Śri Gitāvali

Songs by Śrila Viśvanātha Cakravarti

Song 1

Text 1

prabho kṛṣṇa-caitanya gauranga viśvambhara śrī-śacī-nandana prema-sindho
hare kṛṣṇa gopala govinda nandatmaja goṣṭha-gopī-jana-prana-bandho

prabhaḥ - O Lord; kṛṣṇa-caitanya - Śri Kṛṣṇa Caitanya; gauranga - fair limbed; viśvambhara - the maintainer of the worlds; śrī-śacī-nandana - son of Śacī; prema-sindhah - ocean of love; hare - Hari; kṛṣṇa - Kṛṣṇa; gopala - protector of the cows; govinda - delight of the cows, land, and senses; nandatmaja - son of Nanda; goṣṭha - of Vraja; gopī-jana - of the gopis; prana - life; bandhaḥ - friend.

O Lord Kṛṣṇa Caitanya, Gauranga, Viśvambhara, Śrī Śacī-nandana, O ocean of ecstatic love, O Hari, Kṛṣṇa, Gopāla, Govinda, O son of Nanda, O life-friend of the vraja-gopis, glory to You!

Song 2

Text 1

payaya kṛpaya prema-sudham mam karaya nija-sevam bahudha mam

payaya - please cause to drink; kṛpaya - mercifully; prema - of pure love; sudham - the nectar; mam - me; karaya - please cause to perform; nija - own; sevam - service; bahudha - in many ways; mam - me.
Please mercifully make me drink the nectar of ecstatic love. Please make me serve You in many ways.

Text 2

śrī-govinda madana-gopala gopīnatha
śrī-krṣṇa hare vraja-jana-gīta-līla-gathā

śrī-govinda - O delight of the cows, land, and senses; madana-gopala - O cowherd boy more glorious than Kamadeva; gopīnatha - O master of the gopis; śrī-krṣṇa - O all-attractive one; hare - O Lord who removes all obstacles; vraja - of Vraja; jana - by the people; gīta - sung; līla - of pastimes; gathā - songs.

O Śrī Govinda, O Lord more handsome than Kāmadeva, O master of the gopis, O Śrī Kṛṣṇa, O Hari, O Lord whose pastimes the people of Vraja glorify in song!

Text 3

madhurima-garima-sa-rasa-karunalaya-locana-kona-vikāṣam
mam anubhavaya bhavaya nija-guṇā-rupa-kalapa-vilasam

madhurima - of sweetness; garima - greatness; sa-rasa - with nectar; karunā - of mercy; alaya - abode; locana - of the eyes; kona - corners; vikāṣam - manifest; mam - me; anubhavaya - please cause to see; bhavaya - please manifest; nija - own; guṇa - qualities; rupa - forms; kalapa - multitudes; vilasam - pastimes.

Please allow me to see the glory of Your nectar sweet sidelong glance. Please reveal to me Your qualities, forms, and pastimes.

Text 4

śrī-vṛndāvana-kuṇja-vihārini radhe hari-dayite
naya nija-carana-sarojā-talam mam urārī-kuru lalite

śrī-vṛndāvana - of Śrī Vṛndāvana; kuṇja - in the forest groves; vihārini - who enjoy pastimes; radhe - O Rādhā; hari-dayite - O beloved of Lord Hari; naya - please bring; nija-carana-sarojā-talam - to Your lotus feet; mam - me; urārī-kuru - please accept; lalite - O graceful one.
O Radhā, O beloved, of Lord Hari, O Goddess who enjoy pastimes in the forest groves of Vṛndāvana, please bring me to Your lotus feet. O beautiful one, please accept me.

Song 3

(rāga-kānādā)

Text 1

vande vṛṣabhanusuta-pada
kamala-nayana locana-sampada

vande - I offer my respectful obeisances; vṛṣabhanusuta - of the daughter of King Vṛṣabhanu; pada - who have attained the status; kamala-nayana - lotus-eyed; locana - of the eyes; sampada - O treasure.

O daughter of King Vṛṣabhanu, O lotus-eyed Goddess who are the great treasure of my eyes, I bow down before You.

Text 2

nakhara-mukhura-jita-koti-sudhakara
madhava-hṛdaya-cakora-mano-hara

nakhara - of the nails; mukhura - mirrors; jita - defeated; kōti - millions; sudhakara - moons; madhava - of Kṛṣṇa; hṛdaya - the heart; cakora - the cakora bird; manah - the heart; hara - stealing.

O Goddess whose glistening-mirror toenails defeat many millions of nectar moons! O Goddess who charm the cakora bird of Lord Kṛṣṇa's heart!

Text 3

kamala-nuta-saubhaga-rekhaṅcita
lalitadi-kara-yavaka-raṅjita
kamala - by Goddess Lakṣmi; nuta - praised; saubhaga-rekhañcita - whose graceful form; lalitadi - beginning with Lalita; kara - does; yavaka - with yavaka; rañjita - decorated.

O Goddess whose graceful beauty is praised by Lakṣmi-devi! O Goddess whom Lalitā and the other gopis decorate with yāvaka!

Text 4

samsevaya giridhara-mati-mandita
rasa-vilasa-natana-rasa-pandita

samsevaya - with service; giridhara - of Kṛṣṇa; mati - with thoughts; mañḍita - decorated; rasa - rasa dance; vilasa - pastimes; natana - dancing; rasa - nectar; pandita - learned.

O goddess who serves Lord Kṛṣṇa! O Goddess whose heart is decorated with thoughts of Lord Kṛṣṇa! O Goddess learned in the art of sweet dancing in the rāsa pastimes!

Song 4

(Rāga-tuḍī)

Text 1

iha nava-vanjula-kuñje
kurubaka-kusuma-susama-nava-guñje

iha - here; nava - new; vanjula - kuñje - in the graceful forest grove; kurubaka-kusuma - with kurubaka flowers; susama-nava-guñje - and beautiful new guñja berries.

