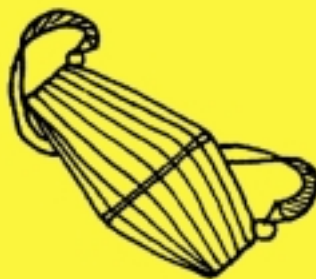




Kīrttan Guide

4th Edition



*Intended as a helpful guide
to bhajans and prayers commonly sung and chanted
at*

*Śrī Chaitanya Sāraswat Maṭh, Kolerganj, P.O. Nabadwip,
District Nadia, West Bengal, Pin 741302, India*

<http://scsmath.com>

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THE DAILY PROGRAMME
at Śrī Chaitanya Sāraswat Maṭh, Nabadwīp

The 1st line of each *bhajan* is given along with its corresponding page in the *Kīrttan Guide*.

DAILY MORNING PROGRAMME

Begins with Śrīla Guru Mahārāj's *ārati* at his *Samādhi Mandir* (*Viraha-Milan Mandir*—The Temple of Union in Separation):

jaya 'guru-mahārāja' yati rājeśvara 17

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

kali-kukkura-kadana yadi cāo he 19

yaśomatī-nandana braja-baro nāgara 20

jay śacinandana sura-muni-vandana 21

Then *parikramā* of both Temples:

gurudeva! kṛpā-bindu diyā 22

udilo aruṇa pūraba-bhāge 23

Then offering obeisances to Śrīmatī Tulasī Devī:

vṛndāyai tulasī-devyai... v

Immediately followed by obeisances to the Vaiṣṇavas:

vāñchā-kalpatarubhyas' ca... iii

The devotees offer obeisances to Śrīla Guru Mahārāj at his *Samādhi Mandir*; the Deities; Śrīmatī Gaṅgadevī and to Śrī Āchāryyadeva Śrīla Govinda Dev-Goswāmī. The mantra for paying obeisances to the Holy River Gaṅgadevī is:

sadya pātaka saṁhantri sadya duḥka vināśinī
sukhadā bhaktidā gaṅgā gaṅgeva paramāgati

Then the **MORNING BHAJANS**, beginning with:

Recitation of the *Vandana Prayers* i to v

Followed by the songs:

jaya jaya gurudever ārati ujjala ix

samsāra-dāvānala-liḍha-loka 37

śrī-kṛṣṇa-chaitanya-prabhu jīve dayā kari' 39

bhaja re bhaja re āmār mana ati manda 40

After the bhajans is a reading from Śrī Chaitanya-bhāgavata in Bengali.

Closing with the song:

hari haraye namaḥ kṛṣṇa yādavāya namaḥ 43

Daily after morning Prasādam is a class in English (or Spanish, etc.) held on Śrīla Guru Mahārāj's Samādhi Mandir.

THE MIDDAY PROGRAMME commences with the offering of *bhoga* while singing:

bhaja bhakata-vatsala śrī-gaurahari 26

Followed by Śrīla Guru Mahārāj's *ārati* at his *Samādhi Mandir*:

jaya 'guru-mahārāja' yati rājeśvara 17

Then *ārati* of the Deities:

yaśomatī-nandana braja-baro nāgara 20

jay śacīnandana sura-muni-vandana 21

Before honouring (taking) *Prasādam* the devotees chant (except on *Ekādaśī* days and other days when no grains are taken):

mahāprasāde govinde 30

śarīra abidyā-jal 30

In the afternoon is a reading from Śrīmad-Bhāgavatam in Bengali.

THE EVENING PROGRAMME begins with Śrīla Guru Mahārāj's *ārati* at his *Samādhi Mandir*:

jaya 'guru-mahārāja' yati rājeśvara 17

Then *Gaura-ārati* of the Deities:

(kiba) jaya jaya gourācānder ārotiko śobhā 31

Then (Formerly this was only sung on Fridays, the day Śrīla Bhaktisiddhānta Saraswatī Ṭhākura appeared):

jayare jayare jaya gaura-saraswatī 33

Followed by *parikramā* of the both Temples:

gurudeva! kṛpā-bindu diyā 22

and sometimes:

kabe śrī caitanya more-koriben doyā 35

Daily Programme

Obeisances to Śrīmatī Tulasī Devī:

vrndayai tulasī-devyai... v

and her *parikramā*:

namo namaḥ tulasī mahārāṇī 36

After again offering obeisances to Tulasī Devī, the devotees offer their obeisances to the *Vaiṣṇavas*:

vāñchā-kalpatarubhyas' ca... iii

Again the devotees offer obeisances to Śrīla Guru Mahārāj at his Samādhi Mandir; the Deities; Śrīmatī Gaṅgadevī and to Śrī Āchāryyadeva Śrīla Govinda Dev-Goswāmī.

Before the **EVENING BHAJANS**:

Vandana Prayers are recited: pages i to v

Then the *bhajans*:

jaya jaya gurudever ārati ujjvala ix

śrī guru caraṇa-padma 45

śrī-kṛṣṇa-caitanya prabhu doyā koro more 47

(ohe) vaiṣṇava ṭhākura 49

Followed by a selection of songs, most of which are included in the *Kīrttan Guide*.

Near the end of the evening *bhajans* is sung:

sujanārvvuda-rādhita-pāda-yugam 91

Which is always followed by 10 verses from *Śrī Śrī Prema Dhāma Deva Stotram* beginning with verse 1 each Saturday. This is published as a separate book.

Followed by a reading from Śrī Chaitanya-charitāmṛta in Bengali.

The evening programme ends with the *bhajan*:

hari haraye namaḥ kṛṣṇa yādavāya namaḥ 43

Please see overleaf for guide to additional bhajans chanted on special occasions...

Over...

Please note:

DURING THE MONTH OF KĀRTIKA additional *bhajans* are chanted.

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

<i>nadiyā-nagare nitāi nece nece gāy re</i>	}	98
<i>jagannātha-suta mahāprabhu viśvambhara</i>		
<i>nagare nagare gorā gāy</i>	}	103
<i>yaśomati-stanya-pāyī śrī-nanda nandana</i>		
<i>namāmiśvaram sac-cid-ānanda rūpam</i>		95
<i>rādhe jaya jaya mādharma-dayite</i>		82

And added to the evening bhajans:

Śrīla Bhaktivinoda Thākura's <i>Śikṣāṣṭakam</i> beginning with:	
<i>pīta-baraṇa kali-pāvana gorā</i>	109
['Song 1' to 'Song 8(b)']	pages 109 to 125]

ON THE APPEARANCE DAY of a senior *Vaiṣṇava* **the following song is also chanted** during the morning and/or evening seated *bhajans*:

<i>kṛṣṇa hoite catur-mukha...</i>	83
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ON THE DISAPPEARANCE DAY of a senior *Vaiṣṇava* **the following song is also chanted** during the morning and evening seated *bhajans*:

<i>ei-bāro koruṇā koro vaiṣṇava-gosaṇi</i>	72
--	----

and for Mahāprabhu's *pārṣada* devotees:

<i>ye ānilo prema-dhana koruṇā pracura</i>	42
--	----

And, because so many ask:

TILAK is applied in the following order while saying:

Forehead	—	<i>om keśavāya namaḥ</i>
Belly	—	<i>om nārāyaṇāya namaḥ</i>
Chest	—	<i>om mādhavāya namaḥ</i>
Throat	—	<i>om govindāya namaḥ</i>
Right side	—	<i>om viṣṇave namaḥ</i>
Right arm	—	<i>om madhusūdanāya namaḥ</i>
Right shoulder	—	<i>om trivikramāya namaḥ</i>
Left side	—	<i>om vāmanāya namaḥ</i>
Left arm	—	<i>om śrīdharāya namaḥ</i>
Left shoulder	—	<i>om hr̥ṣikeśāya namaḥ</i>
Upper back	—	<i>om padmanābhāya namaḥ</i>
Lower back	—	<i>om dāmodarāya namaḥ</i>
Śikhā	—	<i>om vāsudevāya namaḥ</i>

Vandana

**vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś ca**

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

**oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ**

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

**gurvabhīṣṭa-supūraḥ guru-gaṇair āśiṣa-sambhūṣitaṁ
cintyācintya-samasta-veda-nipuṇaṁ śrī-rūpa-panthānugaṁ
govindābhidham ujjalaṁ vara-tanuṁ bhakty anvitaṁ sundaraṁ
vande viśva-guruṁ ca divya-bhagavat-premṇo hi bīja-pradaṁ**

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

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

(by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

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

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

(by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

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

**namo gaurakiśorāya bhaktāvadhūta mūrttaye
gaurāṅghri padma-bhṛṅgāya rādhā-bhāva-niṣevine**

(by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

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

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

(by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

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

**gaura-vrajāśritāśeṣair vaiṣṇavair vandyā-vigraham
jagannātha-prabhuṁ vande premābhidhīm vṛddhā-vaiṣṇavam**

(by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

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

**vāñchā-kalpatarubhyas’ ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ**

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

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

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

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

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

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

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

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

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

**śrīman rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitah
karṣan veṇu-svanair gopīr gopīnāthaḥ śrīye 'stu naḥ**

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

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

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

**atha natvā mantra-gurūn gurūn bhāgavatārthadān
vyāsān jagat-gurūn natvā tato jayo mudirayet**

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

**jayaḥ sa-parikara śrī-śrī-guru-gaurāṅga-gāndharvvā-govinda-sundara-
pādapadmānāṁ jayastu!**

Let the holy lotus feet of Śrī Gurudeva, Śrīman Mahāprabhu, and Śrī Śrī Gāndharvvā-Govindasundara, along with their eternal associates, be victorious over all!



**namaḥ om viṣṇupādāya kṛṣṇa-preṣṭhāya bhūtale
swāmī śrī bhaktivedānta prabhupādāya te namaḥ
gurvajñam śīrasi-dhṛtvā śaktyāveśa sva-rūpine
hare-kṛṣṇeti mantreṇa pāścatya-prācyā-tāriṇe
viśvācārya prabaryāya divya kāruṇya mūrtaye
śrī bhāgavata-mādhurya-gīta-jñāna pradāyine
gaura-śrī-rūpa-siddhānta-saraswatī niṣevine
rādhā-kṛṣṇa-padāmbhoja-bhṛṅgāya gurave namaḥ**

I offer my humble obeisances unto His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda, who is Kṛṣṇa's beloved associate and who came down to this plane from Goloka. Taking the order of his guru on his head, he is the *śaktyāveśa* (empowered) *avatar* of Nityānanda Prabhu personified. He distributed the Hare Kṛṣṇa mantra all over the Eastern and Western world, delivering and uplifting all fallen souls. He is the best of millions of *jagat-gurus*, because he is the personification of divine mercy. He has distributed the sweet nectar of *Śrīmad-Bhāgavatam* and the transcendental knowledge of *Bhagavad-gītā* all over the world. He is constantly engaged in exclusive devotional service to Śrīla Bhakti Siddhānta Saraswatī Ṭhākura, Śrīla Rūpa Goswāmī, and Śrī Gaurāṅga Mahāprabhu. I offer my humble obeisances unto Śrīla Prabhupāda, who is like a bumble-bee always tasting the nectar of the lotus feet of Śrī Śrī Rādhā and Govinda.



Pañca-tattva Mahā-mantra

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

There are ten offenses in the chanting of the Hare Kṛṣṇa *mahā-mantra*, but these are not considered in the chanting of the Pañca-tattva *mantra*. Śrī Chaitanya Mahāprabhu is the most magnanimous incarnation, for He does not consider the offences of the fallen souls. Thus to derive the full benefit of the chanting of the *mahā-mantra*, we must first take shelter of Śrī Chaitanya Mahāprabhu.

Hare Kṛṣṇa Mahā-Mantra

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

In the Name of Rāma within the Hare Kṛṣṇa mantra, the Gauḍiya Vaiṣṇavas will find Rādhā-rāmana Rāma. That means, “Kṛṣṇa, who gives pleasure (*rāman*) to Śrīmatī Rādhārāṇī.” In our conception, the Hare Kṛṣṇa mantra is wholesale Kṛṣṇa consciousness, not Rāma consciousness. Śrī Chaitanya’s highest conception of things is always *svayam bhagavān*, *kṛṣṇa-līlā*, *rādhā-govinda līlā*. That is the real purpose of Śrī Chaitanya Mahāprabhu’s advent and teachings. In that consideration, the Hare Kṛṣṇa mantra does not mention the *rāma līlā* of Āyodhya at all. There is no connection with that in the highest conception of the Hare Kṛṣṇa mantra. ...The inner conception of the mantra is responsible for our spiritual attainment... The inner conception of the devotee will guide him to his destination.

(Loving Search for the Lost Servant page 92)



Śrī Chaitanya Sāraswat Maṭh

Śrī Guru Ārati

Glorification of Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
by Śrī Rasabdhi Brahmachārī translated by Devamoyī Devī Dasī

(1)

**jaya jaya gurudever ārati ujjvala
govarddhana-pāda-piṭhe bhuvana-maṅgala**

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

(2)

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

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

(3)

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

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

(4)

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

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

(5)

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

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

(6)

**śuddha bhakti pracārite tomā sama nāi
akalaṅka indu yena dayāla nitāi**

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

(7)

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

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

(8)

**sthāpilā āśrama bahu jagata mājhāre
pāramahaṁsa-dharmma-jñāna śikṣāra pracāre**

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

(9)

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

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

(10)

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

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

(11)

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

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

(12)

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

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

(13)

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

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

(14)

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

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

(15)

**tomāra karuṇā māge trikāla vilāse
gāndharvvikā-giridhārī sevā-mātra āse**

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

over...

(16)

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

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



Illumination

Illumination of verses 9.43 – 46, *Sri Sri Prapanna-jivanamritam*
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

**labdha-śuddha-bhakti-bijasya nirviṇṇasyānubhūta-duḥkhātmaka-
kāma-svarūpasyāpi tat tyāgāsāmarthya-garhaṇa-śīlasya tatra
niṣkapaṭa-niṣṭhā-pūrvvaka-yājita-bhakty-aṅgasya bhaktasya śanair
bhagavān hṛdayoditaḥ san nikhilāvidyā tat kāryyāṇi ca vidhvamsayan-
niravacchinna-nija-cinmaya-vilāsa-dhāmaivāviṣkaroti**

For one who receives the seed of devotion, who is selfless and penitent, denouncing his inability to abandon mundane enjoyment despite realizing it to be the embodiment of suffering, and who sincerely gives himself incessantly to all the practices of devotion — in the heart of such a devotee, the Supreme Lord ascends like the rising sun to annihilate all ignorance with its reactions, revealing His divine personality in all its pristine glory.

The Ten Offences to the Holy Name

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

•

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

•

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

•

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

•

The glories of the Name—
all Scriptures' exaltation;
Dare not think their praise
to be exaggeration.
Agastya, Ananta, Brahmā,
Śiva, etc., ever
Sing the glories of that Name
with full-hearted fervour.
Who can cross the ocean
of the glories of that Name?

Whoever says 'exaggeration'
have their sin to blame.

•

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

•

All Scriptures claim the Name
all sin it can destroy,
But those who spend their time in sin
making it a ploy—
Such a wicked attitude
is that of an offender
Deceived by illusion,
perpetually to suffer.

•

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

•

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

•

Despite them hearing the infinite
glories of Kṛṣṇa's Name,
Those whose hearts don't melt in love
are rascals of ill fame;
Only pride and avarice
their thoughts and deeds do yield—
The Pure Name of Kṛṣṇa
to them is ne'er revealed.

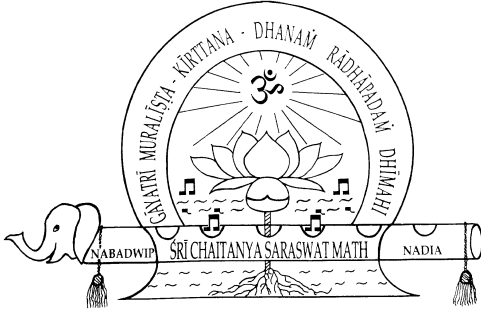
•

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

(Tridaṇḍi-bhikṣu Śrī Bhakti Sundar Govinda)

The Logo of Śrī Chaitanya Sāraswat Maṭh

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj



gāyatrī muraliṣṭa-kīrttana-dhanam rādhāpadam dhīmahi

Śrīla Guru Mahārāj composed this verse, and only he is able to. I have never seen in any book from Mahāprabhu's time right up to Śrīla Bhakti Siddhānta Saraswatī Ṭhākura's time the type of explanation of Gāyatrī as given by Śrīla Guru Mahārāj. Actually, Mahāprabhu is our parent, and the seeds came from Kṛṣṇa.

Mādhavendra Purī was the sprout of those seeds, Mahāprabhu was the actual tree, and the fruits are Rūpa Goswāmī, Sanātan Goswāmī, and others. Śrīla Guru Mahārāj is also in the line of the fruits. It is not that the persons are the fruits, but what they gave are the fruits of Mahāprabhu's conception.

Om is the very gist of *Gāyatrī*, and from that *Om* come merciful rays like the rays of the sun. Śrī Chaitanya Sāraswat Maṭh, where always *saṅkīrttan* is going on, is inside the flute of Kṛṣṇa, and from there comes this sound *Om*. *Om*, the meaning of *Gāyatrī*, is coming from Śrī Chaitanya Sāraswat Maṭh, and from here the explanation of *Gāyatrī* has been given by Śrīla Guru Mahārāj:

gāyatrī muraliṣṭa-kīrttana-dhanam rādhāpadam dhīmahi

The position of Śrīla Guru Mahārāj is like water; and the servitors of Śrī Chaitanya Sāraswat Maṭh are like lotuses; and the position of the worshipful Supreme Personality of Godhead is the Divine Form of Rādhā-Kṛṣṇa—*Om*. Everything is within *Om*. *Om* is coming from the flute of Kṛṣṇa, and the meaning of *Om*, of *Gāyatrī*, is, *gāyatrī muraliṣṭa-kīrttana-dhanam rādhāpadam dhīmahi*. Kṛṣṇa's flute does not make any other tune except the glorification of Śrīmatī Rādhārāṇī, and that is the real meaning and gist of the *Gāyatrī* Mantram.

The sun's merciful rays give nourishment to the lotus, but if there is no water then the lotus must become burnt by the rays of the sun.

The flute is the special symbol of Śrī Chaitanya Sāraswat Maṭh. Before we adopted the flute as our symbol, it was not to be found anywhere. Now many others also have copied this, but it first came from here, Śrī Chaitanya Sāraswat Maṭh. What is the song of the flute? It is the glorification of Śrīmatī Rādhārāṇī by Śrī Kṛṣṇa, and this is depicted in the logo of Śrī Chaitanya Sāraswat Maṭh.

Praṇām Mantrams

to Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

composed and translated by

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

(1)

**śrī-svarūpa-rāya-rūpa-jīva-bhāva-sambharam
varṇa-dharmma-nirvviśeṣa-sarvvaloka-nistaram
śrī-sarasvatī-priyaṅ ca bhakti-sundarāśrayam
śrīdharam namāmi bhakti-rakṣakam jagad-gurum**

(1st line:) Who is carrying the divine conception of Śrī Chaitanya Mahāprabhu and nourishing it exclusively in the preceptorial line of Svarūp Dāmodar, Rāmānanda Rāya, Śrīla Rūpa Goswāmī, Jīva Goswāmī, etc.; and (2nd line:) whose divine preaching activities are rescuing the conditioned souls from this mundane world without discriminating and considering the *varṇa-dharmma* (creed, caste, religion, etc.) or the degree of fallenness; and (3rd line:) who is the dearmost servitor of his Gurudev, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur, and the only shelter of Śrī Bhakti Sundar Govinda — (4th line:) I bow down to that divine protector of the whole universe, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

(2)

**sindhu-candra-parvvatendu-śāka-janma-lilanam
śuddha-dīpta-rāga-bhakti-gauravānuśīlanam
bindu-candra-ratna-soma-śāka-locanāntaram
śrīdharam namāmi bhakti-rakṣakam jagad-gurum**

(1st line:) Whose divine pastime of appearing in this mundane world manifest in the year 1817* *Śakābda*; and (2nd line:) whose holy practising life is exclusively in the line of the super-exalted *Rāga-mārga*, which is the supreme destination of the *Rūpānuga Sampradāya*, but, for the benefit of the conditioned souls, he firmly established the worship of that, guarded by the standing of the super-vedic foundation of *viddhi-mārga*; and (3rd line:) whose day of disappearance from this mundane world was in the year 1910** *Śakābda* — (4th line:) I bow down to that divine protector of the whole universe, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

* *Sindhu* indicates 7; *candra* 1; *parvvat* 8, and *indu* 1. By Sanskrit law it will be written in the reverse order: 1817.

** *Bindu* indicates 0; *candra* 1; *ratna* 9, and *soma* 1. Hence, 1910.

Śrī Śrī Nitāi-Chaitanya-Ārati

Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
for the Āratīs to the Deities in our Jagannath Puri Branch Temple

**jaya guru mahārāja karuṇāsāgara
śrī bhakti rakṣaka deva-goswāmī śrīdhara**

**prakāśile nilācale bhuvanamaṅgala
nitāi-caitanya-deva-sevā samujjvala**

**gorāpreme mātoyārā nityānandarūpa
rasarāja mahābhāva caitanya-svarūpa**

**kasita-kāñcana jini śrī-aṅga lābani
dūhūgale vanamālā bhāvera dolani**

**murachita kotikāma rūparāsaraṅge
madhūra narttana-bhāva varābhaya bhaṅge**

**koti-candra-bhānuśobhā ratna-simhāsane
prema netre dekhe mahābhāgyavāna jane**

**mṛdaṅga mandirā bāje suśaṅkha-dhvānita
śruti-moli-ratnamālā-dīpa-nirājita**

**bhuvanamohan dūhū rūpera ārati
gupta-vrindāraṇyavāsī dekhe niravadhi**

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

**sārvvabhauma gopinātha jīvānugajana
dekheṇa āratīsobha durllabha-darśana**

**nadiyā prakāśe nityānanda-gauranidhi
patitapāvanakṣetra milāila vidhi**

**avicintya nityānanda-caitanya-prakāśa
śrī guru-prasāde dekhe ei adhama dāsa
(śrī guru-prasāde dekhe śrī govinda dāsa)**

“Kī Jaya!” Chants

(Chanted after *āratis*, etc)

**jaya sa-parikara śrī-śrī-guru-gaurāṅga-gāndharvvā-govinda-sundara giridhārī
gopāljiu kī jaya!**

**jaya om viṣṇupāda paramahaṁsa-parivrājakācāryya-varyya aṣṭottara-śata-śrī
śrīmad bhakti sundar govinda dev-goswāmī mahārāj kī jaya!**

**jaya om viṣṇupāda paramahaṁsa-parivrājakācāryya-varyya aṣṭottara-śata-śrī
śrīmad bhakti rakṣak śrīdhar dev-goswāmī mahārāj kī jaya!**

**jaya om viṣṇupāda paramahaṁsa-parivrājakācāryya-varyya aṣṭottara-śata-śrī
śrīmad bhakti siddhānta saraswatī ṭhākura kī jaya!**

jaya om viṣṇupāda śrīla gaura-kiṣora dāsa bābāji mahārāj kī jaya!

jaya om viṣṇupāda śrīla sat-cit-ānanda bhaktivinoda ṭhākura kī jaya!

jaya om viṣṇupāda śrīla jagannātha dāsa bābāji mahārāj kī jaya!

śrī rūpānuga guru-varga kī jaya!

namācāryya śrīla haridāsa ṭhākura kī jaya!

ananta-kotī vaiṣṇava-vṛnda kī jaya!

śrī baladeva vidyābhūṣaṇa kī jaya!

śrīla viśvanātha chakravartī prabhu kī jaya!

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

śrīla vṛndāvana dāsa ṭhākura kī jaya!

śrīla kṛṣṇa dāsa kavirāja kī jaya!

saparṣada śrī nityānanda prabhu kī jaya!

saparṣada śrīman mahāprabhu kī jaya!

**jaya śrī-śrī rādhā-kṛṣṇa gopa-gopīnātha śyāma-kuṇḍa rādhā-kuṇḍa giri-
govarddhana kī jaya!**

śrī lakṣmī-varāhadeva kī jaya! (In our Nabadwip Maṭh)

śuddha bhakti vighna vināśāya śrī nṛsiṃhadeva kī jaya!
bhakta-prabara prahlāda mahārāj kī jaya!
tulasī mahārāṇī kī jaya!
gaṅgā-yamunāji kī jaya!
grantarāja śrīmad-bhāgavatam chaitanya-charitāmṛta kī jaya!
viśva-vaiṣṇava rāja sabhā kī jaya!
ākara maṭha-rāja śrī chaitanya maṭh kī jaya!
tadiya śākha-maṭh kī jaya!
śrī chaitanya sārāswat maṭh kī jaya!
viśva-byāpī tadiya śākha-maṭh kī jaya!
śrīdhām māyāpur kī jaya!
śrīdhām nabadwīp kī jaya!
vṛndāvan-puruṣottam dhām kī jaya!
baladeva-subhadrā-jagannāthji kī jaya!
samaveta vaiṣṇava-maṇḍala kī jaya!
samaveta bhakta-vṛnda kī jaya!
harināma-saṅkīrttana kī jaya!
nitāi-gaura-premānande hari bol!



