpa-sanātana**

(6) Mahāprabhu Śrī Chaitanya is nondifferent from Śrī Śrī Rādhā and Krishna and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Swarūp

236 Dāmodar Goswāmī, Rūpa Goswāmī and Sanātan Goswāmī were the givers of great happiness to Viśvambhara [Śrī Chaitanya].

**rūpapriya mahājana, jīva-raghunātha hon,
 t̄ara priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priyabara, narottama sevāpara,
 j̄ara pada viśvanātha-āśa**

(7) The great souls Jīva Goswāmī and Raghunāth dās Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī. Raghunātha dās Goswāmī, a disciple of Advaita Āchārjya's disciple Jadunandan Āchārjya, was accepted by Rūpa and Sanātan as their third brother. Raghunāth dās Goswāmī's beloved student was Krishnadās Kavirāj Goswāmī. Kṛṣṇadās Kavirāj was an intimate friend of Lokanāth Goswāmī. They lived together in Vṛndāvan and always discussed the topics of Krishna with one another. Lokanāth Goswāmī, a disciple of Gadādhara Paṇḍit, had only one disciple, whose name was Narottam dās. Narottam dās was always engaged in the service of his guru, and he also engaged himself in the service of his guru's intimate friends. Thus he became very dear to Krishnadās Kavirāj Goswāmī. To serve the feet of Narottam dās Ṭhākur was the only desire of Viśvanāth Chakravartī Ṭhākur, who was the fourth āchārjya in disciplic succession from Narottam dās.

**viśvanātha-bhakta-sāth, baladeva jagannāth,
 t̄ara priya śrī-bhaktivinoda
mahā-bhāgavata-bara, śrī-gaurakiśora-bara,
 hari-bhajanete j̄ara moda**

(8) Viśvanātha Chakravartī Ṭhākura was the *śikṣā-guru* [instructing spiritual master] of Baladeva Vidyābhūṣaṇa, to whom he taught the precepts of Śrīmad-Bhāgavatam. Jagannāth dās Bābājī was a very prominent Āchārjya after Śrī Baladeva Vidyābhūṣaṇa and was the beloved *śikṣā-guru* of Śrī Bhaktivinoda Ṭhākur. Bhaktivinoda Ṭhākur's intimate friend and associate was the

tadanuga-mahājon śrī-kṛṣṇa-kīrttana-dhon
jebā dilo puri jaga kāma
śrī vārṣabhānavībarā sadā sevya sevāparā
tāhāra dayita-dāsa nāma

(9) The followers of Śrīla Gaura Kīśora dās Bābājī fill up the world with the wealth of Śrī Krishna-*kīrttan*. He who is always serving Krishna the dearest lover of Rādhārāṇī, is Śrī Vārṣabhānavī Dayita Dās (Śrīla Saraswatī Ṭhākur).

tadabhīna deho-divya svarūpa-rūpa-raghu-jivya
sadā sevya jāra pādapadma
susiddhānta mūrṭti-dhara śrī śrīdhara guruvara
rupānuga-sādhu śreya sadma

(10) The nondifferent personality and embodiment of *bhakti-siddhānta* as well as Śrīla Saraswatī Ṭhākur; and who is living within the conception of Śrīla Swarūp Dāmodar, Śrīla Rūpa Goswāmī and Śrīla Raghunāth dās Goswāmī; and whose lotus feet are always the worshipable happy shelter of the followers of Rūpa Goswāmī, he is Śrīla Śrīdhar Dev-Goswāmī.

tāra priya mano' bhīṣṭa sthāpane sadāsacheṣṭa
bhakti sundara śrī govinda nāma
ei paramparā dhana sabe gaura-nijajana
tādera uchiṣṭe 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.

Pranati Pañchakam

Homage unto Śrīla Saraswati Ṭhākur

by Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

**bhayabhañjana jayaśamsana-karuṇāyata-nayanam
kanakotpala janakojjala-rasasāgara-chayanam
mukharīkṛta-dharaṇīṭala-harikīrttana-rasanam
kṣitipāvana-bhavatāraṇa-pihitāruṇa-vasanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi cha charaṇāntika-parichāraka-sahitam**

(1) He (of divine form) came forth from the birthplace of the golden lotus - the ocean of the mellow of divine consorhood. His large, merciful eyes dispel (the suffering souls') fear and proclaim (the surrendered souls') victory. His tongue (constantly) vibrates the whole Earth planet with Śrī Krishna-*saṅkīrttan*, his beauty resplendent in the robes of the sun's radiance (saffron) that purifies the universe and dispels the suffering of material existence. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānandinī, and the servitors of his lotus feet.

**śaraṇāgata-bhajanavrata-chirapālana-charaṇam
sukṛtālaya-saralāsaya-sujanākhila-varaṇam
harisādhana-kṛtabādhana janaśāsana-kalanam
sacharāchara-karuṇākara-nikhilāsīva-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 worshipping 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 Vṛṣabhānandinī, 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* (*tridaṇḍiyatis*). 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 Vṛṣabhānunandīnī, and the servitors of his lotus feet.

**sarasītaṭa-sukhadoṭaja-nikaṭapriyabhajanam
lalitāmukha-lalanākula-paramādarayajanam
vrajakānana-bahumānana-kamalapriyanayanam
guṇamañjari-garimā-guṇa-harivāsanavayanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi cha charaṇāntika-parichāraka-sahitam**

(4) On the bank of Śrī Rādhā Kuṇḍa at Svānanda Sukhada Kuñja, he is devoted to the service of his Beloved, and (furthermore) he is greatly endeared to the divine damsels of Braja headed by Lalitā. He is most favourite to Kamala-mañjarī who is pre-eminent in Vṛndāvan, and with the glorious qualities of Guṇamañjarī he builds the residence of Śrī Hari. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandīnī, and the servitors of his lotus feet.

**vimalotsavam amalotkala-puruṣottama-jananam
patitoddhṛti-karuṇāstrti-kṛtanūтана-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 Vimalā Devī. He manifested the pastimes of his Advent at Puruṣottama Kṣetra in the holy land of Orissa, and he revealed his pastimes of delivering the fallen souls and extending his mercy upon them (by awarding them the gift of divine love) at the ‘new isles,’ or Nabadwīp. Circumambulating Gaura Dhām in the same way as traditionally done at Braja Dhām and Puruṣottama Dhām, he continuously propagates - the loving desire of Braja, the divine abode of Vaikuṅṭha, and the holy name of Krishna. On his Day of Holy Advent, I (again and again) make my obeisance unto that dear associate of Śrī Vṛṣabhānunandinī, and the servitors of his holy lotus feet.

Āchārjya vandana

Composed by Gopāl Govinda Mahanta

**jayare jayare jaya paramahaṁsa mahāśaya
śrī bhaktisiddhānta sarasvatī
gosvāmī ṭhākura jaya parama koruṇāmoya
dīnahīna agatira gati**

(1) All glories, all glories to the topmost personality, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākur, who is an ocean of mercy and the only resort for the fallen souls.

**nilāchole hoiyā udaya
śrī gauḍamaṇḍale āsi’ prema bhakti parakāśi’
jivera nāsilā 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 heno sādhyā mora nāi
 tobe pāri jodi deho śakti
 viśvahite avirata āchāra-prachāre rata
 viśuddha śrī rūpānuga bhakti

(3) I have no capacity to sing your glories. Only if you empower me can I do so. You are travelling unceasingly all over India, practising and preaching in a dedicated way, the pure and genuine line of devotion in the current of Śrīla Rūpa Goswāmī.

śrīpāt 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 jata upadharma-kavalita
 heriyā lokera mone trāsa
 hāni' susiddhānta-vāṇa upadharma khāna khāna
 sajjanera vāḍāle ullāsa

(5) By presenting the line of pure devotion he devoured the path of unscriptural practice, and seeing this everybody was afraid. He struck this unscriptural path leaving it in pieces, giving increasing joy to all honest and noble men.

smārttamata jaladhara śuddha bhakti robi-kara
 āchādila bhāviyā antare
 śāstra sindhu manthanete susiddhānta jhañjhāvāte
 uḍāilā dig digantare

(6) Pure devotion is like the sun risen in the heart, while the path of logic is like clouds covering that sun. By churning the ocean of the Scriptures, you spread perfect conclusions in all directions like a hurricane to disperse the clouds.

**sthāne sthāne koto moṭh sthāpiyācha niṣkapoṭ
prema sevā śikhāite jīve
moṭhera vaiṣṇava goṇ kore sadā vitaroṇ
hari guṇa-kathāmṛta 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
śitala korilā taptaprāṇa
deśe deśe niṣkiñchan prerilā vaiṣṇava goṇ
vistārite hariguṇa gāna**

(8) The current of pure devotion descends like the flow of the Ganges, cooling the fire of suffering of material life. Similarly, you sent the Vaiṣṇavas from place to place, widely distributing and chanting the qualities of Lord Hari.

**pūrvve jathā gaurahari māyāvāda cheda kori
vaiṣṇava korilā kāśivāsī
vaiṣṇava darśana-sukṣma vichāre tumi he dakṣa
temati toṣilā vārāṇasī**

(9) Just as in the past, Lord Gaurahari severed the *māyāvāda* conception, converting the residents of Vārāṇasī into Vaiṣṇavas, similarly by expert analysis of the Vaiṣṇava philosophy you have enraptured all in Vārāṇasī.

**daiva-varṇāśrama-dharma hari bhakti jāra marma
śāstra jukte korilā-niśchoy
jñana-joga-karma choy mūlya tāra kichu noy
bhaktira virodhī jodi hoy**

(10) You showed that certainly devotion to Lord Hari at the core of daiva-varṇāśrama-dharma, is the directive of the revealed Scriptures, while knowledge, yoga and material activities, if averse to such devotion are of absolutely no value.

śrī gauḍamaṇḍala bhūmi

bhakta saṅge parikrami

sukīrtti sthāpilā mahāśoy

abhinna braja maṇḍala gauḍabhūmi premojvala

prachāra hoilo viśvamoy

(11) You founded parikramā of Śrī Gauḍa Maṇḍala, Śrī Nabadwīp Dhām in the association of the devotees, showing your glories as a great devotee. You showed the whole world the nectarean blissful nature of Śrī Gauḍa Maṇḍala and how it is non-different from Śrī Braja Maṇḍala, Śrī Vṛndāvan.

kuliyāte pāṣaṇḍirā atyāchāra koilo jā'rā

tā sabāra doṣa kṣomā kori

jagate koile ghoṣaṇā 'taroriva sahiṣṇunā'

hon 'kīrttanīyaḥ sadā hariḥ'

(12) You forgave all the atheists of 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' hoiyācho sarvva' tyāgī

viśvavāsī jon-hite rata

(13) In the grand assembly of Vaiṣṇava kings you are adorned with the title 'Pātrarāj', as the head of the assembly. For the benefit of the whole world, you have renounced everything and devoted yourself to the good of all.

koritecho upakāra jāte para upakāra

lobhe jīva śrī kṛṣṇa-sevāya

dūre jāya bhava-roga khaṇḍe jāhe karma bhoga

hari pāda padma jā'te pāya

(14) You untiringly perform benevolent works just to help the souls of this world to attain the service of Lord Śrī Krishna. Then the disease of material suffering would

244 leave them, their bondage to fruitive works would break and they would attain the lotus feet of the Lord.

jīva moha-nidrā gata jāgā'te vaikuṅṭha dūta
'gauḍīya' pāṭhāo ghore ghore
uṭhore uṭhore bhāi āro to samoya nāi
'kṛṣṇa bhaja' bole uchaiḥsvare

(15) Seeing the souls of this world sleeping in illusion, you are sending the 'Gauḍīya' magazine from door to door just like a messenger from the transcendental plane. It calls aloud, "Awake, arise, O brother, there is no more time to waste, Serve and worship your Lord, Śrī Krishna."

tomāra mukhāravinda- vigalita makaranda
siñchita achyuta-guṇa-gāthā
śunile juḍāya prāṇa tamo moha antardhāna
dūre jāya hṛdoyera vyathā

(16) Hearing the nectarean verses of the glorious qualities of the infallible Lord Krishna, issuing from your lotus mouth soothes our souls, dissipates our ignorance and illusion, and the pain in our hearts goes far away.

jāni āmi mahāśoy jaśovāñchā nāhi hoy
bindu mātra tomāra antare
tava guṇa vīṇādhārī, mora kaṅṭha-vīṇā dhorī'
avaśete bolāya āmāre

(17) O great soul! I know that there is no trace of desire for fame in your heart. Your qualities, like an expert musician, take hold of the *vīṇā* of my voice and make me speak, devoid of any power over myself.

vaiṣṇavera guṇa-gāna korile jīvera trāṇa
śuniyāchi sādhu guru mukhe
kṛṣṇa bhakti-samudoy janama saphala hoy
e bhava-sāgara tore sukhe

(18) I have heard from the great saints and gurus mouths that upon hearing the qualities of the Vaiṣṇava

saints, the conditioned souls attain liberation. 245
And beyond this, devotion to Krishna develops,
makes the soul's birth perfect and the soul crosses this
material ocean happily with ease.

te-kāraṇe prayāsa jathā vāmanera āśa
gaganera chāda dhori bāre
adoṣa-daraśī tumi adhama patita āmi
nija guṇe kṣomivā āmāre

(19) For this reason I endeavour thus, just like a dwarf
aspiring to reach the moon. I am lowly and fallen, but
your nature is not to consider any offence, so I beg you
to pardon my flaws.

