

All glory to Śrī Guru and Śrī Gaurāṅga

# *Kīrtan Guide*

P o c k e t   E d i t i o n



Śrī Chaitanya Sāraswat Maṭh

All glory to Śrī Guru and Śrī Gaurāṅga

# *Kīrtan Guide*

*Pocket Edition*

Śrī Chaitanya Sāraswat Maṭh

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## *Dedication*

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

## *Jay Dhvani*

Jay Saparikar Śrī Śrī Guru Gaurāṅga Gāndharvā  
Govindasundar Jīu kī jay!

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

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

Jay Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya  
Aṣṭottara-śata-śrī Śrīmad Bhakti Rakṣak Śrīdhar  
Dev-Goswāmī Mahārāj kī jay!

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

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

Jay Om Viṣṇupād Śrīla Sachchidānanda Bhakti Vinod  
Ṭhākur kī jay!

Jay Om Viṣṇupād Śrīla Jagannāth Dās Bābājī Mahārāj kī jay!

Śrīla Baladev Vidyābhūṣaṇ kī jay!

Śrīla Viśvanāth Chakravartī Ṭhākur kī jay!

Śrī Narottam Śyāmānanda Śrīnivās Āchārya Prabhu-traya  
kī jay!

Śrīla Vṛndāvan Dās Ṭhākur kī jay!

Śrīla Kṛṣṇa Dās Kavirāj Goswāmī kī jay!

Śrī Rūpa, Sanātan, Bhaṭṭa Raghunāth, Śrī Jīva, Gopāl  
Bhaṭṭa, Dās Raghunāth, Ṣaḍ Goswāmī Prabhu kī jay!

Śrī Rūpānuga Guru-varga kī jay!

Namāchārya Śrīla Hari Dās Ṭhākur kī jay!

Śrīla Svarūp Dāmodar, Śrīla Rāy Rāmānandādi

Śrī Gaura-śakti-varga kī jay!

Premse Kaho Śrī Kṛṣṇa Chaitanya Prabhu Nityānanda

Śrī Advaita Gadādhara Śrīvāsādi Gaura-bhakta-vṛnda kī jay!

Sapārṣad Śrī Nityānanda Prabhu kī jay!

Sapārṣad Śrīman Mahāprabhu kī jay!

Śrī Nabadwīp Dhām kī jay!

Śrī Gaṅgā Yamunā kī jay!

Śrī Vṛndāvan Dhām kī jay!

Śrī Śrī Rādhā-Kṛṣṇa Gopā Gopī Śyām Kuṇḍa Rādhā

Kuṇḍa Go Girirāj Govardhan kī jay!

Bhakti Devī Vṛndā Devī Tulasī Devī kī jay!

Śrī Puruṣottama Dhām kī jay!

Baladev Subhadrā Jagannāth Jīu kī jay!

Grantharāj Śrīmad Bhāgavatam Śrī Chaitanya-charitāmṛta  
kī jay!

Ākar Maṭh Rāj Śrī Chaitanya Maṭh kī jay!

Tadīya Śākhā Maṭh kī jay!

Śrī Chaitanya Sāraswat Maṭh kī jay!

Viśva-vyāpī Tadīya Śākhā Maṭh kī jay!

Ananta-koṭī Vaiṣṇava-vṛnda kī jay!

Samaveta Vaiṣṇava-vṛnda kī jay!

Hari-nām-saṅkīrtan kī jay!

Nitāi Gaura Premānande! Haribol!



# Ārati

## Śrī Guru Ārati

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

All glory to the effulgent ārati of Śrīla Gurudev taking place  
at the foot of Govardhan for the benefit of the world!

śrī bhakti sundara deva prabhu śiromaṇi  
gosvāmī govinda jaya ānandera khani [2]

All glory to the mine of joy, Śrī Bhakti Sundar Govinda Dev-  
Gosvāmī, who is the crown-jewel of Gurus!

ājānu lambita bhuja divya kalevara  
ananta pratibhā bharā divya guṇadhara [3]

Your divine form's arms extend to your knees. You possess  
infinite genius and divine qualities.

gaura-kṛṣṇe jāni tava abhinna svarūpa  
saṁsāra tarite ebe śuddha-bhakta-rūpa [4]

I know that you are nondifferent from Śrī Gaura Kṛṣṇa and  
have now assumed the form of a pure devotee to deliver  
the world.

rūpānuga-dhārā tumi kara ālokita  
prabhākara sama prabhā bhuvana-vidita [5]

You illuminate Śrī Rūpa's line. Like the sun, your effulgence is known throughout the world.

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

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

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

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

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

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

**chintyāchintya veda-jñāne tumi adhikārī  
sakala saṁśaya chhetvā susiddhānta-dhārī [9]**

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

**tomāra mahimā gāhe goloka maṇḍale  
nitya-siddha parikare tava līlā-sthale [10]**

Your eternally liberated associates sing your glories in Goloka, the realm of your Pastimes.

patita pāvana tumi dayāra samīra  
sarva-kārye sunipuṇa satya-sugambhīra [11]

You are the saviour of the fallen and a breeze of mercy. You are truthful, deep, and expert in all types of service.

apūrva lekhanī dhārā pragāḍha pāṇḍitya  
sadā hāsyā miṣṭa-bhāṣī suśīla kavitva [12]

Your writings are wonderful, and your learning is profound. You always smile and speak sweet words. Your poetry is perfect.

sādhū-saṅge sadānandī sarala vinayī  
sabhā-madhye vaktā śreṣṭha sarvatra vijayī [13]

You are always joyful in the sādhus' association. You are simple and humble. In assemblies, you are the best speaker. Everywhere you are victorious.

gauḍīya gagane tumi āchārya-bhāskara  
nirantara sevā-priya miṣṭa kaṇṭhasvara [14]

In the sky of the Gauḍīya Vaiṣṇavas, you are the sun-like Āchārya. You are always fond of service, and your voice is sweet.

tomāra karuṇā māge trikāla vilāse  
gāndharvikā-giridhārī sevā-mātra āse [15]

Throughout the play of the past, present, and future, this servant prays for your mercy, desiring only to serve Śrī Śrī Gāndharvikā-Giridhārī.

kṛpā kara ohe prabhu śrī-gaura-prakāśa  
āraṭi karaye sadā e adhama dāsa [16]

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



## Śrī Guru Āraṭi Stuti

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

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

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

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

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

Beholding your intensely merciful form, the fortunate souls faint with divine love.

sudīrgha supībya deha divya-bhāvāśraya  
divya-jñāna-dīpta-netra divya-jyotirmaya [4]

Your lofty, delightful form is an abode of divine emotion and filled with divine lustre. Your eyes are illumined with divine knowledge.

suvarṇa-sūraja-kānti aruṇa-vasana  
tilaka, tulasī-mālā, chandana-bhūṣaṇa [5]

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

apūrva śrī-aṅga-śobhā kare jhalamala  
audārya-unnata-bhāva mādhyura-ujjala [6]

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

achintya pratibhā, snigdha, gambhīra, udāra  
jaḍa-jñāna-giri-vajra divya-dīkṣādhāra [7]

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

gaura-saṅkīrtana-rāsa-rasera āśraya  
“dayāla nitāi” nāme nitya premamaya [8]

You are the abode of the joy of Śrī Gaurāṅga's saṅkīrtan dance, and you are always filled with divine love as you call "Dayāl Nitāi".

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

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

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

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

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

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

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

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

tomāra satīrtha-varga sabe eka-mate  
rūpa-sarasvatī-dhārā dekhena tomāte [13]

Unanimously all of your godbrothers see within you the revelation of Śrī Rūpa and Śrīla Saraswatī Ṭhākura.

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

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

koṭī-chandra-suśītala o pada bharasā  
gāndharvā-govinda-līlāmṛta-lābha-āsā [15]

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

avichintya-bhedābheda-siddhānta-prakāśa  
sānande ārati stuti kare dīna-dāsa [16]

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

(Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

## *Maṅgal Ārati*

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

If you want to tame the dog Kali, then chant ‘Śrī Śachī Nandan!’ He is the saviour and destroyer of fear in Kali-yuga.

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

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

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

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

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



He is the purifier of Sārvabhauma Bhaṭṭāchārya and the deliverer of Mahārāj Pratāparudra. He is the maintainer of Rāmānanda Rāy and the hero of all. He is the guardian of Śrīla Sanātan Goswāmī and the joy of Śrīla Rūpa Goswāmī. He is the delight of Hari Dās Ṭhākur and is perfectly sober.

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

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

(Śrīla Bhakti Vinod Ṭhākur)

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

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

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

His Names and nectarean Pastimes are all transcendental. He is the king of Vraja's forests and the best of young paramours. He beautifully plays the flute.

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

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

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

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

(Śrīla Bhakti Vinod Ṭhākura)

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

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

All glory to Sitā Ṭhākuraṇī and Advaita Āchārya! All glory to Mālīnī Devī and Śrīvās Ṭhākur! All glory to Chandraśekhara Āchārya! All glory to Nityānanda Rāy! All glory to Gadādhara Paṇḍit! All glory to the Nāmāchārya, Hari Dās Ṭhākur!

murāri mukunda jaya      premanidhi mahāśaya  
jaya yata prabhu pārisada

vandi sabākāra pāya                      adhamere kṛpā haya  
bhakti sapārṣada-prabhupāda [4]

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

(Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj)

## *Śrī Bhoga Ārati Gīti*

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

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

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

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

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

At Nanda's request, Kṛṣṇa, Baladev, and Their friends sit down in lines.

śuktā-śākādi bhāji nālītā kuṣmāṇḍa  
ḍālī ḍālnā dugdha-tumbī dadhi mochā-ghaṇṭa [4]

Śuktā, śāk, fried vegetables, jute-leaf salad, pumpkin,  
baskets of fruit, dāl patties, gourd cooked in milk, yoghurt,  
banana flower ...

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

Moong dāl patties, urad dāl patties, chapātīs, rice with ghee,  
rice and sesame gruel, rice-flour cakes, condensed milk,  
pancakes, rice pudding ...

karpūra amṛta-kelī rambhā kṣīra-sāra  
amṛta rasālā, amla dvādaśa prakāra [6]

Hot milk flavoured with camphor, plantains, butter, twelve  
kinds of sweet, juicy, and sour preparations ...

luchi chini sarapurī lāḍḍu rasāvalī  
bhojana karena kṛṣṇa ha'ye kutūhalī [7]

Sweet purīs, purīs filled with cream, sweet balls, dāl  
patties boiled with sugared rice—Kṛṣṇa eagerly eats all  
these preparations.

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

With great joy Kṛṣṇa eats various vegetable preparations  
cooked by Rādhikā.

chhale-bale lāḍḍu khāy śrī-madhumaṅgala  
bagala bājāy āra deya haribolo [9]

By hook or by crook, Madhumaṅgal eats the sweet balls.  
He slaps his armpits and calls out, 'Haribol!'

rādhikādi gaṇe heri' nayanera koṇe  
tṛpta ha'ye khāya kṛṣṇa yaśodā-bhavane [10]

Glancing at Rādhikā and Her friends out of the corners of  
His eyes, Kṛṣṇa happily eats in Yaśodā's home.

bhojanānte piye kṛṣṇa suvāsita vāri  
sabe mukha prakṣālaya ha'ye sāri sāri [11]

After eating, Kṛṣṇa drinks scented water. Then all of the  
boys line up and wash their mouths.

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

After washing their hands and mouths, Kṛṣṇa's friends  
happily take rest with Baladev.

jambula rasāla āne tām̐bula-maśālā  
tāhā kheyē kṛṣṇachandra sukhe nidrā gelā [13]

Jambula and Rasāla bring spiced pān. Kṛṣṇa chews it and  
then happily goes to sleep.

viśālākṣa śikhi-puchchha chāmara ḍhulāya  
apūrvā śayāya kṛṣṇa sukhe nidrā yāya [14]

Viśālākṣa fans Kṛṣṇa with a peacock fan, and Kṛṣṇa happily sleeps on a comfortable bed.

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

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

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

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

hari-līlā eka-mātra yāhāra pramoda  
bhogāratī gāy ṭhākura bhakativinoda [17]

Ṭhākura Bhakti Vinod, whose sole joy is the Lord's Pastimes, sings this bhog āratī.

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

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

(Śrīla Bhakti Vinod Ṭhākura)

## Śrī Gaura Ārati

ĀRATI

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

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

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

On Gorāchād's right is Nitāichād, and on His left is Gadādhara. Advaita is nearby, and Śrīvās holds an umbrella.