Śrī Śrī Śaḍ-Gosvāmy-aṣṭaka

by Śrīnivāsa Ācārya

(1)

**kṛṣṇotkīrttana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhirā-janapriyau priya-karau nirmatsarau pūjītau
śrī-caitanya-kṛpā-bharau bhuvī bhuvo bhārāvahantāarakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

I offer my respectful obeisances unto the Six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who are always engaged in chanting the Holy Name of Kṛṣṇa and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians, because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Chaitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

(2)

**nānā-śāstra-vicāraṇaika-nipūṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānzau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.

(3)

**śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who are very much enriched in the understanding of Lord Chaitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviours of the living entities from the devouring mouth of liberation.

(4)

**tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-lahari-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they are always merged in the ecstatic ocean of the *gopīs*' love for Kṛṣṇa and bathe always and repeatedly in the waves of that ocean.

(5)

**kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-nīsaṁ prabhajatau jīvārthadau yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who were always engaged in worshiping Rādhā-Kṛṣṇa in the transcendental land of Vṛndāvana, where there are beautiful trees full of fruits and flowers which have under their roots all valuable jewels. The Goswāmīs are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.

(6)

**saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasān-kṛtau
nidrāhāra-vihārakādi-vijitau cātyanta-dinau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilised their valuable lives, and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble, enchanted by remembering the transcendental qualities of the Lord.

(7)

**rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre ca vaṁśīvaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇa-varam bhāvābhībhūtau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who were sometimes on the bank of the Rādhā-kuṇḍa lake or the shores of the Yamunā and sometimes at Vaṁśīvaṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa consciousness.

(8)

**he rādhe vraja-devīke ca lalite he nanda-sūno kutaḥ
śrī-govariddhana-kalpa-pādapa-tale kālindī-vane kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, Śrī Gopāla Bhaṭṭa Goswāmī, who were chanting very loudly everywhere in Vṛndāvana, shouting, “Queen of Vṛndāvana, Rādhārāṇī! O Lalitā! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govariddhana, or are you under the trees on the bank of the Yamunā? Where are you?” These were their moods in executing Kṛṣṇa consciousness.



Ācāryya-vandanā

jayore jayore jaya paramahaṁsa mahāśaya
śrī bhaktisiddhānta sarasvatī
goswāmī ṭhākura jaya parama karuṇāmaya
dīnahīna agatira gaṭi

nilācale haiyā udaya
śrī gauḍamaṇḍale āsi' prema bhakti parakāśi
jīvera nāśilā bhava-bhaya

tomāra mahimā gāi hena sādhya mora nāi
tabe pāri yadi deho śakti
viśvahite avirata ācāra-pracāre rata
viśuddha śrī rūpānugā bhakti

śrī pāṭ khetari dhāma ṭhākura śrī narottama
tomāte tāñhāra guṇa dekhi
śāstrera siddhānta-sāra śuni lāge camatkāra
kutā kika dite nāre phāñki

suddha bhakti-mata yata upadharmma-kavalita
heriyā lokera mane trāsa
hāni' susiddhānta-vāṇa upadharmma khāna khāna
saj janera vāḍāle ullāsa

smārttamāta jaladhara śuddha bhakti rabi-kara
ācchādila bhāviyā antare
śāstra sindhu manthanete susiddhānta jhañjhāvāte
uḍāilā dig digantare

sthāne sthāne kata maṭha sthāpiyācha niṣkapaṭa
prema sevā śikhāite jīve
maṭhera vaiṣṇava gaṇa kore sadā vitarāṇa
hari guṇa-kathāmṛta bhave

śuddha-bhakti-mandākinī vimala pravāha āni
śītala karilā taptaprāṇa
deśe deśe niṣkiñcana prerilā vaiṣṇava gaṇa
vistārite hariguṇa gāna

pūrvve yathā gaura hari māyāvāda cheda kari
vaiṣṇava karilā kāśivāsī
vaiṣṇava darśana-sukṣma vicāre tumi he dakṣa
temati toṣilā vārāṇasī

daivavarṇāśrama-dharmma hari bhakti yāra marmma
śāstra yukte karilā-nīscaya
jñāna-yoga-karmma caya mulya tāra kichu naya
bhaktira virodhī yadi haya

śrī gauḍamaṇḍala bhūmi bhakta saṅge parikrami
sukitti sthāpilā mahāśaya
abhinna vraja maṇḍala gauḍabhūmi premojvala
pracāra haila viśvamaya

kuliyāte pāyaṇḍirā atyācāra kaila yā'rā
tā savāra doṣa kṣamā kari'
jagate kaile ghoṣaṇā 'taroriva sahiṣṇunā'
hana 'kīrttanīyaḥ sadā hariḥ'

śrī viśvavaiṣṇava-rāja sabhāmadhye 'pātrarāja'
upādhi-bhūṣaṇe vibhūyita
viśvera maṅgala lāgi' haiyācha sarvva tyāgī
viśvavāśī jana-hite rata

karitecha upakāra yāte para upakāra
labhe jīva śrī kṛṣṇa-sevāya
dūre yāya bhava-roga khaṇḍe yāhe karmma bhoga
hari pāda padma yā'te pāya

jīva moha-nidrā gata jāgā'te vaikunṭha dūta
 'gauḍīya' pāṭhāo ghare ghare
uṭhare uṭhare bhāi āra ta samaya nāi
 'kr̥ṣṇa bhaja' bole uccaisvare

tomāra mukhāra vinda vigalita makaranda
 siñcita acyuta-guṇagāthā
śunile juḍāya prāṇa tamo moha antarddhāna
 dūre yāya hṛdayera vyathā

jāni āmi mahāśaya yaśovāñchā nāhi haya
 vindu mātra tomāra antare
tava guṇa viṇādhāri, mora kaṇṭha-viṇā dhari'
 avaśete valāya āmāre

vaiṣṇavera guṇa-gāna karile jivera trāṇa
 suniyāchi sādhu guru mukhe
kr̥ṣṇa bhakti samudaya janama saphala haya
 e bhava-sāgara tare sukhe

te-kāraṇe prayāsa yathā rāmanera āśa
 gaganera cānda dhari vāre
adoṣa-daraśī tumi adhama patita āmi
 nija guṇe kṣamivā āmāre

śrī gaurāṅga-pāriṣada ṭhākura bhaktivinoda
 dīnahīna patitera bandhu
kalitamaḥ vināśite ānilena avanīte
 toma' akalaṅka pūrṇa indu

kora kṛpā vitarāṇa premasudhā anukṣaṇa
 mātiyā uṭhuka jīva gaṇa
harināma-saṁkīrttane nācuka jagata-jane
 vaiṣṇava-dāsera nivedana.



Āchāryya-charaṇa-vandana

In glorification of Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
Composed and translated by His Holiness Śrīpād Bhakti Ānanda Sāgar Mahārāj

jaya śrīla mahārāja caraṇāravinda
śrī bhakti sundara deva-goswāmī govinda [1]
jagatera sumaṅgala karibāra āśe
tumi avatīrṇa hailā snigdha guru-veśe [2]
praphulla nalina yena hāsīmākhā mukha
dekhi vṛddha-bāla-yuvā pāya mahā-sukha [3]
svadeśe-videśe harināmera pracāre
abhinava gaura-preme bhāsāle sabāre [4]
śrī-kare lekhanī yena ananta phowārā
sumadhura divyavāṇī-vigalita-dhārā [5]
su-siddhānta-dhārādhara satya sugambhira
śrī-guru-vaiṣṇava-sevā-niṣṭha mahādhira [6]
sādhu-priya saralatā tomāra bhūṣaṇa
amānī mānada sadā miṣṭha-sambhāṣaṇa [7]
guru-mahārāja yatirāja-rājeśvara
śrī-bhakti-rakṣaka deva-goswāmī śrīdhara [8]
parama santuṣṭa tava viśrambha-sevāya
nija-hāte vyāsāsane vasā'la tomāya [9]
sukhe manonīta kailā uttarādhikārī
ehena apūrvva sneha kothāo nā heri [10]
rūpa-sarasvatī-śrīdhara-dhārā-srotasvinī
tava hṛde vahe sadā bhuvana pāvani [11]
śīva-guru-saṅkarṣaṇa karuṇā-nilaya
nityānanda-rūpe tava hṛde vilasaya [12]
sujana sudhira-gaṇa tava guṇa-gāya
durbhāgā vañcita aparādhe mare hāya [13]
guru-gaura-kṛṣṇa-sevā-saubhāgya-prakāśe
sānande sāgara bhāse saṅkīrttana rāse [14]

Āchāryya-charaṇa-vandana

(Translation)

Glory to the Lotus Feet of our Śrī Gurudeva
Śrī Bhakti Sundara Deva-Goswāmī Govinda. [1]

Wishing Grace Divine upon the whole of the creation,
From Goloka came thee down, most Gracious Incarnation. [2]

Hundred-petalled lotus flower—Lotus Face abloom,
Young and old behold thee, all their hearts' joy overflowing. [3]

Both home and abroad Lord's Hallowed Name thou art preaching,
Flood of Love for Gaura entire planet inundating. [4]

Benedictine fountain from thy pen in hand awriting,
Sweetest songs of Love Divine a flow is never ending. [5]

Agent of the Waves of Perfect Truth—fathomless ocean,
Serve Śrī Guru and Vaiṣṇava! thy life's dedication. [6]

Truthful heart adored by saints—thy natural compassion,
Always humble, giving honour, in sweet conversation. [7]

Guru Mahārāj of Nyāsī Kings the Great Grandfather,
Śrī Bhakti Rakṣaka Deva-Goswāmī Śrīdhara— [8]

Satisfied supremely with thy Service dedicated,
By his own hand did he place thee on his chair exalted. [9]

Joyfully as his successor he hath thee achosen,
Such benign affection ne'er we find in all creation. [10]

Rūpa-Saraswatī-Śrīdhara River flowing freely
From thy heart throughout the world makes everything so Holy. [11]

Supreme God of Good our Guide, compassion's Divine Treasure
Ever plays within thy heart as Nityānanda's Pleasure. [12]

Faithfully the true devotees sing thy Supreme Glories,
Lost, deluded souls dishonour thee, alas! and perish. [13]

By thy Grace shall we now serve our Lord and Golden Master,
Sāgara exults in thy Sweet Chanting Dance forever. [14]

śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīm
bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā grṇanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāsā

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

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

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

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

*Composed by Śrīla B.R. Śrīdhara Dev-Goswami Maharaj while residing in a hut on the banks of the Ganges in 1941.
Rendered into English by Śrīpad B.A. Sagar Maharaj from the Bengali translation by Śrīla B.S. Govinda Dev-Goswami Maharaj.*

Śrī Guru Ārati-stuti

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

(1)

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

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

(2)

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

Extending in this world your Pastimes
As saviour of the fallen,
You delivered all the suffering souls,
Including the most forsaken.

(3)

**tomāra karuṇāghana murati heriyā
preme bhāgyavāna jīva paḍe murachiyā**

Beholding your holy form
Of concentrated mercy;
The fortunate souls fall in a swoon
Of divine love’s ecstasy.

(4)

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

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

(5)

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

A golden Sun resplendent,
In robes of saffron dressed;
Adorned with *tilak*, Tulasī beads,
And with sandal fragrance blessed.

(6)

**apūrvva śrī-aṅga-śobhā kare jhālamala
audāryya-unnata-bhāva mādhyuryya-
ujjvala.**

The matchless beauty of your holy form,
Dazzling in its brightness;
Your benevolence of most noble heart,
In the moonglow of love’s sweetness.

(7)

**acintya-pratibhā, snigdha, gambhīra,
udāra
jāḍa-jñāna-giri-vajra divya-dikṣādhāra.**

Inconceivable genius, affection,
Gravity, magnanimity—
A thunderbolt crushing mundane
knowledge,
The reservoir bestowing divinity.

(continued...)

(8)

**gaura-saṅkīrttana-rāsa-rasera āśraya
“dayāla nitāi” nāme nitya premamaya.**

In the Golden Lord’s Saṅkīrttan Dance,
You revel ecstatically;
“Dayāl Nitāi, Dayāl Nitāi!”
You ever call so lovingly.

(9)

**sāṅgopāṅge gaura-dhāme nitya-parakāśa
gupta-govarddhane divya-līlāra-vilāsa.**

Eternally present in Nabadwip Dham
With your associates, by your sweet will,
You enjoy your holy Pastimes
On hidden Govarddhan Hill.

(10)

**gauḍīya-ācāryya-goṣṭhi-gaurava-bhājana
gauḍīya-siddhāntamaṇi kaṅṭha-
vibhuṣaṇa.**

You’re the fit recipient of your dignity
In the Gauḍīya Ācāryya assembly,
The jewel of the Gauḍīya-siddhānta
Adorning your chest so nobly.

(11)

**gaura-sarasvatī-sphūrta siddhāntera
khani
āviṣkṛta gāyatrīra artha-cintāmaṇi.**

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

(12)

**eka-tattva varṇanete nitya-nava-bhāva
susāṅgati, sāmāñjasya, e saba prabhāva.**

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

(13)

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

All your dear Godbrothers
Declare unanimously
They see within your Holiness
The line of Rūpa-Sarasvatī.

(14)

**tulasī-mālikā-haste śrī-nāmā-grahaṇa
dekhi’ sakalera haya ‘prabhu’ uddīpana.**

Seeing you take the Holy Name,
With Tulasī beads in hand,
Awakens the thought of the Lord
In everybody’s mind.

(15)

**koṭī-candra-suśītala o pada bharasā
gāndharvvā-govinda-līlāmṛta-lābha-āśā.**

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

(continued...)

(16)

**avicintya-bhedābheda-siddhanta-prakāśa
sānande āratī stuti kare dina-dāsa.**

O personification of perfect conclusions
Inconceivably one, yet different!
I sing this prayer at your *āratī*,
With joy—your humble servant.



Prabhāti Gīti

by Śrīla Bhaktivinoda Ṭhākura

(1)

**kali-kukkura-kadana yadi cāo he
kaliyuga-pāvana kali-bhaya-nāśana, śrī śacī-nandana gāo he**

Oh mind, you are like a miserable dog of Kali! If you want deliverance from fear in this dark age of Kali, then sing the Holy Name of the son of Śacī.

(2)

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

He is the transcendental cupid of Gadādhara, the life and soul of Nitāi, and the worshipable God of Śrī Advaita Āchāryya. Nimāi Viśvambhara is the sustainer of the universe, the master of Śrīvāsa, and He steals the hearts of all the devotees.

(3)

**nadiyā-śaśadhara māyāpura-īśvara, nāma-prabarttana-sūra
gṛhījana-śikṣaka nyāsikula-nāyaka, mādharma-rādhābhava pūra**

Mahārabhu is the moon of Nadia, the Lord of Māyāpur, and heroic saviour who inaugurated the worship of the Holy Name of Kṛṣṇa. He is the teacher of all family men and the commander-in-chief of all *sannyāsīs*. Śrī Chaitanya Mahārabhu is filled with the ecstatic love of Śrīmatī Rādhārāṇī for Kṛṣṇa.

(4)

**sārvabhauma-śodhana gajapati-tāraṇa, rāmānanda-poṣaṇa-vīra
rūpānanda-varddhana sanātana pālana, haridāsa-modana-dhira**

He purified Sārvabhauma Bhaṭṭāchāryya and rescued Prataparudra Mahārāj, the great king of Orissa. He is the hero and protector of Rāmānanda Rāy. He increases the ecstasy of Śrīla Rūpa Goswāmī and He is the guardian of Sanātana Goswāmī. He delights the sober Haridāsa Ṭhākura.

(5)

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

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

Śrī Nāma-Kīrttana
by Śrīla Bhaktivinoda Ṭhākura

(1)

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

Śrī Kṛṣṇa is the beloved son of Yaśodāmāyī, the transcendental lover of the land of Vraja and the delight of Gokula. One of His nicknames is Kāna. He is the life and soul of the *gopīs*. He is the enchanter of Cupid and the conqueror of the Kāliya serpent.

(2)

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

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

(3)

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

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

(4)

**yāmuna-taṭa-cara gopī-basana-hara, rāsa-rasika kṛpāmoya
śrī-rādhā-vallabha vṛndāvana-naṭabara, bhaktivinod-āśraya**

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

Śrī Śacinandana-vandanā

by Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

(1)

**jay śacinandana sura-muni-vandana, bhava-bhaya-khaṇḍana jayo he
jay hari-kīrttana narttanā varttana, kalimala-karttana jayo he**

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

(2)

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

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

(3)

**śrī sītā-advaita-rāy mālini-śrīvāsa jay, jay candraśekhara ācāryya
jay nityānanda rāy gadādhara jay jay, jaya haridāsa nāmācāryya**

All glories to Sītā Ṭhākuraṅī and Śrī Advaita Āchāryya, all glories to Mālinī-devī and Śrīvāsa Ṭhākura, and all glories to Āchāryya Candraśekhara. All glories to Śrīla Nityānanda Prabhu, Gadādhara Paṇḍit and Haridāsa Ṭhākura, the Nāmācāryyas.

(4)

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

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

Gurudeva

by Śrīla Bhaktivinoda Ṭhākura

(1)

**gurudeva!
kṛpā-bindu diyā, koro'ei dāse,
ṭṛṇāpekṣā atī dīna
sakala-sahane, bolo diyā koro,
niĵa-māne sprhā-hīna**

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

(2)

sakale sammān, korite śakati,
deho nātha! yathā yatha
tabe to' gāibo, harināma-sukhe,
aparādha habe hata

I offer you all respects, for thus I may have the energy to know you correctly. Then, by chanting the Holy Name in great ecstasy, all my offences will cease.

(3)

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

When will such mercy fall to this one who is weak and devoid of intelligence? Allow me to be with you.

(4)

yogyatā-vicāre, kichū nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā hoile, kāndiyā kāndiyā,
prāṇa nā rākhibo āra

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

Aruṇodaya-kīrttana

by Śrīla Bhaktivinoda Ṭhākura

(part one)

(1)

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

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

(2)

‘tāthai tāthai’ bājalo khol,
ghana ghana tāhe jhāñjera rol,
preme dhala dhala sonāra aṅga,
caraṇe nūpura bāje

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

(3)

**mukunda mādhava yādava hari,
bolore bolore vadana bhori’,
miche nida-baše gelo re rāti,
divasa śarīra sāje**

(4)

**emana durlabha mānava-deho,
pāiyā ki koro bhāva nā keho,
ebe nā bhajile yaśodā-suta,
carama paḍibe lāje**

(5)

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

(6)

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

(7)

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

(8)

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

Mahāprabhu would call out to the still sleeping people, “Don’t waste your nights uselessly sleeping and your days decorating your bodies! Cry out the names Mukunda, Mādhava, Yādava and Hari!

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

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

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

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

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

Arunodaya-kīrttana

(part two)

(1)

**jīv jāgo, jīv jāgo, gauracānda bole
kota nidrā jāo māyā-piśācira kole**

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

(2)

**bhajibo boliyā ese saṁsāra-bhitare
bhuliyā rohile tumi avidyāra bhare**

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

(3)

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

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

(4)

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

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

(5)

**bhaktivinoda prabhu-carāṇe paḍiyā
sei hari-nāma-mantra loilo māgiyā**

Ṭhākura Bhaktivinoda fell at the lotus feet of Lord Gaurāṅga, and after begging for the Holy Name he received that *mahā-mantra*.

Śrī Bhoga-ārati Gīti

by Śrīla Bhaktivinoda Ṭhākura

(1)

**bhaja bhakata-vatsala śrī-gaurahari
śrī-gaurahari sohi goṣṭha-bihāri,
nanda-yaśomati-citta-hārī**

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

(2)

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

Mother Yaśodā calls to Kṛṣṇa, “My dear Dāmodara, it is very late. Please come right now, sit down in the dining hall, and take Your lunch.”

(3)

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

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

(4)

**śuktā-śākādi bhāji nālītā kuṣmāṇḍa
ḍāli ḍālnā dugdha-tumbī dadhi mocā-ghaṇṭa**

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

(5)

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

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

(6)

**karpūra amṛta—keli rambhā kṣīra-sāra
amṛta rasālā, amla dwādaśa prakāra**

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

(7)

**luci cini sarpurī laḍḍu rasābali
bhojana korena kṛṣṇa ho'ye kutūhali**

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

(8)

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

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

(9)

**chale-bale laḍḍu khāy śrī-madhumāṅgala
bagala bājāy āra deya hari-bolo**

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

Over...

(10)

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

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

(11)

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

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

(12)

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

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

(13)

**tāmbula rasāla āne tāmbūla-masālā
tāhā kheye kṛṣṇa-candra sukhe nidrā gelā**

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

(14)

**vilāsaka śikhi-puccha-cāmara dhulāya
apūrvva śayyāya kṛṣṇa sukhe nidrā jāya**

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

(15)

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

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

(16)

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

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

(17)

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

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

bhaja bhakata-vatsala śrī-gaurahari

**(bhaja govinda govinda gopāla
bhaja govinda govinda gopāla)**

**(giridhāri gopinātha nanda dulala
bhaja govinda govinda gopāla)**

**(nanda dulala jaya jaya śacī dulala
śacī dulala jaya jaya gaura gopāla)**

**(bhaja govinda govinda gopāla
bhaja govinda govinda gopāla)**

**(śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda)**

**(hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare)**



Mahāprasāda

**mahāprasāde govinde nāma brahmane vaiṣṇave
svalpa pūnya vatām rājan viśvāsa naiva jayate**

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

Prasāda-sevāya

by Śrīla Bhaktivinoda Ṭhākura

(1)

**bhāi-re!
śarīra abidyā-jal, joḍendriya tāhe kāl,
jīve phele viṣaya-sāgore
tā'ra madhye jihwā ati, lobhamoy sudurmati,
tā'ke jetā kaṭhina saṁsāre**

My friends! This mortal body is a net; enmeshed by ignorance, our dull senses will drag us to our death within the sea of sense objects and pleasures of the flesh until we drown within the darkest depths of ignorance. And of the deadly senses, the tongue is the most difficult to control, of each sense, the tongue is greediest.

(2)

**kṛṣṇa baḍo doyāmoy, koribāre jihwā jay,
swa-prasād-anna dilo bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko caitanya-nitāi**

My friends! Our Lord Kṛṣṇa is full of grace; to conquer this most greedy sense—the tongue—He has given us *prasāda*, the grace of God; the mercy-remnants of His holy food.

Now let us eat these grains and so be blessed. And sing the glories of Śrī Rādhā-Kṛṣṇa and call out “Nitāi-gaur!” in *kṛṣṇa-prem*.

**(preme bhare dākare)
(dayal nitāi caitanya bole, preme bhare dākare)
(nitāi gaura haribol)**

Gaura-ārati

by Śrīla Bhaktivinoda Ṭhākura

(1)

**(kiba) jaya jaya gourācaṅder ārotiko śobhā
jāhṇavī-taṭa-vane jagamana-lobhā**

**(kiba) (jaga janer mana-lobhā)
(gourāṅger āroti śobhā jaga janer mana-lobhā)
(gourāṅger āroti śobhā jaga janer mana-lobhā)
(nitāi goura hari bol)**

All glories, all glories to the beautiful *ārati* ceremony of Lord Chaitanya. This Gaura-ārati is taking place in a grove in the banks of the Jāhnavī [Ganges] and is attracting the minds of all living entities in the universe.

(2)

**(kiba) dakhīṇe nitāicāṅd bāme gadādhara
nikaṭe advaita śrīnivāsa chatra-dhara**

On lord Chaitanya's right side is Lord Nityānanda, and on His left is Śrī Gadādhara. Nearby stands Śrī Advaita, and Śrīvāsa Ṭhākura is holding an umbrella over Lord Chaitanya's head.

(3)

**(kiba) bosiyāche gourācāṅd ratna-simhāsane
(ratna-simhāsana alo korere bosiyāchen gourācāṅd ratna-simhāsane)**

**āroti korena brahmā ādi-deva gaṇe
(gourāṅger āroti kore)
(brahmā ādi-deva gaṇe gourāṅger āroti kore)
(gour kṛpa pābo bole gourāṅger āroti kore)
(gour kṛpa pābo bole gourāṅger āroti kore)
(nitāi goura hari bol)**

Lord Chaitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahmā, perform the *ārati* ceremony.

(4)

**(kiba) narahari-ādi kori' cāmara ḍhulāya
sañjaya-mukunda-bāsu-ghoṣ-ādi gāya**

Narahari Sarakāra and other associates of Lord Chaitanya fan Him with *cāmaras*, and the devotees headed by Sañjaya Paṇḍita, Mukunda Datta, and Vāsu Ghoṣa sing sweet *kīrttan*.