śrī gaurāṅga-pāriṣada ṭhākura bhaktivinoda
dīnahīna patitera bandhu
kali-tamaḥ vināśite ānilena avanīte
toma' akalaṅka pūrṇa indu

(20) Śrīla Bhaktivinoda 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.

koro kṛpā vitarāṇa premasudhā anukṣaṇa
mātiyā uṭhuka jīva goṇ
harināma-saṅkīrtane nāchuka jagata-jane
vaiṣṇava-dāsera nivedan

(21) So please keep incessantly showering your mercy,
the nectar of ecstatic love of Godhead, and let all the
souls of this world be uplifted by that. May all the people
of the world dance in the congregational chanting of the
Lord's Holy Name - this is the prayer of this servant of
the Vaiṣṇavas.



by Śrīla Jayadeva Goswāmī

**pralaya-payodhi-jale dhṛtavān asi vedam
vihita-vahitra-charitram akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare**

(1) Oh Keśava! O Lord of the universe! Oh 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
dharāṇi-dharāṇa-kina-chakra-gariṣṭhe
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare**

(2) Oh Keśava! Ohh Lord of the universe! Oh 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 dharāṇī tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhṛta-śūkara-rūpa jaya jagadīśa hare**

(3) Oh Keśava! Oh Lord of the universe! Oh 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-śṛṅgam
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare**

(4) Oh Keśava! Oh Lord of the universe! Oh 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 247
ripped apart by the wonderful pointed nails on Your
beautiful lotus hands.

**chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare**

(5) Oh Keśava! Oh Lord of the universe! Oh Lord Hari, who have assumed the form of a dwarf-brāhmaṇa! All glories to You! Oh wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that has emanated from the nails of Your lotus feet, You deliver all living beings within this world.

**kṣatriya-rudhira-maye jagad-apagata-pāpam
snapayasi payasi śamita-bhava-tāpam
keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare**

(6) Oh Keśava! Oh Lord of the universe! Oh 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 demonic *kṣatriyas* that You have slain. The sins of the world are washed away by You, and because of You people are relieved from the blazing fire of material existence.

**vitarsi dikṣu raṇe dik-pati-kamanīyam
daśa-mukha-mauli-balim ramaṇīyam
keśava dhṛta-rāma-śarīra jaya jagadīśa hare**

(7) Oh Keśava! Oh Lord of the universe! Oh 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 vasanam jaladābham
hala-hati-bhīti-milita jamunābham
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare**

(8) Oh Keśava! Oh Lord of the universe! Oh Lord

248 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 Jamunā, who feels great fear due to the striking of Your plowshare.

**nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdoya darśita-paśu-gḥātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare**

(9) Oh Keśava! Oh Lord of the universe! Oh Lord Hari, who have assumed the form of Buddha! All glories to You! Oh Buddha of compassionate heart, you decry the slaughtering of poor animals performed according to the rules of Vedic sacrifice.

**mlecha nivaha-nidhane kalayasi karavālam
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare**

(10) Oh Keśava! Oh Lord of the universe! Oh 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) Oh Keśava! Oh Lord of the universe! Oh Lord Hari, who have assumed these ten different forms of incarnation! All glories to You! Oh readers, please hear this hymn of the poet Jayadeva, which is most excellent, an awarder of happiness, a bestower of auspiciousness, and is the best thing in this dark world.

**vedān udharate jaganti vahate bhū-golam udbibhrate
daityaṁ dārayate baliṁ chalayate
kṣatra-kṣayaṁ kurvate
paulastyāṁ jayate halaṁ kalayate kāruṇyam ātanvate
mlechhān mūrchayate daśākṛti-kṛte
kṛṣṇāya tubhyaṁ namaḥ**

(12) Oh Lord Krishna, I offer my obeisances 249
 unto You, who appear in the forms of these ten in-
 carnations. 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 Narasimha You tear open the chest of the
 demon Hiranyakaśipu. 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 con-
 quer the *rākṣasa* king Rāvaṇa. In the form of Balarām
 You carry a plough with which You subdue the wicked
 and draw toward You the River Jamunā. As Lord Bud-
 dha 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 Nṛsimha Praṇām

**namas te narasimhāya
 prahlādāhlāda-dāyine
 hiranyakaśipor vakṣaḥ-
 śilā-ṭaṅka-nakhālaye**

I offer my obeisances to Lord Narasimha, who
 gives joy to Prahlād Mahārāj and whose nails are like
 chisels on the stonelike chest of the demon Hiranyaka-
 śipu.

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

Lord Nṛsimha is here and also there. Wherever I
 go Lord Nṛsimha is there. He is in the heart and is out-
 side as well. I surrender to Lord Nṛsimha, the origin of all
 things and the supreme refuge.

Śrī Śrī Dāmodarāṣṭakam

by Śrī Satyavrat Muni

**namāmīśvaraṁ sachchidānanda rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānam
parāmṛṣṭam atyaṁ tato drutya gopyā**

(1) To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm of Gokul, who [due to the offence of breaking the pot of yoghurt that his mother was churning into butter and then stealing the butter that was kept hanging from a swing] is quickly running from the wooden grinding mortar in fear of Mother Yaśodā, but who has been caught from behind by her who ran after Him with greater speed—to that Supreme Lord, Śrī Dāmodar, I offer my humble obeisances.

**rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbhoja-yugmena sātaṅka-netram
muhuḥ śvāsa-kampa-tirekhāṅka-kaṅṭha-
sthita-graiva dāmodaram 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.

itīḍṛk sva-līlābhir ānanda-kunḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam
tadīyeṣita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande

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(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.

varam deva mokṣam na mokṣāvadhiṁ vā
na chānyam vṛṇe 'ham vareśād apīha
idan te vapur nātha gopāla-bālam
sadā me manasy āvirāstām kim anyaiḥ

(4) Oh Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in Vaikuṇṭha, nor any other boon [which may be obtained by executing the nine processes of bhakti]. Oh Lord, I simply wish that this form of Yours as Bāla Gopāl in Vṛndāvan may ever be manifest in my heart, for what is the use to me of any other boon besides this?

idan te mukhāmbhojam avyakta-nīlair
vṛtam kuntalaiḥ snigdha-raktaś cha gopyā
muhuś chumbitam bimba-raktādharam me
manasy āvirāstām alam lakṣa-lābhaiḥ

(5) Oh Lord, Your lotus face, which is encircled by locks of soft black hair tinged with red, is kissed again and again by Mother Yaśoda, and Your lips are reddish like the bimba fruit. May this beautiful vision of Your lotus face be ever manifest in

252 my heart. Thousands and thousands of other benedictions are of no use to me.

**namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jālābdhi-magnam
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnam batānu-
grhāṇeśa 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 upon me. By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

**kuverātmajau baddha-mūrtyaiva yadvat
tvayā mochitau bhakti-bhājau kṛtau cha
tathā prema-bhaktim svakām me prayacha
na mokṣe graho me 'sti dāmodareha**

(7) O Lord Dāmodar, just as the two sons of Kuvera—Maṇigrīva and Nalakīśvara— were delivered from the curse of Nārada and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own *prema-bhakti*. I only long for this and have no desire for any kind of liberation.

**namas te 'stu dāmne sphurad-dīpti-dhāmne
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.

Śrīman Mahāprabhu śata-nāma
by Śrīla Bhaktivinoda Ṭhākur

nadiyā-nagare nitāi neche neche gāy re

(Refrain:) In the towns and villages of Nadia, Lord Nityānanda ecstatically dances and sings these Names of Śrī Chaitanya Mahāprabhu.

**jagannātha-suta mahāprabhu viśvambhara
māyāpura-śaśi navadvīpa-sudhākara**

(1) Lord Chaitanya is the beloved son of Jagannāth Miśra; He is Mahāprabhu, the great master, protector, and maintainer of the whole world. He is the shining moon of Māyāpur, dissipating the dark ignorance of the world, and the source of all nectar for the Land of Nabadwīp.

**śachī-suta gaurahari nimāi-sundara
rādhā-bhāva-kānti-āchādito naṭabara**

(2) He is the beloved son of Śachī Mātā and is Lord Hari with a golden complexion. As He was born under a neem tree He was called Nimāi-*sundar* (beautiful Nimāi). He is covered by the sentiment and lustre of Śrīmatī Rādhārāṇī, and He is the best of all dancers.

**nāmānanda chapala bālaka māṭṭr-bhakta
brahmāṇḍa-badana tarkī kautukānurakta**

(3) Lord Chaitanya becomes ecstatic upon hearing the Holy Name of Hari. As a boy He was swift and agile, devoted to His mother, a great logician, and fond of joking. Millions of worlds are contained in His mouth.

**vidyārthi-uḍupa chaura-dvayera mohana
tairthika-sarvasva grāmya-bālikā-kriḍana**

(4) He bewildered two thieves who tried to steal His jewels when He was a small child, and He teased and joked with the village girls of Nadia. He is the moon among scholars and pre-eminent among all philosophers.

254 **lakṣmī-prati boro-dātā udhata bālaka**
śrī-śachīra pati-putra-śoka-nibāraka

(5) Lord Chaitanya is the giver of blessings to Lakṣmī-priya (His first wife). He was a mischievous child and is the Lord, son and preventer of all kinds of grief of Śachīmātā.

lakṣmī-pati pūrvva-deśa-sarvva-kleśa-hara
digvijayi-darpa-hārī viṣṇu-priyeśvara

(6) He is the Lord and husband of Lakṣmī-priyā. By His *saṅkīrtan* movement, He removed the distresses of East Bengal. He removed the pride of the conquering *paṇḍit* Keśava Kasmiri. He is the Lord of Viṣṇu-priyā (His second wife).

ārjya-dharma-pāla piṅḍa-gayā piṅḍa-dātā
purī-śiṣya madhvāchārya-sampradāya-pātā

(7) He was the protector and preserver of *sanātana-dharma* and the giver of *piṅḍa* at Gayā after the disappearance of His father, Jagannāth Miśra. He became the disciple of Īśvara Purī and is the protector of the Madhvāchārjya Sampradāya.

kṛṣṇa-nāmonmatta kṛṣṇa-tattva-adhyāpaka
nāma-saṅkīrtana-juga-dharma-pravarttaka

(8) Lord Chaitanya became intoxicated by and mad for the Holy Name of Krishna, and began to profess the science of Krishna. Thus He inaugurated the religion of the age, *Harinām Saṅkīrtan*.

advaita-bāndhava śrīnivāsa-gr̥ha-dhon
nityānanda-prāṇa gadādhara jīvan

(9) He was the friend of Advaita Āchārjya, the treasure of Śrīvās Thākura's home, the life and soul of Nityānanda Prabhu, and the very source of life to Gadādhara Paṇḍit.

antadvīpa-śaśadhara sīmanta-bijoy
godruma-bihārī madhyadvīpa-līlāśroy

(10) Śrī Gaurāṅga Mahāprabhu is the moon of 255
Antardwīp and the triumph of Sīmantadwīp. He is
wandering on the island of Godruma and is the shelter of
pastimes in Madhyadwīp.

**koladvīpa-pati ṛtudvīpa-maheśvara
jahnu-modadruma-rudradvīpera īsvara**

(11) Śrī Chaitanya is the Lord of Koladwīp, Ṛtudwīp,
Jahnudwīp, Modadrumadwīp, and Rudradwīp.

**navakhaṇḍa-raṅganātha jāhnavī-jīvana
jagāi-mādhāi-ādi durbṛtta tāraṇa**

(12) He is thus the Lord of Nabadwīp which serves as
the stage for His wonderful pastimes. He is the life of
the River Ganges and He delivers all sorts of rogues and
rascals beginning with Jagāi and Mādhāi.

**nagara-kīrttana-simha kājī-udhāraṇa
śuddha-nāma-prachāraka bhaktārti-haraṇa**

(13) Śrī Chaitanya Mahāprabhu is the lion of the village
kīrttan. He delivered the Chānd Kazi. He is the preacher
of the pure Holy Name, and the remover of the distresses
of His devotees.

**nārāyaṇī-kṛpā-sindhu jīvera niyantā
adhama-paḍūyā-daṇḍī bhakta-doṣa-hantā**

(14) He is the ocean of mercy for Nārāyaṇī; the con-
troller of all souls; the chastiser of the fallen student who
criticised His chanting of “*Gopī, gopī!*”, and the destroy-
er of the sins of His devotees.

