VAISHNAVA SONGS

Compiled by ISKCON Chowpatty
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Sri Guru Prañama
om ajñāna-timirāndhasya jñānāññāna-śalākayā
cakṣur unmittelā yena tasmai śrī-gurave namaḥ
TRANSLATION
I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

Sri Rūpa Prañama
śrī-caitanya-mano-‘bhīṣṭam
sthāpitam yena bhū–tale
svayaṁ rūpāḥ kadā mahāyam
dadāti sva-padāntikam
TRANSLATION
When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

Maṅgalācaraṇa
vande ‘haṁ śrī-gurōḥ śrī-yuta-pada-kamalam
śrīgurun vaiśnavāṁś ca
śrī-rūpam śaṅjāṣṭam saha-gaṇa-
raghunātha-virātām taṁ sa jīvam
śādvaitam sāvadhūtam pariṣṭa-saḥitaṁ
krṣṇa-caitanya-devaṁ
śrī-ṛdha-krṣṇa-pādaṁ saha-gaṇa-lalitā-śrīviśākhāṁvittāṁ ca
TRANSLATION
I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīś, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Thākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmati Rādhārāṇī, and all the gopīs, headed by Lalitā and Viśākhā.

Śrīla Prabhupāda Prañati
nāma om viṣṇu-pādaṁ kṛṣṇa-pretṣāhaya bhū–tale
śrīmate bhaktivedānta-svāmin iti nāmine
TRANSLATION
I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

Śrīla Bhaktisiddhānta Sarasvatī Prañati
nāma om viṣṇu-pādaṁ kṛṣṇa-pretṣāhaya bhū–tale
śrīmate bhaktisiddhānta-sarasvatī nāmine
TRANSLATION
I offer my respectful obeisances unto you, O spiritual master, servant of Sarasvāti Gosvāmī. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism.

Śrīla Bhaktisiddhānta Sarasvatī Prañati
nāma om viṣṇu-pādaṁ kṛṣṇa-pretṣāhaya bhū–tale
śrīmate bhaktisiddhānta-sarasvatī nāmine
TRANSLATION
I offer my respectful obeisances unto you, O spiritual master, servant of Sarasvāti Gosvāmī. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism.

Śrīla Gaurākṣīora Prañati
nāma gaurā-kīsorā yāksād-vairāgya-mūrtaye
vipralambha-rasāmbhode pādāmbujāya te nāmine
TRANSLATION
I offer my respectful obeisances unto Gaura-kīṣora dāsa Bābājī Mahārāja [the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī], who is renunciation
manifestation, pure devotee, and devotional

Srīla Bhaktivinoda Prāṇatī

I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is transcendental energy of Caitanya Mahāprabhu. He is a strict follower of the Gosvāmī, headed by Srīla Rūpa.

Srīla Jagannātha Prāṇatī

I offer my respectful obeisances to Jagannātha dāsa Bābājī, who is respected by the entire Vaiṣṇava community and who discovered the place where Lord Caitanya appeared.

Srī Vaiṣṇava Prāṇama

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

Srī Gaurāṅga Prāṇama

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

Srī Paṇḍa-tattva Prāṇama

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

Sri Kṛṣṇa Pranāma

he kṛṣṇa karunā-sindho dina-bandho jagat-pate
gopeśa gopīkā-kāntarādhā-kānta namo ‘stu te

TRANSLATION

O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopis, especially Rādhārāṇī. I offer my respectful obeisances unto You.

Sambandhādhideva Pranāma

jayatāṁ suratā paṅgor mama manda-mater gāti
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

TRANSLATION

Glory to the all-merciful Rādhā and Madanamohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

Abhidheya dhideva Pranāma

divyad-vaṛṇāranya-kalpa-drumādha
śrīmad-raftaṅgā-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preśṭhālibhi śevyamānum smarāmi

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my most humble obeisances unto Them.

Prayojanādhideva Pranāma

śrīmān rāṣa-rasārmbhī vaṁśi-vata-tata-shtitaḥ
karṣan venu-svanair gopīr gopiṇāthāḥ śriye ‘stu

naḥ

TRANSLATION

Śrī Śrīla Gopinātha, who originated the transcendental mellow of the rāsa dance, stands on the shore in Vaṁśivāṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May They all confer upon us their benediction.

Śrī Rādhā Pranāma

tapta-kāṇcana-gaurāṅgi rādhe vṛṇḍavaneśvari
vrṣabhaṅu-sute devī pranamāmi hari-priye

TRANSLATION

I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛṇḍāvana. You are the daughter of King Vṛṣabhaṅu, and You are very dear to Lord Kṛṣṇa.
understanding--surpassing the stages of senses, when one is factually on the plane of spiritual coming through from the spiritual stratum. And one can at once feel a transcendental ecstasy mantra, or the Great Chanting for Deliverance, one can perceive that by chanting this maha-age by authorities. By practical experience also, revived. And this process is recommended for this transcendental vibration, this consciousness is on the mind; this consciousness is the original Krsna consciousness is not an artificial imposition consciousness.

We have seen this practically. Even a child can take part in the chanting, or even a dog can take part in it. Of course, for one who is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly. When the mantra is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on the hearers, and as such, this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved. As far as possible, chanting from the lips of non devotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.

The word Hara is the form of addressing the energy of the Lord, and the words Krsna and Rama are forms of addressing the Lord Himself. Both Krsna and Rama mean "the supreme pleasure," and Hara is the supreme pleasure energy of the Lord, changed to Hare in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called Maya, is also one of the multi energies of the Lord. And we, the living entities, are also the energy--marginal energy--of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called Hara, the living entity is established in his happy, normal condition. These three words, namely Hare, Krsna, and Rama, are the transcendental seeds of the maha-mantra. The chanting is a spiritual call for the Lord and His internal energy, Hara, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother. Mother Hara helps the devotee achieve the grace of the supreme father, Hari, or Krsna, and the
Lord reveals Himself to the devotee who chants this mantra sincerely. 
No other means of spiritual realization, therefore, is as effective in this age as chanting the mahamantra. Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare.

Temple Program Prayers

Song Name: Samsara Davanala Lidha
Official Name: Śrī Śrī Gurus-aṣṭaka (Eight Prayers to the Guru) (Mangala Arati)
Author: Visvanatha Cakravarti Thakura
Book Name: Stavamrta Lahari

Śrīl Visvanatha Cakravarti Thakura, who appeared in the middle of the seventeenth century, is a great spiritual master in the Kṛṣṇa conscious chain of gurus and disciples. He says, “One who, with great care and alteration, loudly recites this beautiful prayer to the spiritual master during the Brahma-muhurta obtains direct service to Kṛṣṇa, the Lord of Vṛndavana, at the time of his death.”

(1) "Samsāra-dāvānala-līḍha-loka 
trāṇāya kārunya-ghanāghanatvam 
prāptasya kalyāṇa-guṇānnavasya 
vande gurōḥ śrī-caraṇāraṇavindam"

(2) "mahāprabhōḥ kīrtana-nṛtya-gītā 
vādītra-mādya-manaso rasena 
romāṇīca -kampāśru-taranga-bhājo 
vande gurōḥ śrī-caraṇāraṇavindam"

(3) "Śrī-vigrāhārādhana-nitya-nānā 
śrīgāra-tan-mandira-mārjanādau 
yuktasya bhaktāṁ ca niyuñjato 'pi 
vande gurōḥ śrī-caraṇāraṇavindam"

(4) “Catur-vidhā-śrī-bhagavat-prasāda 
vāḍvanna-trptān hari-bhakta-saṁghān 
krvai tāiptiṁ bhajataḥ sadaiva 
vande gurōḥ śrī-caraṇāraṇavindam"

(5) "Śrī-rādhikā-mādhavayor apāra 
mādhurya-līlā guna-rūpa-nāmnām 
prati-kaśāṇśvādana-lolupasya 
vande gurōḥ śrī-caraṇāraṇavindam"

(6) "Nikuñja-yūno rati-keli-siddhyai 
yā yālibhir yuktir apekṣaṇīyā 
tatṛti-dakṣyād ati-vallabhasya 
vande gurōḥ śrī-caraṇāraṇavindam"

(7) "Sākṣāt-dharitvena samasta-sāstrair 
uktas tathā bhāvyata eva saddhiḥ 
kintu prabhōḥ yaḥ priya eva tasya 
vande gurōḥ śrī-caraṇāraṇavindam"

(8) "Yasya prasādāḥ bhagavat-prasādo 
yāṣyāprasādān na gatiḥ kuto 'pi 
dhyāyan stuvaṁs tasya yaśas tri-sandhyām 
vande gurōḥ śrī-caraṇāraṇavindam"

TRANSLATION

1) The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.

2) Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the saṅkīrtana movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

3) The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

4) The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk, and sucked]. When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasāda, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

5) The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rādhikā and Mādhava, and Their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

6) The spiritual master is very dear, because he is expert in assisting the gopis, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa’s conjugal loving affairs within the groves of Vṛndāvana. I offer my
most humble obeisances unto the lotus feet of such a spiritual master.

7) The spiritual master is to be honored as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Sri Hari [Krṣṇa].

8) By the mercy of the spiritual master one receives the benediction of Krṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

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Song Name: Namaste Narasimhaya
Official Name: Śrī Nṛṣimha Praṇāma
Author: Vyasadeva
Book Name: Nṛṣimha Purana

(1) nāmasya te nārāṣimhāya
prahādāḥīlāḍā-dāyīne
hiranya-kāśi-por vākṣaḥ-
śīlā-taṅka-nākhālāye

(2) ito nṛṣimhāḥ parato nṛṣimho
yato yato yāmi tato nṛṣimhāḥ
bahir nṛṣimho hṛdaye nṛṣimho
nṛṣimhāṁ ādiṁ śaraṇāṁ prapadye

(3) tava kara-kamala-vare nakham adbhuta-śrīgaṁ
dalita-hiranyakaśi-pu-tanu-bhrīgām
keśava dhṛta-narāhari-rūpa jaya jagadīśa hare
(The above verse is the 4th verse from Sri Dasavatara Stotram by Jayadeva Goswami)

TRANSLATION

1) I offer my obeisances to Lord Narasimha, who gives joy to Prahlada Maharaja and whose nails are like chisels on the stone like chest of the demon Hiranyakasipu.

2) Lord Nṛṣimha is here and also there. Wherever I go Lord Nṛṣimha is there. He is in the heart and is outside as well. I surrender to Lord Nṛṣimha, the origin of all things and the supreme refuge.

3) O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion. All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp like demon Hiranyakasipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.
Sri Tulasi Pradakasina mantra
yānī kāni ca pāpāni brahma-hatyādikāni ca
tānī tānī prañāsyanti pradakṣiṇaḥ pade pade
TRANSLATION
Introductory verse: I offer my repeated obeisances unto Vrnda, Srimati Tulasi Devi, who is very dear to Lord Kesava. O goddess, you bestow devotional service to Lord Krsna and possess the highest truth.
1) O Tulasi, beloved of Krsna, I bow before you again and again. My desire is to obtain the service of Sri Sri Radha-Krsna.
2) Whoever takes shelter of you has his wishes fulfilled. Bestowing your mercy on him, you make him a resident of Vrndaavana.
3) My desire is that you will also grant me a residence in the pleasure groves of Sri Vrndaavana-dhama. Thus, within my vision I will always behold the beautiful pastimes of Radha and Krsna.
4) I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.
5) Dina Krsnadasa prays, "May I always swim in the love of Sri Radha and Govinda.
By the circumambulation of Srimati Tulasi Devi all the sins that one may have committed are destroyed at every step, even the sin of killing a brahmana.

Song Name: Ceto Darpana Marjanam
Official Name: Śrī Śrī Śikṣāṣṭaka
Composed By: Lord Sri Caitanya
Mahaprabhu
Book Name: Caitanya Caritamrta (Section: Antya Lila Chapter 20 Verses 12, 16, 21, 29, 32, 36, 39 and 47)
Author: Krsnadasa Kaviraja

(1) ceto-darpaṇa-mārjanaṁ
bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyāḥ-kairava-candrīkā-vitaranaṁ
vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ
pūrṇāmbūtāsvādanam
sarvātma-snapanaṁ paramaṁ vijayate
śrī-kṛṣṇa-sankīrtanaṁ

(2) nāmnām akāri bahudhā nīra-sarva-saktis
tatrārātī niyamitaṁ smaranāṁ nālaṁ
etādṛśī tava kṛpā bhagavan māmāpi
dūrdāir eva īdrīśam ihājani nānuṛāgāṁ

(3) trṇād api suṇicena
taror api sahiṣṇunā
amānīṁ mānadena
kīrtaniyāḥ sadā hariḥ

(4) na dhanāṁ na janaṁ na sunḍarirīṁ
kavītim v jagad-īsa kāmāye
mama janmāṁ janmanīśvare
bhavatād bhaktir ahaituki tvayi

(5) ayī nanda-tanuja kīkaraṁ
patitaṁ māṁ viśame bhāvāmbudhau
kṛpayā tava pāda-paṅkajasthitāṁ
dhūli-sadṛśaṁ vicintaya

(6) nayanaṁ galad-āsru-dhārayā
vadanaṁ gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā
tava-nāma-grahaṇe bhaviṣyati

(7) yugāyitaṁ nīmeṇaṁ
cakṣuṣā prāvrṣāyitam
śunyāyitaṁ jagat sarvam
govinda-virahenaṁ me

(8) āśiṣya vā pāda-ratāṁ pinaṁ māṁ
adarśaṁnān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampāto
mat-prāṇa-nāthis tu sa eva nāparaṁ

TRANSLATION
1) Glory to the sri-kṛṣṇa-sankīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.
2) O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Krsna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.
3) One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect
to others. In such a state of mind one can chant
the holy name of the Lord constantly.
4) O almighty Lord, I have no desire to
accumulate wealth, nor do I desire beautiful
women nor do I want any number of followers. I
only want Your causeless devotional service, birth
after birth.
5) O son of Maharaja Nanda (Krsna), I am Your
eternal servitor, yet somehow or other I have
fallen into the ocean of birth and death. Please
pick me up from this ocean of death and place me
as one of the atoms at Your lotus feet.
6) O my Lord, when will my eyes be decorated
with tears of love flowing constantly when I chant
Your holy name? When will my voice choke up,
and when will the hairs of my body stand on end
at the recitation of Your name?
7) O Govinda! Feeling Your separations I am
considering a moment to be like twelve years or
more. Tears are flowing from my eyes like
torrents of rain, and I am feeling all vacant in the
world in Your absence.
8) I know no one but Krsna as my Lord, and He
shall remain so even if He handles me roughly by
His embrace or makes me brokenhearted by not
being present before me. He is completely free to
do anything and everything, for He is always my
worshipful Lord, unconditionally

**Song Name:** The Ten Offenses to the Holy Name
**Official Name:** The Ten Offenses to the Holy Name
**Author:** Vyasaadeva
**Book Name:** Padma Purana (Section: Brahma Khanda 25.15–18)

1) To blaspheme the devotees who have
dedicated their lives for propagating the holy
name of the Lord.
2) To consider the names of demigods like Lord
Shiva or Lord Brahma to be equal to or
independent of the name of the Lord Vishnu.
3) To disobey the orders of the spiritual master.
4) To blaspheme the vedic scriptures or
scriptures in pursuance to the vedic version.
5) To consider the glories of chanting Hare
Krishna to be an imagination.
6) To give some interpretations to the holy
name of the Lord.
7) To commit sinful activities on the strength of
the holy name.
8) To consider the chanting of Hare Krishna as
one of the auspicious ritualistic activities
which are offered in the Vedas as frutive
activities (Karma kanda).

9) To instruct a faithless person about the glories of the holy name.
10) To not have complete faith in the chanting of
the holy name and to maintain material
attachments, even after understanding so
many instructions on this matter. It is also an
offense to be inattentive while chanting.

Every devotee who claims to be Vaishnava must
guard against these offenses in order to quickly
achieve the desired success – KRISHNA PREMA

Let us offer our humble obeisances to all the
Vaishnava devotees of the Lord, who are just like
desire tress, who can fulfil all desires and are full
of compassion for the fallen conditioned souls.

**Song Name:** Sri Guru Carana Padma
**Official Name:** Śrī Guru Vandana (The Worship of Śrī Guru) (Guru Puja)
**Author:** Narottama Das Thakura
**Book Name:** Prema Bhakti Candrika

1) śrī-guru-carana-padma, kevala-bhakati-sadma,
bando mūi śāvadhāna mate
jāhāra prasāde bhāi, e bhava toriyā jāi,
krṣṇa-prāpti hoy jāhā ha’te

2) guru-mukha-padma-vākya, cittete koriyā aikya,
ār nā koriho mane āśā
dhāriya-carane rati, ei se uttama-gati,
je prasāde pūre sarva āśā
dhāriya-caranāhī, prabhā hoote, avidyā vināśa jāte,
vede gay jāhāra carito

3) cakhu-dān dilo jei, janme janme prabhu sei,
dīya jīfan hrde prakāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte,
vede gay jāhāra carito

4) śrī-guru karuṇā-sindhu, adhama janāra bandhu,
lokenāth lokera jivana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe jaśa ghuṣuk tribhuvana

**TRANSLATION**

1) The lotus feet of our spiritual master are the
only way by which we can attain pure devotional
service. I bow to his lotus feet with great awe and
reverence. By his grace one can cross the ocean
of material suffering and obtain the mercy of
Krsna.

2) My only wish is to have my consciousness
purified by the words emanating from his lotus
mouth. Attachment to his lotus feet is the
perfection that fulfills all desires.
3) He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth. From him ecstatic prema emanates; by him ignorance is destroyed. The Vedic scriptures sing of his character.

4) Our spiritual master is the ocean of mercy, the friend of the poor, and the lord and master of the devotees. O Lokanatha Goswami! O master! Be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds.

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**Song Name: Isvara Parama Krsna**  
**Official Name: Brahma Samhita**  
**Spoken By: Lord Brahma to Lord Govinda**  
**Book Name: Brahma Samhita**  
**Section: Chapter 5 Verses 1, 28 – 62**  
**Author: Vyasadeva**

(1)  
īśvaraḥ paramaḥ krṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādīr ādir govardhaḥ  
sarva-kārāṇa-śyāmaḥ

(2)  
cintāmaṇi-prakaraṇaḥ kalpa-vrksa-laṅkāvṛteṣu surabhir abhidhāyantam  
lakṣmī-sahasra-śatā-sambhrama-sevyamānaṁ  
śukla-āṅgāra-śyanām  
śāntam ahaṁ tṛṣṭaṁ yasya ca

(3)  
veṇum kvanantam aravinda-dalayatāśram-sarvabhandhaṁ  
śrī-śrī-prakāsaṁ  
śrī-khandarpa-koṭi-kamaṇī-vaśesa-śobhaṁ

(4)  
ālo-candraka-lasad-vanamāla-vamśi-  
ratnāṅgadārī pranaya-keli-kalā-vilāsam  
śyāmarī  
śrī-śrī-prakāsaṁ

(5)  
āṅgāni yaṣya sakalendriya-vrtti-manti  
paśyanti panti kalayati ciraṁ jagānti  
śrī-śrī-prakāsaṁ  
śrī-khandarpa-koṭi-kamaṇī

(6)  
advyayāṃ tada-bhāṅga-lalitaṁ niyata-prakāṣāṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ  
goṣṭi maṁ

(7)  
panthā tu koṭi-śata-vatsara-sampragamyō  
vāyor athāpi manaso muni-pūrgavānām  
so 'py astī yat-prapada-sūnī avicintya-tattve  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(8)  
eko 'py asau racayitum jagad-anḍa-kotīṁ  
yac-chaktir astī jagad-anḍa-cayaḥ  
yad-antaḥ  
śrī-śrī-prakāsaṁ

(9)  
yad-bhāva-bhāvita-dhiyo manujās tathaiva  
samprāpya rūpa-mahīmāsa-yāna-bhūṣāṁ  
sākṣitaṁ yeva eva nivaśaty akhilātma-bhūto  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(10)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(11)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(12)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(13)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(14)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(15)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(16)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(17)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(18)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(19)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

(20)  
āṇu-kpāsā-śatā-śāntaṁ sūte  
traigunyāḥ tad-vaśesa-sattvam  
ināyanaṁ  
goṣṭi keśa-kalā-viśālaṁ  
goṣṭi maṁ

---

(13)
TRANSLATION

1) Krsna who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.

2) I worship Govinda, the primeval Lord, the first progenitor who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by hundreds of thousands of lakshmis or gopis.

3) I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals with head decked with peacock’s feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids.

4) I worship Govinda, the primeval Lord, whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of love, whose graceful threefold-bending form of Syamasundara is eternally manifest.

5) I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.

6) I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal purusha; yet He is a person possessing the beauty of blooming youth.

7) I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogis who aspire after the transcendental and
betake themselves to pranayama by drilling the respiration; or by the jnatis who try to find out the non-differentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.

8) He is an undifferentiated entity as there is no distinction between potency and the possessor thereof. In His work of creation of millions of worlds, His potency remains inseparable. All the universes exist in Him and He is present in His fullness in every one of the atoms that are scattered throughout the universe, at one and the same time. Such is the primeval Lord whom I adore.

9) I adore the same Govinda, the primeval Lord, in whose praise men, who are imbued with devotion, sing the mantra-suktas told by the Vedas, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments.

10) I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes [sakhis], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.

11) I worship Govinda, the primeval Lord, who is Syamasundara, Krishna Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.

12) I worship Govinda, the primeval Lord, who manifested Himself personally as Krishna and the different avatars in the world in the forms of Rama, Nrisimha, Vamana, etc., as His subjective portions.

13) I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upanishads, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.

14) I worship Govinda, the primeval Lord, who is the absolute substantive principle being the ultimate entity in the form of the support of all existence whose external potency embodies the threefold mundane qualities, viz., sattva, rajas, and tamas and diffuses the Vedic knowledge regarding the mundane world.

15) I worship Govinda, the primeval Lord, whose glory ever triumphantly dominates the mundane world by the activity of His own pastimes, being reflected in the mind of recollecting souls as the transcendental entity of ever-blissful cognitive rasa.
primeval Lord Govinda from whom they originate, in whom they exist and into whom they enter at the time of the universal cataclysm.

25) The sun who is the king of all the planets, full of infinite effulgence, the image of the good soul, is as the eye of this world. I adore the primeval Lord Govinda in pursuance of whose order the sun performs his journey mounting the wheel of time.

26) I adore the primeval Lord Govinda, by whose conferred power are maintained the manifested potencies, that are found to exist, of all virtues, all vices, the Vedas, the penances and all jivas, from Brahma to the meanest insect.

27) I adore the primeval Lord Govinda, who burns up to their roots all fruitive activities of those who are imbued with devotion and impartially ordains for each the due enjoyment of the fruits of one’s activities, of all those who walk in the path of work, in accordance with the chain of their previously performed works, no less in the case of the tiny insect that bears the name of indragopa

28) I adore the primeval Lord Govinda, in the Holy Name and in the Vaisnava is as the eye of this world. I adore the primeval Lord Govinda, by whom the meditators of whom, by meditating upon Him

29) I worship that transcendental seat, known as Svetadvipa where as loving consorts the Laksmis in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Krishna as their only lover; where every tree is a transcendental purpose tree; where the soul is the purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty, where numberless milk cows always emit transcendental oceans of milk; where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realized souls in this world.

**TRANSLATION**

1) Krsna is the lover of Radha. He displays many amorous pastimes in the groves of Vrndavana, He is the lover of the cowherd maidens of Vraja, and the holder of the great hill named Govardhana.

2) He is the beloved son of mother Yasoda, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamuna!

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**Song Name: Maha Prasade Govinde**

**Author: Vyasadeva**

**Book Name: Skandha Purana** (Mahabharata)

- mahā-prāśāde govinde
- nāma-brahmaṇi vaiṣṇave
- svalpa-punyavatāṁ rājan
- viśvāso naiva jāyate

**TRANSLATION**

O king, for those who have amassed very few pious activities, their faith in maha-prasada, in Sri Govinda, in the Holy Name and in the Vaisnava is never born.

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**Song Name: Sarira Avidya Jala**

**Official Name: Prasada Sevaya 1 (Songs for the Honoring of Spiritual Food)**

**Author: Bhaktivinoda Thakura**

**Book Name: Gitavali (Section: Prasada Sevaya Song 1)**

1) bhāi-re!

   śarīra abidyā-jāl, jodendriya tāhe kāl, jive phēle viṣaya-sāgore
tā’ra madhye jihwā ati, lobhamoy sudurmati, tā’ke jetā kaṭhina saṁsāre

2) kṛṣṇa baro doyāmoy, koribāre jihwā jay, swa-prasād-anna dilo bhāi
   sei annāmṛta pāo, rādhā-krṣṇa-guna gāo, preme dāko caittanya-nitāi

**TRANSLATION**

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

2) O brothers! Lord Krsna is very merciful-just to control the tongue He has given us the remnants of His own food! Now please eat these nectarean grains while singing the glories of Their Lordships Sri Sri Radha and Krsna, and in love call out "Caitanya! Nitaï!"
1) O brothers! One day at Sri Advaita's house in santipur, the two Lords-Caitanya and Nityananda-were seated for lunch. Lord Caitanya tasted the green leafy vegetable preparation and addressed the assembly of His devotees, "This sak is so delicious! Lord Krsna has definitely tasted it. The brilliance of Lord Caitanya's face conquers all glories, all glories to the beautiful arati ceremony of Lord Caitanya. This Gaura-arati is taking place in a grove on the banks of the Jahnavi (Ganges) and is attracting the minds of all living entities in the universe. Nearby stands Sri Advaita, and Srivasa Thakura is holding an umbrella over Lord Caitanya's head.

2) On Lord Caitanya's right side is Lord Nityananda and on His left is Sri Gadadhara. Nearby stands Sri Advaita, and Srivasa Thakura is holding an umbrella over Lord Caitanya's head.

TRANSLATION
1) All glories, all glories to the beautiful arati ceremony of Lord Caitanya. This Gaura-arati is taking place in a grove on the banks of the Jahnavi (Ganges) and is attracting the minds of all living entities in the universe.

2) Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahma, perform the arati ceremony.

3) Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahma, perform the arati ceremony.

4) Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahma, perform the arati ceremony.

5) Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahma, perform the arati ceremony.

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

7) Lord Siva, Sukadeva Gosvami, and Narada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Thakura Bhaktivinoda envisions the glory of Lord Sri Caitanya.