Here, to this beautiful forest grove graceful with kurubaka flowers and beautiful guñjā berries, . . .
Text 2

tam abhisaraya dhiram
tri-jagad-atula-guṇa-bharima-gabhīram

tam - Her; abhisaraya - please bring to meet; dhiram - saintly girl; tri-jagat - three worlds; atula - peerless; guṇa - virtues; bharima - great; gabhīram - deep.

. . . please bring the saintly girl whose deep virtues have no equal in the three worlds.

Text 3

gurum āṅgi-kuru bharam
viracaya madana-mahodadhi-param

gurum - serious; āṅgi-kuru - please accept; bharam - gratness; viracaya - please create; madana - of amorous pastimes; maha - great; udadhi - ocean; param - to the farther shore.

Please take My words seriously. Please lead Me across the great ocean of amorous desires.

Text 4

bhavatim gatim avalambe
mad-ucitam iha kuru vigata-vilambe

bhavatim - You; gatim - goal; avalambe - I take shelter; mat - by Me; ucitam - said; iha - here; kuru - please do; vigata - abandoned; vilambe - delay.

I take shelter of You. Please do what I ask without delay."

Text 5

iti gadita madhu-ripuṇa
tvaritam agad iyam ati-nipuṇa
iti - thus; gadita - spoken; madhu-ripuna - by Kṛṣṇa; tvaritam - quickly; agatwent; iyam - that; ati-nipuṇa - very expert gopi.

Hearing Lord Kṛṣṇa's words, the very intelligent gopi at once departed.

Text 6

rahasi sarasi caṭu radham
samabodhayad agha-hara-puru-badham

rahasi - in a secluded place; sarasi - by a lake; caṭu - expert; radham - Rādhā; samabodhayat - informed; agha-hara - of Lord Kṛṣṇa; puru - great; badham - anguish.

In a secluded place by a lake, that gopi told Rādhā of Lord Kṛṣṇa's great anguish.

Text 7

ḥṛdi sakhi vasasi murareḥ
jvalayasi tad api kim akrta-vicare

ḥṛdi - in the heart; sakhi - O friend; vasasi - You reside; murareḥ - of Kṛṣṇa; jvalayasi - You set afire; tad api - still; kim - why?; akrta-vicare - without thinking.

She said to Rādhā, O friend, You reside always in Kṛṣṇa's heart. O inconsiderate one, why do You set Him on fire in this way?

Text 8

adhuna diśi ca valantī
śīśiraya tad amita-ruci-vibhavantī

adhuna - now; diśi - in the direction; ca - and; valantī - going; śīśiraya - please make cool; tat - that; amita - limitless; ruci - love and splendor and bliss; vibhavantī - manifesting.

Please go to Him now. Show Him limitless love and splendor and bliss. Cool the fires that burn in Him.
Text 9

hari-vallabha-giram amalam
sravasi racaya sumanasam iva mrdulam

hari - of Kṛṣṇa; vallabha - dear; giram - words; amalam - splendid; sravasi - on the ear; racaya - please do; sumanasam - a sumanah flower; iva - like; mrdulam - delicate.

Please make Kṛṣṇa's loving words a delicate sumanah flower resting on Your ear."

Song 5

(Kedāra-rāga)

Text 1 (Refrain)

sundari kalaya sapadi nija-caritam
tvam atanu-karmana-viduṣi rasikam amum akarsasi guna-kalitam

sundari - O beautiful girl; kalaya - please manifest; sapadi - at once; nija-caritam - at Your actions; tvam - You; atanu - amorous; karmana - in magical activities; viduṣi - knowledge; rasikam - enjoyer of nectar; amum - Him; akarṣasi - You attract; guna-kalitam - virtuous.

O beautiful one, please reveal Your true nature at once. O magician of amorous pastimes. Cast a spell and attract He who is full of virtues.

Text 2

nija-mandiram anupada-lasad-indiram api parihaya vilasi
abhavad apasta-samasta-kalari giri-kandara-taṭa-vana-vasī
Leaving His own palace, where glorious Goddess Lakṣmī enjoys pastimes, He now enjoys pastimes on the hills, in the caves, in the valleys, in the forests, and on the banks of the rivers and lakes.

Text 3

bhavad-anuraga-nrpokṛta ha kim akarana-vairam aparam
praharati manasija-dhanvy amuna prahito yad amum kativaram

bhavat - for You; anuraga - love; nrpaḥ - the king; kṛta - did; ha - indeed; kim - whether?; akaraṇa - without cause; vairam - hatred; aparam - endless; praharati - attacks; manasija - of Kamadeva; dhanvi - holding the bow; amuna - by him; prahitah - hit; yat - what; amum - Him; kativaram - how many times?

He rules over the kingdom of love for You. Why would He hate You for no reason? How many times does Kāmādeva, gripping his bow, attack Him with arrows?

Text 4

jīvayitum yadi kantam anāṅga-guṇalayam icchasi kante
abhisara samprati bhamini hari-vallabha-bhuvi bhante

jīvayitum - to save the life; yadi - if; kantam - beloved; anāṅga-guṇalayam - the home of amorous virtues; icchasi - You desire; kante - O beautiful one; abhisara - go to meet Him; samprati - at once; bhamini - O passionate one; hari-vallabha-bhuvi - O land of love for Lord Kṛṣṇa; bhante - O splendid one.

O beautiful one, O passionate one, O abode of love for Lord Hari, O splendid one, if You wish to save His life, please go at once to Your beloved, who is the home of all virtues a passionate lover can posses."
Song 6

(Varādi-rāga)

Text 1

ma tuda muñca paṭaṃtam iti sphaṭa-kutila-mukham smita-mīśram
śadavam iva priti-śrita-bhuja-bala-raśir agharir akṛṣṭam

ma - don't; tuda - hit; muñca - let go; paṭa - of the cloth; antam - of the edge; iti - thus; sphaṭa - manifested; kutila - crooked; mukham - mouth; smita - with a smile; mīśram - mixed; śadavam - passion; iva - like; priti - love; śrita-sheltered; bhuja - of the arms; bala - power; raśih - abundance; agharih - Kṛṣṇa; akṛṣṭam - dragged.