(5)

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

**(madhur madhur madhur bāje)
(gourāṅger āroti kāle madhur madhur madhur bāje)
(gourāṅger āroti kāle madhur madhur madhur bāje)
(madhura mṛdanga bāje madhur madhur madhur bāje)
(nitāi goura hari bol)**

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

(6)

**(kiba) bahu-koṭi candra jini vadana ujjala
gala-deśe bana-mālā kore jhalamala**

**(mālā) (jhalmol jhalmol jhalmol kore)
(gour gole bono fuler mālā jhalmol jhalmol jhalmol kore)
(gour gole bono fuler mālā jhalmol jhalmol jhalmol kore)
(nitāi goura hari bol)**

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

(7)

(kiba) śiva-śuka-nārada preme gada-gada

**(bhaja gour preme gada gadare śiva-śuka-nārada preme gada-gada)
(bhaja gour preme gada gadare śiva-śuka-nārada preme gada-gada)**

(ṭhākur) bhaktivinoda dekhe gorāra sampada

(ei bār āmāy doya koro)
(ṭhākura śrī bhaktivinod ei bar āmāy doyā koro)
(ṭhākura śrī sarasvatī ei bar āmāy doyā koro)
(patit-pāvan śrī gurudev ei bar āmāy doyā koro)
(sapārśada gour hari ei bar āmāy doyā koro)
(nitāi goura hari bol)

Lord Śiva, Śukadeva Goswāmī, and Nārada muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Ṭhākur Bhaktivinoda envisions the glory of Lord Śrī Chaitanya.

Śrī Sāraswat-ārati

by Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

- (1) **jayare jayare jaya gaura-sarasvatī
bhaktivinoda nvaya karuṇā murati**
All Glory, all Glory to Śrī Gaura-Sarasvatī,
Of the Line of Bhaktivinoda—Pure incarnate Mercy.
- (2) **prakāṣile gaura-sevā bhūvana maṅgala
bhaktisiddhānta śuddha prajñāna ujjala**
You reveal'd Śrī Gaura's Service—the world's greatest fortune,
Brilliant as the Perfect Teaching, Perfect Truth—Devotion.*
- (3) **rādhā-śyāma ekatanu dakṣe gorā rāya
bāme rādha madhye svayaṁ śyāma-gopa jaya**
On the right side Rādhā-Śyām in one Form—our Lord Golden,
Left is Rādhā, middle—dark cowherd Himself is shining.
- (4) **vraja rasa nava bhāve navadwīpe rāje
udāre madhura rāga obhinovo sāje**
Braja-Ras in Nabadwīp, effulgent new form charming,
Magnanimity of Sweetest Love in novel posing.
- (5) **mādhuryya kaivalya rāga vrajera niryyāsa
prāpti parākāṣṭhā tāhe gaurāṅga vilāsa**
Unity of Loveliness Divine, essence of Braja,
One can find its acme there in Śrī Gaurāṅga-Lilā.

*“*Bhakti-Siddhānta*”

- (6) **rādhā bhāva-kānti aṅgikari' bhāla mate**
dakṣiṇe āsana rasa garimā dekhāte
Taking Heart and Halo of Śrī Rādhā beautifully,
He is honoured on the right to show His Rasa's Glory.
- (7) **rādhā-rasa-troyo-svāda rahasya proyāsa**
nirakhi praphulla rādhā mukhe manda hāsa
Divine Play—the Lord hankers for Rādhā's threefold relish,
Seeing this Her heart blooms, Lotus Face sweet smile embellish.
- (8) **madhye rahi vaṁśīrave ghoṣe vaṁśīdhara**
rādhāra sampade āmī gaurāṅga-sundara
In the centre playing His flute, announces the flute-player,
“In the Glory of My Rādhā, I'm Gaurāṅga-Sundar!
- (9) **madabhiṣṭha rūpa rādhāra hṛdaya mandire**
gaurāṅga bhajile suṣṭhu sphūrṭti pāya tāre
My most cherished Form lives in the Temple of Her heart dear,
When you serve Gaurāṅga I shine forth in that Form so clear.”
- (10) **nadiyā prakāṣe mahāprabhu gaura-nidhi**
patita pāvana deve milāila vidhi
Blessed Gaura Mahāprabhu came down in Nadia,
Sent me by His Mercy to my Lord, Master, Saviour.
- (11) **e-rūpa ārati brahmā śambhu agocara**
gaura bhakta kṛpā pātra mātra siddhi sāra
Such an Ārati—Lord Brahmā, Lord Śambhu cannot see,
Such perfection's only for those blessed by Gaur's devotee.
- (12) **śrī svarūpa, rāmānanda, rūpa, sanātana**
śrī raghu, jivādi kṛpāya dekhe bhakta-jana
Śrī Svarūpa, Rāmānanda, Rūpa, Sanātana,
Śrī Raghu, Jīva and others, bless devotees' vision.
- (13) **jaya guru-gaura-rādhā-govinda-sundara**
jaya dāo bhakta vṛnda nitya nirantara
Glory! Guru, Gaura, Rādhā, Beautiful Govinda,
Sing Their Glories, O devotees! ever and forever.

[English rendered by Tridaṇḍi Bhikṣu Śrī B.A. Sāgar]

Dainya Prārthanā Gīti
by Śrīla Bhaktivinoda Ṭhākura
(evening parikramā)

(1)

**kabe śrī caitanya more-koribena doyā
kabe āmi pāiba vaiṣṇava-pada-chāyā**

When will that day be mine?
When will Śrī Chaitanya be merciful
upon me? When will I get the shade of
the holy feet of the Vaiṣṇavas?

(2)

**kabe āmi chādibo e viṣoyābhimān
kabe viṣṇu-jane āmi koribo sammān**

When will I give up the ego of
enjoyment? And when will I offer my
respects to the devotees of Viṣṇu with
folded hands in great humility?

(3)

**galabastra kṛtāñjali vaiṣṇava-nikaṭe
dante tṛṇa kori dāṇḍāibo niṣkaṭe**

When will I fall on the ground
with the cloth of surrender around my
neck and the straw of the street
between my teeth?

(4)

**kāndiyā kāndiyā jānāibo duḥkhagrāma
samsāra-anala hoite māgibo viśrām**

With tears in my eyes I confess to
that Vaiṣṇava my tale of worldly woe. I
will seek deliverance from the fire of
material life and I will pray to him for
shelter and rest.

(5)

**śuniyā āmāra duḥkha vaiṣṇava ṭhākura
āmā' lāgi' kṛṣṇe āvediben pracur**

And hearing of my suffering, the
Vaiṣṇava Ṭhākura will offer prayers and
supplication to Kṛṣṇa on my behalf.

(6)

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

And satisfied by the prayer of the
devotee, Kṛṣṇa will be kind upon this
wicked soul.

(7)

**vinodera nivedan vaiṣṇava-carāṇe
krpā kori saṅge loho ei akiñcane**

Vinoda submits at the holy feet of
the Vaiṣṇavas: “Be merciful upon me
and accept this poor soul into your
company.”

Śrī Tulasī-parikramā-gīti

by Śrī Candrasekhara Kavi

(1)

**namo namaḥ tulasī mahārāṇi,
vṛnde mahārāṇi namo namaḥ
namo re namo re māiyā namo nārāyaṇi**

O Tulasī Mahārāṇī! O Vṛndā! O mother of devotion! O Nārāyaṇī, I offer my obeisances to you again and again.

(2)

**jāko daraśe, paraśe agha-nāśa-i
mahimā beda-purāṇe bākhāni**

By seeing you or even by touching you, all sins are destroyed. Your glories are described in the Vedas and Puraṇas.

(3)

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

Your leaves and soft *mañjarīs* are entwined at the lotus feet of Nārāyaṇa, the Lord of Lakṣmī. O blessed mother Tulasī, you performed successful austerities and have thus become the chief consort and queen of Śrī Śālagrāma-śilā.

(4)

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

You engadden and shower your rain of mercy upon one who offers you some incense, a ghee lamp, *naivedya*, and *āratī*. The Lord does not care for even one of fifty-six varieties of cooked food or thirty-six different curries offered without *tulasī* leaves.

(5)

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

Lord Śiva, Śukadeva Gosvāmī, Devarṣi Nārada, and all the jñānīs and great munis, headed by Lord Brahmā, are circumambulating you. O mother! O Mahārāṇī, Chandraśekhara thus sings your glories. Please bestow upon him the gift of pure devotion.

Śrī Śrī Gurvāṣṭaka

by Śrīla Viśvanātha Chakravartī Ṭhākura
(morning bhajan)

(1)

**samsāra-dāvānala-liḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam**

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

(2)

**mahāprabhoḥ kīrtana-nṛtya-gīta-
vādītra-mādyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam**

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

(3)

**śrī-vigrahārādhana-nitya-nānā-
śrngāra-tan-mandira-mārjjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam**

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

(4)

**catur-vvidha-śrī-bhagavat-prasāda
svādv-anna-tr̥ptān hari-bhakta-saṅghān
kṛtvaiva tr̥ptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam**

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

(5)

**śrī-rādhikā-mādhavayor apāra
mādhurya-lilā-guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam**

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

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

(6)

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

(7)

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

7) I worship the lotus feet of the Divine Master (who is the simultaneously inconceivably distinct and non-distinct manifest embodiment of the Supreme Personality of Godhead): all the Scriptures sing the glories of his being the direct non-different form of the Supreme Lord Śrī Hari, and the pure saints also concede this; yet, he is the most beloved of the Lord.

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

(8)

**yasya prasādād bhagavat-prasādo
yasyāprasādāt na gatiḥ kuto 'pi
dhyāyaṁ stuvāms tasya yaśas tri-
sandhyaṁ**

(9)

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

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

Auspicious Invocation

to Śaraṇāgati

by Śrīla Bhaktivinoda Ṭhākura

(morning bhajan)

- (1) **śrī-kṛṣṇa-caitanya prabhu jīve dayā kari’
svapārṣada svīya dhāma saha avatari** Lord Śrī Kṛṣṇa Chaitanya,
Being gracious upon the *jīvas*,
Along with Your associates and abode
You descended to this world
- (2) **antyanta durllabha prema karibāre dāna
śikhāya saraṇāgati bhakatera prāṇa** To distribute freely
The love divine most rare;
By teaching exclusive surrender,
The life and soul of the devotee
- (3) **dainya, ātmanivedana, goptṛtve varaṇa
‘avaśya rakṣibe kṛṣṇa’—viśvāsa pālana** Humility, self-giving,
Embracing His guardianship,
‘Kṛṣṇa will certainly protect me’—
Maintaining this faith.
- (4) **bhakti-anukūla mātra kārjjera svikāra
bhakti-pratikūla bhāva—varjjanāṅgikāra** Acceptance of all activities
Favourable to devotion;
Embracing rejection
Of adversity to devotion.
- (5) **ṣaḍ-aṅga saraṇāgati haibe yānhāra
tanhāra prārthanā sune śrī-nandakumāra** Those who surrender
In this sixfold way—
Their prayer will be heard
By the divine son of Nanda.
- (6) **rūpa-sanātana-pade dante tṛṇa kari’
bhaktivinoda paḍe dui pada dhari’** Taking in his mouth a straw,
Falling at the lotus feet of Śrī
Rūpa-Sanātana;
Śrī Bhaktivinoda clasps
Their holy lotus feet.

(3)

rūpa-sanātana-jīva-raghunātha-dvandva
(jadi bhajan korbe re)
(rūpa-sanātane smaran jadi bhajan korbe re)
rāghava-gopāla-bhaṭṭa-svarūpa-rāmānanda
(kṛṣṇa preme jadi cāo re)
(svarūpa-rāmānande smara kṛṣṇa-prema jadi cāo re)

You should remember the Goswāmīs of Vṛndāvana: Rūpa Goswāmī, Sanātana Goswāmī, Jīva Goswāmī, Raghunātha Bhaṭṭa Goswāmī, and Raghunātha dāsa Goswāmī. If you worship Lord Kṛṣṇa, then you should remember the two great souls Śrī Rūpa Goswāmī and Sanātana Goswāmī. You should also remember Rāghava Paṇḍita, Gopāl Bhaṭṭa Goswāmī, Svarūpa Dāmodara Goswāmī, and Rāmānanda Rāya. If you really seek love of Kṛṣṇa, then you must remember Svarūpa Dāmodara Goswāmī and Rāmānanda Rāya.

(4)

goṣṭhī-saha karṇapura-sen-śivānanda
(ajasra smara smara re)
(goṣṭhī-saha-sen śivānande ajasra smara re)
rūpānuga sādhu-jana bhajana-ānanda
(braje bās jadi cāo re)
(rūpānuga sādhu-jane smara braje bās jadi cāo re)
rūpānuga sādhu-jana bhajana-ānanda
bhaja re bhaja re āmār mana ati manda

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



Viraha-gīti

by Śrīla Narottama dāsa Ṭhākura
(morning and evening bhajan sung on disappearance days)

(1)

**ye ānilo prema-dhana koruṇā pracura
heno prabhu kothā gelā ācāryya-ṭhākura**

That personality who delivered the treasure of *prema-bhakti*, who was so intense with compassion—where is such a personality to be found as Śrī Āchāryya Ṭhākura (Śrīnivāsa Āchāryya)?

(2)

**kānhā mora swarūpa rūpa kānhā sanātana
kānhā dāsa raghunātha patita-pāvana**

Where are the saviours of the fallen souls? Where is my Svarūpa Dāmodara, and where are Rūpa Goswāmī and Sanātana Goswāmī? Where is Raghunātha dāsa to be found?

(3)

**kānhā mora bhaṭṭa-juga kānhā kavirāja
eka-kāle kothā gelā gaurā naṭa-rāja**

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

(4)

**pāṣāṇe kuṭibo māthā anale paśibo
gaurāṅga guṇera nidhi kothā gele pābo**

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

(5)

**se-saba saṅgīra saṅge ye koilo bilāsa
se-saṅga nā pāñā kānde narottama dāsa**

They have all gone off together in their own *lilā* (Pastimes). Narottama dāsa Ṭhākura says: “Unable to obtain their association, I must simply weep.”

Nāma-Saṅkīrtana

by Śrīla Narottama dāsa Ṭhākura
(sung after morning and evening class)

(1)

**hari haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ**

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

(2)

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

O Gopāla, Govinda, Rāma, Śrī Madhusūdana, Giridhārī, Gopinātha, Madana-mohana!

(3)

**śrī-caitanya nityānanda śrī advaita-candra
gadādhara śrīvāsādi gaura-bhakta-vṛnda**

All glories to Śrī Chaitanya and Nityānanda. All glories to Śrī Advaita Āchāryya and His consort, Śrī Sītā Ṭhākuraṇī. All glories to Lord Hari, the Spiritual Master, the Vaiṣṇavas, *Śrīmad-Bhāgavatam*, and *Śrīmad Bhagavad-gītā*.

(4)

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

All glories to Śrī Rūpa Goswāmī, Sanātana Goswāmī, Raghunātha Bhaṭṭa Goswāmī, Śrī Jīva Goswāmī, Gopāla Bhaṭṭa Goswāmī, and Raghunātha dāsa Goswāmī.

(5)

**ei chay gosāñir kori caraṇa vandana
jāhā hoite bighna-nāś abhiṣṭa pūraṇa**

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

(6)

**ei chay gosāñir yāñra muñi tāñra dāsa
tāñ-sabāra pada-reṇu mora pañca-grāsa**

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

(7)

**tañdera caraṇa sebi bhakta sane bāsa
janame janame mora ei abhilāṣa**

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

(8)

**ei chay gosāñi yabe braje koilā bāsa
rādhā-kṛṣṇa-nitya-lilā korilā prakāśa**

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

(9)

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

Absorbing your mind in meditation upon the divine feet of the spiritual master and the holy Vaiṣṇavas, chant the names of Lord Hari in ecstasy, and worship the transcendental realm of Vṛndāvana.

(10)

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

Desiring the lotus feet of Śrī Guru and the Vaiṣṇavas, Narottama dāsa sings the *saṅkīrttana* of the Holy Name.



Śrī Guru-vaiṣṇava Māhātmya-gīti

by Śrīla Narottama dāsa Ṭhākura
(1st evening bhajan)

(1)

**śrī guru caraṇa-padma, kevala-bhakati-sadma,
bando muñi sāvadhāna mate
yānhāra prasāde bhāi, e bhava toriyā yāi,
kṛṣṇa-prāpti haya jānhā haite**

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

(2)

**guru-mukha-padma-vākya, cittete kariyā aikya,
āra nā koriha mane āśā
śrī guru-caraṇe rati, ei se uttama-gati,
ye prasāde pūre sarvva āśā**

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

(3)

**caṅṣu-dāna dila yei, janme janme prabhu sei,
divya-jñāna hr̥de prokāśito
prema-bhakti yāhā hoite, avidyā vināśa yāte,
vede gāya yānhāra carito**

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

(4)

śrī-guru karuṇā-sindhu, adhama janāra bandhu,
lokanātha lokera jīvana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe jaśa ghuṣuk tribhuvana

(e adhama laila śaraṇa)
(tuyā pade loinu saraṇa)
(āmi) (śaranilam)
(abhaya śrī pada padme śaranilam)
(āmay) (doyā koro he)
(patit-pāvana śrī gurudev doyā koro he)
(adhama patita jene doyā koro he)
(jay gurudev)

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



Sāvaraṇa-śrī-gaura-pāda-padme Prārthanā

by Śrīla Narottama dāsa Ṭhākura
(2nd evening bhajan)

(1)

**śrī kṛṣṇa caitanya prabhu doyā koro more
tomā binā ke doyālu jagata majhāre**

Lord Śrī Kṛṣṇa Chaitanya
Kindly give Your Grace to me;
In the whole creation
There's none as merciful as You.

(2)

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

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

(3)

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

O Lord, O Lord Nityānanda
Ever in the Joy of Your love;
Kindly give Your Gracious Glance
I am very sad.

(4)

**doyā koro sītā-pati advaita gosāñi
tava kṛpā-bole pāi caitanya-nitāi**

Kindly give Your Grace, Śrī Advaita Goswāmī
The Lord of Śrīmatī Sītā Ṭhākurañi;
By the power of Your Grace
We may gain the service of Śrī Śrī Gaurāṅga.

(5)

**gaura premamaya tanu paṇḍita gadādhara
śrīnivāsa haridāsa doyāra sāgara**

The embodiment of Śrī Gaura's love
Paṇḍit Gadādhara;
Śrīvāsa Paṇḍit, Haridās Ṭhākura
You are the ocean of Grace personified.

(6)

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

O my Lords, Śrī Svarūpa Dāmodara, Śrī Sanātana,
Śrī Rūpa and Śrī Raghunāth;
Śrī Raghunāth Bhaṭṭa and Śrī Gopāl Bhaṭṭa
O my Lord Śrī Lokanāth Goswāmī.

(7)

**doyā koro śrī-ācāryya prabhu śrīnivāsa
rāmacandra-saṅga māge narottama dāsa**

Please grant Your blessings
O Lord Śrī Śrīnivās Āchāryya;
For the company of Śrī Rāmcandra Chakravartī
Narottama dāsa does pray.

**(doyā koro prabhupāda śrī goura prakāśa)
(tava jāna kṛpā māge ei adhama dāsa)**

Śrī Vaiṣṇava-mahimā-gīti
by Śrīla Bhaktivinoda Ṭhākura
(3rd evening bhajan)

(1)

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

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

(2)

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

Subjugate the six urges, Rectify the six defects,
Bestow the six qualities upon this servitor;
Please grant me, The six kinds of saintly association;
I sit at your feet aspiring for that association.

-
1. The six urges are those of speech, the mind, anger, the tongue, the belly, and the genitals.
 2. The six faults are overeating or collecting more monetary funds than required, overendeavouring for material objectives, unnecessary talking about mundane affairs, being too attached to or too neglectful of Scriptural rules and regulations, associating with worldly-minded persons, and lusting after mundane achievements.
 3. The six good qualities are enthusiasm, patience, confidence, the determination to perform activities favourable to devotional service, the resolution to abandon the association of non-devotees, and the discipline required to always follow in the footsteps of the predecessor *āchāryas*.
-

(3)

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

On my own I have no strength
To perform *Harināma-saṅkīrttana*;
Kindly be pleased To bestow a drop of faith in my heart,
Giving me the treasure of Lord Kṛṣṇa's Name.

(4)

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

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

**(ohe) vaiṣṇava ṭhākura doyāra sāgara
e dāse koruṇā kori**

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



Ātma-nivedana

by Śrīla Bhaktivinoda Ṭhākura

(1)

**ātma-nivedana, tuyā pade kori,
hoinu parama sukhi
duḥkha dūre gelo, cintā nā rohilo,
caudike ānanda dekhi**

I have become supremely joyful by surrendering myself at Your holy feet. Unhappiness has gone away, and there are no more anxieties. I see joy in all directions.

(2)

**aśoka-abhaya, amṛta-ādhāra,
tomāra caraṇa-dwaya
tāhāte ekhana, biśrāma labhiyā
chāḍinu bhavera bhaya**

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

(3)

**tomāra saṁsāre, koribo sevana,
nahibo phalera bhāgi
taba sukha jāhe, koribo jatana,
ho'ye pade anurāgi**

I shall render service in Your household and not endeavour to enjoy the fruits of that service, but rather I shall strive for whatever pleases You, fully devoted to Your lotus feet.

(4)

**tomāra sevāya, duḥkha hoya jato,
seo to' parama sukha
sebā-sukha-duḥkha, parama sampada
nāśaye avidyā-duḥkha**

Troubles encountered in Your service shall be the cause of great happiness, for in Your devotional service joy and sorrow are equally great riches. Both destroy the misery of ignorance.

(5)

**pūrvva itihāsa, bhulinu sakala,
sevā-sukha peye mane
āmi to' tomāra, tumi to' āmāra,
ki kāja apara dhane**

I have completely forgotten all past history by feeling great joy in my mind. I am most certainly Yours, and You are indeed mine. What need is there of any other treasure?

(6)

**bhaktivinoda, ānande dubiyā,
tomāra sevāra tare
saba ceṣṭā kare, tava icchā-mata,
thākiyā tomāra ghare**

Bhaktivinoda, diving into the ocean of bliss, devotes all his efforts for Your service and dwells in Your house according to Your wishes.

Dainya

by Śrīla Bhaktivinoda Ṭhākura
(Humility, first song)

(1)

**bhuliyā tomāre, saṁsāre āsiyā,
peye nānābidha byathā
tomāra caraṇe āsiyāchi āmi,
bolibo duḥkhera kathā**

I forsook You, O Lord, and came to this world of pain and sorrow. Now I submit my tale of woe at Your lotus feet.

(2)

**jananī-jaṭhare, chilāma jakhana,
viṣama vandhana-pāṣe
ekabāra prabhu! dekhā diyā more,
bañcile e dīna dāse**

While still in the unbearable fetters of my mother's womb, I saw You before me. You revealed Yourself, but briefly, and then abandoned this poor servant of Yours.

(3)

takhana bhāvinu, janama pāiyā,
karibo bhajana tava
janama hoilo, paḍi māyājāle
nā hoilo jñāna-laba

At that moment I swore to worship
You after taking birth; but birth came,
and with it the network of worldly
illusions which robbed me of all good
sense.

(4)

ādarer chele. swajanera kole,
hāsiyā kāṭānu kāla
janaka-janani- snehete bhuliyā
saṁsara lāgilo bhālo

As a fondled son in the lap of
relatives, I passed my time smiling and
laughing. My parents' affection helped
me to forget the pangs of birth, and I
thought the world very nice.

(5)

krame dina dina, bālaka haiyā,
khelinu bālaka saha
āra kicchū dine, jñāna upajila,
pāṭha paṛi ahar-aharahaḥ

Day by day I grew and soon began
playing with other boys. Shortly my
powers of understanding emerged. I
read and studied my lessons
incessantly.

(6)

vidyāra gaurave, bhrami deśe deśe,
dhana upārjjana kari
svajana-pālana, kari ekamane,
bhulinu tomāre, hari!

Travelling from place to place,
proud of my education, I grew wealthy
and maintained my family with
undivided attention. O Lord Hari, I
forgot You!

(7)

vārdhake ekhana, bhaktivinoda,
kāṅdiyā kātara ati
nā bhajiyā tore, dina vṛthā gela,
ekhano ki ha'be gati!

Now in old age, Bhaktivinoda is
sad. He weeps. I failed to worship
You, O Lord, and instead passed my
life in vain. What will be my fate now?



Dayāl Nitāi Chaitanya
by Śrīla Bhaktivinoda Ṭhākura

(1)

**‘dayāl nitāi caitanya bo’le nāc re āmār man
nāc re āmār man, nāc re āmār man**

O my mind, just dance! O my mind, just dance! O my mind, please dance, chanting, “*dayāl nitāi caitanya!*”

(2)

**(emon dayāl to nāi he, mār kheyē prema dey)
(tabe) aparādha dūre jābe, pābe prem-dhan
(aparādhera-bicāra to nāi he)
takhon kṛṣṇa-nāme ruci ha’be, ghucibe bandhan**

Such a merciful personality as Nityānanda Prabhu is not to be found anywhere. He suffers a beating from Jagāi and Mādhāi and still gives them love of God. When you become offenceless, you will obtain love of God; but in these names of Chaitanya and Nitāi there is no consideration of offences. Once you have a taste for the Holy Name of Kṛṣṇa, bondage to this world will come to an end.