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Song Name: Ek Din Santipure
Official Name: Prasad-Sevaya 2 (Songs for the Honoring of Spiritual Food)
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Prasada Sevaya Song 2)

(1) bhāī-re!
eka-dina śaṁtipure, prabhu adwaitera ghare,
dui prabhu bhojane bosoilo
śāk kori' āśwādana, prabhu bole bhakta-gaṇa,
ei śāk krṣṇa āśwādilo
(2) heno śāk-āśwādane, krṣṇa-prema aise mane,
sei preme koro āśwādana
jāda-buddhi parihari', prasād bhojana kori',
hari hari' bolo sarva jan

TRANSLATION
1) One day at Sri Advaita's house in santipur, the two Lords-Caitanya and Nityananda-were seated for lunch. Lord Caitanya tasted the green leafy vegetable preparation and addressed the assembly of His devotees, "This sak is so delicious! Lord Krsna has definitely tasted it.

2) "At the taste of sak like this, love of Krsna arises in the heart. In such love you should taste these remnants. Giving up all materialistic conceptions and taking the Lord's prasad, all of you just chant `Hari! Hari!'"
(4) nirdālasya hata, sukārye virata, 
akārye udyogī āmī 
pratiṣṭha lāgīyā, śāthya-ācarana, 
lobha-hata sadā kāmī 
(5) e heno durjana, saj-jana-variṣṭha, 
aparārdo niraṅtara 
śubha-kārya-śūnya, sadānṛthaka-manāḥ, 
nānā duḥkhhe jara jara 
(6) bārdhakye ekhona, upāya-vihina, 
tāte dīna akīcāna 
bhākṭi-vinoda, prabhu-śarane, 
kore duḥkha nivedana 

TRANSLATION
1) I am an impious sinner and have caused others great anxiety and trouble.
2) I have never hesitated to perform sinful act for my own enjoyment. Devoid of all compassion, concerned only with my own selfish interests, I am remorseful seeing others happy. I am a perpetual liar, and the misery of others is a source of great pleasure for me.
3) The material desires within the core of my heart are unlimited. I am wrathful, devoted to false pride and arrogance, intoxicated by vanity, and bewildered by worldly affairs. Envy and egotism are the ornaments I wear.
4) Ruined by laziness and sleep, I resist all pious deeds; yet I am very active and enthusiastic to perform wicked acts. For worldly fame and reputation I engage in the practice of deceitfulness. Thus I am destroyed by my own greed and am always lustful.
5) A vile, wicked man such as this, rejected by godly people, is a constant offender. I am such a person, devoid of all good works, forever inclined toward evil, worn out and wasted by various miseries.
6) Now in old age, deprived of all means of success, humbled and poor, Bhaktivinoda submits his tale of grief at the feet of the Supreme Lord.

Song Name: Ami To’ Durjana Ati Sada Duracar
Author: Bhaktivinoda Thakura
Book Name: Kalyana Kalpataru (Section: Ucchvasa: Prarthana Dainyamayi Song 2)

1) Oh sakhi! My dear girlfriend! What have I seen today? In a kadamba grove on the banks of the Yamuna, a beautiful blackish boy holding a long flute named vamsi is seated upon a throne of jewels, performing His pastimes as the King of all transcendental mellows!
2) Situated upon the eight petals of the jeweled altar is Sri Radha and Sri Hari surrounded by Their attendants the eight chief gopis.
3) By singing sweet songs and by dancing nicely, all the gopis satisfy the treasured Divine Couple. Thus I am beholding Krsna's pastimes with His beautiful female consorts expanding throughout the splendorous forest.
4) For the sake of the mellows of such pastimes, I will not go to my home, but I will instead enter into the forest. Renouncing all shyness due to fear of family members, just worship the Lord of Vraja. This is the humble submission of Bhaktivinoda.

Song Name: Ami Jamuna Puline
Author: Bhaktivinoda Thakura
Book Name: Kalyana Kalpataru (Section: Ucchvasa Kirtana: Lila Kirtana Song 2)

1) ami to' durjana ati sada duracar 
koti koti janme mor nahiko uddhar 
(2) e heno doyalu kebae jagate ache 
emata pamare uddhariya la'be kache? 
(3) suniyachi, sri-caitanya patita-pavana 
ananta-pataki jane korila mocana 
(4) emata doyar sindhu krpa bitariya 
kabe uddharibe more sri-caranan diya? 
(5) eibar bujha ja'be karuna tomar 
jadi e pamara-jane koribe uddhar 
(6) karma nai, jnana nai, krsna-bhakti nai 
tabe bolō' kirepu o sri-carana pai
1) I am certainly the most wicked person, always performing sinful actions. For millions and millions of births I have not been able to gain release from this predicament.

2) Who is so merciful within this material universe as to pick such a sinner up and take me close to Himself?

3) But I have heard about Sri Caitanya Mahaprabhu, Who is known as the deliverer of the most fallen. Innumerable sinners have already been freed by Him.

4) Such an ocean of compassion He is, Who is distributing His own causeless mercy! When will He deliver me by bestowing upon me His own Divine Lotus Feet?

5) Oh Lord! Now I will really understand the extent of Your compassion only if You are able to deliver this most sinful person.

6) By what means will I get those lotus feet since I am completely bereft of fruitive activities, bereft of knowledge, and bereft of any kind of devotion to Krsna?

7) My only hope is Your compassion, for the opinion of all the Vedas is that Your compassion is causeless.

8) You are the very abode of purity, and I am most wicked and evil-minded. So how will I attain the shelter of Your lotus feet?

9) Weeping and weeping, this fallen and most contemptible person says: "Dear Lord, all I know is that Your most celebrated name is Patita-Pavana, thedeliverer of the fallen".

TRANSLATION
1) I have fallen into the ocean of material existence as a result of my selfish activities, which are without beginning, and I see no means of deliverance from this great ocean of nescience. Day and night my heart burns from the poison of these worldly activities, and on account of this my mind never finds any satisfaction or happiness.

2) Hundreds and thousands of desires, like nooses around my neck, constantly give me misery and trouble. In that great ocean of nescience play the waves of materialistic tendency. In this world there are many thieves and rogues, of whom six are prominent; lust, anger, greed, envy, illusion, and madness. They are causing me great fear, and in this way my life is coming to an end.

3) The two highway robbers, mental speculation and fruitive activity, have cheated me and misled me, and finally they are throwing me into the ocean of misery. At such a time as this, my dear Krsna, You are the only friend, and You are the ocean of mercy and compassion. I have no strength to get out of this ocean of nescience, so I pray to Your lotus feet that You will be kind and by Your strength uplift me from this ocean of suffering.

4) Accept this fallen servant and fix me as a particle of dust on Your lotus feet. Kindly give me shelter to this Bhaktivinoda. O most merciful Lord, actually I am Your eternal servant, but having forgotten this I have become bound up in the network of maya.

Song Name: Anadi Karama Phale
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Sri Siksastakam Song 5)

1) anādi’ karama-phale, paḍi’ bhavārṇara jale, taribāre nā dekhi upāya
ei viṣaya-halāhale, divā-niśi hiyā jvale,
mana kabhu sukha nāhi pāya

Song Name: Ar Keno Maya Jale
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Sreyo-Nirnaya Song 2)

1) ār keno māyā-jāle poditecho, jiva-miṅ
nāhi jāno baddha ho’ye ro’be tumi ciro-din
1) O you have stored away. to door, and you secretly keep so many surpluses wealth, you wander like a poor beggar from door others. In your greed for acquiring more and more go off and keep the company of the wives of 2) Leav of this is simply pretentious. just like a renounced ascetic -- but in actuality all tattered blanket and wearing a simple loincloth, genuine! You are seen to be wrapped in an old

TRANSLATION

3) You are quite confident in presenting yourself as a saintly spiritual master, and thus you are busily engaged in initiating innocent people by reciting Krishna-nama into their ear -- is this behavior not a great charade? 4) Can anyone be called a "guru" simply because he gives advice to others? A cook can never use whey in a recipe that calls for milk. Now think about this and just see what I see. 5) On the strength of the true qualities of peacefulness, sense control, and tolerance, one's mundane desires are renounced as true spiritual faith arises. That being the case, the renunciant Chand Baul says, "What will become of your premature imitation of spiritual perfection?"

Song Name: Atma Nivedana Tuwa Pade
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Atma Nivedana Song 8)

(1) ātma-nivedana, tuwā pade kori’, hoinu parama sukhi
duḥkha dúre gelo, cintā nā rohilo,
caudike ānanda dekhi
(2) aśoka-abhoya, amṛta-ādhāra,
tomāra carana-dwaya
tāhāte ekhona, viśrāma labhiyā
chādini bhaveru bhoya
(3) tomāra saṁsāre, koribo sevana,
nāhibo phaleru bhāgī
tava sukha jāhe, koribo jatana,
ho’ye pade anurāgī
tomāra deva, duḥkha hoyo jato,
se-o to’ parama sukha
sevā-sukha-duḥkha, parama sampada,
nāśaye avidyā-duḥkha
(4) pūrva itihāsa, bhulinu sakala,
sevā-sukha pe’ye mane
āmi to’ tomāra, tumī to’ āmāra,
ki kāja aparā dhane
(5) bhakativinoda, ānande ḍubiya,
tomāra sevāra tare
saba ceşṭā kore, tava icchā-mato,
thākiyā tomāra ghere
(6) āṅṭā ke ki ‘guru’ bolte hoy?
ho’ye pade anurāgī
tomāra deva, duḥkha hoyo jato,
se-o to’ parama sukha
sevā-sukha-duḥkha, parama sampada,
nāśaye avidyā-duḥkha
(5) on the s...
2) Your two lotus feet are reservoirs of immortal nectar where one may live free from sorrow and fear. I have found peace there now and have given up the fear of worldly existence.

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

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

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

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

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**Song Name:** Bhaja Bhakata Vatsala
**Official Name:** Bhoga Ārati (at Thākura Bhaktivinoda's home at Surabhi-kuņja in Godruma-dvīpa)
**Author:** Bhaktivinoda Thakura
**Book Name:** Gitavali *(Section: Arati Kirtan Song 4)*

1) bhaja bhakata-vatsala śrī-gaurahari
   śrī-gaurahari sohi gośtha-bihārī
eka-jasomati-citta-hari

2) bela ho'lo dāmodara āisa ekhano
   bhoga-mandire bosi' koraho bhojana

3) nandera nideše baise giri-bara-dhārī
   baladeva-saha sakha bāise sāri sāri

4) śuktā-sākādi bhāji nālītā kuśmāndā
dalī dālnā dugdha-tumbā dadhi moca-khaṇḍa

5) mudga-borā māsa-borā rotikā ghrāṇāna
   śaṣkuli pīṣṭaka khir puli pāyasānā

6) karpūra amṛta-keli rambhā khīra-sāra
   amṛta rasālā, amla dwādaśa prakāra

7) luci cini sarputi lāḍḍu rasābali
   bhojana koreṇa krṣṇa ho'ye kutūhali

8) rādhikāra pakka anna vividha byaṇījana
   parama ānande krṣṇa koreṇa bhojana

9) chale-bale lāḍḍu khāy śrī-madhumaṅgala
   bagala bājāy āra deya hari-bolo

10) rādhikādi gane heri' nayanera konē
tṛpta ho'ye khāy krṣṇa jāsodā-bhavane

11) bhojanānte piye krṣṇa subāsita bāri
   sabe mukha prakāhālo ho'ye sāri sāri

12) hasta-mukha prakāhālo jata sakha-gāne
   ānande bīrāma kore baladeva-sane

13) jambula rasāla aṁe tāmbūla-maśālā
   tāhā kheye krṣṇa-candra sukhe nīdra gelā

14) biśālkāsa śikhī-pucchā-cāmara dhulāya
   apūrba śayyāya krṣṇa sukhe nīdra jāya.

15) jaśomati-ājīnā pe'ye dhaniṣṭhā-ānīto
   śrī-krṣṇa-prasāda rādhā bhūfiye ho'ye pṛito

16) lalitāde sakhi-gaṇa avaśeṣa pāya
   mane mane sukhe rādhā-krṣṇa-guṇa gāya

17) hari-līlā ek-mātra jāhāra pramoda
   bhogārati gāy thākur bhakativinoda

**TRANSLATION**

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

2) Mother Yasoda calls to Kṛṣṇa, "My dear Damodara, it is very late. Please come right now, sit down in the dining hall, and take Your lunch."

3) On the direction of Nanda Maharaja, Kṛṣṇa, the holder of Govardhana Hill, sits down, and then all the cowherd boys, along with Kṛṣṇa's elder brother, Sri Baladeva, sit down in rows to take their lunch.

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

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

6) There is also sweet rice that tastes just like nectar due to its being mixed with camphor. There are bananas, and cheese which is nectarae and delicious. They are also served twelve kinds of sour preparations made with
tamarinds, limes, lemons, oranges, and pomegranates.
7) There are buns made with white flour and sugar; buns filled with cream; laddus; and dahls
patties boiled in sugared rice. Krishna eagerly eats all of the food.
8) In great ecstasy and joy Krishna eats the rice, curried vegetables, sweets, and pastries cooked
by Srimati Radharani.
9) Krishna's funny brahmana friend Madhumangala, who is very fond of Laddus, gets them by hook
or by crook. Eating the laddus he shouts, "Haribol! Haribol!" and makes a funny sound by slapping his
sides under his armpits with his hands.
10) Beholding Radharani and Her gopis from the corner of His eyes, Krishna eats
at the house of mother Yasoda with great satisfaction.
11) After lunch, Krishna drinks rose-scented water. Then all of the boys, standing in lines, wash their
mouths.
12) After all the cowherd boys wash their hands and mouths, in great bliss they take rest with Lord
Balarama.
13) The two cowherd boys Jambula and Rasala then bring Krishna pan made with betel nuts, fancy
spices, and catechu. After eating that pan, Sri Krsnacandra then happily goes to sleep.
14) While Krishna happily takes His rest on an excellent bedstead, His servant Visalaksa cools
His with a fan of peacock feathers.
15) At mother Yasoda's request the gopi Dhanistha brings remnants of food left on Krishna's
plate to Srimati Radharani, who eats them with great delight.
16) Lalita-devi and the other gopis then receive the remnants, and within their hearts they sing
the glories of Radharani and Krishna with great joy.
17) Thakura Bhaktivinoda, whose one and only
Joy is the pastimes of Lord Hari, sings this Bhoga-
arati song.

**Song Name: Bhaja Re Bhaja Re Amar**
**Author: Bhaktivinoda Thakura**
**Book Name: Gitavali (Section: Bhajan Gita**

**Song 1**

1) *bhaja re bhaja re āmār mana ati manda*
(bhajan vinā gati nā re)
(bhaja) braja-bane rādhā-kṛṣṇa-caranāravinda
(jñāna-karma pariharā’ re)
(bhaja) (braja-bane rādhā-kṛṣṇa)

2) *bhaja gaura-gadādharādwaita guru-nityānanda*
(gaura-krṣṇae abheda jene’ re)
(guru krṣṇa-preśṭha jene’ re)
(smara) śrīnīvās, haridās, murārī, mukunda
(gaura-preme smara, smara re)
(smara) (śrīnīvās haridāse)

3) (smara) rūpa-sanātana-jīva-raghuṇātha-dvandva
(kṛṣṇa-bhajan jadi korbe re)
(rūpa-sanātane smara)
(smara) rāghava-gopāla-bhaṭṭa swarūpa-
rāmānanda
(kṛṣṇa-prema jadi cāo re)
(swarūpa-rāmānande smara)

4) (smara) goṣṭhi-sahā kārṇapūra, sena śivānanda
(ajasra smara, smara re)
(goṣṭhi-sahā kārṇapūre)
(smara) rūpāṅguka sādhu-jana bhajana-ānanda
(braje bās jadi cāo re)
(rūpāṅguka sādhu smara)

**TRANSLATION**

1) My dear mind, how foolish you are! Oh just worship, oh just worship the lotus feet of Radha
and Krishna in the forests of Vraja! (Oh, without such worship there is no means of spiritual
advancement!) Just worship the lotus feet of Radha and Krishna in the forests of Vraja! (Oh,
giving up all speculative knowledge and materialistic activities!)
2) Just worship Gaura, Gadadhara, Advaita, and Lord Nityananda, the original spiritual master!
(Oh, knowing Lord Gaura and Lord Krishna to be the same!) (Oh, knowing the spiritual master
to be very dear to Krishna!) Just remember the dear associates of Lord Caitanya, namely
Srivas Thakura, Haridasa Thakura, Murari Gupta, and Mukunda Datta! (Oh, in deep love for Lord Gaura,
you should remember, just remember!) (Just remember the two great personalities Srivasas
Thakura and Haridasa Thakura!)
3) Just remember Sri Rupa Goswami, Sanatana, Jiva, and the two Raghunathas! (Oh, if you are
engaged in worshiping Lord Krishna!) (Just remember the two great souls Sri Rupa Goswami
and Sanatana Goswami!) Just remember Raghava Pandita, Gopal Bhatta Goswami, Svarupa
Damodara Goswami, and Ramananda Ray! (Oh, if you really seek love of Krishna!) (Just remember
Svarupa Damodara Goswami and Ramananda Ray!)
4) Just remember Srila Kavi Karnapura and all his
family members, especially his father, Sivananda
Sena! (Oh, always remember, always remember!) (Sri Kavi Karnapura and his family!) Just
remember all the sadhus who follow the path of Sri Rupa Goswami and who are absorbed in the ecstasy of bhajan! (Oh, if you actually want residence in the land of Vraja!) (Just remember the sadhus who are followers of Srila Rupa Goswami!)

Song Name: Bhale Gaura Gadadharer Arati
Official Name: Gaura Gadadhara Aratik (at Ṭhākura Bhaktivinoda’s home at Surabhi-kuṇja in Godruma-dvīpa)
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Arati-Kirtan Song 1)

(1) bhāle gor-gadādhārer ārāti nehāri
nadiyā-pūrabha-bhāve jāu bolīhāri
(2) kalpataru-tale ratna-simhāsanopari
sabu sakhī-bhēṣṭita kīśora-kīśori
(3) puraṭa-jaḍita kota maṇi-gajamatī
jhāmakī’ jhāmakī’ labhe prati-āṅga-jiyotiḥ
(4) niḍa nīrada lāgi’ vidyut-mālā
dhuṇī āṅga mili’ sōbha bhuvana-ujjālā
dhiṣṭa mahārāja bhūmahā bhūma
dhunī āṅga mili’ sōbha bhuvana-ujjālā
(5) saṅkha bāje, ghanṭā bāje, bāje karatāla
madhura mrḍaṅga bāje parama rasāla
(6) viśākhādi sakhī-vṛnda duhuṇī guna gāowe
priya-narma-sakhī-gana cāmara dhulāowe
(7) anāṅga maṇjari cuyā-candana deowe
mālāṭā mālā rūpa maṇjari lāgāowe
(8) paṅca-pradīpe dhorī’ karpūra-bāti
lalitā-sundarī kore jugala-ārati
(9) devī-lakṣmī-śrutī-gana dharani lōtāowe
gopī-jana-adhikāra raowata gāowe
(10) bhakativinoda rohi’ surabhiki kuṇje
ārāti-darāsane prema-sukha bhuvīje

TRANSLATION
1) As I behold the wondrous arati of my Lords Gaura and Gadadhara, I enter into the mood of Their existence previous to appearing in Nadiya (Their Vrndavana liīla as Sri Sri Radha and Kṛsna). It is simply indescribable.

2) Underneath a desire-tree, seated upon a jeweled throne, the ever-youthful couple named Kīśora and Kīsorī are surrounded by all of Their gopi friends.

3) Sri Radhika and Lord Govindaji are decorated with many shining jewels and pearls inlaid with gold artwork, enhancing the sparkling splendor of each and every limb of Their transcendental forms.

4) The meeting of Their two bodily forms has generated a luster that brightens all the worlds, and may be compared to a garland of lightning (Radha) fixed upon a dark blue raincloud (Kṛsna).

5) On the occasion of Their meeting there is a concert produced by the sounding of conchshells, bells, karatalas and mrdangas. Such kirtana is supremely sweet and relishable to hear.

6) The cowherd damsels of Vrndavana led by Visakha Devi sing the glories of the Divine Couple while the priya-narma-sakhis cool Their Lordships by waving camara fans.

7) Ananga Manjari offers Them sandalwood pulp scented with cuya while Rupa Manjari places a garland of jasmine flowers about Their necks.

8) The beautiful Lalita Sundari holds a lamp of five flames scented with camphor and waves it aloft, offering arati to the Divine Couple.

9) Parvati, Laksmi, and the personified Vedas cry in great happiness while rolling on the ground and singing of the fortunate position of the damsels of Vraja-bhumi.

10) Bhaktivinoda resides at Surabhi Kunjā in the land of Godruma-dvīpa, relishing the joy of divine love at the sight of this beautiful arati.

Song Name: Bhuliya Tomare
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Dainya Song 1)

(1) bhuliya tomāre, sarṣāre āsiyā,
peye nānā-vidha byathā
(2) tomāra carāne, āsiyāchi āmi,
bolibo duykehera kathā
jana jathare, chila mahakona,
(3) biṣama bandhana-pāše
(4) eka-bāra prabhur! dekhā diyā more,
vañcile e dina dāse
(5) takhona bāvīnu, jana ma pāyā,
koribo bhajana tava
(6) janama hoilo, padī māyā-jāle,
nā hoilo jīnā-laṣa
(7) ādarera chele, sva-jañera kole,
hāsiyā kāṭānu kāla
(8) janaka janani-snehete bhulīya,
sarṣārā lāgilo bhālo

(23)
TRANSLATION
1) I forsake You, O Lord, and came to this world of pain and sorrow. Now I submit my tale of woe at Your lotus feet.
2) While still in the unbearable shackles of my mother’s womb, I saw You before me. You revealed Yourself but briefly and then abandoned this poor servant of Yours.
3) At that moment I swore to worship You after taking birth; but birth came, and with it the network of worldly illusion which robbed me of all good sense.
4) As a fondled son in the lap of relatives, I passed my time smiling and laughing. My parents’ affection helped me to forget the pangs of birth, and I thought the world was very nice.
5) Day by day I grew and soon began playing with other boys. Shortly my powers of understanding emerged. I read and studied my lessons incessantly.
6) Travelling from place to place, proud of my education, I grew wealthy and maintained my family with undivided attention. O Lord Hari, I forgot You!
7) Now in old age, Bhaktivinoda is sad. He weeps. I failed to worship You, O Lord, and instead passed my life in vain. What will be my fate now?

Song Name: Bolo Hari Bolo
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Sri Nama Kirtana Song 4)

1) bolo hari bolo (3 times)
   maner ānande, bhāi, bolo hari bolo
   bolo hari bolo (3 times)
   janame janame sukhe bolo hari bolo

TRANSLATION
1) Chant the name of Hari! O brothers, with blissful minds chant the name of Hari! Chant the name of Hari! Birth after birth in happiness, chant the name of Hari!
2) Chant the name of Hari! O brothers, you have obtained a human birth, now chant the name of Hari! Chant the name of Hari! Whether you are in happiness or distress, chant the name of Hari!
3) Chant the name of Hari! O brothers, whether in prosperity or misfortune, chant the name of Hari! Chant the name of Hari! Whether you live at home or in the forest, chant the name of Hari! Remaining in this material world for Kṛṣṇa’s purposes, chant the name of Hari!
4) Chant the name of Hari! O brothers, give up the association of non-devotees and chant the name of Hari! Chant the name of Hari! Falling at the feet of the Vaisnavas, chant the name of Hari!
5) Chant the name of Hari! Chant the names of Gaura and Nityananda! Chant the names of Gaura and Gadadhara! Chant the names of Gaura and Advaita!

Song Name: Boro Sukher Khabor Gai
Official Name: Dalalera Gita (The Song of the Broker)
Author: Bhaktivinoda Thakura
Book Name: Vaisnava Siddhanta Mala

1) bolo hari bolo (3 times)
   mānava-janma pe’ye, bhāi, bolo hari bolo
   bolo hari bolo (3 times)
   sukhe thāko, duḥkhē thāko, bolo hari bolo

TRANSLATION
1) Go to heaven! The King of kings, the King of kings, the King of kings!
7) If Nitai
4) O brother, if you want to buy the Holy Name, then go with me. We must go to the presence of that great soul, Nityananda.
5) You will buy the name of Krsna, I will take my commission and all of our desires will be fulfilled.
6) Lord Nityananda is greatly merciful. Taking only one's faith, He gives the highest ecstasy.
7) If Nitai sees only once tears in the eyes while chanting the name "Gaura", then He gives all resources to that person.
8) He gives the pure teachings of Krsna to everyone and does not care for one's birth, wealth, knowledge and strength.
9) Now, giving up the illusory snare of Maya, either remain in household life or in the forest as a sannyasi for no more troubles remain.
10) There is no more fear of the age of Kali. The merciful Nityananda gives the Holy Name to even the candalas.
11) Bhaktivinoda calls out "Except for the lotus feet of Lord Nityananda there is no other shelter!"

**TRANSLATION**
1) I am singing news of great happy tidings. Lord Nityananda Himself has opened a market-place of the Holy Name in Surabhi-Kunja.
2) The news of its great results is that He is selling the pure Holy Name in that market-place for the price of one's faith.
3) Lord Nityananda, the proprietor of the market, seeing all the devotees become attracted, is selling them the Holy Name after bargaining with them.
4) O brother, if you want to buy the Holy Name, then go with me. We must go to the presence of that great soul, Nityananda.
5) You will buy the name of Krsna, I will take my commission and all of our desires will be fulfilled.
6) Lord Nityananda is greatly merciful. Taking only one's faith, He gives the highest ecstasy.
7) If Nitai sees only once tears in the eyes while chanting the name "Gaura", then He gives all resources to that person.
8) He gives the pure teachings of Krsna to everyone and does not care for one's birth, wealth, knowledge and strength.
9) Now, giving up the illusory snare of Maya, either remain in household life or in the forest as a sannyasi for no more troubles remain.