With half a smile in Her crooked mouth, Rādhā says, 'Don't hit Me! Let go of the edge of My clothing!' With His powerful arms Kṛṣṇa pulls Her to Him.

Text 2 (Refrain)

sakhi he pašya nayana-sukha-saram
rasika-mukuṭa-tanu-yugalam adhi śrita-bahu-vidha-madana-vikaram

sakhi - friend; he - O; pašya - look; nayana - of the eyes; sukha - happiness; saram - best; rasika - of they who know how to relish nectar; mukuṭa - the crown; tanu - forms; yugalam - two; adhi śrita-bahu-vidha - in many ways; madana-vikaram - enjoying amorous pastimes.

O friend, look at the two crowns of they who know how to taste nectar, two crowns that enjoy many different kinds of amorous pastimes, two crowns that give the best happiness the eyes can enjoy.

Text 3

catulita-vikata-cilli-dhanur-arpita-śanita-śona-katākṣa
tarjati dayitam imaṁ tad api prati parirambhana-rasa-dakṣa

catulita - restless; vikaṭa - fearsome; cilli - eyebrows; dhanuh - bows; arpita -
placed; śanita - sharpened; śoña - red; kaṭakṣa - sidelong glances; tarjati - rebukes; dayitam - beloved; imam - this; tad api - still; prati - to; parirambhana - of embraces; rasa - nectar; dakṣa - expert.

The fearsome, always bending archer's bows of Her restless eyebrows again and again shooting sharp reddened arrows from the corners of Her eyes, Rādhā, who is expert at tasting the nectar of embraces, again and again rebukes Her beloved.

Text 4

mukham ati-putam idaṁ yuvati-vraja-rasana-rasitam akhaṇḍam sparśaya ma dayitety abhidhaya punah dhayati priya-gandaṁ

mukham - face; ati-putam - very pure; idam - this; yuvati - young girls; vraja - of Vraja; rasana - the tongues; rasitam - spoken; akhaṇḍam - without breaking; sparśaya - touch; ma - don't; dayita - O beloved; ity - thus; abhidhaya - saying; punah - again and again; dhayati - kisses; priya - of the beloved; gaṇḍam - the cheeks.

Beloved, please don't touch Me with Your lips, lips that are supremely pure, lips again and again tasted by the girls of Vraja." As She speaks these words, Rādhā kisses Kṛṣṇa's cheeks.

Text 5

virama satītvam ajani mama khaṇḍitam iti hitam api tava siddham iti sa sa-ruṣeva radair nija-vallabham adhare racayati viddham

virama - stop; satītvam - chastity; ajani - manifested; mama - of Me; khaṇḍitam - broken; iti - thus; hitam - placed; api - also; tava - of You; siddham - fulfilled; iti - thus; sa - She; sa-ruṣa - with anger; iva - as if; radaiḥ - with teeth; nija-vallabham - Her beloved; adhare - on the lip; racayati - creates; viddham - a wound.

Please stop! You have broken My chastity. You have got what You wanted."
Speaking these words, Rādhā angrily bit Her beloved Kṛṣṇa's lip.

Song 7
Text 1

hari-bhuja-kalita-madhura-mṛdulaṅga
tad amala-mukha-śaśi-vilasad-apaṅga

hari - of Kṛṣṇa; bhuja - arms; kalita - manifested; madhura - sweetness; mṛdula - delicate; aṅga - limbs; tat - His; amala - splendid; mukha - face; śaśi - moon; vilasat - glistening and playful; apaṅga - sidelong glance.

Her delicate limbs sweetly embraced by Kṛṣṇa's arms, with glistening and playful eyes, Rādhā gazes at the splendid moon of Kṛṣṇa's face.

Text 2

radha lalita-vilasa
adhirati-sayanam ajani mṛdu-hasa

radha - Rādhā; lalita - graceful; vilasa - pastimes; adhirati-sayanam - on the bed of amorous pastimes; ajani - did; mṛdu-hasa - gentle smile.

Resting on the bed of amorous pastimes, graceful and playful Rādhā gently smiled.

Text 3

asakrd-udañcita-ghana-parirambha
khara-nakharankuśodita-kuca-kumbha

asakrt - many times; udañcita - manifested; ghana - intense; parirambha - embraces; khara - sharp; nakhara - nails; ankuśa - with the elephant-goads; udita - risen; kuca - breasts; kumbha - waterpots.

Many times She tightly embraced Her beloved. Many times He placed the sharp elephant-goads of His fingernails on Her waterpot breasts.

Text 4
smara-sara-khandita-dhṛti-mati-lajja
prema-sudha-jaladhi-kṛta-majja

smara - of Kamadeva; sara - arrows; khandita - broken; dhṛti - peaceful composure; mati - heart; lajja - embarassed; prema - of ecstatic love; sudha - nectar; jaladhi - in the ocean; kṛta-majja - plunged.

Her peacefulness and shyness broken by Kāmadeva's arrows, She became plunged in the nectar ocean of love.

**Text 5**

sarabhasa-valita-radacchadana-pana
śrama-salilapluta-vapur-apidhana

sarabhasa - passionately; valita - surrounded; radacchadana - lips; pana - drinking; śrama - from exhaustion; salila - perspiration; apluta - flooded; vapuh - body; apidhana - covered.

She passionately drank the nectar of Her beloved's lips. Her body was flooded with perspiration.

**Text 6**

kankana-kunkini-jhaṅkṛta-rucira
parimala-milita-madhuvrata-nikara

kankana - bracelets; kunkini - and other ornaments; jhaṅkṛta - tinkling; rucira - charming; parimala - sweet fragrance; milita - met; madhuvrata - bumblebees; nikara - multitude.

Her bracelets and other ornaments sweetly tinkled. Her body's fragrance was like a host of flowers that attracts swarms of bumblebees.

