All glory to Śrī Guru and Śrī Gaurāṅga

Kīrtan Guide
Pocket Edition

Śrī Chaitanya Sāraswat Maṭḥ
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 Dedication

This abridged, pocket size edition of Śrī Chaitanya Sāraswat Maṭh’s Kirtan Guide was offered to the lotus hands of Śrīla Bhakti Nirmal Āchārya Mahārāj on the Adhivās of the Śrī Nabadwīp Dhām Parikramā Festival, 22 March 2013.
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Jay Dhvani

Jay Saparikar Śrī Śrī Guru Gaurāṅga Gāndharvā Govinda-sundar Jīu kī jay!

Jay Om Viṣṇupād Paramahamsa Parivrājakāchārya-varya Aṣṭottara-sata-śrī Śrīmad Bhakti Nirmal Āchārya Mahārāj kī jay!

Jay Om Viṣṇupād Paramahamsa Parivrājakāchārya-varya Aṣṭottara-sata-śrī Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj kī jay!

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Jay Om Viṣṇupād Paramahamsa Parivrājakāchārya-varya Aṣṭottara-sata-śrī Śrīmad Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākur kī jay!

Jay Om Viṣṇupād Śrīla Gaura Kiśor Dās Bābājī Mahārāj kī jay!

Jay Om Viṣṇupād Śrīla Sachchidānanda Bhakti Vinod Ṭhākur kī jay!

Jay Om Viṣṇupād Śrīla Jagannāth Dās Bābājī Mahārāj kī jay!

Śrīla Baladev Vidyābhūṣaṇ kī jay!

Śrīla Viśvanāth Chakravarti Ṭhākur kī jay!

Śrī Narottam Śyāmānanda Śrīnīvās Āchārya Prabhu-traya kī jay!
Śrīla Vṛndāvan Dās Ṭhākur kī jay!
Śrīla Kṛṣṇa Dās Kavirāj Goswāmī kī jay!
Śrī Rūpa, Sanātan, Bhaṭṭa Raghunāth, Śrī Jīva, Gopāl Bhaṭṭa, Dās Raghunāth, Saḍ Goswāmī Prabhu kī jay!
Śrī Rūpānuga Guru-varga kī jay!
Namāchārya Śrīla Hari Dās Ṭhākur kī jay!
Śrīla Svarūp Dāmodar, Śrīla Rāy Rāmānandādi Śrī Gaura-śakti-varga kī jay!
Premse Kaho Śrī Kṛṣṇa Chaitanya Prabhu Nityānanda Śrī Advaita Gādādhara Śrīvāsādi Gaura-bhakta-vṛnda kī jay!
Sapārṣad Śrī Nityānanda Prabhu kī jay!
Sapārṣad Śrīman Mahāprabhu kī jay!
Śrī Nabadwīp Dhām kī jay!
Śrī Gaṅgā Yamunā kī jay!
Śrī Vṛndāvan Dhām kī jay!
Śrī Śrī Rādhā-Kṛṣṇa Gopa Gopī Śyām Kuṇḍa Rādhā Kuṇḍa Go Girirāj Govardhan kī jay!
Bhakti Devī Vṛndā Devī Tulasī Devī kī jay!
Śrī Puruṣottam Dhām kī jay!
Baladev Subhadrā Jagannāth Jīu kī jay!
Grantharāj Śrīmad Bhāgavatam Śrī Chaitanya-charitāmṛta kī jay!
Ākar Maṭh Rāj Śrī Chaitanya Maṭh kī jay!
Tadīya Śākhā Maṭh kī jay!
Śrī Chaitanya Sāraswat Maṭh kī jay!
Viśva-vyāpī Tadīya Śākhā Maṭh kī jay!
Ananta-koṭi Vaiśṇava-vṛnda kī jay!
Samaveta Vaiśṇava-vṛnda kī jay!
Hari-nām-saṅkīrtan kī jay!
Nitāi Gaura Premānande! Haribol!
Ārati

Śrī Guru Ārati

jaya jaya gurudever ārati ujjvala
govardhana-pāda-pīṭhe bhuvana-maṅgala [1]
All glory to the effulgent ārati of Śrīla Gurudev taking place at the foot of Govardhan for the benefit of the world!

śrī bhakti sundara deva prabhu śiromaṇi
gosvāmī govinda jaya ānandera khani [2]
All glory to the mine of joy, Śrī Bhakti Sundar Govinda Dev-Goswāmī, who is the crown-jewel of Gurus!

ājānu lambita bhuja divya kalevara
ananta pratibhā bharā divya guṇadhara [3]
Your divine form’s arms extend to your knees. You possess infinite genius and divine qualities.

gaura-kṛṣṇe jāni tava abhinna svarūpa
samsāra tarite ebe śuddha-bhakta-rūpa [4]
I know that you are nondifferent from Śrī Gaura Kṛṣṇa and have now assumed the form of a pure devotee to deliver the world.

rūpānuga-dhārā tumī kara ālokita
prabhākara sama prabhā bhuvana-vidita [5]
You illuminate Śrī Rūpa’s line. Like the sun, your effulgence is known throughout the world.

śuddha bhakti prachārite tomā sama nāi
akalanka indu yena dayāla nitāi [6]

There is no one like you to preach pure devotion. You are a spotless moon like merciful Nityānanda.

ullasita viśva-vāsī labhe prema-dhana
ānande nāchiyā gāhe tava guṇa-gaṇa [7]

Attaining the wealth of divine love (by your grace), joyful souls all over the world sing your glories, dancing in ecstasy.

sthāpilā āśrama bahu jagata mājhāre
pāramahamsa-dharma-jñāna śikṣāra prachāre [8]

You established many ashrams all over the world to teach paramahamsa-dharma (the way of the true Vaiṣṇavas).

chintyāchintya veda-jñāne tumī adhikārī
sakala samāsaya chhettvā susiddhānta-dhārī [9]

You are a master of both conceivable and inconceivable Vedic knowledge. You cut away all doubts and represent the true teachings.

tomāra mahimā gāhe goloka maṇḍale
nitya-siddha parikare tava līlā-sthale [10]
Your eternally liberated associates sing your glories in Goloka, the realm of your Pastimes.

\[
\text{patita pāvana tumi dayāra samīra } \\
\text{sarva-kārye sunipuṇa satya-sugambhīra} \\
\text{[11]}
\]
You are the saviour of the fallen and a breeze of mercy. You are truthful, deep, and expert in all types of service.

\[
\text{apūrva lekhanī dhārā pragāḍha pāṇḍitya } \\
\text{sadā hāsyā miṣṭa-bhāṣī suśīla kavitva} \\
\text{[12]}
\]
Your writings are wonderful, and your learning is profound. You always smile and speak sweet words. Your poetry is perfect.

\[
\text{sādhu-saṅge sadānandī sarala vinayī } \\
\text{sabhā-madhya vaktā śreṣṭha sarvatra vijayī} \\
\text{[13]}
\]
You are always joyful in the sādhus' association. You are simple and humble. In assemblies, you are the best speaker. Everywhere you are victorious.

\[
\text{gauḍīya gagane tumi āchārya-bhāskara } \\
\text{nirantarā sevā-priya miṣṭa kaṇṭhasvara} \\
\text{[14]}
\]
In the sky of the Gauḍīya Vaiṣṇavas, you are the sun-like Āchārya. You are always fond of service, and your voice is sweet.

\[
\text{tomāra karuṇā māge trikāla vilāse } \\
\text{gāndharvikā-giridhārī sevā-mātra āśe} \\
\text{[15]}
\]
Throughout the play of the past, present, and future, this servant prays for your mercy, desiring only to serve Śrī Śrī Gāndharvikā-Giridhārī.

$kṛpā$ karā ohe prabhū śrī-gaura-prakāśa ārati karaye sadā e adhama dāsa  [16]

Be merciful, O lord, manifestation of Śrī Gaurāṅga! This fallen servant always worships you.


\*\*\*

**Śrī Guru Ārati Stuti**

$jaya$ ‘guru-mahārāja’ yati-rājeśvara
śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara  [1]

All glory to Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī, the leading general of the tridaṇḍi-sannyāsīs!

$patita$-pāvana-līlā vistāri’ bhuvane
nistārilā dīna-hīna āpāmara jane  [2]

You revealed your Pastimes in this world as the saviour of the fallen and delivered the sinful and unfortunate souls.

$tomāra$ karuṇā-ghana murati heriyā
preme bhāgyavāna jīva paḍe murachiyā  [3]

Beholding your intensely merciful form, the fortunate souls faint with divine love.
Your lofty, delightful form is an abode of divine emotion and filled with divine lustre. Your eyes are illumined with divine knowledge.

Your form is adorned with tilak, tulasī beads, sandalwood paste, saffron cloth, and golden radiance like that of the sun.

The extraordinary beauty of your divine form shines with the exalted joy of benevolence, the brightness of divine sweetness.

You are endowed with inconceivable genius, affection, gravity, and magnanimity. You are a thunderbolt atop the mountain of mundane knowledge, and the conduit for divine revelation.

gaura-saṅkīrtana-rāsa-rasera āśraya
“dayāla nitāi” nāme nitya premamaya
You are the abode of the joy of Śrī Gaurāṅga’s saṅkīrtan dance, and you are always filled with divine love as you call “Dayāl Nitāi”.

sāṅgopāṅge gaura-dhāme nitya-parakāśa
gupta-govardhane divya-līlāra-vilāsa [9]

The play of your divine Pastimes at Hidden Govardhan Hill in Śrī Gaurāṅga’s abode are manifest eternally.

gauḍīya-āchārya-goṣṭhī-gaurava-bhājana
gauḍīya-siddhānta-maṇi kaṇṭha-vibhūṣaṇa [10]

You are revered by the assembly of Gauḍīya Āchāryas. Your neck is adorned with the jewel of Gauḍīya-siddhānta.

gaura-sarasvatī-sphūrta siddhāntera khani
āviṣkṛta gāyatrīra artha-chintāmaṇī [11]

You are the mine of the siddhānta revealed by Śrī Gaurāṅga and Śrīla Sarasvatī Ṭhākur. You discovered the divine meaning of the gāyatrī mantra.

eka-tattva varṇanete nitya-nava-bhāva
susaṅgati, sāmaṅjasya, e saba prabhāva [12]

Your ever-new joy as you describe the Absolute, your adjustments, your harmonies—such greatness …

tomāra satīrtha-varga sabe eka-mate
rūpa-sarasvatī-dhārā dekhena tomāte [13]
Unanimously all of your godbrothers see within you the revelation of Śrī Rūpa and Śrīla Sarasvatī Ṭhākur.

\[ \text{tulasī-mālikā-haste śrī-nāma-grahaṇa} \\
\text{dekhi' sakalera haya ‘prabhu’ uddīpana} \ [14] \\
\]

Seeing you chant the Holy Name with tulasī beads in hand, everyone remembers Prabhupād Śrīla Sarasvatī Ṭhākur.

\[ \text{koṭī-chandra-suśītala o pada bharasā} \\
\text{gāndharvā-govinda-līlāmṛta-lābha-āśā} \ [15] \\
\]

The shelter of your feet, which are cooling like millions of moons, is our hope to attain the nectar of Śrī Śrī Rādhā-Govinda’s Pastimes

\[ \text{avichintya-bhedābheda-siddhānta-prakāśa} \\
\text{sānande ārati stuti kare dīna-dāsa} \ [16] \\
\]

O manifestation of the principle of inconceivable difference and nondifference (union in separation)! This humble servant chants your glories and worships you with joy.

(Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

**Maṅgal Ārati**

\[ \text{kali-kukkura-kadana yadi chāo he} \\
\text{kali-yuga-pāvana kali-bhaya-nāśana} \\
\text{śrī-śachī-nandana gāo he} \ [1] \\
\]
If you want to tame the dog Kali, then chant ‘Śrī Śachī Nandan!’ He is the saviour and destroyer of fear in Kali-yuga.

gadādhara-mādana  nitāi-era prāṇa-dhana
advaitera prapūjita gorā
nimāi viśvambhara  śrīnivāsa-īśvara
bhakta-samūha chita-chorā [2]

He is Gadādhar’s joy, and Nitāi’s life and wealth. He is worshipped by Advaita Āchārya. He is known as Nimāi, and is the maintainer of the universe. He is Śrīvās Ŗhākur’s Lord, and He steals the devotees’ hearts.

nādiyā-śaśadharā  māyāpura-īśvara
nāma-pravartana-śūra
grhī-jana-śikṣaka  nyāsi-kula-ṇāyaka
mādhava rādhā-bhāva-pūra [3]

He is the moon of Nadia, the Lord of Māyāpur, and the inaugurator of Hari-nām-saṅkīrtan. He is the teacher of the householders and the leader of the sannyāsīs. He is Mādhava replete with Rādhā’s heart.

sārvabhauma-śodhana  gajapati-tāraṇa
rāmānanda-poṣaṇa vīra
rūpānanda-vardhana  sanātana-pālana
haridāsa-modana dhīra [4]
He is the purifier of Sārvabhauma Bhaṭṭāchārya and the deliverer of Mahārāj Pratāparudra. He is the maintainer of Rāmānanda Rāy and the hero of all. He is the guardian of Śrīla Sanātan Gosvāmī and the joy of Śrīla Rūpa Gosvāmī. He is the delight of Hari Dās Ṭhākur and is perfectly sober.

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

He is absorbed in Vraja’s rasas. He is the dispeller of misconception, lust, and deceit. He is the maintainer of the pure devotees and the dispeller of dry knowledge. He is the eradicator of pseudo-devotion and the reservoir of all pleasure.

(Śrīla Bhakti Vinod Ṭhākur)

\[
\text{yaśomati-nandana} \quad \text{vraja-vara-nāgara}
\]
\[
\text{gokula-rañjana kāna} \quad \text{gopī-parāṇa-dhana} \quad \text{madana-manohara}
\]
\[
\text{kāliya-damana vidhāna} \quad [1]
\]

Śrī Kṛṣṇa, who is known as Kān, is Yaśodā’s darling son, Vraja’s paramour, Gokula’s delight, the gopīs’ life and wealth, the enchanter of Cupid, and the conqueror of Kāliya.

\[
\text{amala hari-nāma amiya-vilāsā}
\]
\[
\text{vipina-purandara} \quad \text{navīna nāgara-vara}
\]
\[
\text{vamśī-vadana suvāsā} \quad [2]
\]
His Names and nectarean Pastimes are all transcendental. He is the king of Vraja’s forests and the best of young paramours. He beautifully plays the flute.

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

He is the guardian of Vraja’s residents, the destroyer of the demons, and the keeper of Nanda’s cows. He is known as ‘Govinda’—He who nourishes the cows, senses, Vedas, and world—and ‘Mādhava’—Śrī Rādhā’s consort. He is Nanda’s beautiful cowherd boy and a butter thief.

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

He is a spy on the Yamunā’s banks and the stealer of the gopīs’ garments. He is the relisher of the rāsa-līlā and the embodiment of mercy. He is Śrī Rādhā’s beloved, Vṛndāvan’s great dancer, and Bhakti Vinod’s shelter.

(Śrīla Bhakti Vinod Ṭhākur)

jaya śachī-nandana         sura-muni-vandana
bhava-bhaya-khaṇḍana jaya he
jaya hari-kīrtana-           nartanāvartana
kali-mala-kartana jaya he [1]
All glory to Śrī Śachī Nandan, who is worshipped by the
demigods and sages! All glory to He who destroys all fear
of material existence! All glory to the inaugurator of danc-
ing and chanting the Lord’s Names! All glory to He who
removes the contamination of Kali!

nayana-purandara viśvarūpa snehadhara
viśvambhara viśvera kalyāṇa
jaya lakṣmī-viṣṇu-priyā viśvambhara priya hiyā
jaya priya kiṅkara īśāna [2]

Śrī Śachī Nandan is the delight of everyone’s eyes and affec-
tionate to His brother Viśvarūp. He is the maintainer of the
world and the embodiment of its good fortune. All glory to
Lakṣmī Priyā and Viṣṇu Priyā, who are dear to Viśvambhar’s
heart! All glory to His dear servant Īśān!

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

All glory to Sītā Ṭhākurāṇī and Advaita Āchārya! All
glory to Mālinī Devī and Śrīvās Ṭhākur! All glory to
Chandraśekhar Āchārya! All glory to Nityānanda Rāy! All
glory to Gadādhar Paṇḍit! All glory to the Nāmāchārya,
Hari Dās Ṭhākur!

murāri mukunda jaya premanidhi mahāśaya
jaya yata prabhu pāriṣada
vandi sabākāra pāya     adhamere kṛpā haya
bhakti sapārṣada-prabhupāda [4]

All glory to Murāri Gupta, Mukunda Datta, and Puṇḍarīk Vidyānidhi! All glory to all the associates of Śrī Śachī Nandan! I offer my obeisance at their feet. By their mercy upon this fallen soul, I serve Śrīla Prabhupāda and his associates.

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

Śrī Bhoga Ārati Gīti

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

Serve Śrī Gaurahari, who is most affectionate to His devotees. He is the rambler in the fields (of Vraja), the stealer of Nanda and Yaśodā’s hearts.

“belā ha’lo, dāmodara, āisa ekhana
bhoga-mandire vasi’ karaha bhojana” [2]

“It’s time! Damodar! Come now! Sit down in the dining hall and eat.”

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

At Nanda’s request, Kṛṣṇa, Baladev, and Their friends sit down in lines.
śuktā-śākādi bhāji nālitā kuśmāṇḍa
dāli dālnā dugdha-tumbī dadhi mochā-ghanṭa [4]
Śuktā, śāk, fried vegetables, jute-leaf salad, pumpkin, baskets of fruit, dāl patties, gourd cooked in milk, yoghurt, banana flower …

mudga-baḍā māša-baḍā roṭikā ghṛtānna
śaṇkulī piṣṭaka kāśīr puli pāyasānna [5]
Moong dāl patties, urad dāl patties, chapātīs, rice with ghee, rice and sesame gruel, rice-flour cakes, condensed milk, pancakes, rice pudding …

karpūra amṛta-kelī rambhā kṣīra-sāra
amṛta rasālā, amla dvādaśa prakāra [6]
Hot milk flavoured with camphor, plantains, butter, twelve kinds of sweet, juicy, and sour preparations …

luchi chini sarapurī lāḍḍu rasāvalī
bhojana karena kṛṣṇa ha’ye kutūhalī [7]
Sweet purīs, purīs filled with cream, sweet balls, dāl patties boiled with sugared rice—Kṛṣṇa eagerly eats all these preparations.

rādhikāra pakka anna vividha vyaṇjana
parama ānande kṛṣṇa karena bhojana [8]
With great joy Kṛṣṇa eats various vegetable preparations cooked by Rādhikā.
chhale-bale lāḍḍu khāy śrī-madhumaṅgala
bagala bājāy āra deya haribolo  [9]
By hook or by crook, Madhumaṅgal eats the sweet balls.
He slaps his armpits and calls out, ‘Haribol!’

rādhikādi gaṇe heri’ nayanera koṇe
tṛpta ha’ye khāya kṛṣṇa yaśodā-bhavane  [10]
Glancing at Rādhikā and Her friends out of the corners of
His eyes, Kṛṣṇa happily eats in Yaśodā’s home.

bhojanānte piye kṛṣṇa suvāsita vāri
sabe mukha prakṣālaya ha’ye sāri sāri  [11]
After eating, Kṛṣṇa drinks scented water. Then all of the
boys line up and wash their mouths.

hasta-mukha prakṣāliyā yata sakha-gaṇe
ānande viśrāma kare baladeva-sane  [12]
After washing their hands and mouths, Kṛṣṇa’s friends
happily take rest with Baladev.

jambula rasāla āne tāmbula-maśālā
tāhā kheye kṛṣṇachandra sukhe nidrā gelā  [13]
Jambula and Rasāla bring spiced pān. Kṛṣṇa chews it and
then happily goes to sleep.

viśālākṣa śikhi-puchchha chāmara ḍhulāya
apūrva śayāya kṛṣṇa sukhe nidrā yāya  [14]
Viśālākṣa fans Kṛṣṇa with a peacock fan, and Kṛṣṇa happily sleeps on a comfortable bed.

yaśomati-ājñā peye dhaniṣṭhā ānīta
śrī-kṛṣṇa-prasāda rādhā bhuṅje haye prīta [15]

Being requested by Yaśodā, Dhaniṣṭhā brings Śrī Kṛṣṇa’s remnants to Rādhā, who eats them joyfully.

lalitādi sakhī-gaṇa avaśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya [16]

Lalitā Devī and her friends then receive Rādhā’s remnants and joyfully sing the glories of Rādhā-Kṛṣṇa within their hearts.

hari-līlā eka-mātra yāhāra pramoda
bhogārati gāy ṭhākur bhakativinoda [17]

Ṭhākur Bhakti Vinod, whose sole joy is the Lord’s Pastimes, sings this bhog ārati.

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

Serve Govinda, serve Gopāl. Serve Giridhārī, Gopīnāth, Nanda Dulāl. Serve Govinda, serve Gopāl. All glory to Nanda’s son! All glory to Śachī’s son! All glory to golden Gopāl!

(Śrīla Bhakti Vinod Ṭhākur)
**Śrī Gaura Ārati**

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

All glory to the beautiful ārati to Śrī Gorāchād in a grove on the banks of the Ganges, which attracts the hearts of all souls throughout the world!

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

On Gorāchād’s right is Nitāichād, and on His left is Gadādhar. Advaita is nearby, and Śrīvāṣ holds an umbrella.

(kibā) basiyāchhe gorāchād da ratna-simhāsane  
(ratna-simhāsana alo karere  
basiyāchhen gorāchād ratna-simhāsane)  
ārati kareṇa brahmā ādi-deva gaṇe [3]  
(gaurāṅger ārati kare)  
(brahmā ādi-deva gaṇe gaurāṅger ārati kare)  
(gaurāṅgera bhakta sane gaurāṅger ārati kare)  
(nitāi gaura haribol)

Gorāchād has sat on a jewelled throne. Brahmā and the other demigods worship Him (in the company of His devotees).
Narahari and others fan the Lord with chāmaras. Sañjaya, Mukunda, Vāsudev Ghoṣ, and others sing.