**Song Name:** Doyal Nitai Caitanya  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Gitavali (Section: Sri Nama Kirtana Song 2)  

1) 'doyal nitai caitanya' bole' nac re amiar man nac re amar man  
2) (emon, doyol to naji he, mar kheye prema dey) (ore) aparadha dure jabe, pabe prema-dhan (o name aparadha-vcara to naji he) 
3) (krsha-n aime ruci ha'be, ghucibe bandhan (krsna-n aime anuraj to ha'be he) 
4) (takhon) krsh-same ruci ha'be, jivera jivan (krsha-rati vinj jivan to miche he) (ese) brndaban rddh-syamer pa'be daraasn (gaura-krip ha'le he) 

**TRANSLATION**
1) Chanting the holy name "Doyal Nitai Caitanya!" – O my mind, please dance! O my mind, please dance! O my mind, please dance!  
2) Oh! Such a merciful personality as Nityananda Prabhu is not to be found anywhere! He suffers a beating from Jagai and Madhai and still gives them the love of God! Oh! When your offenses are being vanquished, you will obtain the treasure of love of God! But in these names of Caitanya and Nitai there is no consideration of offenses! Once you have a taste for the holy name of Krsna, bondage to this world will come to an end.
3) Oh! When there is attachment to the holy name of Krsna, the life of a living being very easily becomes successful! Oh! Without affection for Krsna, life is simply useless! At the end of life, you will obtain the beautiful vision of Radha and Syama in Vrndavana – but only when the mercy of Lord Gaura is first received! Oh!
kiser saṁsār ei chāyābājī prey ihāte mamatā kori’ brthā dina jāy
e deho patana ho’le ki ro’be āmār? keho sukha nāhi dibe putra-parivār
gardabher mata āmi kori pariśram kā’r lāgi’ eto kori, nā ghucilo bhram
dina jāy micha kāje, niśā nidrā-bāse nāhi bhāvi-marāṇa nikaṭe āche bo’se
bhālo manda khāi, heri, pari, cintā-hīna nāhi bhāvi, e deho chāḍībo kon dina
deho-geho-kalatrādi-cintā avirata jāgiche hrdoye mor buddhi kori’ hata
hāy, hāy! nāhi bhāvi-anitya e saba jīvana vigate kothā rohībe vaibhava?
śmaśāne sarīr mama poḍīyā rohībe bīhāṅga-patanga tāy bīhār koribe
kukkur srgāl sab ānandita ho’ye mahotsava koribe āmār deho lo’ye
je deher ei gati, tā’r anugata saṁsār-vaibhava ār bandhu-jana jata
ataeva māyā-moha chāḍī’ buddhimān nitya-tattva krṣṇa-bhakti koruna sandhān

TRANSLATION
1) The human form of life is the rarest opportunity for attaining spiritual perfection. But now I am lamenting, because I’ve somehow or other been born with such an opportunity, and I wasted it by never worshiping Lord Kṛṣṇa. Oh, to whom shall I tell the tale of this misery?
2) Having married and entered into the entanglements of materialistic family life, I passed my time in vain. I never got any tangible gain or permanent benefit, only trouble and botheration. 3) What kind of world is this anyway? It seems to be just like a magic lantern show that I saw at a carnival, wherein so many shadows and optical illusions dance magically before my eyes. I feel great attachment and identification with such a world, and thus day after day pass by fruitlessly, without whatever purpose whatsoever.
4) When this body drops dead on the ground then what will remain mine? At that moment, all of my sons and dearest loved ones will not be able to give me any happiness.
5) I work hard just like an ass everyday and now I am wondering for whom am I working so hard? I am still surrounded by so many illusions.
6) I waste every day in useless, insignificant work, and I waste every night controlled by sleep. And in every 24 hours I never for one second consider that cruel death is sitting very close by my side.
7) I live a very carefree life-style, sometimes eating a lot, or eating a little if I feel like it, sometimes I see nice things around the town, or sometimes I do not go out at all, sometimes I wear opulent clothing, or if I’m in the mood, I’ll wear something simple. I live so carefree that I never consider that one day I will have to give up this body.
8) My poor heart is plagued by constant anxieties about the maintenance and daily turmoil created by my body, my house, my wife, my family members and my social obligations. All these anxieties are pinching me and destroying all my intelligence.
9) Alas, alas! What a remorseful situation has arisen! I am absorbed in all this trouble, but I never consider that all these things are temporary and subject to perish very soon. After I’m dead and gone, where will all of my material opulences remain?
10) When my body will be thrown in the pit at the cremation grounds, it will simply lie there motionlessly. Then many crows, vultures, ants, and worms will come and playfully sport there.
11) All the stray dogs and jackals will then become very much delighted, and in great ecstasy they will make a festival ground out of my body and will have a huge celebration and feast.
12) Just see, this is the ultimate destination of this material body. And the most amazing thing is that all of my material opulences, house, family and friends have exactly the same destination.
13) Therefore I ask of anyone who has any sharp intelligence: please give up all of these temporary illusions presented by maya, and kindly search after the means to get pure devotion to Lord Kṛṣṇa, for this is the only really tangible eternal truth.

Song Name: Ekhona Bujhinu
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Avasya Raksibe Krsna Visvasa Palana Song 1)

(1) ekhon ḫujhun prabhu! Tomāra caraṇa aśokābhoyāṁṛta-pūrṇa sarva-khāna
(2) sakala chāḍīya tuwā caraṇa-kamale poḍīyāchi āmi nātha! tava pada-tale
tava pāda-padma nāth! rokhibe āmāre ār rakhā-kartā nāhi e bhava-saṁśāre
āmī tava nitya-dāsa-jānīnu e-bārā āmāra pālana-bhāra ekkhona tomāra
baḍo duhkha pāiyāchi swatantra jivane duḥkha dūre gelo o pada-varane
je-pada lāgiyā ramā tapasya korilā je-pada pāiyā śiva śivatwa lobhilā
je-pada labhiyā brahmā kṛtārtha hoilā je-pada nārada muni hṛdoye dhorilā
sei se abhoya pada śirete dhoriyā parama-ānande nāci pada-guna gāiyā
sāṁśāra-vipada ho'te avaśya uddhār bhakativinoda, o-pada koribe tomār

TRANSLATION
1) I know now Your divine feet are a refuge free from all sorrow and fear, eternally full of sweet nectar.
2) At the soles of those lotus feet I surrender myself and all I possess.
3) O Lord, there is no other protection but You in this world of birth and death.
4) At last I know myself to be Your eternal servant, whose maintenance You have assured.
5) Life before, without You, held nothing but sorrow. Now I live free from all misery
6) Lakṣmi, desiring such a place at Your lotus feet, executed austerities. Only after securing a place by Your lotus feet did Lord Śiva attain his sīvatva, or quality of auspiciousness.
7) Upon obtaining those feet Lord Brahma became successful in life, and the great sage Narada Muni held those two feet to his heart.
8) Your lotus feet drive away all fear. Having held them to my head, I dance in great ecstasy, singing their glories.
9) Your lotus feet will deliver Bhakativinoda from the perils of worldly journey.

Song Name: Emona Durmati
Author: Bhakativinoda Thakura
Book Name: Saranagati (Section: Dainya Song 7)

1) (prabhu he!)
emona durmati, sarṣāra bhitore, podiyā āchini āmi
tava nija-jana, kono mahājane, pāṭhāiyā dile tumī

Song Name: Gay Gora Madhura Sware
Official Name: Sri Nama
Author: Bhakativinoda Thakura
Book Name: Gitavali (Section: Sri Nagara Kirtana Sri Nama Song 2)
(1) gāy gorā madhur sware
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
(2) gṛhe thāko, vane thāko, sadā 'hari' bole 'dāko,
sukhe duḥkhe bhulo nā'ko, vadane hari-nām koro re
(3) māyā-jāle baddha ho 'ye, ācho miche kāja lo 'ye,
ekhona cetana pe'ye, 'rādhā-mādhav' nām bolo re
(4) jivana hoilo sēṣa, nā bhajile hṛṣīkeśa
bhaktivinodopadeśā, ekbār nām-rase māto re

TRANSLATION
1) Lord Gaurasundara sings in a very sweet voice, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Rama, Hare Rama, Hare Rama, Hare Rama.
2) Whether you are a householder or a sannyasi, constantly chant "Har! Har!" Do not forget this chanting, whether you are in a happy condition or a distressful one. Just fill your lips with the hari-name.
3) You are bound up in the network of Maya and are forced to toil fruitlessly. Now you have obtained full consciousness in the human form of life, so chant the names of Radha-Madhava.
4) Your mind may end at any moment, and you have not served the Lord of the senses, Hṛṣikesa. Take this advice of Bhaktivinoda Thakura: "Just once, relish the nectar of the holy name!"

Song Name: Gopinath Mama Nivedana Suno
Official Name: Gopinath (Part one)
Author: Bhaktivinoda Thakura
Book Name: Kalyana Kalpataru (Section: Upalabdhi Vijnapti Song 1)

1) gopīnāth, mama nivedana śuno
viṣayi durjana, sadā kāma-rata,
kīchu nāhi mora guṇa
(2) gopīnāth, āmāra bharasā tumi
tomāra carane, loinu śaraṇa,
tomāra kīṃkora āmi
(3) gopīnāth, kemone śodhibe more
nā jāni bhakati, karme jāda-mati,
porechi sōṁsāra-ghore
(4) gopīnāth, sakali tomāra māyā
nāhi mama bala, jāṇa sunirmala,
swādhīna nahe e kāyā
(5) gopīnāth, niyata carane sthāna
māge pāmarā, kāndiyā kāndiyā,
korohe karūnā dāna
(6) gopīnāth, tumi to' sakali pāro
durjane tārīte, tomāra śakati,
ke āche pāpira āro
(7) gopīnāth, tumi kṛpā-pārābāra
jīvera kārane, āśiśyā prapañche,
lāl koile subīstāra
(8) gopīnāth, āmi ki doṣe doṣi
asura sakala, pāilo caraṇa,
vinodā thākilo bosī'

TRANSLATION
1) O Gopinatha, Lord of the gopis, please hear my request. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I possess.
2) O Gopinatha, You are my only hope, and therefore I have taken shelter at Your lotus feet. I am now Your eternal servant.

Song Name: Gay Goracand Jiver Tore
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Sri Nagar Kirtana Sri Nama Song 5)

(refrain) gāy gorācānd jiver tore
hare kṛṣṇa hare hare
(1) hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare,
hare kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
hare kṛṣṇa hare hare
(2) ekbār bol rasana' ucchail-sware
(bolo) nandera nandan, yaśoda-jīvan,
śrī-rādhā-ramān, prema-bhare
(3) (bolo) śrī-madhusūdān, gopī-prāna-dhāna,
murali-vadana, nṛtya kore'
(bolo) agha-nisūdān, pūtana-ghātana,
brāhma-vimohana, īrdhva-kare
3) O Gopinatha, how will You purify me? I do not know what devotion is, and my materialistic mind is absorbed in fruitive work. I have fallen into this dark and perilous worldly existence.

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

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

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

7) O Gopinatha, You are the ocean of mercy. Having come into this phenomenal world, You expand Your divine pastimes for the sake of the fallen souls.

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

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**Song Name: Gopinath Ghucao Samsara**

**Official Name: Gopinath (Part two)**

**Book Name: Kalyana Kalpataru (Section: Upalabdhi Vijnapti Song 2)**

1) gopināth, ghucāo saṁśāra jwālā
avidyā-jātānā, āro nāhi sahe,
janama-marāna-mālā

2) gopināth, āmi to’ kāmera dāsa
viṣaya-bāsānā, jāgiche hṛdoye,
phādiche karama phāśa

3) gopināth, kabe vā jāgibo āmi
kāma-rūpa arī, dūre teyāgibo,
hṛdoye sphuribe tumi

4) gopināth, āmi to’ tomāra jana
tomāre chāriyā, saṁśāra bhajīnu,
bhuliyā āpāna-dhana

5) gopināth, tumi to’ sakali jāno
āpanāra jane, dāndīyā ekhano,
śrī-carāne deho sthāno

6) gopināth, ei ki vicāra taba
bimukha dekhīyā, chāro nija-jane,
na koro’ karunā-laba

7) gopināth, āmi to mūraka ati
kise bhālo hoyā, kabhu nā bujhīnu,
tāi heno mama gati

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**TRANSLATION**

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

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

3) O Gopinatha, when will I wake up and abandon this enem of lust, and when will You manifest Yourself in my heart?

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

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

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

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

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

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**Song Name: Gopinath Amar Upaya**

**Official Name: Gopinath (Part three)**

**Book Name: Kalyana Kalpataru (Section: Upalabdhi Vijnapti Song 3)**

1) gopināth, āmāra upāya nāi
tumi kṛpā kori’, āmāre loile,
saṁśāre uddhāra pāi

2) gopināth, poreči māyāra phere
dhana, dāra, sutā, ghireche āmāre,
kāmēte rekheche jeere

3) gopināth, mana je pāgala mora
nā mānē sāsana, sadā acetana,
viṣaye ro ‘yeche ghora

4) gopināth, hāra je menech āmi
aneka jatana, hoilo bifala,
ekhano bharasā tumi

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(29)
TRANSLATION

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

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

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

4) O Gopinatha, I have accepted my defeat. All of my various endeavors were useless. Now You are the only hope.

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

6) O Gopinatha, after sitting down in the core of my heart and subduing my mind, please wake me to You. In this way the horrible dangers of this world will disappear.

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

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

Song Name: Gurudeva Krpa Bindu Diya
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Bhajana Lalasa Song 10)

1) Gurudeva!
   bođo kṛpā kori', gauḍa-vana mājhe,
   godrume diyācho sthāna
   ājñā dila more, ei braje bosi',
   hari-nāma koro gāna

2) Kintu kabe prabhu, yogyata arpibe,
   e dāsere doyā kori'
   citta sthira habe, sakala sohibo,
   ekānte bhajibo hari

3) Śaśīva-yauvane, jaḍa-sukha-saṅge,
   abhyāsa hoilo manda
   nija-karma-doše, e deho hoilo,
   bhajanera pratibandha

(30)
vārdhakye ekhona, pañca-robe hata, 
kemone bhojibo bolo' 
kāndiyā kāndiyā, tomāra carāne, 
pōdiyāči suvihvala

TRANSLATION
1) Gurudeva! Because you are so merciful, you 
gave me a place in Godruma amid the woodlands 
of Gauda, with this order to fulfill: “Dwell here in 
this Vrndavana and sing the holy name of Hari.”
2) But when, O master, out of your great mercy, 
will you bestow upon this servant of yours the 
spiritual competence to fulfill that order? When 
will my mind become tranquil and fixed? When 
will I endure all hardships and serve Lord Hari 
without distractions?
3) Due to attachment to worldly pleasures in 
childhood and youth, I have developed bad habits. 
Because of these sinful acts my body has become 
an impediment to the service of the Supreme 
Lord.
4) Now, in old age, afflicted by the five-fold 
ilinesses, how will I serve the Lord? O master, 
please tell me. I have fallen at your feet weeping, 
overwhelmed by anxiety.

Song Name: Gurudeve Vraja Vane Vraja 
Bhumi Vasi Jane
Author: Bhaktivinoda Thakura

1) gurudeve, vraja-vane, vraja-bhumi-vasi jane, 
suddha-bhakte, ara vipra-gane 
ista-mantre, hari-name, yugala bhajana kame, 
kara rati apurva yatane

2) dhari mana carane tomar 
  janiyachi ebe sarā, krsna-bhakti vina ara, 
  nahi ghuce jīvēra samsara

3) karma, jnana, tapah, yoga, sakalai ta karma-bhoga, 
karma chadaite keha nare 
sakala chadiya bhai, sradhha-devira guna gai, 
yanra kṛpa bhakti dite pare

4) chadi’ dambha anuskana, smara asta-tattva mana, 
kara tahe niskapata rati 
sei rati prarthanaya, sri-dasa-gosvami paya, 
e bhakativinoda kare nati

TRANSLATION
1) (1) The Divine Master (2) Sri Vrndavana (3) 
The residents of Sri Vrndavana (4) The pure 
Vaisnavas (5) The brahmana section (6) The 
worshipful mantra (7) The holy name (8) A 
yearning to serve the Couple Divine: I adore these 
eight with utmost dedication.
2) O dear mind, I implore thee at thy feet. Already 
we have learned the essence: nothing but Lord 
Krsna’s service dispels the soul's illusory 
experience.
3) Duty, knowledge, penance, meditation -all are 
really exploitation: none can free us from action 
and reaction; Cast them all aside, O my brother, 
sing the glory of good faith, our mother whose 
grace alone bestows pure devotion.
4) Banish your pride forever, O my mind, your 
eight goals remember: adore them with a heart 
that is sincere. Aspiring for that devoted heart, at 
Sri Dasa Goswami’s feet this Bhaktivinoda makes 
his prayer.”

Song Name: Hari Hari Kabe Mora Hobe Heno Dina
Author: Bhaktivinoda Thakura
Book Name: Kalyana Kalpataru (Section: 
Ucchvasa: Prarthana Lalasmayi Song 6)

hari hari kabe mora ho’be heno dina 
bimala baisnabe, rati upajibe, 
  basana hoīhe ksina

antara-bahire, sama byavahara, 
amani manda ho’bo 
  krsna-sankirtane, sri-krsna-smarane, 
satata majiya ro’bo

e deher kriya, abyase koribo, 
  jibana japana lagi' 
sri-krsna-bhajane, anukula jaha, 
tahe ho’bo anuragi

bhajaner jaha, pratikula taha, 
  drdhahave teyagibo 
bhajite bhajite, samaya asile, 
e deha chadiya dibo

bhakatibinoda, ei asa kori’, 
  basiya godruma-bane 
prabhu-kṛpa lagi’, byakula antare, 
sada kande sangopane

TRANSLATION
1) Oh my Lord Hari, when will such a day be 
mine? Developing love and attachment for a pure 
devotee, my material desires will thereby become 
weakened and subdued.
2) However I feel in the core of my heart, I will behave accordingly, totally free from duplicity. Without expecting any respect, I will give all honor unto others. I will constantly remain absorbed in ecstatic remembrance of the Lord by performing the congregational chanting of His holy names.

3) Just to pass this life I will perform only whatever minimum activity is required to maintain this body, and I will become attached only to that which is favorable for the worship of Lord Krsna.

4) I will forcibly reject whatever is unfavorable for His worship. Thus worshiping and worshiping, the time has come that I have to give up this body.

5) These are the hopes of Bhaktivinoda while situated in transcendence! Srimad-Bhagavatam 11.8.44: asa hi paramam duhkham nairasyam paramam sukham, material desire is supreme misery, while the state of desireless-ness is supreme happiness.

5) I dance in ecstasy due to the power and divine qualities of the holy name, and thus I obtain all these results! (Having given up all endeavors for insignificant material results!) Bhaktivinoda says, "I conquer all impediments to the pure chanting of the holy name! (Having given up all offenses to the holy name!)")

Song Name: Hari Bolo Hari Bolo Hari Bolo
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Sri Nama Kirtana Song 3)

1) 'hari' bolo, 'hari' bolo, 'hari' bolo, bhāi re harinām āniyāche gaurāṅga-nāthi re (moder a duhkha dekhē' re)
2) harinām vinā jīver anya dhana nāi-re harināme śuddha ha'lo jagāi-mādhāi re (bādo pāpī chilo re)
3) miche māyā-baddha ho'ye jīvan kātāi re ('āmi, āmār' bole' re) āśā-vaśe ghure' ghure' ār kothā jāi re (āsār šeṣa nāi re)
4) 'hari' bole' deo bhāi āśār mukhe chāi re (nirāśa to' sukh re)
5) bhoga-mokṣa-vānīchā chāḍi' harinām gāi re (śuddha-sattva ho'ye re)
6) nāce' jeo nāmer gune o sab phala pāi re (tuccha phale prayās chēde' re)

TRANSLATION
1) O brothers, chant "Hari!" Chant "Hari!" Lord Gauranga and Lord Nitai have brought the holy name! (Seeing our unhappiness!)
2) Except for the holy name, there is no other treasure for the soul! By the influence of the holy name, even Jagai and Madhai became pure! (They were both greatly sinful persons!)

3) I pass my life uselessly bound by Maya! (Always saying "I" and "mine"!) Wandering here and there under the control of mundane desires—where shall I go next? (There is no end to worldly desires!)

4) O brothers, chant "Hari!" while looking directly in the face of material desire! (Freedom from mundane handkerings is the platform of actual happiness!) Giving up all desire for mundane enjoyment and liberation, I chant the holy names of the Supreme Lord! (Having become pure and situated in transcendence!) Srimad-Bhagavatam 11.8.44: asa hi paramam duhkham nairasyam paramam sukham, material desire is supreme misery, while the state of desireless-ness is supreme happiness.

5) I dance in ecstasy due to the power and divine qualities of the holy name, and thus I obtain all these results! (Having given up all endeavors for insignificant material results!) Bhaktivinoda says, "I conquer all impediments to the pure chanting of the holy name! (Having given up all offenses to the holy name!)")

Song Name: Jaya Jaya Radha Krsna
Official Name: Sri Yugala Arotik (The Ceremony of Worshiping the Divine Couple)
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Arati Kirtana Song 3)

1) jaya jaya rādhā-krṣṇa yugala-milana āra-ti karowe lalitādi sakhī-gaṇa
2) madana-mohana rūpa tri-bhaṅga-sundara pītambara śikhi-puchca-cūḍā-manohara
3) la-līta-mādhava-vāme brṣabhānu-kanyā sunila-vasanā gaurī rūpe gune dhanīyā
4) nānā-vidha alāṅkāra kore jhalamala hari-mano-vimohana vadana ujjvala
5) viśākhaṛi sakhī-gaṇa nānā rāge gāya priya-narma-sakhi jata cāmara ḍhulāya
6) śrī-ṛādhā-ṃādhava-pada-sarasija-āśe bhaktavinodinā sakhī-pade sukhe bhāse

TRANSLATION
1) All glories, all glories to the meeting of the transcendental pair, Sri Sri Radha and Krsna! The gopis, headed by Lalita, perform the arati ceremony for Their pleasure.

2) The three-fold bending form of Krsna, the attractor of Cupid, dressed in yellow silk dhoti and
wearing a crown decorated with peacock feathers, is simply captivating to the mind.

3) Sitting to the left of the charming Lord Madhava is the daughter of King Vrsabhanu, dressed in a lovely deep blue sari. Her complexion is the color of molten gold, and all characteristics of Her beauty and qualities are highly praiseworthy.

4) She is decorated with various shimmering, sparkling ornaments. Her face is so splendidous that it enchants the mind of Lord Hari. The gopis of Visakha’s group sing many enchanting songs in various tunes, while the topmost class of gopis, known as the priya-narmasakhis, soothe Radha and Krishna by waving camara fans.

5) Hoping to attain the lotus feet of Radha and Madhava, Bhaktivinoda happily swims in the ocean of bliss found at the feet of the damsels of Vraja Dham.

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Song Name: Jiv Jago Jiv Jago
Official Name: Arunodaya Kirtana 2 (Kirtana songs to be sung at dawn)
Author: Bhaktivinoda Thakura
Book Name: Gitavali

(1) jiv jago, jiv jago, gauracandha bole
kota niratra yao maya-pisacira kole

(2) bhaijibo boliyay ese soorsara-bhitore
bhuliyay rohile tumi avidyara bhore

(3) tomare loite ami hoine avatara
ami vinacho bandhu ara ke ache tomara

(4) enechi ausadhi maya nabisaro lagi'
hari-nama mahamantra lao tumi magi'

(5) bhakativinoda prabhu-carane podiyay
sei hari-nama-mantra loilo mayiay

TRANSLATION
1) Lord Gauranga is calling, "Wake up, sleeping souls! Wake up, sleeping souls! How long will you sleep in the lap of the witch called Maya?
2) You have forgotten the way of devotional service and are lost in the world of birth and death.
3) I have descended just to save you; other than Myself you have no friend in this world.
4) I have brought the medicine that will wipe out the disease of illusion from which you are suffering. Take this mahamantra - Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/Hare Rama, Hare Rama Rama Rama, Hare Hare."

5) Sri Bhaktivinoda Thakura says: "I fall at the Lord’s feet, having taken this mahamantra."

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**Song Name:** Kabe Gaura Vane
**Official Name:** Siddhi Lalasa (Wandering madly in Navadvipa)
**Author:** Bhaktivinoda Thakura
**Book Name:** Gitamala (Section: Siddhi Lalasa Song 1)

(1) kabe gaura-vane, suradhuntate,
‘hara radhe ha krsna’ bole’
kandiyay beeda bo, deho-sukha chadi,
nana latara-tale

(2) swa-paca-ghrete, magiyay khaiybo,
pibo saraswati-jala
puline puline, gada-gadhi dibo,
kori kristna-kolahala

(3) dhama-basi jane, pranati koriyay,
magibo krpaya lesa
vaisnava-carana- renu gaya maki,
dhorli avadhuta-veusa

(4) gauja-brajya-jane, bheda na dekhibo,
hoibo baraja-basi
dhamera svartipa, sphuribe nayane,
hoibo radhara dasi

**TRANSLATION**
1) When, oh when will I wander here and there, weeping under the shade of the trees and creepers along the banks of the celestial Ganges River in Navadvipa? I will cry out "Oh Radhe! Oh Krsna!", and I will completely forget about all the so-called pleasures of this material body.
2) When will I be able to live so simply by begging some food from the homes of the untouchables who live here and there? I will drink the water of the Sarasvati, and in ecstasy I will roll to and fro on the banks of the river, raising a loud uproar of "Krsna! Krsna!"
3) When will I bow down to all the inhabitants of the holy land of Navadvipa and receive a bit of their causeless mercy? I will smear the dust of the Vaisnavas’ lotus feet all over my body, and I will wear the dress of a mad wandering mendicant.
4) When I factually observe that the transcendental land of Navadvipa is non different from Sri Vraja-bhumi, then I shall be transformed into a Vrajabasi also. Then I will see the true form of the transcendental realm opening up before my very eyes, and I will thus become one of the maidservants of Srimati Radharani.
3) When will my body be covered with goose bumps and my voice broken with emotion as I pronounce Krishna’s name? When will my body change colour and my eyes flow with endless tears as I chant?
4) When will Nityananda Prabhu be merciful to me and deliver me from the enchantment [maya] of the sense objects? When will he give me the shade of his lotus feet and the right to enter the market place [nama-hatta] of the Holy Name?
5) When will I buy, borrow or steal the ecstasies of the Holy Name? When will I lose myself in the intoxication of the Holy Name? When will I immerge myself in the nectar of the Holy Name after grasping the feet of a saint who constantly relishes the flavours [rasa] of devotion?
6) When will I feel compassion for all living beings [jibas]? When will I forget my own pleasure in genuine humility? And when will I, Bhaktivinode, meekly go from door to door, preaching your message of love?