**Text 7**

mrgamada-rasa-carcita-nava-nalina
kṛti-dhara-timita-cikura-vṛta-vadana

mrgamada-rasa - with sweet musk; carcita - anointed; nava - new; nalina - lotus flower; kṛti-dhara - glorious; timita - wet; cikura - hair; vṛta - covered; vadana-face.
Her body was like a newly-blossomed lotus flower anointed with musk. Dishevelled hair surrounded Her perspiring face.

Text 8

vallabha-rasika-kala-rasa-sara
saphali-kṛta-nīja-madhurima-bhara

vallabha - beloved; rasika - who is expert at tasting nectar; kala - art; rasa - nectar; sara - the best; saphali-kṛta - made successful; nīja - own; madhurima-bhara - abundance of sweetness.

In this way Her sweetness bore its fruit. Rādhā is most expert at enjoying nectar pastimes with Her charming lover.

Song 8

(Dakṣinā-rāga)

Text 1 (Refrain)

kṛṣṇa nanda-gopa-nandana
jaya kṛṣṇa-manda-hasya-vadana

kṛṣṇa - Kṛṣṇa; nanda-gopa - of the gopa Nanda; nandana - son; jaya - glory; kṛṣṇa - dark; manda - gentle; hasya - smile; vadana - face.

O Kṛṣṇa, O son of Nanda, O Lord whose dark face is graceful with a gentle smile, glory to You!

Text 2

kāṅkaṇa-kūṅkini-keyura-bhuṣana-kauṭubha-mani-rajita
kānkāṇa - bracelets; kuṅkini - ornaments; keyura - armlets; bhusāna - ornaments; kaustubha-māṇi - Kaustubha jewel; rajīta - splendid.

O Lord splendid with a Kaustubha jewel and with bracelets, armlets, and many tinkling ornaments!

Text 3

kṛṣṇa padma-nindī-caraṇa vaṇjula-sadma-vīthī-calana
indu-koti-jayī-nakha-māṇi-darpaṇa-dandita-ghanā-timira

kṛṣṇa - Kṛṣṇa; padma-nindī-caraṇa - whose feet rebuke the lotus flowers; vaṇjula - crooked; sadma - home; vīthī - path; calana - walking; indu - moons; koṭi - millions; jayī - defeating; nakha - nails; māṇi - jewel; darpaṇa - mirrors; dandita - punished; ghanā - intense; timira - darkness.

O Kṛṣṇa, O Lord whose feet rebuke the lotus flowers! O Lord who walks home on the winding path in the forest! O Lord whose glistening jewel-mirror toenails defeat millions of moons and punish the great darkness!

Text 4

kṛṣṇa rajad-āṅka-lalīta mada-gaja-raja-varya-calīta
maṇjula-sīnjīta-maṇjīra-cumbīta-caṇcala-mālya-taṭa

kṛṣṇa - Kṛṣṇa; rajat - glistening; āṅka - marks; lalita - graceful; mada-gaja - mad elephant; raja - king; varya - excellent; calita - walking; maṇjula - sweetly; sīnjīta - tinkling; maṇjīra - anklets; cumbīta - kissed; caṇcala - restless; mālya - garland; taṭa - edge.

O Kṛṣṇa, O Lord whose hands and feet bear graceful auspicious marks! O Lord who walks like a graceful intoxicated elephant! O Lord the end of whose great flower garland is kissed by Your sweetly tinkling anklets!

Text 5

kṛṣṇa hataka-ruci-vasana nava-rasa-nataka-māṇi-rasana
nabhi-saroṣara-tīra-samutthita-vici-vali-trīyata
krṣṇa - Kṛṣṇa; hāṭaka - gold; ruci - splendor; vasana - garments; nava - new; rasa - nectar; nataka - dancer; maṇi - - jewel; rasana - belt; nabhi - navel; sarovara - lake; tīra - shore; samutthita - risen; vīci - waves; vali-triyata - three folds of skin.

O Kṛṣṇa, O Lord who wears glistening golden garments, O Lord whose jewel belt dances with always-sweet gracefulness, O Lord whose abdomen has three graceful folds of skin by the shore Your navel-lake!

Text 6

krṣṇa kunda-dama-capala bandhura-tunda-sobhita-tarala vakṣasi bhṛgu-pada-laksāṇa-salaksāṇa indiranka-rucira

krṣṇa - O Kṛṣṇa; kunda - jasmine; dama - garland; capala - moving; bandhura - graceful; tunda - belly; śobhita - graceful; tarala - splendid; vakṣasi - on the chest; bhṛgu-pada-laksāṇa-salaksāṇa - decorated with the footprint of Bhṛgu Muni; indira - of Lakṣmī; anka - with the mark; rucira - graceful.

O Kṛṣṇa decorated with a splendid jasmine garland, O Lord whose abdomen is splendid and graceful, O Lord whose chest bears Bhṛgu Muni's footprint and Goddess Lakṣmī's mark!

Text 7

krṣṇa pīṇa-bahu-yugala niyata-navina-ranga-kuśala radhika-sukha-sagara-nagara-sundarabja-nayana

krṣṇa - O Kṛṣṇa; pīṇa-bahu-yugala - broad arms; niyata - eternal; navina - new; ranga - blissful pastimes; kuśala - graceful; radhika - of Śrī Rādhā; sukha - of happiness; sagara - ocean; nagara - hero; sundara - handsome; abja - lotus; nayana - eyes.

O Kṛṣṇa whose arms are broad, O Lord whose graceful pastimes are eternally new and fresh, O lotus-eyed hero who pushes Śrī Rādhā into an ocean of bliss!

Text 8

krṣṇa karna-lambi-kundala kuvalaya-varṇa-nindi-kuntala bhala-ratīji-tilakavali-nasika danta-rocira-tula
O Kṛṣṇa, O Lord who wears graceful earrings, O Lord whose hair rebukes the splendid blue lotus flowers, O Lord whose forehead is splendid with tilaka, O Lord whose nose and teeth are splendid and graceful!