(3)

**(anurāg to habe he)
takhon anāyāse saphal habe jībera jīban
(kṛṣṇa-rati binā jīban to miche he)
śeṣe vṛndāvane rādhā-śyāmer pā be darśan
(gaura-kṛpā hale he)**

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



Dainyātmikā

by Srīla Bhaktivinod Ṭhākura

(1)

(*prabhu he!*)

**emona durmmati, saṁsāra bhitare,
poḍiyā āchinu āmi
taba nija-jana, kono mahājane,
pāṭhāiyā dile tumi**

A wicked mind brought me into this world, O Lord, but one of Your pure and elevated devotees has come to bring me out.

(2)

**doyā kori' more, patita dekhiyā,
kohilo āmāre giyā
ohe dina-jana, śuno bhālo kathā
ullasita ha'be hiyā**

He saw me so fallen and wretched, took pity, and came to me saying, “O humbled soul, please listen to this good tiding, for it will gladden your heart.”

(3)

**tomāre tārīte, śrī-kṛṣṇā-caitanya,
nabadwīpe avatār
tomā heno kata, dina hīna jane,
korilena bhava-pār**

“Śrī Kṛṣṇa Chaitanya has appeared in the land of Nabadwīp to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence.”

(4)

**bedera pratijñā, rākhibāra tare,
rukma-barṇa vipra-suta
mahāprabhu nāme, nadiyā mātāya,
saṅge bhāi avadhūta**

“To fulfil the promise of the Vedas, the son of a *brāhmaṇa*, bearing the Name Mahāprabhu of golden complexion, has descended with His brother, the *avadhūta* Nityānanda. Together They have overwhelmed all of Nadia with divine ecstasy.

(5)

**nanda suta jini, caitanya gosāñi,
nija-nāma kori' dāna
tārilo jagat, tumi-o jāiyā,
loho nija-paritrāṇa**

“Śrī Chaitanya, who is Kṛṣṇa Himself, the son of Nanda, has saved the world by freely distributing His own Holy Name. Go also and receive your deliverance.”

(6)

se kathā śuniyā, āsiyāchi, nātha!
tomāra caraṇa-tale
bhaktivinoda, kāndiyā kāndiyā,
āpana-kāhini bale

O Lord, hearing those words,
Bhaktivinoda has come weeping to the
soles of Your lotus feet and tells the story
of his life.

Śri Nāma

by Śrīla Bhaktivinoda Ṭhākura

(1)

gāy gorā madhur sware
hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma, rāma rāma hare hare

Lord Gaurasundara sings in a very sweet voice, “*Hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare/ hare rāma, hare rāma, rāma rāma, hare hare.*”

(2)

gṛhe thāko, vane thāko, sadā ‘hari’ bole’ dāko,
sukhe duḥkhe bhulo nāko, vadane hari-nām koro re

Whether you live at home or as a forest saint; in happiness or sadness, don’t forget—chant the Holy Name and fill your lips with *harināma*.

(3)

māyā-jāle baddha ho’ye, ācho miche kāja lo’ye,
ekhona o cetana peye, rādhā-mādhav-nām bolo re

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

(4)

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

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

Nivedana

by Śrīla Bhaktivinoda Ṭhākura

part one

(1)
gopīnāth, mama nivedana śuno
viṣayī durjjana, sadā kāma-rata,
kichu nāhi mora guṇa

O Gopīnātha, Lord of the *gopīs*, please hear my request. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I possess.

(2)
gopīnāth, āmāra bharasā tumi
tomāra caraṇe, loinu śaraṇa,
tomāra kiṅkoro āmi

O Gopīnātha, You are my only hope, and therefore I have taken shelter at Your lotus feet. I am now Your eternal servant.

(3)
gopīnāth, kemone śodhive more
nā jāni bhakati, karmme jaḍamati,
paḍechi saṁsāra ghore

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

(4)
gopīnāth, sakali tomāra māyā
nāhi mama bala, jñāna sunirmala,
swādhīna nahe e kāyā

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

(5)
gopīnāth, niyata caraṇe sthāna
māge e pāmara, kāṅdiyā kāṅdiyā,
korohe karuṇā dāna

O Gopīnātha, this sinner, who is weeping and weeping, begs for an eternal place at Your divine feet. Please give him Your mercy.

(6)
gopīnāth, tumi to sakali pāro
durjjane tārite, tomāra śakati,
ke āche pāpīra āro

O Gopīnātha, You are able to do anything, and therefore You have the power to deliver all sinners. Who is there that is more of a sinner than myself?

(7)

**gopīnāth, tumi kṛpā-pārābāra
jīvera kāraṇe, āsiyā prapañce,
lilā koile subistāra**

O Gopīnātha, You are the ocean of mercy. Having come into this phenomenal world, You expand Your divine Pastimes for the sake of the fallen souls.

(8)

**gopīnāth, āmi ki doṣera doṣī
asura sakala, pāilo caraṇa,
vinoda thākilo bosī'**

O Gopīnātha, I am so sinful that although all the demons attained Your lotus feet, Bhaktivinoda has remained in worldly existence.

part two

(1)

**gopīnāth, ghucāo saṁsāra-jwālā
avidyā-jātanā, āro nāhi sahe,
janama-maraṇa-mālā**

O Gopīnātha, please remove the torment of worldly existence. I can no longer tolerate the pain of ignorance and the repeated succession of births and deaths.

(2)

**gopīnāth, āmi to' kāmera dāsa
viṣaya-bāsanā, jāgiche hṛdoye,
phāndiche karama phāṁsa**

O Gopīnātha, indeed I am a servant of lust. Worldly desires are awakening in my heart, and thus the noose of fruitive work is beginning to tighten.

(3)

**gopīnāth, kabe vā jāgibo āmi
kāma-rūpa ari, dūre teyāgibo,
hṛdoye sphuribe tumi**

O Gopīnātha, when will I wake up and abandon afar this enemy of lust, and when will You manifest Yourself in my heart?

(4)

**gopīnāth, āmi to' tomāra jana
tomāre chāḍiyā, saṁsāra bhajinu,
bhuliyā āpana-dhana**

O Gopīnātha, I am Your devotee, but having abandoned You and thus having forgotten my real treasure, I have worshiped this mundane world.

(5)

**gopīnāth, tumi to' sakali jāno
āpanāra jane, daṇḍiyā ekhano,
śrī-caraṇe deho sthāno**

O Gopīnātha, You know everything. Now, having punished Your servant, please give him a place at Your lotus feet.

(6)
gopīnāth, ei ki vicāra tabo
vimukha dekhiyā, chāḍa nija-jane,
na koro karuṇā-laba

O Gopīnātha, is this Your judgement, that seeing me averse to You, You abandon Your servant and don't bestow even a particle of mercy upon him?

(7)
gopīnāth, āmi to mūrakha atī
kise bhālo hoyā, kabhu nā bujhinu,
tāi heno mama gati

O Gopīnātha, I am certainly very foolish, and I have never known what is good for me. Therefore such is my condition.

(8)
gopīnāth, tumi to' paṇḍita-bara
mūḍhera maṅgala, sadā anveṣibe,
e dāse nā bhāvo' para

O Gopīnātha, You are indeed the wisest person. Please look for a way to bring about auspiciousness for this fool, and please do not consider this servant as an outsider.

part three

(1)
gopīnāth, āmāra upāya nāi
tumi krpā kori', āmāre loile,
saṁsāre uddhāra pāi

O Gopīnātha, I have no means of success, but if You take me, having bestowed Your mercy upon me, then I will obtain deliverance from this world.

(2)
gopīnāth, paḍechi māyāra phere
dhana, dārā, suta, ghireche āmāre,
kāmete rekheche jere

O Gopīnātha, I have fallen into the perils of material illusion. Wealth, wife, and sons have surrounded me, and lust has wasted me away.

(3)
gopīnāth, mana ye pāgala mora
nā māne śāsana, sadā acetana,
viṣaye rayeche bhora

O Gopīnātha, my mind is crazy and does not care for any authority. It is always senseless and has remained in the dark pit of worldly affairs.

(4)
gopīnāth, hāra ye menechi āmi
aneka yatana, hoilo biphala,
ekhano bharasā tumi

O Gopīnātha, I have accepted my defeat. All of my various endeavours were useless. Now You are the only hope.

(5)

**gopināth, kemone hoibe gati
prabala indriya, boṣī-bhūta mana,
nā chāḍe viṣaya-rati**

O Gopinātha, how shall I make any advancement when my mind has come under the control of the powerful senses and does not abandon its attachment to materialism?

(6)

**gopināth, hr̥doye bosiyā mora
manake śamiyā, laho nija pāne,
ghucibe vipada ghora**

O Gopinātha, after siting down in the core of my heart and subduing my mind, please take me to You. In this way the horrible dangers of this world will disappear.

(7)

**gopināth, anātha dekhiyā more
tumi hr̥ṣikeśa, hr̥ṣika damiyā,
tāro 'he saṁsṛti-ghore**

O Gopinātha, You are Hr̥ṣikeśa, the Lord of the senses. Seeing me so helpless, please control these senses of mine and deliver me from this dark and perilous worldly existence.

(8)

**gopināth, galāya legeche phāṁsa
kṛpā-asi dhori', bandhana chediyā,
vinode koroho dāsa**

O Gopinātha, the noose of materialism has become fixed around my neck. Taking up the sword of Your mercy and cutting this bondage, make this Bhaktivinoda Your humble servant.

Siddhi-lālasā

by Śrīla Bhaktivinoda Ṭhākura

(1)

**kabe gaura-vane, suradhuni-taṭe,
'hā rādhe hā kṛṣṇa' bo'le
kāndiyā beḍābo, deho-sukha chāḍi',
nānā latā-taru-tale**

O when, O when will this soul chant in Gaura-forest on the Gange's banks the Holy Names "Rādhā," and "Kṛṣṇa" renouncing all the body's joys and drenched with all the tears I've wept amidst the herbs, beneath a tree.

(2)

śwa-paca-grhete, māgiyā khāibo,
pibo saraswatī-jala
puline puline gaḍā-gaḍi dibo,
kori' kṛṣṇa-kolāhala

When, at some outcaste's home shall I give up all thoughts of caste and beg to share with him humble *prasādam* and drink the water of the Saraswatī? Along the banks, my voice choked with my ecstasy I'll chant "Kṛṣṇa" in great delight.

(3)

dhāma-bāsi jane, praṇati koriyā,
māgibo kṛpāra leśa
vaiṣṇava-caraṇa- reṇu gāya mākhi,
dhorī' avadhūta-beśa

And when will I bow down before a *dhām-bāsi* and beg from him a drop of mercy; when O when will I smear my body with dust from a Vaiṣṇava's holy feet and wear the *avadhuta's* cloth?

(4)

gauḍa-braja-bane, bheda nā heribo,
hoibo baraja-bāsi
dhāmera swarūpa, sphuribe nayane,
hoibo rādhāra dāsi

Then I shall see no difference in the forest of Gauḍa and Vraja, and I will be transformed into a resident of the *dhām*. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī.



Kabe Ha'be Bolo

by Śrīla Bhaktivinoda Ṭhākura

(1)

kabe ha'be bolo se-dina āmār
(āmār) aparādha ghuci', śuddha nāme ruci,
krpā-bale ha'be hṛdoye sañcār

Please tell me, when will that day be mine—when my offences will end and a taste for the pure Holy Name will be infused within my heart by the power of divine grace?

(2)

trṇādhika hīna, kabe nije māni',
sahiṣṇutā-guṇa hṛdoyete āni'
sakale mānada, āpani amāni,
ho'ye āswādibo nāma-rasa-sār

Considering myself lower than a blade of grass, bringing the quality of forbearance into my heart, showing respect to all, myself being freed from all false pride—when will I taste the essence of the liquid nectar of the Holy Name?

(3)

dhana jana āra, kobitā-sundari,
bolibo nā cāhi deho-sukha-kari
janme-janme dāo, ohe gaurahari!
ahaitukī bhakti caraṇe tomār

Wealth, following, beautiful women, as described in worldly poetry—I do not want any such bodily pleasures. O Lord Gaurahari, please give me unmotivated devotion to Your lotus feet, birth after birth.

(4)

(kabe) korite śrī-krṣṇa- nāma uccāraṇa,
pulakita deho gadgada bacana
baibarṇya-bepathu ha'be saṅghaṭana,
nirantara netre ba'be āsru-dhār

When, while articulating the divine Name of Śrī Kṛṣṇa, will my body be thrilled in ecstatic rapture and my words be choked with emotion? When will pallor and ecstatic trembling occur, and when will streams of tears flow constantly from my eyes?

(5)

**kabe navadwīpe, suradhunī-taṭe,
gaura-nityānanda boli' niṣkaṭe
nāciyā gāiyā, beḍāibo chuṭe,
bātulera prāya chāḍiyā bicār**

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?

(6)

**kabe nityānanda, more kori' doyā,
chāḍāibe mora viṣayera māyā
diyā more nija- caraṇera chāyā,
nāmera hāṭete dibe adhikār**

When will Lord Nityānanda be merciful to me and release me from the illusion of worldliness? Giving me the shade of His lotus feet, when will He allow me to enter the marketplace of the Holy Name?

(7)

**kinibo, luṭibo, hari-nāma-rasa,
nāma-rase māti' hoibo bibaśa
rasera rasika- caraṇa paraśa,
koriyā mojibo rase anibār**

I shall buy and plunder the mellow of the Name Hari, and becoming thoroughly intoxicated by those liquid mellows of the Holy Name, I shall become stunned. By touching the feet of those great souls who are able to relish those mellows, I will be constantly immersed in the sweet nectar of the Holy Name.

(8)

**kabe jibe doyā, hoibe udoya,
nija-sukha bhuli' sudīna-hrḍoya
bhaktivinoda, koriyā binoya,
śrī-ājñā-ṭahala koribe pracār**

When will there be an awakening of compassion for all fallen souls, and when will this Bhaktivinoda, forgetting his own happiness, with a meek heart set out to propagate by humble entreaty the sacred order of Śrī Chaitanya Mahāprabhu?

Goptrtve Varana

by Śrīla Bhaktivinoda Ṭhākura

(1)

**ki jāni ki bole, tomāra dhāmete,
hoinu śaraṇagata
tumi doyāmoy, patita-pāvana,
patita-tāraṇe rata**

How has one such as I come to Your shelter? Surely it is by Your mercy alone, for You are ever seeking the purification and deliverance of the fallen souls.

(2)

**bharasā āmāra, ei mātra nātha!
tumi to' karuṇāmoya
tava doyā pātra, nāhi mora sama,
abaśya ghucāre bhaya**

You are my only hope, for You are full of compassion and mercy. There is no one who needs Your mercy more than I. You will surely drive away all fear.

(3)

**āmāre tārīte, kāhāro śakati,
abani-bhitore nāhi
dayāla ṭhākura! ghoṣaṇā tomāra,
adhama pāmāre trāhi**

No one else has the power to deliver me. O merciful Lord, by Your declaration, kindly deliver this vile and lowly sinner.

(4)

**sakala chāḍiyā, āsiyāchi āmi,
tomāra caraṇe nātha!
āmi nitya-dāsa, tumi pālayitā,
tumi goptā, jagannātha!**

I have given up everything and come to Your lotus feet. I am Your eternal servant, and You are my protector and maintainer, O Lord of the universe.

(5)

**tomāra sakala, āmi mātra dāsa,
āmāra tārībe tumi
tomāra caraṇa, karīnu baraṇa,
āmāra nahi to' āmi**

Everything is Yours. I am merely a servant, certain that You will deliver me. I have chosen Your lotus feet as my only shelter. I no longer belong to myself.

(6)

**bhaktivinoda, kāndiya śaraṇa,
lo'yeche tomāra pāya
khomi' aparādha, nāme ruci diyā,
pālana korohe tāya**

Weeping, Bhaktivinoda takes shelter at Your feet. Forgive his offences, afford him a taste for the Holy Name, and kindly maintain him.

Mānasa Deha Geha

by Śrīla Bhaktivinoda Ṭhākura

(1)

**mānasa, deho, geho, yo kichū mor
arpiluñ tuwā pade, nanda-kīśor!**

Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful son of Nanda!

(2)

**sampade bipade, jīvane-maraṇe
dāy mama gelā, tuwā o-pada baraṇe**

In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.

(3)

**mārobi rākhobi—yo icchā tohārā
nitya-dāsa prati tuwā adhikārā**

Slay me or protect me as You wish, for You are the master of Your eternal servant.

(4)

**janmāobi moye icchā yadi tor
bhakta-gr̥he jani janma hau mor**

If it is Your will that I be born again, then may it be in the home of Your devotee.

(5)

**kīṭa-janma hau yathā tuwā dās
bahir-mukha brahma-janme nāhi āś**

May I be born again even as a worm, as long as I may remain Your devotee. I have no desire to be born as a Brahmā averse to You.

(6)

**bhukti-mukti-sprḥā bihina ye bhakta
labhaite tñ'ka saṅga anurakta**

I yearn for the company of that devotee who is completely devoid of all desire for worldly enjoyment or liberation.

(7)

**janaka, janani, doyita, tanoy
prabhu, guru, pati—tuhuñ sarvva-moy**

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

(8)

**bhaktivinoda kahe, śuno kāna!
rādhā-nātha! tuñhu hāmāra parāṇa**

Bhaktivinoda says, “O Kāna, please hear me! O Lord of Rādhā, You are my life and soul!”

Śrī Namāstaka

by Śrīla Bhaktivinoda Ṭhākura

(1)

**nārada muni, bājāya biṇā,
'rādhikā-ramaṇa' nāme
nāma amani, udita hoyā,
bhakata-gīta-sāme**

When the great soul Nārada Muni plays his *vinā*, the Holy Name, Rādhikā-Ramaṇa, descends and immediately appears amidst the *kīrttan* of the Lord's devotees.

(2)

**amiya-dhārā, bariṣe ghana,
śravaṇa-yugale giyā
bhakata-jana, saghane nāce
bhariyā āpana hiyā**

Like a monsoon cloud, the Holy Name showers nectar in their ears. All the devotees, due to great ecstasy, repeatedly dance to their hearts' content.

(3)

mādhuri-pūra, āsabo paśi’,
mātāya jagata-jane
keho vā kāñde, keho vā nāce,
keho māte mane mane

(4)

pañca-vadana, nārade dhori’,
premera saghana rol
kamalāsana, nāciyā bole,
‘bolo, bolo, hari bolo’

(5)

sahasrānana, parama-sukhe,
‘hari hari’ boli’ gāya
nāma-prabhāve, mātilo viśva,
nāma-rasa sabe pāya

(6)

śri-kṛṣṇa-nāma, rasane sphuri’,
pūrāo āmāra āśa
śri-rūpa-pade, jācaye ihā,
bhaktivinoda-dāsa

All the people of the universe become maddened upon entering this intoxicating shower of nectar. Some people cry, some dance and others become fully intoxicated within their minds.

Lord Śiva, embracing Nārada Muni, repeatedly makes loud screams of ecstatic joy, and Lord Brahmā, dancing very ecstatically, says, “All of you kindly chant, ‘Haribol! Haribol!’”

In great happiness the thousand-faced Ananta Śeṣa chants, “Hari! Hari!” By the influence of the transcendental vibration of the Holy Name, the whole universe becomes ecstatically maddened and everyone tastes the mellows of the Holy Name.

Ṭhākura Bhaktivinoda, the humble servant of the Lord, says, “The Holy Name of Kṛṣṇa has fulfilled all my desires by vibrating on everyone’s tongue.” Bhaktivinoda therefore prays at the feet of Śrī Rūpa Goswāmī that the chanting of *Harinām* may continue like this always.



Śuddha-bhakata

by Śrīla Bhaktivinoda Ṭhākura

(1)

**śuddha-bhakata- caraṇa-reṇu,
bhajana-anukūla
bhakata-sevā, parama-siddhi,
prema-latikāra mūla**

Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaiṣṇavas is itself the supreme perfection and the root of the tender creeper of divine love.

(2)

**mādhava-tithi, bhakti-janani,
yatane pālana kori
kṛṣṇa-basati, basati boli',
parama ādare bori**

I observe with great care the holy days like Ekādāśī and Janmāṣṭamī, for they are the mother of devotion. As my dwelling place I choose with the greatest reverence and love the transcendental abode of Śrī Kṛṣṇa.

(3)

**gaura āmāra, ye-saba sthāne,
koralo bhramaṇa raṅge
se-saba sthāna, heribo āmi,
praṇayi-bhakata-saṅge**

All those places where my Lord Gaurasundara travelled for pastimes I will visit in the company of loving devotees.

(4)

**mṛdaṅga-bādyā, śunite mana,
abasara sadā jāce
gaura-bihita, kīrttana śuni',
ānande hṛdoya nāce**

My mind always begs for the opportunity to hear the music of the *mṛdaṅga*. Upon hearing the kind of *kīrttana* ordained by Lord Gauracandra, my heart dances in ecstasy.

(5)

**yugala-mūrtti, dekhiyā mora,
parama-ānanda hoya
prasāda-sevā korite hoya,
sakala prapañca jaya**

By beholding the Deity forms of the divine couple, Śrī Śrī Rādhā-Kṛṣṇa, I feel the greatest joy. By honouring the Lord's *prasādam* I conquer over all worldly illusions.

(6)

**ye-dina gṛhe, bhajana dekhi,
gṛhete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā,
sukha nā sīmā pāya**

Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari going on there. Upon seeing the Ganges, which is a river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds.

(7)

**tulasī dekhi', juḍāya prāṇa,
mādhava-toṣanī jāni'
gaura-priya, śāka-sevane,
jivana sārthaka māni**

The sight of the holy *tulasī* tree soothes my soul, for I know she gives pleasure to Lord Kṛṣṇa. By honouring *śak* [a green leafy vegetable preparation], a dear favourite of Lord Chaitanya, I consider life worthwhile.

(8)

**bhaktivinoda, kṛṣṇa-bhajane,
anukūla pāya yāhā
prati-dibase, parama-sukhe,
swikāra koroye tāhā**

Whatever Bhaktivinoda obtains that is conducive for the service of Śrī Kṛṣṇa, he accepts every day with the greatest of joy.

Vibhāvārī Śeṣa

by Śrīla Bhaktivinoda Ṭhākura

(1)

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

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

(2)

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

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

(3)

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

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

(4)

**rāvāṇāntakara, mākḥana-taskara,
gopī-jana-vastra-hārī
vrajera rākhāla, gopa-vṛnda-pāla,
citta-hārī baṁśī-dhārī**

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

(5)

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

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

(6)

**yaśodā-nandana, kaṁsa-nisūdana,
nikuñja-rāsa-vilāsi
kadamba-kānana, rāsa-parāyaṇa,
vṛnda-vipina-nivāsī**

He is the son of Yaśodā and the killer of king Kaṁsa, and He sports in the *rāsa* dance among the groves of Vraja. Kṛṣṇa engages in this *rāsa* dance underneath the *kadamba* trees, and he resides in the forest of Vṛndāvana.

(7)

**ānanda-varadhana, prema-niketana,
phula-śara-jojaka kāma
gopāṅgaṅgaṅga, citta-vinodana,
samasta-guṇa-gaṇa-dhāma**

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

(8)

**yāmuna-jivana, keli-parāyaṇa,
mānasa-candra-cakora
nāma-sudhā-rasa, gāo kṛṣṇa-yaśa,
rākho vacana mana mora**

Lord Kṛṣṇa is the life of the River Yamunā. He is always absorbed in amorous pastimes, and He is the moon of the *gopīs*' minds, which are like the *cakora* birds that subsist only upon moonlight. O mind, obey these words of mine and sing the glories of Śrī Kṛṣṇa in the form of these Holy Names, which are full of nectarine mellows.

Vaiṣṇava Vijñāpti

by Śrīla Narottama dāsa Ṭhākura

(1)

**ei-bāro koruṇā koro vaiṣṇava-gosāñi
patita-pāvana tomā vine keho nāi**

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

(2)

**yāhāra nikaṭe gele pāpo dūre yāya
emona doyāla prabhu kebā kothā pāya**

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

(3)
**gaṅgāra-paraśa hoile paścāte pāvana
darśane pavitra koro-ei tomāra guṇa**

Merely by the touch of the waters of the sacred Ganges one becomes liberated, even if he is the lowest of mankind; but just by seeing you, the same effect is achieved. Such is your quality.

(4)
**hari-sthāne aparādhe tāre harināma
tomā-sthāne aparādhe nāhika eḍāna**

If one commits an offence at the feet of Lord Hari, he can be forgiven if he chants the Holy Name. But if one offends you, there is no salvation for him.