Song Name: Kabe Ha’be Bolo
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Vijnapti Song 1)

(1) kabe ha’be bolo se-dina āmār (āmār) aparādhā ghuc’i’, śuddha nāme ruci, kṛpā-bale ha’be hṛdoye sañcār
(2) ṭṛīdhikā hīna, kabe nije māni’, sahīṣṇutā-guṇa hṛdoyete āni’ sakale mānada, āpani amānī, ho’ye āśwādībo nāma-rasa-sār
(3) dhana jana āra, kobitā-sundari, bolibo nā cāhi deho-sukha-kari jāme-janme dāo, ohe gaurahari! ahaitukī bhakti carane tomar
(4) (kabe) korite śrī-kṛṣṇa-nāma uccāraṇa, pulakita deho gadgada bacana baibarna-bepathu ha’be sañgātāna, nirantarā netre ba’be aśru-dhār
(5) kabe navadwīpe, suradhuni-taṭe, gaura-nityānanda boli’ niśkapaṭe nācīyā gaiyā, berāibo chuṭe, bātulera prāya chāriyā bicār
(6) kabe nityānanda, more kori ‘doyā, chārāibe mora viṣayera māyā diyā more nīja-caraṇera chāyā, nāmera hāṭete dibe adhikār
(7) kinibo, lutibo, hari-nāma-rasa, nāma-rase māti’ hoibo bibāsa rasera rasika-carana paraśa, koriyā mojibo rase anibār
(8) kabe jībe doyā, hoibe udoyā, nīja-sukha bhuli’ sudīna-hṛdoyā bhakatvinoda, koriyā binoya, śrī-ājīnā-tahala koribe pracār

TRANSLATION
1) When, O when, will that day be mine? When will you give me your blessings, erase all my offences and give my heart a taste [rucī] for chanting the Holy Name in purity?
2) When will I taste the essence of the Holy Name, feeling myself to be lower than the grass, my heart filled with tolerance? When will I give respect to all others and be free from desire for respect from them?
3) When will I cry out that I have no longer any desire for wealth and followers, poetry and beautiful women, all of which are meant just for bodily pleasure? O Gaura Hari! Give me causeless devotional service [bhakti] to your lotus feet, birth after birth.
4) When will my body be covered with goose bumps and my voice broken with emotion as I pronounce Krishna’s name? When will my body change colour and my eyes flow with endless tears as I chant?
5) When will I give up all thought of the world and society to run like a madman along the banks of the Ganges in Navadvipa, singing and dancing and sincerely calling out the names of Gaura and Nityananda?
6) When will Nityananda Prabhu be merciful to me and deliver me from the enchantment [maya] of the sense objects? When will he give me the shade of his lotus feet and the right to enter the marketplace [nama-hatta] of the Holy Name? 7) When will I buy, borrow or steal the ecstasies of the Holy Name? When will I lose myself in the intoxication of the Holy Name? When will I immerse myself in the nectar of the Holy Name after grasping the feet of a saint who constantly relishes the flavours [rasa] of devotion?
8) When will I feel compassion for all living beings [jibas]? When will I forget my own pleasure in genuine humility? And when will I, Bhaktivinode, meekly go from door to door, preaching your message of love?

Song Name: Kabe Habe Heno Dasa Mor
Author: Bhaktivinoda Thakura
Book Name: Kalyana Kalpataru (Section: Ucchvasa: Prarthana Lalasmayi Song 9)

(1) kabe ha’be heno dasa mor tyaji’ jada asa, bividha bandhana, chadibo samsar ghor
(2) brndabanabhede, nabaddvipa-dhame, bandhibho kutirakhani sacir nandana-carana-asroy koribo sambandha mani’
(3) jahnavi-puline, cinmoy-kanane, basiya bijana-sthale krsna-namamrta, nirantarā pibo, dakibo ‘gauranga’ bo’le
(4) ha gaura-nitai, tora du’ti bhai, patita-paner bandhu adhama patita, ami he durjana, hao more krpa sindhu
(1) When, oh when will such a condition be mine? Renouncing all of my mundane desires which are giving rise to various types of bondage, I will give up this dark, ghastly material existence.

(2) I will build my small hut at Navadvipa-dhama, seeing the land as being non-different from Vrndavana-dhama. There I will finally establish my relationship under the shelter of the lotus feet of the Son of Mother Saci.

(3) Living in a solitary place in a spiritually conscious forest on the banks of the Ganga, I will incessantly drink the pure nectar of Krsna's name, and I will loudly shout the name of Gauranga thus:

(4) "Oh Gaura-Nitai! You two Brothers are the only true friend of all the fallen souls! I am the lowest of the low, most fallen and wicked-minded, so kindly bestow Your ocean of mercy upon me.

(5) Thus repeatedly sobbing and calling out, I will roam all over the abode of 32 square miles, sometimes on one bank of the Ganga and sometime on the other. And sometimes, while wandering about, if I ever receive a drop of good fortune, I may suddenly glance over at the base of a tree (and behold some vision . . . )

(6) I will blurt out: "Ha Ha, how wonderful! What amazing thing have I seen now?!", and I will faint senseless on the spot. Regaining consciousness later, I will hide and weep secretly, remembering that all this ecstasy is due to receiving just a tiny spec of Sri Sri Gaura-Nitai's mercy.

Song Name: Kabe Mui Vaisnava Cinibo
Author: Bhaktivinoda Thakura
Book Name: Kalyana Kalpataru (Section: Ucchvasa: Prarthana Lalasmayi Song 7)

1) Oh my Lord Hari, when will I ever be able to realize who is actually a real Vaisnava, the lotus feet of whom are like a mine of all-auspiciousness? When will I become madly overwhelmed by holding such lotus feet within the core of my heart?

2) Such a revered devotee is always transcendental, free from all faults, and fully joyful in spiritual bliss. Being lovingly attached to the holy name of the Lord, and always disinterested and callous towards worldly interests, he is always melted with compassion for all souls.

3) Devoid of any trace of false ego, fully experienced and expert in bhajana, the pure devotee is completely detached from all types of sense objects. He is always straightforward and sincere both internally and externally, and he is completely attracted to relishing the eternal pastimes of the Lord.

4) I discriminate between the three types of Vaisnavas, namely the kanistha (beginning neophyte), the madhyama (middle class), and the uttama (highest pure devotee). I respect the kanistha, I offer my respectful obeisances unto the madhyama, and I fully submit myself to hearing from the uttama.

5) At that time, when I learn to properly honor such a pure devotee, recognizing his real quality, then only I will certainly achieve all spiritual perfection by his mercy.

6) Bhaktivinoda always keeps a vow to abstain from speaking any type of envious blasphemy unto such a pure devotee, whose life and characteristics are always pure.
**Song Name:** Kabe Sri Caitanya More Koribena Doya  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Kalyana Kalpataru (Section: Ucchvasa: Prarthana Dainyamayi Song 1)

(1)
kabe śṛ caitanya more karibena dayā  
kabe āmi paiba vaisñava-pada-chāyā  
(2)
kabe āmi chāḍība e viṣayābhimāna  
kabe viṣṇu-jane āmi kariba sammāna  
(3)
gala-vastra kṛtāñjali vaisñava-nikate  
dante trṇa kari’ dāḍāiba niṣkapaṭe  
(4)
kāndiyā kāndiyā jānāiba duḥkha-grāma  
saṁśāra-anala haite māgiba viśrāma  
(5)
śuniyā āmāra duḥkha vaisñava thākura  
āma’ lāgī kṛṣṇe āvedibena pracura  
(6)
vaśnavera āvedane kṛṣṇa dayāmaya  
e hena pāmara prati ha’bena sa’daya  
(7)
vinoöera nivedana vaisñava-carane  
kṛpā kari’ saṅge laha ei akiñcane

**TRANSLATION**

1) When will Sri Caitanya Mahaprabhu show His causeless mercy to me by allowing me to attain the shade of the lotus feet of all the Vaisnavas?
2) When will I be able to give up this false ego which is so deeply engrossed in sense gratification? And when will I be able to properly honor the associates of the Lord?
3) I will stand before the Vaisnavas with folded hands, a cloth binding my neck, and a straw in between my teeth, sincerely awaiting their order.
4) Weeping and weeping, I will understand the real nature of this abode of misery, and I will beg for relief from the blazing fire of this material world.
5) Hearing about all of my miserable sufferings, the Vaisnava Thakura will submit an appeal unto the Lord Kṛṣṇa on my behalf.
6) By the prayer of the Vaisnavas the all-merciful Lord Kṛṣṇa will then become compassionate towards such a sinner as me.
7) Bhaktivinoda's prayer unto the lotus feet of the Vaisnavas is that: "Please be merciful and take this worthless person into your association".

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**Song Name:** Kali Kukkura Kadan  
**Official Name:** Nama Kirtana (Names of Lord Caitanya)  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Kalyana Kalpataru (Section: Ucchvasa: Ucchvasa Kirtana Nama Kirtana Song 1)

(1)
kali-kukkura-kadana jadi cao (he)  
kali-yuga-pavana, kali-bhoya-nasana,  
sri-saci-nandana gao (he)  
(2)
gadadhara-madana, nita’yer prana-dhana,  
advaiter prapujita gora  
nimai bisvambhar, srinivas-iswar,  
bhakta-samuha-cita-cora  
(3)
nadiya-sasadhar, mayapura-iswar,  
nama-pravartana sura  
grhi-jana-siksaka, nyasi-kula-nayaka,  
madhava radha-bhava-pura  
(4)
sarvabhauma-sodhana, gajapati-tarana,  
ramananda-posana vira  
rupananda-vardhana, sanatana-palana,  
haridasa-modana dhira  
(5)
braja-rasa bhavana, dusta-mata-satana,  
kpati vighatana kama  
suddha-bhakta-palana, suska-jnana tadana,  
chala-bhakti-dusana rama

**TRANSLATION**

1) If you want to be rid of the influence of the dog-like personality of kali, then just sing the glories of the beautiful Son of Mother Saci (Saci-nandana). He is the Savior of the kali-yuga (Kali-yuga Pavana), and He is (Kali-bhay-nasana), the destroyer of all fear caused by the age of quarrel.
2) He maddens Sri Gadhadara with His name, (Gadadhara-madana) He is the treasure of the life of Sri Nityananda Prabhu (Nita’yer Prana-dhana), and He is the most worshipable object of Sri Advaita Acarya (Advaiter Prapujita). He is affectionately named Nimai by His mother, due to being born under a Nim tree, and He has been named Visvambhara by His grandfather. He is the only Lord of Sri Srivasa (Srinivas-isvar), and He steals the hearts of all the assembled devotees (Bhakta-samuha-cita-cora).
3) Lord Caitanya is the moon over Nadia (Nadiya-sasadhar), the Lord of Sri Mayapura-dhama (Mayapura-isvar), and the divine propogator of His own name (Nama-pravartana Sura). He is the instructor of family men (Grihijana-siksaka), and He is also the hero of those who are in the
renounced order (Nyasi-kula-nayaka). He is the husband of the Goddess of Fortune (Madhava), and He is over-flowing with the ecstatic moods and sentiments of Srimati Radharani (Radhabhava-pura).

4) Lord Caitanya is the corrector and purifier of Sarvabhauma Bhattacharya (Sarvabhaumasodhana), and the deliverer of King Prataparudra (Gajapati-tarana), the source of nourishment of Srimati Radhanath Raya (Radhanath-posana), and He is a great hero (Vira). He increases the ecstasy of Srimati Radhanath Raya (Rupananda-vardhana), He is the maintainer and protector of Srila Sanatana Gosvami (Sanatana-palana), He gladdens Haridasa Thakura (Haridasa-modana) and He is very grave (Dhira).

5) Lord Caitanya is the source of all the transcendental mellows of Vraja-dhama (Braja-rasa Bhavana), He is the destroyer of all mischievous and wicked mentality (Dustamata-sodhana), He is the reservoir of the transcendental mellows of Vraja-dhama (Brajabhava-pura).

**TRANSLATION**

Refrain: Oh, why does my heart not weep from chanting the holy names Hare Krsna?

1) The bird of my heart does not know what past sinful activities it has committed to cause this inability to chant Hare Krsna properly.
2) O forest bird! I have kept something for you very carefully within the cottage of my heart – the holy name of Hari, which is overflowing with pure sweet honey. O bird, you can learn the chanting of this name if you were taught.
3) A bird is easily able to speak all names; why then does this bird of my heart refuse to chant Hare Krsna? Oh, why does my heart not weep from chanting the holy names Hare Krsna?
4) O bird! Come, let us go to the spiritual world, the land of true and everlasting beauty. It is the place where the imaginary man of my mind will never again come and go on the revolving cycle of birth and death.
5) O bird! At the time of death, your body will simply be placed upon a funeral stretcher, lifted on the shoulders of four persons and carried to the cremation grounds.
6) Alas! The cremation fire will enter your mouth and then totally consume your tongue. There will be nothing you can do to save yourself, for at that time it is too late – you will be unable to speak anymore.

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**Song Name: Keno Hare Krsna Nam**

**Author:** Bhaktivinoda Thakura

(refrain) keno hare kṛṣṇa nām hari bole mano prāṇ kānde nā

1) pakhi nā jānī kon aparādhī
dhū ṭaśā sātā nām bolo nā

2) baner pakhi re dhare rāklām ṭrīdmāre
madhurā mākārā e hari nāṁ

3) pakhi re śīkhaite śīkhe
kṛṣṇā nāṁ bolo na

4) chalo pakhi rūper deśe jāi
je deśete maner māņuś āśā jāoyā nāī

5) pakhi re ṭora marāṇa kālete
māṅe ṭaśā bolo ṭaṁde nā

6) ore o tor mukhe āguṇā jihve tule
ki korobi tāi bolo nā

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**TRANSLATION**

1) This material creation of Yours, O Kesava, is most strange. I have roamed throughout the
forest of this universe in consequence of my selfish acts, and I have beheld many strange and curious sights.

2) Forgetfulness of Your lotus feet has brought on anguish and grief. As I burn in this fire of misery, my would-be saviors — Kapila, Patanjali, Gautama, Kanada, Jaimini, and Buddha — come running to my aid.

3) Each expounds his particular view, dangling various pleasures and liberation as bait in their philosophical traps. They are all cheaters, averse to Your devotional service and thus fatally dangerous.

4) They are magnates of karma, jnana, and yoga who specialize in opinions and proofs for cheating the materially inclined. Bhaktivinoda, considering refuge at the feet of the Vaisnavas as essential, pays his respects to these cheating philosophers from afar.

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**TRANSLATION**

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

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

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

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

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

6) Weeping, Bhaktivinoda takes shelter at Your feet. Forgive his offenses, afford him a taste for the holy name, and kindly maintain him.

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**Song Name:** Ki Jani Ki Bale  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Saranagati (Section: Goptritve Varana Song 1)  

(1)  
ki jāni ki bale, tomāra dhāmēte,  
hoinu śaranāgata  
tumi doyā-moy, patita-pāvana, patita-tārane rata

(2)  
bharasā āmāra, ei mātra nātha!  
tumi to’ karunā-moy  
tava doyā-pātra, nāhi mora sama, avasya ghucābe bhou

(3)  
āmāre tārite, kāhāro śakati,  
avani-bhitore nāhi  
doyāla thākura! ghośanānā tomāra, adhama pāmare trāhi

(4)  
sakala chādiyā, āsiyāchī āmi,  
tomāra caraṇe nātha!  
āmi nitya-dāsa, tumi pālayīta, tumi goptā, jagannātha!

(5)  
tomāra sakala, āmi mātra dāsa,  
āmāra tārībe tumī  
tomāra caraṇa, korinu varaṇa,  
āmāra nāhi to’ āmi

(6)  
bhakativinoda, kāndiyā śaraṇa,  
lo’yeche tomāra pāy  
kṣamī aparādha, nāme ruci diyā, pālana korohe tāy

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**Song Name:** Krpa Koro Vaisnava Thakura  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Kalyana Kalpataru (Section: Ucchvasa: Prarthana Lalasmayi Song 8)  

(1)  
krpā koro vaisṇava thākura, sambandha jāniyā  
bhajite bhajite, abhmāna hau dūra

(2)  
'āmi to vaiśnava', e buddhi hoile, amānī nā ho’bo āmi  
pratiṣṭhāśa āsi', hrdoya dūṣibe, hoibo niraya-gāmī

(3)  
tomāra kiṅkora, āpane jānibo, 'guru'-abhmāna  
tyaji'

tomāra ucchīṣṭha, pada-jala-reṇu, sadā niṣkapate  
bhaij

(4)  
'nije śreṣṭha' janī, ucchīṣṭhādi dāne, ho’be  
abhmāna bhāra  
tāi śiṣya taba, thākiyā sarvadā, nā loibo pūjā kā’r

(5)  
amānī mānada, hoile kirtane, adhikāra dibe tumī  
tomāra caraṇe, niṣkapate āmi, kāndiyā lutibo  
bhūmi

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**TRANSLATION**

1) O Vaisnava Thakura! Please give me your mercy — knowledge of my relationship with Bhagavan and the ability to do bhajana, sending my false ego far away.

2) If I think "I am a Vaisnava," then I will never become humble. My heart will become
contaminated with the hope of receiving honor from others, and I will surely go to hell.

3) Give me the mercy that I can renounce the false conception of my being guru and can be your servant. Let me accept without duplicity your remnants and your foot-bath water.

4) By thinking that I am superior (guru) and giving my remnants to others, I will bring about my destruction. Let me always identify as your disciple and not accept any worship or praise from others.

5) In this way I can renounce the desire for honor for myself and can offer respect to others. Weeping sincerely at your lotus feet and rolling on the ground, I pray that you will give me the ability to chant nama purely.

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**Song Name: Mama Mana Mandire**

**Author: Bhaktivinoda Thakura**

**Book Name: Saranagati (Section: Atma Nivedana Song 3)**

1) mānasa, deho, geho, jo kichu mor arpiłū tuwā pade, nanda-kiśor!

2) sampade vipade, jīvane-marāne dāy mama gelā, tuwā o-pada barāne

3) mārobi rākhobi-jo icchā tohārā nitya-dāsa prāti tuwā adhikārā

4) janmāobi moe icchā jadi tor bhakta-grhe jani jannya hau mor

5) kīta-jannya hau jathā tuwā dās bahir-mukha brahma janme nāhi āś

6) bhukti-mukti-sprāhā vīhīna je bhakta labhaite tāko sānga anurakta

7) janaka, janani, dayita, tanay prabhu, guru, pati-tuhū sarva-moy

8) bhakativinoda kohe, śuno kāna! rādhā-nāthā! tuhū hāmāra parāṇa

**TRANSLATION**

Refrain: Please abide in the temple of my heart both day and night, O youthful son of Nanda!

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

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

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

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

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

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

7) Father, mother, lover, son, Lord, preceptor, and husband; You are everything to me.

8) Thakura Bhaktivinoda says, "O Kana, please hear me! O Lord of Radha, You are my life and soul!"
Song Name: Nadiya Godrume Nityananda Mahajana
Official Name: Ajna Tahal (The Lord’s Order to Process Around Town and Chant)
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Nagara Kirtana Song 1)

1) nadiya-godrume nityananda mahajana
   patiyache nam-hattha jivera kara

2) (sraddhavaan jan he, sraddhavaan jan he)
   prabhura ajhaya, bhai, magi ei bhiksha
   bolo 'krsa', bhajo krsa, koro krsa-siksha

3) aparadh-a-sunya hoye loho krsa-nam
   krsa mat, krsa pit, krsa dhana-pran

4) krsna saimsara koro chadi anacar
   jive doya, krsa-nam-sarva-dharma-sar

TRANSLATION
1) In the land of Nadiya, on the island of Godruma, the magnanimous Lord Nityananda has opened up the marketplace of the Holy Name, meant for the deliverance of all fallen souls.
2) O people of faith! O people of faith! By the order of Lord Gauranga, O brothers, I beg these three requests of you: Chant "Krsna!", worship Krsna, and teach others about Krsna.
3) Being careful to remain free of offenses; just take the holy name of Lord Krsna. Krsna is your mother, Krsna is your father, and Krsna is the treasure of your life.
4) Giving up all sinful activities, carry on your worldly duties only in relation to Lord Krsna. The showing of compassion to other souls by loudly chanting the holy name of Krsna is the essence of all forms of religion.

Song Name: Narada Muni Bajay Vina
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Namastakam Song 8)

1) narada-muni, bhaiyaa vin, 'raddhikara-man-anam
   nma amani, udita haya, bhakata-gita-same

2) amiya-dhara, varise ghana,
   sravana-yugale giyah
   bhakata-jana, saghane nace, bhariya apana hya

TRANSLATION
1) When the great soul Narada Muni plays his vina, the holy name, Radhika-raman, descends and immediately appears amidst the kirtan of the Lord’s devotees.
2) Like a monsoon cloud, the holy name showers nectar in their ears. All the devotees, due to great ecstasy, repeatedly dance to their hearts content.
3) All the people of the universe become maddened upon entering this intoxicating shower of nectar. Some people cry, some dance and others become fully intoxicated within their minds.
4) Lord Siva, embracing Narada Muni, repeatedly makes loud screams of ecstatic joy, and Lord Brahma, dancing very ecstatically, says, “All of you kindly chant, Haribol! Hariboll!”
5) In great happiness the thousand-faced Ananta Sesas chants “Har! Har!” By the influence of the transcendental vibration of the holy name, the whole universe becomes ecstatically maddened and everyone tastes the mellows of the holy name.
6) Thakura Bhaktivinoda, the humble servant of the Lord, says, “The holy name of Krishna has fulfilled all my desires by vibrating on everyone’s tongue.” Bhaktivinoda therefore prays at the feet of Sri Rupa Goswami that the chanting of harinam may continue like this always.
TRANSLATION

1) Oh my dear Lord Hari! By the bad fruits of my past evil activities, I have slipped and fallen into the waters of the ocean of nescience, and I have been thus bobbing and sinking beneath the waves for a very, very long time. Swimming, I have not been able to reach the shore of this ocean of material existence, for it extends for an unlimitedly vast distance.

2) Becoming completely submerged and drowned in this ocean, I have loudly called out with a greatly distressed voice for someone to come and rescue me. At that time You came to me, oh Lord. Knowing that You are the safe shelter at the shore of this fearful ocean has given me a ray of hope.

3) You, dear Lord, are actually made of compassion. I am completely convinced that You are the original source of the highest form of causeless mercy. Now this most fallen rascal Bhaktivinoda won't reject You any more... for I, the befitting object of causeless mercy, have attained the favor of He Who abounds in causeless mercy.

Song Name: Nitai Nam Hate O Ke Jabire Bhai
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Bhajana Lalasa Song 7)

1) Nitai nam hate o ke jabire bhai, ay chute
es e pasanda jagai madhai dujan sakal hater mal nile jute
2) hater amsi mahajon, sri adwaita sanatan
bhandari sri gadadhar pandit vicaksan

1-5) Nityandanda has come to the Marketplace of the Name. Whoever's coming, run quickly. Those two rascals Jagai and Madhai have looted the storehouse and taken all the goods. You will find the partners Adwaita, Sanatan, the store house managers. Gadadhar Pandit is the guard, Haridas is the watch man, Sanjay and Sridhar are the bearers. Kesava Bharati and Vidya vacaspati are brokers and Krsna Das and others are managers. Srivas Pandit is the treasurer, and Kedarnath is the sweeper. The cost of the goods in the store, are nine kinds of devotional service. The gold coin is prema. There is no limit, with whatever you have, buy, there is no shortage, people take as much of the goods as they can. For obtaining love of God this is good advice. The message is the nectarean name of the Lord, so let there be no useless strife. Let everyone, whoever he may be, eat from the same plate.
TRANSLATION

1) O venerable Vaisnava. O ocean of mercy, be merciful unto your servant. Give me the shade of your lotus feet and purify me. I hold on to your lotus feet.

2) Teach me to control my six passions; rectify my six faults, bestow upon me the six qualities, and offer unto me the six kinds of holy association.*

3) I do not find the strength to carry on alone the sankirtana of the holy name of Hari. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the holy name of Krsna.

4) Krsna is yours. You have the power to give Him to me. I am simply your servant running behind you shouting, "Krsna! Krsna!"

Song Name: Ore Mana Bhalonahi Lage E Samsar
Author: Bhaktivinoda Thakura
Book Name: Kalyana Kalpataru (Section: Upalabdhi: Nirveda-Laksana-Upalabdhi Song 1)

(1) ore mana, bhalonahi lage e samsar
janama-marana-jara, je samsare ache bhara,
tahi kiba ache bol' sar

(2) dhana-jana-parivar, keho nahe kabhu ka'r,
kale mitra, akale apar
jaha raknibare cai, taha nahe thake bhai,
anitya samasta binasvar

(3) ayu ati alpa-dina, krame taha hoy ksina,
samaner nikata darsana
roga-soka anibar, citta kore' charakhar,
bhandhara-bijoga durghatana

(4) bhalo ko're dekho bhai, amisra ananda nai,
je ake, se duhkh karana
se sukher tore tabe, keno maya-dasa habe,
haraibe paramartha-dhana

(5) itihasa-alocane, bheve' dekho nija mane,
koto asurika durasoy
indriya-tarpana sar, kori' koto duracar,
sese labhe marana niscoy

(6) marana-samay ta'ra, upay hoiya hara,
anutap-anale jvalilo
kukkuradi pasu-pray, jiban katay hay,
paramartha kabhu na cintilo

(7) emon bisaye mana, keno thako acetana,
chado chado bisayer asa
sri-guru-caranasroy, koro' sabe bhava joy,
e daser sei to' bharasa

TRANSLATION

1) Listen, my dear mind. I don't like this material world at all. It is simply filled with the suffering of birth, death, disease and old age. Besides all this suffering, tell me now that good thing could possibly be found here?

2) Wealth, followers and family members they can never really belong to anyone. For a time they are together, and afterwards they all drift apart. All these relationships which you would love to hold on to, none of them will remain for long, my dear mind. Oh brother, know it for sure that all these temporary things are flimsy and perishable.

3) The lifespan of one living in this world is extremely short, and even that gradually decays more and more until one beholds Yamaraja hovering nearby. Afflicted with continuous diseases and lamenting in heart-broken grief, his consciousness thus degrades more and more. Finally one meets his downfall, and he again suffers the calamity of separation from his dear kinsmen.

4) Just see here, my dear brother. Don't go for this mixed pain and pleasure of so-called material happiness, for it is actually the source of all your troubles. If this is the real situation, then why have you become the slave of maya just on account of this miserable so-called happiness? Do you realize what you've done? If you become the slave of Maya then you only rob yourself of the eternal treasure waiting for you, the supreme goal of life.