Conches, bells, kartāls, and mṛdangaśas resound sweetly. The kīrtan is most relishable.

The radiance of the Lord’s face surpasses that of millions of moons. The garland of forest flowers around His neck shines.
(kibā) śiva-śuka-nārada preme gada-gada bhakatī-vinoda dekhe gorāra sampada [7]

Śiva, Śukadev, and Nārad stammer in the ecstasy of love. In this way Bhakti Vinod beholds Gorāchāḍ’s glory.

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

This time please give me your grace. O Śrīla Bhakti Vinod Ṭhākur, O Śrīla Sarasvatī Ṭhākur, O Gurudev, saviour of the fallen, O Gaurahari, along with your associates, this time please give me your grace.

(Śrīla Bhakti Vinod Ṭhākur)

Śrī Sāraswat Ārati

jayare jayare jaya gaura-sarasvatī bhakātivinodānvaya karuṇā murati [1]

All glory to the voice of Śrī Gaurāṅga, the embodiment of Śrīla Bhakti Vinod Ṭhākur’s mercy, Śrīla Bhakti Siddhānta Saraswatī Ṭhākur!
prakāśile gaura-sevā bhūvana maṅgala
bhakati-siddhānta śuddha prajñāna ujjvala [2]

He manifested Śrī Gaurāṅga’s service for the upliftment of the world. His teaching of devotion is pure, brilliant, and enlightening.

rādhā-śyāma eka-tanu dakṣe gorā rāya
bāme rādha madhye svayam śyāma-gopa jaya [4]

All glory to the combined form of Śrī Śrī Rādhā-Śyām, Śrī Gaura Rāy, on the right, Śrī Rādhā on the left, and the dark cowherd boy Himself in the middle!

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

Vraja’s rasa manifests in a new way in Nabadwīp: madhura-rasa dresses newly in benevolence.

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

Sweet divine love, Vraja’s essence, reaches its climax in Śrī Gaurāṅga’s Pastimes.

rādhā bhāva-kānti anģikari’bhāla mate
dakṣiṇe āsana rasa garimā dekhāte [6]

Śrī Gaurāṅga earnestly embraces Śrī Rādhā’s heart and halo, and takes His place on the right to show His rasa’s glory.
Seeing Kṛṣṇa’s secret endeavour to taste Her threefold rasa, Rādhā is fulfilled and smiles gently.

Remaining in the middle, the flute player declares with the song of His flute, “With Rādhā’s wealth, I am Gaurāṅgasundar!”

“If you serve Gaurāṅga, My form which is cherished in the temple of Rādhā’s heart will be fully revealed to you.”

Gaurāṅga Mahāprabhu appeared in Nadia, and Providence combined the saviour of the fallen (the Kali-yuga-avatār) within Him.

This type of ārati is unknown to Brahmā and Śiva. Only a recipient of Śrī Gaurāṅga’s devotees’ mercy reaches such perfection.
śrī svarūpa, rāmānanda, rūpa, sanātana
śrī raghu, jīvādi kṛpāya dekhe bhakta-jana [12]

Devotees see this ārati by the mercy of Śrī Svarūp Dāmodar, Śrī Rāmananda Rāy, Śrī Rūpa, Śrī Sanātan, Śrī Raghunāth, Śrī Jīva, and their associates.

jaya guru-gaura-rādhā-govinda-sundara
jaya dāo bhakta vṛnda nitya nirantara [13]

All glory to Śrī Guru, Gaurāṅga, and Rādhā-Govindasundar! O devotees, glorify them always and forever!

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Gosvāmī Mahārāj)
**Parikramā**

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

O Gurudev! Give this servant a drop of your mercy, and make me more humble than a blade of grass. Give me the strength to tolerate everything, and make me free from any desire for personal honour.

sakale sammāna karite śakati
deha nātha! yathā yatha
tabe ta’ gāiba hari-nāma sukhe
aparādha habe hata [2]

O master! Give me the ability to befittingly honour everyone. Then I will sing the Lord’s Name happily, and all my offences will be eradicated.

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

When will this soul attain such mercy and become fulfilled? O master! I am devoid of ability and intelligence, and greatly distressed. Please accept me.
When I examine myself for qualifications, I find none. Your mercy is everything. If you are not merciful to me, then, crying, I will no longer maintain my life.

(Śrīla Bhakti Vinod Ṭhākur)

The sun arises in the east, and the jewel of the brāhmaṇs, Śrī Gorāchād, awakes. Taking His devotees with Him, He goes out about the town.

The mṛdaṅgas resound ‘tāthai tāthai’ to the beat of the cymbals as Gaurasundar’s golden form sways with ecstatic love and His footbells jingle.
He calls out, “Chant aloud Mukunda, Mādhava, Yādava, Hari! Uselessly you pass the night asleep and the day decorating your body.

“Having attained this rare human body, what are you thinking? If you do not serve Kṛṣṇa now, lastly you will fall into shame.

“When the shining sun sets, you become busy, considering that the day has passed. So why are you being lazy now? Why don’t you serve the Lord of your heart?
“Understand the essence: life is temporary and filled with all sorts of adversity. Carefully taking shelter of the Name, engage in your work.”

$kṛṣṇa$-nāma-sudhā kariyā pāna
juḍāo bhakati-vinoda-prāṇa
nāma vinā kichhu nāhika āra
chaudda-bhuvana-mājhe [7]

Drink the nectar of Kṛṣṇa’s Name and soothe Bhakti Vinod’s soul. There is nothing to be had but the Name in all the fourteen worlds.

$jīvera kalyāṇa$-sādhana-kāma
jagate āsi’e madhura nāma
avidyā-timira-tapana-rūpe
ḥṛd-gagane virāje [8]

Desiring to bless all souls, the Lord’s sweet Name comes to this world and arises like the Sun within the sky of the heart to dispel the darkness of ignorance.

(Śrīla Bhakti Vinod Ṭhākur)

$jīva jāga$, $jīva jāga$, gorāchāda bale
kata nīdrā yāo māyā-piśāchīra kole [1]

Śrī Gorāchāḍ calls, “O souls, awake! O souls, awake! How long will you sleep in the clutches of the witch Māyā?
(ār kata kāl ghumāibe?)
(māyā-piśāchīra kole ār kata kāl ghumāibe?)
(uṭha jīva, kṛṣṇa bhaja ār kata kāl ghumāibe?)

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

bhajība baliyā ese sāṁsāra-bhitare
bhuliyā rahile tumī avidyāra bhare [2]

“You came into this world saying, ‘O Lord, I will serve You’, but, having forgotten this promise, you have remained in ignorance.

(bhuliyā rahile)
(avidyāra mohe paḍe tumī bhuliyā rahile)

“You forgot and remained. You fell into illusion’s bewilderment, forgot (your promise), and remained there.

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

“I have descended to save you. Other than Me, who is your friend?

(eman bandhu ār ke āchhe?)
(māyā-ha-ite uddhārite eman bandhu ār ke āchhe?)
"Who else is such a friend? Who else is there to rescue you from Māyā?

eenchhi auṣadhi māyā nāśibāra lāgi’
   hari-nāma mahā-mantra lao tumī māgi’ [4]

“I have brought the medicine to dispel Māyā. Pray for this Hari-nām mahāmantra and take it.

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

“Pray and take it. Pray for the Holy Name, which is dripping with nectar, and take it.”

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

Bhakti Vinod falls at the Lord’s feet, prays for the Hari-nām mahāmantra, and takes it.

(Śrīla Bhakti Vinod Ṭhākur)

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

When will Śrī Chaitanya be merciful to me? When will I reach the shade of the Vaiṣṇavas’ feet?

kabe āmi chhāḍiba e viṣayābhimāna
   kabe viṣṇu-jane āmi kariba sammāna [2]
When will I give up this mundane ego? When will I honour the Lord’s devotees?

gala-vatra kṛtāṅjali vaiṣṇava-nikāte
dante tṛṇa kari’ dāḍāiba niśkapaṭe [3]

With a cloth around my neck, joined palms, and straw between my teeth, I will sincerely submit myself at the Vaiṣṇava’s feet.

kādiyā kādiyā jānaība duḥkha-grāma
saṁsāra-anala haite māgiba viśrāma [4]

Weeping, I will convey my sorrows to the Vaiṣṇava and pray for shelter from the fire of material existence.

śuniyā āmāra duḥkha vaiṣṇava ṭhākura
āmā’ lāgi’ kṛṣṇe āvedibena prachura [5]

Hearing of my sorrow, the worshippable Vaiṣṇava will thoroughly pray to Kṛṣṇa on my behalf.

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

Satisfied by the Vaiṣṇava’s prayer, Kṛṣṇa will be merciful to this sinner.

vinodera nivedana vaiṣṇava-charaṇe
kṛpā kari’ saṅge laha ei akiñchane [7]
Bhakti Vinod prays at the feet of the Vaiṣṇavas: “Mercifully take this lowly soul with you.”

(Śrīla Bhakti Vinod Ṭhākur)

namo namaḥ tulasī mahārāṇī
vṛnde mahārāṇī namo namaḥ
namo re namo re māiyā namo nārāyaṇī [1]

O Tulasī Mahārāṇī, O Vṛndā Devī, I offer my obeisance unto you again and again. O Nārāyaṇī, I offer my obeisance unto you again and again.

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

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

yāko patra mañjarī komala
śrī-pati-charaṇa-kamale lepaṭāni [3]

Your leaves and soft mañjarīs are twined around the lotus feet of Lakṣmī’s Lord.

dhanya tulasī pūraṇa tapa kiye
śrī-śālagrāma-mahā-pāṭarāṇī [4]

O fortunate Tulasī, by your performance of austerity you have become Śrī Śālagrām’s worshippable consort.
dhūpa, dīpa, naivedya, ārati
phulanā kiye varakhā varakhāni  [5]
You shower mercy upon one who offers you incense, lamps, foods, worship, and flowers.

chhāppānna bhoga, chhatriśa vyañjana
vinā tulasī prabhu eka nāhi māni  [6]
The Lord does not accept even one of fifty-six grain offerings or thirty-six vegetable offerings without tulasī leaves.

śiva śuka nārada ā-ura brahmādika
ḍhūḍata phirata mahā-muni jñānī  [7]
Śiva, Śukadev, Nārad, Brahmā, the other demigods, and the great learned sages all circumambulate you.

chandraśekhara māiyā, terā yaśa gāoye
bhakati dāna dījiye mahārāṇī  [8]
O Tulasī Mahārāṇī, Chandraśekhar sings your glories. Give him the gift of devotion.

(Śrīla Chandraśekhar Āchārya)
Vandanā

vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ
śrī-gurūn vaiṣṇavāṁś cha
śrī-rūpaṁ sāgrajātāṁ saha-gaṇa raghunāth-
ānvitām tam sa-jīvam
sādvaitaṁ sāvadhūtaṁ pariṇa-sahitaṁ
kṛṣṇa-chaitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā
śrī-viśākhānviṭāṁś cha

I offer my obeisance unto the lotus feet of my Guru, the predecessor Gurus, the Lord’s devotees, Śrī Rūpa, Śrī Sanātan, Śrī Raghunāth, Śrī Jīva, Śrī Rūpa’s followers, Śrī Kṛṣṇa Chaitanya-dev, Śrī Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Chaitanya-dev’s associates, Śrī Śrī Rādhā-Kṛṣṇa, Śrī Lalitā Devī, Śrī Viśākhā Devī, and all of Their associates.

om ajñāna-timirāndhasya jñānānjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ

I offer my obeisance unto Śrī Gurudev, who has opened my eyes, which were blinded by the darkness of ignorance, with the salve of divine knowledge.

pūjya śrī-guru-varga-vandita mahābhāvānvitāyāḥ sadā
paṇvā parya paramparā prachalita prājya pramūrttā kṛteḥ
bhakter nirmala-nirjharasya nibhṛtaṁ saṁrakṣakaṁ sādaram
vande śrī-gurudevam ānata-śirā āchārya-varyām nijam
I bow my head in eternal obeisance to my Gurudev, the best of Āchāryas, Śrīla Bhakti Nirmal Āchārya Mahārāj. He is the ever vigilant, stalwart guardian of the current of pure devotion whose highest form flows from our most worshippable Śrī Rūpānuga Guru-varga in their exclusive dedication to Mahābhāva, Śrīmati Rādhārāṇī.

guruvābhīṣṭa-supūrakaṁ guru-gaṇair āśīṣa-sambhūṣitam chintyāchintya-samasta-veda-nipuṇaṁ śrī-rūpa-panthānugam govidābhidham ujjvalaṁ vara-tanuṁ bhakty anvitaṁ-sundaram vande viśva-guruṁ cha divya-bhagavat-premṇo hi bīja-pradam

I offer my obeisance unto he who perfectly fulfils his Gurudev’s most cherished desires; who is fully adorned with the blessings of his Gurudev’s associates; who is expert in all aspects of Vedic knowledge, both conceivable and inconceivable; who is the pre-eminent follower of Śrīla Rūpa Goswāmī Prabhu’s line; who is known as ‘Govinda’—Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj; whose beautiful, effulgent, exalted form is infused with pure devotion; who is the Guru of the entire universe; and who is the giver of the seed of divine love for the Supreme Lord.

devam divya-tanuṁ suchanda-vadanaṁ bālārka-chelāṅchitam sāndrānanda-puraṁ sad-eka-varaṇaṁ vairāgya-vidyāmbudhim śrī-siddhānta-nidhiṁ subhakti-lasitaṁ sārasvatānāṁ varaṁ vande tam ūṣhadham mad-eka-śaraṇaṁ nyāśīśvaram śrīdharam
I offer my obeisance unto my lord, Śrīla Bhakti Rakṣak Śrīdhar Dev-Gosvāmī Mahārāj, whose speech is most pleasing; whose divine form is adorned with garments the colour of the newly-risen sun; who is an abode of intense, ecstatic devotion; who is the sādhus’ sole choice; who is an ocean of renunciation and knowledge; who is a treasure-house of perfect conclusions; who is resplendent with pure devotion; who is the best of Śrīla Saraswatī Thākur’s followers; who is the giver of all good; who is the leading general of the tridaṇḍi-sannyāsīs; and who is my sole shelter.

śrī-siddhānta-sarasvatīti vidito gauḍīya-gurv-anvaye bhāto bhānuriva prabhāta-gagane yo gaura-saṅkīrtanaiḥ māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān kṛṣṇa-prema-sudhābdhi-gāhana-sukham

prādāt prabhūṁ tam bhaje

I serve my lord, who is known as Śrīla Bhakti Siddhānta Saraswatī Thākur. Within the Gauḍīya sampradāya’s lineage of Gurus, he shines like the sun in the morning sky. Through the saṅkīrtan of Śrīman Mahāprabhu he rescues the souls engulfed within the belly of the timiṅgila of illusionism and bestows upon them the ecstasy of swimming in the nectar-ean ocean of divine love for Kṛṣṇa.

namo gaurakīśorāya
bhaktāvadhūta mūrtaye
gaurāṅghri padma-bhṛṅgāya
rādhā-bhāva-niṣeviñe
I offer my obeisance unto the divine form of the devotee-avadhūt Śrīla Gaura Kiśor Dās Bābājī Mahārāj, who is a honey-bee at Śrī Gaurasundar’s lotus feet and a servant of Śrīmatī Rādhārāṇī imbued with deep loving attachment.

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

I offer my obeisance unto Śrīla Bhakti Vinod Ṭhākur, the embodiment of Śrī Gaurasundar’s potency. He is the king of all knowers of the scriptures of pure devotion and an ocean of the nectar of devotion to Śrīmatī Rādhārāṇī.

gaura-vrajāśritāśeṣair
vaiṣṇavair vandya-vigraham
jagannātha-prabhuṁ vande
premābdhiṁ vrddha-vaiṣṇavam

I offer my obeisance unto my lord, the ocean of divine love, Śrīla Jagannāth Dās Bābājī Mahārāj. He is the senior-most devotee, and worshipped by all who have taken shelter in Śrī Nabadwīp Dhām and Śrī Vraja Dhām.

vāñchhā-kalpatarubhyaṁ cha
kṛpa-sindhubhya eva cha
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ
Again and again I offer my obeisance unto the Supreme Lord’s devotees, who are saviours of the fallen, oceans of mercy, and wish-fulfilling trees.

\[ \text{pañcha-tattvātmakāṁ kṛṣṇāṁ} \\
\text{bhakta-rūpa-svarūpakām} \\
\text{bhaktāvatāraṁ bhaktākhyāṁ} \\
\text{namāmi bhakta-śaktikām} \]

I offer my obeisance unto the five-fold manifestation of Śrī Kṛṣṇa known as the Pañcha-Tattva: His form as a devotee (Śrī Kṛṣṇa Chaitanya), His expanded form as a devotee (Śrī Nityānanda Prabhu), His Avatār as a devotee (Śrī Advaita Prabhu), His pure devotees (led by Śrīvās Ṭhākur), and His devotional energies (led by Śrī Gadādhar Paṇḍit).

\[ \text{namo mahā-vadānyāya kṛṣṇa-prema-pradāya te} \\
\text{kṛṣṇāya kṛṣṇa-chaitanya-nāmne gaura-tviśe namaḥ} \]

Again and again I offer my obeisance unto You, Śrī Kṛṣṇa Chaitanya, the supremely merciful, golden form of Śrī Kṛṣṇa, the giver of Kṛṣṇa-prema.

\[ \text{jayatāṁ suratau pañgor mama manda-mater gatī} \\
\text{mat-sarvasva-padāmbhojau rādhā-madana-mohanau} \]

All glory to the merciful Śrī Śrī Rādhā–Madan Mohan! Though I am lame and wicked, They are my sole shelter, and Their lotus feet are everything to me.
dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-simhāsana-sthau
śrī gāndharvā-śrīla-govinda-devau
preṣṭhālībhīḥ sevyamānau smarāmi

I meditate upon Śrī Rādhā and Śrī Govinda being wor-
shipped by Their dear girlfriends as They sit upon a throne
within a beautiful jeweled temple beneath the wish-fulfilling
trees of the divine abode of Vṛndāvan.

śrīmān rāsa-rasārmbhī vamśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye ’stu nah

May Gopīnāth, the beautiful originator of the rāsa-lilā, who
stands on the riverbank at Vamśi Vaṭ and attracts the gopīs
with His flute-song, bestow auspiciousness upon us.

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

Again and again I offer my obeisance unto Vṛndā Devī, who
is known as Tulasī Devī and Satyavati, who is most dear to
Kṛṣṇa, and who bestows devotion to Kṛṣṇa upon us.

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

Having offered obeisance to one’s initiating Guru, to the
Gurus who have taught one the meaning of the Bhāgavat,
and to all the authors of Vedic literature, who are the Gurus
of the entire world, proclaim “Jay!”
jayaḥ sa-parikara śrī-śrī-guru-gaurāṅga-gāndharvā-govindasundar-pādapadmānām jayastu!

All glory to the lotus feet of Śrī Guru, Śrī Gaurasundar, Śrī Śrī Gāndharvā-Govindasundar, and all of Their associates!

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

hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
Morning

Śrī Śrī Gurvāṭakam

saṁsāra-dāvānala-līḍha-loka
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-charaṇāravindam [1]

I offer my obeisance unto the lotus feet of Śrī Guru, the ocean of goodness who assumes the form of a cloud of mercy to deliver the souls burning in the blazing fire of material existence.

mahāprabhoḥ kīrtana-nṛtya-gīta-vāditra-mādyan-manaso rasena
romāñcha-kampāśru-tarāṅga-bhājo
vande guroḥ śrī-charaṇāravindam [2]

I offer my obeisance unto the lotus feet Śrī Guru, who sheds waves of tears, trembles, and experiences horripilation through his devotion to Śrīman Mahāprabhu and becomes maddened at heart by chanting, dancing, singing, and playing instruments.

śrī-vigrahārādhana-nitya-nānā
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś cha niyuṅjato ’pi
vande guroḥ śrī-charaṇāravindam [3]
I offer my obeisance unto the lotus feet of Śrī Guru, who daily engages himself and other devotees in dressing the Deity with various ornaments, cleaning the Deity’s temple, and performing other devotional practices.

chatur-vidha-śrī-bhagavat-prasāda
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptim bhajataḥ sadaiva
vande guroḥ śrī-charaṇāravindam [4]

I offer my obeisance unto the lotus feet of Śrī Guru, who is always satisfied by satisfying the Lord’s devotees with the four types of tasteful Bhagavat-prasād.

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-charaṇāravindam [5]

I offer my obeisance unto the lotus feet of Śrī Guru, who is always eager to relish the unlimitedly sweet Names, Forms, Qualities, and Pastimes of Śrī Śrī Rādhikā-Mādhava.

nikuñja-yūno rati-keli-siddhyair
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-charaṇāravindam [6]

I offer my obeisance unto the lotus feet of Śrī Guru, who is very expert in the arts performed by the sakhīs to fulfil the Forest Couple’s Love Play, and is thus very dear to Them.
sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhīḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-charaṅāravindam [7]

I offer my obeisance unto the lotus feet of Śrī Guru, who is said by all the scriptures to be the Lord Himself, and considered to be so by the sādhus, yet is the Lord’s beloved devotee.

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto ’pi
dhyāyaṁ stuvaṁs tasya yaśas tri-sandhyāṁ
vande guroḥ śrī-charaṅāravindam [8]

I offer my obeisance unto the lotus feet of Śrī Guru, praising and meditating upon his glory at the three junctions of the day. By his grace, one gains the Lord’s grace. Without his grace, one has no shelter anywhere.