(5)
**tomāra hṛdoye sadā govinda-viśrāmā
govinda kohena—mama vaiṣṇava parāna**

In your heart Govinda is always resting. Śrī Govinda Himself says, “I am the living force of My devotees.”

(6)
**prati janme kori āśā caraṇera dhūli
narottame koro doyā āpnāra boli’**

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

Lālasāmayī Prārthanā
by Śrīla Narottama dāsa Ṭhākura

(1)
**‘gaurāṅga’ bolite habe pulaka-śarīra
‘hari hari’ bolite nayane ba’be nira**

(4)
**rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se yugala-pīriti**

(2)
**āra kabe nitāi-cānda koruṇā koribe
saṁsāra-bāsanā mora kabe tuccha ha’be**

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

(3)
**viṣaya chāḍiyā kabe śuddha ha’be mana
kabe hāma herabo śrī-bṛndābana**

Sāvarana-śrī-gaura-mahimā

by Śrīla Narottama dāsa Ṭhākura

(1)

**gaurāṅgera duṭi pada, yār dhana sampada,
se jāne bhakati-rasa-sār
gaurāṅgera madhura-lilā, yār karṇe praveśilā,
hṛdoya nirmmala bhelo tār**

(2)

**ye gaurāṅgera nāma loy, tāra hoy premodoy,
tāre muṇi yāṅga bolihāri
gaurāṅga-guṇete jhure, nitya-lilā tāre sphure,
se jana bhakati-adhikāri**

(3)

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

(4)

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

Gaura Pañhu

by Śrīla Narottama dāsa Ṭhākura

(1)

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

(2)

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

(3)

**satsaṅga chāḍi kainu asate vilāsa
te-kāraṇe lāgila ye karmma-bandha-phāṅsa**

(4)

**viṣaya-biṣama-biṣa satata khainu
gaura-kīrttana rase magana nā hainu**

(5)

**kena bā āchaye praṇa ki sukha lāgiyā
narottama dāsa kena nā gela mariyā**

Nitāi guṇamaṇi āmāra nitāi guṇamaṇi

by Śrī Locana dāsa Ṭhākura

nitāi guṇamaṇi āmāra nitāi guṇamaṇi āniyā premera banyā bhāsāla abani	ābaddha karuṇā-sindhu kāṭiyā muhāna ghare ghare bule prema-amiyāra bāna
premabanyā laye nitāi āila gāuḍa deṣe ḍubila bhakata-gaṇa dīnahina bhāse	locana bale hena nitāi jebā nā bhajila jāniyā śuniyā sei ātmaghātī haila
dīnahina patita pāmara nāhi bāche brahmāra durllabha prema sabākāre jāce	

Ista-deve Vijñapti

by Srīla Narottama dāsa Ṭhākura

(1)

hari hari! biphale janama goṅgāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu

O Lord Hari, I have spent my life uselessly. Having obtained a human birth and having not worshipped Rādhā and Kṛṣṇa, I have knowingly drunk poison.

(2)

golokera prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmilo kene tāy
saṁsāra-biṣānale, dibā-niśi hiyā jwale,
juḍāite nā koinu upāy

The treasure of divine love in Goloka Vṛndāvana has descended as the congregational chanting of Lord Hari's Holy Names. Why did my attraction for that chanting never come about? Day and night my heart burns from the fire of the poison of worldliness, and I have not taken the means to relieve it.

(3)

**brajendra-nandana yei, śacī-suta hoilo sei,
balarāma hoilo nitāi
dīna-hīna yata chilo, hari-nāme uddhārilo,
tāra śākṣi jagāi mādhai**

Lord Kṛṣṇa, who is the son of the King of Vraja, became the son of Śacī (Lord Chaitanya), and Balarāma became Nitāi. The Holy Name delivered all those souls who were lowly and wretched. The two sinners Jagāi and Mādhai are evidence of this

(4)

**hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,
koruṇā karoho ei-bāro
narottama-dāsa koy, nā ṭheliho rāṅgā pāy,
tomā bine ke āche āmāra**

O Lord Kṛṣṇa, son of Nanda, accompanied by the daughter of Vṛṣabhānu, please be merciful to me now. Narottama dāsa says, “O Lord, please do not push me away from Your reddish lotus feet, for who is my beloved except for You?”

Manah-śikṣā

by Śrīla Narottama dāsa Ṭhākura

(1)

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

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

(2)

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

One who never got His connection, Passed his life in vain—
Such an animal is so very wicked;
He whose mouth never uttered ‘Nitai,’ Merged in mundane pleasures—
How can his aristocratic lineage save him?

(3)

**ahaṅkāre matta haiñā, nitāi-pada pāsariyā,
asatyere satya kori māni
nitāiyer koruñā habe, braje rādhā-kṛṣṇa pābe,
dharo nitāiyera caraṇa du’khāni**

Maddened with pride, Forgetting the lotus feet of Nitāi—
I embrace untruth as truth;
But when Nitāi gives His Grace You’ll reach Rādhā and Kṛṣṇa in Vraja—
O embrace the lotus feet of Nitāi!

(4)

**nitāiyer caraṇa satya, tañhāra sevaka nitya,
nitāi-pada sadā koro āśa
narottama boḍo duḥkhī, nitāi more koro sukhi
rākho rāṅgā-caraṇera pāśa**

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



Śrī Rūpa Mañjarī Pada

by Śrīla Narottama dāsa Ṭhākura

(1)

śrī-rūpa-mañjarī-pada, sei mora sampada,
sei mor bhajana-pūjana
sei mora prāṇa-dhana, sei mora ābharāṇa,
sei mor jīvanera jīvana

(2)

sei mora rasa-nidhi, sei mor vāñchā-siddhi,
sei mor vedera dharama
sei brata, sei tapa, sei mora mantra-japa,
sei mor dharama-karama

(3)

anukūla habe viddhi, se-pade hoibe siddhi,
nirakhibo e dui nayane
se rūpa-mādhuri-rāśi, prāṇa-kuvalaya-śāśi,
praphullita habe niśi-dīne

(4)

tuyā adarśana-ahi, garale jārālo dehi,
ciro-dina tāpita jīvana
hā hā rūpa koro doyā, deho more pada-chāyā,
narottama loilo śaraṇa

Commentary by Śrīla B.R. Śrīdhara Dev-Goswāmī:

Śrī-rūpa-mañjarī-pada, sei mora sampada, sei mor bhajana-pūjana—my everything is Śrī Rūpa Goswāmī’s holy feet. We are to discuss so many classifications and positions of *rasa*: *śānta*, *dāsyā*, *sakhya*, *vātsalya*, *madhura*. And in *madhura-rasa* Rādhārāṇī’s camp is special. Then again there are so many gradations of *sakhīs*. Then there is the class of the *mañjarīs*, the younger girls, and they have more freedom to approach: when Rādhā and Govinda are in union in a private environment, the *mañjarīs* can still approach. They have such freedom to visit Them. If any materials of service are necessary, the *sakhīs* send the *mañjarīs* to that place. The *sakhīs* do not approach there. In that way the *mañjarīs* enjoy the best confidence.

The most secret service of both can be supplied through the *mañjarīs*. In the highest position they have free entrance, and their leader is Rūpa Mañjarī. She is understood to be the leader of the whole group of younger girls, the *mañjarīs*, therefore in *madhura-bhajan* she is all-in-all. This has been taught to us by Narottama Ṭhākura. For us—and the younger batch—she is our highest resort.

Sei mora sampada—my wealth is there in her feet. *Sei mor bhajana-pūjana*—my worship and service is also in her. *Sei mora prāṇa-dhana, sei mora ābharāṇa*—the very wealth and gist of my life is there; and the ornaments of my life, if any there may be, that is within her grace. *Sei mor jīvanera jīvana*—indeed, the very life of my life, if there is anything, that is also her. I am for her pleasure.

Sei mora rasa-nidhi—if there is anything, the source of any and all desirable ecstasy is only to be found there. The mine, source, and fountainhead of all *rasa* is there in her feet. *Sei mora vāñchā-siddhi*—and if I am to expect any other fulfilment in life, that is also there in her feet. *Sei mor vedera dharama*—if any duty is recommended by the Vedas for me, I would like that such duty be at her feet.

Sei brata, sei tapa—if at all there is any desired accumulation from any penance or observance of vows, that is also to be found there—*sei mora mantra-japa*—and the continuous repetition of a mantra in *japa* all ends there: all things have only one end in my case, and that is that they all meet in different phases in the feet of Rūpa Mañjarī. If she is satisfied then the variegated nature of all sorts of my devotional practices are satisfied. *Sei mor dharama-karama*—and any of my conceptions of duty or activity of any phases or form all have one end and meet in one point: the holy feet of Rūpa Mañjarī.

Anukūla habe viddhi, se-pade hoibe siddhi—I only pray to the controller who is at the root of all these arrangements of affairs in this world, “Please connect me there. Oh Absolute Manager, may you grant my prayer that all my tendencies may go to attain her favour. *Nirakhibo e dui nayane*—and it will be so very intense and concrete as if I can see it with these eyes. It will not be vague, abstract, or imagination, but I want the most concrete realisation by the grace of the Absolute Manager.”

Se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śāśi—what sort of high class beauty is there in her holy feet! I want to jump. Let my heart be a lotus.

There are two classes of lotus: the white lotus came from the sun and the red from the moon. The *kuvalaya* is a mixture of the two. The lustre of her body will feed me day and night as the life of my life which is compared to a *kuvalaya*. The *kuvalaya* is fed and nourished by the lustre of the moon, and her holy feet are the

moon, and my very vitality is likened to the lotus. May the lustre of her beauty maintain and nourish my heart of hearts. *Praphullita habe niśi-dine*—and the lotus of my heart will grow by that ray, and dance.

Tuyā adarśana-ahi—this is my prayer, but what is my present condition? My present condition is in the negative side, my Mistress. My present position is such that without having a sight of you, Your Grace, my heart will burn into ashes. That is my present position. *Garale jārālo dehī*—this is just like the poison of a cobra which produces pain within my heart. I have been bitten by a snake, and what is that snake? It is that I am not getting any direct contact with you, Your Grace. The serpent’s poison has captured my heart and I am going to die. *Ciro-dina tāpita jīvana*—and this is not a sudden thing, but from the beginning I have been suffering this sort of pain of separation from such a beautiful and hopeful life of fulfilment.

Hā hā rūpa koro doḡā, deho more pada-chāyā, narottama loilo śaraṇa—but I have now reached the extreme position and for the last time I am begging for your favour; otherwise I am going to be finished.

This was composed by Narottama Ṭhākur in praise of Śrīla Rūpa Goswāmī. In this way he has given us light of the higher quarter of *bhajan* life. This *sampradāya* is named as the *Rūpānuga-sampradāya*, and our *Guru-paramparā* and all these things are adjusted according to that. He wrote many songs and they are of very substantive firmament, very ecstatic, and of deep faith.

Bhajahū Re Mana Śrī Nanda-nandana

by Śrī Govinda dāsa Kavirāja

(1)

**bhajahū re mana śrī-nanda-nandana-
abhaya-caraṇāravinda re
dūrlabha mānava-janama sat-saṅge
taroho e bhava-sindhu re**

O mind, just worship the lotus feet of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons.

(2)

**śīta ātapa bāta bariṣaṇa
e dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana
capala sukha-laba lāgi’ re**

Both in the day and at night I remain sleepless, suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men.

(3)

e dhana, yaubana, putra, parijana
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala
bhajahuñ hari-pada nīti re

(4)

śravaṇa, kīrttana, smaraṇa, vandana,
pāda-sevana, dāsya re
pūjana, sakhī-jana, ātma-nivedana
govinda-dāsa-abhilāṣa re

What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari.

It is the desire and great longing of Govinda dāsa to engage himself in the nine processes of *bhakti*, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshipping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self.

Śrī Śrī Gaura-nityānander Dayā

by Śrī Locana dāsa Ṭhākura

(1)

parama koruṇa, pahuñ dūi jana,
nitāi gauracandra
saba avatāra- sāra śiromaṇi,
kevala ānanda-kanda

(2)

bhajo bhajo bhāi, caitanya nitāi,
sudṛḍha biśvāsa kori'
viṣaya chāḍiyā, se rase majiyā
mukhe bolo hari hari

(3)

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

(4)

samsāre majiyā, rohili poḍiyā,
se pade nahilo āśa
āpana karama, bhuñjaye śamana,
kahoye locana-dāsa

Jaya Rādhā-Mādhava

(jaya) rādhā-mādhava (jaya) kuñja-bihārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) jaśodā-nandana, (jaya) braja-jana-rañjana,
(jaya) jāmuna-tīra-vana-cārī



Śrī Śrī Rādhikā Stutih

by Śrīla Rūpa Goswāmī

(chorus):

rādhe jaya jaya mādhava-dayite
gokula-taruṇī-maṇḍala-mahite

(1)

dāmodara-rati-varddhana-veśe
hari-niṣkuṭa-vṛndā-vipineśe

(2)

vṛṣabhānūdadhī-nava-śaśī-lekhe
lalitā-sakhi guṇa-ramita-viśākhe

(3)

karuṇām kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-carite



Śrī Kṛṣṇa-vandanā

(he) deva bhavantaṁ vande

manmānasa-madhukara marpayā nijapada-paṅkaja-makarande
yadapī samādhiṣu vidhirapī paśyati na tava nakhāgramarīcim
idamicchāmi nīśamyā tabācyuta tadapī kṛpādbhuta vicim

bhakti rudañcati yadyapī mādhava na tvayī mama tilamātrī
parameśvaratā tadapī tavādhika-durghaṭaḡhaṭana-vidhātrī

ayamavilola-tayādya sanātana kalitādbhuta-rasabhāram
nivasatu nitya-mihāmṛta nindini vindanma dhurima-sāram



Śrī Guru-paramparā

Verses 1 to 9 by Śrīla Bhakti Siddhānta Saraswatī Ṭhākura

(1)

**kr̥ṣṇa hoite catur-mukha, hoy kr̥ṣṇa-sevonmukha,
brahmā hoite nāradera mati
nārada hoite vyāsa, madhva kohe vyāsa-dāsa,
pūrṇaprajña padmanābha gati**

In the beginning of creation the science of devotional service was received by the four-headed Brahmā from the Supreme Lord Śrī Kṛṣṇa. Devarṣi Nārada's understanding of this divine science was obtained from Brahmā. The great sage Kṛṣṇa Dvaipāyana Vyāsa, who was empowered to compile the Vedic literatures, became a disciple of Devarṣi Nārada. Śrīpāda Madhvāchāryya, the founder of the *śuddha-dvaita* school of Vedānta philosophy, who visited Vyāsadeva at Badarīkāśram in the thirteenth century to learn from him Vedānta philosophy, calls himself a servant of Kṛṣṇa Dvaipāyana Vyāsa. Pūrṇaprajña Tīrtha [Madhva] is the *guru* and sole refuge of Padmanābha Tīrtha.

(2)

**nṛhari mādharma-banīse, akṣobhya paramahaṁse,
śiṣya boli' aṅgikāra kore
akṣobhyera śiṣya jaya- tīrtha nāme paricaya,
tānra dāsye jñānasindhu tore**

The two other principal disciples of Madhva are Nṛhari Tīrtha and Mādharma Tīrtha. Mādharma Tīrtha accepted the great *paramahaṁsa* Akṣobhya Tīrtha as a disciple. The principal disciple of Akṣobhya Tīrtha was known as Jayatīrtha. Jayatīrtha's service was for his disciple Jñānasindhu.

(3)

**tānhāra hoite dayānidhi, tānra dāsa vidyānidhi,
rājendra hoilo tānhā hoite
tānhāra kiṅkora jaya- dharmma nāme paricaya,
paramparā jāno bhālo mate**

Dayānidhi received the science of devotional service from Jñānasindhu, and the servant of Dayānidhi was Vidyānidhi [Vidyādhirāja Tīrtha]. Rājendra Tīrtha became a disciple of Vidyādhirāja Tīrtha. Rājendra Tīrtha's servant was known as Jayadharmma or Vijayadhvaṅga Tīrtha. In this way you should properly understand this disciplic succession.

(4)

**jayadharmma-dāsye khyāti, śrī puruṣottama-yati
tān' ha'te brahmaṇya-tīrtha sūri
vyāsātīrtha tānra dāsa, lakṣmīpati vyāsa-dāsa,
tānha hoite mādhavendra purī**

The great *sannyāsī* Śrī Puruṣottama Tīrtha received his knowledge in the service of his *guru*, Vijayadhvaḥja Tīrtha [Jayadharmma]. The principal disciple of Puruṣottama Tīrtha was Subrahmaṇya Tīrtha. His servant was the great Vyāsātīrtha [Vyāsa Rāya]. Vyāsātīrtha's servant was Lakṣmīpati Tīrtha, whose disciple was Mādhavendra Purī Goswāmī.

(5)

**mādhavendra purī-bara, śiṣya-bara śrī-īśvara,
nityānanda, śrī-advaita vibhu
īśvara-purike dhanya, korilena śrī-caitanya,
jagad-guru gaura mahāprabhu**

The chief disciple of Mādhavendra Purī was Īśvara Purī, and two of his other disciples were the renowned incarnations of Godhead Śrī Nityānanda and Advaita Āchāryya. Śrī Chaitanya Mahāprabhu, the spiritual preceptor of all the worlds, made Īśvara Purī greatly fortunate by accepting him as His spiritual master.

(6)

**mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya,
rūpānuga janera jīvana
viśvambhara priyaṅkara, śrī svarūpa-dāmodara,
srī goswāmī rūpa-sanātana**

Mahāprabhu Śrī Chaitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī.

Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara [Śrī Chaitanya].

(7)

**rūpapriya mahājana, jīva-raghunātha hana,
tānra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priyabara, narottama sevāpara,
yānra pada viśvanātha-āśa**

The great souls Jīva Goswāmī and Raghunātha dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī. Raghunātha dāsa Goswāmī, a disciple of Advaita Āchāryya's disciple Yadunandana Āchāryya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Goswāmī's beloved student was Kṛṣṇadāsa Kavirāja Goswāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Goswāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Goswāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa. Narottama dāsa was always engaged in the service of his *guru*, and he also engaged himself in the service of his *guru's* intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Goswāmī. To serve the feet of Narottama dāsa Ṭhākura was the only desire of Viśvanātha Chakravartī Ṭhākura, who was the fourth *āchāryya* in disciplic succession from Narottama dāsa.

(8)

**viśvanātha-bhakta-sātha, baladeva jagannātha,
tānra priya śrī-bhaktivinoda
mahā-bhāgavata-bara, śrī-gaurakiśora-bara,
hari-bhajanete jānra moda**

Viśvanātha Cakravartī Ṭhākura was the *śikṣā-guru* [instructing spiritual master] of Baladeva Vidyābhūṣaṇa, to whom he taught the precepts of *Śrīmad-Bhāgavatam*. Jagannātha dāsa Bābājī was a very prominent *āchāryya* after Śrī Baladeva Vidyābhūṣaṇa and was the beloved *śikṣā-guru* of Śrī Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent *mahā-bhāgavata* Śrī Gaurakiśora dāsa Bābājī, whose sole joy was found in *hari-bhajana*.

over...

(9)

tadanuga-mahājana śrī-kṛṣṇa-kīrttana-dhara
jebā dila purī jaga kāma
śrī vārṣabhānavībarā sadā sevya sevāparā
tānhāra dayitadāsa nāma

The followers of Śrīla Gaurakiśora dāsa Bābājī fill up the world with the wealth of *Śrī Kṛṣṇa-kīrttan*.

He who is always serving Kṛṣṇa the dearmost lover of Rādhārāṇī, is Śrī Vārṣabhānavī Dayita Dāsa.

(10)

tadabhinna deha-divya svarūpa-rūpa-raghu-jivya
sadā sevya jañra pādapadma
susiddhānta mūrṭti-dhara śrī śrīdhara guruvara
rupānuga-sādhu śreya sadma

The nondifferent personality and embodiment of *bhakti-siddhānta* as well as Śrīla Saraswatī Ṭhākura; and who is living within the conception of Śrīla Swarūp Dāmodar, Śrīla Rūpa Goswāmī and Śrīla Raghunāth dāsa Goswāmī; and whose lotus feet are always the worshipable, and the happy shelter of the followers of Rūpa Goswāmī, he is Śrīla Śrīdhara Dev-Goswāmī.

(11)

tāñra priya mano' bhiṣṭa sthāpane sadāsaceṣṭa
bhakti sundara śrī govinda nāma
ei paramparā dhana sabe gaura-nijajana
tāñdera ucchiṣṭe mora kāma

He who is a very dear disciple of that Śrīla Śrīdhara Dev-Goswāmī Mahārāj, and who is establishing his divine conception, and who is fulfilling his desire continuously, he is Śrīla Bhakti Sundar Govinda Dev-Goswāmī.

This is our grand preceptorial line and all of them are very dear to Śrī Chaitanya Mahāprabhu. My sustenance is their remnants alone.



Śrī Hari-vāsara-gīti

by Śrīla Vṛndāvana dāsa Ṭhākura

(1) śrī hari-vāsare hari-kīrttana-vidhāna nṛtya ārambhilā prabhu jagatera prāṇa	(8) bhāvāveśe mālā nāhi rahaye galāya chiṅḍiyā paḍaye giyā bhakatera gāya
(2) puṇyavanta śrīvāsa-aṅgane śubhāranbha uṭhila kīrttana-dhvani gopāla govinda	(9) yāñra nāmānande śiva vasana nā jāne yāñra rase nāce śiva se nāce āpane
(3) mṛdaṅga mandirā bāje śaṅkha karatāla saṅkīrttana saṅge saba haila miśāla	(10) yāñra nāme vālmiki haila tapodhana yāñra nāme ajāmila pāila mocana
(4) brahmāṇḍe uṭhila dhvani pūriyā ākāśa caudikera amaṅgala yāya saba nāśa	(11) yāñra nāme śravane saṁsāra-bandha glu hena prabhu avatari kali-yuge nāce
(5) caturdike śrī hari-maṅgala saṅkīrttana madhye nāce jagannātha miśrera nandana	(12) yāñra nāma lai śuka nārada beḍāya sahasra-vadana-prabhu yāra guṇa gāya
(6) sabāra aṅgete śobhe śrī candana mālā ānande nācaye sabe haiye vibholā	(13) sarvva-mahā-prāyaścitta ye prabhura nāma se prabhu nācaye dekhe yata bhāgyavān
(7) ni jānande nāce mahāprabhu viśvambhara caraṇera tāli śuni ati manohara	(14) śrī kṛṣṇa-caitanya nityānanda-cānda jāna vṛndāvana dāsa tuchu pada-yuge gāna

Avatāra Sāra

(1)
avatāra sāra gorā avatāra
 kena nā bhajili tāñre
kari nīre bāsa gela nā piyāsa
 āpana karama phere

(2)
kaṇṭa-kerā taru sadāi sebili (mana)
 amṛta pā' bāra āśe
prema-kalpataru śrī gaurāṅga āmāra
 tāhāre bhabili biṣe

(3)
saura-bhera āśe palāśa śuñkili (mana)
 nāsāte paśila kīṭa
'ikṣu-daṇḍa' bhāvi' kāṭha cuṣili (mana)
 kemane pāibi miṭha

(4)
'hāra' baliyā galāya parili (mana)
 śamana kiñkara sāpa
'sītala' baliyā āguna pohāli (mana)
 pāili bajara-tāpa

(5)
saṁsāra bhajili śrī-gaurāṅga bhulili
 nā śunili sād'hura kathā
iha-parakāla dukāla khoyāli (mana)
 khāili āpana māthā

Dainya O Prapatti

Humility and Devotional Surrender

(1)
hari he doyāla mora jaya rādhā-nāth
bāro bāro ei-bāro loho nija sāth

O Hari! O my merciful Lord! All glories to You, the Lord of Rādhā! Many times I have avoided You, but this time please take me as Your own.

(2)
bahu yoni bhrami nātha! loinu śaraṇ
nija-guṇe kṛpā koro adhama-tāraṇ

O Lord, after wandering through many wombs, I have taken refuge in You. Be merciful and deliver this wretched soul by Your divine power.

(3)

**jagata-kāraṇa tumi jagata-jīvan
tomā chāḍā kāro na'hi he rādhā-ramaṇ**

O lover of Rādhā, You are the cause of the universe and the life of the universe. Without You no one has anything.

(4)

**bhuvana-maṅgala tumi bhuvanera pati
tumi upekṣile nātha, ki hoibe gati**

You bring about auspiciousness for the world, and You are the master of all the worlds as well. O Lord, what will be my refuge if You neglect me?

(5)

**bhāviyā dekhinu ei jagata-mājhāre
tomā binā keho nāhi e dāse uddhāre**

I have considered that in this world there is no one except You who can deliver this fallen servant.