5) Just become a little thoughtful for once and reflect back on your own life story, how many demoniac temptations you were motivated by. Simply to get a little sense gratification, how many unlimitedly sinful acts have you committed? So now just see the result, the only gain in the long run is your certain death.

6) Alas! Never having once considered the purpose or goal of human existence, such a person wastes his entire life just like a dog or a pig. Then at the time of death, being bereft and cheated out of any means of deliverance, he laments bitterly and burning the fire of repentance.
7) Whether I live as bird or beast, in heaven or in hell, let the humble Bhaktivinoda always cherish bhakti in his heart of hearts.

**Song Name:** Prapance Poriya Agati  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Saranagati (Section: Bhajana Lalasa Song 1)

1) hari he!
   prapañcë poñiyā, agati hoñiyā,  
   nā deñki upāya ār  
   agatira gati, carane śaraña,  
   tomāya korinu sār

2) karama geyāna, kichu nāhi mora,  
   sādhana bhañana nāi  
   tumī kṛpā-moya, āmi to' kāñgāla,  
   ahaituki kṛpā cāi

3) vākya-manö-vega, krodha-jihvā-vega,  
   udara-upastha-vega  
   miliyā e saba, samśāre bhāsā'ye,  
   diteche paramodvega

4) aneka jatane, se saba damane,  
   chāḍīyāchī āśā āmi  
   anāthera nātha! dāki tava nāma,  
   ekhona bharasā tumī

**TRANSLATION**

1) O Lord Hari, having fallen helplessly into the illusion of this world, I see no other means of deliverance but You. You are the only recourse for the helpless. I accept the shelter of Your lotus feet as essential.

2) I have no knowledge, no background of pious activities, nor any history of strict devotional practice. But You are full of compassion and kindness. Therefore, although I am certainly destitute, I solicit Your causeless mercy.

3) The powerful urges of speech, mind, anger, tongue, belly, and genital have banded together to cast me adrift on the sea of this material world, thus causing me great anxiety and trouble.

4) After great endeavor to subdue these material demands, I have completely given up all hope. O Lord of the destitute, I call upon Your holy name, for now You are my only shelter.

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**Song Name:** Radha Kṛṣṇa Bol Bol  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Gitavali (Section: Nagara Kirtana Song 4)

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**TRANSLATION**

1) My dear mind, so tell me why you remain stupefied and unconscious absorbed in this useless temporary sense gratification? I want you to give it up right now, and give up all hopes for future sense gratification as well. For the expectation of this humble servant is that you will be able to conquer over this miserable material existence by being firmly situated under the protection offered by the lotus feet of Sri guru, your most well-wishing spiritual master.

2) I do not pray for heaven or salvation. I do not pray for physical leisure, nor any knowledge, no background of pious activities, nor any history of strict devotional practice. But You are full of compassion and kindness. Therefore, although I am certainly destitute, I solicit Your causeless mercy.

3) In whatever birth I take, wherever my karma leads me, let me sing the glories of Your Holy Name birth after birth.

4) This alone is my cherished hope, my aspiration, my prayer at your lotus feet: Let causeless and uninterrupted devotion awaken within my heart and flow towards You.

5) Let me love Your lotus feet as much as I now love sense gratification; transfer my affection from the objects of the senses to Your lotus feet.

6) In danger or success, good fortune or disaster, let me remain in equipoise. And let my affection for You increase day by day by the influence of the Holy Name.

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**Song Name:** Prabhu Tava Pada Yuge  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Gitavali (Section: Siksastakam Song 4)

1) prabhu tava pada-yuge mora nivedan  
   nāhi māgi deha-sukha, vidyā, dhana, jan

2) nāhi māgi swarga, āra moksa nāhi māgi  
   nā kori prārthanā kono vibhūtira lāgi’

3) nija-karma-guna-doše je je janma pāi  
   jāmne jāmne jeno tava nāma-guna gāi

4) ei mātra āśā mama tomār carane  
   ahoituki bhakti hrde jāge anuksiñane

5) viṣaye je priti ebe āchaye āmār  
   sei-mata priti hauk carane tomār

6) vipade sampade tāhā thākuk sama-bhāve  
   dine dine vrddhi hauk nāmera prabhāve

7) paśu-paksi ho'ye thākhi swargā vā niroye  
   tava bhakti rahu bhaktivinoda-hṛdoye
1) Chant, chant "Radha-Krsna!" Everyone chant! When Lord Caitanya and Lord Nityananda came dancing through Nadia, They gave these teachings: Chant, chant "Radha-Krsna!" Everyone chant! You are caught up in a whirlpool of senseless action and are sinking lower and lower. Chant, chant "Radha-Krsna!" Everyone chant!

2) If you just understand that the spirit soul is the eternal servant of Krsna, you will never have any more sorrows. Chant Hare Krsna and your eyes will fill with tears and your body will feel transcendental shivering. Chant, chant "Radha-Krsna!" Everyone chant!

3) Simply chant "Radha-Krsna" and join with us. Those are the only alms we beg. Chant, chant "Radha-Krsna!" Everyone chant! "All dangers will be gone when that Name is chanted," says Bhaktivinoda Thakura. Chant, chant "Radha-Krsna!" Everyone chant!

TRANSLATION

Song Name: Sarvasva Tomar Carane
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Goptritve Varana Song 3)

1) Sarvasva tomā, caraṇe saṃpiyā,
podechi toṃāra ghare
tumi to' thākur, toṃāra kukur,
boliyā jānaho more

2) Bāndhiyā nikāte, āmāre pālibe,
rohibo toṃāra dwāre
pratīpa-janere, āsite nā dibo,
rākhībo gadera pare

3) Tava nīja-jana, prasād seviyā,
ucchiṣṭa rākhīhe jāhā
āmāra bhojan, parama-ānande,
prati-din ha'be tāhā
TRANSLATION
1) Now that I have surrendered all I possess, I fall prostrate before Your house. You are the Supreme Lord. Kindly consider me Your household dog.
2) Chain me nearby and maintain me as You will. I shall remain at the doorstep and allow no enemies to enter Your house. I will keep them at the bounds of the moat surrounding Your home.
3) Whatever remnants Your devotees leave behind after honoring Your prasada will be my daily sustenance. I will feast on those remnants with great ecstasy.
4) While sitting up, while lying down, I will constantly meditate on Your lotus feet. Whenever You call, I will immediately run to You and dance in rapture.
5) I will never think of my own maintenance but rather remain transported by a multitude of ecstasies. Bhaktivinoda accepts You as his only support.

Song Name: Sri Krsna Caitanya Prabhu Jive Doya Kori
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Saranagati Introduction)

1) Out of compassion for the fallen souls, Sri Krsna Caitanya came to this world with His personal associates and divine abode to teach saranagati, surrender to the almighty Godhead, and to freely distribute ecstatic love of God, which is ordinarily very difficult to obtain. This saranagati is the very life of the true devotee.

3-4) The ways of saranagati are humility, dedication of the self, acceptance of the Lord as one’s only maintainer, faith that Krishna will surely protect, execution of only those acts favorable to pure devotion, and renunciation of conduct adverse to pure devotion.

5) The youthful son of Nanda Maharaja, Sri Krishna, hears the prayers of anyone who takes refuge in Him by this six-fold practice.

6-7) Bhaktivinoda places a straw between his teeth, prostrates himself before the two Goswamis, Sri Rupa and Sri Sanatana, and grasp their lotus feet with his hands. “I am certainly the lowest of men.” he tells them weeping, “but please make me the best of men by teaching me the ways of saranagati.”

Song Name: Sri Krsna kirtane Jadi Manasa Tohar
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Siksastakam Song 3)
bhakativinoda kāṇḍī, bole prabhu-pāy
heno adhikāra kabe dibhe āmāy

TRANSLATION
1) If your mind is always absorbed in chanting the glories of Lord Kṛṣṇa with great care, then by that process of Śrī-kṛṣṇa-kirtana you will attain transcendental qualification.

2) You should give up all false pride and always consider yourself to be worthless, destitute, lower and more humble than a blade of grass.

3) You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.

4) In the course of passing your life, you should never give anxiety to others, but rather do good to them while forgetting about your own happiness.

5) When one has thus become a great soul, possessing all good qualities, one should abandon all desires for fame and honor and make one’s heart humble.

6) Knowing that Lord Kṛṣṇa resides within all living creatures, one should with great respect consistently show honor to all beings.

7) By possessing these four qualities-humility, mercifulness, respect toward others, and the renunciation of desires for prestige-one becomes virtuous. In such a state you may sing the glories of the Supreme Lord.

8) Weeping, Bhaktivinoda submits his prayer at the lotus feet of the the Lord: "O Lord, when will you give me the qualification for possessing attributes such as these?"

Song Name: Suddha Bhakata Carana Renu
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Bhakti Anukula Matra Karyera Svikara Song 3)

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

2) mādhava-tithi, bhakti-janani, 
jatane pālana kori 
kṛṣṇa-basati, basati boli’, 
parama ādare bori

3) gaur āmāra, je-saba sthāne, 
koralo bhramaṇa raṅge 
se-saba sthāna, heribo āmi, 
pranayi-bhakata-sange

(8) mṛdaṅga-bāḍya, śunite mana, 
ābasaṛ sadā jāce 
gaura-bihita, kīrtna sūnī’, 
ānande hṛdoya nāce

(5) jugala-mūrti, dekhiyā mora, 
parama-ānanda hoya 
prasāda-sebā korite hoya, 
sakala prapañcha jaya

(6) je-dina grhe, bhajana dekhi, 
grhete goloka bhāya 
caraṇa-sidhu, dekhiyā gangā, 
sukha nā simā pāya

(7) tulasī dekhi’, jurāya prāṇa, 
mādhava-tośani jāni’ 
gaura-priya, śākā-sevane, 
jīvana sārthaka māni

(8) bhakativinoda, kṛṣṇa-bhajane, 
anakūla pāya jāhā 
prati-dibase, parama-sukhe, 
swikāra koroye tāhā

TRANSLATION
1) The dust of the lotus feet of pure devotees, enthusiastic devotional service, and service to the pure devotees of the highest order are the roots of the creeper of devotion.

2) The holy days like Ekadasi and Janmastami are the mother of devotion for those devotees who respect them. Let the holy places of Kṛṣṇa’s pastimes be my places of worship, and bless me.

3) May I always visit all the holy places associated with the lila of Lord Caitanya and His devotees.

4) When I hear the sound of the mrdanga in my heart I always desire to join in kirtana; and when I hear the bonafide songs describing Lord Caitanya’s pastimes, my heart dances in ecstasy.

5) Whenever I see the transcendental sri-vigrahas of Radha-Kṛṣṇa I am in bliss, for by taking Their Lordships’ prasāda we can conquer over the material elements.

6) One day while performing devotional practices, I saw my house transformed into Goloka Vrndavana. When I take the caranamrta of the Deity, I see the holy Ganges waters that come from the feet of Lord Visnu, and my bliss knows no bounds.

7) By seeing the tulasi tree my heart feels joy and Lord Madhava (Kṛṣṇa) is also satisfied. When I eat the prasāda favored by Lord Caitanya it is a new life’s experience. Lord Caitanya was very fond of a green vegetable preparation called sak, and there
is another song in this book that tells of the amazing effects of this type of prasada.

8) Bhaktivinoda concludes by saying: "Whosoever attains the stage of enthusiasm for these devotional practices will be supremely blissful wherever he may be."

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**Song Name: Tumi Sarveswareswara**  
Vrajendra Kumar  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Saranagati  
*(Section: Goptritve Varana Song 4)*

1) *tumi sarvesvareṣvara, brajendra-kumāra!*  
tomāra icchāya viśe srjana saṁhāra

2) *tava icchā-mato brahmā korena srjana*  
tava icchā-mato viṣṇu korena pālana

3) *tava icchā-mate śiva korena saṁhāra*  
tava icchā-mate māyā srj kārāgāra

4) *tava icchā-mate jīver janama-marana*  
samṛddhi-nipāte duḥkhā sukha-saṁghaṭana

5) *miche māyā-baddha jiva āśā-pāse phire’*  
tava icchā binā kichu korite nā pare

6) *tumi to’ rākhaka ār pālaka āmāra*  
tomāra carana binā āśā nā hi āra

7) *nija-bala-ceṣṭā-prati bharasā chādiyā*  
tomāra icchāya āchi nirbhara koriyā

8) *bhakativinoda ati dīna akiñcana*  
tomāra icchāya tā’r jīvana maraṇa

**TRANSLATION**

1) O youthful son of the King of Vraja, You are Lord of all lords. According to Your will, creation and destruction take place in the universe.

2) According to Your will Lord Brahma creates, and according to Your will Lord Visnu maintains.

3) According to Your will Lord Śiva destroys, and according to Your will Maya constructs the prison house of this world.

4) According to Your will the living beings take birth and die, and according to Your will they meet with prosperity and ruin, happiness and sorrow.

5) The tiny soul bound up by Maya vainly struggles in the fetters of worldly desire. Without Your sanction he is unable to do anything.

6) You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.

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**Song Name: Udilo Aruna Puraba Bhage**  
**Official Name:** Arunodaya Kirtana 1  
*(Kirtana songs to be sung at dawn)*

**Author:** Bhaktivinoda Thakura  
**Book Name:** Gitavali

1) *udilo aruna pūraba-bhāge,*  
dwija-maṇi gorā amani jāge,

2) *bhakata-saṁuha loiyā sāthe,*  
gelā nagara-brāje

3) *‘tāthai tāthai bājalo khol,*  
ghana ghanā tāhe jhājera rol,

4) *preme dhala dhala sonāra anga,*  
carane nūpura bāje

5) *mukunda mādhava yādava hari,*  
bolena bolo re vadana bhorī,

6) *miche nīda-bāse gelo re rāti,*  
divasa śārīra-sāje

7) *emana durlabha mānava-deho,*  
pāiyā ki koro bhāva nā keho,

8) *ebe nā bhajile yaśodā-suta,*  
carame poribe lāje

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**TRANSLATION**

1) When the rising sun appeared in the East, the jewel of the twice-born, Lord Gaurasundara,
awakened, and, taking His devotees with Him, He went all over the countryside towns and villages
2) The mrdangas (khol) resounded "tāthāi, tāthāi," and the jhājas [large metal karatālas that look like small cymbals] in that kirtana played in time. Lord Gaurāṅga's golden form slightly trembled in ecstatic love of Godhead, and His footbells jingled.
3) All the devotees chanted the names Mukunda, Mādhava, Yadava and Hari, their mouths being filled with the vibrations. They would announce to the still sleeping people, "You spend your nights uselessly sleeping and your days decorating your bodies!
4) You have achieved such a rare human body, but you do not care for this gift. You remain not serving the darling of Yasodā and slowly fall through your last moments to death.
5) With every rising and setting of the sun, a day passes and is lost. Then, why do you remain idle and not serve the Lord of the heart?
6) This temporary life is full of various miseries. Take shelter of the holy name as your only business.
7) To penetrate the darkness of ignorance and bless everyone's heart, the holy name has risen like the shining sun.
8) Drink the pure nectar of the holy name. There is nothing but the name to be had in the fourteen worlds. It has filled the soul of Śrī Bhaktivinoda Thākura.

TRANSLATION
1) The night has come to an end and the light of dawn is entering. O jiva soul, arise and give up your sleep. Chant the holy names of Lord Hari, who is the giver of liberation; the enemy of the Mura demon; the supreme enjoyer; the all-attractive one; and the horse-headed incarnation, Hayagriva.
2) Lord Hari [Kṛṣṇa] incarnated as the half-man, half-lion, Nṛsīṁha. He appeared as a dwarf-brahmana named Upendra and is the killer of the Madhu demon. He is the beloved son of the King of Vraja, Nanda Maharaja, and is blackish in complexion. He is the slayer of the Putana witch and the destroyer of the demon Kaitabha. All glories to Lord Hari, who appeared as Lord Rama, the son of King Dasaratha.
3) He is the darling of mother Yasoda; the giver of pleasure to the cows, land, and spiritual senses; and the protector of the cows. He is the Lord of the Vṛndavana forest; the gopīs' beloved; the lover of Radhika; and the most beautiful personality in all the worlds.
4) As Ramacandra He brought about the end of the demonic King Ravana; as Kṛṣṇa He stole the older gopīs' butter; He stole the younger gopīs' clothes while they were bathing in the Yamuna. He is a cowherd boy of Vraja and the protector of the cowherd boys. He steals the hearts of all and always holds a flute.

Song Name: Vibhavari Sesa
Author: Bhaktivinoda Thakura
Book Name: Kalyana Kalpataru (Section: Ucchvasa: Ucchvasa Kirtana: Nama Kirtana Song 2)

(1) vibhāvari śesa, āloka-praveśa, nīdṛā chāri’ uṭho jīva
bolo hari hari, mukunda murāri, rāma kṛṣṇa hayagrīva

(2) nṛsīṁha vāmana, śrī-madhusūdana, brajendra-nandana śyāma
pūtanā-ghātana, kaitabha-sātana, jaya dāśarathi-rāma

(3) yāsodā dulāla, govinda-gopāla, vṛndāvana purandara
gopī-priya-jana, rādhikā-ramaṇa, bhuvana -sundara-bara

(4) rāvāṇāntakara, mākhana-taskara, gopī-jana-vastra-hārī
brajera rākhāla, gopa-vṛnda-pāla,
citta-hārī bārūṣi-dhārī

(5) yogindra-bandana, śrī-nanda-nandana, braja-jana-bhaya-hārī
navina nirada, rūpa manohara,
mohana-bārūṣi-bihārī

(6) yāsodā-nandana, kaṁsa-nisūdana,
nikūṭa-rāṣa-vilāsi
kadamba-kānana, rāṣa-parāyaṇa,
bruṇda-vipina-nivāsī

(7) ānanda-vardhana, prema-niketana,
phula-śāra-jojaka kāma
gopāṅgana-gana, citta-vinodana,
samasta-guna-gaṇa-dhāma

(8) jāmuna-jivana, keli-parāyaṇa,
māṇasa-candra-cakora
nāma-sudhā-rama, gāo kṛṣṇa-jaśa
rākho vacana mana mora
5) Lord Krsna is worshiped by the best of yogis and is the son of Nanda. He removes all the fears of the inhabitants of Vraja. He is the color of a fresh rain cloud, and His form is enchanting. When He wanders about, playing His flute, He looks very charming.
6) He is the son of Yasoda and the killer of King Kamsa, and He sports in the rasa dance among the groves of Vraja. Krsna engages in this rasa dance underneath the kadamba trees, and He resides in the forest of Vrndavana.
7) He increases the ecstasy of His devotees. He is the reservoir of all love and is the transcendental Cupid who uses His flowered arrows to increase the loving desires of the gopis. He is the pleasure of the gopis' hearts and the abode of all wonderful qualities.
8) Lord Krsna is the life of the River Yamuna. He is always absorbed in amorous pastimes, and He is the moon of the gopis' minds, which are like the cakora birds that subsist only upon moonlight. O mind, obey these words of mine and sing the glories of Sri Krsna in the form of these holy names, which are full of nectarean mellows.

**TRANSLATION**

1) With great enthusiasm I spent my time in the pleasures of mundane learning, and never worshiped Your lotus feet, O Lord. Now You are my only shelter.
2) Reading on and on, my hopes grew and grew, for I considered the acquisition of material knowledge to be life's true goal. How fruitless those hopes turned out to be, for all my knowledge proved feeble. Now I know that all such erudition is actually pure ignorance.
3) All the so-called knowledge of this world is born of the flickering potency of Your illusory energy (maya). It is an impediment to the execution of devotional service to You. Indulgence in mundane knowledge verily makes an ass of the eternal soul by encouraging his infatuation with this temporary world.
4) Here is one person who has been turned into such an ass, who for so long has carried on his back the useless burden of material existence. Now in my old age, for want of the power to enjoy, I find that nothing at all pleases me.
5) Life has now become agony, for my so-called erudite knowledge has proven itself to be worthless ignorance. Material knowledge has now become a pointed shaft and has pierced my heart with the intolerable, burning pain of ignorance.
6) O Lord, there is no treasure worth seeking in this world other than Your lotus feet. Bhaktivinoda abandons all his mundane knowledge and makes Your lotus feet the sum and substance of his life.

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**Song Name:** Vidyara Vilase  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Saranagati (Section: Dainya Song 2)**

(1) vidyāra vilāse, kāṭāinu kāla,  
parama sāhase āmi  
tomāra caṇa, nā bhajini kabhu,  
ekhona saraṇa tumi  
(2) podite podite, bharasā bārilo,  
jāne gati habe māni’  
se āśā bipala, se jānā na durbala,  
se jānā ajjāna jāni  
(3) jāda-vidyā jata, māyāra vaibhava,  
tomāra bhajane bādhā  
moha janamīya, anīya samśāre,  
jivake koraye gādhā  
(4) sei gādhā ho’ye, samśārera bojhā,  
bahinu aneka kāla  
bārdhake ekhona, śaktira abhāve,  
kichu nāhi lāge bhālo  
(5) jīvana jātāna, hoilo ekhona,  
se vidyā avidyā bhelo  
avidyāra jwālā, ghāṭilī bīsmama,  
se vidyā hoilo selo

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**Song Name:** Yasomati Nandana  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Gitavali (Section: Nama Kirtana Song 1)**

(1) yaśomati-nandana, braja-baro-nāgara,  
gokula-rañjana kāna  
gopī-parāṇa-dhana, madana-manohara,  
kāliya-damana-vidhāna  
(2) amala harinām amiya-vilāsā  
vipina-purandara, navīna nāgara-bora,  
barṁśi-badana suvāsā
braja-jana-pālana, asura-kula-nāśana
nanda-godhana-rākhowālā
govinda mādhava, navanīta-taskara,
sundara nanda-gopālā

yāmuna-tāta-cara, gopī-basana-hara,
rāsa-rasika, kṛpāmoya
śrī-rādhā-vallabha, brndābana-nātabara,
bhakativinod-āśraya

TRANSLATION
1) Lord Kṛṣṇa is the beloved son of mother Yāsoda; the transcendental lover in the land of Vṛṣaṇa; the delight of Gokula; Kana [a nickname of Kṛṣṇa]; the wealth of the lives of the gopis. He steals the mind of even Cupid and punishes the Kaliya serpent.
2) These pure, holy names of Lord Hari are full of nectarean pastimes. Kṛṣṇa is the Lord of the twelve forests of Vṛṣaṇa, He is ever-youthful and is the best of lovers. He is always playing on a flute, and He is an excellent dresser.
3) Kṛṣṇa is the protector of the inhabitants of Vṛsaṇa; the destroyer of various demoniac dynasties; the keeper and tender of Nanda Maharaja's cows; the giver of pleasure to the cows, land, and spiritual senses; the husband of the goddess of fortune; the butter thief; and the beautiful cowherd boy of Nanda Maharaja.
4) Kṛṣṇa wanders along the banks of the River Yamuna. He stole the garments of the young damsels of Vṛṣaṇa who were bathing there. He delights in the mellow of the rasa dance; He is very merciful; the lover and beloved of Srimati Radharani; the great dancer of Vṛndavana; and the shelter and only refuge of Thakura Bhaktivinoda.