**śrī-kṛṣṇa-chaitanya-chandra bhāratī-tāraṇa
paribrāja-śiromaṇi utkala-pāvana**

(15) He was initiated into *sannyās* with the Name of Śrī
Krishna Chaitanya, and He is beautiful like the moon.
He delivered Keśava Bhāratī; is the crest-jewel of all
wandering *sannyāsīs*, and the saviour of Orissa.

**ambu-liṅga-bhuvaneśa-kapoteśa-pati
kṣīra-chora-gopāla-darśana-sukhī jati**

(16) Lord Chaitanya is the master of Lord Śiva, who is known as Ambu-liṅga, Bhuvaneśvara, and Kapoteśvara at three different Śaiva tīrthas visited by Śrī Chaitanya on His way to Jagannātha Purī. As a *sannyāsī* He rejoiced at the sight of Kṣīra-chora Gopināth and Sākṣī Gopāl.

**nirdaṇḍi-sannyāsī sārvabhauma-kṛpāmoy
svānanda-āsvādānānandī sarva-sukhāśroy**

(17) He became a *sannyāsī* without a *daṇḍa* (staff) due to Lord Nityānanda's breaking it and throwing it in the Bhargi River. He is full of mercy for Sārvabhauma Bhaṭṭāchārjya. He is ecstatic by tasting the bliss of Himself in the form of Krishna, and He is the resting place of all happiness.

**puraṭa-sundara vāsudeva-trāṇa-karttā
rāmānanda-sakhā bhaṭṭa-kula-kleśa-harttā**

(18) Lord Gaurāṅga is beautiful like molten gold and He delivered the leper Vāsudeva. He is the friend of Rāmānanda Rāy, and the remover of all miseries from the family of Vyeṅkaṭa Bhaṭṭa.

**bauddha-jaina-māyāvādi-kutarka-khaṇḍana
dakṣiṇa-pāvana bhakti-grantha-udhāraṇa**

(19) He refuted the atheistic arguments of the Buddhists, Jains, and Māyāvādīs. He is the saviour of South India, and He has brought to light the two devotional literatures, Krishna-karṇāmṛta and Brahma-saṁhitā.

**ālāla-darśanānandī rathāgra-narttaka
gajapati-trāṇa devānanda-udhāraka**

(20) Śrī Chaitanya became ecstatic at the sight of Ālānātha. He danced in front of the Jagannāth cart during Rathayātrā, He delivered Gajapati Prataparudra, and He was the saviour of Devānanda Paṇḍit.

**kuliyā-prakāśe duṣṭa paḍuyāra trāṇa
rūpa-sanātana-bandhu sarvva-jīva-prāṇa**

(21) By His appearance at Kuliyā He delivered the ill-behaved student community. He is the friend of Rūpa and Sanātan, and the life of all souls.

**vṛndāvanānanda-mūrtti balabhadra-saṅgī
javana-udhārī bhaṭṭa-vallabhera raṅgī**

(22) Śrī Gaurāṅga is the personification of bliss in the transcendental realm of Vṛndāvan. He is the companion and friend of Balabhadra Bhaṭṭāchārjya. On His return from Vṛndāvan He delivered many Mohammedans. He is very fond of Vallabhāchārjya.

**kāśībāsi-sannyāsī-udhārī prema-dātā
markaṭa-vairāgī-daṇḍī ā-chaṇḍāla-trātā**

(23) He delivered the Māyāvādī *sannyāsīs* of Kāśī, and He is the bestower of love of God. To set a strict example for *sannyāsīs* He chastised the great devotee Choṭo Haridās's begging rice from Mādhavī Devī. Śrī Chaitanya is the saviour of everyone down to the lowest class of men.

**bhaktera-gaurava-kārī bhakta-prāṇa-dhana
haridāsa-raghunāth-svarūpa-jīvana**

(24) Śrī Chaitanya is the glorifier of His devotees and is the wealth of their lives. He is the life of such devotees as Haridās Ṭhākur, Raghunāth dās Goswāmī, and Swarūp Dāmodar.

**nadiyā-nagare nitāi neche neche gāy re
bhaktivinoda tā'ra poḍe rāṅgā-pāy re**

(25) In the towns and villages of Nadia, Lord Nityānanda dances ecstatically, singing these divine Names, and Ṭhākur Bhaktivinoda falls down at His reddish lotus feet.



❧ *Śrī Kṛṣṇera* ❧

Vimsottara-śata-nāma

by Śrīla Bhaktivinoda Ṭhākura

nagare nagare gorā gāy

From village to village Lord Gaura sings these names of Śrī Krishna.

**jaśomatī-stanya-pāyī śrī-nanda-nandana
indra-nīla-maṇi braja-janera jīvana**

(1) Krishna is the baby who feeds on the breast of Mother Jaśodā. He is the son of Mahārāj Nanda, dark blue like an *indra-nīla* gem, and the life of the residents of Braja.

**śrī gokula niśācharī-pūtanā ghātana
duṣṭa-tṛṇāvarta-hantā śakaṭa-bhañjana**

(2) Krishna destroyed the witch of Gokul, Pūtanā; He broke the cart in which the demon Śakaṭāsura was hiding; and He destroyed the wicked demon, Tṛṇāvarta.

**navanīta-chora dadhi-haraṇa-kuśāla
jamala-arjuna-bhañjī govinda gopāla**

(3) He is an expert thief of butter and yoghurt, He broke the two Jamala Arjuna trees, and He is a cowherd boy who is always giving pleasure to the cows, land and senses.

**dāmodara vṛndāvana-go-vatsa-rākhāla
vatsāsuraṅtaka hari nija-jana-pāla**

(4) He is so naughty that His mother bound Him around the waist with ropes. Thus He is known as Dāmodar. He is the keeper of Vṛndāvan's cows and calves, the destroyer of the demon Vatsāsura, He is the remover of all evils and is the protector of His devotees.

(5) Krishna is the enemy of the demon Bakāsura, the slayer of Aghāsura, the bewilderer of Lord Brahmā, the destroyer of Dhenukāsura and the subduer of the Kālīya serpent. He is all-attractive and is the colour of a fresh rain cloud.

**pītāmbara śikhi-picha-dhārī veṇu-dhara
bhāṇḍīra-kānana-līla dāvānala-hara**

(6) Lord Krishna dresses in yellow silk cloth and wears peacock feathers on His head. He holds a flute, performs pastimes in the Bhāṇḍīra forest, and He once swallowed a forest fire to save the inhabitants of Braja.

**naṭabara-guhāchara śarata-bihārī
ballabhī-ballabha deva gopī-bastra-hārī**

(7) Krishna, best of dancers, sometimes wanders in the caves of Govardhān Hill. He enjoys various amorous pastimes in the autumn season, He is the lover of the young cowherd maidens, the stealer of their garments, and the Supreme Lord of all.

**yajña-patnī-goṇ-prati koruṇāra sindhu
govardhana-dhṛk mādharma braja-bāsi-bandhu**

(8) Krishna is the ocean of mercy of the wives of the sacrificial *brāhmaṇas*, He is the holder of Govardhān Hill, the husband of the goddess of fortune, Lakṣmī, and the dearest friend of the inhabitants of Braja.

**indra-darpa-hārī nanda-rakṣitā mukunda
śrī-gopī-ballabha rāsa-kriḍa pūrṇānanda**

(9) He broke Indra's pride and protected His father, Nanda Mahārāj. He is the giver of liberation, the lover of the cowherd maidens of Braja, the enjoyer of the Rāsa Dance and the reservoir of pleasure.

**śrī-rādhā-vallabha rādhā-mādharma sundara
lalitā-viśākhā-ādi sakhī-prāṇeśvara**

(10) He is the lover of Śrīmatī Rādhārāṇī and the very springtime of Her life. He is the Lord of the lives of all the *gopikās* of Vṛndāvan, headed by Lalitā and Viśākhā.

**nava-jaladhara-kānti madana-mohana
vana-mālī smeramukha gopī-prāṇadhana**

(11) Krishna possesses the loveliness of a fresh rain cloud in the Autumn sky. He is the bewilderer of Cupid, always garlanded with fresh forest flowers. His face is like a full-blown lotus flower of sweet smiles and laughter. He is the wealth of the lives of all the young maidens in Braja.

**tri-bhaṅgī muralī-dhara jāmuna-nāgara
rādhā-kuṇḍa-raṅga-netā rasera sāgara**

(12) He possesses a beautiful three-fold bending form and holds a flute known as Muralī. He is the lover of the Jamunā River, the director of all the amorous love sports at Rādhā Kuṇḍa, and He is the ocean of devotional mellows.

**chandrāvalī-prāṇanātha kautukābhilāṣī
rādhā-māna-sulampaṭa milana-prayāsī**

(13) Krishna is the Lord of the life of Chandrāvalī, and He is always desirous of joking and sporting. He is very anxious to taste the *rasa* of his beloved Rādhikā's feigned sulking and always endeavours for Their meeting.

**mānasa-gaṅgāra dānī prasūna-taskara
gopī-saha haṭha-kārī braja-vaneśvara**

(14) He is the giver of the Mānasa Gaṅgā Lake to the inhabitants of Vṛndāvan. This thief of flower blossoms acts very outrageously with the maidens of Vṛndāvan, not caring for social restrictions, for He is the Lord of the Braja-*maṇḍala* forests.

**gokula-sampada gopa-duḥkha-nibāraṇa
durmada-damana bhakta-santāpa-haraṇa**

(15) He is the wealth of Gokul and protects the cow-herd men and boys from all miseries. He curbs all foolish pride and removes all distress from His devotees.

**sudarśana-mochana śrī-saṅkhachūḍāntaka
rāmānuja śyāma-chāda muralī-bādaka**

(16) Krishna gives the *gopīs* side-long glances and is the destroyer of Śaṅkhachūḍa. He is the younger brother of Lord Baladeva, He is the beautiful dark moon of Vṛndāvan and the player of the flute.

**gopī-gīta-śrotā madhusūdana murārī
ariṣṭa-gḥātaka rādhā-kuṇḍādi-bihārī**

(17) He hears the songs of the *gopīs* and is the slayer of the Madhu demon. This enemy of the demon Mura and killer of Ariṣṭāsura enjoys amorous sports and pastimes at Rādhā Kuṇḍa and other places in Braja.

**vyomāntaka padma-netra keśī-nisūdana
raṅga-kriḍa kāmśa-hantā mallu-praharaṇa**

(18) Krishna is the destroyer of the demon Vyomāsura. He is lotus-eyed, the killer of the Keśī demon, frolicsome, the slayer of King Kāmśa and the conquerer of Kāmśa's wrestlers, Chāṇūra and Muṣṭika.

**vasudeva-suta vṛṣṇi-baṁśa-kīrti-dhvaja
dīnanātha mathureśa devakī-garbha-ja**

(19) He is the beloved son of Vasudeva and the emblem of fame for the Vṛṣṇi dynasty. The Lord of the fallen souls, Śrī Krishna, is the Lord of Mathurā and He appears to have taken birth from the womb of Devakī.

**kubjā-krpāmoya viṣṇu śauri nārāyaṇa
dvārakeśa narakaghna śrī-jadunandana**

(20) Krishna is full of mercy for the hunchbacked Kubjā. He is the maintainer of the entire creation, the son of

Vasudeva, the refuge of all souls, the Lord of Dvārakā, the slayer of Narakāsura and the beloved descendent of the Jadu dynasty.

**śrī-rukmiṇī-kānta satyā-pati sura-pāla
pāṇḍava-bāndhava śiśupālādīra kāla**

(21) He is the lover of Rukmiṇī, the husband of Satyā, the protector of the godly, the beloved friend and relative of the five Pāṇḍava brothers and the cause of death for Śiśupāla and other demoniac kings.

**jagadīśa janārdana keśavārta-trāṇa
sarvva-avatāra-bija viśvera nidāna**

(22) Krishna is the Lord of the universe, the maintainer of all living beings and He possesses beautiful hair. He is the deliverer from all misery and the origin of the universe and all incarnations.

**māyeśvara yogeśvara brāhma-tejā-dhāra
sarvātṁmāra ātmā prabhu prakṛtira pāra**

(23) He is the Lord of Māyā; the master of mysticism; the proprietor of the spiritual powers of the *brāhmanas*; the Lord, master and soul of all souls, and He is the opposite shore of the ocean of material nature.

**patita-pāvana jagannātha sarvveśvara
vṛndāvana-chandra sarvva-rasera ākara**

(24) Lord Krishna is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvan and the origin of all *rasas*.

**nagare nagare gorā gāy
bhakativinoda tachu pāy**

(25) Lord Chaitanya sings these names of Krishna from village to village, and Ṭhākur Bhaktivinoda falls at His lotus feet.

Śrī Hari-vāsara-gīti

by Śrīla Vṛndāvan dās Thākur

**śrī hari-vāsare hari-kīrttana-vidhāna
nṛtya ārambhilā prabhu jagatera prāṇa
puṇyavanta śrīvāsa-aṅgane śubhārambha
uṭhilo kīrttana-dhvani gopāla govinda**

(1) Once, on the auspicious day on Ekādaśī, in the house of Śrīvās Paṇḍit, Śrīman Mahāprabhu inaugurated congregational *nāma saṅkīrtan* with great enthusiasm, accompanied by his devotees and associates.