Kali-ghora-timire

(1)

**kali-ghora-timire garasala jagajana
dharama karama rahu dūra
asādhane cintāmaṇi vidhi milāola āni
gorā boṛo dayāla ṭhākura**

(2)

**bhāi re bhāi! gorā guṇa kahana nā jāya
koto śata ānanana kata caturānana
varaṇiyā ora nāhi pāya**

(3)

**cāriveda śada-daraśana kari adhyayana
se jadi gaurāṅga nāhi bhaje
vṛthā tāra adhyayana locana vihina jana
darapaṇe andhe kibā kāje**

(4)

**veda vidyā dui kichūi nā jānata
se jadi gaurāṅga jāne sāra
nayanānande bhane sei ta sakali jāne
sarvva siddhi karatale tāra**



Thākura Vaiṣṇava Gaṇa
by Śrīla Narottama dāsa Ṭhākura

(1)

ṭhākura vaiṣṇava gaṇa kari ei nivedana
mo vaḍa adhama durācāra
dāruṇa-saṁsāra-nidhi tahe dubāila vidhī
keṣe dhari more kara pāra

(2)

vidhi vaḍa valavāna nā śune dharama jñāna
sadāi karama-paṣe vāndhe
na dekhi tāraṇa leśa yata dekhi saba kleśa
anātha kātare teṅi kānde

(3)

kāma, krodha, lobha, moha, mada, abhimāna saha
āpana āpana sthāne ṭhāne
aichana āmāra mana phire yena andha jana
supatha vipatha nāhi jāne

(4)

na lainu sat mata asate majila cita
tuyā pāye nā karinu āśa
narottama dāse kaya dekhi śuni lāge bhaya
tarāiyā laha nija pāsa



Śrīla Prabhupāda-padma Stavakāḥ

by Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

Prayer unto the Lotus Feet of my Lord and Master,
Śrīla Bhakti Siddhānta Saraswatī Prabhupāda

(1)

**sujanārvvuda-rādhita-pāda-yugam
yuga-dharmma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padam
praṇamāmi sadā prabhupāda-padam**

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

(2)

**bhajanorjjita sajjana-saṅgha-patim
patitādhika-kāruṇikaika-gatim
gati-vañcita-vañcakācintya-padam
praṇamāmi sadā prabhupāda-padam**

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

(3)

**atikomala-kāñcana-dīrgha-tanuṁ
tanu-nindita-hema-mṛṅāla-madam
madanārīvuda-vandita-candra-padaṁ
praṇamāmi sadā prabhupāda-padam**

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

(4)

**nija-sevaka-tāraka-rañji-vidhum
vidhutāhita-huñkṛta-simha-varam
varaṇāgata-bālīśa-śanda-padaṁ
praṇamāmi sadā prabhupāda-padam**

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

(5)

**vipulikṛta-vaibhava-gaura-bhuvanṁ
bhuvaneṣu vikīrtita gaura-dayam
dayanīya-gaṇārpita-gaura-padaṁ
praṇamāmi sadā prabhupāda-padam**

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

(6)

**cira-gaura-janāśraya-viśva-gurum
guru-gaura-kiśoraka-dāsyā-param
paramādrta-bhaktivinoda-padaṁ
praṇamāmi sadā prabhupāda-padam**

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

(7)

**raghu-rūpa-sanātana-kīrtti-dharaṁ
dharaṇi-tala-kīrttita-jīva-kavim
kavirāja-narottama-sakhya-padaṁ
praṇamāmi sadā prabhupāda-padam**

He is the illustrious personality to raise the flag that sings the glory of Śrī Rūpa, Sanātana, and Śrī Raghunātha. His glory is sung throughout the world as nondifferent from the powerful personality of brilliant erudition, Śrī Jīva. And he has won the renown of being one with the hearts of Śrīla Kṛṣṇadāsa Kavirāja and Ṭhākura Narottama. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

(8)

**kṛpayā hari-kīrttana-mūrtti-dharaṁ
dharaṇi-bhara-hāraka-gaura janam
janakādhika-vatsala-snigdha-padaṁ
praṇamāmi sadā prabhupāda-padam**

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

(9)

**śaraṇāgata-kinkara kalpa-tarum
taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārcita-divya-padaṁ
praṇamāmi sadā prabhupāda-padam**

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

(10)

**paraḥaṁsa-varaṁ-paramārtha-patim
patitoddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-parisevya-padaṁ
praṇamāmi sadā prabhupāda-padam**

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

(11)

**vṛṣabhānu-sutā-dayitānucaraṁ
caraṇāśrita-reṇu-dharas-tam-aham
mahad-adbhuta-pāvana-śakti-padaṁ
praṇamāmi sadā prabhupāda-padam**

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



Śrī Śrī Dāmodarāṣṭakam

(bhajan sung in the morning during the month of Kārtika)

(1)

**namāmiśvaraṁ sac-cid-ānanda rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānam
parāmrṣṭam atyantato drutya gopyā**

To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm of Gokula, who [due to the offence of breaking the pot of yogurt that his mother was churning into butter and then stealing the butter that was kept hanging from a swing] is quickly running from the wooden grinding mortar in fear of Mother Yaśodā, but who has been caught from behind by her who ran after Him with greater speed—to that Supreme Lord, Śrī Dāmodara, I offer my humble obeisances.

(2)

**rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbhoja-yugmena sātaṅka-netram
muhuḥ śvāsa-kampa-tirekhāṅka-kaṇṭha-
sthīta-graivaṁ dāmodaraṁ bhakti-baddham**

[Seeing the whipping stick in His mother’s hand,] He is crying and rubbing His eyes again and again with His two lotus hands. His eyes are filled with fear, and the necklace of pearls around His neck, which is marked with three lines like a conchshell, is shaking because of His quick breathing due to crying. To this Supreme Lord, Śrī Dāmodara, whose belly is bound not with ropes but with His mother’s pure love, I offer my humble obeisances.

(3)

**itīdr̥k sva-lilābhir ānanda-kunḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantaṁ
tadiyeṣita-jñeṣu bhaktair jītatvaṁ
punaḥ prematas taṁ śatāvṛtti vande**

By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe and reverence. With great love I again offer my obeisances to Lord Dāmodara hundreds and hundreds of times.

(4)

**varam deva mokṣaṁ na mokṣāvadhim vā
na cānyaṁ vṛne 'haṁ vareśād apīha
idan te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ**

O Lord, although You are able to give all kinds of benedictions, I do not pray to you for the boon of impersonal liberation, nor the highest liberation of eternal life in Vaikuṅṭha, nor any other boon [which may be obtained by executing the nine processes of *bhakti*]. O Lord, I simply wish that this form of Yours as Bālā Gopāla in Vṛndāvana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

(5)

**idan te mukhāmbhojam avyakta-nīlair
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā
muḥś cumbitaṁ bimba-raktādharaṁ me
manasy āvirāstāṁ alaṁ lakṣa-lābhaiḥ**

O Lord, Your lotus face, which is encircled by locks of soft black hair tinged with red, is kissed again and again by Mother Yaśoda, and Your lips are reddish like the *bimba* fruit. May this beautiful vision of Your lotus face be ever manifest in my heart. Thousands and thousands of other benedictions are of no use to me.

(6)

**namo deva dāmodarānanta viṣṇo
prasida prabho duḥkha-jālābdhi-magnaṁ
kṛpā-drṣṭi-vṛṣṭyāti-dinaṁ batānu-
grhāṇeśa mām ajñam edhy akṣi-drṣyah**

O Supreme Godhead, I offer my obeisances unto You. O Dāmodara! O Ananta! O Viṣṇu! O Master! O my Lord, be pleased upon me. By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

(7)

**kuverātmajau baddha-mūrttyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktiṁ svakām me prayaccha
na mokṣe graho me 'sti dāmodareha**

O Lord Dāmodara, just as the two sons of Kuvera—Maṇigrīva and Nalakūvara—were delivered from the curse of Nārada and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own *prema-bhakti*. I only long for this and have no desire for any kind of liberation.

(8)

**namas te 'stu dāmne sphurad-dipti-dhāmne
tvadiyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadiya-priyāyai
namo 'nanta-lilāya devāya tubhyam**

O Lord Dāmodara, I first of all offer my obeisances to the brilliantly effulgent rope which binds Your belly. I then offer my obeisances to Your belly, which is the abode of the entire universe. I humbly bow down to Your most beloved Śrīmatī Rādhārāṇī, and I offer all obeisances to You, the Supreme Lord, who displays unlimited pastimes.



Śrī Śrīman Mahāprabhu Śata-Nām

by Śrīla Bhaktivinoda Ṭhākura

(sung in the morning during the month of Kārtika)

nadiyā-nagare nitāi nece nece gāy re

(Refrain:) In the towns and villages of Nadia, Lord Nityānanda ecstatically dances and sings these names of Śrī Chaitanya Mahāprabhu.

(1)

**jagannātha-suta mahāprabhu viśvambhara
māyāpura-śaśi navadvīpa-sudhākara**

Lord Chaitanya is the beloved son of Jagannāth Mīśra; He is Mahāprabhu, the great master, protector, and maintainer of the whole world. He is the shining moon of Māyāpur, dissipating the dark ignorance of the world, and the source of all nectar for the Land of Nabadwip.

(2)

**śacī-suta gauraharī nimāi-sundara
rādhā-bhāva-kānti-ācchādita naṭabara**

He is the beloved son of Śacī Mātā and is Lord Hari with a golden complexion. As He was born under a nīm tree He was called Nimāi-sundar (beautiful Nimāi), a name also meant to protect Him from the god of death who had taken all His brothers and sisters before Him. He is covered by the sentiment and lustre of Śrīmatī Rādhārāṇī, and He is the best of all dancers.

(3)

**nāmānanda capala bālaka māṭṭ-bhakta
brahmāṇḍa-badana tarkī kautukānurakta**

Lord Chaitanya becomes ecstatic upon hearing the Holy Name of Hari. As a boy He was swift and agile, devoted to His mother, a great logician, and fond of joking. Millions of worlds are contained in His mouth.

(4)

**vidyārthi-uḍupa caura-dvayera mohana
tairthika-sarvasva grāmya-bālikā-kriḍana**

He bewildered two thieves who tried to steal His jewels when He was a small child, and He teased and joked with the village girls of Nadia. He is the moon among scholars and the cynosure of all philosophers.

(5)

**lakṣmī-prati bora-dātā addhata bālaka
śrī-śacira pati-putra-śoka-nibāraka**

Lord Chaitanya is the giver of blessings to Lakṣmī-prīya (His first wife). He was a mischievous child and is the Lord, son and preventer of all kinds of grief of Śacī-mātā.

(6)

**lakṣmī-pati pūrba-deśa-sarva-kleśa-hara
digvijayī-darpa-hārī viṣṇu-priyeśvara**

He is the Lord and husband of Lakṣmī-prīya. By His *saṅkīrttan* movement He removed the distresses of East Bengal. He removed the pride of the conquering paṇḍita Keśava Kasmiri. He is the Lord of Viṣṇu-prīya (His second wife).

(7)

**ārja-dharma-pāla piṭṛ-gayā piṇḍa-dātā
puri-śiṣya madhvācārya-sampradāya-pātā**

He was the protector and preserver of *sanātana-dharma* and the giver of *piṇḍa* at Gayā after the disappearance of His father, Jagannāth Miśra. He became the disciple of Īśvara Purī and is the protector of the Madhvācārya Sampradāya.

(8)

**kṛṣṇa-nāmonmatta kṛṣṇa-tattva-adhyāpaka
nāma-saṅkīrttana-yuga-dharma-pravarttaka**

Lord Chaitanya became intoxicated by and mad for the Holy Name of Kṛṣṇa, and began to profess the science of Kṛṣṇa. Thus He inaugurated the religion of the age, Harināma-Saṅkīrttana.

(9)

**advaita-bāndhava śrīnivāsa-gr̥ha-dhana
nityānanda-prāṇa gadādhara jīvana**

He was the friend of Advaita Āchāryya, the treasure of Śrīvāsa Ṭhākura's home, the life and soul of Nityānanda Prabhu, and the very source of life to Gadādhara Paṇḍit.

(10)

**antadvīpa-śaśadhara sīmanta-bijaya
godruma-bihārī madhyadvīpa-lilāśraya**

Śrī Gaurāṅga Mahāprabhu is the moon of Antardvīp and the triumph of Sīmantadvīp. He is wandering on the island of Godruma and is the shelter of pastimes in Madhyadvīp.

(11)

**koladvīpa-pati ṛtudvīpa-maheśvara
jahnudvīpa-modadruma-rudradvīpera īsvara**

Śrī Chaitanya is the Lord of Koladvīp, Ṛtudvīp, Jahnudvīp, Modadrumadvīp, and Rudradvīp.

(12)

**navakhaṇḍa-raṅganātha jāhnavī-jīvana
jagāi-mādhāi-ādi durbr̥tta tāraṇa**

He is thus the Lord of Nabadvīp which serves as the stage for His wonderful pastimes. He is the life of the River Ganges and He delivers all sorts of rogues and rascals beginning with Jagāi and Mādhāi.

(13)

**nagara-kīrttana-simhakāji-uddhāraṇa
śuddha-nāma-pracāraka bhaktārti-haraṇa**

Śrī Chaitanya Mahāprabhu is the lion of the village *kīrttans*. he delivered the Chānd Kazi. He is the preacher of the pure Holy Name, and the remover of the distresses of His devotees.

(14)

**nārāyaṇī-krpā-sindhu jīvero niyantā
adhama-paḍūyā-daṇḍī bhakta-doṣa-hantā**

He is the ocean of mercy for Nārāyaṇī; the controller of all souls; the chastiser of the fallen student who criticised His chanting of “*Gopī, gopī!*”, and the destroyer of the sins of His devotees.

(15)

**śrī-kṛṣṇa-caitanya-candra bhārati-tāraṇa
paribrāja-śiromani utkala-pāvana**

He was initiated into *sannyāsa* with the Name of Śrī Kṛṣṇa Chaitanya, and He is beautiful like the moon. He delivered Keśava Bhārati; is the crest-jewel of all wandering *sannyāsīs*, and the saviour of Orissa.

(16)

**ambu-liṅga-bhuvaneśa-kapoteśa-pati
kṣīr-cora-gopāla-darśana-sukhī yati**

Lord Chaitanya is the master of Lord Śiva, who is known as Ambu-liṅga, Bhuvaneśvara, and Kapoteśvara at three different Śaiva *tīrthas* visited by Śrī Chaitanya on His way to Jagannātha Purī. As a *sannyāsī* He rejoiced at the sight of Kṣīra-cora Gopīnātha and Sākṣī Gopāla.

(17)

**nirdaṇḍī-sannyāsī sārva-bhauma-krpāmoya
svānanda-āsvādānānandī sarva-sukhāśraya**

He became a *sannyāsī* without a *daṇḍa* due to Lord Nityānanda’s breaking it and throwing it in the Bhargi River. He is full of mercy for Sārva-bhauma Bhaṭṭāchāryya. He is ecstatic by tasting the bliss of Himself in the form of Kṛṣṇa, and He is the resting place of all happiness.

(18)

**puraṭa-sundar vāsudeva-trāṇa-karttā
rāmānanda-sakhā bhakta-kula-kleśa-harttā**

Lord Gaurāṅga is beautiful like molten gold and He delivered the leper Vāsudeva. He is the friend of Rāmānanda Rāy, and the remover of all miseries from the family of Vyeṅkaṭa Bhaṭṭa.

(19)

**bauddha-jaina-māyāvādi-kutarka-khaṇḍana
dakṣina-pāvana bhakti-grantha-uddhāraṇa**

He refuted the atheistic arguments of the Buddhists, Jains, and Māyāvādīs, He is the saviour of South India, and He has brought to light the two devotional literatures, *Kṛṣṇa-karṇāmṛta* and *Brahma-saṁhitā*.

(20)

**ālāla-darśanānandī rathāgra-narttaka
gajapati-trāṇa devānanda-uddhāraka**

Śrī Chaitanya became ecstatic at the sight of Ālānātha. He danced in front of the Jagannātha cart during Rathayātrā, and He delivered Gajapati Prataparudra, and He was the saviour of Devānanda Paṇḍita.

(21)

**kuliyā-prakāśe duṣṭa paḍuyāra trāṇa
rūpa-sanātana-bandhu sarva-jīva-prāṇa**

By His appearance at Kuliyā He delivered the ill-behaved student community. He is the friend of Rūpa and Śanātana, and the life of all souls.

(22)

**vṛndāvanānanda-mūrti balabhadra-saṅgī
yavana-uddhārī bhakṭa-ballabhera raṅgī**

Śrī Gaurāṅga is the personification of bliss in the transcendental realm of Vṛndāvana. He is the companion and friend of Balabhadra Bhaṭṭāchāryya. On His return from Vṛndāvana He delivered many Mohammedans. He is very fond of Vallabhāchāryya.

(23)

**kāśībāsi-sannyāsi-uddhārī prema-dātā
markaṭa-vairāgi-daṇḍī ā-caṇḍāla-trātā**

He delivered the Māyāvādī *sannyāsīs* of Kāśī, and He is the bestower of love of God. To set a strict example for *sannyāsīs* He chastised the great devotee Choto Haridāsa's begging rice from Mādhavī Devī. Śrī Chaitanya is the saviour of everyone down to the lowest class of men.

(24)

**bhaktera-gaurava-kārī bhakta-prāṇa-dhana
haridāsa-raghunātha-svarūpa-jīvana**

Śrī Chaitanya is the glorifier of His devotees and is the wealth of their lives. He is the life of such devotees as Haridāsa Ṭhākura, Raghunātha dāsa Goswāmī, and Svarūpa Dāmodara.

(25)

**nadiyā-nagare nitāi nece nece gāy re
bhaktivinoda tān'ra paḍe rāṅgā-pāy re**

In the towns and villages of Nadia, Lord Nityānanda dances ecstatically, singing these divine names, and Ṭhākura Bhaktivinode falls down at His reddish lotus feet.

Śrī Kṛṣṇer Viṁsottara-Śata-Nām-Saṅkīrtana

by Śrīla Bhaktivinoda Ṭhākura

(sung in the morning during the month of Kārtika)

nagare nagare gorā gāy

(Refrain:) From village to village Lord Gaura sings these names of Śrī Kṛṣṇa.

(1)

**yaśomati-stanya-pāyī śrī-nanda nandana
indra-ñila-maṇi braja-janera jīvana**

Kṛṣṇa is the baby who feeds on the breast of Mother Yaśodā. He is the son of Mahārāj Nanda, dark blue like and *indra-ñila* gem, and the life of the residents of Vraja.

(2)

**śrī gokula niśācarī-pūtanā ghātana
duṣṭa-tṛṇāvartta-hantā śakaṭa-bhañjana**

Kṛṣṇa destroyed the witch of Gokula, Pūtanā; He broke the cart in which the demon Śakaṭāsura was hiding; and He destroyed the wicked demon, Tṛṇāvarta.

(3)

**navanīta-cora dadhi-haraṇa-kuśala
yamala-arjuna-bhañji govinda gopāla**

He is an expert thief of butter and yogurt, He broke the two Yamala Arjuna trees, and He is a cowherd boy who is always giving pleasure to the cows, land and senses.

(4)

**dāmodara vṛndāvana-go-vatsa-rākhāla
batsāsuraṅtaka hari nija-jana-pāla**

He is so naughty that His mother bound Him around the waist with ropes. Thus He is known as Dāmodar. He is the keeper of Vṛndāvana's cows and calves, the destroyer of the demon Vatsāsura, He is the remover of all evils and is the protector of His devotees.

(5)

**baka-śatru agha-hantā brahma-vimohana
dhenuka-nāśana kṛṣṇa kāliya-damona**

Kṛṣṇa is the enemy of the demon Bhakāsura, the slayer of Aghāsura, the bewilderer of Lord Brahmā, the destroyer of Dhenukāsura and the subduer of the Kāliya serpent. He is all-attractive and is the colour of a fresh rain cloud.

(6)

**pītāmbara śikhipuccha-dhārī veṇu-dhara
bhāṅḍīra-kānana-līla dābānala-hara**

Lord Kṛṣṇa dresses in yellow silk cloth and wears peacock feathers on His head. He holds a flute, performs pastimes in the Bhāṅḍīra forest, and He once swallowed a forest fire to save the inhabitants of Vraja.

(7)

**naṭabara-guhācara śarata-bihārī
ballabī-ballabha deva gopī-bastra-hārī**

Kṛṣṇa, best of dancers, sometimes wanders in the caves of Govardhāna Hill. He enjoys various amorous pastimes in the autumn season, He is the lover of the young cowherd maidens, the stealer of their garments, and the Supreme Lord of all.

(8)

**yajña-patnī-gaṇa-prati karuṇāra sindhu
govardhana-dhṛk mādhab braja-bāsi-bandhu**

Kṛṣṇa is the ocean of mercy of the wives of the sacrificial brāhmaṇas, He is the holder of Govardhāna Hill, the husband of the goddess of fortune, Lakṣmī, and the dearest friend of the inhabitants of Vraja.

(9)

**indra-darpa-hārī nanda-rakṣitā mukunda
śrī-gopī-ballabha rāsa-kriḍa pūrṇānanda**

He broke Indra's pride and protected His father, Nanda Mahārāja. He is the giver of liberation, the lover of the cowherd maidens of Vraja, the enjoyer of the Rāsa Dance and the reservoir of pleasure.

(10)

**śrī-rādhā-ballabha rādhā-mādhava sundara
lalitā-viśākhā-ādi sakhi-prāṇeśvara**

He is the lover of Śrīmatī Rādhārāṇī and the very springtime of Her life. He is the Lord of the lives of all the *gopikās* of Vṛndāvana, headed by Lalitā and Viśākhā.

(11)

**naba-jaladhara-kānti madana-mohana
vana-mālī smeramukha gopī-prāṇadhana**

Kṛṣṇa possesses the loveliness of a fresh rain cloud in the autumn sky. He is the bewilderer of Cupid, always garlanded with fresh forest flowers. His face is like a full-blown lotus flower of sweet smiles and laughter. He is the wealth of the lives of all the young maidens in Vraja.

(12)

**tri-bhaṅgī muralī-dhara yāmuna-nāgara
rādhā-kuṇḍa-raṅga-netā rasera sāgara**

He possesses a beautiful three-fold bending form and holds a flute known as Muralī. He is the lover of the Yamunā River, the director of all the amorous love sports at Rādhā Kuṇḍa, and He is the ocean of devotional mellows.

(13)

**candrāvalī-prāṇanātha kautukābhilāṣī
rādhā-māna-sulampaṭa milana-prayāṣī**

Kṛṣṇa is the Lord of the life of Candrāvalī, and He is always desirous of joking and sporting. He is very anxious to taste the *rāsa* of his beloved Rādhikā's feigned sulking and always endeavours for Their meeting.

(14)

**mānasa-gaṅgāra dānī prasūna-taskara
gopī-saha haṭha-kāri braja-baneśvara**

He is the giver of the Mānasa Gaṅgā Lake to the inhabitants of Vṛndāvana. This thief of flower blossoms acts very outrageously with the maidens of Vṛndāvana, not caring for social restrictions, for He is the Lord of the Vraja-maṇḍala forests.

(15)

**gokula-sampada gopa-duḥkha-nibāraṇa
durmada-damana bhakta-santāpa-haraṇa**

He is the wealth of Gokula and protects the cowherd men and boys from all miseries. He curbs all foolish pride and removes all distress from His devotees.

(16)

**sudarśana-mocana śrī-saṅkhacūḍāntaka
rāmānuja śyāma-cānda muralī-bādaka**

Kṛṣṇa gives the *gopīs* side-long glances and is the destroyer of Śaṅkhacūḍa. He is the younger brother of Lord Baladeva, He is the beautiful dark moon of Vṛndāvana and the player of the flute.

(17)

**gopī-gīta-śrotā madhusūdana murāri
ariṣṭa-ghāta-ka rādhā-kuṇḍādi-bihāri**

He hears the songs of the *gopīs* and is the slayer of the Madhu demon. This enemy of the demon Mura and killer of Ariṣṭāsura enjoys amorous sports and pastimes at Rādhā Kuṇḍa and other places in Vraja.

(18)

**vyomāntaka padma-netra keśī-nisūdana
raṅga-kriḍa kaṁsa-hantā mallu-praharaṇa**

Kṛṣṇa is the destroyer of the demon Vyomāsura. He is lotus-eyed, the killer of the Keśī demon, frolicsome, the slayer of King Kaṁsa and the conquerer of Kaṁsa's wrestlers, Cāṇūra and Muṣṭika.

(19)

**vasudeva-suta vṛṣṇi-baṁśa-kīrti-dhvaja
dīnanātha mathureśa devakī-garbha-ja**

He is the beloved son of Vasudeva and the emblem of fame for the Vṛṣṇi dynasty. The Lord of the fallen souls, Śrī Kṛṣṇa, is the Lord of Mathurā and He appears to have taken birth from the womb of Devakī.

(20)

**kubjā-kṛpāmoya viṣṇu śauri nārāyaṇa
dvārakeśa naraka-ghna śrī-yadunandana**

Kṛṣṇa is full of mercy for the hunchbacked Kubjā. He is the maintainer of the entire creation, the son of Vasudeva, the refuge of all souls, the Lord of Dwārakā, the slayer of Narakāsura and the beloved descendent of the Yadu dynasty.