Song Name: Yadi Te Hari Pada Saroja Sudha
Official Name: Sri Godruma Candra
Author: Bhaktivinoda Thakura

(1) yadi te hari-padā-saroja-sudhā-
rasa-pānā-param hṛdayam satatam
pariḥtya grhaṁ kali-bhāva-mayaṁ
bhaja godruma-kānana-kuñja-vidhum

(2) dhana-yauvana-jīvana-rājya-sukḥam
nai nityam anuksaṇa-nāśa-param
tyaja grāmya-kathā-sakalāṁ viphalāṁ
bhaja godruma-kānana-kuñja-vidhum

(3) ramaṇī-jana-saṅga-sukham ca sakhe
carame bhayadāṁ puruṣārtha-haram
hari-nāma-sudhā-rasa-mattā-matir
bhaja godruma-kānana-kuñja-vidhum

(4) jaḍa-kāvya-raso nahi kāvya-rasaḥ
kali-pāvana-gaura-raso hi rasaḥ
alam any-kathādy-anuśilanaṁ
bhaja godruma-kānana-kuñja-vidhum

(5) vrṣabhānusutānvdita-vāma-panum
yamunā-tāta-nāgara-nanda-sutam
murali-kala-gitā-vinoda-param
bhaja godruma-kānana-kuñja-vidhum

(6) hari-kirtana-madhya-gataṁ svajanaṁ
pariveṣṭita-jambunādāba-hariṁ
nija-gauda-janaika-kṛpā-jaladhīṁ
bhaja godruma-kānana-kuñja-vidhum

(7) girirāja-sutā-parivīṭa-grhaṁ
nava-khaṇḍa-patīṁ yati-citta-haram
sura-saṅgha-nutaṁ priyayaṁ sahitāṁ
bhaja godruma-kānana-kuñja-vidhum

(8) kali-kukkura-mudgara-bhāva-dharam
hari-nāma-mahauṣadhā-dāṇa-param
patītāṁ dayārdra-sumūrti-dharam
bhaja godruma-kānana-kuñja-vidhum

(9) ripu-bāndhua-bheda-viṁśa-dayā
yad abhiṁśam uteti mukhābja-tatau
tam akrṣaṇaṁ iha vṛṣaṇa-rajya-sutaṁ
bhaja godruma-kānana-kuñja-vidhum

(10) iha copiṁṣat-paramitā-vibhur
dvija-rajya-sutaḥ purātba-hariṁ
nija-dhāmāṁ khetāi bandhu-yuto
bhaja godruma-kānana-kuñja-vidhum

(11) avatāra-varaṁ paripūrṇa-phalaṁ
para-tattvaṁ ihāṁma-vīlāsā-mayaṁ
vṛṣaṇa-rasāṇdāmbudhi-gupta-ramaṁ
bhaja godruma-kānana-kuñja-vidhum

(12) śrutī-varṇa-dhanādi na yaśa kṛpa-
janane balavad-bhajanena viṇā
tam ahaṁtaka-bhāva-pathā hi sakhe
bhaja godruma-kānana-kuñja-vidhum

(13) api nakra-gatau hrda-madhya-gataṁ
kam amocayat ārta-janāṁ tam ajam
avīcintya-balam śiva-kalpa-tarum
bhaja godruma-kānana-kuñja-vidhum
2) Mat
3) O Friend
4) This copy of the Vedanta-Sutra is like a powerful hammer which smashes the sin and oppression of the mad-dog of the Kali-yuga. Enough with the study of any other topics! Just worship Lord Gaura, the moon of Godruma’s forest bowers.
5) Krishna, the transcendental paramour, stands on the banks of the Yamuna with Radha, the daughter of Vrsabhanu, on His left side. He is absorbed in the pastime of playing soft, melodious songs on His flute. Just worship Lord Gaura, the moon of Godruma’s forest bowers, Lord Caitanya, who is non-different from the son of Nanda.
6) He is Lord Hari, shining like molten gold and surrounded by His loving devotees in the midst of hari-kirtana, He is the only ocean of mercy for the Gaudiya Vaisnavas. Just worship Lord Gaura, the moon of Godruma’s forest bowers.
7) Just worship Lord Gaura, the moon of Godruma’s forest bowers — Lord Caitanya, who along with His beloved wife Visnu-priya is glorified by all demigods and saintly persons. His home, Navadvipa, is surrounded by the river Ganga, the daughter of the Himalayas. He is the Lord of Navadvipa and the stealer of the hearts of all sannyasis’.
8) Lord Gauranga is like a powerful hammer which smashes the sin and oppression of the mad-dog of the Kali-yuga. and He is absorbed in distributing the holy name of Krishna, which is the greatest medicine to release one from the material existence. His transcendental form is beautiful, and His heart is full of compassion for the suffering, fallen souls of this world. Just worship Lord Gaura, the moon of Godruma’s forest bowers.
9) Compassion which is free from the duality of “Friend” and “enemy” is always manifest on His lotus face. He is the son of Maharaja Nanda — Krishna, who has appeared in a golden form in the land of Navadvipa. Just worship Lord Gaura, the moon of Godruma’s forest bowers.
10) In this world and in the Upanishads He is celebrated as the all-pervading Supreme Lord. He appeared as the son of a brahmana and is Lord Hari Himself, with a shining complexion of molten gold. In His own abode He sports with His cowherd boy friends. Just worship Lord Gaura, the moon of Godruma’s forest bowers.
11) He is the most wonderful of all avataras because He is the source of all other expansions of God. He is the Supreme Truth, enjoying His pastimes here in this world. He is the embodiment of the most confidential flows that exist in the ocean of rasa.
12) Without strong devotional worship and service, mere mundane scholarship, high family

TRANSLATION
1) If you want your heart to be always absorbed in drinking the ambrosial mellows of the lotus feet of Lord Hari, then give up household life, which is full of quarrels and strife, and just worship Lord Gaura, the moon of Godruma’s forest bowers.
2) Material riches, youth, long duration of life, and royal happiness — none of these are eternal. At any moment they may be destroyed. Give up all useless topics of mundane conversation and just worship Lord Gaura, the moon of Godruma’s forest bowers.
3) O Friend, ultimately the pleasure to be had in the company of beautiful young women turns to fearfulness and distracts one from the real goal of life. Just worship Lord Gaura, the moon of Godruma’s forest bowers with your mind intoxicated by the nectarine mellows of the holy name.
4) The taste of mundane poetry does not afford the sweet taste of actual poetry. The sweet mellows of true poetry are found in descriptions of Lord Caitanya, the savior of all souls in the Kali yuga. Enough with the study of any other topics! Just worship Lord Gaura, the moon of Godruma’s forest bowers.
5) Krishna, the transcendental paramour, stands on the banks of the Yamuna with Radha, the daughter of Vrsabhanu, on His left side. He is absorbed in the pastime of playing soft, melodious songs on His flute. Just worship Lord Gaura, the moon of Godruma’s forest bowers, Lord Caitanya, who is non-different from the son of Nanda.
6) He is Lord Hari, shining like molten gold and surrounded by His loving devotees in the midst of hari-kirtana, He is the only ocean of mercy for the Gaudiya Vaisnavas. Just worship Lord Gaura, the moon of Godruma’s forest bowers.
7) Just worship Lord Gaura, the moon of Godruma’s forest bowers — Lord Caitanya, who along with His beloved wife Visnu-priya is glorified by all demigods and saintly persons. His home, Navadvipa, is surrounded by the river Ganga, the daughter of the Himalayas. He is the Lord of Navadvipa and the stealer of the hearts of all sannyasis’.
8) Lord Gauranga is like a powerful hammer which smashes the sin and oppression of the mad-dog of the Kali-yuga. and He is absorbed in distributing the holy name of Krishna, which is the greatest medicine to release one from the material existence. His transcendental form is beautiful, and His heart is full of compassion for the suffering, fallen souls of this world. Just worship Lord Gaura, the moon of Godruma’s forest bowers.
9) Compassion which is free from the duality of “Friend” and “enemy” is always manifest on His lotus face. He is the son of Maharaja Nanda — Krishna, who has appeared in a golden form in the land of Navadvipa. Just worship Lord Gaura, the moon of Godruma’s forest bowers.
10) In this world and in the Upanishads He is celebrated as the all-pervading Supreme Lord. He appeared as the son of a brahmana and is Lord Hari Himself, with a shining complexion of molten gold. In His own abode He sports with His cowherd boy friends. Just worship Lord Gaura, the moon of Godruma’s forest bowers.
11) He is the most wonderful of all avataras because He is the source of all other expansions of God. He is the Supreme Truth, enjoying His pastimes here in this world. He is the embodiment of the most confidential flows that exist in the ocean of rasa.
12) Without strong devotional worship and service, mere mundane scholarship, high family
lineage, wealth and so on are not effective for invoking the causeless mercy of the Lord. O friend, just worship Lord Gaura, the beautiful moon of Godruma’s forest bowers, by the path of unmotivated devotion.

13) In His appearance as Hari, the Lord liberated Gajendra, the king of elephants, from the grasp of the crocodile in the lake, and in His appearance as Sri Caitanya, He delivered King Gajapati Prataparudra from the jaws of the kali-yuga crocodile who was lying in the lake of politics. Lord Sri Caitanya is unborn, possesses inconceivable power, and is likened to an auspicious desire tree. Just worship Lord Gaura, the moon of Godruma’s forest bowers.

14) Lord Krsna, who was pleased with the penances and austerities of Indra and the Surabhi cow, appeared in this world as Lord Caitanya, possessing a golden complexion. He is eternal happiness and the captivator of the intelligence of all learned sages. Just worship Lord Gaura, the moon of Godruma’s forest bowers.

15) Give up all worldly desires, monistic meditation and relative conceptions of inauspiciousness and auspiciousness. In a favorable mood, with loving devotion, just engage yourself in just worshipping Lord Gaura, the moon of Godruma’s forest bowers.

16) Remaining devoted to the service of the Vaishnava’s, being addicted to drinking the sweet nectar of the name of Hari, and with a mentality endowed with modesty, humility, and compassion, just worship Lord Gaura, the moon of Godruma’s forest bowers.

17) Always worship Lord Gaura, the beautiful moon of Godruma’s forest bowers, and call out to the Lord, “O Yadava, ! O Madhava O Krishna, O Hari, O Rama O Janardana, O Keshava, O beloved Lord of Radha!”

18) Just worship Lord Gaura, the moon of Godruma’s forest bowers and call out to the Lord “O Lord of the Vrindavana forest, which lies along the banks of the Yamuna! O Lord of Govardhana Hill! O sun of the forest of Gokula! O giver of life to the rasa dance! O Gaurahari!

19) Go to Navadvipa, the land of Lord Caitanya, Read and recite with great joy the wonderful pastimes of Lord Gaurahari. Roll about in ecstasy on the banks of the Ganges, which are marked with the footprints of Lord Caitanya, and just worship Lord Gaura, the moon of Godruma’s forest bowers. Remember the wonderful pastimes of Gaura and Gadadhara.

20) Become a servant of Gaura and Gadadhara. Listen to the beautiful narration’s concerning Gaura and Gadadhara and just worship Lord Gaura, the moon of Godruma’s forest bowers.

Songs by Narottama Das Thakura

Song Name: Are Bhai Bhaja Mora Gauranga
Official Name: Gauranga Nistha
Author: Narottama Dasa Thakura
Book Name: Prarthana

(1) are bhāil bhaja mora gaurāṅga carana
nā bhajiyā moinu dukhe, ḍūbi grīha viṣa kūpe,
dagdha koilo e pāṅca parāṇa
(2) tāpa tray viśānale, ahar-niśi hiyā jvale,
deho sadā hoy acetana
ripu vaśa indriya hoilo, gorā pada pāsarilo,
vimukha hoilo heno dhana
(3) heno gorā doyāmoy, chāri sab lāja bhoy,
kāya mone lohare śaṇa
pāmara durmati chilo, tāre gorā uddhārilo,
tārā hoilo patita pāvana
(4) gorā dvija naṭarāje, bāndhaho hrdaya mājhe
ki koribe sarṇsāra śaṇa
narottama dāse kohe, gorā sama keho nohe,
nā bhajite dey prema dhana

TRANSLATION

1) O brother, please worship the lotus feet of Lord Gauranga. I have not worshipped them, but instead have dived into the poisonous well of materialistic household-life, and as a result my five life-airs are burning with the poison of material life.

2) Day and night I burn in the poisonous fire of the threefold miseries of material life, and as a result I faint again and again. My senses are overwhelmed by lust, greed, and无数less other enemies, and I am averse to the great treasure that is the lotus feet of Lord Gauranga.

3) O brother, give up all fear and shyness, and take shelter of merciful Lord Gauranga. Lord Gauranga rescues those who are most wicked at heart, and therefore He is known as Patitapavana, the savour of the fallen.

4) If you place Lord Gauranga, the brahmana king of dancers, within your heart, then what will death be able to do to you? Narottama dasa says: There is no one equal to Lord Gauranga. Even if one will not become His devotee, still Lord Gauranga will freely give him the treasure of love for Krsna.
Song Name: Dhana Mor Nityananda
Official Name: Swa Nistha
Author: Narottama Dasa Thakura
Book Name: Prarthana

1) dhana mor nityananda, pati mor gaura-candra, prâna mor yugala-kiśor
   advaita âcârya bala, gadâdhar mor kula, narahari vilâsa-i mor

2) vaisñaver pada-dhûli, tâhe mor snâna-keli, tarpaṇa mor vaisñaver nâma
   vicâr koriyâ mane, bhakti-rama âsvâdane, madhyastha śrî-bhâgavata purâna

3) vaisñaver ucchîṣṭha, tâhe mor mana niṣṭha, vaisñaver nâmê utâlas
   vṛndâvana cabutârâ, tâhe mor mana gherâ, kohe dîna narottam dâs

TRANSLATION
1) O my dear Lord Nityananda, I am my wealth. Lord Gauracandra is my master. The youthful Divine Couple is my life. Advaita Acarya is my strength. Gadadhara is my family. Narahari Sarakara is my glory.
2) The dust of the devotees' lotus feet is my bathing water. The chanting of the devotees names is my satisfaction. Considering the merits of all Vedic literatures in the light of devotional service, I have concluded that the Srimad Bhagavatam is the best of all scriptures.
3) My mind is firmly convinced of the spiritual benefit obtained by eating the remnants of foodstuffs left by the devotees. The names of the devotees are my happiness. The land of Vrndavana is the enclosure within which I keep my mind. Poor-hearted Narottama dasa speaks in this way.

Song Name: Ei Baro Karuna Koro
Official Name: Vaiṣṇave Vijñāpti (Prayer to the Vaiṣṇava)
Author: Narottama Das Thakura
Book Name: Prarthana (Section: Vaiṣṇava Vijñapati Song 2)

1) ei-bâra karuṇâ kara vaisñava gośâṅi patita-pâvana tomâ bine keha nài
2) jâhâra nikâṭe gele pâpa dûre jâya emana dayâla prabhu kebâ kothâ pâya
3) gaṅgara paraśa haile paścâte pâvana darśane pavitra kara-ei tomâra guṇa

TRANSLATION
1) O Vaisnava Gosvami, please be merciful to me now. There is no one except you who can purify the fallen souls.
2) Where does anyone find such a merciful personality by whose mere audience all sins go far away?
3) After bathing in the waters of the sacred Ganges many times, one becomes purified, but just by the sight of you, the fallen souls are purified. This is your great power.
4) The holy name delivers one who has committed an offense to Lord Hari, but if one commits an offense to you, there is no means of deliverance.
5) Your heart is always the resting place of Lord Govinda, and Lord Govinda says, "The Vaisavas are in My heart:"
6) I desire the dust of your holy feet in every birth I may take. Please consider Narottama yours, and be kind upon him.

Song Name: Gauranga Karuna Koro
Author: Narottama Das Thakura

1) gaurâṅga karuṇâ koro, dîna hîna jâne mo-samo patita prabhâ, nâhi tri-bhuvane
2) dante tṛṇa dhori’ gaura, dâki he tomâr krpâ kori’ eso âmâr, hrdoya mandire
3) jadi doyâ nà koribe, patita dekhiyâ patita pâvana nâmâ, kisera lâgiyâ
4) pođeci bhava tûphâne, nâhika nistâr śrî caraṇa taraṇi dâne, dâse koro pâr
5) śrî krṣṇa caitanya prabhû, dâser anudâs prârthana koraye sadâ, narottam dâs

TRANSLATION
1) O my dear Gauranga! Please show Your mercy to this lowly and destitute soul. O Lord! There is no one more fallen than myself in all the three worlds.
2) Holding grass between my teeth, O Lord Gaura, I am calling out to You now! Please be compassionate upon me and come to reside within the temple of my heart.
3) If You do not give Your mercy, seeing how fallen I am, then why are You known as Patita Pavana -- the merciful Savior of the fallen?

4) If one says: "Let me dive deep into the waves of the nectarean ocean of the transcendental loving movement introduced by Lord Caitanya", he immediately becomes one of the confidential devotees of Radha and Krsna. It does not matter whether one is a householder living at home or a vanaprastha or sannyasi living in the forest, if he chants "O Gauranga, and becomes a devotee of Lord Caitanya, then Narottama dasa begs to have his association.

**TRANSLATION**

1) When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gauranga's name? While chanting Hare Krsna, when will there be tears in the eyes?

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

3) When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vrndavana and the conjugal love of Radha and Krsna, and then my spiritual life will be successful.

4) When shall I be very much eager to study the books left by the Six Gosvami's, headed by Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami? By their instruction I shall be able to properly understand the loving affairs of Radha and Krsna.

5) My only aspiration is to attain the lotus feet of the Six Gosvamis headed by Srila Rupa Gosvami simply understands that the land of Navadvipa is not different from Vrndavana, then he actually lives in Vrndavana.

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**Song Name:** Gaurangera Duti Pada  
**Official Name:** Sāvaraṇa-sīr-gaura-mahimā  
**Author:** Narottama Das Thakura  
**Book Name:** Prarthana

1) gaurāṅgera duṣṭi pada, jār dhana sampada, 
    se jāne bhakati-rasa-sār

2) je gaurāṅgera nāma lōy, tāra hoy premodyo,
    tāre mui jāi bolhiāri

3) gaurāṅgera saṅgi-gane, nitya-siddha kori’ māne,
    se jāy brajendra-suta-pās

4) gaura-prema-rasārṇave, śe taraṅge jebā ḍube,
    se rādhā-mādhava-antaraṅga

5) Nārottama Dasa, the servant of the servant of Lord Sri Kṛṣṇa Caitanya Prabhu, ceaselessly makes this prayer.

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**Song Name:** Gauranga Bolite Habe  
**Official Name:** Lalasmayi Prarthana  
**Author:** Narottama Dasa Thakura

1) 'gaurāṅga’ bolite habe pulaka-śarīra
2) āra kabe nitāi-cānder korunā hoibe
3) viśaya chāriyā kabe śuddha ha 'be mana
4) rūpa-raghuṇātha-pade hoibe ākuti
5) rūpa-raghuṇātha-pade rahu mora aśa

**TRANSLATION**

1) Anyone who has accepted the two lotus feet of Lord Caitanya can understand the true essence of devotional service. If one is captivated by the pleasing pastimes of Lord Caitanya, the dirty things in his heart will all become cleansed.

2) One who simply takes the holy name of Gaurasundara, Sri Kṛṣṇa Caitanya, will immediately develop love of God. To such a person I say: Bravo! Very nice! Excellent! If one appreciates the merciful pastimes of Lord Caitanya and feels ecstasy and sometimes cries, this process will immediately help him to understand the eternal pastimes of Radha-Kṛṣṇa.

3) Simply by understanding that the associates of Lord Gauranga are eternally free from material contamination, one can immediately be promoted to the transcendental abode of Lord Kṛṣṇa. If one
and Srila Raghunatha dasa Gosvami. Narottama dasa constantly prays to attain their lotus feet.

**Song Name:** Gora Pahun  
**Official Name:** Aksepa (Lamentation)  
**Author:** Narottama Das Thakura  
**Book Name:** Prarthana (Section: Aksepa Song 1)

1) I did not worship Lord Gauranga Prabhu and thus I became full of suffering. I refused to accept the treasure of pure love of Krsna, and thus I became lost.

2) I rejected the treasure of love of Krsna and deliberately struggled to become poor. I dived into a host of sinful deeds.

3) I rejected the association of the saintly devotees, and instead tried to enjoy among the impious non-devotees. In this way I became caught in the noose of karma.

4) I continually drank the virulent poison of sense-gratification. I refused to swim in the nectar of the association of the saintly devotees, and instead tried to enjoy among the impious non-devotees. In this way I became lost.

5) Why do I stay alive? What happiness do I have? Why did Narottama dasa not die long ago?

**TRANSLATION**

1) Hari! Obeisances to Lord Hari, unto Krsna, and Yadava. Obeisances to Lord of the Yadus, Madhava, Kesava.

2) Gopala! Govinda! Rama! O vanquisher of Madhu! Giridhari! Lord of the gopis! Bewilderer of cupid!

3) Sri Caitanya, Nityananda, Sri Advaita-Sita! Hari! Guru! Vaisnavas! Srimad Bhagavatam! Bhagavad Gita!

4) All glories to Srila Rupa Goswami, Sanatana Goswami and Raghunatha Bhatta Goswami, to Srila Jiva Goswami, Gopala Bhatta Goswami, and Raghunatha Dasa Goswami!

5) I bow to the feet of these six Goswamis. By their grace, our obstacles can be destroyed and all desires are fulfilled.

6) I am the servant of these six Goswamis. The dust of their lotus feet is my fivefold subsistence.

7) To be a servant of their lotus feet and to reside in the company of devotees--this is my aspiration birth after birth.

8) When these six Goswamis lived in Vraja, they revealed the eternal pastimes of Sri Sri Radha and Krsna.

9) In ecstasy, sing the name of Lord Hari and worship Vrindavan, joyfully fixing your mind upon the lotus feet of the bona-fide spiritual master and the pure devotees.

10) The lotus feet of my guru and the vaisnavas are my aspiration. Narottama Dasa thus sings Hari-nama sankirtana.

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**Song Name:** Hari Haraye Namah Krsna  
**Yadavaya Namah**  
**Official Name:** Nama Sankirtana  
**Author:** Narottama Das Thakura

1) hari haraye namah krśṇa yādavāya namaḥ  

2) gopāla govinda rāma śrī-madhūsūdana giridhāri gopinātha madana-mohana

3) śrī-caitanya-nityānanda śrī-advaita-sitā hari guru vaiṣṇava bhāgavata gitā
TRANSLATION

1) When will I directly worship Sri Sri Radha and Krsna? When will I be overwhelmed with love for the Divine Couple? O Lord Hari, when will that auspicious day be mine?

2) When, accompanying myself on a musical instrument, will I happily sing sweet songs describing the beautiful forms and qualities of the Divine Couple.

3) When will I loudly call out "O Radhika, O Govinda," the tears from my eyes wetting my entire body.

4) O Srila Rupa Gosvami, O Srila Sanatana Gosvami, O Srila Raghu Natha dasa Gosvami, O Srila Jiva Gosvami, my life and soul, please be merciful to me this one time.

5) O Lalita, O Visakha, O Sridama, O Subala and other friends of Lord Krsna, please be merciful to me this one time.

6) All of You please be merciful to me and fulfill my desire. This is the constant prayer of Narottama dasa.

Song Name: Je Anilo Prema Dhana Koruna Pracura
Official Name: Sapārṣa-bhagavad-viraha-janita-vilāpa (Lamentation Due to Separation From the Lord and His Associates)
Author: Narottama Das Thakura
Book Name: Prarthana (Section: Swa Parsada Bhagavad Viraha Janita Vilapa Song 1)

(1) hari hari! kobe mora hoibe sudina?
(2) bhajibo sri rādhā-krṣna hoyā premādhīna
(3) suyantra miśāiyā gābo sumadhura tāna ānande koribō doṅhāra rūpa guṇa gāna
(4) 'rādhikā govinda' boli kāndibō uccail svare bhijibe sakala aṅīga nayanera nire
(5) ei bāra karunā koro rūpa sanātana raghunātha dāsa mora śī jīva jīvana
(6) sabe mili koro doyā pūruck mora āśa prārthanā koroye sadā narottama dāsa

Song Name: Hari Hari Biphale Janama
Official Name: Ista Deve Vijnapti (Prayer to One’s Beloved Lord)
Author: Narottama Das Thakura
Book Name: Prarthana (Section: Dainya Bodhika Song 2)

(1) hari hari! bifale janama goñāinu
(2) manuṣya-janama pāiẏa, rādhā-krṣna nā bhajiyā, jāniẏā śuniyā bīṣa khāinu
(3) golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāy saṅsāra-biṣānale, dibā-nīśi hīyā jwale, jurāite nā koinu upāy
(4) brajendra-nandana jei, śaci-suta hoilo sei, balarāma hoilo nitāi dina-hīna yata chilo, hari-nāme uddhārilo, tāra sākṣi jagāi mādhāi
(5) hā hā prabhu nanda-suta, vrṣabhānū-sutā-yuta, korunā karō nā rūpa, nārottama-dāsa koy, nā theliho rāṅgā pāy, tomā bine ke āche āmāra

Song Name: Hari Hari Kabe More Hoibe Sudina
Author: Narottama Das Thakura
Book Name: Prarthana (Section: adhaka Dehocita Sri Vrndavana Basa Lalasa Song 4)
1) He who brought the treasure of divine love and who was filled with compassion and mercy -- where has such a personality as Srinivasa Acarya gone? 2) Where are my Swarup Damodara and Rupa Gosvami? 3) Where is Sanatana? 4) Where did Lord Gauranga, the great dancer, suddenly go? 5) Where are my Swarup Damodara and Rupa Gosvami? Where is Raghunatha Dasa, the savior of the fallen? Where is Krsnadasa Kaviraja? Where is Sanatana? Where is Narottama Dasa simply weeps.

**TRANSLATION**

1) "How can an ill-behaved person like me attain devotional service? I have no loving attachment to the Saints. My mind is endlessly absorbed in maya, and I don't even have the slightest loving attachment to the Vaisnavas. I have been blinded due to being absorbed in sense gratification day and night and the witch named maya repeatedly hangs a noose around my neck. There is no way to defeat her or give her up unless I attain the mercy of the Saints. O Vaisnava! O Master! You do not look for faults, but you simply redeem the fallen! This time redeem this Narottama!"

**Song Name**: Jaya Jaya Sri Krsna Caitanya Nityananda
**Author**: Narottama Das Thakura
**Book Name**: Prarthana (Section: Vaisnava Vijnapti Song 3)

1) 
2) 
3) 
4) 
5) 

**TRANSLATION**

"I beg all of you to please be merciful to me. Please do not despise or reject this most fallen person who is approaching You all. Your lotus feet are the most valuable thing in this material world. I always see Your lotus feet within my mind. I have no other goal. I hope to one day attain Your lotus feet, and this causes great pain to arise within my mind. I constantly cry my heart full of suffering.

5) Where did Lord Gauranga, the great dancer, suddenly go? Where will I find Lord Gauranga, the reservoir of all wonderful qualities? Where will I find Lord Gauranga, the savior of the fallen? Where did Lord Gauranga, the great dancer, suddenly go? Where will I find Lord Gauranga, the reservoir of all wonderful qualities?

**Song Name**: Kusumita Vrndavane Nacata
**Author**: Narottama Das Thakura
**Book Name**: Prarthana (Section: Swabhista Lalasa Song 6)

1) 
2) 
3) 
4) 
5)
(1) kusumita vrndāvane, nācata śikhiṣane  
pika kula bhramara jhāṅkāre  
 priya sahacari saṅge, gāyī jāihe range  
manohara nikuṇja kuṭīre
(2) hari hari manoratha phalibe āmāre?  
duhuka manthara gati, kautuke herabo ati,  
āṅge bhoī pulaka antare
(3) caudike sakhīra mājhe, rādhikāra āṅgite,  
ciruṇī loiyā kore kori  
kuṭila kuntala sab, vīthāriyā āṅca-dibo,  
bonāibo vicitra kabari
(4) mṛgamada malayaja, sab āṅge lepabo,  
porāibo manohara hār  
candana kūṭkume, tilaka basāibo,  
herabo mukha sandhākara
(5) nila paṭṭāmbara, jatane porāibo,  
pāye dibo ratana maṅjire  
bhūṅgārera jale rāṅgā, carāna dhowāibo  
muchabo āpān cikure
(6) kusuma kamala dale, śeja bichāibo,  
śayana korā;bo doṅhākāre  
dhavala cāmara āṇi, mṛdu mṛdu bijabo,  
charamata dhukha šārīre
(7) kanaka samputa kori, karpūra tāmbūla bhori,  
jogāibo doṅhāra vadane  
adharā sudhārase, tāmbūla suvāse,  
bhunjabo adhika jatane
(8) śrī guru karunā sindhu, lokānṭha dina bandhu,  
mui dine koro avadhāna  
rādhā-krṣṇa vrndāvana, priya narma sakhīgaṇa,  
narottama māge ei dāna

TRANSLATION
1) Vrndavana is filled with blossoming flowers, the dancing of peacocks and the sounds of cuckoos and bumble-bees. When, in the association of the dear gopis, will I melodiously sing in a charming cottage in a grove of Vrndavana?

2) When, seeing the slowly and gracefully moving Divine Couple, will my hairs stand on end because of the ecstasy in my heart?

3) When, in the company of the gopis, will Srimati Radharani gesture that she wants me to comb her hair, and when will I then take the comb in my hand, and carefully comb her curling locks?

4) When will I anoint Srimati Radharani’s limbs with sandalwood paste and musk? When will I give her beautiful garlands? When will I gaze on her moonlike face as I decorate it with tilaka markings drawn in sandalwood paste and kunkuma?

5) When will I carefully dress Srimati Radharani in blue garments? When will I place jewelled anklets on her feet? When will I take water from a jar and wash her reddish lotus feet? When will I then dry her feet using my own hair as a towel?