Text 9

kṛṣṇa vamśa-vadya-catura lasad-avatamsa-piñcha-madhura
nīla-kaṇṭha-ghanā-puṇja-jiśṇu-mañi-jaiśṇu-navya-suṣama

O Kṛṣṇa, O Lord who gracefully plays the flute, O Lord who wears a splendid peacock-feather crown, O Lord whose splendor defeats a host of blue lotus flowers, O Lord whose ever-new handsomeness defeats the sapphires!

Text 10

kṛṣṇa rasa-lasya-vidita madhura-vilasa-nitya-mudita
ballavi-nayanañjana-raṇjita-mañju-daśana-vasana

O Kṛṣṇa, O Lord expert and graceful in the rāsa dance, O Lord who enjoys sweet pastimes eternally, O Lord whose graceful teeth and garments bear the marks of the gopis' black mascara!
Song 9

(Śrīrāga-viḥāgaḍā)

Text 1

madhura gokulanandana chavila-vrndavana-candra
muralīdhara madhusudana madhava gopīnatha mukunda
keli-kala-nidhi-kuṇja-viharin giridhara ananda-kanda
radhe kṛṣṇa radhe

madhura - sweet and charming; gokulanandana - bliss of Gokula; chavila-vrndavana-candra - splendid moon of Vrndavana; muralīdhara - flutist; madhusudana - killer of the Madhu demon; madhava - husband of Goddess Lakṣmī; gopīnatha - master of the gopis; mukunda - giver of liberation; keli - in amorous pastimes; kala - expertise; nidhi - a great treasure; kuṇja - in the forestgroves; viharin - enjoying pastimes; giridhara - lifter of Govardhana Hill; ananda-kanda - source of bliss; radhe - O Rādhā; kṛṣṇa - O Kṛṣṇa; radhe - O Rādhā.


Song 10

Text 1

jaya madhurya-patake śrī-radhe
jaya vrṣabhanu-sute

jaya - glory; madhurya - of sweetness; patake - flag; śrī-radhe - O Śrī Rādhā; jaya - glory; vrṣabhanu-sute - O daughter of Vṛṣabhanu.

O Śrī Rādhā, O flag of sweetness, glory to You! O daughter of Vṛṣabhanu, glory
to You!

Text 2

lalitadi-sakhī-kumudavali-rake prema-mahamṛta-bhavita-rasamaya- 
tanu-guṇa-rupa-kalape
nija-parijana-pariṣadī mam upanaya kalita-lalita-mamatake

lalita - Lalita; adi - beginning; sakhī - friends; kumudavali - lotus flowers; rake - 
full moon; prema - love; mahamṛta - great nectar; bhavita - made; rasamaya - 
sweet; tanu - form; guṇa - qualities; rupa - beauty; kalape - abundance; nija - own; 
parijana-pariṣadī - among the associates; mam - me; upanaya - please bring; kalita-
lalita-mamatake - identity.

O full moon that delight the lotus flowers that are Your friends headed by Lalitā! O Goddess whose sweet form, qualities, and beauty are flooded with the nectar of pure love, please accept me as one of Your associates.

Song 11

Text 1

nanda-suno kṛṣṇa govinda dṛṣamayi disi mayi nija-kṛpaya
maṁ jīvaya manda-smīta-sudhaya

nanda-sunah - 0 son of Nanda; kṛṣṇa - 0 all-attractive; govinda - 0 delight of 
the cows, land, and senses; dṛṣamayi - glancing; disi - in the direction; mayi - to 
me; nija-kṛpaya - with Your mercy; mam - me; jīvaya - cause to live; manda - 
gentle; smīta - smile; sudhaya - with the nectar.

O son of Nanda, O Kṛṣṇa, O Govinda, please place Your glance of mercy on me. With the nectar of Your gentle smile please restor my life.

Text 2

pīṭa-vasana mama kalaya mano nava-nilā-nalina-kamaniya-tano
ballava-nagara-vatamśa vibho
pita - yellow; vasana - garments; mama - of me; kalaya - please manifest; manah - heart; nava - new; nila - blue; nalina - lotus flowers; kamaniya - beautiful; tanah - form; ballava - of the gopas; nagara - hero; vataimsa - crown; vibhaḥ - O Lord.

O Lord splendid in yellow garments, O Lord whose form is graceful like an ever-new blue lotus flower, O crown of the gopas, O all-powerful one, please appear in my heart.

Text 3

vallabha mam urari-kuru bhoh

vallabha - dear; mam - me; urari-kuru - please accept; bhoh - O.

O dear Lord, please accept me.

Śri Guru-carana-smaranāśṭaka
Eight Meditations on the Feet of the Spiritual Master

by Śrila Viśvanātha Cakravarti

Text 1

prataḥ śrī-tulasi-natih sva-karatās tat-piṇḍikalepanam
tat-sammukhyam atha sthitih smṛtir atha sva-svaminoh padayōḥ
tat-sevartha-bahu-prasuna-cayanam nityām svayam yasya tam
śrī-radharamanāṁ - muda guru-varaṁ - vande nipatyaavanau

prataḥ - early in the morning; śrī-tulasi-natih - bowing down before Tulasi-devi; sva-karatāh - with his own hand; tat-pinnikalepanam - anointing her base; tat-sammukhyam - facing her; atha - indeed; sthitih - situation; smṛtih - remembrance; atha - then; sva-svaminoh - of his two masters; padayōḥ - of the feet; tat-sevartha - to serve Them; bahu-prasuna - many flowers; cayanam - gathering; nityām - regularly; svayam - personally; yasya - of whom; tam - him; śrī-radharamanāṁ - Śrī Rādhā-ramaṇa Gosvāmī; muda - happily; guru-varaṁ - spiritual master; vande - I offer my respectful obeisances; nipatya - falling; avanau - to the ground.
Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramana Gosvāmi, who every morning bows down before Tulasi-devi, with his own hands anoints her base, sitting before her meditates on the feet of his two masters, and then gathers flowers to serve His masters.