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

Gorāchād has sat on a jewelled throne. Brahmā and the other demigods worship Him (in the company of His devotees).



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

Narahari and others fan the Lord with chāmaras. Sañjay,  
 Mukunda, Vāsudev Ghoṣ, and others sing.

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

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

(kibā) bahu-koṭi chandra jini vadana ujjala  
 gala-deśe vana-mālā kare jhalamala [6]  
 (jhalma jhalma jhalma kare)  
 (gaura gale vana phuler mālā jhalma jhalma jhalma kare)  
 (nitāi gaura haribol)

The radiance of the Lord's face surpasses that of millions  
 of moons. The garland of forest flowers around His neck  
 shines.

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

Śiva, Śukadev, and Nārada stammer in the ecstasy of love.  
In this way Bhakti Vinod beholds Gorāra's glory.

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

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

(Śrīla Bhakti Vinod Ṭhākura)

## Śrī Sāraswat Ārati

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

All glory to the voice of Śrī Gaurāṅga, the embodiment of  
Śrīla Bhakti Vinod Ṭhākura's mercy, Śrīla Bhakti Siddhānta  
Sarasvatī Ṭhākura!

prakāśile gaura-sevā bhūvana maṅgala  
bhakati-siddhānta śuddha prajñāna ujjala [2]

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

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

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

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

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

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

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

rādhā bhāva-kānti aṅgikari' bhāla mate  
dakṣiṇe āsana rasa garimā dekhāte [6]

Śrī Gaurāṅga earnestly embraces Śrī Rādhā's heart and halo, and takes His place on the right to show His rasa's glory.

rādhā-rasa-traya-svāda rahasya prayāsa  
nirakhi praphulla rādhā mukhe manda hāsa [7]

Seeing Kṛṣṇa's secret endeavour to taste Her threefold rasa, Rādhā is fulfilled and smiles gently.

madhye rahi' vaṁśī-rave ghoṣe vaṁśī-dhara  
rādhāra sampade āmi gaurāṅga-sundara! [8]

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

mad abhīṣṭha rūpa rādhāra hṛdaya mandire  
gaurāṅga bhajile suṣṭhu sphūrṭi pāya tāre [9]

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

nadīyā prakāśe mahāprabhu gaura-nidhi  
patita-pāvana deve milāila vidhi [10]

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

e-rūpa ārati brahmā śambhu agochara  
gaura-bhakta kṛpā-pātra mātra siddhi sāra [11]

This type of ārati is unknown to Brahmā and Śiva. Only a recipient of Śrī Gaurāṅga's devotees' mercy reaches such perfection.

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

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

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

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

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

## Parikramā

gurudeva!

kṛpā-bindu diyā

kara' ei dāse

trṇāpekṣā ati dīna

sakala-sahane

bala diyā kara

nija-māne sprhā-hīna [1]

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

sakale sammāna

karite śakati

deha nātha! yathā yatha

tabe ta' gāiba

hari-nāma sukhe

aparādha habe hata [2]

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

kabe hena kṛpā

labhiyā e jana

krtārtha ha-ibe, nātha!

śakti-buddhi-hīna

āmi ati dīna

kara more ātma-sātha [3]

When will this soul attain such mercy and become fulfilled?  
O master! I am devoid of ability and intelligence, and greatly  
distressed. Please accept me.

yogyatā-vichāre                      kichhu nāhi pāi  
 tomāra karuṇā-sāra  
 karuṇā nā ha-ile                      kṛ̣ḍiyā kṛ̣ḍiyā  
 prāṇa nā rākhiba āra [4]

When I examine myself for qualifications, I find none. Your mercy is everything. If you are not merciful to me, then, crying, I will no longer maintain my life.

(Śrīla Bhakti Vinod Ṭhākura)

udila aruṇa pūrava-bhāge  
 dvija-maṇi gorā amani jāge  
 bhakata-samūha la-iyā sāthe  
 (gorā) gelā nagara-vrāje [1]

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

‘tāthai tāthai’ bājala khola  
 ghana ghana tāhe jhājera rola  
 preme ḍhala ḍhala sonāra aṅga  
 (gorār) charaṇe nūpura bāje [2]

The mṛdaṅgas resound ‘tāthai tāthai’ to the beat of the cymbals as Gaurasundar’s golden form sways with ecstatic love and His footbells jingle.

mukunda mādharma yādava hari  
 balena bala re vadana bhari’

michhe nida-vaśe gela re rāti  
divasa śarīra sāje [3]

He calls out, “Chant aloud Mukunda, Mādhava, Yādava, Hari! Uselessly you pass the night asleep and the day decorating your body.

emana durlabha mānava-deha  
pāiyā ki kara bhāvanā keha  
ebe nā bhajile yaśodā-suta  
charame paḍibe lāje [4]

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

udita tapana ha-ile asta  
dina gela bali’ ha-ibe vyasta  
tabe kena ebe alasa ha-i’  
nā bhaja hṛdaya-rāje [5]

“When the shining sun sets, you become busy, considering that the day has passed. So why are you being lazy now? Why don’t you serve the Lord of your heart?

jīvana anitya jānaha sāra  
tāhe nānā-vidha vipada-bhāra  
nāmāśraya kari’ yatane tumi  
thākaha āpana kāje [6]



“Understand the essence: life is temporary and filled with all sorts of adversity. Carefully taking shelter of the Name, engage in your work.”

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

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

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

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

(Śrīla Bhakti Vinod Ṭhākura)

jīva jāga, jīva jāga, gorāchāḍa bale  
kata nidrā yāo māyā-piśāchīra kole [1]

Śrī Gorāchāḍ calls, “O souls, awake! O souls, awake! How long will you sleep in the clutches of the witch Māyā?

(ār kata kāl ghumāibe?)

(māyā-piśāchīra kole ār kata kāl ghumāibe?)

(uṭha jīva, kṛṣṇa bhaja ār kata kāl ghumāibe?)

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

bhajiba baliyā ese saṁsāra-bhitare

bhuliyā rahile tumi avidyāra bhare [2]

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

(bhuliyā rahile)

(avidyāra mohe paḍe tumi bhuliyā rahile)

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

tomāre la-ite āmi ha-inu avatāra

āmi vinā bandhu āra ke āchhe tomāra [3]

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

(eman bandhu ār ke āchhe?)

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

“Who else is such a friend? Who else is there to rescue you from Māyā?

enechhi auṣadhi māyā nāśibāra lāgi’  
hari-nāma mahā-mantra lao tumi māgi’ [4]

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

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

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

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

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

(Śrīla Bhakti Vinod Ṭhākura)

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

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

kabe āmi chhāḍiba e viṣayābhimāna  
kabe viṣṇu-jane āmi kariba sammāna [2]

When will I give up this mundane ego? When will I honour the Lord's devotees?

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

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

kāḍiyā kāḍiyā jānāiba duḥkha-grāma  
saṁsāra-anala haite māgiba viśrāma [4]

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

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

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

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

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

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

Bhakti Vinod prays at the feet of the Vaiṣṇavas: “Mercifully take this lowly soul with you.”

(Śrīla Bhakti Vinod Ṭhākura)

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

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

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

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

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

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

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

O fortunate Tulasī, by your performance of austerity you have become Śrī Śālagrām's worshippable consort.

dhūpa, dīpa, naivedya, ārati  
phulanā kiye varakhā varakhāni [5]

You shower mercy upon one who offers you incense, lamps, foods, worship, and flowers.

chhāppāna bhoga, chhatriśa vyañjana  
vinā tulasī prabhu eka nāhi māni [6]

The Lord does not accept even one of fifty-six grain offerings or thirty-six vegetable offerings without tulasī leaves.

śiva śuka nārada ā-ura brahmādika  
ḍhūḍata phirata mahā-muni jñānī [7]

Śiva, Śukadev, Nārada, Brahmā, the other demigods, and the great learned sages all circumambulate you.

chandraśekhara māiyā, terā yaśa gāoye  
bhakati dāna ḍījiye mahārāṇī [8]

O Tulasī Mahārāṇī, Chandraśekhara sings your glories. Give him the gift of devotion.

(Śrīla Chandraśekhara Āchārya)



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

gurvābhīṣṭa-supūrakam guru-gaṇair āśīṣa-sambhūṣitaṁ  
chintyāchintya-samasta-veda-nipuṇaṁ śrī-rūpa-panthānugam  
govindābhidham ujjalaṁ vara-tanuṁ bhakty anvitaṁ-sundaram  
vande viśva-guruṁ cha divya-bhagavat-premṇo hi bija-pradam

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

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



I offer my obeisance unto my lord, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj, whose speech is most pleasing; whose divine form is adorned with garments the colour of the newly-risen sun; who is an abode of intense, ecstatic devotion; who is the sādhus' sole choice; who is an ocean of renunciation and knowledge; who is a treasure-house of perfect conclusions; who is resplendent with pure devotion; who is the best of Śrīla Sarasvatī Ṭhākura's followers; who is the giver of all good; who is the leading general of the tridaṇḍi-sannyāsīs; and who is my sole shelter.

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

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

namo gaurakiśorāya  
 bhaktāvadhūta mūrtaye  
 gaurāṅghri padma-bhṛṅgāya  
 rādhā-bhāva-niṣevīṇe

I offer my obeisance unto the divine form of the devotee-  
avadhūt Śrīla Gaura Kīśor Dās Bābājī Mahārāj, who is a  
honey-bee at Śrī Gaurasundar's lotus feet and a servant of  
Śrīmatī Rādhārāṇī imbued with deep loving attachment.

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

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

gaura-vrajāśritāśeṣair  
vaiṣṇavair vandya-vigraham  
jagannātha-prabhuṁ vande  
premābhidhim vṛddha-vaiṣṇavam

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

vāñchhā-kalpatarubhyaś cha  
kṛpā-sindhubhya eva cha  
patitānām pāvanebhyo  
vaiṣṇavebhyo namo namaḥ

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

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

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

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

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

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

All glory to the merciful Śrī Śrī Rādhā-Madan Mohan!  
Though I am lame and wicked, They are my sole shelter,  
and Their lotus feet are everything to me.

dīvyad-vṛndāraṇya-kalpa-drumādhah-  
 śrīmad-ratnāgāra-simhāsana-sthau  
 śrī gāndharvā-śrīla-govinda-devau  
 preṣṭhālībhiḥ sevyamānau smarāmi

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

śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitah  
 karṣan veṇu-svanair gopīr gopīnāthah śriye 'stu nah

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

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

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

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

Having offered obeisance to one's initiating Guru, to the Gurus who have taught one the meaning of the Bhāgavat, and to all the authors of Vedic literature, who are the Gurus of the entire world, proclaim "Jay!"

jayaḥ sa-parikara śrī-śrī-guru-gaurāṅga-gāndharvā-  
govindasundar-pādapadmānām jayastu!

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

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

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



## Morning

### Śrī Śrī Gurvāṣṭakam

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

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

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

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

śrī-vigrahārādhana-nitya-nānā  
śṛṅgāra-tan-mandira-mārjanādau  
yuktasya bhaktāṁś cha niyuñjato 'pi  
vande guroḥ śrī-charaṇāravindam [3]

I offer my obeisance unto the lotus feet of Śrī Guru, who daily engages himself and other devotees in dressing the Deity with various ornaments, cleaning the Deity's temple, and performing other devotional practices.

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

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

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

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

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

I offer my obeisance unto the lotus feet of Śrī Guru, who is very expert in the arts performed by the sakhīs to fulfil the Forest Couple's Love Play, and is thus very dear to Them.

sākṣād-dharitvena samasta-śāstrair  
 uktas tathā bhāvyata eva sadbhiḥ  
 kintu prabhor yaḥ priya eva tasya  
 vande guroḥ śrī-charaṇaravindam [7]

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

yasya prasādād bhagavat-prasādo  
 yasyāprasādān na gatiḥ kuto 'pi  
 dhyāyaṁ stuvāṁs tasya yaśas tri-sandhyaṁ  
 vande guroḥ śrī-charaṇaravindam [8]

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

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

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

(Śrīla Viśvanāth Chakravartī Ṭhākura)



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

Being merciful to the souls, Śrī Kṛṣṇa Chaitanya  
Mahāprabhu descends with His associates and abode.

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

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

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

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

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

Engaging only in activities that are favourable to devotion,  
rejecting everything unfavourable to devotion ...

ṣaḍ-aṅga śaraṇāgati ha-ibe yāhāra  
tāhāra prārthanā śune śrī-nanda-kumāra [5]

Śrī Kṛṣṇa hears the prayers of one who surrenders in this  
six-fold way.