śrīmad guroraṣṭakam etad uchchair
brāhme muhūrte paṭhati prayātnāt
yas tena vṛndāvana-nātha-sākṣāt
sevaiva labhyā januṣo ’nta eva [9]

One who very carefully recites aloud this Śrī Gurvaṣṭakam during the brāhma-muhūrta (the ninety-six minute period before sunrise) attains direct service to the Lord of Vṛndāvan at the end of life.

(Śrīla Viśvanāth Chakravartī Ṭhākur)
Śrī-kṛṣṇa-chaitanya prabhu jīve dayā kari’
svapārṣada svīya dhāma saha avatari [1]
Being merciful to the souls, Śrī Kṛṣṇa Chaitanya Mahāprabhu descends with His associates and abode.

atyanta durlabha prema karibāre dāna
śikhāya śaraṅāgati bhakatera prāṇa [2]
To distribute the most rare form of divine love, He teaches surrender, which is the life of the devotees.

dainya, ātma-nivedana, goptṛtve varaṇa
‘avaśya rakṣibe kṛṣṇa’—viśvāsa pālana [3]
Humility, self-submission, embracing the Lord’s guardianship, maintaining the faith that ‘Kṛṣṇa will certainly protect me’ ...

bhakti-anukūla mātra kāryera svīkāra
bhakti-pratikūla bhāva—varjanāṅgīkāra [4]
Engaging only in activities that are favourable to devotion, rejecting everything unfavourable to devotion …

ṣaḍ-aṅga śaraṅāgati ha-ibe yāhāra
tāhāra prārthanā śune śrī-nanda-kumāra [5]
Śrī Kṛṣṇa hears the prayers of one who surrenders in this six-fold way.

rūpa-sanātana-pade dante tṛṇa kari’
bhakativinoda pađe dui pada dhari’ [6]
Bhakti Vinod places a straw between his teeth and falls before Śrīla Rūpa Goswāmī Prabhu and Śrīla Sanātan Goswāmī Prabhu, clasping their feet.

kādiyā kādiyā bale, āmi ta’ adhama śikhāye śaraṇāgati karahe uttama [4]

Crying and crying, he prays, “I am so lowly! Please elevate me by teaching me surrender.”

(Śrīla Bhakti Vinod Ṭhākur)

bhaja re bhaja re āmār mana ati manda
(bhajan vinā gati nāi re)
(ohe āmār mūḍha-mana bhajan vinā gati nāi re)
(bhaja) vraja-vane rādhā-krṣṇa-charaṇāravinda [1]
(jñāna-karma parihari’ re)
(śuddha rāga-patha dhari’ jñāna-karma parihari’ re)

Serve! Serve! My mind is so foolish. There is no way other than service! O my foolish mind! There is no way other than service. Serve Rādhā-Kṛṣṇa’s lotus feet in Vṛndāvan. Abandon worldly knowledge and action! Follow the path of divine love and abandon worldly knowledge and action!

(bhaja) gaura-gadādharādvaita-guru-nityānanda
(gaura-krṣṇe abhed jene)
(guru krṣṇa-priya jene gaura-krṣṇe abhed jene re)
śrīnivāsa, haridāsa, murāri, mukunda [2]
(gaura-preme smara smara re)
(śrīnivāsa, haridāse, gaura-preme smara smara re)

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

Remember Rūpa Goswāmī, Sanātan Goswāmī, Jīva Goswāmī, Raghunāth Bhaṭṭa Goswāmī, and Raghunāth Dās Goswāmī. If you want to serve, then remember Śrī Rūpa and Śrī Sanātan. Remember Rāghava Paṇḍit, Gopāl Bhaṭṭa Goswāmī, Svarūp Dāmodar, and Rāmānanda Rāy. If you want Kṛṣṇa-prema, then remember Svarūp Dāmodar and Rāmānanda Rāy.

goṣṭhī-saha karṇapura sena-śivānanda
(ajasra smara smara re)
(goṣṭhī-saha sena śivānande ajasra smara re)
rūpānuga sādhu-jana bhajana-ānanda [4]
(vraje vās yadi chāo re)
(rūpānuga sādhu-jane smara vraje vās yadi chāo re)
Remember Kavi Karṇapur, Śivānanda Sen, and their family. Always remember them! Always remember Śivānanda Sen and his family. Remember the sādhus who follow Śrī Rūpa and the joy they feel in their service. If you want to reside in Vraja, then remember the sādhus who follow Śrī Rūpa. (Śrīla Bhakti Vinod Ṭhākur)

vibhāvarī ṣeṣa āloka praveśa
nidrā chhāḍi’ uṭha jīva
bala hari hari mukunda murāri
rāma krṣṇa hayagrīva [1]

O souls! The night has ended and the light has come. Awake and arise! Chant ‘Hari! Hari!’ The Supreme Lord Kṛṣṇa is the bestower of liberation, the demon Mura’s enemy, and Śrī Rādhā’s lover. He appears as Hayagrīva, the horse-headed Avatār.

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

All glory to Kṛṣṇa! He appears as Nṛśimhadev, the half-man, half-lion Avatār, the dwarf Avatār, Vāman, and the son of Daśarath, Rāmachandra. He is the destroyer of the demons Madhu, Pūtanā, and Kaiṭabha. He is the King of Vraja’s son and blackish in complexion.
He is Mother Yaśodā’s darling son, and the protector and delight of the cows. He is the Lord of Vṛndāvan, the gopīs’ beloved, Rādhikā’s lover, and the most beautiful person in all the worlds.

As Rāmachandra, He is the destroyer of Rāvaṇ. Krṣṇa is a butter-thief and the stealer of the gopīs’ clothes. He is a cow-herd boy in Vraja, and the protector of the other cowherd boys. He is a flute player who steals the hearts of all.

Nanda Mahārāj’s son, Krṣṇa, is worshiped by the greatest yogīs. He is the remover of all fear from the people of Vraja. He is an enchanting flute player whose heart-capturing form is the colour of a fresh rain cloud.
Yaśodā’s son Kṛṣṇa is the killer of Kaṁsa and the enjoyer of the Rāsa Dance in the forest. He resides in Vṛndāvan and performs the rāsa dance beneath the kadamba trees.

He is ever-increasing joy personified and the ultimate reservoir of divine love. He is a divine Cupid, who captures His beloveds with flower arrows. He is the pleasure of the gopīs’ hearts and the abode of all wonderful qualities.

He plays in the River Yamunā’s waters and is the moon above the chakora bird of the heart. O mind, remember my words: always chant Kṛṣṇa’s glories and nectarean Names.

(Śrīla Bhakti Vinod Ṭhākur)
Evening

śrī guru charaṇa-padma kevala bhakati-sadma
vandō muṇi sāvadhāna mate
yāhāra prasāde bhāi e bhava tariyā yāi
kṛṣṇa-prāpti haya yāhā haite [1]

I carefully offer my obeisance to Śrī Guru’s lotus feet, which are the sole abode of devotion. O brother! By his mercy we cross over this world and reach Kṛṣṇa.

guru-mukha-padma-vākya chitete kariyā aikya
āra nā kariha mane āśā
guru-charaṇe rati ei se uttama-gati
ye prasāde pūre sarva āśā [2]

Make the teachings from Śrī Guru’s lotus mouth one with your heart, and do not desire anything else within your heart. Attachment to Śrī Guru’s feet is the best path. By his mercy all desires are fulfilled.

chakṣu-dāna dilā yei janme janme prabhu sei
divya-jñāna hṛde prakāśita
prema-bhakti yāhā haite avidyā vināśa yāte
vede gāya yāhāra charita [3]

He who gave me the gift of eyes is my lord, birth after birth. He manifested divine knowledge in my heart. He gives prema-bhakti and destroys ignorance. The Vedas sing of his character.
Śrī-guru karuṇā-sindhu  adhama janāra bandhu lokanātha lokera jīvana
hā hā prabhu kara dayā  deha more pada-chhāyā
e adhama la-ila śaraṇa [4]

Śrī Guru is an ocean of mercy and the friend of the fallen. He is the lord and life of all people. O master! Be merciful. Give me the shade of your feet. This fallen soul has taken shelter of you.

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

I have taken shelter. I have taken shelter at your lotus feet, where there is no fear. Please be merciful to me. O Śrī Gurudev, saviour of the fallen, please be merciful to me. Understanding that I am lowly and fallen, be merciful to me. All glory to you, Śrī Gurudev!

(Śrīla Narottam Dās Ṭhākur)

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

O Śrī Kṛṣṇa Chaitanya Mahāprabhu! Be merciful to me. Other than You, who is merciful in this world?
You descended to save the fallen souls. O Lord, You will not find another soul as fallen as I.

O Nityānanda! You are overjoyed with divine love. Give me Your merciful glance. I am very sad.

By Your mercy, I will reach Śrī Chaitanya and Nitāi.

O Gadādhar Paṇḍit, embodiment of love for Śrī Gaura! O oceans of mercy, Śrīvāsa Paṇḍit and Hari Dās Ṭhākur!

O Svarūp Dāmodar, Sanātan, Rūpa, Raghunāth Dās, Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, and Śrī Jīva! O Lokanāth Prabhu!
O Śrīnivās Āchārya Prabhu! Be merciful! Narottam Dāsa prays for the association of Rāmachandra Kaviṛāj.

O Śrīla Prabhupād, manifestation of Śrī Gaura! Be merciful. This fallen servant prays for the mercy of your associates.

(Śrīla Narottam Dāsa Ṭhākur)
Vaiṣṇava

(ohe) vaiṣṇava ṭhākura  dayāra sāgara e dāse karuṇā kari
diyā pada-chāyā  śodha he āmāya
tomāra charaṇa dhari  [1]

O worshippable Vaiṣṇava, ocean of grace, be merciful to this servant. Give me the shade of your feet and purify me. I clasp your feet.

chhaya vega dami’  chhaya doṣa śodhi’
chhaya guṇa deha’ dāse
chhaya sat-saṅga  deha’ he āmāre
basechhi saṅgera āše  [3]

Subjugate the six urges, rectify the six defects, and bestow the six good qualities upon this servant. Grant me the six kinds of good association. I have sat at your feet, desiring that association.

ekākī āmāra  nāhi pāya bala
hari-nāma-saṅkīrtane
tumi kṛpā kari  śraddhā-bindu diyā
deha’ kṛṣṇa-nāma-dhane  [3]

Alone I do not have the ability to properly chant the Lord’s Name. Mercifully give me a drop of faith and bestow upon me the wealth of Kṛṣṇa’s Name.
Kṛṣṇa is yours. You can give Kṛṣṇa. You have that power.
I am very poor. Calling, ‘Kṛṣṇa!’ ‘Kṛṣṇa!’ I run after you.

I run after you. I run after you in hope of attaining the wealth of Kṛṣṇa. If you desire to give Kṛṣṇa, you can give Him. If you desire to give, you can give. Kṛṣṇa is the wealth of your heart. You have the power to give Kṛṣṇa. If only you desire to give Kṛṣṇa, you can give Him.

(Śrīla Bhakti Vinod Ṭhākur)

O worshippable Vaiṣṇavas, I offer you this prayer. I am very fallen and misbehaved. Destiny has immersed me in the fearsome ocean of material existence. Please grab me by the hair and pull me to the shore.
Destiny is very powerful. It does not listen to my knowledge of religion and always binds me with the ropes of karma. I do not see even a trace of hope. All I see is hardship. Thus helpless and distressed, I cry.

Lust, anger, greed, illusion, pride, and ego all pull me in their own directions. Thus my mind wanders like a blind man who does not know the right way from the wrong way.

I have never accepted the proper conception. My mind has been immersed in illusion, and I have never aspired for your feet. Narottam Dās says, “Seeing and hearing about my situation, I am stricken with fear. Please rescue me and keep me by your side.”

(Śrīla Narottam Dās Ṭhākur)
ki-rūpe pāiba sevā muñi durāchāra
śrī-guru-vaiṣṇave rati nā haila āmāra [1]

How will I attain service? I am a sinner and have no attachment to Śrī Guru or the Vaiṣṇavas.

ašeṣa māyāte mana magana ha-ila
vaiṣṇavete leśa-mātra rati nā janmila [2]

My mind has become immersed in neverending illusion. I do not have even a trace of attachment to the Vaiṣṇavas.

viṣaye bhuliyā andha ha-inu divā-niṣi
gale phāsa dite phere māyā se piśāchī [3]

Immersed in the mundane day and night, I have forgotten you and become blind. The witch Māyā has come to place a noose around my neck.

māyāre kariyā jaya chhāḍāna nā yāya
śādhu-kṛpā vinā āra nāhika upāya [4]

It is impossible to overcome and leave behind Māyā without the śādhus’ mercy. There is no other way.

adoṣa-daraśi-prabhu patita-uddhāra
ei-bāra narottame karaha nistāra [5]

O master who overlooks my faults! O saviour of the fallen! This time deliver Narottam Dās.

(Śrīla Narottam Dās Ṭhākur)
The worshippable Vaiṣṇavas’ feet are the greatest treasure in the world. O brother, listen attentively: take shelter of the Vaiṣṇavas and serve. Kṛṣṇa does not reject one who does so. All others die in vain.

The Vaiṣṇavas’ foot-water has the power to give one prema-bhakti. Nothing else has such power. I wear no ornament on my head other than the Vaiṣṇavas’ footdust.

The purifying power of water at places of pilgrimage has been described in the Purāṇas. Such statements are a devotional trick. Water from pilgrimage sites is never equal to the Vaiṣṇavas’ foot-water, which fulfils all of one’s desires.
My mind is always joyful in the company of the Vaiṣṇavas, where discussion of Kṛṣṇa is always happening. Humble Narottam cries, “My heart has no patience. Why has my condition changed? (Why have I lost the Vaiṣṇavas’ association?)”

(Śrīla Narottam Dās Ṭhākur)

ei-bāra karuṇā kara vaiṣṇava gosāi
patita-pāvana tomā vine keha nāī [1]
O worshippable Vaiṣṇava, be merciful to me this time. O saviour of the fallen, without you there is no one.

kāhāra nikaṭe gele pāpa dūre yāya
emana dayāla prabhu kebā kothā pāya [2]
If one comes to you, one’s sins go away. Where can such a merciful master be found?

gāṅgāra-paraśa ha-ile paśchāte pāvana
darśane pavitra kara—ei tomāra guṇa [3]
If the Ganges touches someone, he is later purified, but you purify souls simply by seeing them—such is your power.
hari-sthāne aparādhe tāre hari-nāma
tomā-sthāne aparādhe nāhika eḍāna  [4]
If one offends the Lord, the Lord’s Name delivers him, but if one offends you, one has no salvation.

tomāra hṛdaye sadā govinda-viśrāma
govinda kahena—mama vaiṣṇava parāṇa  [5]
Govinda always resides in your heart, and He says, “My devotees are My heart.”

prati janme kari āśā charaṇera dhūli
narottame kara dayā āpnāra bali’  [6]
In every birth I aspire for the dust of your feet. Be merciful to Narottam, considering him your own.

(Śrīla Narottam Dāsa Ṭhākur)
Nitāi

nitāi-pada-kamala koṭī-chandra-suśītalā
ye chhāyāya jagata juḍāya
hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi
dṛḍha kari’ dhara nitāira pāya [1]

Cooling like ten million moons, Nitāi’s lotus feet soothe the world with their shade. O brother! Without Nitāi, you cannot reach Rādhā-Kṛṣṇa. Firmly grasp Nitāi’s feet.

se sambandha nāhi yāra vṛthā janma gela tāra
sei paśu baḍa durāchāra
nitāi nā balila mukhe majila samsāra-sukhe
vidyā-kule ki karibe tāra [2]

The life of one who had no connection with Nitāi passed in vain. Such an animal is very wicked. What will learning (aristocratic birth) do for one who was immersed in worldly pleasures and never called aloud, ‘Nitāi’?

ahaṅkāre matta haiṅā nitāi-pada pāsariyā
asatyere satya kari’ māni
nitāiyer karuṇā habe vraje rādhā-kṛṣṇa pābe
dhara nitāiyer charaṅ du’khāni [3]

Maddened with pride, forgetting Nitāi’s feet, I accept untruth as truth. When Nitāi bestows His mercy you will reach Rādhā-Kṛṣṇa in Vraja. Grasp Nitāi’s feet!
Nitāi’s feet are truth, and His servants are eternal. Always aspire for Nitāi’s feet. Narottam is very sad: “O Nitāi! Make me happy. Keep me beside your reddish feet.”

(Śrīla Narottam Dās Ṭhākur)

Nitāi, the jewel of all good qualities, my Nitāi, the jewel of all good qualities, brought a flood of divine love and inundated the earth.

Nitāi brought a flood of divine love to the land of Gauḍa. The devotees immersed themselves in it, but the unfortunate floated on its surface.

The sinful, unfortunate, and fallen did not desire this divine love, which is difficult for even Brahmā to attain, yet Nitāi begged them to accept it.
ābaddha karuṇā-sindhu kāṭiyā muhāna
ghare ghare bule prema-amiyāra vāna [4]
Nitāi cut a canal into the sealed ocean of mercy and a flood of nectarean divine love spread to every home.

lochan bale hena nitāi yebā nā bhajila
jāniyā śuniyā sei ātma-ghātī haila [5]
Lochan Dās says, “Anyone who did not serve Nitāi knowingly committed suicide.”

(Śrīla Lochan Dās Ṭhākur)

akrodha paramānanda nityānanda rāya
abhimāna-śūnya nitāi nagare beḍāya [1]
The anger-less, prideless, supremely joyful Nityānanda Rāy wanders throughout the towns.

adhama patita jīver dvāre dvāre giyā
hari-nāma mahāmantra dena bilāiyā [2]
Going from door to door to the homes of the lowly and fallen souls, He distributes the Hare Kṛṣṇa mahāmantra.

yāre dekhe tāre kahe dante ṭṛṇa dhari’
āmāre kiniyā laha bhaja gaurahari [3]
With straw between His teeth, He says to whoever He sees, “Purchase Me: simply serve Gaurahari.”
Saying this, Nityānanda rolls on the ground like a golden mountain rolling in the dust.

Lochan Dās says of one who has not developed attachment to this Avatār, “Such a sinner simply came and went.”

“They simply came and went. Those who did not serve Nitāi’s feet simply came and went (took birth and died uselessly).”

Nitāi and Gaurachandra are the two most merciful Lords. They are the best, the crest-jewels, of all Avatārs and the only source of joy.
They are the only source of joy. Nityānanda and Gaurachandra are the only source of joy.

bhaja bhaja bhāi chaitanya nitāi
sudṛḍha viśvāsa kari’
viṣaya chhādiyā se rase majiyā
mukhe bala hari hari [2]

O brothers! Serve! Serve Śrī Śrī Chaitanya-Nitāi with firm faith! Leave aside worldly affairs, merge into this rasa, and chant aloud, ‘Hari! Hari!’

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

Chant aloud, ‘Gaurahari’! Give up mundane talk and chant aloud ‘Gaurahari’! Give up village talk and chant aloud ‘Gaurahari’!

dekha ore bhāi tribhuvane nāi
emana dayāla dātā

O brother! Look! There are no benefactors in the three worlds as merciful as Them.

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

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

\[
\text{paśu pākhī jhure pāṣāṇa vidare śuni yāra guṇa-gāthā [3]}
\]

Hearing of Their glory, birds and animals cry and stones melt.

\[
samsāre majiyā rahili paḍiyā se pade nahila āśa āpana karama bhuṇyāya śamana kahaye lochana dāsa [4]
\]

“Fallen and immersed in samsāra, I never aspired for Their feet. Now Yamarāj subjects me to my karma.” So says Lochan Dās.

(Śrīla Lochan Dās Ṭhākur)

\[ˈdāyāl nitāi chaitanyaˈ baˈle nāch re āmār mana nāch re āmār mana, nāch re āmār mana [1]\]

O my mind, dance! O my mind, dance! O my mind, dance, chanting, “Dayāl Nitāi Chaitanya!”

(eman dayāl taˈ nāi he mār kheye prema dey)

Oh! No one is so merciful! Nitāi endures being beaten yet gives His aggressors divine love.
Then my offences will go away and I will attain the wealth of divine love. (In the Names of Nitāi and Chaitanya, there is no consideration of offences.) Then I will develop taste for Kṛṣṇa’s Name and my bondage will be destroyed. (Then I will have loving attachment.)

Then easily the life of the soul will be successful. (Without attachment to Kṛṣṇa, a soul’s life is simply false.) Then, at the end of life, a soul will see Śrī Śrī Rādhā-Śyām in Vṛndāvan (if Śrī Gaura bestows His mercy).

(Śrīla Bhakti Vinod Ṭhākur)
Gaurāṅga

gaurāṅgera duṭi pada yāra dhana sampada
se jāne bhakati-rasa-sāra

gaurāṅgera madhura-līlā yāra karṇe praveśilā
hṛdaya nirmala bhela tāra [1]

One whose wealth is Śrī Gaurāṅga’s feet knows the essence of devotion’s rasa. The heart of one who hears Śrī Gaurāṅga’s sweet Pastimes becomes pure.

ye gaurāṅgera nāma laya tāra haya premodaya
tāre muṇi yāi balihāri

gaurāṅga-guṇete jhure nitya-līlā tāre sphure
se jana bhakati-adhikārī [2]

One who chants Śrī Gaurāṅga’s Name develops divine love. To him, I say, “Bravo!” The eternal Pastimes are revealed to one who cries over Śrī Gaurāṅga’s qualities. Such a soul is qualified for devotion.


gaurāṅgera saṅgi-gaṇe nitya-siddha kari māne
se yāya vrajendra-suta-pāśa
śrī-gauḍa-maṇḍala-bhūmi yebā jāne chintāmaṇi
tāra haya vraja-bhūme vāsa [3]

One who considers Śrī Gaurāṅga’s associates to be eternally liberated reaches Kṛṣṇa. One who knows the holy land of Gauḍa to be made of wish-fulfilling (spiritual) gemstone resides in the land of Vraja.
gaura-prema-rasārṇāve se taraṅge yebā ḍube
se rādhā-mādhava-antaraṅga
gr̥he vā vanete thāke ‘hā gaurāṅga’ bale ḍāke
narottama māge tāra saṅga [4]

One who swims in the waves of the nectarean ocean of
divine love for Śrī Gaura is an intimate associate of Śrī Śrī
Rādhā-Mādhava. Whether he lives in a house or in the for-
est, Narottam Dās begs for the association of one who calls,
‘O Gaurāṅga!’