(2) Surging in divine ecstasy, Śrīman Mahāprabhu, the life and soul of the universe, began to dance beautifully. The devotees surrounded Him being deeply touched and inspired by such an ecstatic moment and they also began to dance and sing the Holy Names like Gopāl, Govinda.

**mṛdaṅga mandirā bāje śaṅkha karatāla
saṅkīrttana soṅge sob hoilo miśāla**

(3) The combined sound vibrations of *mṛdaṅga*, temple bells, *karatāla* and *śaṅkha* in harmony with the congregational singing and dancing took everyone to the plane of transcendental delight.

**brahmāṇḍe uṭhilo dhvani pūriyā ākāśa
chaudikera amaṅgala jāya sob nāśa**

(4) The holy vibration of *saṅkīrtan* filled the sky and spread through the ether all over the cosmic universal existence. Thus the atmosphere in all directions became purified and filled with auspiciousness by that divine sound.

**chaturdike śrī hari-maṅgala saṅkīrttana
modhye nāche jagannātha miśrera nandana**

(5) In all four directions the auspicious chanting of the Lord's name spread and in the centre of that sound vibration the son of Jagannāth Miśra, Śrīman Mahāprabhu danced.

**sabāra aṅgete śobhe śrī chandana mālā
ānande nāchoye sobe hoiye vibholā**

**ni jānande nāche mahāprabhu viśvambhara
charaṇera tāli śuni ati manohara**

**bhāvāveśe mālā nāhi rohoḃe galāya
chiṇḃiyā poḃoye giyā bhakatera gāya**

(6-8) Everyone was decorated with fragrant sandalwood paste and beautiful garlands. The most wonderful rhythmic sound arose from the dancing footsteps of Śrīman Mahāprabhu which captivated the minds of the devotees. As He continued dancing in His own self-born ecstasy, the swinging flower garlands around His neck began to fall, decorating the earth. The devotees beheld before their eyes, this rare and precious heart captivat- ing, ecstatic dance of the supreme *tattva*, Śrī Gaurāṅga who is the most worshipable object of even the great personalities such as Lord Shiva, Śuka, Nārada and others.

**jāra nāmānande śiva vasana nā jāne
jāra rase nāche śiva se nāche āpane**

(9) Being totally overwhelmed and lost in the transcen- dental bliss of taking Mahāprabhu's Holy Name, Lord Shiva sometimes does not care for his formal appearance or obligation to retain his clothing, which sometimes falls down while he dances in the ecstasy of loving devotion.

**jāra nāme vālmiki hoilo tapodhana
jāra nāme ajāmila pāilo mochana**

(10) By chanting and meditating upon His Holy Name Śrī Valmiki became a great powerful rishi and Ajāmila attained pure liberation.

**jāra nāme śravane saṁsāra-bandha ghuche
heno prabhu avatari kali-juge nāche**

(11) As one hears and takes His Holy Name 265
with devotion, embracing its holy potency within
the core of their heart, their existence becomes totally
purified and they attain deliverance. Such is the Lord,
the source of all incarnations, in His dancing form in this
age of Kali.

**jāra nāma loi śuka nārada beḍāya
sahasra-vadana-prabhu jāra guṇa gāya**

(12) The pure devotees Śrī Śukadeva and Devarṣi
Nārada are always blissfully engaged in relishing the nec-
tar of His Holy Name and distributing it to suitable *jīva*
souls, wherever they travel. Even Anantadeva describes
His unlimited glories with thousands of mouths.

**sarvva-mahā-prāyaśchitta je prabhura nāma
se prabhu nāchaye dekhe jata bhāgyavān**

(13) Of all penances, the chanting of the Lord's name is
supreme and whoever sees the dancing of the Lord in his
form as Śrī Chaitanya is a supremely fortunate soul.

**śrī kṛṣṇa-chaitanya nityānanda-chāḍa jāna
vṛndāvana dāsa tuchu pada-juge gāna**

(14) The two brothers, Śrī Krishna Chaitanya
Mahāprabhu and Nityānanda Prabhu are my beloved
masters and my life and soul. Thus Vṛndāvan dās sings
this song of Their glorification and devotionally offers it
at Their lotus feet.



Śuddha-bhakata

by Śrīla Bhaktivinoda Ṭhākura

**śuddha-bhakata- charaṇa-reṇu,
bhajana-anukūla
bhakata-sevā, parama-siddhi,
prema-latikāra mūla**

(1) Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaiṣṇavas is itself the supreme perfection and the root of the tender creeper of divine love.

**mādhava-tithi, bhakti-janaṇī,
jatane pālana kori
kṛṣṇa-basati, basati boli',
parama ādare bori**

(2) I observe with great care the holy days like Ekādaśī and Janmāṣṭamī, for they are the mother of devotion. As my dwelling place I choose with the greatest reverence and love the transcendental abode of Śrī Krishna.

**gaura āmāra, je-saba sthāne,
koralo bhramaṇa raṅge
se-saba sthāna, heribo āmi,
praṇayi-bhakata-saṅge**

(3) All those places where my Lord Gaurasundar travelled for pastimes I will visit in the company of loving devotees.

**mṛdaṅga-bādyā, śunite mon,
abasara sadā jāche
gaura-bihita, kīrttana śuni',
ānande hṛdoya nāche**

(4) My mind always begs for the opportunity to hear the music of the *mṛdaṅga*. Upon hearing the kind of *kīrttan* ordained by Lord Gaurachandra, my heart dances in ecstasy.

jugala-mūrtti, dekhiyā mora,
 parama-ānanda hoy
 prasāda-sevā korite hoyā,
 sakala prapañcha jay

(5) By beholding the Deity forms of the divine couple, Śrī Śrī Rādhā-Krishna, I feel the greatest joy. By honouring the Lord's prasādam I conquer over all worldly illusions.

je-dina gṛhe, bhajana dekhi,
 gṛhete goloka bhāya
 charaṇa-sīdhu, dekhiyā gaṅgā,
 sukha nā sīmā pāya

(6) Goloka Vṛndāvan appears in my home whenever I see the worship and service of Lord Hari going on there. Upon seeing the Ganges, which is a river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds.

tulasī dekhi', juḍāya prāṇa,
 mādharma-toṣaṇī jāni'
 gaura-priya, śāka-sevane,
 jīvana sārthaka māni

(7) The sight of the holy Tulasī tree soothes my soul, for I know she gives pleasure to Lord Krishna. By honouring śāk [a green leafy vegetable preparation], a dear favourite of Lord Chaitanya, I consider life worthwhile.

bhaktivinoda, kṛṣṇa-bhajane,
 anukūla pāya jāhā
 prati-divase, parama-sukhe,
 svīkāra koroye tāhā

(8) Whatever Bhaktivinoda obtains that is conducive for the service of Śrī Krishna, he accepts every day with the greatest of joy.



Verses 89-124 from Śrī Chaitanya Charitāmṛta
by Śrīla Kṛṣṇadās Kavirāj Goswāmī

**chaudda-śata sāta-śake māsa je phālgun
paurṇamāsira sondhyā-kāle hoile śubha-kṣaṇ**

(89) Thus in the year 1407 of the Śaka Era (A.D. 1486), in the month of Phālguna [March-April], on the evening of the full moon, the desired auspicious moment appeared.

**simha-rāśi, simha-lagna, ucha graha-goṇ
ṣaḍa-varga, aṣṭa-varga, sarva sulakṣaṇ**

(90) According to the Jyotir-veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [*lagna*], this indicates a very high conjunction of planets, an area under the influence of *ṣaḍa-varga* and *aṣṭa-varga*, which are all-auspicious moments.

**a-kalaṅka gaurachandra dilā daraśan
sa-kalaṅka chandre āro kon prayojan**

(91) When the spotless moon of Śrī Chaitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?

**eto jāni' rāhu koilo chandrera grahaṇ
'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvan**

(92) Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of “Krishna! Krishna! Hari!” inundated the three worlds.

**jaya jaya dhvani hoilo sakala bhuvan
chamatkāra hoiyā lok bhāve mone mon**

(93) All people thus chanted the Holy Names during the lunar eclipse, and their minds were struck with wonder.

(94) When the whole world was thus chanting the Holy Names “Hari! Hari!” Krishna in the form of Gaurahari advented Himself on the earth.

**prasanna ho-ilo sob jagatera mon
‘hari’ boli’ hinduke hāsya koroye javan**

(95) The whole world was pleased. While the Hindus chanted the Holy Name of the Lord, the non-Hindus, especially the Muslims, jokingly imitated the words.

**‘hari’ boli’ nārigoṇ dei hulāhuli
svarge vādya-nṛtya kore deva kutūhalī**

(96) All the ladies vibrated the Holy Name and chanted “huli huli huli!!!”, while in the heavenly planets dancing and music were going on and the demigods were very curious.

**prasanna hoilo doś dik, prasanna nadijol
sthāvara-jaṅgama hoilo ānande vihval**

(97) In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and nonmoving, were overwhelmed with transcendental bliss.

**nadiyā-udayagiri, pūrṇachandra gaurahari,
kṛpā kori’ ho-ilo udoy
pāpa-tamaḥ hoilo nāśa, tri-jagatera ullāsa,
jagabhari’ hari-dhvani hoy**

(98) By His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the Holy Name of the Lord.

(102) Āchārjyaratna and Śrīvās Ṭhākur were overwhelmed with joy, and immediately they also went to the bank of the Ganges to bathe there. Their minds full of happiness, they chanted the Holy Names of Hari and in their minds also meditated and offered charity.

**ei mata bhakta-tati, jāra jei deśe sthiti,
tāhā tāhā pāyā mano-bole
nāche, kore saṅkīrtana, ānande vihvala mana,
dāna kore grahaṇera chole**

(103) In this way all the devotees, wherever they were situated, in every city and every land, danced, performed *sankīrtan* [the congregational chanting of the Lord's Names], and in their minds offered all benedictions to others, being overwhelmed with joy.

**brāhmaṇa-sajjana-nārī, nānā-dravye thālī bhori'
āilā sobe jautuka lo-iyā
jena kāchā-sonā-dyuti, dekhi' bālakera mūrṭti,
āśīrvāda kore sukha pāyā**

(104) Many respectful *brāhmaṇa* gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled shining gold, all of them with happiness offered their blessings.

**sāvitṛī, gaurī, sarasvatī, śachī, rambhā, arundhatī,
āro jata deva-nārigoṇ
nānā-dravye pātra bhori', brāhmaṇīra veśa dhori',
āsi' sobe koren daraśan**

(105) Sāvitṛī, Gaurī, Śachī, Rambhā, Arundhatī and all the celestial ladies also came there dressed as the wives of *brāhmaṇas*, and brought with them many varieties of gifts for the child.

antarīkṣe deva-goṇ, gandharvva, siddha, chāraṇa,
 stuti-nṛtya kore vādya-gīta
 narttaka, vādaka, bhāṭa, navadvīpe jāra nāṭa,
 sobe āsi' nāche pāyā prīta

(106) All the inhabitants of the heavenly planets, including the *Gandharvas*, *Siddhas*, the residents of Chāraṇaloka, offered their prayers, sang and danced, accompanied by the sound of musical instruments and the beating of drums. Also, in the holy town of Navadvīp, dancers, musicians, and poets gathered together, and began to celebrate the Lord's appearance.

kebā āse kebā jāya, kebā nāche kebā gāya,
 sambhālīte nāre kāra bolo
 khaṇḍīleka duḥkha-śoka, pramoda-pūrita loka,
 miśra hoilā ānande vihvala

(107) No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand each other's language. But in effect all unhappiness and lamentation were immediately dissipated, and people became joyous. Jagannāth Miśra, the father of Gaurahari, was completely overwhelmed with happiness.

āchārjyaratna, śrīnivāsa, jagannātha-miśra-pāśa,
 āsi' tāre kore sāvadhāna
 korāilo jātakarma, je āchilo vidhi-dharma,
 tobe miśra kore nānā dāna

(108) Chandraśekhara Āchārjya and Śrīvas Thākura both came to the house of Jagannāth Miśra. They performed the different ceremonies according to religious principles which are prescribed for the birth of a child. Jagannāth Miśra also gave away much wealth in charity.

jautuka pāilo jata, ghore vā āchilo kata,
 sob dhon vipre dilo dāna
 jata narttaka, gāyan, bhāṭa, akiñchana jon,
 dhon diyā koilo sabāra māna

(109) Whatever riches Jagannāth Miśra had collected in the form of gifts and presents, and whatever he had in his house, he distributed among the *brāhmaṇas*, singers, dancers, poets and the poor. He honored them all by giving them riches in charity.