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

Bhakti Vinod places a straw between his teeth and falls before Śrīla Rūpa Goswāmī Prabhu and Śrīla Sanātan Goswāmī Prabhu, clasping their feet.

kāḍiyā kāḍiyā bale, āmi ta'adhama  
śikhāye śaraṇāgati karahe uttama [4]

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

(Śrīla Bhakti Vinod Ṭhākura)

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

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

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

Serve Gaurāṅga, Gadādhara, Advaita, Nityānanda, and Śrī Guru. Know that Gaurāṅga and Kṛṣṇa are nondifferent, and that Śrī Guru is Kṛṣṇa's dear devotee. Remember Śrīvās Ṭhākura, Hari Dās Ṭhākura, Murāri Gupta, and Mukunda Datta. With love for Gaurāṅga, always remember them. With love for Gaurāṅga, remember Śrīvās Ṭhākura and Hari Dās Ṭhākura.

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

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

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

Remember Kavi Kaṇapur, Śivānanda Sen, and their family. Always remember them! Always remember Śivānanda Sen and his family. Remember the sādhus who follow Śrī Rūpa and the joy they feel in their service. If you want to reside in Vraja, then remember the sādhus who follow Śrī Rūpa.

(Śrīla Bhakti Vinod Ṭhākura)

vibhāvarī śeṣa                      āloka praveśa  
 nidrā chhāḍī' uṭha jīva  
 bala hari hari                      mukunda murāri  
 rāma kṛṣṇa hayagrīva [1]

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

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

All glory to Kṛṣṇa! He appears as Nṛsimhadev, the half-man, half-lion Avatār, the dwarf Avatār, Vāman, and the son of Daśarath, Rāmachandra. He is the destroyer of the demons Madhu, Pūtanā, and Kaiṭabha. He is the King of Vraja's son and blackish in complexion.

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

He is Mother Yaśodā's darling son, and the protector and delight of the cows. He is the Lord of Vṛndāvan, the gopīs' beloved, Rādhikā's lover, and the most beautiful person in all the worlds.

rāvāṇāntakara                  mākhaṇa-taskara  
 gopī-jana-vastra-hārī  
 vrajera rākhāla                  gopa-vṛnda-pāla  
 chita-hārī vaṁśī-dhārī [4]

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

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

Nanda Mahārāj's son, Kṛṣṇa, is worshiped by the greatest yogīs. He is the remover of all fear from the people of Vraja. He is an enchanting flute player whose heart-capturing form is the colour of a fresh rain cloud.

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

Yaśodā's son Kṛṣṇa is the killer of Kaṁsa and the enjoyer of the Rāsa Dance in the forest. He resides in Vṛndāvan and performs the rāsa dance beneath the kadamba trees.

ānanda-varadhana                      prema-niketana  
 phula-śara-yojaka kāma  
 gopāṅgaṇā-gaṇa-                      chita-vinodana  
 samasta-guṇa-gaṇa-dhāma [7]

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

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

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

(Śrīla Bhakti Vinod Ṭhākura)

## *Evening*

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

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

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

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

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

He who gave me the gift of eyes is my lord, birth after birth. He manifested divine knowledge in my heart. He gives prema-bhakti and destroys ignorance. The Vedas sing of his character.

śrī-guru karuṇā-sindhu      adhama janāra bandhu  
                                  lokanātha lokera jīvana  
 hā hā prabhu kara dayā      deha more pada-chhāyā  
                                  e adhama la-ila śaraṇa [4]

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

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

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

(Śrīla Narottam Dās Ṭhākura)

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

O Śrī Kṛṣṇa Chaitanya Mahāprabhu! Be merciful to me. Other than You, who is merciful in this world?



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

You descended to save the fallen souls. O Lord, You will not find another soul as fallen as I.

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

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

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

O Advaita Gosāi, Lord of Sītā Ṭhākurañi! Be merciful to me. By Your mercy, I will reach Śrī Chaitanya and Nitāi.

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

O Gadādhara Paṇḍit, embodiment of love for Śrī Gaura!  
O oceans of mercy, Śrīvās Paṇḍit and Hari Dās Ṭhākura!

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

O Svarūpa Dāmodar, Sanātan, Rūpa, Raghunāth Dās,  
Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, and Śrī Jīva! O Lokanāth Prabhu!

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

O Śrīnivās Āchārya Prabhu! Be merciful! Narottam Dās  
prays for the association of Rāmachandra Kavirāj.

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

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

(Śrīla Narottam Dās Ṭhākura)

## *Vaiṣṇava*

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

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

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

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

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

Alone I do not have the ability to properly chant the Lord's Name. Mercifully give me a drop of faith and bestow upon me the wealth of Kṛṣṇa's Name.

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

Kṛṣṇa is yours. You can give Kṛṣṇa. You have that power.  
 I am very poor. Calling, 'Kṛṣṇa!' 'Kṛṣṇa!', I run after you.

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

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

(Śrīla Bhakti Vinod Ṭhākura)

ṭhākura vaiṣṇava-gaṇa                      kari ei nivedana  
 mo baḍa adhama durāchāra  
 dāruṇa-saṁsāra-nidhi                      tāhe ḍubāila vidhi  
 keśe dhari' more kara pāra [1]

O worshipping Vaiṣṇavas, I offer you this prayer. I am very fallen and misbehaved. Destiny has immersed me in the fearsome ocean of material existence. Please grab me by the hair and pull me to the shore.

Destiny is very powerful. It does not listen to my knowledge of religion and always binds me with the ropes of karma. I do not see even a trace of hope. All I see is hardship. Thus helpless and distressed, I cry.

kāma, krodha, lobha, moha, mada, abhimāna saha  
 āpana āpana sthāne ṭāne  
 aichāna āmāra mana phire yena andha jana  
 supatha vipatha nāhi jāne [3]

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

nā la-inu sat mata                                 asate majila chita  
tuyā pāye nā karinu āśa  
narottama dāse kaya                 dekhi' śuni' lage bhaya  
tarāiyā laha nija pāśa [4]

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

(Śrīla Narottam Dās Thākura)

ki-rūpe pāiba sevā muñi durāchāra  
 śrī-guru-vaiṣṇave rati nā haila āmāra [1]

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

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

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

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

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

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

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

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

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

(Śrīla Narottam Dās Ṭhākura)

ṭhākura-vaiṣṇava-pada                      avanīra susampada  
    śuna bhāi! hañā eka mana  
 āśraya la-iyā bhaje                      tāre kṛṣṇa nāhi tyaje  
    āra saba mare akāraṇa [1]

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

vaiṣṇava-charaṇa-jala                      prema-bhakti dite bala  
    āra keha nahe balavanta  
 vaiṣṇava-charaṇa-renu                      mastake bhūṣaṇa vinu  
    āra nāhi bhūṣaṇera anta [2]

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

tīrtha-jala-pavitra-guṇe                      likhiyāchhe purāṇe  
    se saba bhaktira pravañchana  
 vaiṣṇavera pādadoka                      sama nahe ei saba  
    yāte haya vāñchita pūraṇa [3]

The purifying power of water at places of pilgrimage has been described in the Purāṇas. Such statements are a devotional trick. Water from pilgrimage sites is never equal to the Vaiṣṇavas' foot-water, which fulfils all of one's desires.

vaiṣṇava-saṅgete mana                      ānandita anukṣaṇa  
 sadā haya kṛṣṇa-parasaṅga  
 dīna narottama kāṇde    hiyā dhairya nāhi bāndhe  
 mora daśā kena ha-ila bhaṅga [4]

My mind is always joyful in the company of the Vaiṣṇavas, where discussion of Kṛṣṇa is always happening. Humble Narottam cries, “My heart has no patience. Why has my condition changed? (Why have I lost the Vaiṣṇavas’ association?)”

(Śrīla Narottam Dās Ṭhākura)

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

O worshippingable Vaiṣṇava, be merciful to me this time.  
 O saviour of the fallen, without you there is no one.

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

If one comes to you, one’s sins go away. Where can such a merciful master be found?

gaṅgāra-paraśa ha-ile paśchāte pāvana  
 darśane pavitra kara—ei tomāra guṇa [3]

If the Ganges touches someone, he is later purified, but you purify souls simply by seeing them—such is your power.



**hari-sthāne aparādhe tāre hari-nāma  
tomā-sthāne aparādhe nāhika eḍāna [4]**

If one offends the Lord, the Lord's Name delivers him, but if one offends you, one has no salvation.

**tomāra hṛdaye sadā govinda-viśrāma  
govinda kahena—mama vaiṣṇava parāṇa [5]**

Govinda always resides in your heart, and He says, “My devotees are My heart.”

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

In every birth I aspire for the dust of your feet. Be merciful to Narottam, considering him your own.

(Śrīla Narottam Dās Ṭhākura)

*Nitāi*

nitāi-pada-kamala                      koṭī-chandra-suśītala  
ye chhāyāya jagata juḍāya  
hena nitāi vine bhāi                  rādha-kṛṣṇa pāite nāi  
drdha kari' dhara nitāira pāya [1]

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

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

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

ahaṅkāre matta haiñā                  nitāi-pada pāsariyā  
asatyere satya kari' māni  
nitāiyer karuṇā habe                  vraje rādihā-kṛṣṇa pābe  
dhara nitāiyer charan du'khāni [3]

Maddened with pride, forgetting Nitāi's feet, I accept untruth as truth. When Nitāi bestows His mercy you will reach Rādhā-Kṛṣṇa in Vraja. Grasp Nitāi's feet!



ābaddha karuṇā-sindhu kāṭiyā muhāna  
ghare ghare bule prema-amiyāra vāna [4]

Nitāi cut a canal into the sealed ocean of mercy and a flood of nectarean divine love spread to every home.

lochan bale hena nitāi yebā nā bhajila  
jāniyā śuniyā sei ātma-ghātī haila [5]

Lochan Dās says, “Anyone who did not serve Nitāi knowingly committed suicide.”

(Śrīla Lochan Dās Ṭhākura)

NITAI

akrodha paramānanda nityānanda rāya  
abhimāna-sūnya nitāi nagare beḍāya [1]

The anger-less, prideless, supremely joyful Nityānanda Rāy wanders throughout the towns.

adhama patita jīver dvāre dvāre giyā  
hari-nāma mahāmantra dena bilāiyā [2]

Going from door to door to the homes of the lowly and fallen souls, He distributes the Hare Kṛṣṇa mahāmantra.

yāre dekhe tāre kahe dante ṭṭṇa dhari’  
āmāre kiniyā laha bhaja gaurahari [3]

With straw between His teeth, He says to whoever He sees, “Purchase Me: simply serve Gaurahari.”

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

Saying this, Nityānanda rolls on the ground like a golden mountain rolling in the dust.

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

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

(yāoyā āsā sār ha-ila)  
(nitāi-charaṇ nā bhajila yāoyā āsā sār ha-ila)

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

(Śrīla Lochan Dās Ṭhākura)

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

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

(kevala-i ānanda-kanda)  
(nityānanda gaurachandra kevala-i ānanda-kanda)

They are the only source of joy. Nityānanda and Gaurachandra are the only source of joy.

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

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

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

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

dekha ore bhāi                      tribhuvane nāi  
 emana dayāla dātā

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

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

Who else is so merciful? Who is as merciful as Nitāi and Gaura? They endure even being beaten, and yet They ask

Their aggressors to accept the Holy Name and divine love.  
Who else is so merciful?

paśu pākhī jhure                      pāṣāṇa vidare  
śuni yāra guṇa-gāthā [3]

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

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

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

(Śrīla Lochan Dās Ṭhākura)

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

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

(eman dayāl ta’ nāi he    mār kheyē prema dey)

Oh! No one is so merciful! Nitāi endures being beaten yet  
gives His aggressors divine love.

(ore) aparādha dūre yābe, pābe prema-dhan  
 (aparādhera vichāra to nāi he)  
 (takhan) kṛṣṇa-nāme ruchi habe, ghuchibe bandhana [2]  
 (anurāg to habe he)

Then my offences will go away and I will attain the wealth of divine love. (In the Names of Nitāi and Chaitanya, there is no consideration of offences.) Then I will develop taste for Kṛṣṇa's Name and my bondage will be destroyed. (Then I will have loving attachment.)