(Śrīla Narottam Dās Ṭhākur)

(prabhu he!)
emana durmati samśāra bhitare
paḍiyā āchhinu āmi
tava nija-jana kona mahājane
pāṭhāiyā dile tumi [1]

O Lord! I am very wicked-minded and have fallen into this
material world, but You have sent a great soul, Your associ-
ate (to rescue me).

dayā kari more patita dekhiyā
kahila āmāre giyā
ohe dīna-jana śuna bhāla kathā
ullasita ha’be hiyā [2]

Seeing me so fallen and being merciful, he came to me and
said, “O humble soul, listen to this wonderful message and
your heart will rejoice.
tomāre tārite śrī-kṛṣṇa-chaitanya
navadvīpe avatāra

tomā hena kata dīna-hīna jane
karilena bhava-pāra [3]

“Śrī Kṛṣṇa Chaitanya has appeared in Nabadwīp to deliver you. He has brought many humble souls just like you to the shore of the ocean of material existence.

vedera pratijñā rākhībāra tare
rukma-varṇa vipra-suta
mahāprabhu nāme nadiyā mātāya
(mahāprabhu nāme jagata mātāya)
saṅge bhāi avadhūta [4]

“To fulfil the prophecies of the Vedas, He has appeared with a golden complexion as a brāhmaṇ’s son bearing the name ‘Mahāprabhu’ and driven all of Nadia (all the world) mad with divine love in the company of His brother Nityānanda.

nanda sutā yini chaitanya gosāñī
nija-nāma kari’ dāna
tārila jagat tumī-o yāiyā
laha nija paritrāṇa [5]

“Śrī Chaitanya, who is Kṛṣṇa Himself, has distributed His own Name and delivered the world. Go also and accept your deliverance.”
se kathā śuniyā āsiyāchhi, nātha!
tomāra charaṇa-tale
bhakati-vinoda kādiyā kādiyā
āpana-kāhinī bale [6]

O Lord, hearing this message, Bhakti Vinod has come to the soles of Your feet. Crying, he tells his story.

(Śrīla Bhakti Vinod Ṭhākur)

gāya gorā madhur svare

Gaurasundar sings in a sweet voice:

“hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma hare hare” [1]

gṛhe thāka, vane thāka
sadā ‘hari’ bale’ ḍāka
sukhe ṅuṭkhe bhulo nāka
vadane hari-nām kara re [2]

Stay at home, or stay in a forest, regardless, always call out ‘Hari!’ In happiness and in sadness, don’t forget: chant the Lord’s Name aloud.

māyā-jāle baddha ha’ye
āchha michhe kāja la’ye
ekhan-o chetana peye
rādhā-mādhav-nām bala re [3]
Bound in Māyā’s net, you work in vain. Now, while you are still conscious, chant ‘Rādhā-Mādhava’.

\[
jīvana ha-ila śeṣa \\
nā bhajile hṛṣīkeśa \\
bhaktivinod-upadeśa \\
ek-bār nām-rase māta re [4]
\]

Your life is ending, but you have not served Hṛṣīkeś. Bhakti Vinod advises: once relish His Name’s nectar.

*(Śrīla Bhakti Vinod Ṭhākur)*

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

His unparalleled form surpasses the purest gold! He is decorated with a garland of assorted flowers. His erect hairs surpass kadamba filaments! He is covered with beads of sweat.

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

His slow movements surpass those of an intoxicated elephant. Rapt in ecstasy, He sways to and fro. The splendour of His saffron garments surpasses the morning sun. Waves play across His golden form.
chalite nā pāre gorā- chād gōsāñi re
balite nā pāre ādha-bola
bhāvete āveśa haiyā hari hari bolāiyā
āchanḍāle dhari’ deya kola [3]

Lord Gorāchād cannot move! He cannot speak! He simply stammers. Rapt in ecstasy, He induces outcastes to chant ‘Hari! Hari!’ and He embraces them.

e sukha-sampada-kāle gorā nā bhajinu hele
hena pade nā karinu āśa
śrī-kṛṣṇa-chaitanya-chandraṭhākura śrī-nityānanda
guṇa gāya vṛndāvana dāsa [4]

At this joyful, fortunate time, neglectfully I did not serve Gorāchād or aspire for His feet. Vṛndāvan Dās sings the glories of Śrī Kṛṣṇa Chaitanyachandra and Ṭhākur Śrī Nityānanda.

(Śrīla Vṛndāvan Dās Ṭhākur)

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

There is no one like Gaurāṅga! Has there ever been and will there ever be an Avatār who distributes divine love like Him?

(hay ni ār habār nay re)

Oh! There has never been and never will be!
He did not kill the fallen, wicked-hearted sinners; He gave them the Lord’s Name and purified their hearts. He went from house to house and begged them (to accept divine love).

(ke nibi ke nibi bale)
(yeche yeche yeche beḍāy)

“Who will take? Who will take? He goes out asking, asking, and asking.”

He freely distributed throughout the world divine love that is desired by even Brahmā and Śiva. The poor received and relished it, dancing and clapping their hands.

(karatāli bājāiye)
(gaurahari hari bale karatāli bājāiye)

Clapping their hands! Chanting, “Gaurahari Hari!” and clapping their hands!
hāsiye kādiye  preme gaḍāgaḍi
pulake vyāpila āṅga
chaṇḍāle brāhmaṇe  kare kolākuli
kabe vā chhila e raṅga [4]

Filled with divine love, they laughed, cried, and rolled about. Their body hair stood on end. The brāhmaṇs and the outcastes embraced. When were there ever such Pastimes?

(chaṇḍāle brāhmaṇe  kare kolākuli
e raṅga kabe vā chhila)

The brāhmaṇs and the outcastes embraced. When were there ever such Pastimes?

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

Howling and calling out, they sang and ran about with mṛdaṅgas and kartāls. Seeing this, Yamarāj became afraid and closed his doors and shutters.

(bhaja bhaja gaurahari yāra nāme śamaṇa palāy)

Serve! Serve Gaurahari! Yamarāj flees from His Name.

e tina bhuvana  ānande bharila
uṭhila maṅgala-sora
The three worlds filled with joy, and an auspicious tumult arose.

(ānander ār sīmā nāi re)
(gauraharir āgamane ānander ār sīmā nāi re)
(nirānanda dūre gela ānander ār sīmā nāi re)
(gauraharir āgamane premānander udaya hala)
(premānander udaya hala sabāi mile haribola)

There is no limit to our joy! By Gaurahari’s arrival, there is no limit to our joy! All unhappiness has gone away, and there is no limit to our joy! By Gaurahari’s arrival, the joy of divine love has arisen, and everyone together chants “Hari!”

kahe premānanda emana gaurāṅge
rati nā janmila mora [6]

Premānanda says, “I never developed attachment to Lord Gaurāṅga.”

(āmār rati-mati hala nā ye)
(eman dayāl prabhu avatāre, āmār rati-mati hala nā re)
(eman dayāl prabhu esechhila, āmār rati-mati hala nā re)
(gaurahari hari bala)

I never developed attachment. I never developed attachment to this most merciful Lord. This most merciful Lord has come, but I have never developed attachment to Him. Oh! Chant, “Gaurahari!”

(Śrīla Premānanda Dās)
ke yābi ke yābi bhāi bhava-sindhu pāra
dhanya kali-yuge re chaitanya-avatāra [1]

Who will cross, O brother, who will cross the ocean of material existence? Oh! The fortune of this Age of Kali is the appearance of Śrī Chaitanya.

āmāra gaurāṅger ghāte ujānakheyā vaya
kaḍipāti nāhi lāge amani pāra haya [2]

At my Lord Gaurāṅga’s ghāṭ the upstream ferry runs without requesting any fare. Everyone crosses freely.

hari-nāmera tarīkhāni śrī-guru-kāṇḍārī
saṅkīrtana-keroyāla duʾbāhu paśāri [3]

The Lord’s Names are the ferryboat, Śrī Guru is the captain, and the outstretched arms in the saṅkīrtan are the oars.

sarva-jīva uddhāra haila premera vātāse
lochana paḍiyā raila karamera doṣe [4]

All souls have thus been delivered by the winds of divine love. Only Lochan Dās has fallen and remained behind, as a result of his sins.

(Śrīla Lochan Dās Ṭhākur)

avatāra sāra gorā avatāra
kena nā bhajili tāre
kariʾ nīre vāsa gela nā piyāsa
āpana karama phere [1]
Srī Gaura Avatār is the best of all Avatārs. Why don’t you serve Him? O mind, you resided beside water, but did not quench your thirst. You returned to your selfishness.

\[
\begin{align*}
\text{kaṇṭakera taru} & \quad \text{sadāi sevili (mana)} \\
\text{amṛta pā'bāra āše} & \\
\text{prema-kalpataru} & \quad \text{śrī gaurāṅga āmāra} \\
\text{tāhāre bhavili viṣe} & \quad [2]
\end{align*}
\]

O mind, desiring to drink nectar, you constantly chewed thorned wood (and mistook the blood in your mouth for nectar). My Lord Gaurāṅga is a wish-fulfilling tree of divine love, but you considered Him to be poison.

\[
\begin{align*}
\text{saurabhera āše} & \quad \text{palāśa śūkili (mana)} \\
\text{nāsāte paśila kīṭa} & \\
\text{‘ikṣu-daṇḍa’ bhāvi’} & \quad \text{kāṭha chuṣili (mana)} \\
\text{kemane pāibī miṭha} & \quad [3]
\end{align*}
\]

O mind, seeking a fragrance, you smelled the odourless palāśa flower, and insects entered your nose. O mind, considering it sugarcane, you sucked dry wood. How will you taste sweetness in this way?

\[
\begin{align*}
\text{‘hāra’ baliyā} & \quad \text{galāya parili (mana)} \\
\text{śamana kiṅkara sāpa} & \\
\text{‘śītala’ baliyā} & \quad \text{āguna pohāli (mana)} \\
\text{pāili vajara-tāpa} & \quad [4]
\end{align*}
\]
O mind, considering it a necklace, you wore death’s attendant serpent around your neck. O mind, considering it to be cooling, you embraced fire and received a scorching burn.

$samsāra\ bhajili\ \ řrī-gaurāṅga\ bhulili$
$nā\ ūnili\ sādhura\ kathā$
$iha-parakāla\ \ dukāla\ khoyāli\ (mana)$
$khāili\ āpana\ māthā\ [5]$

You served your family (mundane ends), forgot Šrī Gaurāṅga, and never listened to the sādhus’ words. O mind, you wasted both this life and your next life. You depraved yourself.

(Śrīla Lochan Dās Ṭhākur)

$gaurā\ pahū\ nā\ bhajiyā\ mainu$
$prema\ ratana-dhana\ helāya\ hārāinu\ [1]$

Not serving Lord Gaurāṅga, I have died. Negligently I have lost the treasured jewel of divine love.

$adhane\ yatana\ kari\ dhana\ teyāginu$
$āpana\ karama-doše\ āpani\ ḍubinu\ [2]$

I have endeavoured for worthless things and rejected real wealth. I have drowned myself in my own sins.

$sat-saṅga\ chhāḍi‘\ kainu\ asate\ vilāsa$
$te-kāraṇe\ lāgila\ ye\ karma-bandha-phāsa\ [3]$
I have avoided the sādhus’ association and enjoyed with wicked people. Thus I have become bound in the noose of my karma.

\[
\text{viṣaya-viṣama-viṣa satata khāinu} \\
gaura-kīrtana rase magana nā hainu \quad [4]
\]

I have constantly drunk the terrible poison of mundanity and never become immersed in the nectar of Śrī Gaurāṅga’s kirtan.

\[
\text{kena vā āchhaye prāṇa ki sukha lāgiyā} \\
narottama dāsa kena nā gela mariyā \quad [5]
\]

Why am I alive? For the sake of what happiness? Why has Narottam Dās not already died?

(Śrīla Narottam Dās Ṭhākur)

\[
yadi, gaura nā ha’ta \quad \text{tabe ki ha-ita} \\
kemane dharitām de \\
rādhāra mahimā \quad \text{prema-rasa-sīmā} \\
jagate jānāta ke? \quad [1]
\]

If Śrī Gaura had not come, what would have happened? How would we have maintained our lives? Who would have revealed to the world Śrī Rādhā’s glory and the extremes of Her ecstatic divine love?
Who would have known Śrī Rādhā’s glory? If Śrī Gaura would not have come, who would have known Śrī Rādhā’s glory?

\[
\text{madhura vṛndā-} \quad \text{vipina mādhurī} \\
\text{praveśa chāturī sāra} \\
\text{varaja-yuvaṭī} \quad \text{bhāvera bhakati} \\
\text{śakati ha-ita kāra?} \quad [2]
\]

Who would have the great expertise needed to enter into the sweetness of sweet Vṛndāvan? Who would have any qualification for the Vraja-gopīs’ ecstatic devotion?

\[
\text{gāo punaḥ punaḥ} \quad \text{gaurāṅgera guṇa} \\
\text{sarala kariyā mana} \\
\text{e bhava-sāgare} \quad \text{emana dayāla} \\
\text{nā dekhiye eka-jana} \quad [3]
\]

Sing Gaurāṅga’s glories again and again, keeping your heart simple. In the ocean of this material world, no one has ever seen anyone so merciful.

\[
\text{(āmi) gaurāṅga baliyā} \quad \text{nā genu galiyā} \\
\text{kemane dhariṇu de} \\
\text{vāsura-hiyā} \quad \text{pāṣāṇa diyā} \\
\text{(vidhi) kemane gaḍiyāchhe} \quad [4]
\]
I chant ‘Gaurāṅga’, but have not melted (with love). How have I maintained this body? How has Providence made Vāsu a stone rather than a heart?

(Śrīla Vāsudev Ghoṣ)
O Gopīnāth, hear my prayer. I am a wicked, constantly covetous materialist. I do not have any good qualities.

gopīnāth, āmāra bharasā tumī
tomāra charaṇe     la-inu śaraṇa
tomāra kiṅkara āmi [2]

O Gopīnāth, You are my hope. I have taken shelter at Your feet. I am Your servant.

gopīnāth, kemane śodhibe more
nā jāni bhakati    karme jaḍa-mati
paḍechhi saṁsāra ghore [3]

O Gopīnāth, how will You purify me? I do not understand devotion and my materialistic mind is absorbed in karma. I have fallen into this dark world.

gopīnāth, sakali tomāra māyā
nāhi mama bala    jñāna sunirmala
svādhīna nahe e kāyā [4]

O Gopīnāth, everything is Your illusion. I have no strength or transcendental knowledge, and this body of mine is not independent (of material nature’s control).
gopīnāth, niyata charaṇe sthāna
māge e pāmara kādiyā kādiyā
ekarahe karuṇā dāna [5]

O Gopīnāth, weeping and weeping, this sinner begs for an eternal place at Your feet. Please give him Your mercy.

gopīnāth, tumī ta sakali pāra
durjane tārīte tomāra śakati
ke āchhe pāpīra āra [6]

O Gopīnāth, You can do anything. You have the power to deliver sinners, and who is a greater sinner than myself?

-gopīnāth, tumī kṛpā-pārabāra
jīvera kāraṇe āsiyā prapañche
līlā kaile suvistāra [7]

O Gopīnāth, You are an ocean of mercy. You came into this world and performed Your Pastimes for the sake of the fallen souls.

gopīnāth, āmi ki doṣera doṣī
asura sakala pāila charaṇa
vinoda thākila vasi [8]

O Gopīnāth, am I the greatest sinner of all? All the demons reached Your feet, and only this Bhakti Vinod remained sitting here.

(Śrīla Bhakti Vinod Ṭhākur)
gopīnāth, ghuchāo saṁsāra-jvālā
avidyā-yātanā āra nāhi sahe
janama-maraṇa-mālā [1]

O Gopīnāth, remove the suffering of saṁsāra. I can no longer tolerate the pain of ignorance or the cycle of birth and death.

gopīnāth, āmi ta’ kāmera dāsa
viṣaya-vāsanā jāgichhe hṛdaye phādichhe karama phāsa [2]

O Gopīnāth, I am a servant of lust. Worldly desires have awakened in my heart, and the noose of karma has tightened around my neck.

gopīnāth, kabe vā jāgiba āmi
kāma-rūpa ari dūre teyāgiba hṛdaye sphuribe tumi [3]

O Gopīnāth, when will I wake up? When will I abandon my enemy—lust? When will You appear in my heart?

gopīnāth, āmi ta’ tomāra jana
tomāre chhāḍiyā saṁsāra bhajinu bhuliyā āpana-dhana [4]

O Gopīnāth, I am Yours, but I have abandoned You and engaged in worldly life, forgetting my actual wealth.
gopīnāth, tumi ta’ sakali jāna
āpanāra jane daṇḍiyā ekhana
śrī-charaṅe deha sthāna [5]

O Gopīnāth, You know everything. Having now punished Your servant, give him a place at Your holy feet.

gopīnāth, ei ki vichāra tava
vimukha dekhiyā chhāda nija-jane
nā kara karuṇā-lava [6]

O Gopīnāth, is this Your judgement? Seeing me averse to You, You abandon Your servant and do not grant him even a trace of mercy?

gopīnāth, āmi ta’ mūrakha ati
kise bhāla haya kabhu nā bujhinu
tāi hena mama gati [7]

O Gopīnāth, I am very foolish. I have never understood what is good for me. Therefore my condition is such.

gopīnāth, tumi ta’ paṇḍita-vara
mūḍhera maṅgala sadā anveṣībe
e dāse nā bhāva para [8]

O Gopīnāth, You are the wisest person. Always try to uplift this fool and do not consider this servant an outsider.

(Śrīla Bhakti Vinod Ṭhākur)
O Gopinath, I have no way out. Only if You mercifully take me will I be delivered from this world.

O Gopinath, I have fallen into Mayas perils. Wealth, wife, and children have surrounded me, and lust has ruined me.

O Gopinath, my mind is crazy and does not submit to discipline. It is always senseless and has remained engrossed in mundanity.

O Gopinath, I have accepted defeat. All of my endeavours were useless. Now You are my hope.
gopīnāth, kemane ha-ibe gati
prabala indriya vaśī-bhūta mana
nā chhāḍe viṣaya-rati  [5]

O Gopīnāth, how shall I progress? My mind is controlled by my powerful senses and does not abandon its attachment to mundanity.

gopīnāth, hṛdaye vasiyā mora
manake śamiyā laha nija-pāne
ghuchibe vipada ghora  [6]

O Gopīnāth, sit down in my heart, subdue my mind, and bring me towards You. Dispel all danger and darkness.

gopīnāth, anātha dekhiyā more
tumi hṛṣīkeśa hṛṣīka damiyā
tāra' he sāṁśṛti-ghore  [7]

O Gopīnāth, You are the Lord of the senses. Seeing me so helpless subdue my senses and deliver me from this dark world.

gopīnāth, galāya legechhe phāsa
kṛpā-asi dhari' bandhana chhediyā
vinode karaha dāsa  [8]

O Gopīnāth, a noose has been tied around my neck. Taking up the sword of Your mercy, cut away this bondage and make Bhakti Vinod Your humble servant.
(he govinda! gopīnātha!)
(ei bār āmāy dayā kara he govinda! gopīnātha!)
(bahu janme aparādē hi he govinda! gopīnātha!)
(lakṣa lakṣa janam gela he govinda! gopīnātha!)
(śrī charaṇe śaraṇ nilām he govinda! gopīnātha!)
(śrī charaṇe sevā diyā he govinda! gopīnātha!)

O Govinda! O Gopīnāth! This time be merciful. I have been an offender for many births. Million of births have passed. Give me the shade of Your feet. I have surrendered at Your feet. Give me the service of Your feet. O Govinda! O Gopīnāth!

(Śrīla Bhakti Vinod Ṭhākur)

hari he dayāla mora jaya rādhā-nātha
bāra bāra ei-bāra laha nija sātha [1]

O merciful Lord! All glory to You, Rādhā’s Lord! Again and again I pray to You. This time take me as Your own.

bahu yoni bhrami’ nātha! la-inu śaraṇa
nija-guṇe kṛpā kara adhama tāraṇa [2]

O Lord! After wandering through many wombs, I have taken shelter of You. Be merciful and deliver this fallen soul by Your divine power.

jagata-kāraṇa tumī jagata-jīvāna
tomā chhāḍā kāro na’hi he rādhā-ramaṇa [3]
You are the world’s cause and life. Without You, no one has anything, O Lover of Rādhā!

bhuvana-maṅgala tumi bhuvanera pati
tumi upekṣile nātha! ki ha-ibe gati  [4]

You are the world’s auspiciousness and master. O Lord!
If You neglect me, what will be my fate?

bhāviyā dekhinu ei jagata mājhāre
tomā vinā keha nāhi e dāse uddhāre  [5]

I have understood that in this world there is no one but You to deliver this servant.

mānasa, deha, geha, yo kichhu mora
arpilū tuyā pade nanda-kiśora!  [1]

I have offered my mind, my body, my household, and whatever else may be mine at Your feet, O Nanda Kiśor!

sampade vipade jīvane-maraṇe
dāy mama gelā tuyā o-pada varāṇe  [2]

In good times and in bad, in life and in death, all my responsibility has gone away by embracing Your feet.

mārabi rākhabi—yo ichhā tohārā
nitya-dāsa prati tuyā adhikārā  [3]
Kill me or protect me as You wish. You have full authority over Your eternal servant.

janmāobi maye ichhā yadi tora
bhakta-gṛhe jani janma ha-u mora [4]

If You desire that I take birth again, let me do so in the home of Your devotee.

kīṭa-janma ha-u yathā tuyā dāsa
bahir-mukha brahma-janme nāhi āśa [5]

Let me be born again even as a worm, so long as I can remain Your servant. I have no desire to be born even as Brahmā if I will be averse to You.

bhukti-mukti-spṛhā vihīna ye bhakta
labha-ite tāka saṅga anurakta [6]

I long to attain the association of devotees who are completely free from all desire for selfish enjoyment and liberation.

janaka, jananī, dayita, tanaya
prabhu, guru, pati—tuhū sarva-maya [7]

Father, mother, lover, son, Lord, Guru, and husband—You are everything to me.

bhakati-vinoda kahe, śuna kāna!
rādhā-nātha! tuhū hāmāra parāṇa [8]
Bhakti Vinod says, “Please listen, O Kān! O Rādhānāth! You are my life and soul.”