śrīvāsera brāhmaṇī, nāma t̄ara ‘mālinī’,
 āchārjyaratnera patnī-sonḡe
 sindūra, haridrā, toilo, khoi, kalā, nānā phol,
 diyā pūje nārigoṇa roṅe

(110) The wife of Śrīvas Ṭhākur, whose name was Mālinī, accompanied by the wife of Chandraśekhara and other ladies, came there in great happiness to worship the baby with such articles as vermilion, turmeric, scented oil, a kind of puffed rice called khoi, bananas and coconuts.

advaita-āchārjya-bhārjyā, jagat-pūjitā ārjyā,
 nāma t̄ara ‘sītā ṭhākuraṇī’
 āchārjyera ājñā pāyā, gelo upahāra loyā,
 dekhite bālaka-śiromaṇi

(111) One day shortly after Gaurahari was born, Advaita Āchārjya’s wife, Sītā Ṭhākuraṇī, who is worshipable by the whole world, at the request of her husband, went to see that topmost child with all kinds of gifts.

suvarṇera kaḍi-bauli, rajatamudrā-pāśuli,
 suvarṇera aṅgada, koṅkoṅ
 du-bāhute divya śaṅkha, rajatera malabaṅka,
 svarṇa-mudrāra nānā hāraṅoṅ

(112) She brought different kinds of presents made from gold, such as bracelets, coins, necklaces, ankle ornaments,

274 a conchshell covered with gold, and other kinds of jewellery for the child.

vyāghra-nakha hema-jodī, kaṭi-paṭṭasūtra-ḍorī
hasta-padera jata ābharāṇ
chitra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,
svarṇa-raupya-mudrā bahu-dhon

(113) She also brought a locket with a tiger nail set in gold, belts made of silk and lace, silk saris and shawls, as well as silk clothing for the newly born child.

durvvā, dhānya, gorochana,
haridrā, kuṅkuma, chandana,
moṅgol-dravya pātra bhoriyā
vastra-gupta dolā chaḍī’ soṅge loyā dāsī cheḍī,
vastrāṅkāra peṭāri bhoriyā

(114) Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Ṭhākuraṇī came to the house of Jagannāth Miśra, bringing with her many auspicious articles such as *durvvā* grass, rice paddy, turmeric, *kumkum* and sandalwood. All these presentations filled a large basket.

bhakṣya, bhojya, upahāra, soṅge loilo bahu bhāra,
śachī gṛhe hoilo upanīto
dekhiyā bālaka-ṭhām, sākṣāt gokula-kān,
varṇa-mātra dekhi viparīto

(115) When Sītā Ṭhākuraṇī, bringing with her many kinds of food, clothes and other gifts, came to the house of Śachīdevī (the mother of Gaurahari), Sītā Ṭhākuraṇī was astonished to see the newly born child, and she could appreciate that except for a difference in color, the child was directly Lord Krishna of Gokul, Himself.

sarvva aṅga—sunirmāṇa, suvarṇa-pratimā-bhāna,
sarva aṅga—sulakṣaṇamoy
bālakera divya jyoti, dekhi’ pāilo bahu pṛīti,
vātsalyete dravilo hṛdoy

(116) Seeing the divine effulgence of the child, 275
the well formed different parts of His golden body
which were covered with auspicious signs, Sītā Ṭhākuraṇī
was very much pleased, and because of maternal affec-
tion, she felt as if her heart were melting.

**durvvā, dhānya, dilo śirṣe, koilo bahu āśiṣe,
chirajīvī hao dui bhāi
ḍākinī-śākhinī hoite, śaṅkā upajilo chite,
ḍore nāma thuilo ‘nimāi’**

(117) She blessed the newly born child by placing fresh
durva grass and paddy on His head and saying, “May you
live long.” To protect Him from ghosts and witches, she
gave the child the name Nimāi.

**putramātā-snānadine, dilo vastra vibhūṣaṇe,
putra-saha miśrere sammāni’
śachī-miśrera pūjā loyā, monete hariṣa hoyā,
ghore āilā sitā ṭhākuraṇī**

(118) Sītā Ṭhākuraṇī gave gifts to the mother and child,
at the time of His birth and when the child was brought
from the residence where He was born back to the home
of Jagannāth Miśra. Then Sītā Ṭhākuraṇī, being honoured
by mother Śachīdevī and Jagannāth Miśra, returned to
her own home in Shantipur.

**aiche śachī-jagannāth, putra pāyā lakṣmīnāth,
pūrṇa hoilo sakala vāñchito
dhon-dhānye bhore ghora, lokamānya kalevara,
dine dine hoy ānandito**

(119) In this way, Śachīdevī and Jagannāth Miśra, hav-
ing obtained a son who was the husband of the goddess
of fortune, had all their desires fulfilled. Their house was
always filled with riches and grains. As they looked upon
the beloved body of the Lord, day after day their happi-
ness increased.

**miśra—vaiṣṇava, śānta, alampaṭa, śuddha, dānta,
dhon-bhoge nāhi abhimāna
putrera prabhāve jata, dhon āsi' mile, tata,
viṣṇu-prīte dvije deno dāna**

(120) Jagannāth Miśra was an ideal Vaiṣṇava, a devotee of the Lord. He was peaceful, restrained in the enjoyment of his senses, pure and self-controlled. He therefore had no desire to enjoy material opulence. Whatever money that came because of the influence of his divine son, he gave in charity to the *brāhmaṇas* and for the worship of Lord Vishnu.

**lagna goṇi' harṣamati, nīlāmbara chakravartī,
gupte kichu kohilo miśrere
mahāpuruṣera chihna, lagne aṅge bhinna bhinna,
dekhi, — ei tāribe saṁsāre**

(121) After calculating the astrological chart for the child, Gaurahari, Nīlāambar Chakravartī privately said to Jagannāth Miśra that he saw all the different auspicious symptoms of a great personality in both the body and horoscope of the child. He revealed that in the future this child would deliver the whole universe.

**aiche prabhu śachī-ghore, kṛpāy koilo avatāre
jei ihā koroye śravaṇa
gaura-prabhu doyāmoy, tāre hoyena sadoy,
sei pāya tāhāra charaṇa**

(122) In this way the Lord, out of His causeless mercy, made His advent in the house of Śachīdevī. The Lord, Gaurahari, is very merciful to anyone who hears this narration of His birth, and gives that person the shelter of His lotus feet.

pāiyā mānuṣa janma, je nā śune gaura-guṇa,
 heno janma tāra vyartha hoilo
 pāiyā amṛtadhunī, piye viṣa-gartta-pāni
 janmiyā se kene nāhi moilo

(123) Anyone who attains a human birth but does not have the opportunity to hear of Gaurahari is unfortunate. Instead of drinking nectar from the river of devotional service, if one drinks from the poisoned well of mundane happiness, it would have been better to not have lived at all.

śrī-chaitanya-nityānanda, āchārjya advaitachandra,
 svarūpa-rūpa-raghunātha-dāsa
 ihā-sabāra śrī-charaṇa, śire vandi nija-dhon,
 janma-līlā gāilo kṛṣṇadāsa

(124) Taking on my head as my own wealth the lotus feet of Śrī Chaitanya Mahāprabhu, Śrī Nityānanda Prabhu, Āchārjya Advaitachandra, Śrī Swarūp Dāmodar, Śrī Rūpa and Śrī Raghunāth and all the devotees of Mahāprabhu, I, Krishnadās, sing the glories of the Lord's appearance.



After parikramā

nagara bhramiyā āmāra gaura elo ghore
 gaura elo ghore āmāra nitāi elo ghore
 dhulā jhāri śacīmātā gaura kole kore
 ānandete bhakta-goṇe hari hari bole

“After *parikramā* of the town, Gaurāṅga returns to His house, and Nitāi also comes to the house. Dusting off His body, Śacīmātā takes Gaurāṅga upon her lap. Out of great spiritual joy all the devotees are chanting ‘Hari Hari Bol!’”

Śrīmad Bhaktivinoda-viraha Daśakam

Prayer in Separation of Śrīla Bhaktivinod Ṭhākura
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

hā hā bhaktivinoda-ṭhakkura! guroḥ!
dvāvimśatis te samā
dīrghād-duḥkha-bharād-aśeṣa-virahād-
duḥsthīkṛtā bhūriyam
jīvanām bahu-janma-puṇya-nivahā
kṛṣṭo mahī-maṇḍale
āvirbhāva-kṛpām chakāra cha bhavān
śrī-gaura-śaktiḥ svayam (1)

dīno 'ham chira-duṣkṛtir na hi bhavat-
pādābja-dhūli-kaṇā-
snānānanda-nidhiṁ prapanna-śubhadam
labdhum samartho 'bhavam
kintv audāryya-guṇāt-tavāti-yaśasaḥ
kāruṇya-śaktiḥ svayam
śrī-śrī-gaura-mahāprabhoḥ prakatitā
viśvam samanvagrahit (2)

he deva! stavane tavākhila-guṇānām
te viriñchādayo
devā vyartha-mano-rathāḥ kim u vayam
marttyādhamāḥ kurmmahe
etan no vibudhaiḥ kadāpy atīśayālaṅkāra
ity uchyatām
śāstreṣv eva “na pāraye 'ham” iti yad
gātām mukundena tat (3)

dharmmaś-charmma-gato 'jñataiva satatā
yogaś cha bhogātmako
jñāne śūnya-gatir japena tapasā
khyātir jighāmsaiva cha
dāne dāmbhikatā 'nurāga-bhajane
duṣṭāpachāro yadā
buddhiṁ buddhi-matām vibheda hi tadā
dhātrā bhavān preṣitaḥ (4)

viśve 'smin kiraṇair yathā hima-karaḥ
 sañjīvayann ośadhīr
 nakṣatrāṇi cha rañjayan nija-sudhām
 vistārayan rājate
 sach-chāstrāṇi cha toṣayan budha-gaṇam
 sammodayaṁs te tathā
 nūnam bhūmi-tale śubhodaya iti
 hlādo bahuḥ sātvatām (5)

lokānām hita-kāmyayā bhagavato
 bhakti-prachāras tvayā
 granthānām rachanaiḥ satām abhimatair
 nānā-vidhair darśitaiḥ
 āchārjyaiḥ kṛta-pūrvvam eva kila tad
 rāmānujādyair budhaiḥ
 premāmbho-nidhi-vigrahasya bhavato
 mähātmya-sīmā na tat (6)

yad dhāmaṇaḥ khalu dhāma chaiva nigame
 brahmeti sañjñāyate
 yasyāṁśasya kalaiva duḥkha-nikarair
 yogeśvarair mṛgyate
 vaikuṇṭhe para-mukta-bhṛṅga-charaṇo
 nārāyaṇo yaḥ svayam
 tasyāṁśi bhagavān svayam rasa-vapuḥ
 kṛṣṇo bhavān tat pradaḥ (7)

sarvvāchintyamaye parātpara-pure
 goloka-vṛndāvane
 chil-līlā-rasa-raṅgini parivṛtā
 sā rādhikā śrī-hareḥ
 vātsalyādi-rasaiś cha sevita-tanor-
 mādhuṛyya-sevā-sukham
 nityam yatra mudā tanoti hi bhavān
 tad dhāma-sevā-pradaḥ (8)

280 śrī-gaurānumataṁ svarūpa-viditaṁ
 rūpāgrajenādrtaṁ
 rūpādyaiḥ pariveśitaṁ raghu-gaṇair
 āsvāditaṁ sevitaṁ
 jīvādyair abhirakṣitaṁ śuka-śiva-
 brahmādi-sammānitaṁ
 śrī-rādhā-pada-sevanāmṛtam aho
 tad dātum īśo bhavān (9)

kvāhaṁ manda-matis tv atīva-patitaḥ
 kva tvam jagat-pāvanaḥ
 bho svāmin kṛpayāparādha-nichayo
 nūnaṁ tvayā kṣamyatām
 yāche 'haṁ karuṇā-nidhe! varam imaṁ
 pādābja-mūle bhavat-
 sarvasvāvadhi-rādhikā-dayita-dāsānām
 gaṇe gaṇyatām (10)

(1) Alas, alas! Oh Bhaktivinod Ṭhākura, Oh Supreme Guru, for twenty-two years this world has been plunged into misfortune, long grief-stricken in your intolerable separation. You are the divine potency of Śrī Gaura, and you graciously made your advent in this earthly plane, being attracted by the living beings' virtuous deeds performed throughout many lifetimes.

(2) Since I am lowly and very wretched, it was not my luck to reach the ocean that bestows the fortune of surrender—the ocean of the ecstasy of bathing in a particle of the dust of your holy lotus feet. Yet due to your magnanimous nature, you gave your grace to the whole universe, personally revealing your supereminence as the personification of the mercy potency of Śrī Gaurāṅga. (That is, by coming into this world, I received his grace.)

(3) Oh Lord, even all the demigods headed by Lord Brahmā feel frustrated by their inability to (fittingly) sing the glories of all your divine qualities. What, then, can be said of the attempt of a fallen soul, a mere human like me? Surely, the learned will never waste their eloquent words eulogising this statement, since even the Supreme Personality of Godhead,

Lord Śrī Krishna Himself, has sung in the Scriptures 281
His celebrated confession na pāraye 'ham—'I am un-
able (to reciprocate your devotion).'