(21)

**śrī-rukmiṇī-kānta satyā-pati sura-pāla
pāṇḍava-bāndhava śīsupālādīra kāla**

He is the lover of Rukmiṇī, the husband of Satyā, the protector of the godly, the beloved friend and relative of the five Pāṇḍava brothers and the cause of death for Śīsupāla and other demoniac kings.

(22)

**jagadīśa janārdana keśavārta-trāṇa
sarva-avatāra-bija viśvera nidāna**

Kṛṣṇa is the Lord of the universe, the maintainer of all living beings and He possesses beautiful hair. He is the deliverer from all misery and the origin of the universe and all incarnations.

(23)

**māyeśvara yogeśvara brāhma-tejā-dhāra
sarvātmāra ātmā prabhu prakṛtira pāra**

He is the Lord of *Māyā*; the master of mysticism; the proprietor of the spiritual powers of the *brāhmanas*; the Lord, master and soul of all souls, and He is the opposite shore of the ocean of material nature.

(24)

**patita-pāvana jagannātha sarveśvara
vṛndāvana-candra sarva-rasera ākara**

Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*.

(25)

**nagare nagare gorā gāy re
bhaktivinoda tachu pāy re**

Lord Chaitanya sings these names of Kṛṣṇa from village to village, and Ṭhākura Bhaktivinoda falls at His lotus feet.



Śikṣāṣṭakam

by Śrīla Bhaktivinoda Ṭhākura

(bhajan sung in the evening during the month of Kārtika)

These songs are based on the *Śikṣāṣṭakam*, the eight verses of Śrī Chaitanya Mahāprabhu.

The first verse of the *Śikṣāṣṭakam* is as follows:

**ceto-darpaṇa-mārjjanam bhava-mahā-dāvāgni-nirvṣāpanam
śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jivanam
ānandāmbudhi-varddhanam prati-padam pūrṇamṛtāsvādanam
sarvvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam**

The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death.

As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name.

And at last the soul awakens to its real inner treasure—a life of love with Kṛṣṇa.

Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy.

All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa.

Song 1

(Relates to the above verse)

(1)

**pīta-baraṇa kali-pāvana gorā
gāoyāi aichana bhāva-bibhorā**

Lord Gaurāṅga, the golden saviour of *kali-yuga* sings these words, overwhelmed by divine emotion (*bhāva*).

(2)

**citta-darpaṇa-parimārjjana-kārī
kṛṣṇa-kīrttana jaya citta-bihārī**

All glories to *kṛṣṇa-saṅkīrttan*, it is the cleanser of all dirty things from the mirror of the mind and the delight of the soul.

(3)

**helā-bhava-dāva-nirvvāpaṇa-vṛtti
kṛṣṇa-kīrttana jaya kleśa-nivṛtti**

All glories to *kṛṣṇa-saṅkīrttan*, it extinguishes the forest fire of material existence and removes all trials and troubles.

(4)

**śreyah-kumuda-bidhu-jyotsnā-prakāśa
kṛṣṇa-kīrttana jaya bhakti-vilāśa**

All glories to *kṛṣṇa-saṅkīrttan*, it illuminates the heart like the full moon and makes the white lotus of the soul's good fortune blossom and bloom. *Kṛṣṇa-kīrttan* is the *bhakti-vilāśa*, the beautiful pastime of devotion.

(5)

**viśuddha-vidyā-bādhu jīvana-rūpa
kṛṣṇa-kīrttana jaya siddha-swarūpa**

All glories to *kṛṣṇa-saṅkīrttan*. *Kṛṣṇa-kīrttan* awakens pure transcendental knowledge, which is compared to a young bride and is the real perfection of life.

(6)

**ānanda-paya-nidhi-varddhana-kīrtti
kṛṣṇa-kīrttana jaya plābana-mūrtti**

All glories to *kṛṣṇa-saṅkīrttan*. *Kṛṣṇa-kīrttan* awakens one's *siddha-svarūpa*, one's true inner form. *Kṛṣṇa-kīrttan* is a flood-storm of divine nectar; it expands the glories of the ocean of transcendental ecstasy.

(7)

**pade pade piyuṣa-swāda-pradātā
kṛṣṇa-kīrttana jaya prema-bidhātā**

All glories to *kṛṣṇa-saṅkīrttan*. *Kṛṣṇa-kīrttan* gives one a taste of nectarine *rasa* at every step; ultimately it bestows *kṛṣṇa-prema*.

(8)

**bhaktivinoda-swatma-snapana bidhāna
kṛṣṇa-kīrttana jaya prema-nidāna**

Bhaktivinoda's soul is bathed in the nectar of *kṛṣṇa-kīrttan*. His soul is ruled by *kṛṣṇa-kīrttan*. All glories to *kṛṣṇa-kīrttan*, the giver of *kṛṣṇa-prema*.

The second verse of Śikṣāṣṭakam:

**nāmnām akāri bahudhā nija-sarvva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādrśī tava kṛpā bhagavan mamāpi
durddaivam idrśam ihājani nānurāgaḥ**

O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited names such as Kṛṣṇa and Govinda by which You reveal Yourself.

In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these names, there are no strict rules concerning time or place.

Out of Your causless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name.

Song 2

(1)

**tuñhu doyā-sāgara tārayite prāṇi
nāma aneka tuwā śikhāoli āni'**

O Lord! You are an ocean of mercy, and so you have brought the teachings of the glories of your unlimited Holy Names to deliver all souls.

(2)

**sakala śakati dei nāme tohārā
grahaṇe rākholi nāhi kāla-bicārā**

You have conferred all Your power upon Your Name. And there are no rules governing the appropriate time or place for chanting the Holy Name.

(3)

**śrī-nāma-cintāmaṇi tohāri samānā
biśwe bilāoili karuṇā-nidānā**

The Holy Name is a *cintāmaṇi* gem, a divine touchstone, and is nondifferent from You. Out of Your kindness for all souls, You have distributed Your Holy Name throughout the universe.

(4)

**tuwā doyā aichana parama udārā
atiśoya manda nātha! bhāga hāmārā**

This is Your mercy, O Lord. You are supremely kind. But, O Lord, I am most wicked and unfortunate.

(5)

**nāhi janamalo nāme anurāga mora
bhaktivinoda-citta duḥkhe bibhora**

I have never known any attraction for the Holy Names. And so, the heart of Bhaktivinoda is filled with sadness.

The third verse of Śikṣāṣṭakam:

**tṛṇād api sunicena
taror api sahiṣṇunā
amāninā mānadena
kīrttanīyaḥ sadā hariḥ**

One who is humbler than a blade of grass, more forbearing than a tree who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.

Song 3

(1)

**śrī-kṛṣṇa-kīrttane yadi mānasa tohāra
parama jatane tāñhi labho adhikāra**

If your mind is always carefully absorbed in the chanting of the Holy Name, then you will become qualified for chanting the Holy Name of Kṛṣṇa.

(2)

**ṭṛṇādhika hīna, dīna, akiñcana chāra
āpane mānobi sadā chāḍi' ahañkāra**

Humbler than a blade of grass considering yourself low, poor, and mean, give up your false ego.

(3)

**vṛkṣa-sama kṣamā-guṇa korobi sādhana
pratihinsā tyaji' anye korobi pālana**

Tolerant as a tree, you should forgive and forbear, giving up violence. Practice nurturing and protecting others.

(4)

**jīvana-nirvvāhe āne udvega nā dibe
para-upakāre nija-sukha pāsaribe**

Live without causing anxiety to others; do good unto others without considering your own happiness.

(5)

**hoile-o sarvva-guṇe guṇi mahāśoya
pratiṣṭhāsā chāḍi koro amāni hṛdoya**

A great soul who has all these qualities should not become proud of his saintly qualities, but, giving up position and prestige he should always remain prideless within his heart.

(6)

**kṛṣṇa-adhiṣṭhān sarvva-jibe jāni' sadā
korobi sammāna sabe ādare sarvvadā**

Always knowing that Kṛṣṇa dwells within the hearts of all living beings, you should always properly respect and honour others.

(7)

**doinya, doyā anye māna, pratiṣṭhā-barjjana
cāri guṇe guṇi hoi koro ho kīrttana**

Humility, mercy, consideration of others, and giving up position are the four qualities needed to perform *kīrttan*.

(8)

**bhaktivinoda kaṅḍi bole prabhu-pāya
heno adhikāra kabe dibe he āmāya**

Bhaktivinoda, crying at the Lord's holy feet says, "O my Lord, when will You bestow upon me the qualifications for *kṛṣṇa-kīrttan*?"

The fourth verse of Śikṣāṣṭakam:

**na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi**

O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth.

Song 4

(1)

**prabhu tava pada-yuge mora nibedana
nāhi māgi deho-sukha, vidyā dhana, jana**

My Lord: I submit the following prayer at Your holy feet: I do not pray to You for physical pleasure, for learning, wealth, or followers.

(2)

**nāhi māgi swarga, āra mokṣa nāhi māgi
nā kori prārthanā kono vibhūtira lāgi'**

I do not pray for heaven or salvation. I do not pray for any of these opulences.

(3)

**nija-karma-guṇa-doṣe ye ye janma pāi
janme janme yeno taba nāma-guṇa gāi**

In whatever birth I take, wherever my *karma* leads me, let me sing the glories of Your Holy Name birth after birth.

(4)

**ei mātra āśā mama tomāra caraṇe
ahaitukī bhakti hṛde jāge anukṣaṇe**

This alone is my cherished hope, my aspiration, my prayer at your lotus feet:
Let causeless and uninterrupted devotion awaken within my heart and flow
towards You.

(5)

**biṣoye ye prīti ebe āchaye āmār
sei-mata prīti hauk caraṇe tomār**

Let me love Your lotus feet as much as I now love sense gratification; transfer
my affection from the objects of the senses to Your lotus feet.

(6)

**bipade sampade tāhā thākuka samabhāve
dīne dīne bṛddhi hauk nāmera prabhāve**

In danger or success, good fortune or disaster, let me remain equipoised. And let
my affection for You increase day by day by the influence of the Holy Name.

(7)

**paśu-pakṣi hoye thāki swarge bā niroye
taba bhakti rahu bhaktivinoda-hṛdoye**

Whether I live as bird or beast, in heaven or in hell, let the humble Bhaktivinoda
always cherish *bhakti* in his heart of hearts.

The fifth verse of Śikṣāṣṭakam:

**ayi nanda-tanuja kiṅkaram
patitaṁ mām viṣame bhavāmbudhau
krpayā tava pāda-paṅkaja-
sthita-dhūli-sadṛśaṁ vicintaya**

O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own
karmma, I have fallen into this terrible ocean of birth and death. Please accept this
fallen soul and consider me a particle of dust at Your holy lotus feet.

Song 5

(1)

**anādi' karama-fale, poḍi' bhavārṇava-jale,
toribāre nā dekhi upāy,
e-viṣaya-holāhole, dibā-niśi hiyā jwale,
mana kabhu sukha nāhi pāy**

Into this beginningless world of *karmma*, into this vast ocean of material existence where no means of salvation can be seen, I have fallen, because of my own misconception, because of my own karmic deeds, whose origins cannot be traced in time. And in this sea of poison, day and night I burn. Never knowing peace or happiness.

(2)

**āsā-pāśa-śata, śata kleśa deya abirata,
pravṛtti-ūrmira tāhe khelā
kāma-krodha-ādi choy, bāṭapāḍe dey bhoy,
abasāna hoilo āsi'belā**

My hundreds of cares are hundreds of snares: they tangle me in troubles while the waves of materialism crash over me. Lust, anger, greed, pride, illusion and envy are the six plunderers and dacoits who rob and terrorise my soul. I've been tossed and turned, snared and troubled, cheated and plundered. And now my time has come: the end is near.

(3)

**jñāna-karmma—ṭhāga dui, more pratāriyā loi,
abaśeṣe phele sindhu-jale
e heno samaye, bandhu, tumi kṛṣṇa kṛpā-sindhu
kṛpā kori' tolo more bale**

Two thugs have cheated me with their promises: calculation and exploitation duped me and used me. And now that I am used up, at last they are throwing me back, back into the ocean of mundane misery. Now, You are my only friend O Kṛṣṇa; You are an ocean of mercy. Be kind upon me and by divine strength deliver me.

(4)

**patita-kiṅkore dhori’, pāda-padma-dhūli kori’,
deho bhaktivinode āśraya
āmi taba nitya-dās bhuliyā māyār pās,
baddha ho’ye āchi doyāmoy**

I am Your eternal servant, O merciful Lord. But, having forgotten this since time immemorial, I have become bound up in this network of illusion. Take this fallen servant of Yours, give him a place in the dust of Your lotus feet; give your shelter to this humble Bhaktivinoda.

The sixth verse of Śikṣāṣṭakam:

**nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati**

O Lord, when will tears flow from my eyes like waves, And my voice tremble in ecstasy? When will the hairs of my body stand on end while chanting Your Holy Name?

Song 6

(1)

**aparādha-phale mama citta bhela vajra sama
tuwā nāme nā labhe bikāra
hatās hoīya hari tava nāma ucca kori’
boḍo duḥkhe ḍāki bāra bāra**

As a result of my *aparādhas*, O Lord, my heart has become as hard as a thunderbolt. I feel no transformations of ecstasy while chanting Your Name, O Lord. Disappointed, hopeless, and troubled, I call Your Name again and again.

(2)

**dīna doyāmoy karuṇā-nidān
bhāva-bindu dei rākhaho parāṇ**

O Origin of mercy, You are kind to the fallen. Please give me a drop of *bhāva-bhakti* and save my life.

(3)

**kabe tuwā nāma-uccāraṇe mor
nayane jharabo dara dara lor**

When will I chant Your Name in ecstasy with a storm of tears pouring from my eyes?

(4)

**gada-gada-swara kaṇthe upajabo
mukhe bola ādha ādha bāhirābo**

When will my words of devotion catch in my throat as I become choked with ecstasy while trying to utter Your Name?

(5)

**pulake bharabo śarīra hāmāra
sweda-kampa-stambha habe bāra bāra**

When will the hairs of my body stand up in ecstasy? When will I become stunned with ecstasy, shiver and perspire out of the ecstasy of divine love? When will these symptoms of ecstasy overwhelm me again and again?

(6)

**bibarṇa-śarīre hārāobuñ jñān
nāma-samāśraye dharobu parāṇ**

When will my body turn colours and become pale out of ecstasy? When will I lose consciousness? And when will my very life be under the shelter of the Holy Name?

(7)

**milabo hāmār kiye aiche din
roye bhaktivinoda matī hīna**

Bhaktivinoda, who is devoid of good intelligence cries, “When will I meet with such a day?”

The seventh verse of Śikṣāṣṭakam:

**yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvvaṁ
govinda-viraheṇa me**

“O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.”

Song 7(a)

(1)

**gāite gāite nāma ki daśā hoilo
‘kṛṣṇa-niya-dāsa muṇi’ hr̥doye sphurilo**

Chanting the Name again and again, what was my realisation? Within my heart I knew, “I am an eternal servant of Kṛṣṇa.”

(2)

**jānilām māyā-pāśe e jaḍa-jagate
govinda-virahe duḥkha pāi nānā-mate**

I knew that, bound by *māyā*'s ropes, in this dull mundane universe, I only get various miseries because of separation from Govinda.

(3)

**āra ye saṁsāra mor nāhi lāge bhālo
kāñhā yāi’ kṛṣṇa heri e cintā biśālo**

And I don't much like this world of birth and death. Where shall I go to see Kṛṣṇa? This was my biggest worry.

(4)

**kāṅdite kāṅdite mora āñkhi-bariṣoya
barṣā-dhārā heno cakṣe hoilo udoya**

I began weeping and weeping; my tears fell. Torrents of rain poured from my eyes.

(5)

**nimeṣa hoilo mora śata-yuga-sam
govinda-viraha āra sahite akṣam**

A moment for me is like a hundred *yugas* now. I cannot bear this separation from Govinda.

(6)

**śūnya dharā-tala, caudike dekhiye,
parāṇa udāsa hoya
ki kori, ki kori, sthira nāhi hoya,
jibana nāhiko roya**

The world is empty; as I survey the four directions, the entire surface of the world is void. My life is empty, my mind is listless; I am indifferent and apathetic towards everything. Depressed, melancholy and forlorn, my life has no meaning now. What do I do now? I cannot remain steady. I can no longer maintain my life.

(7)

**braja-bāsi-gaṇ mora prāṇa rākho
dekhāo śrī-rādhā-nāthe
bhaktivinoda- minati māniyā,
laohe tāhāre sāthe**

O residents of Vṛndāvana; save my life and show me Rādhānātha, the Lord of Śrī Rādhā. Considering this humble prayer of Bhaktivinoda, please give him Your association and take him with You.

(8)

**śrī kṛṣṇa-viraha āra sahite nā pāri
parāṇa chāḍite āra dina dui cāri**

I am unable to further tolerate this separation from my Lord Kṛṣṇa and am ready to give up my life in two days or four.

Song 7(b)

(1)

**gāite ‘govinda’-nām, upajilo bhāva-grām,
dekhilām yamunāra kūle
vṛṣabhānu-sutā-saṅge, śyāma-naṭa-bara-raṅge,
vāñsarī bājāya nipo-mūle**

And while I sang Govinda-Nāma a host of ecstasies arose, within me. I saw Sundar-śyāma the dance-king, on Yamunā’s shores, with Rādhā, Vṛṣabhānu’s daughter, sporting in pastimes of love playing His flute beside the water while a *kadamba* tree above cast shade upon the holy pair.

(2)

**dekhiyā yugala-dhana, asthira hoilo mana,
jñāna hārā hoiluṅa takhona
kata-kṣane nāhi jāni, jñāna-labha hoilo māni,
āra nāhi bhelo daraśan**

On seeing this, my mind was stunned. I lost my senses. Unaware of time, I fainted—dead and numbed. The treasured pair, when I awoke, had gone; my Vraja vision broke.

Song 7(c)

(1)

**sakhi go kemate dharibo parāṅ
nimeṣa hoilo yugera samān**

O gopīs! My friends! How can I maintain my life? A moment is like a millenium.

(2)

**śrāvaṇera dhārā, āñkhi-bariṣoy,
śūnya bhelo dharā-tala
govinda-vīrahe, prāṇa nāhi rohe,
kemone bāñcibo bolo**

Showers of tears pour from my eyes like the monsoon rains of August. The whole world is empty. In separation from Govinda I cannot maintain my life. Tell me, how can I go on?

(3)
**bhakativinoda, asthira hoiyā,
punaḥ nāmāśraya kori’
dāke rādhānātha, diyā daraśana,
prāṇa rākho, nahe mari**

How will I survive this separation?
Bhaktivinoda, in this unsteady state of
mind, again takes shelter of the Holy
Name and calls out, “O Rādhā-nātha!”
Save my life by giving me Your *darśan*
and so deliver me from death.

The eighth verse of Śiṣāṣṭakam:

**āśliṣya vā pāda-ratām pinaṣṭu mām
adarśanān marmma-hatām karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ**

“Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.”

Song 8(a)

(1)
**bandhu-gan! śunoho bacana mora
bhāvēte bibhora, thākiye jakhona,
dekhā deya citta-cora**

O my friends! Listen to my words. I am filled to overflowing with devotional ecstasy when I have a divine vision of that thief who has stolen my heart.

(2)
**bicakṣaṇa kori’ dekhite cāhile,
hoya āṅkhi-agocara
punaḥ nāhi dekhi’, kāṅdaye parāṇa,
dukhhera nāhi thāke ora**

And when I want to see him more clearly, He disappears from sight and becomes invisible. Again, not seeing Him, my life-air weeps and my grief knows no bounds.

(3)

**jagatera bandhu sei kabhu more loya sātha
yathā tathā rākhu more āmāra se prāṇanātha**

Sometimes Kṛṣṇa, the friend of the universe, takes me as one of His own, and sometimes He ignores me, but however He keeps me, He is the Lord of my life.

(4)

**darśan-ānanda-dāne, sukha dey mora prāṇe,
bole more praṇoya-bacan
punaḥ adarśan diyā, dagdha kore mora hiyā,
prāṇe more māre prāṇa-dhan**

When He gives His blissful *darśan* to me, He gives happiness to my soul. He gives me great ecstasy by allowing me to see Him and by speaking affectionately to me. Again He goes away, removing Himself from my sight. And by not letting me see Him, He burns my heart with the fire of separation.

(5)

**yāhe tā'ra sukha hoyā, sei sukha mama
nija sukhe-duḥkhe mora sarvvaḍāi sama**

But even though He pains my soul in this way, He is still the Lord of my life. Whatever is His happiness is also my happiness. And so, for me, happiness and distress is all the same.

(6)

**bhaktivinoda, saṁyoge biyoge,
tāhe jāne prāṇeśwara
tā'ra sukhe sukhi, sei prāṇa-nātha,
se kabhu nā hoyā para**

In this way, Bhaktivinoda, in both union and separation, knows that Kṛṣṇa is the only Lord of his soul. Kṛṣṇa's happiness is my happiness. He is the Lord of my life; there is no other Lord for me than Him.

Song 8(b)

(1)

**yoga-pīthopari-sthita, aṣṭa-sakhī-subeṣṭita,
vṛndāraṇye kadamba-kānane
rādhā-saha baṁsī-dhāri, biśwa-jana-citta-hāri,
prāṇa mora tañhāra caraṇe**

At the *yoga-pītha*, surrounded by the *aṣṭa-sakhīs*, in Vṛndāvan Forest, in a grove of *kadamba* trees, by the side of Śrī Rādhā, holding His flute, Śrī Kṛṣṇa enchants all souls within the universe. I fall at His feet and surrender my life to Him.

(2)

**sakhī-ājñāmata kori doñhāra sebana
pālyā-dāsī sadā bhāvi doñhāra caraṇa**

Following the orders of a *sakhī*, I engage in service to the holy pair, Śrī Rādhā and Kṛṣṇa, always considering myself a *pālyadāsī* maidservant at Their lotus feet.

(3)

**kabhu kṛpā kori, mama hasta dhoṛi',
madhura bacana bole
tāmbula loiyā, khāya dui jane,
mālā loya kutūhale**

Sometimes being kind, They take me by the hand and speak sweet words to me out of affection. Taking *tambula*, the two of Them eat and accept a garland from me with great delight.

(4)

**adarśana hoyā kakhona ki chale
nā dekhiyā doñhe hiyā mora jwale**

Again, They disappear from my vision by some trick. Not seeing Rādhā and Kṛṣṇa, my heart burns in agony.

(5)

yekhāne sekhāne, thākuka du' jane,
āmi to' caraṇa-dāsī
milane ānanda, virahe yātanā,
sakala samāna bāsi

Here or there, wherever They stay, I am the maidservant of Their lotus feet. Through the happiness of union and the agony of separation, I am Their maidservant.

(6)

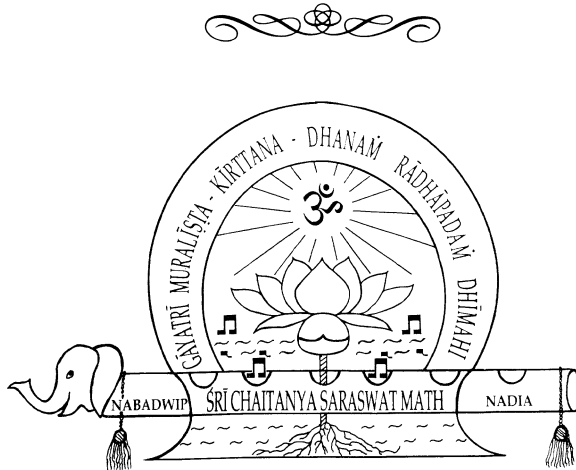
rādhā-kṛṣṇa prāṇa mor jībane maraṇe
more rākhi' māri' sukhe thākuka du jane

Rādhā and Kṛṣṇa are my life and soul in life and in death; whether They protect me or take my life—may they always be happy.

(7)

bhaktivinoda, āna nāhi jāne,
poḍi' nija-sakhī-pāy
rādhikāra gaṇe thākiyā satata,
yugala-caraṇa cāy

Bhaktivinoda knows nothing else. Falling at the feet of a *sakhī*, Bhaktivinoda stays among the intimate confidants of Śrī Rādhā. The lotus feet of Śrī Rādhā and Kṛṣṇa is Bhaktivinoda's eternal desire.



Śrī Daśāvatāra-stotra
(from Gīta-Govinda)
by Jayadeva Goswāmī

(1)

**pralaya-payodhi-jale dhṛtavān asi vedam
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a fish! All glories to You! You easily acted as a boat in the form of a giant fish just to give protection to the Vedas, which had become immersed in the turbulent sea of devastation.

(2)

**kṣītir iha vipulatāre tiṣṭhati tava pṛṣṭhe
dharaṇi-dhāraṇa-kiṇa-cakra-gariṣṭhe
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a tortoise! All glories to You! In this incarnation as a divine tortoise the great Mandara Mountain rests upon Your gigantic back as a pivot for churning the ocean of milk. From holding up the huge mountain a large scarlike depression is put in Your back, which has become most glorious.