Text 2

madhyahne tu nijkeśa-pada-kamala-dhyana-cricksamannarpana-
pradaksiniya-smarati-pranayita nrtiyam satam saṅgatiḥ
śrīmad-bhagavatartha-sīdhur-madhurasvadah sada yasya tam
śrī-radha-rāma-pāram— muda guru-varaṃ— vande nipatyavanau

madhyahne - at midday; tu - indeed; nija - own; iśa - masters' pada - feet; kamala - lotus; dhyana - meditation; arcanā - worship; anna - food; arpana - offering; pradaksiniya - circumambulation; nati - obeisances; stuti - prayers; pranayita - with love; nṛtyam - dancing; satam - of the saintly devotees; saṅgatiḥ - association; śrīmad-bhagavatā - of Śrīmad-Bhāgavatam; artha - meaning; sīdhur - nectar; madhura - sweetness; asvadā - relishing; sada - always.

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramana Gosvāmi, who at midday meditates on the lotus feet of his two masters, worships them, offers food to Them, circumambulates Them, offers prayers to Them, loves Them, and dances before Them. He associates with the devotees, and in their company regularly tastes the nectar of Śrīmad-Bhāgavatam.

Text 3

praksalya-āngṛi-yugaṁ nati-stuti-jayam kartum mano 'ty-utsukam
sayam goṣṭham upagataṁ vana-bhuvah draṣṭum nija-svaminam
premananda-bhareṇa netra-puṭayor dhara cirad yasya tam
śrī-radha-rāma-pāram— muda guru-varaṃ— vande nipatyavanau

praksalya - washing; aṅghri-yugam - the feet; nati-stuti-jayam - bowing down and offering prayers; kartum - to do; maṇah - heart; aṭy-utsukam - very eager; sayam - at sunset; goṣṭham - to Vṛṣaṇi; upagataṁ - gone; vana-bhuvah - of the forest; draṣṭum - to see; nija-svaminam - his master; premananda-bhareṇa - with great bliss; netra-puṭayoh - in the eyes; dhara - a flood; cirat - for a long time.

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramana Gosvāmi, who as the evening approaches washes his master's feet, bows down before Him, and offers prayers. From the forest he goes to Vṛṣaṇi to see his master. Gazing at his master, for a long time his eyes are flooded with
tears of bliss.

Text 4

ratrau śrī-jayadeva-padya-paṭhanam tad-gīta-ganam rasa-
vadā bhakta-janaṁ kadacī abhitah sankirtane nartanam
radha-krṣṇa-vilasa-kely-anubhavad unṇidrata yasya taṁ
śrī-radharamanam— muda guru-varam— vande nipatyavanau

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramana Gosvāmi, who, surrounded by the devotees, in the evening sometimes relishes the nectar of Śrī Jayadeva's songs and sometimes dances in sankirtana. Sometimes, directly seeing Śrī Śrī Rādhā-Kṛṣṇa's pastimes, he does not sleep at night.

Text 5

nindety-akṣarayor dvayam paricayam praptam na yat-karnayoh
sadhunam stutim eva yah sva-rasanad asvadayaty anv-aham
viśvasyam jagad eva yasya na punah kutrapī dona-grahah
śrī-radharamaṇam— muda guru-varam— vande nipatyavanau

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramana Gosvāmi, who never allows the two syllables nindā" (I criticize him) enter his ears, who day after day tastes with his tongue the nectar of praising other devotees, and who believes in others' goodness and never believes others have done wrong.
Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramana Gosvāmi, who accepts every sincere soul that who falls down to offer obeisances at his feet. He mercifully engages them all in devotional service. To his disciples he regularly teaches the confidential truths of devotional service.

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramana Gosvāmi, who mercifully places his feet on the heads of his disciples as they offer dandavat obeisances. With his graceful smiling glance of mercy he creates in his disciples hearts renunciation of material desires. By his instructions and by service to his feet he makes pure love for Lord Kṛṣṇa rise within his disciples.
Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramāṇa Gosvāmī, who, drawing out the words, ‘Rādhā! Kṛṣṇa!’, made the nectar names of his two masters dance on his tongue. He did not know anything of material activities, for he was always plunged in the nectar of spiritual love.

O my master, O rising ocean of mercy, these eight verses show a tiny atomic particle of the nectar of your feet. O master, I pray that the bumblebee of my heart, staying always in your company, will become attracted by the fragrance of your two masters in the beautiful forest groves of Vṛja.
Eight Prayers Glorifying the Parama-guru

by Śrīla Viśvanātha Cakravarti

Text 1

prapanna-jana-nivṛti jvalati saṁśṛti-jvalaya
   yadiya-nayanoditatula-kṛpati-vṛṣṭir drutam
vidhuya davatham karoty amala-bhakti-vapyaucitiṁ
   sa kṛṣṇacaranaḥ prabhuḥ pradiśatu sva-padamṛtam

prapanna - surrendered; jana - souls; nivṛti - in the country; jvalati - burns; saṁśṛti - of the material world; jvalaya - with the flames; yadiya - of whom; nayana - from the eyes; udita - risen; atula - peerless; kṛpa - mercy; ati - great; vṛṣṭiḥ - shower; drutam - quickly; vidhuya - shaking away; davatham - fire; karoty - does; amala - pure; bhakti - devotional service; vapy - lake; aucitim - proper; saḥ - he; kṛṣṇacaranaḥ - Kṛṣṇacarana; prabhuḥ - Prabhu; pradiśatu - may show; sva-pada - of his feet; amṛtam - the nectar.

May Śrī Kṛṣṇacarana Prabhu show me the nectar of his feet. With the peerless shower of mercy that rains from his eyes he extinguishes the flames of material life that torment the surrendered souls. Then he shows these souls how to swim in clear lake of pure devotional service.

Text 2

yad-asya-kamalodita vraja-bhuvo mahimnam tatīḥ
   śruta bata visarjayet prati-kalatra-putralayan
kalinda-tanaya-tati-vana-kutīra-vasam nayet
   sa kṛṣṇacaranaḥ prabhuḥ pradiśatu sva-padamṛtam

yat - of whom; asya - of the mouth; kamala - lotus; udita - risen; vraja-bhuvah - of the land of Vraja; mahimnam - of the glory; tatīḥ - expansion; śruta - heard; bata - indeed; visarjayet - may renounce; prati - every; kalatra - wife; putra - child; alayan - and home; kalinda-tanaya - of the Yamuna; tāṭī - by the shore; vana - in the forest; kutīra - cottage; vasam - home; nayet - may stay.