(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.

(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.

(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 Āchārjyas; but the glory of you—the very embodiment of the nectar of divine love—does not end (cannot be confined) here.

(7) Merely the effulgence of His divine abode has been designated by the title 'Brahman' in the Vedas, and only the expansion of an expansion of His expansion is sought after with great tribulation by the foremost yogīs. The most exalted of the liberated souls shine resplendent as the bumblebees at His lotus feet. The Primeval Origin of even the Original Śrī Nārāyaṇa who is the Lord of the spiritual sky above Brahman: He is the Original Supreme Lord, the personification of all nectarean mellows—Śrī Krishna—and He is the one that you give.

282 (8) Situated in the topmost region of the absolutely inconceivable spiritual sky is the holy abode of Śrī Vṛndāvan Dhām, in the spiritual planet known as Goloka. There, surrounded by Sakhīs, Śrīmatī Rādhikā revels in the mellows of divine Pastimes. With great ecstasy, She expands the joy of loving sweetness in the service of Śrī Krishnachandra, who is otherwise served in four relationships up to parenthood. You, Oh Ṭhākur Bhaktinod, can give us the service of that holy Dhām.

(9) The internal purport is known to Śrī Svarūp Dāmodar by the sanction of Śrī Gaurachandra, of that which is adored by Śrī Sanātan Goswāmī and distributed by the preceptors realised in transcendental mellows, headed by Śrī Rūpa Goswāmī; that which is tasted and enhanced by Śrī Raghunāth Dās Goswāmī and followers and carefully protected by the votaries headed by Śrī Jīva Prabhu; and that which (from a respectful distance) is venerated by great personalities such as Śrī Śuka, Lord Śiva, the chief of the demigods, and Lord Brahmā, the grandfather of all beings—Oh wonder of wonders! the nectarean rapture of servitude unto Śrī Rādhikā—that, too, you can give us.

(10) Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! Oh Lord, by your grace, you are sure to forgive my offences. Oh ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī Dayita Dās, who is the dearest one in your heart.

Translator's Note: The preceding prayer to Śrīla Bhaktinod Ṭhākur (1838-1914), the pioneer of pure devotion in the recent age, was composed within the lifetime of the author's Guru, Śrīla Bhakti Siddhānta Saraswatī Ṭhākur Goswāmī Prabhupād. Upon reading the original Sanskrit verse, Śrīla Prabhupād commented, "Now I am confident that we have one man who is qualified to uphold the standard of our Sampradāya (Divine Succession)."



Śrī Śrīmad Gaura-Kiśora-
namaskāra Daśakam

Homage unto Śrīmad Gaura Kiśora Bābājī Mahārāj
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

guror guro me paramo gurus tvam
vareṇya! gaurāṅga-gaṇāgraganya
prasīda bhṛtye dayitāśrite te
namo namo gaura-kiśora tubhyam (1)

sarasvatī-nāma-jagat-prasiddham
prabhum jagatyām patitaika-bandhum
tvam eva deva! prakāṣi-chakāra
namo namo gaura-kiśora tubhyam (2)

kvachid-vrajāraṇya-vivikta-vāsī
hṛdi vraja-dvandva-raho-vilāsī
bahir virāgī tv avadhūta-veṣī
namo namo gaura-kiśora tubhyam (3)

kvachit punar gaura-vanāntachārī
surāpagā-tīra-rajo-vihārī
pavitra-kaupīna-karaṅka-dhārī
namo namo gaura-kiśora tubhyam (4)

sadā harer nāma mudā raṅantam
gṛhe gṛhe mādhuakarīm aṅantam
namanti devā api yam mahāntam
namo namo gaura-kiśora tubhyam (5)

kvachid-rudantañ cha hasan naṅantam
nijeṣṭa-deva-praṇayābhibhūtam
namanti gāyantam alaṅ janā tvām
namo namo gaura-kiśora tubhyam (6)

mahāyaśo-bhaktivinoda-bandho!
mahāprabhu-prema-sudhaika-sindho!
aho jagannātha-dayāspadendo!
namo namo gaura-kiśora tubhyam (7)

**samāpya rādhā-vratam uttamaṁ tvam
avāpya dāmodara-jāgarāham
gato 'si rādhā-dara-sakhya-riddhiṁ
namo namo gaura-kiśora tubhyam (8)**

**vihāya saṅgaṁ kuliyā-layānām
pragṛhya sevām dayitānugasya
vibhāsi māyāpura-mandira-stho
namo namo gaura-kiśora tubhyam (9)**

**sadā nimagno 'py aparādha-panke
hy ahaitukīm eṣa kṛpāñ cha yāche
dayām samuddhṛtya vidhehi dīnam
namo namo gaura-kiśora tubhyam (10)**

(1) Oh Divine Master of my Divine Master, my most venerable preceptor, you are supremely worshippable in the group of the foremost associates of Śrī Gaurāṅga. May you be gracious upon this servitor surrendered unto your loving servitor (Dayita Dās). Oh Gaura Kiśora, again and again do I make my obeisance unto you.

(2) Oh 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. Oh Gaura Kiśora, again and again do I make my obeisance unto you.

(3) Living in solitude at Vraja Dhām, your heart was absorbed in the most secret Pastimes of the Divine Youthful Couple of Vraja, whilst externally you maintained the strictures of a renunciate; and sometimes you appeared to transcend all recognised strictures. Oh Gaura Kiśora, again and again do I make my obeisance unto you.

(4) Sometimes you roam about the edge of Gauravana (the boundary of Śrī Nabadwīp Dhām), wandering along the beach near the banks of the Gaṅgā. Oh Gaura Kiśora, who dons the holy loin-cloth and carries the mendicant's water-pot, again and again do I make my obeisance unto you.

(5) Ever singing the Holy Name of Śrī Hari with 285
great ecstasy and accepting alms from house to house
like a bee collecting honey from flower to flower, you are the
great soul unto whom even the demigods bow to. Oh Gaura
Kiśora, again and again do I make my obeisance unto you.

(6) Becoming overwhelmed with love for your worshipful
Lord, sometimes you dance, sometimes you cry, sometimes
you laugh; and again, you sing aloud. The people profusely
offer their respects unto you, Oh Gaura Kiśora, and again and
again do I make my obeisance unto you.

(7) Oh friend of the glorious Ṭhākura Bhaktivinod, Oh
matchless ocean of the nectar of loving devotion for Mahāprab-
hu Śrī Chaitanyadev, Oh moon that received the grace of Vai-
ṣṇava Sārvvabhauma Śrī Jagannāth, Oh Gaura Kiśora! again
and again do I make my obeisance unto you.

(8) Completing the great holy vow of Ūrjja-vrata, you se-
lected the day of the awakening of Śrī Dāmodar to achieve the
cherished treasure of your internal identity as a Sakhī devoted
to the service of Śrī Rādhikā. Oh Gaura-Kiśora, again and
again do I make my obeisance unto you.

(9) Forsaking the company of the residents of Kuliya town
to accept the service of your servitor Śrī Dayita Dās, your
divine presence is now found in a holy temple at Śrī Dhām
Māyāpur. Oh Gaura Kiśora, again and again do I make obei-
sance unto you.

(10) Although I remain deep in the mud of offences, I (a
fallen soul) am begging you for your causeless mercy. Please
be gracious and deliver this soul bereft. Oh Gaura Kiśora,
again and yet again do I make my obeisance unto you.



yatrāsau tatra śīghram kṛpaṇa-nayana he
nīyatām kiṅkaro 'yam (4)

gaurendor asta-śaile kim u kanaka-ghano
hema-hṛj-jambu-nadyā
āvīrbhūtaḥ pravarṣair nikhila-jana-padam
plāvayan dāva-dagdham
gaurāvīrbhāva-bhūmau rajasi cha sahasā
saṁjugopa svayam svam
yatrāsau tatra śīghram kṛpaṇa-nayana he
nīyatām kiṅkaro 'yam (5)

gauro gaurasya śiṣyo gurur api jagatām
gāyatām gaura-gāthā
gauḍe gauḍīya-goṣṭhy-āśrita-gaṇa-garimā
drāviḍe gaura-garvvī
gāndharvvā gaura-vāṭyo giri-dhara-parama-
preyasām yo gariṣṭho
yatrāsau tatra śīghram kṛpaṇa-nayana he
nīyatām kiṅkaro 'yam (6)

yo rādhā-kṛṣṇa-nāmāmṛta-jala-nidhinā-
plāvayad-viśvam etad
āmlechchhāśeṣa-lokam dvija-nṛpa-vaṇijam
śūdra-śūdrāpakṛṣṭam
muktaiḥ siddhair agamyaḥ patita-jana-sakho
gaura-kāruṇya-śaktir
yatrāsau tatra śīghram kṛpaṇa-nayana he
nīyatām kiṅkaro 'yam (7)

apy āśā varttate tat puraṭa-vara-vapur
lokitum loka-śandam
dīrgham nīlābja-netram tila-kusuma-nasam
ninditārdhendubhālam
saumyam śubhrāmśu-dantam śata-dala-vadanam
dīrgha-bāhum vareṇyam
yatrāsau tatra śīghram kṛpaṇa-nayana he
nīyatām kiṅkaro 'yam (8)

(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 da-coity (in that it plunders away both the husband's and the wife's eagerness for the chance to acquire the treasure of love unadulterated by the superficiality of familial prejudice); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. Oh Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

(4) The divine message sung by Śrī Krishna Chaitanya-chandra had its continuous play in the ears of the people. From the ear, did he, just to fulfil the purport of the name 'Nayana-maṇi,' reveal his form to the eye, making his advent in the mansion (temple) favoured by the glance of Śrī Nīlāchalachandra (at the time of the Rathayātrā festival)? Oh Dīna-nayana, wherever that great soul (Mahāpuruṣa) may be, please swiftly take this servitor there.

(5) Drawing up the pure golden waters of the Jambu River mentioned in Śrīmad-Bhāgavatam, has this golden cloud arisen on the mountain where the golden moon (Śrī Gaurachandra) descended (set), just to shower down torrents of rain upon the whole countryside that was scorched by the forest fire (of threefold sufferings), then suddenly conceal himself in the dust of the land of the Advent of Śrī Gaurāṅga? Oh Dīna-nayana, wherever that Great Master may be now, please quickly take this servitor to that place.

(6) He is of the same hue as Śrī Gaura, and although he, who sings the tidings of Śrī Gaura, is the (natural) Guru of the whole universe, he accepted discipleship to a great devotee called Śrī Gaura Kiśora ('adolescent Gaura'). In the whole Gaura-maṇḍala he is the repository of the glory of those who grant entrance into the fold of the pure Gauḍīya Vaiṣṇavas. He proudly ascended the lofty throne of preaching the glories of the gift of the Golden Lord Śrī Gaura (the service of Śrī Rādhā-Govinda in Vraja) to the Vaiṣṇavas of Draviḍa (the devotees in South India, who are generally worshippers of Lakṣmī-Nārāyaṇa). The glory of his dignity shines even in

290 the group of Śrī Gāndharvā, and he holds a pre-eminent position in the intimate circle of Śrī Giridhārī, that is, he is the most beloved of Lord Mukunda. Oh Dīna-nayana, where that great soul is now, please swiftly take this servitor there.

(7) He inundated the whole universe of countless living beings—whether brāhmaṇa, kṣatriya, vaiśya, sūdra, less than sūdra, and even mlechchha—with the oceanic nectar of the Holy Name of Śrī Rādhā-Krishna. Although unapproachable by the liberationists and yogic perfectionists, he is known as the friend of the fallen, the mercy potency of Śrī Gaurāṅga. Oh Dīna-nayana, wherever that great soul may be, please swiftly take this servitor there.

(8) Do I have a hope to ever see that beautiful golden personality who makes everything auspicious for the world? Do I have a hope to ever behold that tall figure once again, his blue lotus eyes, his nose that excels the charm of the Tila flower, his forehead that shames the half-moon, his graceful lotus face, his gleaming pearl-white teeth, his long arms extending to his knees? Oh Dīna-nayana, wherever that great soul has gone, please swiftly take this servitor there.

(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 Vṛṣabhānundanī entered into the eternal Pastimes. Oh Dīna-nayana, wherever that great soul may be, quickly take this servitor there to him.

(10) The entire earth and skies were filled with the cries of anguish of the people, and of the disciples devoted to the service of Śrī Gurudeva's lotus feet. Where has that Great Master gone? Alas! today the whole universe seems empty, in the separation of Prabhupād. The servitor of Gurudeva cannot endure even a moment of his separation. Oh Dīna-nayana, wherever, wherever that great soul may be, please quickly take this servitor there to him.