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

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

(Śrīla Bhakti Vinod Ṭhākura)



## *Gaurāṅga*

gaurāṅgera duṭi pada                      yāra dhana sampada  
se jāne bhakati-rasa-sāra  
gaurāṅgera madhura-līlā                  yāra karṇe praveśilā  
hrdaya nirmala bhela tāra [1]

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

ye gaurāṅgera nāma laya      tāra haya premodaya  
tāre muṇi yāi balihāri  
gaurāṅga-guṇete jhure      nitya-līlā tāre sphure  
se jana bhakati-adhikārī [2]

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

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

One who considers Śrī Gaurāṅga's associates to be eternally liberated reaches Kṛṣṇa. One who knows the holy land of Gauḍa to be made of wish-fulfilling (spiritual) gemstone resides in the land of Vraja.

gaura-prema-rasārṇave      se taraṅge yebā ḍube  
    se rādhā-mādhava-antaraṅga  
 gr̥he vā vanete thāke      ‘hā gaurāṅga’ bale ḍāke  
    narottama māge tāra saṅga [4]

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

(Śrīla Narottam Dās Ṭhākura)

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

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

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

Seeing me so fallen and being merciful, he came to me and said, “O humble soul, listen to this wonderful message and your heart will rejoice.

tomāre tārīte                      śrī-kṛṣṇa-chaitanya  
 navadvīpe avatāra  
 tomā hena kata                      dīna-hīna jane  
 karilena bhava-pāra [3]

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

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

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

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

“Śrī Chaitanya, who is Kṛṣṇa Himself, has distributed His own Name and delivered the world. Go also and accept your deliverance.”

se kathā śuniyā                      āsiyāchhi, nātha!  
 tomāra charaṇa-tale  
 bhakati-vinoda                      kāḍiyā kāḍiyā  
 āpana-kāhinī bale [6]

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

(Śrīla Bhakti Vinod Ṭhākura)

gāya gorā madhur svare

Gaurasundar sings in a sweet voice:

“hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
 hare rāma hare rāma rāma rāma hare hare” [1]  
 gr̥he thāka, vane thāka  
 sadā ‘hari’ bale’ ḍāka  
 sukhe duḥkhe bhulo nāka  
 vadane hari-nām kara re [2]

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

māyā-jāle baddha ha’ye  
 āchha michhe kāja la’ye  
 ekhan-o chetana peye  
 rādhā-mādhav-nām bala re [3]

Bound in Māyā's net, you work in vain. Now, while you are still conscious, chant 'Rādhā-Mādhava'.

jīvana ha-ila śeṣa  
nā bhajile ṛṣīkeśa  
bhaktivinod-upadeśa  
ek-bār nām-rase mātā re [4]

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

(Śrīla Bhakti Vinod Ṭhākura)

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

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

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

His slow movements surpass those of an intoxicated elephant. Rapt in ecstasy, He sways to and fro. The splendour of His saffron garments surpasses the morning sun. Waves play across His golden form.



duramati ati                      patita pāṣaṇḍī  
    prāṇe nā mārila kāre  
 hari-nāma diye                      hṛdaya śodhila  
    yāchi giyā ghare ghare [2]

He did not kill the fallen, wicked-hearted sinners; He gave them the Lord's Name and purified their hearts. He went from house to house and begged them (to accept divine love).

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

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

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

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

(karatāli bājāiye)  
 (gaurahari hari bale              karatāli bājāiye)

Clapping their hands! Chanting, “Gaurahari Hari!” and clapping their hands!

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

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

(chaṇḍāle brāhmaṇe                      kare kolākuli  
    e raṅga kabe vā chhila)

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

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

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

(bhaja bhaja gaurahari yāra nāme śamaṇa palāy)

Serve! Serve Gaurahari! Yamarāj flees from His Name.

e tina bhuvana                      ānande bharila  
    uṭhila maṅgala-sora



The three worlds filled with joy, and an auspicious tumult arose.

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

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

kahe premānanda          emana gaurāṅge  
 rati nā janmila mora [6]

Premānanda says, "I never developed attachment to Lord Gaurāṅga."

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

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

(Śrīla Premānanda Dās)

ke yābi ke yābi bhāi bhava-sindhu pāra  
dhanya kali-yuge re chaitanya-avatāra [1]

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

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

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

hari-nāmera tarīkhāni śrī-guru-kāṇḍārī  
saṅkīrtana-keroyāla du'bāhu pasāri [3]

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

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

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

(Śrīla Lochan Dās Ṭhākura)

avatāra sāra	gorā avatāra
kena nā bhajili tāre	
kari' nīre vāsa	gela nā piyāsa
āpana karama phere [1]	

kaṇṭakera taru                      sadāi sevili (mana)  
amṛta pā'bāra āśe  
prema-kalpataru                      śrī gaurāṅga āmāra  
tāhāre bhavili vise [2]

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

saurabhera āśe      palāśa śūkili (mana)  
 nāsāte paśila kīṭa  
 ‘ikṣu-daṇḍa’ bhāvi’      kāṭha chuṣili (mana)  
 kemane pāibi mitha [3]

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

'hāra' baliyā galāya parili (mana)  
 śamana kiṅkara sāpa  
 'śītala' baliyā āguna pohāli (mana)  
 pāili vajara-tāpa [4]

O mind, considering it a necklace, you wore death's attendant serpent around your neck. O mind, considering it to be cooling, you embraced fire and received a scorching burn.

samsāra bhajili      śrī-gaurāṅga bhulili  
nā śunili sādhura kathā  
iha-parakāla      dukāla khoyāli (mana)  
khāili āpana māthā [5]

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

(Śrīla Lochan Dās Ṭhākura)

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

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

adhane yatana kari dhana teyāginu  
āpana karama-doṣe āpani ḍubinu [2]

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

sat-saṅga chhāḍī' kainu asate vilāsa  
te-kāraṇe lāgila ye karma-bandha-phāsa [3]

I have avoided the sādhus' association and enjoyed with wicked people. Thus I have become bound in the noose of my karma.

viṣaya-viṣama-viṣa satata khāinu  
gaura-kīrtana rase magana nā hainu [4]

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

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

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

(Śrīla Narottam Dās Thākura)

yadi, gaura nā ha'ta                      tabe ki ha-ita  
kemande dharitām de  
rād'hārā mahimā                      prema-rasa-sīmā  
jagade jānāta ke? [1]

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

(rādhār mahimā ke jānata)

(gaura yadi nā āsita rādhār mahimā ke jānata)

Who would have known Śrī Rādhā's glory? If Śrī Gaura would not have come, who would have known Śrī Rādhā's glory?

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

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

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

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

(āmi) gaurāṅga baliyā                      nā genu galiyā  
kemane dharinu de  
vāsura-hiyā                      pāṣaṇa diyā  
(vidhi) kemane gaḍiyāchhe [4]

I chant 'Gaurāṅga', but have not melted (with love). How have I maintained this body? How has Providence made Vāsu a stone rather than a heart?

(Śrīla Vāsudev Ghoṣ)

## *Kṛṣṇa*

gopīnāth, mama nivedana śuna  
viṣayī durjana                      sadā kāma-rata  
kichhu nāhi mora guṇa [1]

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

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

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

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

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

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

O Gopīnāth, everything is Your illusion. I have no strength or transcendental knowledge, and this body of mine is not independent (of material nature's control).



gopīnāth, niyata charaṇe sthāna  
 māge e pāmara                      kṛ̣ḍiyā kṛ̣ḍiyā  
 karahe karuṇā dāna [5]

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

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

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

gopīnāth, tumi kṛ̣pā-pārābāra  
 jīvera kāraṇe                      āsiyā prapañche  
 līlā kaile suvistāra [7]

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

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

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

(Śrīla Bhakti Vinod Ṭhākura)

gopīnāth, ghuchāo saṁsāra-jvālā  
 avidyā-yātanā āra nāhi sahe  
 janama-maraṇa-mālā [1]

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

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

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

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

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

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

O Gopīnāth, I am Yours, but I have abandoned You and engaged in worldly life, forgetting my actual wealth.

gopīnāth, tumi ta' sakali jāna  
 āpanāra jane                      daṇḍiyā ekhana  
 śrī-charaṇe deha sthāna [5]

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

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

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

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

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

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

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

(Śrīla Bhakti Vinod Ṭhākura)

gopīnāth, āmāra upāya nāi  
tumi kṛpā kari                      āmāre la-ile  
saṁsāre uddhāra pāi [1]

O Gopīnāth, I have no way out. Only if You mercifully take me will I be delivered from this world.

gopīnāth, paḍechhi māyāra phere  
dhana, dārā, suta                      ghirechhe āmāre  
kāmete rekhechhe jere [2]

O Gopīnāth, I have fallen into Māyā's perils. Wealth, wife, and children have surrounded me, and lust has ruined me.

gopīnāth, mana ye pāgala mora  
nā māne śāsana                      sadā achetana  
viṣaye rayechhe bhora [3]

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

gopīnāth, hāra ye menechhi āmi  
aneka yatana                      ha-ila viphala  
ekhana bharasā tumi [4]

O Gopīnāth, I have accepted defeat. All of my endeavours were useless. Now You are my hope.

gopīnāth, kemane ha-ibe gati  
 prabala indriya                      vaśī-bhūta mana  
 nā chhāḍe viṣaya-rati [5]

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

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

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

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

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

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

O Gopīnāth, a noose has been tied around my neck. Taking up the sword of Your mercy, cut away this bondage and make Bhakti Vinod Your humble servant.

(he govinda! gopīnātha!)

(ei bār āmāy dayā kara      he govinda! gopīnātha!)

(bahu janme aparādhī      he govinda! gopīnātha!)

(lakṣa lakṣa janam gela      he govinda! gopīnātha!)

(śrī charaṇe śaraṇ nilām      he govinda! gopīnātha!)

(śrī charaṇe sevā diyā      he govinda! gopīnātha!)

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

(Śrīla Bhakti Vinod Ṭhākura)

hari he dayāla mora jaya rādhā-nātha

bāra bāra ei-bāra laha nija sātha [1]

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

bahu yoni bhrami' nātha! la-inu śaraṇa

nija-guṇe kṛpā kara adhama tāraṇa [2]

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

jagata-kāraṇa tumi jagata-jīvana

tomā chhāḍā kāro na'hi he rādhā-ramaṇa [3]

You are the world's cause and life. Without You, no one has anything, O Lover of Rādhā!

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

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

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

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



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

I have offered my mind, my body, my household, and what-  
ever else may be mine at Your feet, O Nanda Kīśor!

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

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

mārabi rākhabī—yo ichhā tohārā  
nitya-dāsa prati tuyā adhikārā [3]

Kill me or protect me as You wish. You have full authority over Your eternal servant.

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

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

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

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

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

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

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

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

bhakati-vinoda kahe, śuna kāna!  
rādhā-nātha! tuh̥ṣṭi hāmāra parāṇa [8]



Bhakti Vinod says, “Please listen, O Kān! O Rādhānāth! You are my life and soul.”

(Śrīla Bhakti Vinod Ṭhākura)

bhajahũ re mana      śrī-nanda-nandana  
 abhaya-charaṇāravinda re  
 durlabha mānava      janama sat-saṅge  
 taraha e bhava-sindhu re [1]

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

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

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

e dhana, yauvana,      putra, parijana  
 ithe ki āchhe paratīti re  
 kamala-dala-jala      jīvana ṭalamala  
 (ei āchhe ei nāi      jīvana ṭalamala)  
 bhajahũ hari-pada niti re [3]

What is there in having wealth, youth, sons, and family? Life is tottering like water on a lotus petal (it is here, and then it is gone). O mind, serve the Lord's feet.

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

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

(Śrīla Govinda Dās Kavirāj)

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

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

(Śrīla Bhakti Vinod Ṭhākura)

(jaya) yaśodā-nandana kṛṣṇa gopāla govinda  
(jaya) madana-mohana hari ananta mukunda [1]

All glory to Yaśodā's darling son, Kṛṣṇa, who protects and pleases the cows! All glory to the enchanter of Cupid, the infinite Lord, who takes away all inauspiciousness and grants liberation!

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

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

(Śrīla Bhakti Vinod Ṭhākura)

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

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

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

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

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

All glory to the flute player, the lifter of Govardhan Hill, Kṛṣṇa, Murāri, Yaśodā's darling son!

(jaya) gopī-jana-vallabha vaṁśī-vihārī  
muralī-dhara govardhana-dhārī [4]

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



he deva bhavantaṁ vande  
man-mānasa-madhukaram arpaya nija-pada-  
pañkaja-makarande [1]

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

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

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

bhaktir udañchati yad api mādharma  
na tvayi mama tila-mātrī  
parameśvaratā tad api tavādhika-  
durghaṭa-ghaṭana-vidhātṛī [3]

O Mādhava! Although I don't have even a sesame seed of devotion to You, Your supreme power is the creator of even more improbable miracles.