(Śrīla Bhakti Vinod Ṭhākur)

bhajahū re mana śrī-nanda-nandana
abhaya-charaṇāravinda re
durlabha mānava janaṁ sat-saṅge
tarāha e bhava-sindhu re [1]

O mind, serve the son of Nanda’s lotus feet, which make one fearless. Having attained this rare human birth, cross over the ocean of material existence by associating with sādhus.

śīta ātapa vāta variśaṇa
e dina yāminī jāgi re
viphale sevinu kṛpaṇa durajana
chapala sukha-lava lāgi’ re [2]

Day and night I remain awake, suffering from the heat and the cold, the wind and the rain. For a moment of flickering happiness I have uselessly served wicked and miserly men.

e dhana, yauvana, putra, pariṇa
ithe ki āchhe paraṭīti re
kamala-dala-jala jīvana ṭalamala
(ei āchhe ei nāi jīvana ṭalamala)
bhajahū hari-pada niti re [3]
What is there in having wealth, youth, sons, and family? Life is tottering like water on a lotus petal (it is here, and then it is gone). O mind, serve the Lord’s feet.

śravaṇa, kīrtana, smaraṇa, vandana
pāda-sevana, dāśya re
pūjana, sakhī-jana, ātma-nivedana
govinda-dāsa-abhilāśa re [4]

Govinda Dās desires to engage in the nine practices of devotion: hearing about, glorifying, remembering, praying to, attending to, serving, worshipping, befriending, and surrendering to the Lord.

(jaya) rādhā-mādhava (jaya) kuñja-viḥārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) yaśodā-nandana (jaya) vraja-jana-rañjana
(jaya) yāmuna-tīra-vana-chārī

All glory to Śrī Rādhā’s Mādhava, who sports in the groves of Vraja! All glory to the gopīs’ beloved, the lifter of Govardhan Hill! All glory to Yaśodā’s darling son, the delight of Vraja’s residents! All glory to He who plays in the forests along the banks of the Yamunā!

(jaya) yaśodā-nandana krṣṇa gopāla govinda
(jaya) madana-mohana hari ananta mukunda [1]
All glory to Yaśodā’s darling son, Kṛṣṇa, who protects and pleases the cows! All glory to the enchanter of Cupid, the infinite Lord, who takes away all inauspiciousness and grants liberation!

(jaya) achyuta mādhava rāma vṛndāvana-chandra
(jaya) muralī-vadana śyāma gopī-janānanda [2]

All glory to the infallible Lord, the moon of Vṛndāvan, who pleases Śrī Rādhā! All glory to the dark Flute Player, the ecstasy of the gopīs!

(Śrīla Bhakti Vinod Ṭhākur)

mayūra-mukuṭa-pītāmbara-dhārī
muralī-dhara govardhana-dhārī [1]

All glory to the flute player, the lifter of Govardhan Hill, He who wears a peacock feather crown and yellow garments!

śrī-rādhā-mādhava kuñja-vihārī
muralī-dhara govardhana-dhārī [2]

All glory to the flute player, the pinter of Govardhan Hill, Rādhā’s beloved Mādhava, He who enjoys in the forest groves!

(jaya) yaśodā-nandana kṛṣṇa murāri
muralī-dhara govardhana-dhārī [3]

All glory to the flute player, the lifter of Govardhan Hill, Kṛṣṇa, Murāri, Yaśodā’s darling son!
(jaya) gopī-jana-vallabha vaṁśī-vihārī
muralī-dhara govardhana-dhārī [4]

All glory to the flute player, the lifter of Govardhan Hill, the
gopīs’ beloved, He who plays the vaṁśī flute!

∞

he deva bhavaṁtam vande
man-mānasa-madhukaram arpayā nija-pada-
paṅkaja-makarande [1]

O Lord, I offer my obeisance unto You. Please place the bee
of my heart in the honey of Your lotus feet.

yadapi samādhiṣu vidhīr api paśyati
na tava nakhā gramarīchim
idam ichāmi niśamya tavāchyuta
tad api kṛpādbhuta vīchim [2]

O Achyuta! Although even Brahmā, in samādhi, cannot see
the lustre of the tips of Your toenails, I have heard of the
waves of Your wonderful mercy and I desire to see it.

bhaktir udañchati yad api mādhava
na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika-
durghaṭa-ghaṭana-vidhātrī [3]
O Mādhava! Although I don’t have even a sesame seed of devotion to You, Your supreme power is the creator of even more improbable miracles.

ayam avilolatayādyā sanātana
kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-nindini
vindan madhurima-sāram [4]

O eternal Lord, may the bee of my heart steadily reside eternally at Your lotus feet, where there is an abundance of the most wonderful honey—which surpasses the nectar of immortality—and thus attain the ultimate sweetness.

(Śrīla Rūpa Goswāmī Prabhu)

janama saphala tā’ra kṛṣṇa-daraśana yā’ra
bhāgye ha-iyāchhe eka-bāra
vikaśiyā hṛn-nayana kari’ kṛṣṇa daraśana
chhāḍe jīva chitera vikāra [1]

The birth of one who, by good fortune, has once seen Kṛṣṇa is successful. Developing the heart’s eyes and seeing Kṛṣṇa, such a soul abandons all delusions.

vṛndāvana-keli chatur vanamāli
tribhaṅga-bhaṅgimā-rūpa vamśī-dhārī aparūpa
rasamaya nidhi, guṇa-sāli [2]
Kṛṣṇa is expert at play in Vṛndāvan. He wears a forest gar-
land, poses bent in three places, and plays the flute perfectly.
He is a reservoir of rasa and possesses all qualities.

\[
\begin{align*}
\text{varṇa nava jaladhara} & \quad \text{śire sikhī-pichchha-vara} \\
\text{alakā tilaka śobhā pāya} & \quad \text{paridhāne pīta-vāsa} \\
\text{vadane madhura hāsa} & \quad \text{hena rūpa jagat mātāya} \quad [3]
\end{align*}
\]

His complexion is the colour of a fresh rain cloud. His fore-
head is adorned with tilak, curling locks, and a fine peacock
feather. He wears yellow garments and a sweet smile on His
face. His form enchants the world.

\[
\begin{align*}
\text{indra-nīla jini} & \quad \text{kṛṣṇa-rūpa-khāni} \\
\text{heriyā kadamba-mūle} & \quad \text{mana uchāṭana} \\
\text{nā chale charaṇa} & \quad \text{samsāra gelāma bhule} \quad [4]
\end{align*}
\]

Beholding Kṛṣṇa’s form, which surpasses the beauty of a
sapphire, beneath a kadamba, my heart was overwhelmed. My
feet could not move. I forgot the world.

\[
\begin{align*}
\text{(sakhī he) sudhāmaya se rūpa mādhurī} \\
\text{dekhile nayana} & \quad \text{haya achetana} \\
\text{jhare premamaya vāri} \quad [5]
\end{align*}
\]

O friend! When I saw the beauty of Kṛṣṇa’s nectarean form,
I fainted and shed tears of divine love.
kibā chūḍā śire kibā vamśī kare
kibā se tribhaṅga ṭhāma
charaṇa-kamale amiyā uchhale
tāhāte nūpura dāma [6]

What a crown on His head! What a flute in His hand! What a threefold pose! Nectar surged from His lotus feet, which were adorned with tinkling anklets.

sadā āśā kari bhṛṅga-rūpa dhari
charaṇa-kamale sthāna
anāyāse pāi kṛṣṇa-guṇa gāi
āra nā bhajiba āna [6]

I eternally desire to take the form of a bee, easily attain a place at Kṛṣṇa’s lotus feet, and sing His glories. I will never serve anyone else.

(Śrīla Bhakti Vinod Ṭhākur)

jaya rādhe, jaya kṛṣṇa, jaya vṛndāvana
śrī-govinda, gopīnātha, madana-mohana [1]

All glory to Rādhā, Kṛṣṇa, and Vṛndāvan! All glory to Śrī Govinda, Gopīnāth, and Madan Mohan!

śyāma-kuṇḍa, rādhā-kuṇḍa, giri-govardhana
kālindī yamunā jaya, jaya mahāvana [2]

All glory to Śyām Kuṇḍa, Rādhā Kuṇḍa, Govardhan Hill, the River Yamunā, and Mahāvan!
keśī-ghāṭa, vaṁśī-vaṭa, dvādaśa-kānana
yāhā saba līlā kaila śrī-nanda-nandana [3]
All glory to Keśī Ghāṭ, Vaṁśī Vaṭ, and Vraja’s twelve forests! Nanda’s son performed His Pastimes in all of these places.

śrī-nanda-yaśodā jaya, jaya gopa-gaṇa
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa [4]
All glory to Śrī Nanda and Yaśodā! All glory to Śrīdām and all the cowherd boys! All glory to Vraja’s cows and calves!

jaya vṛṣabhānu, jaya kīrtidā sundarī
jaya paurnamāsī, jaya ābhīra-nāgarī [5]
All glory to Vṛṣabhānu and beautiful Kīrtidā! All glory to Paurnamāsī! All glory to Vraja’s cowherd girls!

jaya jaya gopeśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja [6]
All glory to Gopeśvar Śiva in Vṛndāvan! All glory to Kṛṣṇa’s funny brāhmaṇ friend, Madhumaṅgal!

jaya rāma-ghāṭa, jaya rohiṇī-nandana
jaya jaya vṛndāvana-vāsī yata jana [7]
All glory to Rāma Ghāṭ! All glory to Rohiṇī’s son Balarām! All glory to all of Vṛndāvan’s residents!

jaya dvija-patnī, jaya nāga-kanyā-gaṇa
bhaktite yāhārā pāila govinda-charaṇa [8]
All glory to the brāhmaṇ’s wives and Kālīya’s wives! Through their devotion, they attained Govinda’s feet.

śrī-rāsa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rāsa-līlā sarva-manorama [9]

All glory to the site of the rāsa dance! All glory to Rādhā and Śyām! All glory to the rāsa dance, which captures the hearts of all!

jaya jayojjvala-rasa sarva-rasa-sāra
parakīyā-bhāve yāhā vrajete prachāra [10]

All glory to madhura-rasa, the best of all rasas, which is manifest in Vraja as paramour love!

śrī-jāhnava-pāda-padma kariyā smaraṇa

Remembering the lotus feet of Śrī Jāhnava Devī, the humble Kṛṣṇa Dās chants the Holy Name.

(Śrīla Kṛṣṇadās Kavirāj Gosvāmī)
Prayers

āmāra jīvana  sadā pāpe rata
nāhika puṇyera leśa
parere udvega  diyāchhi ye kata
diyāchhi jīvere kleśa  [1]

My life is always engrossed in sin. There is not a trace of piety within it. I have caused others so much anxiety and trouble.

nija sukhā lāgi’  pāpe nāhi ḍari
dayā-hīna svārtha-para
para-sukhe duḥkhī  sadā mithya-bhāṣī
para-duḥkha sukhā-kara  [2]

I am never afraid to engage in sinful activities for the sake of my own happiness. I am merciless and selfish. I am a perpetual liar. I am saddened by the happiness of others and pleased by the sadness of others.

ašeṣa kāmanā  hṛdi mājhe mora
krodhī, dambha-parāyaṇa
mada-matta sadā  viṣaye mohita
himṣā-garva vibhūṣana  [3]

There are unlimited sinful desires within the core of my heart. I am angry and arrogant, always maddened with vanity, infatuated with mundanity, and ornamented with malice and pride.
nīdrālasya hata   sukārye virāta
akārye udyogī āmi
pratiśṭhā lāgiyā   śāṭhya-ācharaṇa
lobha-hata sadā kāmī  [4]

I am subdued by laziness and sleep, averse to performing good deeds, and eager to perform sinful deeds. I engage in deceitful behaviour in pursuit of prestige. I am ruined by greed and constantly covetous.

e hena durjana   sajjana-varjita
aparādhi nirantara
śubha-kārya-śūnya   sadānartha-manāḥ
nānā duḥkhe jara jara  [5]

Such a sinner as I is shunned by devotees, and is a constant offender. I am devoid of virtuous motives, always intent upon evil, and racked by various miseries.

vārdhakye ekhana   upāya-vihīna
tā’te dīna akiñchana
bhakati-vinoda   prabhura charaṇe
kare duḥkha nivedana  [6]

Now aged, I am devoid of any means of deliverance and thus destitute and distressed. Bhakti Vinod submits this remorseful confession at the Lord’s feet.

(Śrīla Bhakti Vinod Ṭhākur)
hari hari!

viphale janama goñāinu
manuṣya-janama pāiyā rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā viṣa khāinu [1]


golokera prema-dhana hari-nāma-saṅkīrtana
rati nā janmila kena tāya
saṁsāra-viṣānale divā-niśi hiyā jvale
juḍāite nā kainu upāya [2]

Why didn’t I develop attachment to Hari-nāma-saṅkīrtan, to Goloka’s divine love and wealth? My heart burns day and night in the poisonous fire of saṁsāra, yet I have not sought any way to relieve it.

vrajendra-nandana yei śachī-suta haila sei
balarāma ha-īla nitāi
dīna-hīna yata chhila hari-nāme uddhārila
tāra sākṣi jagāi mādhāi [3]

Vrajendra Nandan became Śachī Suta and Balarām became Nitāi. They delivered all the fallen souls with the Holy Name. Jagāi and Mādhāi are evidence of this.
hā hā prabhu nanda-sutā vṛṣabhānu-sutā-yuta karuṇā karaha ei-bāra
narottama-dāsa kaya nā ṭheśiha rāṅgā pāya
tomā vine ke ācche āmāra [4]

O Rādhā! O Lord Kṛṣṇa! Be merciful to me this time. Narottam Dās says, “Please don’t push me away from Your reddish feet. Without You, who do I have?”

(Śrīla Narottam Dās Ṭhākur)

ki jāni ki bale tomāra dhāmete
ha-inu śaraṇāgata
tumi dayāmaya patita-pāvana
patita-tāraṇe rata [1]

I do not know by what force I have taken shelter within Your abode. Surely it is by Your mercy alone, for You are ever seeking the purification and deliverance of the fallen souls.

bharasā āmāra ei mātra nātha!
tumi ta’ karuṇā-maya
tava dayā pātra nāhi mora sama
avaśya ghuchāre bhaya [2]

O Lord! You are merciful. This is my sole hope. There is no one who needs Your mercy more than I. Certainly You will dispel all my fear.
There is no one on earth who has the power to deliver me. O merciful Lord! It is Your declaration that You deliver the lowest, most sinful persons.

Abandoning everything, I have come to Your feet, O Lord! I am Your eternal servant, and You are my maintainer and protector, O Lord of the universe!

Everything is Yours. I am only a servant. Certainly You will deliver me. I have embraced Your feet and no longer belong to myself.
kṣami’ aparādha nāme ruchi diyā
pālana karahe tāya [6]

Weeping, Bhakti Vinod takes shelter at Your feet. Forgiving his offences and giving him a taste for the Name, kindly maintain him.

(Śrīla Bhakti Vinod Ṭhākur)

sarvasva tomāra, charaṇe sāpiyā,
paḍechhi tomāra ghare
tumi ta’ ṭhākura, tomāra kukkura,
baliyā jānaha more [1]

I have offered everything at Your feet and taken shelter in Your home. You are my Master. Consider me Your dog.

bāḍhiyā nikaṭe, āmāre pālibe,
rahiba tomāra dvāre
pratīpa-janere, āsite nā diba,
rākhiba gaḍera pāre [2]

You will tie me up nearby and maintain me. I will remain at Your doorstep. I will not allow any inimical persons to enter; I will keep them on the far side of Your moat.

tava nija-jana, prasāda seviyā,
uchchhiṣṭa rākhibe yāhā
āmāra bhojana, parama-ānande,
pratı-dina habe tāhā [3]
While sitting up or lying down, I will always think of Your feet. I will come to You whenever You call me, dancing all the way.

I will never think about my own maintenance; I will always remain within the shelter of loving attachment to You.

Surrendering myself at Your feet, I have become completely happy. All my distress has gone away, I have no more anxiety, and I see joy in all directions.
aśoka-abhaya amṛta-ādhāra
tomāra charaṇa-dvaya
ťāhāte ekhana viśrāma labhiyā
chhāḍinu bhavera bhaya [2]

Your feet are the abode of sorrowlessness, fearlessness, and nectar. Receiving shelter beneath them, I have abandoned all fear of material existence.

tomāra saṁsāre kariba sevana
nahiba phalera bhāgī
tava sukha yāhe kariba yatana
ha’ye pade anurāgī [3]

I will serve in Your home and will not become an enjoyer of the results. Lovingly attached to Your feet, I will carefully do whatever pleases You.

tomāra sevāya duḥkha haya yata
seo ta’ parama sukha
sevā-sukha-duḥkha parama sampada
nāśaye avidyā-duḥkha [4]

All the distress I encounter in Your service is also my great happiness. Both the distress and the happiness that come from serving You are my great fortune. They both destroy the distress of ignorance.
pūrva itihāsa       bhulīnu sakala
sevā-sukha pe’ye mane
āmi ta’ tomāra      tumī ta’ āmāra
ki kāja apara dhane [5]

Feeling the happiness of Your service in my heart, I have completely forgotten all past history. I am Yours, and You are mine. What need is there for any other wealth?

bhakati-vinoda       ānande ḍubiyā
tomāra sevāra tare
saba cheṣṭā kare     tava ichhā-mata
thākiyā tomāra ghare [6]

Diving in the joy of Your service, Bhakti Vinod resides within Your home and performs all his endeavours in accordance with Your will.

(Śrīla Bhakti Vinod Ṭhākur)

‘gaurāṅga’ balite habe pulaka śarīra
‘hari hari’ balite nayane va’be nīra [1]

When will the hairs on my body stand on end as I chant “Gaurāṅga!”? When will tears pour from my eyes as I chant, “Hari! Hari!”?

āra kabe nitāichāda karuṇā karibe
samsāra-vāsanā more kabe tuchchha ha’be [2]
When will Nītāichād be merciful to me? When will my worldly desires become insignificant?

viṣaya chhādiyā kabe śuddha ha‘be mana
kabe hāma heraba śrī-vṛṇḍāvana [3]

When will my mind give up all worldliness and become pure? When will I behold Śrī Vṛṇḍāvan?

rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti [4]

When will I long for Śrī Rūpa and Śrī Raghunāth’s feet? When will I understand the Divine Couple’s love?

rūpa-raghunātha-pade rahu mora āśa
prārthanā karaye sadā narottama dāsa [5]

“May my aspiration be at the feet of Śrī Rūpa and Śrī Raghunāth.” Narottam Dās always prays in this way.

(Śrīla Narottam Dās Ṭhākur)

kabe ha‘be bala se-dina āmāra
(āmār) aparādha ghuchi’ śuddha nāme ruchi
kṛpā-bale ha‘be hṛdaye sañchāra [1]

Please tell me, when will that day be mine when my offences will be dispelled and taste for the pure Name will be infused within my heart by divine grace?
When will I feel myself to be lower than a blade of grass, bring the quality of tolerance within my heart, become eager to honour everyone, and, devoid of desire for honour from anyone, relish the essence of the Name’s rasa?

When will I declare that I do not desire wealth, followers, erudition, beautiful women, or any other bodily pleasures? O Gaurahari! Birth after birth, please give me unconditional devotion to Your feet.

When will my hair stand on end, my voice falter, my complexion turn pale, my body tremble, and tears pour incessantly from my eyes while I call aloud Śrī Kṛṣṇa’s Name?
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?

When will Nityānanda be merciful to me and cause me to abandon my attachment to mundanity? When will He give me the shade of His feet and grant me a place in the marketplace of the Name?

When will I buy and festively scatter the Name’s rasa? When will I become intoxicated and overwhelmed with that rasa? When will I touch the feet of a relisher of that rasa and become immersed in that rasa perpetually?
When will compassion for all souls arise within me? When will Bhakti Vinod forget his own happiness and travel about respectfully preaching Śrī Gaurasundar’s teachings with a most humble heart? (Śrīla Bhakti Vinod Ṭhākur)

When will I abandon all bodily pleasures and wander along the banks of the Ganges beneath the trees and creepers in Śrī Gaurasundar’s forests, crying and calling out, “O Rādhā! O Kṛṣṇa!”?

When will I eat by begging food from the houses of dog-eating outcasts and drink the water of the river Sarasvatī? When will I roll about on the banks of the Ganges and uproariously call out, “Kṛṣṇa!”?
When will I bow down before the residents of Śrī Gaurasundar’s abode and beg for a particle of their mercy? When will I wear the garb of an avadhūt and smear my body with the dust of the devotees’ feet?

When will I see no difference between the residents of Gauḍa and the residents of Vraja, and become a resident of Vraja? When will the true nature of the Lord’s abode manifest before my eyes? When will I become Śrī Rādhā’s maidservant?

(Śrīla Bhakti Vinod Ṭhākur)
Advice

durlabha mānava- janma labhiyā saṁsāre
kṛṣṇa nā bhajinu duḥkha kahiba kāhāre? [1]
I attained a human birth, which is most rare in this world, but did not serve Kṛṣṇa. To whom shall I express my sorrow?