❧ *Śrīmad Rūpa-pada-rajah* ❧
Prārthanā Daśakam

Aspiring for the Dust of Śrīmad Rūpa Goswāmī's Lotus Feet
 by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

śrīmach-chaitanyapādaḥ chara-kamalayugau
 netra-bhṛṅgau madhu dyau
 gauḍe tau pāyayantau vraja-vipina-gatau
 vyājayuktau samutkau
 bhātau sabhrāṭṛkasya svajana-gaṇa-pater
 yasya saubhāgya-bhūmnaḥ
 sa śrī-rūpaḥ kadā mām nija-pada-rajāsā
 bhūṣitaṁ saṁvidhatte (1)

pīta-śrī-gaura-pādāmbuja-madhu-madiron-
 matta-hṛd-bhṛṅga-rājo
 rājyaiśvarjyaṁ jahau yo jana-nivaha-
 hitādatta-chitto nijāgryam
 vijñāpya svānujena vraja-gamana-rataṁ
 chānvagāt gaurachandraṁ
 sa śrī-rūpaḥ kadā mām nija-pada-rajāsā
 bhūṣitaṁ saṁvidhatte (2)

vṛndāraṇyāt prayāge hari-rasa-naṭanair
 nāma-saṅkīrttanaiś cha
 lebhe yo mādhavāgre jana-gahana-gataṁ
 prema-mattaṁ janāś cha
 bhāvaiḥ svair mādayantaṁ hṛta-nidhir iva
 taṁ kṛṣṇa-chaitanyachandraṁ
 sa śrī-rūpaḥ kadā mām nija-pada-rajāsā
 bhūṣitaṁ saṁvidhatte (3)

ekāntaṁ labdha-pādāmbuja-nija-hṛdaya-
 preṣṭha-pātro mahārttir
 dainyair-duḥkhāśru-pūrṇair daśana-dhṛta-
 ṭṭṇaiḥ pūjayāmāsa gauram

svāntaḥ kṛṣṇaṅ cha gaṅgā-dinamaṇi-tanayā-
 saṅgame sānujo yaḥ
 sa śrī-rūpaḥ kadā mām nija-pada-rajāsā
 bhūṣitaṁ saṁvidhatte (4)

svasya prema-svarūpaṁ priya-dayita-
 vilāsānurūpaika-rūpaṁ
 dūre bhū-luṅṭhitaṁ yaṁ sahaja-sumadhura-
 śrīyutaṁ sānujaṅ cha
 dr̥ṣṭvā devo 'titūrṇaṁ stuti-bahu-mukham
 āśliṣya gāḍhaṁ raraṅje
 sa śrī-rūpaḥ kadā mām nija-pada-rajāsā
 bhūṣitaṁ saṁvidhatte (5)

kaivalya-prema-bhūmāv-akhila-rasa-sudhā-
 sindhu-sañchāra-dakṣaṁ
 jñātvāpy evaṅ cha rādhā-pada-bhajana-
 sudhāṁ līlayāpāyayad yaṁ
 śaktiṁ sañchāryya gauro nija-bhajana-sudhā-
 dāna-dakṣaṁ chakāra
 sa śrī-rūpaḥ kadā mām nija-pada-rajāsā
 bhūṣitaṁ saṁvidhatte (6)

gaurādeśāch cha vṛndā-vipinam iha
 parikramya nīlāchalaṁ yo
 gatvā kāvyāmṛtaiḥ svair vraja-yuva-yugala-
 krīḍanārthaiḥ prakāmam
 rāmānanda-svarūpādibhir api kavibhis
 tarpayāmāsa gauram
 sa śrī-rūpaḥ kadā mām nija-pada-rajāsā
 bhūṣitaṁ saṁvidhatte (7)

līlā-saṅgopane śrī-bhagavata iha vai
 jaṅgame sthāvare 'pi
 saṁmugdhe sāgrajātaḥ prabhu-viraha-hṛta-
 prāya-jīvendriyaṅām
 yaś chāsīd āśrayaika-sthalaṁ iva raghu-
 gopāla-jīvādi-varge

sa śrī-rūpaḥ kadā mām nija-pada-rajāsā
bhūṣitam saṁvidhatte (8)

śrī-mūrtteḥ sādhu-vṛtteḥ prakāṣanam api
tal-lupta-tīrthādīkānām
śrī-rādhā-kṛṣṇa-pādāmbuja-bhajanamayaṁ
rāga-mārgaṁ viśuddham
granthair yena pradattaṁ nikhilam iha
nijābhīṣṭa-devepsitaṁ cha
sa śrī rūpaḥ kadā mām nija-pada-rajāsā
bhūṣitam saṁvidhatte (9)

līlā-saṁgopa-kāle nirupadhi-karuṇā-
kāriṇā svāmināhaṁ
yat pādābje 'rpito yat pada-bhajanamayaṁ
gāyayitvā tu gītam
yogyāyogyatva-bhāvaṁ mama khalu sakalaṁ
duṣṭa-buddher agraḥṇan
sa śrī-rūpaḥ kadā mām nija-pada-rajāsā
bhūṣitam saṁvidhatte (10)

(1) Śrīla Rūpa Goswāmī is the mine of the most precious treasure, the leader of the associates of Lord Chaitanya (the Divine Succession being known as the Rūpānuga Sampradāya, ‘the followers of Śrī Rūpa’). In the company of his brothers, he was resplendent in (the province of) Gauḍa, causing the fervent twin bumblebees in the form of the lotus eyes of Śrī Chaitanyadev to drink nectar, as the Lord’s lotus feet moved on the pretext of visiting Vṛndāvan. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy feet?

(2) At Śrī Rāmakeli Dhām, the king of bees—the heart of Śrī Rūpa—became intoxicated drinking the honey-wine of the lotus feet of Śrī Gaurachandra, and sacrificed its life (in Hari-kīrttan) 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

294 Vṛndāvan. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

(3) Śrī Chaitanyadev returned from Vṛndāvan to Prayāga Dhām and performed Nāma-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?

(4) At the sacred spot on the confluence of the Gaṅgā and the Yamunā, Śrī Rūpa achieved intimate union with the lotus feet of the dearest Lord of his life—the Lord who is Krishna within and Gaura without. In grave humility, with straw in mouth and with tears of sorrow, he along with his younger brother worshipped Śrī Gaura-Krishna in intense love. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

(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?

(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 Braja-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?

(7) When on the order of Śrī Gaurāṅga, Śrī Rūpa 295 visited Śrī Puruṣottama Kṣetra after completing the circumambulation of Śrī Vraja Maṇḍala, He highly gratified Śrī Chaitanyadev and the sagacious devotee assembly headed by Śrī Svarūp Dāmodar and Śrī Rāmānanda Rāya by his ambrosial poetry on the Pastimes of the Divine Couple of Vraja. When will that Śrīmad Rūpa Prabhu grace me with the dust of his lotus feet?

(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?

(9) By writing many, many books, he gave the world all the most cherished desires of his worshipful Lord Śrī Chaitanyadev, principally—revealing the service of the Deity, establishing the pure code of conduct in devotion, revealing the lost holy places, and revealing the path of spontaneous devotion (Rāga-mārga) in transcendental loving service to Śrī Rādhā-Govinda. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy lotus feet?

(10) Just prior to the withdrawal of his manifest līlā, my causelessly merciful Divine Master, Śrīla Saraswatī Ṭhākura, handed me over to the holy feet of that Divine Personality by having me sing the glorious prayer unto his lotus feet (Śrī Rūpa-mañjarī-pada). Despite my lowliness, when will—disregarding all my various qualifications and disqualifications—Śrīmad Rūpa Prabhu grace me with the dust of his holy lotus feet?



12 Prayers revealing the ontological position,
and pastimes of Lord Nityananda.

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

yo 'nanto 'nanta-vaktrair niravadhi
hari-saṁkīrtanam saṁvidhatte
yo vā dhatte dharitrīm śirasi
niravadhi kṣudra-dhūli kaṇeva
yaḥ śeśaś-chatra-śayyāsana-vasana-
vidhaiḥ sevate te yad-arthāḥ
śrī-nityānanda-chandram bhaja bhaja satataṁ
gaura-kṛṣṇa-pradam tam (1)

aṁśair yaḥ kṣīraśāyī sakala bhuvanapaḥ
sarvva jīvāntarastho
yo vā garbhodaśāyī-daśa-śata-vadano
veda-sūktair vigītaḥ
bramāṇḍāśeṣa garbhā prakṛti-pati-patir
jīva-saṅghāśrayāṅgaḥ
śrī nityānanda-chandram bhaja bhaja satataṁ
gaura-kṛṣṇa-pradam tam (2)

yasyāmśo vyuha-madhye vilasati parama-
vyomni saṁkarṣaṇākhyā
ātanvan śuddha-sattvaṁ nikhila-hari-sukhaṁ
chetanaṁ līlayā cha
jīvāhaṅkāra-bhāvāspada iti kathitaḥ
kutrachij-jīvavad yaḥ
śrī-nityānanda-chandram bhaja bhaja satataṁ
gaura-kṛṣṇa-pradam tam (3)

yaśchādi vyuha-madhye prabhavati sagoṇo
mūla-saṅkarṣaṇākhyo
dvārāvatyām tad-ūrdhe madhupuri vasati
prābhavākhyo vilāsaḥ
sarvvāmśī rāma-nāmā vrajapuri ramate
sānujo yaḥ svarūpe
śrī-nityānanda-chandram bhaja bhaja satataṁ
gaura-kṛṣṇa-pradam tam (4)

śrī-kṛṣṇa-premanāmā parama-sukhamayaḥ
 ko'pyachintyaḥ padārtho
 yad gandhāt sajjanaughā nigama-bānhumataṁ
 mokṣam apy ākṣipanti
 kaivalyaiśvaryya-sevā-pradagaṇa iti
 yasyāṅgataḥ premadātuḥ
 śrī nityānanda-chandram bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradam tam (5)

yo bālye līlayaikaḥ parama-madhurayā
 chaikachakrānagaryyām
 mātā-pitror janānā matha nija-suhrdām
 hlādayamś chitta-chakram
 tīrthān vabhrāma sarvvānupahr̥ta janako
 nyāsinā prārthitaś cha
 śrī-nityānanda-chandram bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradam tam (6)

bhrāmaṁ bhrāmañ cha tīrthān yati-mukuta-
 maṇi mādhavendra prasaṅgāt
 labdhollāsaḥ pratikṣya prakāṭita-charitaṁ
 gauradhāmājagāma
 śrī-gauraḥ śrīnivāsādibhir api
 yamāvāpālaye nandanasya
 śrī nityānanda-chandram bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradam tam (7)

prāptājño gaura-chandrādakhilajana
 gaṇoddhāra-nāma-pradāne
 yaḥ prāpya dvau surāpau kalikaluṣa-hatau
 bhrātarau brahma-daityau
 gādha-prema prakāśaiḥ kṛta-rudhira-vapuś
 chāpi tāv-ujjahāra
 śrī-nityānanda-chandram bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradam tam (8)

sākṣād-gauro gaṇānām śirasi yad
 avadhūtasya kaupīna-khaṇḍam
 saṁdharttuñ chādideśāsava yavana vadhū
 sprṣṭa-drṣṭo 'pi vandyah
 brahmādyānām apīti prabhu-parihṛtakānām
 api sveṣṭa-pīṭah
 śrī-nityānanda-chandraṁ bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradaṁ tam (9)

uddharttum jñāna-karmmādy-apahata-charitān
 gaura-chandro yad āsau
 nyāsaṁ kṛtvā tu māyā mṛgamanusṛtavān
 grāhayan kṛṣṇa-nāma
 tach-chāyevānvadhāvat sthala-jala-gahane
 yo 'pi tasyeṣṭa-cheṣṭah
 śrī nityānanda-chandraṁ bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradaṁ tam (10)

śrī-rādhā-prema-lubdho divasa-niśi-
 tadāsvāda-mattaika lilo
 gauro yañ-chādideśa svaparikara-vṛtam
 kṛṣṇa-nāma pradātum
 gaude 'bādham dadau yah subhaga-gaṇa-
 dhanam gaura-nāma-prakāmaṁ
 śrī-nityānanda-chandraṁ bhaja bhaja satataṁ
 gaura-kṛṣṇa-pradaṁ tam (11)

śrī-rādhā-kṛṣṇa-līlā-rasa-madhura-
 sudhāsvāda-suddhaika-mūrttau
 gaure śraddhām dṛḍhām bho prabhu-parikara-
 samrāṭ prayacchādhamē 'smin
 ullaṅghyāṅghriṁ hi yasyākhila-bhajana-kathā
 svapnavach chaiva mithyā
 śrī-nityānanda-chandraṁ patita-śaraṇa-dam
 gaura-dam tam bhaje 'ham (12)

(1) Lord Nityānanda's representation as Ananta Śeṣa 299
Śeṣa possesses unlimited mouths which propagate and glorify Lord Hari's Holy Names and attributes. Ananta Śeṣa constantly holds the weight of the Earth planet upon His innumerable hoods as if it were an insignificant particle of dust. Ananta Śeṣa serves the Lord in several ways, manifesting Himself as the Lord's personal umbrella, resting place, and clothing. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