(3)

**vasati daśana-śikhare dharaṇi tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhṛta-śūkara-rūpa jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a boar! All glories to You! The earth, which had become immersed in the Garbhodaka Ocean at the bottom of the universe, sits fixed upon the tip of Your tusk like a spot upon the moon.

(4)

**tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasplike demon Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

(5)

**chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a dwarf-brāhmaṇa! All glories to You! O wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that has emanated from the nails of Your lotus feet, You deliver all living beings within this world.

(6)

**kṣatriya-rudhira-maye jagad-apagata-pāpaṁ
snapayasi payasi śamita-bhava-tāpam
keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhṛgupati [Paraśurāma]! All glories to You! At Kurukṣetra You bathe the earth in the rivers of blood from the bodies of the demoniac kṣatriyas that You have slain. The sins of the world are washed away by You, and because of You people are relieved from the blazing fire of material existence.

(7)

**vitarasi dikṣu raṇe dik-pati-kamaṇīyaṁ
daśa-mukha-mauli-baliṁ ramaṇīyam
keśava dhṛta-rāma-śarīra jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Rāmachandra! All glories to You! In the battle of Laṅkā You destroy the ten-headed demon Rāvaṇa and distribute his heads as a delightful offering to the presiding deities of the ten directions, headed by Indra. This action was long desired by all of them, who were much harassed by this monster.

(8)

**vahasi vapuṣi viśade vasanaṁ jaladābhaṁ
hala-hati-bhīti-milita yamunābhaṁ
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Balarāma, the wielder of the plow! All glories to You! On Your brilliant white body You wear garments the colour of a fresh blue rain cloud. These garments are coloured like the beautiful dark hue of the River Yamunā, who feels great fear due to the striking of Your plowshare.

(9)

**nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātaṁ
keśava dhṛta-buddha-śarīra jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Buddha! All glories to You! O Buddha of compassionate heart, you decry the slaughtering of poor animals performed according to the rules of Vedic sacrifice.

(10)

**mleccha nivaha-nidhane kalayasi karavālam
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Kalki! All glories to You! You appear like a comet and carry a terrifying sword for bringing about the annihilation of the wicked barbarian men at the end of the Kali-yuga.

(11)

**śrī-jayadeva-kaver idam uditam udāraṁ
śṛṇu sukha-daṁ śubha-daṁ bhava-sāram
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed these ten different forms of incarnation! All glories to You! O readers, please hear this hymn of the poet Jayadeva, which is most excellent, an awarder of happiness, a bestower of auspiciousness, and is the best thing in this dark world.

(12)

**vedān uddharate jaganti vahate bhū-golam udbibhrate
daityaṁ dārayate balim chalayate kṣatra-kṣayaṁ kurvate
paulastyaṁ jayate halaṁ kalayate kārūnyam ātanvate
mlecchān mūrchayate daśākṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ**

O Lord Kṛṣṇa, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Kūrma You bear the Mandara Mountain on Your back. As Varāha You lift the earth with Your tusk, and in the form of Narasiṁha You tear open the chest of the daitya Hiraṇyakaśipu. In the form of Vāmana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Paraśurāma You slay all of the wicked kṣatriyas, and as Rāmachandra You conquer the rākṣasa king Rāvaṇa. In the form of Balarāma You carry a plough with which You subdue the wicked and draw toward You the River Yamunā. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].

Śrī Vraja-dhāma-mahimāmṛta

The Nectarean Glories of Vraja-dhāma

(1)

**jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan
śrī-govinda, gopinātha, madana-mohan**

All glories to Rādha and Kṛṣṇa and the divine forest of Vṛndāvana. All glories to the three presiding Deities of Vṛndāvana- Śrī Govinda, Gopinātha, and Madana-Mohana.

(2)

**śyāma-kuṇḍa, rādhā-kuṇḍa, giri-govardhan
kālindī jamunā jaya, jaya mahāvan**

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

(3)

**keśī-ghāṭa, bamśī-vaṭa, dwādaśa-kānan
jāhā saba lilā koilo śrī-nanda-nandan**

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

(4)

**śrī-nanda-jaśodā jaya, jaya gopa-gaṇ
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ**

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

(5)

**jaya bṛṣabhānu, jaya kīrtidā sundarī
jaya paurṇamāsī, jaya ābhira-nāgarī**

All glories to Rādhā's divine father and mother, Vṛṣabhānu and the beautiful Kīrtidā. All glories to Paurṇamāsī, the mother of Sāndīpani Muni, grandmother of Madhumaṅgala and Nāndīmukhī, and beloved disciple of Devarṣi Nārada. All glories to the young cowherd maidens of Vraja.

(6)

**jaya jaya gopīśwara vṛndāvana-mājh
jaya jaya kṛṣṇa-sakhā baṭu dwija-rāj**

All glories, all glories to Gopīśvara Śiva, who resides in Vṛndāvana in order to protect the holy dhāma. All glories, all glories to Kṛṣṇa's funny brāhmaṇa friend, Madhumaṅgala.

(7)

**jaya rāma-ghāṭa, jaya rohiṇi-nandan
jaya jaya vṛndāvana-bāsī jata jan**

All glories to Rāma-ghāṭa, where Lord Balarāma performed His rāsa dance. All glories to Lord Balarāma, the son of Rohiṇī. All glories, all glories to all of the residents of Vṛndāvana.

(8)

**jaya dwija-patnī, jaya nāga-kanyā-gan
bhaktite jāhārā pāilo govinda-caraṇ**

All glories to the wives of the proud Vedic brāhmaṇas. All glories to the wives of the Kāliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.

(9)

**śrī-rāsa-maṇḍala jaya, jaya rādhā-śyām
jaya jaya rāsa-lilā sarva-manoram**

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

(10)

**jaya jayojjwala-rasa sarva-rasa-sār
parakīyā-bhāve jāhā brajete pracār**

All glories, all glories to the mellow of conjugal love, which is the most excellent of all rasas and is propagated in Vraja by Śrī Kṛṣṇa in the form of the divine parakīyā-bhāva [paramour love].

(11)

**śrī-jāhnavā-pāda-padma koriyā smaraṇ
dīna kṛṣṇa-dāsa kohe nāma-saṅkīrtan**

Remembering the lotus feet of Lord Nityānanda's consort, Śrī Jāhnavā Devī, this very fallen and lowly servant of Kṛṣṇa sings the saṅkīrtana of the Holy Name.

Śrī Nṛsimha Praṇāma

**namas te narasimhāya
prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ-
śīlā-ṭaṅka-nakhālaye**

I offer my obeisances to Lord Naraśimha, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśīpu.

**ito nṛsimhaḥ parato nṛsimho
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho
nṛsimham ādim śaraṇam prapadye**

Lord Nṛsimha is here and also there. Wherever I go Lord Nṛsimha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsimha, the origin of all things and the supreme refuge.

Prayer to Lord Nṛsimha

**tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśīpu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare**

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to you! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasplike demon Hiraṇyakaśīpu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

Rūpa-Kīrttan

by Śrīla Bhaktivinoda Ṭhākura

in *Śrī Śrī Kalyāṇa Kalpataru*

janama saphala tā'ra, kṛṣṇa-daraśana yā'ra
bhāgye hoiyāche eka-bāra
bikaśiyā hrin-nayana kari' kṛṣṇa daraśana
chāḍe jīva citter bikāra [1]

vṛndavana-keli catur vanamāli
tribhaṅga-bhaṅgimārūpa vaṁśī-dhari aparūpa
rasamaya nidhi, guṇa-śāli [2]

varṇa nava jaladhara śīre śikhi piccha vara
alakā tilaka śobhāpāya
paridhāne pīta-vāsa vadane madhūra hāsa
hena rūpa jagat mātāya [3]

indranīla jini kṛṣṇa-rūpakhāni
heriyā kadamba-mūle
mana ucāṭana na cale caraṇa
saṁsāra gelāma bhūle [4]

(sakhī he) sudhāmaya se rūpa-mādhurī
dekhile nayana, haya acetana,
jhare premamaya bāri [5]

kibā cūḍā śīre kibā vaṁśī kare
kibā se tribhaṅga-ṭhāma
caraṇa-kamale, amiyā uchale,
tāhāte nūpura dāma [6]

sadā āśā kari bhṛṅga-rūpa dhari
caraṇa kamale sthāna
anāyāse pāi kṛṣṇa-guṇa gāi
āra nā bhajiba āna [7]

Rūpa-Kīrttan

by Śrīla Bhaktivinoda Ṭhākura
(Translation)

(1) His birth is successful whose good fortune dawns so as to have the vision of Lord Kṛṣṇa just once. When the *jīva* gives up all delusions of the mind, then only he will see the vision of Kṛṣṇa blooming within the eyes of his heart.

(2) One sees Kṛṣṇa there fully decorated with garlands of forest flowers as the most expert connoisseur of all the amorous love-sports in Vṛndāvana. His transcendental form bent in three places, playing wonderfully on His flute, He is the reservoir of all relishable mellows and is the abode of all virtuous qualities.

(3) By such a beautiful form He is maddening the entire universe. His complexion is like that of a fresh new rain cloud, His head is decorated with a big peacock feather, and the sandalwood *tilaka* on His forehead is most becoming. Wearing brilliant yellow-coloured garments, He stands with His face decorated by a wide, sweet smile.

(4) Beholding Him standing thusly at the base of a *kadamba* tree, I can see that Kṛṣṇa's beauty is conquering the luster of an entire mine of sapphires. Seeing this, my mind has become so restless that my feet will move no longer, and I've completely forgotten about my family and home life in this world.

(5) O sakhi! Oh dear girlfriend! Seeing that sweet form abounding in nectar, I have fallen unconscious as a fountain of tears gushing with ecstatic love cascades from my eyes.

(6) What a wonderful crown upon His head! What a wonderful flute He is holding in His hand! What a wonderfully beautiful form as He stands in His three-fold bending posture! The nectar of His lotus feet is overflowing with the tinkling sound coming from the clusters of ankle bells which are decorating them.

(7) Accepting the form of a honeybee, I always hope for a residence near His lotus feet. And I will get it very easily because I always sing the glories of this Kṛṣṇa, adoring no one else.

Gūṇa-Kīrttan

by Śrīla Bhaktivinoda Ṭhākura
(Translation)

(1) Listen to this, oh wisest relishers of mellows! The transcendental qualities of Śrī Kṛṣṇa are innumerable; indeed it is not possible to describe such unlimited divine attributes. Kṛṣṇa is the spiritual master of the entire universe, He is like a wish-fulfilling desire-tree, and He is the helmsman of the boat on the ocean of material existence.

(2) Kṛṣṇa is just like a doctor for those whose hearts are ailing, as He is very expert at destroying the diseased condition of material existence. By distributing the nectar of ecstatic love to all the inimical souls, He gradually takes them back into His own confidential realm.

(3) Kṛṣṇa is an ocean of compassion for those who are bound up in fruitive reactions, as well as for those bound up in philosophical speculation, and for those blinded by other human perplexities. Giving the honey of His lotus feet, and thus relieving the darkness of such worldliness, He makes one an attendant of His own feet.

(4) Kṛṣṇa eventually bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thereby allowing them entrance into the path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of the mellows of unwedded love (*pāraṅkīya-bhāva*), the soul finally attains all the symptoms of ecstatic love for Kṛṣṇa.

(5) Kṛṣṇa is the dearest friend and husband of those who are always attached to drinking the fountain of ecstatic tears of love. Thus, the goal of this most fallen and lowly Bhaktivinoda is to be with all such residents of Vraja within the abode of Supreme auspiciousness.

Śrī Rādhāṣṭaka (verse 1)

from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura

- (1) **rādhikā-caraṇa-padma, sokala śreyera sadma,
jatane je nāhi ārādhilo
rādhā-padmaṅkita dhāma, vṛndāvana jār nāma,
tāhā je nā āśroy korilo**

The lotus feet of Śrī Rādhā are the abode of all auspiciousness, the supreme goal of life. One who in his life has failed to take shelter of that holy *dhāma* named Vṛndāvan which is decorated by the lotus-like Rādhā,...

- (2) **rādhikā-bhāva-gambhīr, citta jebā mahādhīr
gaṇa-saṅga nā koilo jībane
kemone se śyāmānanda, rasa-sindhu-snānānanda,
labhibe bujhoho ek-mane**

...who in his life has failed to associate with the intimate of Śrī Rādhā who are deeply filled with Rādhā-*bhāva* and who are greatly intelligent — how will such a person bathe in the *rasa-sindhu*, the ocean of *rasa* which is Śyāma-Sundara? You must singlemindedly understand this point.

- (3) **rādhikā ujjwala-raser ācāryya
rādhā-mādhava-śudda-prem bicārya**

Śrī Rādhā is the *ācāryya* of *ujjwala-rasa*. *Śuddha-prema* for Rādhā-Mādhava is what is to be considered and discussed.

- (4) **je dharilo rādhā-pada parama jatane
se pailo kṛṣṇa-pada amūlyā-ratane**

One who holds tightly to the lotus feet of Śrī Rādhā with great care will certainly attain the priceless jewels of the lotus feet of Kṛṣṇa.

- (5) **rādhā-pada binā kabhu kṛṣṇa nāhi mile
rādhār dāsīr kṛṣṇa sarva-bede bole**

Without the lotus feet of Śrī Rādhā, one will never meet Kṛṣṇa. All the Vedas say that Kṛṣṇa belongs to the maidservants of Śrī Rādhā.

- (6) **choḍata dhana-jaṅ, kalatra-suta-mita,
choḍata karama geyān
rādhā-pada-paṅkaja, madhurata seban,
bhaktivinoda paramāṅ**

Having given up wealth, followers, wife, children, family, and friends, *karma* and *jñāna*, one should become absorbed in the divine sweetness of service to the lotus feet of Śrī Rādhā as one of Her maidservants in *mādhura-rasa*. This is Bhaktivinoda's solemn declaration.

Śrī Rādhāṣṭaka (verse 8)

from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura

- (1) **rādhā-bhajane jadi mati nāhi bhelā
kṛṣṇa-bhajana raba akārana gelā**

If one does not develop within his heart the desire for *Rādhā-bhājan*, then his *Kṛṣṇa-bhajan* goes for nothing.

- (2) **ātapa-rohita sūray nāhi jāni
rādhā-birahita mādhav nāhi māni**

Without sunlight the sun cannot be seen, similarly I don't pay any mind to Kṛṣṇa without Rādhā.

- (3) **kevala mādhav pūjaye so ajñāni
rādhā anādara koro-i abhimāni**

One who worships Kṛṣṇa alone is ignorant. Who does not adore Śrī Rādhā is an egotist.

- (4) **kabāñhi nāhi korobi tāñkor saṅga
citte icchasi jadi braja-rasa-raṅga**

Never keep company with those who envy Rādhā if within your heart you at all wish for the loving pastimes of Vraja.

- (5) **rādhikā-dāsī jadi hoy abhimān
śīghra-i mila-i taba golula kān**

Those who consider themselves maidservants of Śrī Rādhā will quickly meet Gokul-Kṛṣṇa.

- (6) **brahmā, śiva, nārad, śruti, nārāyaṇī
rādhikā-pada-raja pūjaye māni'**

Brahmā, Śiva, Nārada, the Śrutis, and Nārāyaṇī (Lakṣmī) worship with regard the holy feet of Śrī Rādhā.

- (7) **umā, ramā, satyā, śāci, candrā, rukmiṇī
rādhā-avatār sabe, —āmnāya-bāṇī**

Umā, Ramā, Satyā, Śāci, Candravālī, and Rukminī are all Rādhā-“*avatāras*” — this is the self-evident verdict of the Vedas.

- (8) **heno rādhā-paricarjā jāñkara dhan
bhaktivinoda tāra māgaye caraṇ**

Bhaktivinoda, whose only wealth is the service of Śrī Rādhā, humbly prays to be a serving maid at Her lotus feet.

Rādhākunḍataṭa-Kuñjakuṭira

from *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura

- (1) **rādhākunḍataṭa-kuñjakuṭira
govarddhanaparvvata yāmunatira**

The grove-dwelling on the banks of Rādhā-kunḍa,
Govardhana mountain, the banks of river Yamunā;

- (2) **kusumasarovara, mānasa-gaṅgā**
kalindanandini vipula-taraṅgā
Kusuma-soravara lake, Mānasa-gaṅgā river,
The rolling waves of Yamunā, daughter of the sun;
- (3) **vaṁśīvaṭa, gokula, dhīrasamīra**
vr̥ndāvana-taru latikā-vānīra
Place of the Rāsa dance, and Gokula, the gentle breezes,
The trees, vines, and Vetasa palms of Vraja;
- (4) **khaga-mṛgakula, malaya-bātāsa**
mayura, bhramara, muralī-vilāsa
The birds and animals, the sweet air of spring,
The peacocks, bumblebees, the flute's sweet song;
- (5) **veṇu, śṛṅga, padacihna, meghamālā**
vasanta, śaśāṅka, śaṅkha karatālā
Flute, horn, His footsteps, range of clouds in the sky,
Season of spring, the moon, the conch, hand-cymbals;
- (6) **yugala vilāse anukūla jāni**
līlāvilāsa-uddīpaka māni
I know all these things are nourishing
the pastimes of the Divine Couple,
I can feel they arouse the holy pastimes of the Lord;
- (7) **esaba choḍata kāhā nāhi yāu**
esaba choḍata parāṇa hārāu
I can never leave all these things so dear to me,
Without them I know I'll surely die;
- (8) **bhaktivinoda kahe, śuna kāna**
tuyā uddīpaka hāmārā parāṇa
Hear me, O Kān, says Śrī Bhaktivinoda:
You are the only light of my life.
-

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THE DAILY PROGRAMME
at Śrī Chaitanya Sāraswat Maṭh, Nabadwīp

The 1st line of each *bhajan* is given along with its corresponding page in the *Kīrttan Guide*.

DAILY MORNING PROGRAMME

Begins with Śrīla Guru Mahārāj's *ārati* at his *Samādhi Mandir* (*Viraha-Milan Mandir* —The Temple of Union in Separation):

jaya 'guru-mahārāja' yati rājeśvara 17

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

kali-kukkura-kadana yadi cāo he 19

yaśomatī-nandana braja-baro nāgara 20

jay śacinandana sura-muni-vandana 21

Then *parikramā* of both Temples:

gurudeva! kṛpā-bindu diyā 22

udilo aruṇa pūraba-bhāge 23

Then offering obeisances to Śrīmatī Tulasī Devī:

vṛndāyai tulasī-devyai... v

Immediately followed by obeisances to the Vaiṣṇavas:

vāñchā-kalpatarubhyas' ca... iii

The devotees offer obeisances to Śrīla Guru Mahārāj at his *Samādhi Mandir*; the Deities; Śrīmatī Gaṅgadevī and to Śrī Āchāryyadeva Śrīla Govinda Dev-Goswāmī. The mantra for paying obeisances to the Holy River Gaṅgadevī is:

sadya pātaka saṁhantri sadya duḥka vināśinī
sukhadā bhaktidā gaṅgā gaṅgeva paramāgati

Then the **MORNING BHAJANS**, beginning with:

Recitation of the *Vandana Prayers* i to v

Followed by the songs:

jaya jaya gurudever ārati ujjala ix

samsāra-dāvānala-liḍha-loka 37

śrī-kṛṣṇa-chaitanya-prabhu jīve dayā kari' 39

bhaja re bhaja re āmār mana ati manda 40

After the bhajans is a reading from Śrī Chaitanya-bhāgavata in Bengali.

Closing with the song:

hari haraye namaḥ kṛṣṇa yādavāya namaḥ 43

Daily after morning Prasādam is a class in English (or Spanish, etc.) held on Śrīla Guru Mahārāj's *Samādhi Mandir*.

THE MIDDAY PROGRAMME commences with the offering of *bhoga* while singing:

bhaja bhakata-vatsala śrī-gaurahari 26

Followed by Śrīla Guru Mahārāj's *ārati* at his *Samādhi Mandir*:

jaya 'guru-mahārāja' yati rājeśvara 17

Then *ārati* of the Deities:

yaśomatī-nandana braja-baro nāgara 20

jay śacīnandana sura-muni-vandana 21

Before honouring (taking) *Prasādam* the devotees chant (except on *Ekādaśī* days and other days when no grains are taken):

mahāprasāde govinde 30

śarīra abidyā-jal 30

In the afternoon is a reading from Śrīmad-Bhāgavatam in Bengali.

THE EVENING PROGRAMME begins with Śrīla Guru Mahārāj's *ārati* at his *Samādhi Mandir*:

jaya 'guru-mahārāja' yati rājeśvara 17

Then *Gaura-ārati* of the Deities:

(kiba) jaya jaya gourācānder ārotiko śobhā 31

Then (Formerly this was only sung on Fridays, the day Śrīla Bhaktisiddhānta Saraswatī Ṭhākura appeared):

jayare jayare jaya gaura-saraswatī 33

Followed by *parikramā* of the both Temples:

gurudeva! kṛpā-bindu diyā 22

and sometimes:

kabe śrī caitanya more-koriben doyā 35

Daily Programme

Obeisances to Śrīmatī Tulasī Devī:

vrndayai tulasī-devyai... v

and her *parikramā*:

namo namaḥ tulasī mahārāṇī 36

After again offering obeisances to Tulasī Devī, the devotees offer their obeisances to the *Vaiṣṇavas*:

vāñchā-kalpatarubhyas' ca... iii

Again the devotees offer obeisances to Śrīla Guru Mahārāj at his Samādhi Mandir; the Deities; Śrīmatī Gaṅgadevī and to Śrī Āchāryyadeva Śrīla Govinda Dev-Goswāmī.

Before the **EVENING BHAJANS**:

Vandana Prayers are recited: pages i to v

Then the *bhajans*:

jaya jaya gurudever ārati ujjvala ix

śrī guru caraṇa-padma 45

śrī-kṛṣṇa-caitanya prabhu doyā koro more 47

(ohe) vaiṣṇava ṭhākura 49

Followed by a selection of songs, most of which are included in the *Kīrttan Guide*.

Near the end of the evening *bhajans* is sung:

sujanārvvuda-rādhita-pāda-yugam 91

Which is always followed by 10 verses from *Śrī Śrī Prema Dhāma Deva Stotram* beginning with verse 1 each Saturday. This is published as a separate book.

Followed by a reading from *Śrī Chaitanya-charitāmṛta* in Bengali.

The evening programme ends with the *bhajan*:

hari haraye namaḥ kṛṣṇa yādavāya namaḥ 43

Please see overleaf for guide to additional *bhajans* chanted on special occasions...

Over...

Please note:

DURING THE MONTH OF KĀRTIKA additional *bhajans* are chanted.

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

<i>nadiyā-nagare nitāi nece nece gāy re</i>	}	98
<i>jagannātha-suta mahāprabhu viśvambhara</i>		
<i>nagare nagare gorā gāy</i>	}	103
<i>yaśomati-stanya-pāyī śrī-nanda nandana</i>		
<i>namāmiśvaram sac-cid-ānanda rūpam</i>		95
<i>rādhe jaya jaya mādharma-dayite</i>		82

And added to the evening bhajans:

Śrīla Bhaktivinoda Ṭhākura's <i>Śikṣāṣṭakam</i> beginning with:	
<i>pīta-baraṇa kali-pāvana gorā</i>	109
['Song 1' to 'Song 8(b)']	pages 109 to 125]

ON THE APPEARANCE DAY of a senior *Vaiṣṇava* **the following song is also chanted** during the morning and/or evening seated *bhajans*:

<i>kṛṣṇa hoite catur-mukha...</i>	83
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ON THE DISAPPEARANCE DAY of a senior *Vaiṣṇava* **the following song is also chanted** during the morning and evening seated *bhajans*:

<i>ei-bāro koruṇā koro vaiṣṇava-gosaṇi</i>	72
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and for Mahāprabhu's *pārṣada* devotees:

<i>ye ānilo prema-dhana koruṇā pracura</i>	42
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And, because so many ask:

TILAK is applied in the following order while saying:

Forehead	—	<i>om keśavāya namaḥ</i>
Belly	—	<i>om nārāyaṇāya namaḥ</i>
Chest	—	<i>om mādhavāya namaḥ</i>
Throat	—	<i>om govindāya namaḥ</i>
Right side	—	<i>om viṣṇave namaḥ</i>
Right arm	—	<i>om madhusūdanāya namaḥ</i>
Right shoulder	—	<i>om trivikramāya namaḥ</i>
Left side	—	<i>om vāmanāya namaḥ</i>
Left arm	—	<i>om śrīdharāya namaḥ</i>
Left shoulder	—	<i>om hr̥ṣikeśāya namaḥ</i>
Upper back	—	<i>om padmanābhāya namaḥ</i>
Lower back	—	<i>om dāmodarāya namaḥ</i>
Śikhā	—	<i>om vāsudevāya namaḥ</i>