‘sāṁsāra’ ‘sāṁsāra’ kari’ michhe gela kāla
lābha nā ha- ila kichhu, ghaṭila jañjāla [2]
Living life after life in this mundane world, my time has passed in vain. I have not gained anything. I have only suffered.

kisera saṁsāra ei chhāyābāji prāya
ihāte mamātā kari vṛthā dina yāya [3]
What sort of world is this? It is like a shadow play. Attaching myself to it, my days pass by in vain.

e deha patana ha’le ki rabe āmāra?
keha sukha nāhi dibe putra paribāra [4]
When this body drops dead, what will remain ‘mine’? Upon death neither my sons nor my family will give me any satisfaction.

gardabhera mata āmi kari pariśrama
kāra lāgi’ eta kari, nā ghuchila bhrama [5]
I toil laboriously like an ass. For whom am I doing this? Still my illusion has not been dispelled.

dina yāya michhā kāje, niśā nidrā-vaśe
nāhi bhāvi maraṇa nikaṭe āchhe vāse  
My days pass in meaningless labour, and my nights pass in sleep. I never consider that death is sitting nearby.

bhāla manda khāi, heri, pari, chintā-hīna
nāhi bhāvi, e deha chhāḍiba kona dina  
I eat luxuriously, look around, and dress carelessly, never considering that one day I will leave this body.

deha-geha-kalatrādi-chintā avirata
jāgichhe hṛdaye mora buddhi kari hata  
Constant thoughts of my body, home, wife, and so on, arise in my heart and spoil my intelligence.

hāya, hāya! nāhi bhāvi—anitya e saba
jīvana vigate kothā rahibe vaibhava?  
Alas! Alas! I never considered that all of these things are temporary. When my soul departs, where will all these opulences remain?

śmaśāne śarīra mama paḍiyā rahibe
vihaṅga-pataṅga tāya vihāra karibe  
Alas! Alas! I never considered that all of these things are temporary. When my soul departs, where will all these opulences remain?
My body will be laid to rest at the crematorium. There birds and insects will enjoy it.

kukkura sṛgāla saba ānandita ha’ye
mahotsava karibe āmāra deha la’ye [11]
Dogs and jackals will happily have a festival with my body.

ye dehera ei gati, tāra anugata
saṁsāra-vaibhava āra bandhu-jana yata [12]
This is the fate of my body, its effects, material wealth, and all of my companions.

ataeva māyā-moha chhāḍī buddhimāna
nitya-tattva kṛṣṇa-bhakti karuna sandhāna [13]
So, intelligent souls! Abandon Māyā’s illusion and search for the eternal truth: devotion to Kṛṣṇa.

(Śrīla Bhakti Vinod Ṭhākur)

e ghora-saṁsāre paḍiyā mānava
nā pāya duḥkhera ṣeṣa
sādhu-saṅga kari’ hari bhaje yadi
tabe anta haya kleśa [1]
A person who has fallen into this terrible world never ceases to suffer. If one associates with sādhus and serves Hari, however, one’s suffering comes to an end.
viṣaya anale jvalichhe hṛdaya
anale bāḍaye anala
aparādha chhāḍī’ laya kṛṣṇa-nāma
anale paḍaye jala [2]

A fallen soul burns in the ever-increasing fire of mundanity. Avoiding offences, chant Kṛṣṇa’s Name. This pours water on the fire.

nitāi chaitanya charaṇa-kamale
āśraya la-ila yei
kāli dāsa bale jīvane maraṇe
āmāra āśraya sei [3]

Kāli Dās says, “Anyone who has taken shelter of Nitāi and Chaitanya’s lotus feet is my shelter, in life and in death.”

(Śrīla Bhakti Vinod Ṭhākur)

haribolo haribolo haribolo bhāi re
hari-nāma aniyāchhe gaurāṅga-nitāi re [1]
(modera duḥkha dekhe re)

O Brothers! Chant “Hari”! Chant “Hari”! Chant “Hari”! Gaurāṅga and Nitāi have brought the Lord’s Name. (Oh! They see our suffering.)

hari-nāma vinā jīvera anya dhana nāi re
hari-nāme śuddha ha’la jagāi-mādhāi re [2]
(baḍa pāpī chhila re)
The soul has no wealth other than the Lord’s Name. Oh! Jagāi and Mādhāi were purified by the Lord’s Name (Oh! They were great sinners).

\[
\begin{align*}
\text{michhe māyā-baddha ha’ye jīvana kāṭāi re} \\
\text{(āmi āmāra bale re)} \\
\text{āśā-vaśe ghure’ ghure’ āra kothā yāi re} \ [3] \\
\text{(āśāra śeṣa nāi re)}
\end{align*}
\]

Bound by Māyā (claiming ‘T’ and ‘mine’), I pass my life in vain. Oh! Controlled by mundane desires, wandering and wandering, where shall I go next? (Oh! Mundane desires never end).

\[
\begin{align*}
\text{hari bale deo bhāi āśāra mukhe chhāi re} \\
\text{(nirāśa ta’ sukha re)} \\
\text{bhoga-mokṣa-vānchhā chhāḍi’ hari-nāma gāi re} \ [4] \\
\text{(śuddha-sattva ha’ye re)}
\end{align*}
\]

O brothers! Chant “Hari!” and throw ashes in the face of material desire. (Oh! Being desireless is happiness). Abandoning desire for mundane enjoyment and liberation, I chant the Lord’s Name (being spiritually pure).

\[
\begin{align*}
\text{nā cheye-o nāmera guṇe o saba phala pāi re} \\
\text{(tuchchha phaler prayāsa chheḍe re)} \\
\text{vinoda bale yāi la’ye nāmera bālai re} \ [5] \\
\text{(nāmera bālāi chheḍe re)}
\end{align*}
\]
Even without desiring them, I obtain all ends (dharma, artha, kāma, and mokṣa) by the Name’s power. (Oh! Abandon all endeavours for insignificant ends). Bhakti Vinod says, “I proceed, removing the obstacles to the Lord’s Name. (Oh! Avoid the obstacles to the Lord’s Name.)”

(Śrīla Bhakti Vinod Ṭhākur)

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

The Hari-nām mahāmantra is the best of all mantras and is distributed throughout the world by the mercy of the sādhus devoted to the Name. Never criticise such great souls.

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

Vrajendra Nandan Kṛṣṇa is the Lord of all Lords. Śiva and all other gods are dedicated to His service. The Name is a wish-fulfilling jewel and a spiritual form of Kṛṣṇa Himself. Do not consider Kṛṣṇa’s Name to be distinct from His Form, Qualities, or Pastimes.
“guru kṛṣṇa-rūpa hana sāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā kare bhāgyavāne”
se gurute martya-buddhi avajñādi tyaji
iṣṭa-lābha kara, nirantara nāma bhaji [3]

“The scriptures confirm that Guru is a form of Kṛṣṇa (SB: 11.17.27). In the form of Guru, Kṛṣṇa bestows His mercy upon the fortunate.” Give up the conception that Guru is a mortal, and all other types of disrespect, and attain your cherished goal: serving the Name eternally.

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

The Vedas, their mother, Gāyatrī, and Śrīmad Bhāgavatam worship the Holy Name’s lotus feet. Reject the association of any offender who criticises these scriptures.

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

The Name’s glories are proclaimed in all the scriptures. Never consider such glorification to be exaggerated praise.
Agastya, Ananta, Brahmā, Śiva, and so on are always devoted to chanting the Name’s glories. Who can cross the ocean of those glories? Anyone who considers them exaggerated praise is wicked.

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

Kṛṣṇa’s Names are the eternal wealth of Goloka. Anyone who considers Them imaginary or mundane is an offender.

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

All the scriptures declare that the Name destroys all sin. The wicked who sin all day long in expectation of this are offenders. They are deluded by māyā and suffer perpetually.

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

Śrī Kṛṣṇa’s incomparable Name is a brimming reservoir of rasa. Chanting the Name should never be considered equal to pious worldly action (such as adhering to vows, practising renunciation, performing austerities, making sacrificial offerings, and so on).
nāme śraddhā-hina-jana—vidhātā vāñchita
tāre nāma dāne aparādha suniśchita [9]

Those who have no faith in the Name have been deceived by Providence. To give the Name to them is certainly an offence.

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

Those who remain devoid of love for Kṛṣṇa’s Name even after hearing His boundless glories are deplorable, fallen souls. The pure Name of Kṛṣṇa never reveals Himself to those who are internally and externally ridden with egotism and possessiveness.

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

Great souls who avoid these ten offences and engage in Hari-nām-saṅkīrtan attain unprecedented Śrī Kṛṣṇa-prema. The Name Himself plays within their hearts eternally.

(Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)
Śrīmaṇa Mahāprabhu declared, “I have told you all this mahāmantra. Chant it earnestly. By doing so, you will attain all perfection. Chant always. There are no rules in that regard. Whether you are resting, eating, or awake—day and night think of Kṛṣṇa and chant His Name aloud. If you have any affection for Me, do not speak of anything other than Kṛṣṇa.”

(Śrīla Vrndāvan Dās Ṭhākura)

Śrī Kṛṣṇa-saṅkīrtan cleanses the mirror of consciousness, extinguishes the raging forest fire of material existence,
shines moonlight on the evening lotus of good fortune, is the life of divine knowledge, expands the ocean of ecstasy, is the taste of full nectar at every moment, and soothes the entire self. May Śrī Kṛṣṇa-saṅkīrtan be supremely victorious!

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

O Lord, You have manifested Your numerous Names, placed all of Your power within Them, and made no rules regarding the time for remembering Them. Such is Your great mercy. My misfortune, however, is that I have no attachment to Your Names.

ᵗṛṇād api sunīchena taror iva sahīṣṭunā
amānīnā mānadena kīrtanīyaḥ sadā hariḥ

The Lord's Name is to be chanted always, with more humility than a blade of grass, tolerance like that of a tree, respect for everyone, and without desire for respect from anyone.

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na dhanāṁ na janam na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
O Lord of the universe, I do not desire wealth, followers, beautiful women, or erudition (dharma, artha, kāma, or mokṣa). Birth after birth, I desire only unconditional devotion to You.

ayi nanda-tanuja kiṅkaram
patitam māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vichintaya

O Kṛṣṇa, Your servant has fallen into the terrible ocean of this world. Mercifully consider me a speck of dust at Your lotus feet.

nayanaṁ galad-aśru-dhārayā
vadanaṁ gadgada-ruddhayā girā
pulakair nichitaṁ vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

When will tears stream from my eyes, my voice falter, and the hair on my body stand on end as I call Your Name?

yugāyitaṁ nimeśeṇa chakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvam govinda-viraheṇa me

O Govinda, in separation from You, a moment feels like an age, tears pour from my eyes, and the world is void.
āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

That debauchee may tightly embrace this maidservant, or
He may leave me and break my heart. He may do as He likes,
but He alone is the Lord of my heart.

(Śrī Chaitanya Mahāprabhu)
Śrī Śrī Prabhupāda-padma Stavakaḥ

sujanārvuda-rādhita-pāda-yugam
yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padam
praṇamāmi sadā prabhupāda-padam [1]

My master, Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, established the religion of the age, Kṛṣṇa-saṅkīrtan, and is the chief minister of the universal assembly of leading Vaiṣṇavas. His lotus feet are worshipped by millions of virtuous souls and fulfil the desires of those who dispel souls' fears. Eternally I offer my obeisance to my master's worshippable feet.

bhajanorjjita-sajjana-saṅgha-patim
patitādhika-kāruṇikaika-gatim
gati-vañchita-vañchakāchintya-padam
praṇamāmi sadā prabhupāda-padam [2]

He is the leader of the great souls who are endowed with devotion and the sole, greatly merciful shelter for the fallen. His inconceivable feet are the shelter of even the deceitful by deceiving them. Eternally I offer my obeisance to my master’s lotus feet.

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

His long, supple, golden form crushes the pride of golden lotus stems. His moon-like feet are worshipped by millions of Cupids. Eternally I offer my obeisance to them.

nija-sevaka-tāraka-raṇji-vidhum
vidhutāhita-huṅkṛta-simha-varam
varaṇāgata-bāliśa-śanda-padaṁ 
praṇamāmi sadā prabhupāda-padam [4]

He is the moon that delights his star-like servants. His great, lion-like roar scares away the inimical. His feet bestow auspiciousness upon the simple who accept them. Eternally I offer my obeisance to my master’s feet.

vipulīkṛta-vaibhava-gaura-bhuvaṁ 
bhuvaneṣu vikīrtita-gaura-dayam 
dayanīya-gaṅārpita-gaura-padaṁ 
praṇamāmi sadā prabhupāda-padam [5]

He reveals the divine glory of Śrī Gaura Dhām, propounds Śrī Gaura’s celebrated grace throughout the world, and installs Śrī Gaura within the hearts of the recipients of his grace. Eternally I offer my obeisance to my master’s feet.

chira-gaura-janāśraya-viśva-gurum 
guru-gaura-kiśoraka-dāsyā-param
paramādṛta-bhaktivinoda-padam
praṇāmāmi sādā prabhupāda-padam [6]

He is the eternal shelter of the souls surrendered unto Śrī Gaura and the Guru of the world. He is dedicated to the service of his Guru, Śrīla Gaura Kiśor, and completely devoted to Śrīla Bhakti Vinod. Eternally I offer my obeisance to my master’s feet.

raghu-rūpa-sanātana-kīrtti-dharam
dharaṇī-tala-kīrttita-jīva-kavim
kavirāja-narottama-sakhya-padam
praṇāmāmi sādā prabhupāda-padam [7]

He expounds the glory of Śrī Rūpa, Śrī Sanātan, and Śrī Raghunāth. In this world he is glorified as being nondifferent from Śrī Jīva and a counterpart of Śrīla Kṛṣṇadāsa Kavirāj and Śrīla Narottam Thākur. Eternally I offer my obeisance to my master’s feet.

kṛpayā hari-kīrtana-mūrti-dharam
dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padam
praṇāmāmi sādā prabhupāda-padam [8]

He is the embodiment of Hari-kīrtan. He mercifully relieves Mother Earth of the burden upon her. He is an associate of Śrī Gaura, and more kind and affectionate than a father. Eternally I offer my obeisance to my master’s feet.
śaraṇāgata-kiṅkara-kalpa-taruṁ
taru-dhik-kṛta dhīra vadānya varam
varadendra-gaṇārchita-divya-padam
praṇamāmi sadā prabhupāda-padam [9]

He is a wish-fulfilling tree for the surrendered servants. His benevolence and tolerance shame even a tree’s. The demi-gods and sages worship his divine feet. Eternally I offer my obeisance to my master’s feet.

parahamsa-varam paramārtha-patim
patitodharaṇe kṛta-veṣa-yatim
yati-rāja-gaṇaiḥ parisevya-padam
praṇamāmi sadā prabhupāda-padam [10]

He is the best of the paramahamsas and the guardian of the supreme wealth (Kṛṣṇa-prema). He accepted the robes of a sannyāsī to deliver the fallen. His feet are served by the best of the sannyāsīs. Eternally I offer my obeisance to my master’s feet.

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

He is Śrīmatī Rādhārāṇī’s beloved servant. I hold on my head the dust of his tremendous, wondrously purifying feet and eternally offer my obeisance to them.

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Gosvāmī Mahārāj)
Śrī Śrī Prema-dhāma-deva Stotram

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

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

prema-nāma-dāna-janya-pañcha-tattvakātmakam
sānga-divya-pārṣadāstra-vaibhavāvatārakam
śyāma-gaura-nāma-gāna-nṛtya-matta-nāgaram
prema-dhāma-devam eva naumi gaura-sundaram [3]

śānti-puryadhīśa-kaly-adharma-duḥkha-duḥṣaham
jīva-duḥkha-hāna-bhakta-saukhyadāna-vigraham
kaly-aghaugha-nāśa-kṛṣṇa-nāma-sīdhu-saṅcharam
prema-dhāma-devam eva naumi gaura-sundaram [4]

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 [5]
śrī-śachī-dulāla-bālyā-bāla-saṅga-chañchalam
ākumāra-sarva-śāstra-dakṣa-tarka-maṅgalam
chāttra-saṅga-raṅga-digjīśu-darpa-samharam
prema-dhāma-devam eva naumi gaura-sundaram [6]

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

snāna-gāṅga-vāri-bāla-saṅga-raṅga-khelanāṁ
bālikādi-pāriḥāsyā-bhaṅgi-bālyā-līlanam
kūṭa-tarka-chhātra-sīkṣakādi-vāda-tatparam
prema-dhāma-devam eva naumi gaura-sundaram [8]

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

śloka-gāṅga-vandanārtha-digjīśu-bhāṣitāṁ
vyatyalaṅkṛtādi-doṣa-tarkitārtha-dūṣitam
dhvasta-yukti-ruddha-buddhi-datta-dhīmadādaram
prema-dhāma-devam eva naumi gaura-sundaram [10]
sūtra-vṛtти-ţiippaniṣṭa-sūkṣma-vāchanādbhutam
dhātu-mātra-krṣṇa-śakti-sarva-viśva-sambhrītam
ruddha-buddhi-paṇḍitaugha-nānya-yukti-nirdharam
krṣṇa-dṛṣṭi-pāta-hetu-sabdakārtha-yojanam
sphoṭa-vāda-śṛṇkhalaika-bhitti-krṣṇa-vīkṣāṇam
sthūla-sūkṣma-mūla-lakṣya-krṣṇa-saukhya-sambharam
prema-dhāma-devam eva naumi gaura-sundaram [12]
prema-raṅga-pāṭha-bhaṅga-chhātra-kāku-kātaram
chhātra-sāṅga-hasta-tāla-kīrtanādya-saṅcharam
krṣṇa-nāma-sīdhu-sindhu-magna-dik-charācharam
prema-dhāma-devam eva naumi gaura-sundaram [13]
ārya-dharma-pāla-labdha-dīkṣa-krṣṇa-kīrtanam
lakṣa-lakṣa-bhakta-gīta-vādyā-divya-nartanam
dharma-karma-nāśa-dasyu-duṣṭa-duśkṛtodharam
prema-dhāma-devam eva naumi gaura-sundaram [14]
mlecha-rāja-nāma-bādha-bhakta-bhīti-bhaṅjanaṁ
lakṣa-lakṣa-dīpa-naiśa-koṭi-kaṇṭha-kīrtanam
śrī-mṛdaṅga-tāla-vādyā-nṛtya-kāji-nistaram
prema-dhāma-devam eva naumi gaura-sundaram [15]
lakṣa-lochanāśru-varṣa-harṣa-keśa-kartanam
koṭi-kaṇṭha-krṣṇa-kīrtanāḍhya-dāṇḍa-dhāraṇam
nyāsi-veśa-sarva-deśa-hā-hutāśa-kātaram
prema-dhāma-devam eva naumi gaura-sundaram [16]
śrī-yatīsa-bhakta-veṣa-rādhadeśa-chāraṇam
kṛṣṇa-chaitanyākhyā-kṛṣṇa-nāma-jīva-tāraṇam
bhāva-vibhramātma-matta-dhāvamāna-bhū-dharam
prema-dhāma-devam eva naumi gaura-sundaram [17]
śrī-gadādharādi-nityānanda-saṅga-vardhanam
advayākhyā-bhakta-mukhya-vāṇchitārtha-sādhanam
kṣetra-vāsa-sābhilāśa-mātr-toṣa-tatparam
prema-dhāma-devam eva naumi gaura-sundaram [18]
nyāsi-rāja-nīla-saila-vāsa-sārvabhaumapaṁ
dākṣiṇātya-tīrtha-jāta-bhakta-kalpa-pādapam
rāma-megha-rāga-bhakti-vṛṣṭi-śakti-saṅcharam
prema-dhāma-devam eva naumi gaura-sundaram [19]
prema-dhāma-divya-dīrgha-deha-deva-nanditāṁ
hema-kaṁja-puṁja-nindi-kānti-chandra-vanditam
nāma-gāna-nṛtya-navya-divya-bhāva-mandirāṁ
prema-dhāma-devam eva naumi gaura-sundaram [20]
dhvasta-sārvabhauma-vāda-navya-tarka-śāṅkaram
dhvasta-tad-vivarta-vāda-dānavīya-ḍambharam
darśitārtha-sarva-śāstra-kṛṣṇa-bhakti-mandirāṁ
prema-dhāma-devam eva naumi gaura-sundaram [21]
kṛṣṇa-kṛṣṇa-kṛṣṇa-kṛṣṇa-kṛṣṇa-nāma-kīrtanāṁ
rāma-rāma-gāna-ramya divya-chhanda-nartanam
yatra-tatra-kṛṣṇa-nāma-dāna-loka-nistaram
prema-dhāma-devam eva naumi gaura-sundaram [22]
godavarya-vāma-tīra-rāmānanda-saṁvadaṁ
jñāna-karma-mukta-marma-rāga-bhakti-sampadam
pārakiya-kānta-kṛṣṇa-bhāva-sevanākaram
prema-dhāma-devam eva naumi gaura-sundaram [23]
dāsya-sakhya-vātsya-kānta-sevanottarottaram
śreṣṭha-pārakīya-radhikāṅghri-bhakti-sundaram
śrī-vraja-svasiddha-divya-kāma-kṛṣṇa-tatparam
prema-dhāma-devam eva naumi gaura-sundaram [24]
śānta-mukta-bhṛtya-trīpta-mitra-matta-darśitam
snigdha-mugdha-śīṣṭa-miṣṭa-suṣṭha-kuṇṭha-harṣitam
tantra-mukta-vāmya-rāga-sarva-sevanottaram
prema-dhāma-devam eva naumi gaura-sundaram [25]
ātma-navya-tattva-divya-rāya-bhāgya-darśitam
śyāma-gopa-rādhikāpta-kokta-gupta-cheṣṭitam
mūrchchhitāṅghri-rāmarāya-bodhitāma-kiṅkaram
prema-dhāma-devam eva naumi gaura-sundaram [26]
naṣṭa-kuṇṭha-kūrma-vipra-rūpa-bhakti-toṣaṇām
rāma-dāsa-vipra-moha-mukta-bhakta-poṣaṇām
kāla-kṛṣṇa-dāsa-mukta-bhaṭṭathāri-piṇjaram
prema-dhāma-devam eva naumi gaura-sundaram [27]
raṅganātha-bhaṭṭa-bhakti-tuṣṭa-bhaṅgi-bhāsaṇām
lakṣmya-gamya-kṛṣṇa-rāsa-gopikaika-poṣaṇam
lakṣmya-bhīṣṭa-kṛṣṇa-sīrṣa-sādhya-sādhanākaram
prema-dhāma-devam eva naumi gaura-sundaram [28]
brahma-samhitākhyā-kṛṣṇa-bhakti-śāstra-dāyakam
kṛṣṇa-karṇa-sīdhu-nāma-kṛṣṇa-kāvyā-gāyakam
śrī-śrīparudra-rāja-śīrṣa-sevya-mandirām
prema-dhāma-devam eva naumi gaura-sundaram [29]
śrī-rathāgra-bhakta-gīta-divya-nartanādbhutām
yātri-pātra-mitra-rudrarāja-hṛch-chamatkṛtam
guṇḍichāgamādi-tattva-rūpa-kāvyā-saṅcharam
prema-dhāma-devam eva naumi gaura-sundaram [30]
prema-mugdha-rudra-rāja-śaurya-vīrya-vikramām
prārthitāṅghri-varjitānya-sarva-dharma-saṅgamam
lūṇṭhita-pratāpa-śīrṣa-pāda-dhūli-dhūsaram
prema-dhāma-devam eva naumi gaura-sundaram [31]
dākṣiṇātya-suprasiddha-paṇḍitaugha-pūjitām
śreṣṭha-rāja-rājapātra-śīrṣa-bhakti-bhūṣitam
deśa-mātṛ-śeṣa-darśanārthi-gauḍa-gocharam
prema-dhāma-devam eva naumi gaura-sundaram [32]
gaura-garvi-sarva-gauḍa-gauravārthā-sajjitaṁ
śāstra-śāstra-dakṣa-duṣṭa-nāstikādi-lajjitaṁ
muhyaṁāna-mātṛkādi-deha-jīva-saṅcharam
prema-dhāma-devam eva naumi gaura-sundaram [33]
nyāsa-paṅcha-varṣa-pūrṇa-janma-bhūmi-darśanām
koṭi-koṭi-loka-lubdhā-mugdha-dṛṣṭi-karṣaṇaṁ
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmbaram
prema-dhāma-devam eva naumi gaura-sundaram [34]
ārta-bhakta-śoka-śānti-tāpi-pāpi-pāvanam
lakṣa-koṭi-loka-saṅga-krṣṇa-dhāma-dhāvanam
rāma-keli-sāgraJayā-rūpa-kaṛṣaṇādaram
prema-dhāma-devam eva naumi gaura-sundaram [35]
vāgṛha-vāraṇainayana-vanyā-jantu-krṣṇa-gāyakām
prema-nṛtya-bhāva-mattā-jhāḍakhaṇḍa-nāyakām
durgā-vanya-mārga-bhaṭṭa-mātra-saṅga-saukāram
prema-dhāma-devam eva naumi gaura-sundaram [36]