6) When will I make a couch of lotus petals for the Divine Couple? When will I gently fan Them with a white camera whisk?

7) When from a golden box will I take betel-nuts and camphor, and place them in the lotus mouths of the Divine Couple? When will I carefully chew the aromatic remnants of such betel-nuts, which have become mixed with nectar from mouths of the Divine Couple?

8) O Lokanatha Gosvami, O my spiritual master, O friend of the poor and wretched conditioned souls, O ocean of mercy, please hear the appeal of this person who is very miserable and poor-hearted. O Radha and Kṛṣṇa, O holy land of Vrndavana, O intimate gopi-friends of the Divine Couple, I beg that you all grant this charity to me. Please fulfil these desires.

Song Name: Nitai Pada Kamala  
Official Name: Manaḥ-śikṣā (Teachings to the Mind)  
Author: Narottama Das Thakura  
Book Name: Prarthana (Section: Nityananda Nīthā Song 1)

(1) nitāi-pada-kamala, koṭi-candra-suṣītalā  
je chāyāy jagata jurāy  
heno nitāi bine bhāī, rādhā-krṣṇa pāite nāi  
dṛṣṭha kori’ dharo nitāi pāy
(2) se sambandha nāhi jā’r, brthā janma gelo tā’r  
sei pašu boro durācār  
nitāi nā bolilo mukhe, majilo saṁsāra-sukhe  
vidyā-kule ki koribe tār
(3) ahaṅkāre matta hoivā, nitāi-pada pāsariyā  
asatyere satya kori mānī  
nitāiy korunā habe, braje rādhā-krṣṇa pābe  
dharo nitāi-carana du’khānī
(4) nitāi-yer carana satya, tāhāra sevaka nitya  
nitāi-pada sadā koro āśā  
narottama boro dukhi, nitāi more koro sukhi  
rākhō rāṅgā-caranera pāsā

TRANSLATION
1) The lotus feet of Lord Nityananda are a shelter where one will get the soothing moonlight not only of one, but of millions of moons. If the world wants to have real peace, it should take shelter of
Lord Nityananda. Unless one takes shelter under the shade of the lotus feet of Lord Nityananda, it will be very difficult for him to approach Radha-Krsna. If one actually wants to enter into the dancing party of Radha-Krsna, he must firmly catch hold of the lotus feet of Lord Nityananda.

2) Anyone who has not established his relationship with Nityananda Prabhu is understood to have spoiled his valuable human birth. Such a human being is actually an uncontrollable animal. Because he never uttered the holy name of Nityananda, he has become merged into so-called material happiness. What can his useless education and family tradition do to help him?

3) Being maddened after false prestige and identification with the body, one is thinking, oh, what is Nityananda? What can He do for me? I don't care. The result is that he is accepting something false to be truth. If you actually want to approach the association of Radha-Krsna, you must first achieve the mercy of Lord Nityananda. When He is merciful toward you, then you will be able to approach Radha-Krsna. Therefore you should firmly grasp the lotus feet of Lord Nityananda.

4) The lotus feet of Nityananda are not illusion; they are a fact. One who engages in the transcendental loving service of Nityananda is also transcendental. Always try to catch the lotus feet of Lord Nityananda. This Narottama dasa is very unhappy, therefore I am praying to Lord Nityananda to make me happy. My dear Lord, please keep me close to Your lotus feet.

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**Song Name: Sri Krsna Caitanya Prabhu Doya Koro More**

**Official Name: Sāvaraṇa-śrī-gaura-pāda-padme (A Prayer to the Lotus Feet of Çré Gauranga)**

**Author: Narottama Dasa Thakura**

**Book Name: Prarthana (Section: Punah Prarthana Song 1)**

1) śrī-krṣṇa-caitanya-prabhu doyer koro mōre
tomā binā ke doyalu jagat-saṁsāre

2) patita-pāvana-hetu tava avatāra
mo sama patita prabhu nā pābe āra

3) hā hā prabhu nityānanda, premānanda sukhī
kṛpā-balokana koro āmi boro duḥkhī
doyer koro sitā-pati adwaita gośā
tava kṛpā-bale pāi caitya-nītāi

4) hā hā swarūp, sanātana, rūpa, raghunātha
bhaṭṭa-juga, śrī-jiva hā prabhu lokanātha
doyer koro śrī-ācārya prabhu śrīnivāsa
rāmacandra-saṅga māge narottama-dāsā

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**TRANSLATION**

1) My dear Lord Caitanya, please be merciful to me, because who can be more merciful than Your Lordship within these three worlds?
2) Your incarnation is just to reclaim the conditioned, fallen souls, but I assure You that You will not find a greater fallen soul than me. Therefore, my claim is first.

3) My dear Lord Nityananda, You are always joyful in spiritual bliss. Since You always appear very happy, I have come to You because I am most unhappy. If You kindly put Your glance over me, then I may also become happy.

4) My dear Advaita Prabhu, husband of Sita, You are so kind. Please be merciful to me. If You are kind to me, naturally Lord Caitanya and Svarupa Damodara, personal secretary of Lord Caitanya, O six Gosvamis O Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Radhunatha Bhatta Gosvami, Sri Gopala Bhatta Gosvami, Sri Jiva Gosvami, and Sri Radhunatha dasa Gosvami! O Lokanatha Gosvami, my beloved spiritual master! Narottama dasa also prays for your mercy and the shade of your lotus feet.

5) O Svarupa Damodara, personal secretary of Lord Caitanya, O six Gosvamis O Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Radhunatha Bhatta Gosvami, Sri Gopala Bhatta Gosvami, Sri Jiva Gosvami, and Sri Radhunatha dasa Gosvami! O Lokanatha Gosvami, my beloved spiritual master! Narottama dasa also prays for your mercy. O Srinivasa Acarya, successor to the six Gosvamis! Please be merciful to me. Narottama dasa always desires the company of Ramacandra Cakravarti.

6) O Srinivasa Acarya, successor to the six Gosvamis! Please be merciful to me. Narottama dasa Thakura says: "Please give me your mercy and the shade of your lotus feet."

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**Song Name:** Sri Rupa Manjari Pada Sei Mora Sampada  
**Author:** Narottama Das Thakura  
**Book Name:** Prarthana (Section: Lalasa Song 1)

1) **śrī-rūpa-maṇjārī- pada, sei mora sampada,**  
**sei mora bhājana-pūjana**  
**sei mora prāṇa-dhana, sei mora ābharana,**  
**sei mor jīvanera jīvana**  
2) **sei mora rasa-nidhi, sei mora vāṁchā-sidhiphi,**  
**sei mor vedera dharama**  
**sei brata, sei tapa, sei mora mantra-japa,**  
**sei mor dharama-karama**  
3) **anukūla habe vidhi, se-pade hoibe siddhi,**  
**nirakhibo e due nayane**  
**se rūpa-mādhuri-rāśi, prāṇa-kuvalaya-śaśi,**  
**praphullita habe niśi-dine**  
4) **tuwā adarśana-ahi, garale jāralo dehī,**  
**cīro-dina tāpita jīvana**  
**hā hā rūpa koro doyā, deho more pada-chāyā,**  
**narottama loīlo śaraṇa**  

**TRANSLATION**

1) The lotus feet of Sri Rupa Manjari are my treasure, my devotional service, and my object of worship. They give my life meaning, and they are the life of my life.

2) They are the perfection of rasa, and they are perfection worthy of attainment. They are the very law of the Vedic scriptures for me. They are the meaning of all my fasts and penances and my silent uttering of my mantras. They are the basis of religion and activities.

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**Song Name:** Suniyachi Sadhu Mukhe Bole  
**Author:** Narottama Das Thakura  
**Book Name:** Prarthana (Section: Lalasa Song 2)

1) **śuniyāchi sādhu mukhe bole sarva jana**  
**śrī rūpa kṛpāya mile yugala caraṇa**  
2) **hā hā prabhu sanātana gaura parivāra**  
**sabe mili vāṁchā pūrṇa korohā āṁāra**  
3) **śrī rūpera kṛpā yeno āṁār prati hoy**  
**se pada āśraya yāra sei mahāsāya**  
4) **prabhu lokānātha kobe saṅge loyā jābe**  
**śrī rūpera pāda-padme more samarpibe**  
5) **heno ki hoibe mora narma sakhiṇe**  
**anugata narottame koribe śāsane**

**TRANSLATION**

1) I have heard from the mouths of the saintly devotees that everyone says that by the mercy of Sri Rupa Gosvami one may approach the lotus feet of the Divine Couple.

2) O Sanatana Prabhu, O personal associate of Lord Caitanya, please fulfill my desire.

3) Please fulfill my desire that saintly Sri Rupa Gosvami may be merciful to me, and that I will be able to take shelter of his lotus feet.

4) When will my master, Lokanatha Gosvami, place me at the lotus feet of Sri Rupa Gosvami?

5) When, by your mercy, will your faithful follower Narottama dasa become eligible to receive direct
The lotus feet of the Vaisnavas are the most purifying power of the waters at the various holy places of pilgrimage as described in the Puranas, although this is something of a deceptive trick. Actually there is not anything as purifying as the water that has washed the lotus feet of the Vaisnavas. This water fulfills all desires.

4) Moment after moment my mind finds pleasure in the association of the Vaisnavas. I always seek out the company of those who are devoted to Lord Krsna. Poor-hearted Narottama dasa breaks down and cries. How has this fallen condition come upon me?

**TRANSLATION**

1) O brother, please hear my words with rapt attention. The lotus feet of the Vaisnavas are the most valuable treasure of this world. These Vaisnavas continually take shelter of Lord Krsna and worship Him. They never abandon their Lord. They are liberated. They are free from the cycle of birth and death.

2) The water that has washed the lotus feet of the Vaisnavas bestows devotional service in pure love of God. Nothing else is as effective for attaining this divine love. I place dust from the lotus feet of the Vaisnavas upon my head. I wear no other ornament.

3) The purifying power of the waters at the various holy places of pilgrimage is described in the Puranas, although this is something of a deceptive trick. Actually there is not anything as purifying as the water that has washed the lotus feet of the Vaisnavas. This water fulfills all desires.

4) Moment after moment my mind finds pleasure in the association of the Vaisnavas. I always seek out the company of those who are devoted to Lord Krsna. Poor-hearted Narottama dasa breaks down and cries. How has this fallen condition come upon me?
1) Beautiful Vrndavana is filled with cintamani gems and many jewel palaces and temples. Many regal swans play in the waters of the Yamuna, and in those waters a splendid golden lotus flower grows. In the middle of that lotus is a golden place surrounded by eight petals. On these eight petals the eight principal gopis reside, and in the centre Lord Syamasundara and beautiful Srimati Radharani sit on a jewel throne. The great beauty of the Divine couple and Their charming joking and laughter continually showers nectar everywhere. Narottama dasa says: I pray that these blissful eternal transcendental pastimes of the Divine Couple may be always manifest in my heart.

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**Songs by A.C. Bhaktivedanta Swami Prabhupada**

**Song Name:** Boro Krpa Koile Krsna  
**Official Name:** Markine Bhagavata-Dharma  
**Author:** A.C. Bhaktivedanta Swami (at Boston Harbor, September 18, 1965)

1) boro-krpa koile krśna adhamer prati  
   ki lægiyănilie hethā koro ebe gati
2) āche kichu kārja taba ei anumāne  
   nahe keno äñibene eugra-sthāne
3) rājas tamo guñe era sabāi ācchanna  
   vāсудeb-kathā ruci nahe se prasanna
4) tabe jadi taba krpa hoy ahiituki  
   sakal-i sambhava hoy tumī se kautuki
5) ki bhāve bujhāle tārā bujhe sei rasa  
   eta krpa koro prabhu kori nija-baśa

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**TRANSLATION**

1) My dear Lord Krishna, You are so kind upon this useless soul, but I do not know why You have...
brought me here. Now You can do whatever You like with me.
2) But I guess You have some business here, otherwise why would You bring me to this terrible place?
3) Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vasudeva. I do not know how they will be able to understand it.
4) But I know Your causeless mercy can make everything possible because You are the most expert mystic.
5) How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.
6) All living entities have come under the control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion.
7) I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.
8) The words of Srimad-Bhagavatam are Your incarnation, and if a sober person repeatedly receives it with submissive aural reception, then he will be able to understand Your message.
9) It is said in the Srimad-Bhagavatam (1.2.17-21):"Sri Krishna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact. As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association. Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."
10) He will become liberated from the influence of the modes of ignorance and passion and thus all inauspicious things accumulated in the core of the heart will disappear.
11) How will I make them understand this message of Krishna consciousness? I am very unfortunate, unqualified and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.
12) Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure as You like.
13) O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding.
14) Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel engladdened and thus become liberated from all unhappy conditions of life.
15) O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.
16) I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Krsna. I have been designated as Bhaktivedanta, and now, if You like, You can fulfill the real purport of Bhaktivedanta.

Song Name: Krsna Tava Punya Habe Bhai
Official Name: Bhagavan Krsner Pada Padme Prarthana (Prayer unto the Lotus Feet of Krsna)
Author: A.C. Bhaktivedanta Swami (on board the ship Jaladuta, September 13, 1965)

(refrain)
krṣṇa taba punya habe bhāi
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva ati boli tomā tāi

(1)
śrī-siddhānta saraswatī śacī-suta priya ati
krṣṇa-sebāya jāra tula nāi
sei se mohānta-guru jagater madhe uru
krṣṇa-bhakti dey ṭhai ṭhai
(2) tāra icchā balavān pāścātyete thān thān hoy jāte gaurāṅger nām
prthvīte nagarādī āsamudra nada nādi sakalei loy krṣṇa nām
(3) tāhale ānanda hoy tabe hoy digvijay
caitanyer krpā atiśay
māyā duṣṭa jata duḥkhī jagate sabāi sukhī vaisnāver icchā pūrṇa hoy
(4) se kārja je koribāre ājīna jadi dilo more
jogya nahi ati dinā hina
tāi se tomāra krpā māgitechi anurūpā
āji tumī sabār praviṇa
(5) tomāra se śakti pele guru-sebāya bastu mile
jibana surāḥak jadi hoy
sei se svē pāile tāhale sukhī hale
taba saṅga bhāgyate miloy
(6) evaṁ janaiṁ nipatitāṁ prabhavāhikūpe
kāmābhikāmam anu yāḥ prapatana prasaṅgāt
kṛtvātmāsat suraśrīnāḥ bhagavan gṛhiṁ
doḥ kathāṁ nu visṛje tava bhṛtya-sevām
(7) tumī mor cira sāthi bhulīyā māyār lāthī
khālyāchī janma-janmāntare
āji punah e sujoga jadi hoy jogāyogā
tabe pāri tuhe miilāre
(8) tomāra milane bhāi ābār se sukha pāi
gocārane ghuri din bhor
kata bane chutāchutī bane khāi lūtāpuṭi
sei din kabe habe mor
(9) āji se subidhāne tomāra smaraṇa bhela
baro āśā dākīlāṁ tāi
āmi tomāra nitya-dāsa tāi korī eta āśa
tumi binā anya gati nāi

TRANSLATION

Refrain: O, brothers, (o brother) The Supreme Lord Kṛṣṇa will bestow virtue upon you -- but He will do this only when Śrīmati Radharani first becomes pleased with you. This I surely declare to you.

1) Sri Srimad Bhaktisiddhanta Sarasvati Thakura, who is very dear to Lord Gauranga, the son of mother Saci, is unparalleled in his service to the Supreme Lord Sri Kṛṣṇa. He is that great saintly spiritual master, most magnanimous within this universe, who bestows devotion to Kṛṣṇa in various places throughout the world.

2) His desire is very powerful, and thus he is causing the Holy Name of Lord Gauranga to spread throughout all the countries of the Western World. In all the cities, towns, and villages on the earth, extending to all the oceans, rivers, and streams, everyone may accept the Holy Name of Kṛṣṇa.

3) Thus all directions will be conquered by a flood of transcendental ecstasy flowing with the excessive mercy of Śrī Caitanya Mahaprabhu. When all the miserable living entities that have been corrupted by māya become happy, then the Vaisnava's desire is fulfilled.

4) Although my Guru Maharaja ordered me to accomplish this mission, I am unworthy to do it, being very fallen and incompetent. That being the case, O Lord Kṛṣṇa, Your mercy is today arising in a befitting manner to make me become worthy, for You are the wisest of all.

5) If You bestow Your divine power, then one attains the factual substance which is service to the spiritual master - and life becomes successful. If that service is obtained, then one becomes truly satisfied, and ultimately receives Your association due to good fortune.

6) (As stated by Prahlada Maharaja to Lord Nṛśimhadeva in the Srimad Bhagavatam, 7.9.28:)
"Thus, by associating with material desires one after another, I was following the general populace by falling into a blind well full of snakes. My dear Lord, O Supreme Personality of Godhead! Then the great sage Narada Muni kindly accepted me as his disciple, and instructed me how to achieve the transcendental position similar to his own. How could I ever leave the service of Your servant?"

7) O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicking of māya birth after birth. If today the chance to meet You occurs again, then surely I will be able to rejoin You.

8) O my dear brother! In Your company I will experience great joy once again. Wandering about the pastures and fields, I will pass the entire day with You in tending the cows. Joking with You and frolicking throughout so many forests of Vraj, I will roll upon the ground in spiritual ecstasy. When, oh when will that day be mine?

9) Today that remembrance of being with You came to me in a very nice way. Feeling great longing I called out for You, O Lord Kṛṣṇa! Only because I am Your eternal servant do I desire Your association so much. Except for You, I have no other refuge.

Songs by Locana Das Thakura

Song Name: Avatara Sara Gora Avatara
Author: Locana Das Thakura

(64)
TRANSLATION

1) O my mind, why don’t you worship Śrī Gaurasundara, the crown-jewel of all incarnations? You always stay in water but your thirst is never satiated due to your own past bad activities.

2) You always hope to attain sweet, juicy fruits from your worship of thorn trees, but this is not possible. Our Gaurasundara is a desire-tree offering divine love, but you left Him, thinking Him to be poison.

3) O my mind, searching for some sweet aroma, you smell the beautiful palāsa flower (but it has no scent), and instead, an insect from the flower enters your nose. You suck on dry wood, mistaking it for sugar cane, so how can you get any sweet juice?

4) O my mind, death is like snake which you put around your neck, thinking it to be cool, and suffered excruciating burning.

5) O my mind, enjoying material pleasures, you never heeded the devotees’ words and forgot Gaurasundara. Thus, both this world and the next are lost to you.

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**Song Name:** Akrodha Paramananda

**Author:** Locana Das Thakura

**Book Name:** Caitanya Mangala

(1) akrodha paramānanda nityānanda rāy
   (2) abhimāna śunya nīṭāi nagare beḍāy

TRANSLATION

1) My Lord Nityananda, the jewel of all virtues, my Lord Nityananda, the jewel of all virtues, has brought the flood of ecstatic love of God that has drowned the entire world.

2) Bringing this overwhelming deluge of prema when He returned to Bengal from Jagannatha Puri on Lord Caitanya’s order, Nitaī has inundated the assembly of devotees. The fallen nondevotees did...
not drown, however, but remained floating on that ecstatic ocean.

3) Lord Nityananda freely offered this exalted prema, which is difficult for Lord Brahma to attain, even to the fallen and wretched souls who did not desire it.

4) The ocean of mercy had formerly been sealed tight, but Nitai cut a channel in its boundary to allow the great flooding waves of nectarean prema to splash from house to house.

5) Locana dasa says, "Whoever has not worshipped my Nitai or taken advantage of this excellent opportunity offered by Him knowingly commits suicide."

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**Songs by Bhaktisiddhanta Saraswati Thakur**

**Song Name: Dusta Mana**

**Official Name: Vaiśnava Ke? (Who is a Real Vaiśnava?)**

**Author: Bhaktisiddhanta Saraswati**

1) duṣṭa mana! tumī kiser vaiśnava?
   pratiṣṭhār tare, nirjaner ghare,
   tava 'hari nāma' kevala 'kaitava'

2) jaṭer pratiṣṭhā, śukarer viṣṭhā,
   jāno nā ki tāhā 'māyār vaibhava' kanaka kāmini, divasa-yāmīni,
   bhāviyā ki kāja, anitya se saba

3) tomār kanaka, bhogor janaka,
   kanaker dvāre sevaho 'mādhava' kāminir kāma, nahe tava dhāma,
   tāhār-mālika kevala 'yādava'

4) pratiṣṭhāsā-taru, jaḍa-māyā-maru,
   nā pela 'rāvana' yujhiyā 'rāghava' vaiśnāvī pratiṣṭhā, tāte koro niṣṭhā,
   tāhā nā bhajile labhīte raūrava

5) harijana-dveṣa, pratisthāsā-kleśa,
   koro keno tabe tāhār gaurava vaiśnāvē pāče, pratisthāsā āče,
   tāte kabhu nahe 'anitya-vaibhava'

6) se hari-sambandha, śūnaya-māyā-gandha,
   tāhā kabhu noy 'jaṭer kaitava'
   pratiṣṭhā-çandāli, nirjanatā-jāli,
   ubhayē jāhino māyika raūrava

7) kārtana chāḍibo, pratiṣṭhā mābhībo,
   ki kāja dhūdiyā tāḍra gaurava mādhavendra puri, bhāva-ghare curi,
   nā korilo kabhu sadāi jānabo

8) tomār pratiṣṭhā- 'śukarer viṣṭhā',
   tār-saha sama kabhu nā mānava matsarata-vaśe, tumi jaḍa-rase,
   majecho chāḍiyā kārtana-saūṣṭava

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**Song Name: Parama Karuna Pahu Dui Jana**

**Official Name: Sri Gaura Nityanander Daya (The Mercy of Sri Gaura and Nityānanda)**

**Author: Locana Das Thakura**

**Book Name: Dhamali**

1) **parama koruṇa, pahū dui jana**
   nitāi gauracandra
   saba avatāra-sāra śiromāṇi
   kevala ānanda-kanda

2) **bhajo bhajo bhāi, caitanya nitāi**
   sudṛgha biśvāsā kori
   viśaya chādiyā, se rase majiẏā,
   mukhe bolo hari hari

3) **deko ore bhāi, tri-bhuvane nāi**
   emona doyāla dātā
   paśu pākhi jhure, pāśāna vidare,
   śuni' jānra gūṇa-gāthā

4) **sāṁsāre majiẏā, rohili poriyā**
   se pade nāhilo āśā
   āpana kārama, bhūjījye śamanā,
   kahoye locana-dāsa

**TRANSLATION**

1) The two Lords, Nitai-Gauracandra, are very merciful. They are the essence of all incarnations. The specific significance of these incarnations is that They introduced a process of chanting and dancing that is simply joyful.

2) My dear brother, I request that you just worship Lord Caitanya and Nityananda with firm conviction and faith. If one wants to be Krṣṇa conscious by this process, one has to give up his engagement in sense gratification. One simply has to chant, "Hare Krṣṇa! Hari Hari!" without any motive.

3) My dear brother, just try and examine this. Within the three worlds there is no one like Lord Caitanya or Lord Nityananda. Their merciful qualities are so great that upon hearing Them even birds and beasts cry and stones melt.

4) But Locana dasa regrets that I am entrapped by sense gratification. Since I have no attraction for the lotus feet of Lord Caitanya and Lord Nityananda, then Yamaraja, the superintendent of death, is punishing me by not allowing me to be attracted by this movement.
TRANSLATION

1) O wicked mind! What kind of Vaisnava do you think you are? Your pretentious show of chanting Lord Hari's holy name in a solitary place is only for the sake of attaining the false prestige of a worldly reputation -- it is nothing but pure hypocrisy.

2) Such materialistic prestige is as disgusting as the stool of a hog. Do you not know that it is only a mere illusion cast by the potency of Maya? What is the value of contemplating day and night your plans for enjoying wealth and women? All these things are only temporary.

3) When you claim wealth as your own, it creates in you ever-increasing desires for material enjoyment. Your riches should be used for serving Madhava, the Lord of all wealth. Neither is it your proper place to indulge in lust for women, whose only true proprietor is Lord Yadava.

4) The demon Ravana (lust-incarnate) fought with Lord Ramachandra (love-incarnate) in order to gain the tree of worldly reputation -- but that oasis turned out to be but a mirage cast in the desert wasteland of the Lord's illusory material potency. Please cultivate fixed determination to attain only the steady and solid platform whereupon a Vaisnava ever stands. If you neglect worshiping the Lord from this position, then you will ultimately attain a hellish existence.

5) Why do you needlessly suffer the torment of blaspheming the devotees of Lord Hari, attempting to achieve their eminence, thereby only proving your own fruitless foolishness? The desire for spiritual eminence is easily fulfilled when one becomes a devotee of the Lord, for eternal fame automatically follows the heels of a proper place to indulge in lust for women, whose only true proprietor is Lord Yadava.

6) The relationship between a devotee and Lord Hari is devoid of even a trace of worldly illusion; it has nothing to do with the materialistic cheating propensity. The prestige of so-called popularity in the material realm is compared to a treacherous dog-eating witch, and the attempt to live in solitude to supposedly engage in unalloyed bhajan is compared to an entangling network of distraction. Please know that anyone striving in either of these ways verily lives in the hell of Maya's illusion.

7) "I shall give up chanting the Lord's name publicly in kirtan and retire to solitude, thus smearing myself with worldly honor." Dear mind, what is the good of seeking such so-called glory? I will always remind you that the great soul Madhavendra Puri never deceived himself in that
regard by committing theft in his own storehouse of perception the way you do.

8) Your cheap reputation is equal to the stool of a hog. An ordinary ambitious man like you can never be equated with a devotee of Madhavendra Puri's eminence. Under the sway of envy, you have drowned yourself in the filthy waters of material enjoyment after having abandoned the excellent perfection of congregational kirtan.

9) Truly, O wicked mind, the glories of so-called solitary worship are propagated only by false yogis using unscrupulous means to deceive others. To save yourself from these pitfalls, please contemplate the instructions that the Supreme Lord Sri Chaitanya Mahaprabhu kindly gave us while addressing Sri Stanatana Goswami with the utmost care.

10) Do not forget for a moment the two most valuable concepts that He taught: 1) the principle of dry, apparent renunciation as opposed to real, appropriate renunciation; and 2) the principle of a soul being trapped in the bondage of matter as opposed to a soul who is liberated. Don't ever make the mistake of thinking that these conflicting concepts are on the same level. Please remember this while engaging yourself in chanting the Lord's holy names as loud as you possibly can.

11) One is truly a Vaisnava who has given up the habit of falling victim to the ferocious tigress of wealth, beauty, and fame. Such a soul is factually detached from material life, and is known as a pure devotee. Someone with this consciousness of detachment has thereby become victorious over the mundane world of birth and death.