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

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

(Śrīla Rūpa Goswāmī Prabhu)

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

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

vṛndāvana-keli chatur vanamālī  
tribhaṅga-bhaṅgimā-rūpa      vaṁśī-dhārī aparūpa  
rasamaya nidhi, guṇa-śālī [2]

Kṛṣṇa is expert at play in Vṛndāvan. He wears a forest garland, poses bent in three places, and plays the flute perfectly. He is a reservoir of rasa and possesses all qualities.

varṇa nava jaladhara      śire śikhi-pichchha-vara  
alakā tilaka śobhā pāya  
paridhāne pīta-vāsa      vadane madhura hāsa  
hena rūpa jagat mātāya [3]

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

indra-nīla jini      kṛṣṇa-rūpa-khāni  
heriyā kadamba-mūle  
mana uchāṭana      nā chale charaṇa  
saṁsāra gelāma bhule [4]

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

(sakhī he) sudhāmaya se rūpa mādhuri  
dekhile nayana      haya achetana  
jhare premamaya vāri [5]

O friend! When I saw the beauty of Kṛṣṇa's nectarean form, I fainted and shed tears of divine love.

kibā chūḍā śire                      kibā vaṁśī kare  
 kibā se tribhaṅga ṭhāma  
 charaṇa-kamale                      amiyā uchhale  
 tāhāte nūpura dāma [6]

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

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

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

(Śrīla Bhakti Vinod Ṭhākura)

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

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

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

All glory to Śyām Kuṇḍa, Rādhā Kuṇḍa, Govardhan Hill, the River Yamunā, and Mahāvan!

keśī-ghāṭa, vaṁśī-vaṭa, dvādaśa-kānana  
yāhā saba līlā kaila śrī-nanda-nandana [3]

All glory to Keśī Ghāṭ, Vaṁśī Vaṭ, and Vraja's twelve forests!  
Nanda's son performed His Pastimes in all of these places.

śrī-nanda-yaśodā jaya, jaya gopa-gaṇa  
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa [4]

All glory to Śrī Nanda and Yaśodā! All glory to Śrīdām and  
all the cowherd boys! All glory to Vraja's cows and calves!

jaya vṛṣabhānu, jaya kīrtidā sundarī  
jaya paurṇamāsī, jaya ābhīra-nāgarī [5]

All glory to Vṛṣabhānu and beautiful Kīrtidā! All glory to  
Paurṇamāsī! All glory to Vraja's cowherd girls!

jaya jaya gopeśvara vṛndāvana-mājha  
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja [6]

All glory to Gopeśvar Śiva in Vṛndāvan! All glory to Kṛṣṇa's  
funny brāhmaṇ friend, Madhumaṅgal!

jaya rāma-ghāṭa, jaya rohiṇī-nandana  
jaya jaya vṛndāvana-vāsī yata jana [7]

All glory to Rām Ghāṭ! All glory to Rohiṇī's son Balarām! All  
glory to all of Vṛndāvan's residents!

jaya dvija-patnī, jaya nāga-kanyā-gaṇa  
bhaktite yāhārā pāila govinda-charaṇa [8]



All glory to the brāhmaṇ's wives and Kālīya's wives!  
Through their devotion, they attained Govinda's feet.

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

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

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

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

śrī-jāhnavā-pāda-padma kariyā smaraṇa  
dīna kṛṣṇa-dāsa kahe nāma-saṅkīrtana [11]

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

(Śrīla Kṛṣṇadās Kavirāj Goswāmī)

## Prayers

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

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

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

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

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

There are unlimited sinful desires within the core of my heart. I am angry and arrogant, always maddened with vanity, infatuated with mundanity, and ornamented with malice and pride.

nidrālasya hata                      sukārye virata  
    akārye udyogī āmi  
 pratiṣṭhā lāgiyā                      śāṭhya-ācharaṇa  
    lobha-hata sadā kāmī [4]

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

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

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

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

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

(Śrīla Bhakti Vinod Ṭhākura)

hari hari!

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

O Lord! My life has passed uselessly. I attained a human birth, but I did not serve Rādhā and Kṛṣṇa. Knowingly I drank poison.

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

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

vrajendra-nandana yei śachī-suta haila sei  
balarāma ha-ila nitāi  
dīna-hīna yata chhila hari-nāme uddhārila  
tāra śākṣī jagāi mādhai [3]

Vrajendra Nandan became Śachī Suta and Balarām became Nitāi. They delivered all the fallen souls with the Holy Name. Jagāi and Mādhai are evidence of this.

hā hā prabhu nanda-suta      vṛṣabhānu-sutā-yuta  
karuṇā karaha ei-bāra  
narottama-dāsa kaya      nā ṭheliha rāṅgā pāya  
tomā vine ke āchhe āmāra [4]

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

(Śrīla Narottam Dās Ṭhākura)

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

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

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

O Lord! You are merciful. This is my sole hope. There is no  
one who needs Your mercy more than I. Certainly You will  
dispel all my fear.

āmāre tārīte                      kāhāra śakati  
 avanī-bhitare nāhi  
 dayāla ṭhākura!                      ghoṣaṇā tomāra  
 adhama pāmāre trāhi [3]

There is no one on earth who has the power to deliver me.  
 O merciful Lord! It is Your declaration that You deliver the  
 lowest, most sinful persons.

sakala chhāḍiyā                      āsiyāchhi āmi  
 tomāra charaṇe nātha!  
 āmi nitya-dāsa                      tumi pālayitā  
 tumi goptā, jagannātha! [4]

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

tomāra sakala                      āmi mātra dāsa  
 āmāra tārībe tumi  
 tomāra charaṇa                      karinu varaṇa  
 āmāra nahi ta' āmi [5]

Everything is Yours. I am only a servant. Certainly You will  
 deliver me. I have embraced Your feet and no longer belong  
 to myself.

bhakati-vinoda                      kāḍiya śaraṇa  
 la'yechhe tomāra pāya

kṣami' aparādha                      nāme ruchi diyā  
pālana karahe tāya [6]

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

(Śrīla Bhakti Vinod Ṭhākura)

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

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

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

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

tava nija-jana,                      prasāda seviyā,  
uchchhiṣṭa rākhibe yāhā  
āmāra bhojana,                      parama-ānande,  
prati-dina habe tāhā [3]





aśoka-abhaya                      amṛta-ādhāra  
    tomāra charaṇa-dvaya  
 tāhāte ekhana                      viśrāma labhiyā  
    chhāḍinu bhavera bhaya [2]

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

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

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

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

All the distress I encounter in Your service is also my great happiness. Both the distress and the happiness that come from serving You are my great fortune. They both destroy the distress of ignorance.

pūrva itihāsa                      bhulinu sakala  
 sevā-sukha pe'ye mane  
 āmi ta' tomāra                      tumi ta' āmāra  
 ki kāja apara dhane [5]

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

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

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

(Śrīla Bhakti Vinod Ṭhākura)

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

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

āra kabe nitāichhāda karuṇā karibe  
 saṁsāra-vāsanā more kabe tuchchha ha’be [2]

When will Nītāichāḍ be merciful to me? When will my worldly desires become insignificant?

viṣaya chhāḍiyā kabe śuddha ha'be mana  
kabe hāma heraba śrī-vṛndāvana [3]

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

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

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

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

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

(Śrīla Narottam Dās Ṭhākura)

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

Please tell me, when will that day be mine when my offences will be dispelled and taste for the pure Name will be infused within my heart by divine grace?

ṭṛṇādhika hīna                      kabe nije māni  
sahiṣṇutā-guṇa hr̥dayete āni'  
sakale mānada                      āpani amānī  
haye āsvādiba nāma-rasa-sāra [2]

When will I feel myself to be lower than a blade of grass, bring the quality of tolerance within my heart, become eager to honour everyone, and, devoid of desire for honour from anyone, relish the essence of the Name's rasa?

dhana jana āra kavitā, sundarī  
baliba nā chāhi deha-sukha-karī  
janme-janme dāo ohe gaurahari!  
ahaitukī-bhakti charane tomāra [3]

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

(kabe) karite śrī-kṛṣṇa-      nāma uchāraṇa  
 pulakita deha gadgada vachana  
 vaivarnya-vepathu      habe saṅghaṭana  
 nirantara netre va'be aśru-dhāra [4]

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

kabe navadvīpe                      suradhunī-taṭe  
       'gaura-nityānanda' bali' niṣkapaṭe  
 nāchiyā gāiyā                      beḍāiba chhuṭe  
       vātulera prāya chhādīyā vichāra [5]

When, in the land of Nabadwīp, on the banks of the Ganges, will I run about, guilelessly calling, “O Gaura! O Nityānanda!”, dancing and singing like a madman, giving up all considerations?

kabe nityānanda                      more kari' dayā  
 chhādāibe mora viṣayera māyā  
 diyā more nija-                      charaṇera chhāyā  
 nāmera hātete dibe adhikāra [6]

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

kiniba, luṭiba                      hari-nāma-rasa  
nāma-rase māti' ha-iba vivaśa  
rasera rasika-                    charaṇa paraśa  
kariyā majiba rase anibāra [7]

When will I buy and festively scatter the Name's rasa? When will I become intoxicated and overwhelmed with that rasa? When will I touch the feet of a relisher of that rasa and become immersed in that rasa perpetually?

kabe jīve dayā                      ha-ibe udaya  
    nija-sukha bhuli' sudīna-hṛdaya  
 bhakati-vinoda                      kariyā vinaya  
    śrī-ājñā-ṭahala karibe prachāra [8]

When will compassion for all souls arise within me? When will Bhakti Vinod forget his own happiness and travel about respectfully preaching Śrī Gaurasundar's teachings with a most humble heart?

(Śrīla Bhakti Vinod Ṭhākura)

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

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

śva-pacha-grhete                      māgiyā khāiba  
    piba sarasvatī-jala  
 puline puline                      gaḍāgaḍi diba  
    kari' kṛṣṇa-kolāhala [2]

When will I eat by begging food from the houses of dog-eating outcasts and drink the water of the river Sarasvatī? When will I roll about on the banks of the Ganges and uproariously call out, "Kṛṣṇa!"?

dhāma-vāsī jane                      praṇati kariyā  
                          māgiba kṛpāra leśa  
 vaiṣṇava-charaṇa-                      reṇu gāya mākhi  
                          dhari' avadhūta-veśa [3]

When will I bow down before the residents of Śrī Gaurasundar's abode and beg for a particle of their mercy? When will I wear the garb of an avadhūt and smear my body with the dust of the devotees' feet?

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

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

(Śrīla Bhakti Vinod Ṭhākura)

## *Advice*

durlabha mānava-janma labhiyā saṁsāre  
kṛṣṇa nā bhajinu duḥkha kaḥiba kāhāre? [1]

I attained a human birth, which is most rare in this world,  
but did not serve Kṛṣṇa. To whom shall I express my sorrow?

‘saṁsāra’ ‘saṁsāra’ kari’ michhe gela kāla  
lābha nā ha-ila kichhu, ghaṭila jañjāla [2]

Living life after life in this mundane world, my time has  
passed in vain. I have not gained anything. I have only  
suffered.

kisera saṁsāra ei chhāyābāji prāya  
ihāte mamatā kari vṛthā dina yāya [3]

What sort of world is this? It is like a shadow play. Attaching  
myself to it, my days pass by in vain.

e deha patana ha’le ki rabe āmāra?  
keha sukha nāhi dibe putra paribāra [4]

When this body drops dead, what will remain ‘mine’?  
Upon death neither my sons nor my family will give me  
any satisfaction.

gardabhera mata āmi kari pariśrama  
kāra lāgi’ eta kari, nā ghuchila bhrama [5]



I toil laboriously like an ass. For whom am I doing this? Still my illusion has not been dispelled.

dina yāya michhā kāje, niśā nidrā-vaśe  
nāhi bhāvi maraṇa nikaṭe āchhe vase [6]

My days pass in meaningless labour, and my nights pass in sleep. I never consider that death is sitting nearby.

bhāla manda khāi, heri, pari, chintā-hīna  
nāhi bhāvi, e deha chhāḍiba kona dina [7]

I eat luxuriously, look around, and dress carelessly, never considering that one day I will leave this body.

deha-geha-kalatrādi-chintā avirata  
jāgichhe hṛdaye mora buddhi kari hata [8]

Constant thoughts of my body, home, wife, and so on, arise in my heart and spoil my intelligence.

hāya, hāya! nāhi bhāvi—anitya e saba  
jīvana vigate kothā rahibe vaibhava? [9]

Alas! Alas! I never considered that all of these things are temporary. When my soul departs, where will all these opulences remain?