May Śrī Kṛṣṇacarana Prabhu show me the nectar of his feet. The glorious words that come from his mouth are famous in the land of Vraja. Renouncing wife, children, and home, he lives in a small hut by the Yamunā's shore.
May Śrī Kṛṣṇacarana Prabhu show me the nectar of his feet. Without hearing his glorious teachings, who can understand the ecstatic love felt by the lotus-eyed girls of Vraja?, who can follow in their footsteps?, who can understand true devotional service?, and who can become qualified to engage in devotional service?

May Śrī Kṛṣṇacarana Prabhu show me the nectar of his feet. As the sun shines in the darkness, he shines, splendid with the power of devotional service, in the assembly of ascetics, sannyāsis, karmis, and logicians, each proudly proclaiming the glory of his own theory.

May Śrī Kṛṣṇacarana Prabhu show me the nectar of his feet. As the sun shines in the darkness, he shines, splendid with the power of devotional service, in the assembly of ascetics, sannyāsis, karmis, and logicians, each proudly proclaiming the glory of his own theory.
May Śri Kṛṣṇacarana Prabhu show me the nectar of his feet. Thinking, How are Rādhā and Kṛṣṇa dressed and decorated now? What pastime does Śri Kṛṣṇa, who is plunged in glory greater than that of millions of Kāmadēvas, enjoy now with Śri Rādhā?”, he always passes the eight hours of the day and night rapt in devotional service to his worshipable Lord.

May Śri Kṛṣṇacarana Prabhu show me the nectar of his feet. In the midst of the sweet kirtana sung with mrdangas and karatalas, he personally dances and he encourages the saintly devotees to dance also. He plunges into the ocean of bliss. The hairs of his body stand erect. He bathes in the tears that flow from his eyes.

May Śri Kṛṣṇacarana Prabhu show me the nectar of his feet. In the midst of the sweet kirtana sung with mrdangas and karatalas, he personally dances and he encourages the saintly devotees to dance also. He plunges into the ocean of bliss. The hairs of his body stand erect. He bathes in the tears that flow from his eyes.

May Śri Kṛṣṇacarana Prabhu show me the nectar of his feet. In the midst of the sweet kirtana sung with mrdangas and karatalas, he personally dances and he encourages the saintly devotees to dance also. He plunges into the ocean of bliss. The hairs of his body stand erect. He bathes in the tears that flow from his eyes.
May Śrī Kṛṣṇacaraṇa Prabhu show me the nectar of his feet. With the devotees of the Lord again and again he discusses the rasas described in the best scriptures of devotional service. He teaches his associates how to taste the sweetness in the descriptions of the rasas. Surrounded by hundreds of disciples, he is glorious with the title Cakravarti.

Text 8

sthitih sura-sarit-tate madana-mohano jīvanam
sprha rasika-sangame caturima janoddharane
ghṛṇa visayisu ksama jhatiti yasya canuvraje
sa kṛṣṇacaraṇaḥ prabhuḥ pradīṣatatu sva-padamṛtam

sthitih - situation; sura-sarit-tate - on the shore of the Ganga; madana-mohanaḥ - Kṛṣṇa, who is more charming than Kamadeva; jīvanam - the life; sprha - the desire; rasika-sangame - relishing the nectar of the rasas; caturima - expert; jana - the people; uddharane - is delivering; ghṛṇa - mercy; visayisu - among the materialists; ksama - tolerance; jhatiti - at once; yasya - of whom; ca - and; anuvraje - to the follower.

May Śrī Kṛṣṇacaraṇa Prabhu show me the nectar of his feet. His home is by the Ganga's bank. His life and soul is Lord Kṛṣṇa, who is more charming than Kāmadeva. His desire is to associate with the rasika devotees. His talent rests in delivering the conditioned souls. His compassion is directed to the materialists. His forgiveness is directed to his followers.

Text 9

idam prabhuvaraṣṭakam pathati yas tadiyo janaih
tad-anghri-kamalesta-dhiḥ sa khalu raṅgavat-prema-bhak
vilasa-bhṛta-mañjulayati-kṛpaika-patri-bhavan
nikunja-nilayadhipav aciram eva tau sevate

idam - this; prabhuvara - the best of masters; aṣṭakam - eight verses; pathati - reads; yah - who; tadiyāḥ - own; janaīḥ - with people; tat - of him; anghri-kamala - lotus feet; īṣṭa - worship; dhir - intelligence; sa - he; khalu - indeed; raṅgavat-prema-bhak - possessing ecstatic spiritual love; vilasa - pastimes; bhṛta-mañjulayati-kṛpaika - of sweet and great mercy; patri-bhavan - becoming the object; nikuṇja-
Anyone who reads these eight verses glorifying the best of masters will become full of love for the playful divine couple. His heart will become fixed on worshiping Their lotus feet. He will attain the mercy of the playful divine couple. Very soon he will directly serve the divine couple, who rule the forests of Vraja.

Śrí Gāṅgā-Nārāyaṇadevāstaka
Eight Prayers Glorifying Śrí Gāṅgā-Nārāyaṇadeva

by Śrīla Viśvanātha Cakravarti

Text 1

kula-sthitan karmina uddidīrṣur
gangaiva yasmin kṛpayā viśeṣa
śrī-cakravartī dayatam sa gāṅga-
narayanah prema-rasambudhir mam

kula - with family; sthitan - staying; karmina - fruitive workers; uddidīrṣuḥ - desiring to deliver; ganga - the Ganga; eva - indeed; yasmin - in whom; kṛpayā - with mercy; viśeṣa - specific; śrī-cakravartī - Śrī cakravarti; dayatam - may give mercy; sah - he; gāṅga- narayanah - Ganga-Narayana; prema - of spiritual love; rasa - nectar; ambudhiḥ - ocean; mam - to me.