gāṅga-yāmunādi-bindu-mādhavādi-mānanam
māthurārta-chitayāmunāgra-bhāga-dhāvanam
smārita-vrajāti-tīvra-vipralambha-kātaram
prema-dhāma-devam eva naumi gaura-sundaram [37]
mādhavendra-vipralambha-māthureṣṭa-mānanam
prema-dhāma-dṛṣṭakāma-pūrva-kuṇja-kānanam
gokulādi-goṣṭha-gopa-gopikā-priyāṅkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [38]

prema-guñjanāli-puņja-puṣpa-puņja-raṇjitam
gīta-nṛtya-dakṣa-pakṣi-vṛkṣa-lakṣa-vanditam
go-vṛṣādi-nāda-dīpta-pūrva-modā-medurām
prema-dhāma-devam eva naumi gaura-sundaram [39]

prema-buddha-ruddha-buddhi-mattā-nṛtya-kīrtanaṁ
plāvitāśru-Kāṅchanaṅgavāsa-chāturaṅganam
kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsyalāsyabhāsvaram
prema-dhāma-devam eva naumi gaura-sundaram [40]
prema-mugdha-nṛtya-kīrtanākulārītiāntikām
snāna-dhanya-vāri-dhānya-bhūmi-kuṇḍa-deśakam
prema-kuṇḍa-rādhikākhya-śāstra-vandanādaram
prema-dhāma-devam eva naumi gaura-sundaram
[41]
tintiḍī-talastha-yāmunormmi-bhāvanāplutām
nirjanaika-rādhikātma-bhāva-vaibhavāvṛtam
śyāma-rādhikāpta-gaura-tattva-bhittikākaram
prema-dhāma-devam eva naumi gaura-sundaram
[42]
sārikā-śukokti-kautūkāḍhya-lāśya-lāpitarām
rādhikā-vyatīta-kāmadeva-kāma-mohitam
prema-vaśya-kṛṣṇa-bhāva-bhakta-hṛch-chamatkaram
prema-dhāma-devam eva naumi gaura-sundaram
[43]
srī-prayāga-dhāma-rūpa-rāga-bhakti-saṃcharam
srī-sanātanādi-kāśi-bhakti-sīkṣānādaram
vaiṣṇavānurodha-bhedā-nirvīśeṣa-pañjaram
prema-dhāma-devam eva naumi gaura-sundaram
[44]
nyāsi-lakṣa-nāyaka-prakāśānanda-tārakām
nyāsi-rāsi-kāśi-vāsi-kṛṣṇa-nāma-pārakam
vyāsa-nāradādi-datta-vedadhī-dhurandharam
prema-dhāma-devam eva naumi gaura-sundaram
[45]
brahma-sūtra-bhāṣya-kṛṣṇa-nāradopadeśakām
śloka-turya-bhāsaṇānta-kṛṣṇa-samprakāśakām
śabda-vartanānta-hetu-nāma-jīva-nistaram
prema-dhāma-devam eva naumi gaura-sundaram
[46]
ātma-rāma-vāchanādi-nirvviśeṣa-khaṇḍanāṁ
śrauta-vākya-sārthakaika-chidvilāsa-maṇḍanāṁ
divya-kṛṣṇa-vigrahādi-gauṇa-buddhi-dhikkaram
prema-dhāma-devam eva naumi gaura-sundaram [47]
bhraṁa-pāramātya-lakṣaṇādvayaika-vāchanāṁ
śrī-vraja-svasiddha-nanda-līla-nanda-nandanam
śrī-rasa-svarūpa-rāsa-līla-gopa-sundaram
prema-dhāma-devam eva naumi gaura-sundaram [48]
rādhikā-vinoda-mātra-tattva-lakṣaṇānvayaṁ
sādhu-saṅga-kṛṣṇa-nāma-sādhanaika-nīśchayam
prema-sevanaika-mātra-sādhya-kṛṣṇa-tatparam
prema-dhāma-devam eva naumi gaura-sundaram [49]
ātma-rāma-vāchanaika-ṣaṣṭikārtha-darśitaṁ
rudra-saṁkhya-śabda-jāta-yad-yad-artha-sambhṛtam
sarva-sarva-yukta-tat-tad-artha-bhūridākaram
prema-dhāma-devam eva naumi gaura-sundaram [50]
śrī sanātanānurūpa-jīva-sampradāyakaṁ
lupta-tīrtha-śuddha-bhakti-śāstra-suprachārakam
nīla-saila-nātha-pītha-naija-kārya-saukaram
prema-dhāma-devam eva naumi gaura-sundaram [51]
tyāga-bāhya-bhoga-buddhi-tīvra-daṇḍa-nindanāṁ
rāya-śuddha-kṛṣṇa-kāma-sevanābhi-nandanam
rāya-rāga-sevanokta-bhāgya-koṭi-duṣkaram
prema-dhāma-devam eva naumi gaura-sundaram [52]
śrī-prayaṅga-bhaṭṭa-vallabhaika-niṣṭha-sevanam
nīla-saila-bhaṭṭa-datta-rāga-mārga-rādhanam
śrī gadādharārpitādhikāra-mantra-mādhuraṁ
prema-dhāma-devam eva naumi gaura-sundaram [53]
śrī-svarūpa-rāya-saṅga-gāmbhirāntyā-līlanam
dvādasābda-vahni-garbha-vipralambha-śīlanam
rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuṃjaram
prema-dhāma-devam eva naumi gaura-sundaram [54]
śrī-svarūpa-kaṇṭha-lagna-māṭhura-pralāpakaṁ
rādhikānu-vedanārtta-tīvra-vipralambhakam
svapnavat-samādhi-dṛṣṭa-divya-varṇanāturaṁ
prema-dhāma-devam eva naumi gaura-sundaram [55]
sātvikādi-bhāva-chihna-deha-divya-sauṣṭhavam
kūrma-dharma-bhinna-sandhi-gātra-puṣpa-pelavam
hrasva-dīṛgha-padma-gandha-rakta-pīta-pāṇḍuraṁ
prema-dhāma-devam eva naumi gaura-sundaram [56]
tīvra-vipralambha-mugdha-mandirāgra-dhāvitaṁ
kūrma-rūpa-divya-gandha-lubdha-dhenu-veṣṭitaṁ
varṇitāli-kūla-kṛṣṇa-keli-śaila-kandaram
prema-dhāma-devam eva naumi gaura-sundaram [57]
indu-sindhu-nṛtya-dīptakoṣṇa-keli-mohitaṁ
ūrmi-śīrṣa-supta-deha-vāta-raṅga-vāhitam
yāmunāli-kṛṣṇa-keli-magna-saukhyā-sāgaram
prema-dhāma-devam eva naumi gaura-sundaram [58]
rātri-śeṣa-saumya-veṣa-śāyitārdra-saikatakṁ
bhinna-sandhi-dīrgha-deha-pelavāti-daivatam
śrānta-bhakta-chakratīrtha-hṛṣṭa-dṛṣṭi-gocharam
prema-dhāma-devam eva naumi gaura-sundaram [59]
ārta-bhakta-kaṇṭha-kṛṣṇa-nāma-karṇa-hṛdgatam
lagna-sandhi-suṣṭhu-deha-sarva-pūrva-sammatam
ardha-bāhya-bhāva-kṛṣṇa-keli-varṇanāturam
prema-dhāma-devam eva naumi gaura-sundaram [60]
yāmunāmbu-kṛṣṇa-rādhikāli-keli-maṇḍalam
vyakta-gupta-dṛpta-trīpta-bhaṅgi-mādanākulam
gūḍha-divya-marma-modamūrčchhanā-chamatkaram
prema-dhāma-devam eva naumi gaura-sundaram [61]
āsyā-gharṣaṇādi-chāṭakādri-sindhu-līlanām
bhakta-marmanāʀ̥dehi-tīvra-duḥkha-saukhyakelanaṁ
atyachintya-divya-vaibhavāśritaika-śāṅkaram
prema-dhāma-devam eva naumi gaura-sundaram [62]
śrotra-netra-gatyatīta-bodha-rodhitādbhutam
prema-labhya-bhāva-siddha-chetanā-chamatkṛtam
brahma-śambhuveda-tantra-mṛgya-satya-sundaram
prema-dhāma-devam eva naumi gaura-sundaram [63]
vipra-śūdra-vijña-mūrkha-yāvanādi-nāmadaṁ
vitta-vikramochcha-nīcha-sajjanaika-sampadam
strī-pumādi-nirvvivāda-sārvavāḍikoddharam
prema-dhāma-devam eva naumi gaura-sundaram [64]
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 [65]
ātma-siddha-sāvalīla-pūrṇa-saukhyā-lakṣaṇam
svānubhāva-matta-nṛtya-kīrtanātma-vaṇṭanam
advayaiaka-lakṣya-pūrṇa-tattva-tat-parātparam
prema-dhāma-devam eva naumi gaura-sundaram [66]
śrī-purīśvarānukampi-labdha-dīkṣa-daivatam
keśavākhya-bhārati-sakāśa-keśa-rakṣitam
mādhavānudhī-kiśora-kṛṣṇa-sevanādaram
prema-dhāma-devam eva naumi gaura-sundaram [67]
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 [68]
śrī-svarūpa-rāya-saṅga-harṣa-śeṣa-ghoṣaṇam
śikṣaṇāśṭakākhya-kṛṣṇa-kīrtanaika-poṣaṇam
prema-nāma-mātra-viśva-jīvanaika-sambharam
prema-dhāma-devam eva naumi gaura-sundaram [69]
prema hema-deva dehi dāsareṣa manyatāṁ
kṣamyatāṁ mahāparādha-rāśireṣa gaṇyatām
rūpa-kiṅkareṣu rāmānanda-dāsa-sambharam
prema-dhāma-devam eva naumi gaura-sundaram [70]
saśraddhaḥ sapta-daśakam prema-dhāmeti-nāmakam
stavaṁ ko 'pi paṭhan gaurāṁ rādhā-śyāma-mayaṁ vrajet [71]
pañchame śata-gaurābde śrī-siddhānta-sarasvatī
śrīdharaḥ ko 'pi tach chhiṣyas tridāṇḍī nauti sundaram [72]

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)
Holy Days

Śrī Guru-paramparā

kṛṣṇa haite chatur-mukha    hana kṛṣṇa-sevonmukha
brahmā haite nāradera mati
nārada haite vyāsa    madhva kahe vyāsa dāsa
pūrṇaprajña padmanābha gati [1]

By Kṛṣṇa’s association, Brahmā became devoted to Kṛṣṇa’s service. By Brahmā’s association, Nārad Muni became devoted. After Nārad came Kṛṣṇa Dvaipāyan Vedavyās. Pūrṇaprajña Madhva Āchārya declared he was Vyāsa’s servant. He was Padmanābha Tīrtha’s Guru.

nṛhari mādhava-vamśe    akṣobhya paramahamśe
śiṣya balī aṅgīkāra kare
akṣobhyera śiṣya jaya-    tīrtha nāme parichaya
 tāra dāsye jñānasindhu tare [2]

Nṛhari Tīrtha and Mādhava Tīrtha were also disciples in Madhva Āchārya’s line. Mādhava Tīrtha accepted the paramahamsa Akṣobhya Tīrtha as his disciple. Akṣobhya Tīrtha’s disciple was Jaya Tīrtha. Jaya Tīrtha’s servant was Jñānasindhu.

tāhā haite dayānīdhi    tāra dāsa vidyānīdhi
rājendra ha-ila tāhā haite
tāhāra kiṅkara jaya-dharma nāme parichaya
paramparā jāna bhāla mate [3]

After Jñānasindhu came Dayānidhi. Dayānidhi’s servant was Vidyānidhi. After Vidyānidhi came Rājendra. Rājendra’s servant was Jaya Dharma. Know the paramparā properly in this way.

jayadharma-dāsye khyāti śrī puruṣottama-yati
tā’ha’te brahmaṇya-tīrtha sūri
vyāsatīrtha tāra dāsa lakṣmīpati vyāsa-dāsa
tāhā haite mādhavendra purī [4]

Jaya Dharma’s renowned servant was Śrī Puruṣottam Tīrtha. After Śrī Puruṣottam Tīrtha came the learned Brahmaṇya Tīrtha. Brahmaṇya Tīrtha’s servant was Vyāsa Tīrtha. Vyāsa Tīrtha’s servant was Lakṣmīpati. After Lakṣmīpati came Mādhavendra Purī.

mādhavendra purī-vara śiṣya-vara śrī-īśvara
nityānanda, śrī-advaita vibhu
īśvara-purīke dhanya karilena śrī-chaitanya
jagad-guru gaura mahāprabhu [5]

The best disciples of the great Mādhavendra Purī were Īśvar Purī, Lord Nityānanda, and Lord Śrī Advaita. Jagad-guru Śrī Chaitanya Mahāprabhu blessed Īśvar Purī (by accepting Īśvar Purī as His Guru.)
mahāprabhu śrī-chaitanya rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana
viśvambhara priyaṅkara śrī svarūpa-dāmodara
śrī gosvāmī rūpa-sanātana [6]

Śrī Chaitanya Mahāprabhu is nondifferent from Śrī Śrī Rādhā-Kṛṣṇa and is the very life of Śrī Rūpa’s followers. Śrīla Svarūpa Dāmodar Goswāmī, Śrīla Rūpa Goswāmī Prabhu, and Śrīla Sanātan Goswāmī Prabhu are most dear to Viśvambhar.

rūpa-priya mahājana jīva-raghunātha hana
tāra priya kavi kṛṣṇadāsa
kṛṣṇa-dāsa-priya-vara narottama svāpara
yāra pada viśvanātha-āśa [7]

Śrī Rūpa’s dear followers are the great souls Śrī Jīva and Śrī Raghunāth. Their dear follower is Śrīla Kṛṣṇadāsa Kaviṛāj. His dearmost follower is Śrī Narottam, who is ever engaged in divine service. His feet are the aspiration of Śrī Viśvanāth Chakravartī Ṭhākur.

viśvanātha-bhakta-sātha baladeva jagannātha
tāra priya śrī-bhakti-vinoda
mahā-bhāgavata-vara śrī-gaura-kiśora-vara
hari-bhajanete yāra moda [8]
The foremost devotees of Śrīla Viśvanāth Chakravartī Ṭhākur are Śrīla Baladev Vidyābhūṣaṇ and Śrīla Jagannāth Dās Bābājī. Their dear follower is Śrīla Bhakti Vinod Ṭhākur. His associate is the best of the topmost devotees, Śrīla Gaura Kiśor Dās Bābājī, whose sole joy is Śrī Hari’s service.

\begin{quote}
tadanuga-mahājana śrī-kṛṣṇa-kīrtana-dhana yebā dila puri jaga kāma śrī vārṣabhānāvī-varā sadā sevya sevāparā tāḥāra dayita-dāsa nāma [9]
\end{quote}

The follower of Śrīla Gaura Kiśor Dās Bābājī, the great soul Dayita Dās (Śrīla Saraswatī Ṭhākur), whose wealth is Śrī Kṛṣṇa-kīrtan, fulfilled the desires of the whole world. He is the dearmost of Śrī Vārṣabhānāvī and is always engaged in Her service.

\begin{quote}
tad abhinna deha-divya svarūpa-rūpa-raghu-jivya sadā sevya yāra pādapadma susiddhānta mūrti-dhara śrī śrīdhara guru-vara rupānuga-sādhu-śreya-sadma [10]
\end{quote}

Śrī Dayita Dās’ nondifferent divine form, the living manifestation of Śrīla Svarūpa Dāmodar, Śrī Rūpa, and Śrī Raghunāth, whose lotus feet are to be served eternally, is the best of Gurus, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj. He is the embodiment of perfect siddhānta and the ultimate refuge for the sādhus who follow Śrī Rūpa.
tāra priya mano ’bhīṣṭa  sthāpane sadā sacheṣṭa
bhakti sundara śrī govinda nāma

tāra priya manonīta  āchāra-prachāre rata
śrī bhakti-nirmalācārya nāma  [11]

His dear disciple, who constantly endeavours to fulfil his desires, is Śrīla Bhakti Sundar Govinda Dev-Gosvāmī Mahārāj. Śrīla Govinda Mahārāj’s dear successor, who is devoted to practising and preaching his teachings, is Śrīla Bhakti Nirmal Āchārya Mahārāj.

ei paramparā dhana  sabe gaura-nija-jana
 tādera uchchhiṣṭe mora kāma  [12]

All the Gurus in this succession are associates of Śrī Gaurāṅga. I pray for their remnants.

∞

ye ānila prema-dhana karuṇā prachura
 hena prabhu kothā gelā āchārya ṭhākura  [1]

Where has Advaita Āchārya, the Lord who mercifully brought the wealth of divine love to this world, gone?

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

Where are my Svarūp, Rūpa, and Sanātan? Where is my Raghunāth Dās? Where are the saviours of the fallen souls?
Where are my Raghunāth Bhaṭṭa and Gopāl Bhaṭṭa? Where is my Kṛṣṇadās Kavirāj? Where has the great dancer Śrī Gaurāṅga suddenly gone?

I will break my head on a rock, I will enter into fire—where shall I go to reach the reservoir of all qualities, Śrī Gaurāṅga?

Not finding the association of Śrī Gaurāṅga, who performed His Pastimes with all these associates, Narottam Dās weeps.

(Śrīla Narottam Dās Ṭhākur)

**Śrī Daśāvatār Stotram**

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a fish! All glory to You! Easily You acted like a boat and upheld the Vedas above the waters of the cosmic devastation.
O Hari! O Keśava! O Lord of the universe! You have assumed the form of a tortoise! All glory to You! You upheld Mount Mandara upon Your giant back and thereafter became beautified by the circular scar it left.

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a boar! All glory to You! The earth sits fixed atop the tip of Your tusk like a dark spot upon the moon.

O Hari! O Keśava! O Lord of the universe! You have assumed a half-man, half-lion form! All glory to You! You ripped apart the bee-like body of Hiranyaśaśipu with the amazingly sharp nails of Your beautiful lotus hands.