śmaśāne śarīra mama paḍiyā rahibe  
vihaṅga-pataṅga tāya vihāra karibe [10]

My body will be laid to rest at the crematorium. There birds and insects will enjoy it.

kukkura sṛgāla saba ānandita ha'ye  
mahotsava karibe āmāra deha la'ye [11]

Dogs and jackals will happily have a festival with my body.

ye dehera ei gati, tāra anugata  
saṁsāra-vaibhava āra bandhu-jana yata [12]

This is the fate of my body, its effects, material wealth, and all of my companions.

ataeva māyā-moha chhāḍi buddhimāna  
nitya-tattva kṛṣṇa-bhakti karuna sandhāna [13]

So, intelligent souls! Abandon Māyā's illusion and search for the eternal truth: devotion to Kṛṣṇa.

(Śrīla Bhakti Vinod Ṭhākura)

e ghora-saṁsāre                      paḍiyā mānava  
nā pāya duḥkhera śeṣa  
sādhū-saṅga kari'                      hari bhaje yadi  
tabe anta haya kleśa [1]

A person who has fallen into this terrible world never ceases to suffer. If one associates with sādhus and serves Hari, however, one's suffering comes to an end.

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

(Śrīla Bhakti Vinod Thākura)

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

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

hari-nāma vinā jīvera anyā dhana nāi re  
hari-nāme śuddha ha'la jagāi-mādhāi re [2]  
(bada pāpī chhila re)

The soul has no wealth other than the Lord's Name. Oh! Jagāi and Mādhāi were purified by the Lord's Name (Oh! They were great sinners).

michhe māyā-baddha ha'ye jīvana kāṭai re  
(āmi āmāra bale re)  
āśā-vaśe ghure' ghure' āra kothā yāi re [3]  
(āśāra śeṣa nāi re)

Bound by Māyā (claiming 'I' and 'mine'), I pass my life in vain. Oh! Controlled by mundane desires, wandering and wandering, where shall I go next? (Oh! Mundane desires never end).

hari bale deo bhāi āśāra mukhe chhāi re  
(nirāśa ta' sukha re)  
bhoga-mokṣa-vāñchhā chhāḍi' hari-nāma gāi re [4]  
(śuddha-sattva ha'ye re)

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

nā cheye-o nāmera guṇe o saba phala pāi re  
(tuchchha phaler prayāsa chheḍe re)  
vinoda bale yāi la'ye nāmera bālāi re [5]  
(nāmera bālāi chheḍe re)

Even without desiring them, I obtain all ends (dharma, artha, kāma, and mokṣa) by the Name's power. (Oh! Abandon all endeavours for insignificant ends). Bhakti Vinod says, "I proceed, removing the obstacles to the Lord's Name. (Oh! Avoid the obstacles to the Lord's Name)."

(Śrīla Bhakti Vinod Ṭhākura)

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

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

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

Vrajendra Nandan Kṛṣṇa is the Lord of all Lords. Śiva and all other gods are dedicated to His service. The Name is a wish-fulfilling jewel and a spiritual form of Kṛṣṇa Himself. Do not consider Kṛṣṇa's Name to be distinct from His Form, Qualities, or Pastimes.

“guru kṛṣṇa-rūpa hana śāstrera pramāṇe  
guru-rūpe kṛṣṇa kṛpā kare bhāgyavāne”  
se gurute martya-buddhi avaiññādi tyaji  
iṣṭa-lābha kara, nirantara nāma bhaji [3]

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

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

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

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

The Name’s glories are proclaimed in all the scriptures. Never consider such glorification to be exaggerated praise.

Agastya, Ananta, Brahmā, Śiva, and so on are always devoted to chanting the Name's glories. Who can cross the ocean of those glories? Anyone who considers them exaggerated praise is wicked.

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

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

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

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

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

Śrī Kṛṣṇa's incomparable Name is a brimming reservoir of rasa. Chanting the Name should never be considered equal to pious worldly action (such as adhering to vows, practicing renunciation, performing austerities, making sacrificial offerings, and so on).

nāme śraddhā-hina-jana—vidhātā vāñchita  
tāre nāma dāne aparādha suniśchita [9]

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

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

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

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

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

(Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)



hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
 hare rāma hare rāma rāma rāma hare hare  
 prabhu kahe—kahilān ei mahāmantra  
 ihā japa' giyā sabe kariyā nirbandha  
 ihā haite sarva-siddhi ha-ibe sabāra  
 sarva-kṣaṇa bala' ithe vidhi nāhi āra  
 ki śayane ki bhojane, ki vā jāgaraṇe  
 ahar-niśa chinta kṛṣṇa, balaha vadane  
 āma-prati sneha yadi thāke sabākāra  
 kṛṣṇa vinā keha kichhu nā balibe āra

(Śrī Chaitanya-bhāgavata: Madhya-khaṇḍa, 23.76–8, 28.27–8)

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

(Śrīla Vṛndāvan Dās Ṭhākura)

cheto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
 śreyaḥ-kairava-chandrikā-vitaranam vidyā-vadhū-jīvanam  
 ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam  
 sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

Śrī Kṛṣṇa-saṅkīrtan cleanses the mirror of consciousness,  
 extinguishes the raging forest fire of material existence,

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

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

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

tṛṇād api sunīchena taror iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ

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

na dhanam na janam na sundarīm  
kavitām vā jagad-īśa kāmāye  
mama janmani janmanīśvare  
bhavatād bhaktir ahaitukī tvayi

O Lord of the universe, I do not desire wealth, followers, beautiful women, or erudition (dharma, artha, kāma, or mokṣa). Birth after birth, I desire only unconditional devotion to You.

ayi nanda-tanuja kiṅkaraṁ  
 patitaṁ mām viṣame bhavāmbudhau  
 kṛpayā tava pāda-paṅkaja-  
 sthita-dhūli-sadrśaṁ vichintaya

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

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

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

yugāyitaṁ nimeṣeṇa chakṣuṣā prāvṛṣāyitaṁ  
 śūnyāyitaṁ jagat sarvaṁ govinda-virahaṇa me

O Govinda, in separation from You, a moment feels like an age, tears pour from my eyes, and the world is void.

āśliṣya vā pāda-ratām pinaṣṭu mām  
 adarśanān marma-hatām karotu vā  
 yathā tathā vā vidadhātu lampaṭo  
 mat-prāṇa-nāthas tu sa eva nāparaḥ

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

(Śrī Chaitanya Mahāprabhu)

## *Śrī Śrī Prabhupāda-padma Stavakaḥ*

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

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

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

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

atikomala-kāñchana-dīrgha-tanuṁ  
tanu-nindita-hema-mṛṇāla-madam

madanārvuda-vandita-chandra-padaṁ  
praṇamāmi sadā prabhupāda-padam [3]

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

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

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

vipulīkṛta-vaibhava-gaura-bhuvam  
bhuvaneṣu vikīrtita-gaura-dayam  
dayanīya-gaṇārpita-gaura-padam  
praṇamāmi sadā prabhupāda-padam [5]

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

chira-gaura-janāśraya-viśva-gurum  
guru-gaura-kiśoraka-dāsyā-param

paramāḍṛta-bhaktivinoda-padaṁ  
praṇamāmi sadā prabhupāda-padam [6]

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

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

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

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

He is the embodiment of Hari-kīrtan. He mercifully relieves Mother Earth of the burden upon her. He is an associate of Śrī Gaura, and more kind and affectionate than a father. Eternally I offer my obeisance to my master's feet.

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

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

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

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

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

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

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)



## *Śrī Śrī Prema-dhāma-deva Stotram*

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

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

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

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

dvīpa-navya-gāṅga-baṅga-janma-karma-darśitaṁ  
śrīnivāsa-vāsa-dhanya-nāma-rāsa-harṣitaṁ  
śrī-haripriyeśa-pūjyadhī-śachī-purandaram  
prema-dhāma-devam eva naumi gaura-sundaram [5]

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

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

snāna-gāṅga-vāri-bāla-saṅga-raṅga-khelanam  
 bālikādi-pārihāsyā-bhaṅgi-bālya-līlanam  
 kūṭa-tarka-chhātra-śikṣakādi-vāda-tatparam  
 prema-dhāma-devam eva naumi gaura-sundaram [8]

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

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

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

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

prema-raṅga-pāṭha-bhaṅga-chhātra-kāku-kātaraṁ  
 chhātra-saṅga-hasta-tāla-kīrtanādyā-saṅcharam  
 kṛṣṇa-nāma-sīdhu-sindhu-magna-dik-charācharam  
 prema-dhāma-devam eva naumi gaura-sundaram [13]

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

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

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

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

śrī-gadādharaḍi-nityānanda-saṅga-varḍhanaṁ  
 advayākhyā-bhakta-mukhyā-vāñchitārtha-sādhanaṁ  
 kṣetra-vāsa-sābhilāṣa-māṭṭṛ-toṣa-tatparaṁ  
 prema-dhāma-devam eva naumi gaura-sundaram [18]

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

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

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

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

godavarya-vāma-tīra-rāmānanda-saṁvadam  
 jñāna-karma-mukta-marma-rāga-bhakti-sampadam  
 pāra-kīya-kānta-kṛṣṇa-bhāva-sevanākaram  
 prema-dhāma-devam eva naumi gaura-sundaram [23]

dāsyā-sakhyā-vātsyā-kānta-sevanottarottaram  
 śreṣṭha-pāra-kīya-radhikāṅghri-bhakti-sundaram  
 śrī-vraja-svasiddha-divyā-kāma-kṛṣṇa-tatparam  
 prema-dhāma-devam eva naumi gaura-sundaram [24]

śānta-mukta-bhṛtya-trīpta-mitra-matta-darśitam  
 snigdha-mugdha-śiṣṭa-miṣṭa-suṣṭha-kunṭha-harṣitam  
 tantra-mukta-vāmyā-rāga-sarva-sevanottaram  
 prema-dhāma-devam eva naumi gaura-sundaram [25]

ātma-navyā-tattva-divyā-rāya-bhāgya-darśitam  
 śyāma-gopa-rādhikāpta-kokta-gupta-cheṣṭitam  
 mūrchchhitāṅghri-rāmarāya-bodhitātma-kinkaram  
 prema-dhāma-devam eva naumi gaura-sundaram [26]

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

raṅganātha-bhaṭṭa-bhakti-tuṣṭa-bhaṅgi-bhāṣaṇam  
 lakṣmya-gamyā-kṛṣṇa-rāsa-gopikaika-poṣaṇam  
 lakṣmya-bhīṣṭa-kṛṣṇa-śīrṣa-sādhya-sādhanākaram  
 prema-dhāma-devam eva naumi gaura-sundaram [28]

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

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

prema-mugdha-rudra-rāja-śaurya-vīrya-vikramam  
 prārthitānghri-varjitānya-sarva-dharma-saṅgamam  
 luṅṭhita-pratāpa-śīrṣa-pāda-dhūli-dhūsaram  
 prema-dhāma-devam eva naumi gaura-sundaram [31]

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

gaura-garvi-sarva-gauḍa-gauravārtha-sajjitam  
 śāstra-śāstra-dakṣa-duṣṭa-nāstikādi-lajjitam  
 muhyamāna-mātrkādi-deha-jīva-saṅcharam  
 prema-dhāma-devam eva naumi gaura-sundaram [33]

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

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

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

gāṅga-yāmunādi-bindu-mādhavādi-mānanam  
 māthurārtta-chita-yāmunāgra-bhāga-dhāvanam  
 smārta-vrajāti-tivra-vipralambha-kātaram  
 prema-dhāma-devam eva naumi gaura-sundaram [37]

mādhavendra-vipralambha-māthureṣṭa-mānanam  
 prema-dhāma-dṛṣṭakāma-pūrva-kuñja-kānanam  
 gokulādi-goṣṭha-gopa-gopikā-priyaṅkaram  
 prema-dhāma-devam eva naumi gaura-sundaram [38]

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

prema-buddha-ruddha-buddhi-matta-nṛtya-kīrtanam  
 plāvitāśru-kāñchanāṅga-vāsa-chāturaṅgam  
 kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsyā-lāsyā-bhāsvaram  
 prema-dhāma-devam eva naumi gaura-sundaram [40]

prema-mugdha-nṛtya-kīrtanākulāriṭāntikaṁ  
 snāna-dhanya-vāri-dhānya-bhūmi-kuṇḍa-deśakam  
 prema-kuṇḍa-rādhikākhyā-sāstra-vandanādaram  
 prema-dhāma-devam eva naumi gaura-sundaram [41]

tintiḍi-talastha-yāmunormmi-bhāvanāplutaṁ  
 nirjanaika-rādhikātmā-bhāva-vaibhavāvṛtam  
 śyāma-rādhikāpta-gaura-tattva-bhittikākaram  
 prema-dhāma-devam eva naumi gaura-sundaram [42]