May Śrī Gāṅgā-Nārāyaṇa Cakravarti, who is a nectar ocean of spiritual love, be merciful to me. As the Gāṅgā herself delivers them, he yearns to deliver the karmis rapt in family life.

Text 2

narottamo bhakty-avatara eva
yasmin sva-śaktim nidadhau mudaiva
śrī-cakravartī dayatam sa gāṅga-
narayanah prema-rasambudhir mam

narottamah - Narottama; bhakty-avatara - the incarnation of devotional service; eva - indeed; yasmin - in whom; sva-śaktim - own potency; nidadhau - placed; muda - happily; eva - indeed.
May Śrī Gaṅgā-Nārāyaṇa Cakravarti, who is a nectar ocean of spiritual love, be merciful to me. Śrīla Narottama dāsa Ṭhākura, who was an incarnation of pure devotional service, happily gave his own powers to Śrī Gaṅgā-Nārāyaṇa.

Text 3

vrndavane yasya yaśaḥ prasiddhaṁ
dyapi gyeta satam sadaḥsu
śrī-cakravartī dayatāṁ sa gaṅga-
narayanaḥ prema-rasambudhir mam

vrndavane - in Vṛndavana; yasya - of whom; yaśaḥ - fame; prasiddhaṁ - glorious; adya - today; api - - even; gyeta - issung; satam - of the devotees; sadaḥsu - in the assemblies.

May Śrī Gaṅgā-Nārāyaṇa Cakravarti, who is a nectar ocean of spiritual love, be merciful to me. Even today his glories are sung in the assemblies of devotees in Vṛndāvana.

Text 4

govindadeva-dvibhujatva-samsi-
śrutim vadan sad-vipadam nirasthat
śrī-cakravartī dayatāṁ sa gaṅga-
narayaṇaḥ prema-rasambudhir mam

govindadeva - of Lord Govindadeva; dvibhujatva - the state of having two arms; samsi - praising; śrutim - the scriptures; vadan - explaining; sat - of the devotees; vipadam - the calamity; nirasthat - refuted.

May Śrī Gaṅgā-Nārāyaṇa Cakravarti, who is a nectar ocean of spiritual love, be merciful to me. Proving from scripture that the original form of the Lord is two-armed Lord Govinda, he stopped the calamity that was about to fall on the devotees.

Text 5

sausīlya-yukto guṇa-ratna-raśih
paṇḍītya-saraḥ-pratibha-vivasvan
śrī-cakra-vaṛṭī dayatam sa gāṇga-
   narayanah prema-rasambudhir mam

   sausīlā-yuktaḥ - with good character; guṇa-ratna-raśih - a host of the jewels of
   virtues; panditya-saraḥ - ofm great learning; pratibha - with the light; vīvasvan -
   the sun-god.

   May Śrī Gāṇgā-Nārāyaṇa Cakravarti, who is a nectar ocean of spiritual love, be
   merciful to me. His character was saintly. He was decorated withe the jewels of
   many virtues. He was like a sun-god brilliant with the light of great learning.

Text 6

janaṁ kṛpa-dṛṣṭibhir eva sadyaṁ
   prapadyamanaṁ sva-pade 'karod yah
śrī-cakra-vaṛṭī dayatam sa gāṇga-
   narayanah prema-rasambudhir mam

   janaṁ - the people; kṛpa - of mercy; dṛṣṭibhiḥ - withglances; eva - indeed;
   sadyaṁ - at once; prapadyamanaṁ - surrendering;sva-pade - own feet; akarot - did;
   yah - who.

   May Śrī Gāṇgā-Nārāyaṇa Cakravarti, who is a nectar ocean of spiritual love, be
   merciful to me. Mercifully glancing on the souls surrendered to him, he gave them
   all shelter at his feet.

Text 7

loke prabhutvam sthira-bhakti-yogam
   yasmai svayaṁ gauraharir vyatanīt
śrī-cakra-vaṛṭī dayatam sa gāṇga-
   narayanah prema-rasambudhir mam

   loke - in the world; prabhutvam - the state of being the master; sthira-bhakti-
   yogam - fixed in devotional service; yasmai - in whom; svayaṁ - personally;
   gauraharih - Lord Caitanya; vyatanīt - gave.

   May Śrī Gāṇgā-Nārāyaṇa Cakravarti, who is a nectar ocean of spiritual love, be
   merciful to me. Lord Caitanya personally made him fixed in devotional service,
   which is the most glorious thing in the world.
Text 8

vṛndavaniyati-rahasya-bhakter
   jñanam vina yam na kuto 'pi siddhyet
ⅰrī-cakravartī dayaṁ sa gaṅga-
   naraṇayāṁ prema-rasambudhir mam

vṛndavanīya - of Vṛndāvana; ati-rahasya - very confidential; bhakteḥ - of devotional service; jñanam - knowledge; vina - without; yam - whom; na - not; kuto 'pi - in any way; siddhyet - attains perfection.

May Śrī Gaṅgā-Nārāyaṇa Cakravarti, who is a nectar ocean of spiritual love, be merciful to me. He taught the confidential devotional service performed by the residents of Vraja. Without understanding that service no one can attain perfection.

Text 9

viśrambhavan yaś caraṇeṣu gaṅga-
   naraṇayāṁ prema-rasamburaśeḥ
etat pathet aṣṭakam eka-cittah
   sa tat-parivara-padam prayati

viśrambhavan - a faithful person; yah - who; caraṇeṣu - at the feet; gaṅga- narayaṇaḥ - Gaṅga-Nārāyaṇaḥ; prema-rasamburaśeḥ - of the ocean of love; etat - this; pathet - reads; aṣṭakam - eight verses; eka-cittah - with a single heart; sa - he; tat-parivara-padam - the company of his followers; prayati - attains.

A person who has faith in his feet and who with a single heart reads these eight prayers glorifying Śrī Gaṅgā-Nārāyaṇa Cakravarti, who is a nectar ocean of spiritual love, will become his associate in the spiritual world.