(2) Lord Nityānanda's partial manifestation as Kṣīroda-kaśāyī Viṣṇu functions as the preservation principle of the entire universal creation, and is localized within every soul (Paramātmā). Another eminent expansion of Lord Nityānanda is Garbhodaśāyī Viṣṇu, that all-imposing figure whose thousands of heads are eulogized in the Vedic orations. Lord Nityānanda's presence is further extended in His expansion as Kāraṇodaśāyī Viṣṇu, the supplying principle encompassing unlimited universes. Lord Nityānanda is the master of the Lord of material nature, Kāraṇodaśāyī Viṣṇu, who is the shelter of all living entities. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

(3) Lord Nityānanda's presence is further extended within the spiritual abode of Vaikuṅṭha in His partial manifestation known as Saṅkarṣaṇa. In Vaikuṅṭha, Lord Saṅkarṣaṇa performs spiritual pastimes which are fully transcendental, situated in pure goodness, and all-pleasing to Lord Hari. As mentioned in the revealed scriptures, Lord Nityānanda is the individual temperament of ego existing within the living entity, and He sometimes appears just like an ordinary living entity. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

(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 Saṅkar-

300 ṣaṇa. That all-attractive personality, Śrī Saṅkarṣaṇa., performs His wonderful pastimes in the spiritual realm in the regions known as Mathurā and Dvārakā. The transcendental city of Dvārakā is situated just below the city of Mathurā. It is in these spiritual places that Lord Saṅkarṣaṇa and His associates Anirudhha and Pradyumna exhibit Their particular pastimes scripturally known as prabhāva-vilāsaḥ. Nityānanda Prabhu in the form of Lord Balarāma is the ultimate source of all incarnations, and sportively plays in the charming village of Vrajapura with His younger brother Lord Krishna. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

(5) Pure unalloyed love for Lord Krishna, which is inconceivable to all, embodies the most supreme and intense happiness. When the devotees of the Lord realize the joy of such love, they cast away the innumerable doctrines offered by the Vedas, including the soul's emancipation. Lord Nityānanda openly bestows pure love, automatically including worship of the non-differentiated Brahman and service offered in Vaikuṅṭha, which is dominated by opulence and grandeur. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

(6) When Nityānanda Prabhu was a small boy, He performed sweet and charming pastimes in the village of Ekachakra. His pastimes invoked the deepest heartfelt happiness in His mother, father, relatives, and close friends. Once, a renunciate arrived at the house of Nityānanda and prayed to the boy's father for his son. Lord Nityānanda was placed in the hands of the renunciate and left to visit the holy places of pilgrimage, wandering throughout the length and breadth of India. Let us eternally worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

(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 ex-

perienced the most joyful symptoms of ecstasy. After 301
this, the Lord journeyed to Nabadwīp, where He eagerly
waited for Śrī Chaitanya Mahāprabhu to reveal His benevo-
lent nature to the world. Shortly following Nityānanda's ar-
rival. Lord Chaitanyadeva Himself, in the company of Śrī-
nivās Paṇḍit and Haridās Ṭhākur, went to the house of Śrī
Nandanāchārjya and found Nitāi there. Let us eternally wor-
ship that great personality Śrī Nityānanda-chandra, who free-
ly grants the association of Śrī Gaurāṅgadeva, who is none
other than Lord Krishna.

(8) Nityānanda Prabhu was ordered by the golden moon,
Śrīman Mahāprabhu, to deliver the masses by the wide dis-
tribution of Lord Krishna's Holy Names. One evening, Lord
Nityānanda encountered those two drunken and sinful broth-
ers, 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, where-
upon His body became smeared with blood. In response, Lord
Nitāi exhibited deep affection for the welfare of the two broth-
ers and rescued them from their abominable condition. Let us
eternally worship that great personality Śrī Nityānanda-chan-
dra, who freely grants the association of Śrī Gaurāṅgadeva,
who is none other than Lord Krishna.

(9) Lord Gaurāṅga instructed His family members and
followers to wear pieces of Lord Nityānanda's kaupīna re-
spectfully on their bodies. So pure and impeccable is the char-
acter of Nitāi that even if He is seen holding the hand of a
Yavana's wife and carrying a bottle of wine, nonetheless He
remains supremely worshippable by the great demigods such
as Lord Brahmā. Lord Nityānanda is also the desirable object
of those exalted devotees who can steal away the heart of
the Lord. Let us eternally worship that great personality Śrī
Nityānanda-chandra, who freely grants the association of Śrī
Gaurāṅgadeva, who is none other than Lord Krishna.

(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 argu-
mentative logic and motivated fruitive activity. Like Lord

302 Gaurāṅga's own shadow, Nitāi Prabhu accompanied the Lord over land and through rivers, waterways, and jungles. In addition, Lord Nityānanda is the desired goal of all Gaurāṅga's endeavours. Let us eternally worship that grand personality Śrī Nityānanda-chandra, who can freely grant the association of that golden Lord Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

(11) Day and night Lord Chaitanya was intoxicated with the intense desire to taste the sweetness of Śrī Rādhikā's divine love for Krishna. Śrīman Mahāprabhu instructed Lord Nityānanda and His associates to go out and profusely distribute the Holy Names of Lord Krishna. However, Lord Nityānanda instead plentifully distributed Lord Gaurāṅga's Name, the most precious fortune available to the living entities, with no impediment at all. Let us worship that great personality Śrī Nityānanda-chandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Krishna.

(12) O Nityānanda Prabhu, emperor amidst the personal associates of Śrīman Mahāprabhu! Kindly grant this fallen soul deep and resolute faith in that pure and divine figure of Śrī Gaurāṅga. Lord Gaurāṅga's personality exclusively embodies the sweet nectar relished deep within the devotional mellows of Śrī Śrī Rādhā-Krishna's pastimes. But if Your lotus feet are over-looked, than all so-called devotional orations and prayers meant for the highest worship become false, like a dream. I worship You, that great personality Nityānanda-chandra, who openly bestows shelter to the most fallen souls, freely granting the association of Śrī Gaurāṅgadeva.





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

**“prabhu bole—kahilañ ei mahāmantra
ihā japa giyā sabe koriyā nirbbandha
ihā hoite sarvva-siddhi hoibe sabāra
sarvva-kṣaṇa bolo, ithe vidhi nāhi āra”
“ki śayane ki bhojane, ki vā jāgarane
aharniśa chinta kṛṣṇa, boloho vadane”**

“The Lord said, ‘I have told you this Mahāmantra, so everyone now chant it in proper measure. By doing this, you will attain success in all respects. There is no other rule but to chant it at every moment.’ Whether resting, eating, or waking—day and night think of Krishna and call His Name aloud.”

(Śrī Chaitanya-Bhāgavata Madhya 23.77-78, 28.28)



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 *The Daily Programme* 

at Śrī Chaitanya Sāraswat Maṭh, Nabadwīp

Morning Ārati:

Ārati of Śrī Gaṅgadhara Sadāśiva:

(ohe) vaiṣṇava ṭhākura 74
mahāmantra kīrttan

Ārati of Śrī Gupta-Govardhan:

jaya jaya girirājer ārati viśāla 32

Śrīla Guru Mahārāj's ārati at his Samādhi Mandir:

jaya 'guru-mahārāja' jati rājesvara 39

Followed by ārati of Śrī-Śrī Guru-Gaurāṅga-Gān-
dharvā-Govindasundarjīu:

kali-kukkura-kadana yadi chāo he 42
yaśomatī-nandana braja-baro nāgara 43
jay śachīnandana sura-muni-vandana 44

Then parikramā of both Temples:

gurudeva! kṛpā-bindu diyā 45
udilo aruṇa pūraba-bhāge 46
jīv jāgo jīv jāgo 48

Then offering obeisances to Śrīmatī Tulasī Devī:

vṛndāyai tulasī-devyai 18

Followed by obeisances to the Vaiṣṇavas:

vāñchā-kalpatarubhyas' cha 14
sakala vaiṣṇava pada 18

The devotees offer obeisances to Śrīla Guru Mahārāj at his Samādhi Mandir; the Deities; Śrīmatī Gaṅgadevī and to Śrī Āchārjyadeva Śrīla Govinda Dev-Goswāmī.

The mantra for paying obeisances to the Holy River Gaṅgadevī is:

sadya pātaka saṁhantri sadya duḥkha vināśinī
sukhadā bhaktidā gaṅgā gaṅgeva paramāgati

Morning Kīrttan:

Recitation of the Vandanā Prayers 7

Followed by the songs:

jaya jaya gurudever āрати ujjvala 36

samsāra-dāvānala-liḍha-loka 49

śrī-kṛṣṇa-chaitanya-prabhu jīve doyā kori' 51

bhaja re bhaja re āmar mana ati manda 52

ṭhākura vaiṣṇava-gaṇa 134

After the bhajans is a reading from Śrī Chaitanya-bhāgavata in Bengali.

Closing with the song:

hari haraye namaḥ kṛṣṇa jādavāya namaḥ 56

Daily after morning Prasādam is a class in English (or Spanish, etc.) held on Śrīla Guru Mahārāj's Samādhi Mandir.

Midday Ārati and Kīrttan:

commences with the offering of bhoga while singing:

bhaja bhakata-vatsala śrī-gaurahari 58

Followed by Śrīla Guru Mahārāj's āрати at his Samādhi Mandir:

jaya 'guru-mahārāja' yati rājeśvara 39

Then āрати of the Deities:

jaśomatī-nandana braja-baro nāgara 43

jay śachīnandana sura-muni-vandana 44

Before honouring Prasādam the devotees chant (except on Ekādaśī days and other days when no grains are taken):

mahāprasāde govinde 62

bhai re! śorīra abidyā-jal 62

In the afternoon is a reading from Śrīmad-Bhāgavatam in Bengali.

Evening Ārati:

Ārati of Śrī Gaṅgadhara Sadāśiva

(ohe) vaiṣṇava ṭhākura 74

Ārati of Śrī Gupta-Govardhan:

jaya jaya girirājer ārati viśāla 32

Śrīla Guru Mahārāj's ārati at his Samādhi Mandir

jaya 'guru-mahārāja' yati rājeśvara 39

Followed by ārati of Śrī-Śrī Guru-Gaurāṅga-Gān-
dharvā-Govindasundarjīu

(kiba) jaya jaya gaurāchānder ārotiko śobhā 63

jayare jayare jaya gaura-sarasvatī 65

Then parikramā of both Temples:

kobe śrī chaitanya more 68

Obeisances to Śrīmatī Tulasī Devī:

vṛndayai tulasī-devyai 18

and her parikramā:

namo namaḥ tulasī mahārāṇī 69

After again offering obeisances to Tulasī Devī, the
devotees offer their obeisances to the Vaiṣṇavas:

vāñchā-kalpatarubhyas' cha 14

sakala vaiṣṇava pada 18

Again the devotees offer obeisances to Śrīla Guru
Mahārāj at his Samādhi Mandir; the Deities; Śrī-
matī Gaṅgadevī and to Śrī Āchārjyadeva Śrīla Go-
vinda Dev-Goswāmī.

Evening Kīrttan:

Vandanā 7

jaya jaya gurudever ārati ujjala 36

śrī guru charaṇa-padma 70

śrī-kṛṣṇa-chaitanya prabhu doya koro more 72

(ohe) vaiṣṇava ṭhākura 74

then a selection of other songs followed by

sujanārvuda-rādhita-pāda-yugam 76

Then 10 verses of Śrī Śrī Prema Dhāma Deva Sto-
tram 80 beginning with verse 1 on Saturday, verse
11 on Sunday etc.

Followed by a reading from Śrī Chaitanya-charitāmṛta in Bengali.

Then the kīrttan:

hari haraye namaḥ kṛṣṇa jādavāya namaḥ 56

Kīrttan on Special days:

During the month of Kārttika, additional kīrttans are sung.

The following are added to the morning kīrttan:

nadiyā-nagare nitāi neche neche gāy re 243

jagannātha-suta mahāprabhu viśvambhara

nagare nagare gorā gāy 248

jaśomatī-stanya-pāyī śrī-nanda nandana

namāmīśvaram sach-chid-ānanda rūpaṁ 240

rādhe jaya jaya mādharma-dayite 209

And added to the evening kīrttan:

Śrīla Bhaktivinoda Ṭhākura's Śikṣāṣṭakam beginning with:

pīta-baraṇa kali-pāvana gorā 184

On the appearance day of a senior Vaiṣṇava the following kīrttan is sung morning and evening:

kṛṣṇa hoite chatur-mukha 224

On the disappearance day of a senior Vaiṣṇava the following kīrttan is sung morning and evening:

ei-bāro koruṇā koro vaiṣṇava-gosāi 138

and for Mahāprabhu's associates:

je ānilo prema-dhana koruṇā prachura 137

On the appearance day of Śrī Chaitanya the following songs are sung along with full program:

aruṇa basane

chaudda-śata sāta śāke



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