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

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

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

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



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

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

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

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

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

tyāga-bāhya-bhoga-buddhi-tīvra-daṇḍa-nindanam  
 rāya-śuddha-kṛṣṇa-kāma-sevanābhi-nandanam  
 rāya-rāga-sevanokta-bhāgya-koṭi-duṣkaram  
 prema-dhāma-devam eva naumi gaura-sundaram [52]

śrī-prayāga-bhaṭṭa-vallabhaika-niṣṭha-sevanam  
 nīla-śāila-bhaṭṭa-datta-rāga-mārga-rāadhanam  
 śrī gadādharaṛpitādhikāra-mantra-mādhuram  
 prema-dhāma-devam eva naumi gaura-sundaram [53]

śrī-svarūpa-rāya-saṅga-gāmbhirāntya-līlanam  
 dvādaśābda-vahni-garbha-vipralambha-śīlanam  
 rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaram  
 prema-dhāma-devam eva naumi gaura-sundaram [54]

śrī-svarūpa-kaṇṭha-lagna-māthura-pralāpakam  
 rādhikānu-vedanārtta-tīvra-vipralambhakam  
 svapnavat-samādhī-dṛṣṭa-divya-varṇanāturam  
 prema-dhāma-devam eva naumi gaura-sundaram [55]

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

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

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

rātri-śeṣa-saumya-veśa-śāyitārdra-saikatam  
 bhinna-sandhi-dīrgha-deha-pelavāti-daivatam  
 śrānta-bhakta-chakratīrtha-hṛṣṭa-dṛṣṭi-gocharam  
 prema-dhāma-devam eva naumi gaura-sundaram [59]

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

yāmunāmbu-kṛṣṇa-rādhikāli-keli-maṇḍalam  
 vyakta-gupta-drpta-trpta-bhaṅgi-mādanākulam  
 gūḍha-divya-marma-moda-mūrchchhanā-chamatkaram  
 prema-dhāma-devam eva naumi gaura-sundaram [61]

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

śrotra-netra-gatyatīta-bodha-rodhitādbhutam  
 prema-labhya-bhāva-siddha-chetanā-chamatkr̥tam  
 brahma-śāmbhu-veda-tantra-mṛgya-satya-sundaram  
 prema-dhāma-devam eva naumi gaura-sundaram [63]

vipra-sūdra-vijña-mūrkhā-yāvanādi-nāmadam  
 vitta-vikramochcha-nīcha-sajjanaika-sampadam  
 strī-pumādi-nirvvivāda-sārvavādikoddharam  
 prema-dhāma-devam eva naumi gaura-sundaram [64]

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

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

śrī-purīśvarānukampi-labdha-dīkṣa-daivatam  
 keśavākhyā-bhārati-sakāśa-keśa-rakṣitam  
 mādhavānudhī-kiśora-kṛṣṇa-sevanādaram  
 prema-dhāma-devam eva naumi gaura-sundaram [67]

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

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

prema hema-deva dehi dāsareṣa manyatām  
 kṣamyatām mahāparādha-rāśiरेṣa gaṇyatām  
 rūpa-kiṅkareṣu rāmānanda-dāsa-sambharam  
 prema-dhāma-devam eva naumi gaura-sundaram [70]

saśraddhaḥ sapta-daśakaṁ prema-dhāmeti-nāmakam  
 stavam ko 'pi paṭhan gauram rādhā-śyāma-mayam vrajet [71]  
 pañchame śata-gaurābde śrī-siddhānta-sarasvatī  
 śrīdharah ko 'pi tach chhiṣyas tridaṇḍī nauti sundaram [72]

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

## Holy Days

### Śrī Guru-paramparā

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

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

nṛhari mādharma-vaṁśe    akṣobhya paramahaṁse  
    śiṣya bali' aṅgikāra kare  
 akṣobhyera śiṣya jaya-                    tīrtha nāme parichaya  
    tāra dāsyē jñānasindhu tare [2]

Nṛhari Tīrtha and Mādharma Tīrtha were also disciples in Madhva Āchārya's line. Mādharma Tīrtha accepted the paramahaṁsa Akṣobhya Tīrtha as his disciple. Akṣobhya Tīrtha's disciple was Jaya Tīrtha. Jaya Tīrtha's servant was Jñānasindhu.

tāhā haite dayānidhi                    tāra dāsa vidyānidhi  
    rājendra ha-ila tāhā haite

tāhāra kiṅkara jaya-                      dharma nāme parichaya  
paramparā jāna bhāla mate [3]

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

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

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

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

The best disciples of the great Mādhavendra Purī were Īśvar Purī, Lord Nityānanda, and Lord Śrī Advaita. Jagad-guru Śrī Chaitanya Mahāprabhu blessed Īśvar Purī (by accepting Īśvar Purī as His Guru.)

mahāprabhu śrī-chaitanya rādhā-kṛṣṇa nahe anya  
 rūpānuga janera jīvana  
 viśvambhara priyaṅkara śrī svarūpa-dāmodara  
 śrī gosvāmī rūpa-sanātana [6]

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

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

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

viśvanātha-bhakta-sātha baladeva jagannātha  
 tāra priya śrī-bhakti-vinoda  
 mahā-bhāgavata-vara śrī-gaura-kiśora-vara  
 hari-bhajanete yāra moda [8]



The foremost devotees of Śrīla Viśvanāth Chakravartī Ṭhākura are Śrīla Baladev Vidyābhūṣaṇ and Śrīla Jagannāth Dās Bābājī. Their dear follower is Śrīla Bhakti Vinod Ṭhākura. His associate is the best of the topmost devotees, Śrīla Gaura Kīśor Dās Bābājī, whose sole joy is Śrī Hari's service.

tadanuga-mahājana      śrī-kṛṣṇa-kīrtana-dhana  
yebā dila puri jaga kāma  
śrī vārṣabhānavī-varā      sadā sevya sevāparā  
tāhāra dayita-dāsa nāma [9]

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

tad abhinna deha-divya svarūpa-rūpa-raghu-jivya  
sadā sevya yāra pādapadma  
susiddhānta mūrti-dhara      śrī śrīdhara guru-vara  
rupānuga-sādhū-śreya-sadma [10]

Śrī Dayita Dās' nondifferent divine form, the living manifestation of Śrīla Svarūp Dāmodar, Śrī Rūpa, and Śrī Raghunāth, whose lotus feet are to be served eternally, is the best of Gurus, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj. He is the embodiment of perfect siddhānta and the ultimate refuge for the sādhus who follow Śrī Rūpa.

tāra priya mano 'bhīṣṭa      sthāpane sadā sacheṣṭa  
    bhakti sundara śrī govinda nāma  
 tāra priya manonīta              āchāra-prachāre rata  
    śrī bhakti-nirmalāchārya nāma [11]

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

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

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



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

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

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

Where are my Svarūp, Rūpa, and Sanātan? Where is my Raghunāth Dās? Where are the saviours of the fallen souls?

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

Where are my Raghunāth Bhaṭṭa and Gopāl Bhaṭṭa? Where is my Kṛṣṇadās Kavirāj? Where has the great dancer Śrī Gaurāṅga suddenly gone?

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

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

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

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

(Śrīla Narottam Dās Ṭhākura)

### *Śrī Daśāvatār Stotram*

pralaya-payodhi-jale dhṛtavān asi vedaṁ  
vihita-vahitra-charitram akhedam  
keśava dhṛta-mīna-śārīra jaya jagadīśa hare [1]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a fish! All glory to You! Easily You acted like a boat and upheld the Vedas above the waters of the cosmic devastation.

kṣītir iha vipulatare tiṣṭhati tava pṛṣṭhe  
 dharāṇi-dharaṇa-kina-chakra-gariṣṭhe  
 keśava dhṛta-kūrma-śārīra jaya jagadīśa hare [2]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a tortoise! All glory to You! You upheld Mount Mandara upon Your giant back and thereafter became beautified by the circular scar it left.

vasati daśana-śikhare dharāṇī tava lagnā  
 śaśini kalaṅka-kaleva nimagnā  
 keśava dhṛta-śūkara-rūpa jaya jagadīśa hare [3]

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

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ  
 dalita-hiraṇyakaśipu-tanu-bhṛṅgam  
 keśava dhṛta-narahari-rūpa jaya jagadīśa hare [4]

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

chhalayasi vikramaṇe balim adbhuta-vāmana  
 pada-nakha-nīra-janita-jana-pāvana  
 keśava dhṛta-vāmana-rūpa jaya jagadīśa hare [5]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a dwarf! All glory to You! In the form

of an amazing dwarf You deceived Bali Mahārāj with Your giant steps and delivered all souls with the water flowing from Your toenails.

kṣatriya-rudhira-maye jagad-apagata-pāpaṁ  
 snapayasi payasi śamita-bhava-tāpaṁ  
 keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare [6]

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

vitarsi dikṣu raṇe dik-pati-kamanīyaṁ  
 daśa-mukha-mauli-baliṁ ramaṇīyaṁ  
 keśava dhṛta-rāma-śarīra jaya jagadīśa hare [7]

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

vahasi vapuṣi viśade vasanaṁ jaladābhaṁ  
 hala-hati-bhīti-milita jamunābhaṁ  
 keśava dhṛta-haladhara-rūpa jaya jagadīśa hare [8]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of Balarām! All glory to You! On Your

white body You wear garments the colour of clouds and  
the River Yamunā when she is frightened by the striking of  
Your plough.

nindasi yajña-vidher ahaha śruti-jātaṁ  
sadaya-hṛdaya darśita-paśu-ghātaṁ  
keśava dhṛta-buddha-śārīra jaya jagadīśa hare [9]

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

mlechchha nivaha-nidhane kalayasi karavālaṁ  
dhūmaketum iva kim api karālaṁ  
keśava dhṛta-kalki-śārīra jaya jagadīśa hare [10]

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

śrī-jayadeva-kaver idam uditam udāraṁ  
śṛṇu sukha-daṁ śubha-daṁ bhava-sāraṁ  
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare [11]

O Hari! O Keśava! O Lord of the universe! You have  
assumed ten different forms! All glory to You! O readers,  
listen to this grand, pleasing, auspicious, extraordinary  
composition by the poet Śrī Jayadev.

vedān udharate jaganti vahate bhū-golaṁ udbibhrate  
 daityaṁ dārayate balim chhalayate kṣatra-kṣayaṁ kurvate  
 paulastyāṁ jayate halaṁ kalayate kārūṇyam ātanvate  
 mlechchhān mūrchchhayate daśākṛti-kṛte kṛṣṇāya  
 tubhyaṁ namaḥ [12]

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

(Śrīla Jayadev Goswāmī)

### *Śrī Harivāsar Gīti*

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

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

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

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

mṛdaṅga mandirā bāje śaṅkha karatāla  
 saṅkīrtana saṅge saba ha-ila miśāla [3]

The sounds of the mṛdaṅgas, cymbals, conchshells, and clapping hands all combined together in the saṅkīrtan.

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

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

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

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

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

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

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

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

bhāvāveśe mālā nāhi rahaye galāya  
chhiṇḍiyā paḍaye giyā bhakatera gāya [8]



While He was rapt in ecstasy, His flower garland could not remain around His neck. It tore and fell as the devotees sang.

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

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

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

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

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

He whose Name Śukadev and Nārada take as they wander about, whose glories the thousand-mouthed Anantadev sings, whose Name is the supreme form of atonement, that Lord now dances and glances upon the fortunate souls.

śrī kṛṣṇa-chaitanya nityānanda-chāda jāna  
vṛndāvana dāsa tachhu pada-yuge gāna [14]

Embracing Śrī Kṛṣṇa Chaitanya and Nityānandachāda as his life and soul, Vṛndāvan Dās sings the glories of Their lotus feet.