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a dwarf! All glory to You! In the form
of an amazing dwarf You deceived Bali Mahārāj with Your giant steps and delivered all souls with the water flowing from Your toenails.

\[ \text{kṣatriya-rudhira-maye jagad-apagata-pāpam} \\
\text{snapayasi payasi śamita-bhava-tāpam} \\
\text{keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare} \ [6] \]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a protector of the sages, Paraśurām! All glory to You! You bathed the world with the blood of the kṣatriyas and absolved all the world’s sins and sorrows.

\[ \text{vitarasi dikṣu raṇe dik-pati-kamanīyam} \\
\text{daśa-mukha-mauli-baliṁ ramaṇīyam} \\
\text{keśava dhṛta-rāma-śarīra jaya jagadīśa hare} \ [7] \]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of Rāmachandra! All glory to You! During the battle at Laṅka You distributed to all the directions the most pleasing, crowning offering of the ten heads of Rāvaṇ, which were desired by the guardians of the directions.

\[ \text{vahasi vapuṣi viśade vasanaṁ jaladābhham} \\
\text{hala-hati-bhīti-milita jamunābham} \\
\text{keśava dhṛta-haladhara-rūpa jaya jagadīśa hare} \ [8] \]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of Balarām! All glory to You! On Your
white body You wear garments the colour of clouds and the River Yamunā when she is frightened by the striking of Your plough.

nindasi yajña-vidher ahaha śruti-jātam
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare [9]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of Buddha! All glory to You! Your heart filled with compassion, You decry the scriptural injunctions for animal sacrifice.

mlechchha nivaha-nidhane kalayasi karavālam
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare [10]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of Kalki! All glory to You! To destroy the wicked You brandish Your stunning, frightening, comet-like sword.

śrī-jayadeva-kaver idam uditam udāram
śṛṇu sukha-daṁ śubha-daṁ bhava-sāram

O Hari! O Keśava! O Lord of the universe! You have assumed ten different forms! All glory to You! O readers, listen to this grand, pleasing, auspicious, extraordinary composition by the poet Śrī Jayadev.
vedān udharate jaganti vahate bhū-golam udbibhrate
daiyām dārayate bālim chhalayate kṣatra-kṣayam kurvate
paulastyām jayate halaṁ kalayate kāruṇyam ātanvate
mlechchhān mūrchchhayate daśākṛti-kṛte kṛṣṇāya
tubhyam namaḥ [12]

I offer my obeisance unto Śrī Kṛṣṇa, who assumes ten forms and rescues the Vedas, upholds Mandara Mountain, uplifts the earth, rips apart demons, deceives Bali Mahārāj, kills the kṣatriyas, conquers Rāvaṇ, carries a plough, shows compassion, and annihilates the wicked.

(Śrīla Jayadev Goswāmī)

Śrī Harivāsar Gīti

śrī hari-vāsare hari-kīrtana-vidhāna
nṛtya ārambhilā prabhu jagatera prāṇa [1]

On the holy day of Śrī Hari (Ekādaśī), Śrīman Mahāprabhu, the life and soul of the universe, began dancing.

puṇyavanta śrīvāsa-aṅgane śubhārambha
uṭhila kīrtana-dhvani gopāla govinda [2]

With the auspicious beginning of the kīrtan in the courtyard of the fortunate Śrīvās, the sound of the chanting, ‘Gopāl!’ ‘Govinda!’ arose.

mṛdaṅga mandirā bāje śaṅkha karatāla
saṅkīrtana saṅge saba ha-ila miśāla [3]
The sounds of the mṛdaṅgas, cymbals, conchshells, and clapping hands all combined together in the saṅkīrtan.

brahmāṇḍe uṭhila dhvani pūriyā ākāśa  
chauḍikera amaṅgala yāya saba nāśa  [4]

The sound of the saṅkīrtan arose and filled the sky, destroying inauspiciousness in all directions.

chatur-dike śrī hari-maṅgala saṅkīrtana  
madhye nāche jagannātha míśrera nandana  [5]

Mahāprabhu Viśvambhar, the son of Jagannāth Miśra, danced, surrounded by the auspicious Hari-nām-saṅkīrtan on all sides.

sabāra aṅgete śobhe śrī chandana-mālā  
ānande nāchaye sabe ha-iye vibholā  [6]

Everyone was decorated with sandalwood paste and flower garlands, and danced, overwhelmed with joy.

nijānande nāche mahāprabhu viśvambhara  
charaṇera tāli śuni ati manohara  [7]

Mahāprabhu Viśvambhar danced in the ecstasy of Himself. Hearing the rhythm of His feet was heart capturing.

bhāvāveśe mālā nāhi rahaye galāya  
chhiṇḍiyā paḍaye giyā bhakatera gāya  [8]
While He was rapt in ecstasy, His flower garland could not remain around His neck. It tore and fell as the devotees sang.

\[
yāra nāmānande śiva vasana nā jāne
yāra rase nāche śiva se nāche āpane \] [9]

In the ecstasy of whose Name Śiva forgets His clothing, in the ecstasy of whom Śiva always dances, that Supreme Lord now dances personally.

\[
yāra nāme vālmīki ha-ila tapodhana
yāra nāme ajāmila pāila mochana \] [10]
yāra nāme śravane saṃsāra-bandha ghuche
hena prabhu avatari kali-yuge nāche \] [11]

By whose Name Vālmīki became a powerful sage, by whose Name Ajāmil attained liberation, by hearing whose Name the bondage of material existence is destroyed, that very Lord descends in the Age of Kali and dances.

\[
yāra nāma la-i śuka nārade beḍāya
sahasra-vadana-prabhu yāra guṇa gāya \] [12]
sarva-mahā-prāyaśchita ye prabhura nāma
se prabhu nāchaye dekhe yata bhāgyavān \] [13]

He whose Name Śukadev and Nārad take as they wander about, whose glories the thousand-mouthed Anantadev sings, whose Name is the supreme form of atonement, that Lord now dances and glances upon the fortunate souls.
Embracing Śrī Kṛṣṇa Chaitanya and Nityānandachād as his life and soul, Vṛndāvan Dās sings the glories of Their lotus feet.

(Śrīla Vṛndāvan Dās Ṭhākur)

The dust of pure devotees’ feet is favourable to devotion. Serving the devotees is the supreme fulfilment and the root of the creeper of divine love.

I carefully observe the holy days related to Mādhava. They are the mother of devotion. With great adoration, I embrace the abode of Kṛṣṇa as my own.
In the company of loving devotees, I behold all the places my Gaurasundar visited during His Pastimes.

\[
\text{mṛdaṅga-vādyā} \quad \text{śunite mana}
\]
\[
\text{avasara sadā yāche}
\]
\[
\text{gaura-vihita} \quad \text{kīrtana śuni’}
\]
\[
\text{ānande hṛdaya nāche} \quad [4]
\]

My heart always begs for the opportunity to hear the sound of the mṛdaṅga. Hearing the kīrtan prescribed by Śrī Gaurasundar, my heart dances with joy.

\[
\text{yugala-mūrti} \quad \text{dekhīyā mora}
\]
\[
\text{parama-ānanda haya}
\]
\[
\text{prasāda-sevā} \quad \text{karite haya}
\]
\[
\text{sakala prapañcha jaya} \quad [5]
\]

Beholding the Deity forms of the Divine Couple, I feel the greatest joy. By honouring prasād, I overcome the entire material illusion.

\[
\text{ye-dina gr̥he} \quad \text{bhajana dekhī}
\]
\[
\text{gr̥hete goloka bhāya}
\]
\[
\text{charaṇa-sīdhu} \quad \text{dekhīyā gaṅgā}
\]
\[
\text{sukha nā sīmā pāya} \quad [6]
\]

On days when I see devotional service taking place in my home, I feel that Goloka has manifested there. Seeing the Ganges, the nectar from the Lord’s feet, my happiness has no limit.
Seeing Tulasī Devī soothes my soul, for I know she pleases Mādhava. Honouring śāk, Śrī Gaurasundar’s favourite, I consider my life successful.

Whatever Bhakti Vinod obtains that is favourable to Kṛṣṇa’s service, he accepts every day with the greatest joy.

After touring the town, my Gaurāṅga came home! My Gaurāṅga and my Nitāi came home! After dusting Him off, Śachī Mātā embraces Gaurāṅga! The devotees joyfully sing “Hari! Hari!”
rādhe jaya jaya mādhava-dayite
gokula-taruṇī-maṇḍala-mahite [1]
O Rādhā! O Beloved of Mādhava! O heroine of the girls of Gokula! All glory to You! All glory to You!

dāmodara-ratī-vardhana-veśe
hari-niṣkuṭa-vṛndā-vipineśe [2]
O She who dresses to increase Dāmodar’s attachment! O Queen of Hari’s pleasure groves in Vṛndāvan!

vṛṣabhānūdadhi-nava-śaśi-lekhe
lalitā-sakhi guṇa-ramita-viśākhe [3]
O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O charmer of Viśākhā!

karuṇāṁ kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-charite [4]
Be merciful to me, O You who are filled with mercy! O She whose glory is sung by Sanaka and Sanātan!

(Śrīla Rūpa Gosvāmī Prabhu)
O Lord, Kṛṣṇa, Yādava, Hari, Mādhava, Keśava, again and again I offer my obeisance to You.

gopāla govinda rāma śrī madhusūdana
giridhārī gopīnātha madana-mohana

All glory to Gopāl, Govinda, Rām, Śrī Madhusūdan, Giridhārī, Gopīnāth, Madan Mohan!

śrī-chaitanya nityānanda śrī advaitachandra
gadādhara śrīvāsādi gaura-bhakta-vṛnda

All glory to Śrī Chaitanya, Nityānanda, Advaitachandra, Gadādhar, Śrīvāsa, and all the Lord’s devotees!

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

All glory to Śrī Rūpa, Sanātan, Raghunāth Bhaṭṭa, Śrī Jīva, Gopāl Bhaṭṭa, and Raghunāth Dās!

I offer my obeisance to these six goswāmīs. By doing so, all obstacles are destroyed and all desires are fulfilled.

ei chhaya gosāṇi kari charaṇa vandana
yāhā haite vighna-nāśa abhiṣṭa-pūraṇa

I offer my obeisance to these six goswāmīs. By doing so, all obstacles are destroyed and all desires are fulfilled.
I am a servant of these six goswāmīs. Their foot dust is my five forms of sustenance.

`tādera charaṇa sevi bhakta sane vāsa
janame janame mora ei abhilāṣa [7]
To live with the devotees who serve their feet is my desire, birth after birth.

ei chhaya gosāñi yabe vraje kailā vāsa
rādhā-kṛṣṇa-nitya-līlā karilā prakāśa [8]
When these six goswāmīs lived in Vraja, they revealed Rādhā-Kṛṣṇa’s eternal Pastimes.

ānande bala hari bhaja vṛndāvana
śrī-guru-vaiṣṇava-pade majāiyā mana [9]
Joyfully chant, ‘Hari!’ , and worship Vṛndāvan, meditating on the feet of Śrī Guru and the Vaiṣṇavas.

śrī-guru-vaiṣṇava-pāda-padma kari āśa
(hari) nāma-saṅkīrtana kahe narottama dāsa [10]
Aspiring for the lotus feet of Śrī Guru and the Vaiṣṇavas, Narottam Dās chants the Holy Name.

(Śrīla Narottam Dās Ṭhākur)
At the beginning of each ārati, the Pañcha Tattva mantra is sung.

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

At the end of each ārati and parikramā, the Hare Kṛṣṇa mahāmantra is sung.

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

The Names of Śrīman Mahāprabhu and Nityānanda Prabhu may also be sung at these times, and each ārati and parikramā concludes by chanting “Nitāi Gaura Haribol”.

At midday ārati Yaśomatī-nandana and Jaya Śachī-nandana are sung.

In the morning and evening after parikramā, obeisances are offered to Tulasī Devī, the Vaiṣṇavas, and Gaṅgā Devī with these verses:

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

“At again and again I offer my obeisance unto Vṛndā Devī, who is known as Tulasī Devī and Satyavatī, who is most dear to Kṛṣṇa, and who bestows devotion to Kṛṣṇa upon us.”
vāñchhā-kalpatarubhyaś cha kṛpā-sindhubhya eva cha patitānāṁ pāvanebhyo vaiśṇavebhyo namo namaḥ

“Again and again I offer my obeisance unto the Supreme Lord’s devotees, who are saviours of the fallen, oceans of mercy, and wish-fulfilling trees.”

sarva-vaiśṇaverā pāye kari namaskāra
ithe aparādha kichhu nahuka āmāra

(Śrī Chaitanya-bhāgavata: Ādi-khaṇḍa, 1.87)

“I offer my obeisance at the feet of all Vaiśṇavas. May I make no offence in doing so.”

hañāchena habena prabhura yata dāsa
sabāra charaṇa vandō dante kari’ ghāsa

(Devaki Nandan Dās)

“Holding straw between my teeth, I offer my obeisance at the feet of all Vaiśṇavas who have been and shall be.”

sadyaḥ pātaka-samhantrī sadyo duḥkha-vināśiniḥ
sukhadā bhaktidā gaṅgā gaṅgaiva paramā gatiḥ

“O Gaṅgā Devī, you instantly remove sin and sorrow. You give joy and devotion. You are my ultimate shelter.”

In the evening on parikrama are sung: Gurudeva! kṛpā bindu diyā, the Pañcha Tattva mantra, Kabe Śrī-Chaitanya more, and Namo namaḥ Tulasī Mahārāṇī.
Before the seated kīrtans in the morning and evening are recited the Sanskrit prayers beginning with \textit{Vande 'ham Śrī-Guroḥ}.

After the class in the morning and evening \textit{Hari Haraye namaḥ Kṛṣṇa} is sung.

The songs sung during the seated kīrtans, which follow the morning and evening parikramās, are organised by theme in this order: Guru, Pañcha Tattva, Vaiṣṇava, Nitāi, Gaura, Kṛṣṇa, Hari-nām.

The songs sung for Guru and the Pañcha Tattva are the same each day. In the morning: \textit{Saṁśara-dāvānala-liṅgha-loka, Śrī-Kṛṣṇa-Chaitanya-Prabhu āśīve dayā kari'}, and \textit{Bhaja bhaja re āmār mana ati manda}. In the evening: \textit{Śrī-Guru-charaṇa-padma} and \textit{Śrī-Kṛṣṇa-Chaitanya-Prabhu dayā kara more}.

For the other categories, songs may be chosen on a daily basis. For example, one may sing \textit{Ṭhākura Vaiṣṇava-gaṇa} for the Vaiṣṇava in the morning and \textit{Ohe Vaiṣṇava Ṭhākura} in the evening.

In the evening, prior to the final Hari-nām kīrtan, \textit{Sujanārvuda-rādhita-pāda-yugam} and the \textit{Śrī Śrī Prema-dhāma-deva-stotram} are sung. Each night ten verses from the \textit{Śrī Śrī Prema-dhāma-deva-stotram} are sung. The chanting starts with verse one on Saturdays and concludes with the final verses of the text on Fridays.
On the appearance days of the Gurus in our lineage, and on other special occasions, Kṛṣṇa haite Chaturmukha is sung. This song is often begun from verse five or six.

On the appearance days of Śrī Kṛṣṇa’s Līlā-avatārs, the Śrī Daśāvatāra-stotram is sung.

On the disappearance days of Gurus from our lineage or other worshippable Vaiśṇavas, Ye ānilo prema-dhana is sung, and Ei bāra karuṇā kara may also be sung.

On Harivāsa Tithi, whether it occurs on an Ekādaśī or a Mahādvādaśī, Śrī-Hari-vāsare Hari-kīrtana-vidhāna is sung in the morning and Śuddha-bhakata-charaṇa-reṇu is sung in the evening.

During the month of Kārtik, He Deva Bhavantam vande and Rādhe jaya jaya Mādhava-dayite are sung.

Ākars (lit. ornaments) may be sung during or after songs. Throughout this book ākars have been included in songs in bold text that is surrounded by brackets. In addition to the ākars that are specific to particular songs, general ākars that are thematically appropriate and not excessive may be sung.

Listed below are some simple standard ākars used to conclude most songs. They are sung according to theme:

Śrī Guru: jaya gurudeva!

Vaiśṇava: jaya vaiśṇava thākur!
Nitāi: **dayāl nitāi!**

Gaura: **jaya gaurahari!**

In addition to these concluding ākars, other ākars are often added prior to them after a song is completed. The following is a short list of examples which simply indicates the style and variety of ākars that are sung from time to time:

Śrī Guru and Vaiṣṇava:

- ei bār āmāy dayā kara
- patit-pāvan śrī gurudev ei bār āmāy dayā kara
- (patit-pāvan vaiṣṇav ṭhākur ei bār āmāy dayā kara)
- aparādha kṣamā kare ei bār āmāy dayā kara
- sevā-adhikāra diyā ei bār āmāy dayā kara
- śrī charaṇe sevā diyā ei bār āmāy dayā kara
- jaya gurudeva!
- (jaya vaiṣṇava ṭhākur!)

This time be merciful to me. O saviour of the fallen! O Śrī Gurudev! Forgive my offences. Give me the qualification to serve. Give me the service of your feet. This time be merciful to me. All glory to Gurudev!

Nitāi:

- bhaja bhaja nitāi bhaja
- bhajile nitāi gaura pābe bhaja bhaja nitāi bhaja
- bhajile rādhā-kṛṣṇa pābe bhaja bhaja nitāi bhaja

Gaura:

gaurahari hari bol!
śachī-nandan gaurahari gaurahari haribol
patit-pāvan gaurahari gaurahari haribol
sapārṣada gaurahari gaurahari haribol
jaya gaurahari!

Chant “Gaurahari!” Chant “Hari!” O Śachī Nandan! O Gaurahari! O saviour of the fallen! Chant “Gaurahari!” Chant “Hari!” All glory to Gaurahari!

During saṅkīrtan:

bhaja bhaja bhaja re bhāi!
śrī-kṛṣṇa-chaitanya gosāi bhaja bhaja bhaja re bhāi
dayāl guru nityānanda bhaja bhaja bhaja re bhāi
bhajile janam saphal habe bhaja bhaja bhaja re bhāi
bhajan vinā ār gati nāi bhaja bhaja bhaja re bhāi
nitāi gaura haribol!
Serve! Serve! O brothers! Serve! Serve Lord Śrī Kṛṣṇa Chaitanya! Serve Nityānanda, the original, all-merciful Guru! If you serve, your birth will be successful! There is no other way than service. Serve! Serve! O brothers! Serve!

jay dāo jay dāo
śachī-nandan gauraharir jay dāo jay dāo
patit-pāvan nityānander jay dāo jay dāo
jay dile jay-i habe jay dāo jay dāo
premānande bāhu tuliʾ jay dāo jay dāo
neche neche bāhu tuliʾ jay dāo jay dāo

Give jay! Give jay! Give jay to Śachī Nandan Gaurahari! Give joy to the saviour of the fallen, Nityānanda! If you give jay, then everything will be glorious. In the joy of love, raise your arms and give jay! Raise your arms, dance, and give jay!

haribol! haribol!
gaura nityānanda bol haribol! haribol!
gaura śrī advaita bol haribol! haribol!
gaura gadādhara bol haribol! haribol!
gaura śrīnivāsa bol haribol! haribol!
gaura-bhakta-vṛnda bol haribol! haribol!
nitāi gaura haribol!

Chant “Gaura Śrīnivās!” O devotees of Gaura, chant “Hari!”
Chant “Hari!” Chant “Nitāi! Gaura! Hari!”

The Jay Dhvani is recited following every ārati, parikramā, and class.

According to time, place, and circumstance, the jays recited are adjusted.

Jay is given to the Deities who are being worshipped at a particular assembly.

Following the jay to the Deities, jay is given to the ārati and parikramā being performed.

Tadīya Maṅgal Ārati kī jay!
Tadīya Mādhyaḥna Bhog Ārati kī jay!
Tadīya Sandhyā Ārati kī jay!
Tadīya Mandir Parikramā kī jay!
Tadīya Tulasī Parikramā kī jay!

(Tadīya means ‘His’ or ‘Their’, and in this context implies. “The Deities’ maṅgal ārati” or something similar. Tadīya is also used throughout the scriptures as a term for things which are especially dear to the Lord and fit to be offered special worship.)
Jay is given to holy days and persons or places related to them.

On Ekādaśī:

Śrī Harivāsar Tithi ki jay!
Śrī Ekādaśi Upavās Pālankārī Bhakta-vṛnda kī jay!

On the appearance day of the Lord or a Vaiṣṇava:

Tadiya Śubha Āvirbhāv Tithi Varā kī jay!

On the disappearance day of a Vaiṣṇava:

Tadiya Tirobhāv Tithi Varā Mahotsav kī jay!

Jay is given to the particular name of a person, place, or event being celebrated (for example):

Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākurer Āvirbhāv Mahāmahotsav kī jay!
Śrī Nabadwīp Dhām Parikramār Adhivās Mahotsav kī jay!
Śrī Jagannāth Miśrer Ānandotsav kī jay!

Jay is given to the Āsram, Temple, or place in which worship is taking place.
There are no hard and fast rules about the order and number of jays to be given, though elongated recitations praising inessential or obscure elements are undesirable.

The following verses are recited before honouring prasādam:

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

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

bhāi re!
śarīra avidyā-jāla  jaḍendriya tāhe kāla
jīve phele viṣaya-sāgare
tā’ra madhye jihvā ati  lobhamaya sudurmati
tā’ke jetā kaṭhina saṁsāre

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

kṛṣṇa baḍa dayāmaya  karibāre jihvā jaya
sva-prasād-anna dila bhāi
sei annāṁṛta pāo  rādhā-kṛṣṇa-guṇa gāo
preme ḍāka chaitanya-nitāi
“O brothers! Kṛṣṇa is very merciful: to conquer the tongue He has given us His remnants! Accept this nectarean food, sing the glories of Rādhā-Kṛṣṇa, and with love call out, ‘Chaitanya! Nitāi!’”

(prame bhave ḍāka re)  
(dayāl nitāi chaitanya bale prame bhave ḍāka re)  
(nitāi gaura haribol!)

“Call with love! Call with love: ‘Dayāl Nitāi Chaitanya! Nitāi! Gaura! Hari!’”

(Śrīla Bhakti Vinod Ṭhākur)

Following this recitation jay is given, and then prasādam is honoured while chanting Hari-nām.

On Harivāsar-tithis (days on which devotees fast from grains) the song beginning Bhāi re! Šarīra avidyā-jāla is not customarily sung because it mentions grain prasādam (anna).
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“One who is more humble than a blade of grass, tolerant like a tree, respectful to everyone, and free from desire for respect is qualified to constantly practise Śrī Kṛṣṇa-saṅkīrtan.”