(Śrīla Vṛndāvan Dās Ṭhākura)

śuddha-bhakata-                      charaṇa-reṇu  
bhajana-anukūla  
bhakata-sevā                      parama-siddhi  
prema-latikāra mūla [1]

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

mādhava-tithi                      bhakti-janani  
yatane pālana kari  
kṛṣṇa-vasati                      vasati bali'  
parama ādare vari [2]

I carefully observe the holy days related to Mādhava. They are the mother of devotion. With great adoration, I embrace the abode of Kṛṣṇa as my own.

gaura āmāra                      ye-saba sthāne  
karala bhramaṇa raṅge  
se-saba sthāna                      heriba āmi  
praṇayi-bhakata-saṅge [3]

In the company of loving devotees, I behold all the places my Gaurasundar visited during His Pastimes.

mṛdaṅga-vādyā	śunite mana
avasara sadā yāche	
gaura-vihita	kīrtana śuni'
ānande hṛdaya nāche [4]	

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

yugala-mūrti	dekhiyā mora
parama-ānanda haya	
prasāda-sevā	karite haya
sakala prapañcha jaya [5]	

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

ye-dina gṛhe	bhajana dekhi
gṛhete goloka bhāya	
charaṇa-sīdhu	dekhiyā gaṅgā
sukha nā sīmā pāya [6]	

On days when I see devotional service taking place in my home, I feel that Goloka has manifested there. Seeing the Ganges, the nectar from the Lord's feet, my happiness has no limit.

tulasī dekhi'                      juḍāya prāṇa  
                          mādhava-toṣaṇī jāni'  
 gaura-priya                      śāka-sevane  
                          jīvana sārthaka māni [7]

Seeing Tulasī Devī soothes my soul, for I know she pleases  
 Mādhava. Honouring śāk, Śrī Gaurasundar's favourite,  
 I consider my life successful.

bhakativinoda                      kṛṣṇa-bhajane  
                          anukūla pāya yāhā  
 prati-divase                      parama-sukhe  
                          svikāra karaye tāhā [8]

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

(Śrīla Bhakti Vinod Ṭhākura)

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

After touring the town, my Gaurāṅga came home! My  
 Gaurāṅga and my Nitāi came home! After dusting Him off,  
 Śachī Mātā embraces Gaurāṅga! The devotees joyfully sing  
 "Hari! Hari!"



rādhe jaya jaya mādharma-dayite  
gokula-taruṇī-maṇḍala-mahite [1]

O Rādhā! O Beloved of Mādhava! O heroine of the girls of Gokula! All glory to You! All glory to You!

dāmodara-rati-varadhana-veśe  
hari-niṣkuṭa-vṛndā-vipineśe [2]

O She who dresses to increase Dāmodar's attachment!  
O Queen of Hari's pleasure groves in Vṛndāvan!

vṛṣabhānūdadhī-nava-śaśī-lekhe  
lalitā-sakhi guṇa-ramita-viśākhē [3]

O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O charmer of Viśākhā!

karuṇām kuru mayi karuṇā-bharite  
sanaka-sanātana-varṇita-charite [4]

Be merciful to me, O You who are filled with mercy! O She whose glory is sung by Sanaka and Sanātana!

(Śrīla Rūpa Goswāmī Prabhu)

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

O Lord, Kṛṣṇa, Yādava, Hari, Mādhava, Keśava, again and again I offer my obeisance to You.

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

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

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

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

jaya rūpa sanātana bhaṭṭa raghunātha  
śrī-jīva gopāla-bhaṭṭa dāsa raghunātha [4]

All glory to Śrī Rūpa, Sanātana, Raghunāth Bhaṭṭa, Śrī Jīva, Gopāl Bhaṭṭa, and Raghunāth Dāsa!

ei chhaya gosāñi kari charaṇa vandana  
yāhā haite vighna-nāśa abhīṣṭa-pūraṇa [5]

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

ei chhaya gosāñi yāra mui tāra dāsa  
tā-sabāra pada-reṇu mora pañcha-grāsa [6]

I am a servant of these six goswāmīs. Their foot dust is my five forms of sustenance.

tādera charaṇa sevi bhakta sane vāsa  
janame janame mora ei abhilāṣa [7]

To live with the devotees who serve their feet is my desire, birth after birth.

ei chhaya gosāñi yabe vraje kailā vāsa  
rādhā-kṛṣṇa-nitya-līlā karilā prakāśa [8]

When these six goswāmīs lived in Vraja, they revealed Rādhā-Kṛṣṇa's eternal Pastimes.

ānande bala hari bhaja vṛndāvana  
śrī-guru-vaiṣṇava-pade majāiyā mana [9]

Joyfully chant, 'Hari!', and worship Vṛndāvan, meditating on the feet of Śrī Guru and the Vaiṣṇavas.

śrī-guru-vaiṣṇava-pāda-padma kari āśa  
(hari) nāma-saṅkīrtana kahe narottama dāsa [10]

Aspiring for the lotus feet of Śrī Guru and the Vaiṣṇavas, Narottam Dās chants the Holy Name.

(Śrīla Narottam Dās Ṭhākura)

## Style

At the beginning of each āraṭi, the Pañcha Tattva mantra is sung.

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

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

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

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

At midday āraṭi *Yaśomatī-nandana* and *Jaya Śācī-nandana* are sung.

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

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

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



vāñchhā-kalpatarubhyaś cha kṛpā-sindhubhya eva cha  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

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

sarva-vaiṣṇavera pāye kari namaskāra  
ithe aparādha kichhu nahuka āmāra

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

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

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

(Devakī Nandan Dās)

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

sadyaḥ pātaka-saṁhantrī sadyo duḥkha-vināśinī  
sukhadā bhaktidā gaṅgā gaṅgaiva paramā gatiḥ

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

In the evening on parikramā are sung: *Gurudeva! kṛpā bindu diyā*, the Pañcha Tattva mantra, *Kabe Śrī-Chaitanya more*, and *Namo namaḥ Tulasī Mahārāṇī*.

Before the seated kīrtans in the morning and evening are recited the Sanskrit prayers beginning with *Vande 'ham Śrī-Guroḥ*.

After the class in the morning and evening *Hari Haraye namaḥ Kṛṣṇa* is sung.

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

The songs sung for Guru and the Pañcha Tattva are the same each day. In the morning: *Sanisāra-dāvānala-liḍha-loka, Śrī-Kṛṣṇa-Chaitanya-Prabhu jīve dayā kari'*, and *Bhaja bhaja re āmāra mana ati manda*. In the evening: *Śrī-Guru-charaṇa-padma* and *Śrī-Kṛṣṇa-Chaitanya-Prabhu dayā kara more*.

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

In the evening, prior to the final Hari-nām kīrtan, *Sujanārvuda-rādhita-pāda-yugam* and the *Śrī Śrī Prema-dhāma-deva-stotram* are sung. Each night ten verses from the *Śrī Śrī Prema-dhāma-deva-stotram* are sung. The chanting starts with verse one on Saturdays and concludes with the final verses of the text on Fridays.

On the appearance days of the Gurus in our lineage, and on other special occasions, *Kṛṣṇa haite Chaturmukha* is sung. This song is often begun from verse five or six.

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

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

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

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

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

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

Śrī Guru: **jaya gurudeva!**

Vaiṣṇava: **jaya vaiṣṇava thākur!**

Nitāi: **dayāl nitāi!**

Gaura: **jaya gaurahari!**

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

Śrī Guru and Vaiṣṇava:

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

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

Nitāi:

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

patit-pāvan nityānanda  
prema-dātā nityānanda  
dayāl nitāi!

bhaja bhaja nitāi bhaja  
bhaja bhaja nitāi bhaja

Serve! Serve! Serve Nitāi! If you serve Nitāi, you will reach Gaurāṅga. If you serve Nitāi, you will reach Rādhā-Kṛṣṇa. O saviour of the fallen, O Nityānanda! O giver of divine love! Serve! Serve! Serve Nitāi! O merciful Nitāi!

Gaura:

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

gaurahari haribol  
gaurahari haribol  
gaurahari haribol

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

During saṅkīrtan:

bhaja bhaja bhaja re bhāi!

śrī-kṛṣṇa-chaitanya gosāi    bhaja bhaja bhaja re bhāi  
dayāl guru nityānanda    bhaja bhaja bhaja re bhāi  
bhajile janam saphal habe    bhaja bhaja bhaja re bhāi  
bhajan vinā ār gati nāi    bhaja bhaja bhaja re bhāi  
nitāi gaura haribol!

Serve! Serve! O brothers! Serve! Serve Lord Śrī Kṛṣṇa Chaitanya! Serve Nityānanda, the original, all-merciful Guru! If you serve, your birth will be successful! There is no other way than service. Serve! Serve! O brothers! Serve!

jay dāo jay dāo

śachī-nandan gauraharir	jay dāo jay dāo
patit-pāvan nityānander	jay dāo jay dāo
jay dile jay-i habe	jay dāo jay dāo
premānande bāhu tuli'	jay dāo jay dāo
neche neche bāhu tuli'	jay dāo jay dāo

Give jay! Give jay! Give jay to Śachī Nandan Gaurahari! Give joy to the saviour of the fallen, Nityānanda! If you give jay, then everything will be glorious. In the joy of love, raise your arms and give jay! Raise your arms, dance, and give jay!

haribol! haribol!

gaura nityānanda bol	haribol! haribol!
gaura śrī advaita bol	haribol! haribol!
gaura gadādhara bol	haribol! haribol!
gaura śrīnivāsa bol	haribol! haribol!
gaura-bhakta-vṛnda bol	haribol! haribol!
nitāi gaura haribol!	

Chant "Hari!" Chant "Hari!" Chant "Gaura-Nityānanda!"  
Chant "Gaura Śrī Advaita!" Chant "Gaura Gadādhara!"

Chant “Gaura Śrīnivās!” O devotees of Gaura, chant “Hari!”  
Chant “Hari!” Chant “Nītāi! Gaura! Hari!”

The Jay Dhvani is recited following every āraṭi, parikramā, and class.

According to time, place, and circumstance, the jays recited are adjusted.

*Jay* is given to the Deities who are being worshipped at a particular assembly.

Following the *jay* to the Deities, *jay* is given to the āraṭi and parikramā being performed.

Tadīya Maṅgal Āraṭi kī jay!

Tadīya Mādhyāhna Bhog Āraṭi kī jay!

Tadīya Sandhyā Āraṭi kī jay!

Tadīya Mandir Parikramā kī jay!

Tadīya Tulasī Parikramā kī jay!

(*Tadīya* means ‘His’ or ‘Their’, and in this context implies. “The Deities’ maṅgal āraṭi” or something similar. *Tadīya* is also used throughout the scriptures as a term for things which are especially dear to the Lord and fit to be offered special worship.)

*Jay* is given to holy days and persons or places related to them.

On Ekādaśī:

Śrī Harivāsar Tithi kī jay!

Śrī Ekādaśī Upavās Pālankārī Bhakta-vṛnda kī jay!

On the appearance day of the Lord or a Vaiṣṇava:

Tadiya Śubha Āvirbhāv Tithi Varā kī jay!

On the disappearance day of a Vaiṣṇava:

Tadiya Tirobhāv Tithi Varā Mahotsav kī jay!

*Jay* is given to the particular name of a person, place, or event being celebrated (for example):

Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākurer  
Āvirbhāv Mahāmahotsav kī jay!

Śrī Nabadwīp Dhām Parikramār Adhivās Mahotsav kī jay!

Śrī Jagannāth Miśrer Ānandotsav kī jay!

*Jay* is given to the Āśram, Temple, or place in which worship is taking place.



There are no hard and fast rules about the order and number of jays to be given, though enlongated recitations praising inessential or obscure elements are undesirable.

The following verses are recited before honouring prasādam:

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

“O king, one whose fortune is meagre never develops faith in mahāprasād, Govinda, the Holy Name, or the Vaiṣṇavas.”

bhāi re!

śarīra avidyā-jāla                      jaḍendriya tāhe kāla  
jīve phele viṣaya-sāgare  
tā'ra madhye jihvā ati              lobhamaya sudurmati  
tā'ke jetā kaṭhina saṁsāre

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

kṛṣṇa baḍa dayāmaya              karibāre jihvā jaya  
sva-prasād-anna dila bhāi  
sei annāmṛta pāo              rādhā-kṛṣṇa-guṇa gāo  
preme ḍāka chaitanya-nitāi

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

(preme bhare ḍāka re)

(dayāl nitāi chaitanya bale preme bhare ḍāka re)

(nitāi gaura haribol!)

“Call with love! Call with love: ‘Dayāl Nitāi Chaitanya! Nitāi!  
Gaura! Hari!’”

(Śrīla Bhakti Vinod Ṭhākura)

Following this recitation *jay* is given, and then prasādam is  
honoured while chanting Hari-nām.

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

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**tr̥ṇād api sunīchena taror iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ**

*(Śrī Śikṣāṣṭakam)*

“One who is more humble than a blade of grass,  
tolerant like a tree, respectful to everyone, and  
free from desire for respect is qualified to  
constantly practise Śrī Kṛṣṇa-saṅkīrtan.”