12) One is indeed detached who moderately partakes of worldly things that are deemed necessary for living in devotional service; a devotee acting in that manner does not fall prey to the disease of material infatuation. Thus devoid of selfish attachment, and endowed with the ability to see things in relation to the Lord, all sense objects are then directly perceived as being Lord Madhava Himself.

13) This is the standard of befitting renunciation, and one who realizes this is most fortunate indeed. Everything involved in such a devotee's life represents Lord Hari's personal spiritual opulence as manifest in the world of matter. On the other hand, one who engages in chanting the Lord's name with hopes of enhancing his own material reputation finds that all his activities and paraphernalia represent only the riches of hypocrisy.

14) O mind, please reject the company of two types of persons -- those desiring impersonal liberation from the material world, and those who desire to enjoy the pleasure of material sense objects. Both of these are equally non-devotees. The things that are used in relation to Lord Krsna are objects belonging directly to the transcendental realm, and thus having nothing to do with matter they cannot be either owned or forsaken by persons interested in mundane enjoyment or renunciation.

15) An impersonal philosopher is opposed to thinking of Krsna as an object of devotion, and thus being puffed up with the false pride of imaginary liberation he dares to criticize the true devotees of the Lord. O mind, you are the servant of the Vaisnavas, and you should always hope for attaining devotion. Why then do you make such a loud commotion by calling to me and trying to prove the supposed supremacy of your practice of solitary worship?

16) One who falsely gives up things that could actually be used in the Lord's service proudly calls himself a 'renunciate,' but unfortunately he can never become a Vaisnava by such an attitude. Abandoning his servitorship to the lotus feet of Lord Hari, and resigning himself to his solitary home -- whatever is gained by that exercise can only be the worthless treasure of deception.

17) Ever engage yourself in the service of Sri Radha, and keep aloof from the vicious snake of materialistic sense gratification. The glory of participating in the Lord's kirtan is not meant to bolster anyone's ambitions for personal recognition. O mind, why then have you abandoned the identity of being Radha's eternal servant in favor of retiring to a solitary place to practice the cheating process of so-called bhajan?

18) The most valuable treasures amongst the Lord's preachers are the eternal personalities residing in Vraja-dham. They never occupy themselves with begging for worthless material reputation, which is cherished only by the living dead. The Vraja-vasis are truly infused with life, and therefore they preach in order to give life to the walking corpses of the mundane world. All the songs that the Vraja-vasis sing about the glories of Lord Krsna are devoid of any tinge of desire for fame.

19) Srila Bhaktisiddhanta Saraswati (servant of Radha and Her beloved Krsna) always hopes for kirtan, and he begs all to loudly sing the names of Lord Hari. The transcendental power of congregational chanting automatically awakens remembrance of the Lord and His divine pastimes in relation to one's own eternal spiritual form. Only at that time does it become possible to go off to a solitary place and engage in the confidential worship of Their Lordships.
Song Name: Krsna Hoite Caturmukha
Official Name: Sri Guru Parampara
Author: Bhaktisiddhanta Saraswati

1) In the beginning of creation the science of devotional service was received by the four-headed Brahma from the Supreme Lord Sri Krsna. The great sage Krsna Dvaipayana Vyasa, who was empowered to compile the Vedic literatures, became a disciple of Devarsi Narada. Sripara Madhvacarya, the founder of the sadhu-dvaita school of Vedanta philosophy, who visited Vyasadeva at Badarikasrama in the thirteenth century to learn from him Vedanta philosophy, calls himself a servant of Krsna Dvaipayana Vyasa. Purnaprajna Tirtha [Madhva] is the guru and sole refuge of Padmanabha Tirtha.

2) The two other principal disciples of Madhva are Nrhari Tirtha and Madhava Tirtha. Madhava Tirtha accepted the great paramahamsa Akshobhya Tirtha as a disciple. The principal disciple of Akshobhya Tirtha was known as Jayatirtha. Jayatirtha's service was for his disciple Jnanasindhu.

3) Dayanidhi received the science of devotional service from Jnanasindhu, and the servant of Dayanidhi was Vidyanidhi [Vidyadhiraja Tirtha]. Rajendra Tirtha became a disciple of Vidyadhiraja Tirtha. Rajendra Tirtha's servant was known as Jayadharma or Vijayadhvaja Tirtha. In this way you should properly understand this disciplic succession.

4) The great sannyasi Sri Purusottama Tirtha received his knowledge in the service of his guru, Vijayadhvaja Tirtha [Jayadharma]. The principal disciple of Purusottama Tirtha was Subrahmanya Tirtha. His servant was the great Vyasatirtha [Vyas Raya]. Vyasatirtha's servant was Laksmipati Tirtha, whose disciple was Madhvendra Puri Gosvami.

5) The chief disciple of Madhvendra Puri was Isvara Puri, and two of his other disciples were the renowned incarnations of Godhead Sri Nityananda and Advaita Acarya. Sri Caitanya Mahaprabhu, the spiritual preceptor of all the worlds made Isvara Puri greatly fortunate by accepting him as His spiritual master.

6) Mahaprabhu Sri Caitanya is non different from Sri Sri Radha and Krsna and is the very life of those Vaisnavas who follow Sri Rupa Gosvami. Sri Svarupa Damodara Gosvami, Rupa Gosvami, and Sanatana Gosvami were the givers of great happiness to Visvambhara [Sri Caitanya].

7) The great souls Jiva Gosvami and Raghunatha Dasa Gosvami became very dear to Rupa Gosvami. Jiva Gosvami was a disciple of Rupa Gosvami, and Raghunatha Dasa Gosvami, a disciple of Advaita Acarya's disciple Yadunandana Acarya, was accepted by Rupa and Sanatana as their third brother. Raghunatha dasa Gosvami's beloved student was Krsnadasa Kaviraja Gosvami. Krsnadasa Kaviraja was an intimate friend of Lokanatha Gosvami. They lived together in Vrndavana and always discussed the topics of
Krsna with one another. Lokanatha Gosvami, a disciple of Gadadhara Pandita, had only one disciple, whose name was Narottama Dasa. Narottama Dasa was always engaged in the service of his guru, and he also engaged himself in the service of his guru’s intimate friend. Thus he became very dear to Krsnadasa Kaviraja Gosvami. To serve the feet of Narottama Dasa he became very dear to Krsnadasa Kaviraja, and he also engaged himself in the service of his guru, and he also engaged himself in the service of his guru’s intimate friend. Thus he became very dear to Krsnadasa Kaviraja Gosvami. To serve the feet of Narottama Dasa he became very dear to Krsnadasa Kaviraja.

Bhaktivinoda Thakura was a very prominent acarya after Sri Baladeva Vidyabhusana, to whom he taught the precepts of Sri Bhaktivinoda Thakura. Bhaktivinoda Thakura’s intimate friend and associate was the eminent disciplic succession from Narottama Dasa. Cakravarti Thakura, who was the fourth acarya in disciplic succession from Narottama Dasa, was always engaged in the service of his guru, and he also engaged himself in the service of his guru’s intimate friend. Thus he became very dear to Krsnadasa Kaviraja Gosvami. To serve the feet of Narottama Dasa he became very dear to Krsnadasa Kaviraja, and he also engaged himself in the service of his guru, and he also engaged himself in the service of his guru’s intimate friend. Thus he became very dear to Krsnadasa Kaviraja Gosvami. To serve the feet of Narottama Dasa he became very dear to Krsnadasa Kaviraja.

9) These treat saintly Vaisnavas are all paramahamsas, or devotees of the highest order, and they are all part of Lord Gauranga’s own spiritual family. Their holy feet are my refuge. I have no real interest in devotional service and I am a poor and lowly tridandi sannyai named Sri Bhaktisiddhanta Sarasvati.

**TRANSLATION**

1) To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm of Gokula, who I (due to the offense of breaking the pot of yogurt that His mother was churning into butter and then stealing the butter that was kept hanging from a swing) is quickly running from the wooden grinding mortar in fear of mother Yasoda, but who has been caught from drowning the inhabitants of Gokula in pools of ecstacy, is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe.

**Songs by Kṛṣṇa Dvaipāyana Vyāsa**

**Song Name: Namamisvaram Saccidananda Rupam**

**Official Name: Sri Sri Damodarastakam**

**Spoken by: Satyavrata Muni in a conversation with Nārada Muni and Śaunaka Rṣī**

**Author: Vyāsadeva**

**Book Name: Padma Purana**

1. namāṁśvarāṁ sac-cid-ānanda-rūpaṁ lasat-kunḍālaṁ gokule bhrāja-manam yaśodā-bhiyulūkhalād dhāvāmānam pārāṁśuṣam atyantato druṭa gopyā
2. rudantaṁ muhur netra-yugmaṁ mrjantam kārāṁbhaja-yugmena sātaṁ-Netram muhuh śvāsa-kampam-trirekhāṁ-kantha-sṭhita-graivaṁ dāmodaraṁ bhakti-baddham
3. itīḍk sva-lilābhār ānanda-kunḍe sva-ghośaṁ nimajjantam ākhīyapayantam tādiyeṣita-jiṛṣu bhaktair jītatvāṁ punaḥ prematāṁ taṁ śatāvṛtti vande
4. varam deva mokṣāṁ na mokṣāvadhiṁ vā na caraṁ vrṇe ‘hare vareṣād aṁpha idāṁ te vāpur nāthā gopāla-bālaṁ sadā me manasy āvīrāṁ āṁ so anyaiḥ
5. idāṁ te mukhaṁbhoma atyanta-nilair vṛṭaṁ kultalaiṁ snidha-raktaiṁ ca gopyā mūhuṣ cumbitaṁ bimba-raktādham which manasy āvīrāṁ āṁ so anyaiḥ
6. namo deva dāmodarāṁ nanta viśṇo prasida prabho duḥkhā-jāḷādbhi-magnam kṛpa-duṛṣṭi-vṛṣṭīyāṁ dānaṁ bātānu grhāneṣa māṁ ajīṁ edhy akiṣ-dṛśyaṁ
7. kuverātmajau baddha-mūrtyaiva yadvat tvayā mocitau bhakti-bhājau kṛtāu ca tathā prema-bhaktiṁ svakāṁ me prayacchā na mokṣe graho me ‘sti dāmodareḥa
8. namas te ‘stu dārne sphurad-dīpī-dhāmne tvadiyorāyāṁ viśvasya dhāmne namo rādhikāyai tvadiya-priyāyai namo ‘nanta-līlāya devāya tubhyam

(70)
and reverence. With great love I again offer my obeisances to Lord Damodara hundreds and hundreds of times.

4) O Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in Vaikuntha, nor any other boon (which may be obtained by executing the nine processes of bhakti). O Lord, I simply wish that this form of Yours as Bala Gopala in Vrndavana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

5) O Lord, Your lotus face, which is encircled by locks of soft black hair tinged with red, is kissed again and again by mother Yasoda, and Your lips are reddish like the bimba fruit. May this beautiful vision of Your lotus face be ever manifest in my heart. Thousands and thousands of other benedictions are of no use to me.

6) O Supreme Godhead, I offer my obeisances unto You. O Damodara! O Ananta! O Vishnu! O master! O my Lord, be pleased upon me. By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

7) O Lord Damodara, just as the two sons of Kuvera—Manigriva and Nalakuvara—were delivered from the curse of Narada and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own prema-bhakti. I only long for this and have no desire for any kind of liberation.

8) O Lord Damodara, I first of all offer my obeisances to the brilliantly effulgent rope which binds Your belly. I then offer my obeisances to Your belly, which is the abode of the entire universe. I humbly bow down to Your most beloved Srimati Radharani, and I offer all obeisances to You, the Supreme Lord, who displays unlimited pastimes.

Song Name: Jayati Te 'Dhikaṁ Janmanā Vrajaḥ
Official Name: Gopi Gitam (The Gopis’ Songs of Separation)
Spoken by: Satyavrata Muni in a conversation with Nārada Muni
Author: Vyasadeva
Book Name: Bhagavata Purana (Section: Canto 10 Chapter 31 Verses 1 to 19)
1) The gopīs repeatedly saved us from all kinds of danger —
2) O show Yourself to us. We have been searching everywhere for You, so please maintain our lives. We have resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have given ourselves to You freely, without any price. Isn't this murder?
3) O greatest of personalities, You have repeatedly saved us from all kinds of danger —
4) You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty.
5) O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.
6) O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.
7) Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.
8) O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.
9) The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.
10) Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You — all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.
11) Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.
12) At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of
hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

13) Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

14) O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment.

15) When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

16) Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.

17) Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.

18) O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts.

19) O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.

**Songs by Visvanatha Cakravarti Thakura**

**Song Name:** Gangeya Campeya  
**Official Name:** Sri Sri Vrnda-devi-astakam  
**Author:** Visvanatha Cakravarti Thakura  
**Book Name:** Stavamrta Lahari

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1) You are bathed by streams of splendour that rebuke gold, lightning, and the campaka flower. Your splendid garments are friend to the bandhuka flower. O Vrnda, I bow to your lotus feet.

2) Your face is splendid with a pearl decorating the tip of Your nose and a wonderful gentle smile on your bimba-fruit lips. You are decorated with wonderful jewel ornaments. O Vrnda, I bow to your lotus feet.
3) Vrsabhanu's daughter, Radha, made you guardian of Krsna's opulent and auspicious abode of Vrndavana, the crest jewel of all Vaikuntha planets. O Vrnda, I bow to your lotus feet.
4) By Your order the groves where Madhava enjoys pastimes are splendidly decorated with blossoming flowers, bumble-bees, deer, honey and other things. O Vrnda, I bow to your lotus feet.
5) Because you became their messenger the eager and youthful divine couple enjoyed the perfection of transcendental pastimes in the forest. O Vrnda, I bow to your lotus feet.
6) By your mercy the people attain residence in Vrndavana, the desire to serve your masters' lotus feet, and the desire to assist in the rasa dance. O Vrnda, I bow to your lotus feet.
7) They who are learned in the Satvata-tantra glorify you. You are Krishna's pastime-potency. The tulasi plant is your form in the world of men. O Vrnda, I bow to your lotus feet.
8) O merciful one, they who have no devotion and they whom millions of offenses have thrown into the waves of lust and other vices take shelter of you. O Vrnda, I bow to your lotus feet.
9) A person who is like a bumble bee at the lotus feet of Vrndavana's king and queen, and who reads or hears this Vrndastaka, will eternally reside in Vrndavana and attain loving service to the divine couple.

Song Name: Na Yoga Siddhir Na Mamastu
Official Name: Sri Sri Vrndavanastakam
Author: Visvanatha Cakravarti Thakura
Book Name: Stavamrta Lahari

(1) na yoga-siddhir na mamāṣtvā mokṣa vaikuṇṭha-loke pi na pārṣadatvam premāpi na syād iti cet tārāṁ tu mamāṣtvā vṛndāvana eva vāṣaḥ
(2) tārāṁjanur yatra vidhir yavaye sad-bhākta-cūḍāmanir uddhavo'pi viśvyaiva mādhurya-dhūrāṁ tad asmin mamāṣtvā vṛndāvana eva vāṣaḥ
(3) kim te kṛtaṁ hanta tapaḥ kṣītī gopyo pi bhūme stuvate ras kirtim yenaiva kṛṣṇāṅgri-padāṅkite smin mamāṣtvā vṛndāvana eva vāṣaḥ
(4) gopāṅgana-lampatā-taiva yatra yasyāṁ rasaḥ pūrṇatamvatvam āpa yato raso vai sa iti śrutis tan mamāṣtvā vṛndāvana eva vāṣaḥ
(5) bhāṅḍira-govardhana-rāṣa-pīthais tṛī-sīmake yojana-paṁcakena mite vibhutvād amite pi cāsmīn mamāṣtvā vṛndāvana eva vāṣaḥ
(6) yatradhipatyāṁ vṛṣabhaḥ-putryā yenodhayet prema-sukhāṁ janānāṁ yaśmin mamāsa balavat yato smin mamāṣtvā vṛndāvana eva vāṣaḥ
(7) yaśmin mahā-rāṣa-vilāsa-lilā na prāpa yāṁ śirāpi sā tapobhiḥ tatrollasan-mārju-nikūnja-puṇje mamāṣtvā vṛndāvana eva vāṣaḥ
(8) sadā ruru-nyaṅku-mukhā viśaṅkāṁ khabantī kūjantī pīkāi kīrāṁ śikhañḍino yatra naṭantī tasmin mamāṣtvā vṛndāvana eva vāṣaḥ
(9) vṛndāvanasyāṣṭakam etad uccaiḥ pāṭhantī ye niścal-buddhayas te vṛndāvanesaṁghri-saroja-sevāṁ sākṣālabhante januṣo 'nta eva

TRANSLATION
1) Let me not have mystic powers, impersonal liberation, the Lord's association in Vaikuntha, or even pure love for Him, if instead of them I may reside in Vrndavana.
2) When Brahma and Uddhava, the crest jewels of devotees, saw the intense sweetness here, they begged to take birth here even as a blade of grass. For this reason I pray to reside in Vrndavana.
3) Here the gopis glorified the earth, saying: "O Earth, what austerities have you done, so that your surface is now marked with Krishna's footprints?" May I reside in Vrndavana.
4) May I reside in Vrndavana where, because the Vedas say raso vai sah (The Supreme Personality of Godhead is sweetness), transcendental sweetness attained its highest perfection in the gopis' passionate love.
5) Although only five yojanas in circumference, bounded by Bhandiravana, Govardhana Hill and the rasa-dance arena, it is unlimited in transcendental opulence. May I reside in Vrndavana.
6) Because Vrsabhanu's daughter is the queen, and because here the happiness of pure love of God rises, I yearn to live here. I pray: May I reside in Vrndavana.
7) Even by performing many austerities goddess Lakshmi could not enter the great rasa-dance
pastime here. May I reside in the splendidly beautiful groves of Vrndavana.
8) May I reside in Vrndavana, where the ruru and nyanku deer fearlessly play, the cuckoos, bumblebees, and parrots sing, and the peacocks dance.
9) They who with great concentration read aloud this Vrndavanastaka, at the end of this life attain direct service to the lotus feet of Vrndavana's master.

Songs by Vasudeva Ghosh

Song Name: Gauranga Tumi More Doya Na Chadiho
Author: Vasudeva Ghosh

1) oh lord gau
by always bestowing their soothing shade.
2) With th
property, kindly keep me situated at the reddish
show me your mercy! Making me your very own
them all. I beg you to mercifully keep me by your

TRANSLATION
1) if lord gaura had not appeared as the yuga-avatara in this age of kali, then what would have become of us? how could we have tolerated living? who in this universe would have ever learned about the topmost limits of loving mellows that comprise the glory of srī radha?

Song Name: Jaya Jaya Jagannatha Sacira
Author: Vasudeva Ghosh

1) jaya jaya jagannātha sacira nandan
tribhuvane kore jār carāṇa vandan
2) nilācāle śaṅkha-cakra-gadā-padma-dhar
nadiyā nagare daṇḍa-kamaṇḍalu-kar
3) keho bole pūrābe rāvana badhilā
goloker vaibhava lilā prakāśa korilā

TRANSLATION
1) all glories, all glories to the dear son of jagannātha misra and saci devī! all the three worlds offer prayers unto his lotus feet.
2) in nilacala he holds the conchshell, disc, club, and lotus flower, while in the town of nadiya he holds a sannyasi staff and waterpot.
3) it is said that in olden times, as lord ramacandra, he killed the demon ravana. then later, as lord krsna, he revealed the splendidly opulent pastimes of goloka.
4) it is he who has come. he has come! oh, from vraja he has come to nadiya. accepting the mood and luster of srī radha, he has come from vraja to nadiya. he has come! now lord govinda, the cowherd boy, has come as lord gauranga. he has come distributing the hare krsna mahamantra!
5) vasudeva ghosh says with folded hands, “he who is gaura is he who is krishna is he who is jagannātha.”
2) Who would have had the power to render ecstatic devotional service that follows in the footsteps of the damsels of Vraja? Indeed, the clever expertise of the Vraja-gopis is a prerequisite for entering the supremely sweet forest of Vrinda Devi.

3) Oh, please sing again and again of the glorious qualities of Lord Gauranga! Just try to keep your heart simple. Not even one person within this ocean of nescience has ever seen such a magnanimous personality as He.

4) Even though I chant the holy name of Lord Gauranga, somehow I still have not melted in ecstasy—how then have I maintained the burden of this body? How has the Creator fashioned this body with a stone in place of Vasudeva Ghosh’s heart?

Songs by Rupa Goswami

Song Name: Bhratur Antakasya Pattane
Official Name: Sri Sri Yamunastakam
Author: Rupa Goswami
Book Name: Stavamala

1) bhratūr antakasāya pattane 'bhipatti-hārini ī

2) hārī-vāri-dhārayābhimaṇḍitoru-khaṇḍavā

3) śīkārābhīmṛṣṭa-jantu-durvīpā-kārminī

4) dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedini

5) māthurenā maṇḍalena cāruṇābhimaṇḍitā

6) ramya-tīra-ṛmbhamāṇa-ga-kadamba-bhūṣitā


8) cid-vilāsā-vāri-pūra-bhūvah-svar-āpini

9) tuṣṭa-buddhir aṣṭakena nirmalorī-ceṣṭāṁ tvām anena bhāṇu-putri! sarva-deva-veṣṭāṁ yaḥ stavitī vardhayasva sarva-pāpa-mocane bhakti-pūram asya devi! puṇḍarīka-locaṇe

TRANSLATION

1) May Sri Yamuna, who is the daughter of Suryadeva, who saves one from having to enter the city of her brother Yamaraja, the sight of whom enables the most sinful persons to cross the ocean of sin, and the sweetness of whose water charms the hearts of everyone, always purify me.

2) May Sri Yamuna, who is the daughter of Suryadeva, who decorates the great Khandava forest with a stream of pleasant waters, who is filled with lotus flowers and dancing birds, and who blinds the terrible sins of they who desire to bathe in her, always purify me.

3) May Sri Yamuna, who is the daughter of Suryadeva, a drop of whose water destroys the sinful reactions of the people, who creates a great flood of confidential pure devotional service to Lord Nanadanadanana, and who brings auspiciousness to they who desire to live on her shore, always purify me.

4) May Sri Yamuna, who is the daughter of Suryadeva, who divides the seven oceans and seven continents, who witnessed many of Lord Mukunda’s transcendental pastimes, and whose splendor rebukes a host of sapphires, always purify me.

5) May Sri Yamuna, who is the daughter of Suryadeva, who is decorated by the beautiful district of Mathura, who expertly protects they who follow the path of loving devotional service, and who with the playful motions of the waves that are her arms offers respectful obeisances to Lord Padmanabha’s feet, always purify me.

6) May Sri Yamuna, who is the daughter of Suryadeva, whose charming shores are decorated with many loving cows, who is filled with many splendid and fragrant kadamba flowers, and who is delighted to have the company of Lord Kṛṣṇa’s devotees, always purify me.
7) May Sri Yamuna, who is the daughter of Suryadeva, who is the warblings of thousands of joyful mallikaksa swans, who is worshiped by the Vaisnavas, devas, siddhas, and kinnaras, and the slightest scent of the fragrant breeze moving on whose shores stops the cycle of repeated birth and death, always purify me.

8) May Sri Yamuna, who is the daughter of Suryadeva, who is the famous, splendid, spiritual river flowing through the Bhuḥ, Bhuvah, and Svah planets, who burns away the greatest sins, and who is fragrant with scented ointments from Lord Krsna's transcendental body, always purify me.

9) O lotus-eyed one, O daughter of Suryadeva, O rescuer from all sins, please flood with pure essence of all sweetness. This is my only prayer.

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**Song Name: Krsna Deva Bhavantam Vande**

*Author: Rupa Goswami*  
*Book Name: Stavamala (Section: Volume 6 Song 24)*

(refrain) krṣṇa deva bhavantam vande  
man-māṇasa-madhukaram arpaya nija-padapaṅkaja-makarande  
(1)  
yad api samādhīṣu vidhir api paśyati na tava nakhāgra-marīcim  
idam ičchāmi niśāmya tavācyuta tad api kṛpādbhuta-vīcim  
(2)  
bhaktir uḍāṇcati yady api mādhava na tayi mama tila-mātṛi  
parameśvaratā tad api tavādhika durghaṭa-ghanātana-vīdhaṭṛi  
(3)  
ayam avilolatayādyā sanātana kalītadbhuta-rasa-bhāram  
nivasatū nityam ihāṃṭa nindati vīddān madhurima-sāram

**TRANSLATION**

(Refrain) O Lord Sri Krsna! I am offering a prayer unto You. Please let the bee of my mind always reside unwaveringly in that nectar which puts everything else to shame, for they are the essence of all sweetness. This is my only prayer.

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**Song Name: Sakhe Kalaya Gauram Udaram**

*Author: Rupa Goswami*  

(1) sakhe kalaya gauram udāram  
(2) nindita hāṭaka kānti kalevara  
garvita māraka māram  
madhukara rañjita mālati maṇḍita  
jita-ghanā kuṇīcita keśam  
(3) tilaka vinindita śaśadhara rupaka  
bhuvana manohara veśam  
madhu madhurasmita lobhita tanubhṛta  
anupama bhāva vilāsam
nīkhīla nīja jana mohīta mānasa
vikāthīta gada gada bhāsām
paramā kiṁcana kiṁcana nara-gāna
karūṇā vitaraṇa śīlam

TRANSLATION
1) My friend! That most magnanimous Śrī Gauranga Mahaprabhu has appeared as the rising sun to dispel the darkness of this age Kali.
2) His brilliant golden complexion shames the bright luster of gold, and His beauty defeats the pride of Cupid. His curly black hair is decorated with a garland made of malati flowers, and bumble bees fly around them.
3) His beautiful moonlike face is decorated with tilaka, and His dressing enchants the whole world. His sweet smile delivers all embodied souls from the mire of material existence, by generating in them greed for love of Godhead. He displays unique ecstatic symptoms.
4) He enchants the minds of His dear ones, and He speaks with a faltering voice. In order to bestow the greatest wealth upon the poverty stricken souls of this world, He has accepted the life of renunciate, and thus distributed His mercy to all.

Songs by Kṛṣṇadasa Kaviraja Goswami

Song Name: Jaya Radhe Jaya Kṛṣna Jaya Vṛndavana
Official Name: Śrī Vraja Dhamma Mahimamrta
(The Nectarine Glories of Vraja-dhāma)
Author: Kṛṣṇadasa Kaviraj Goawami

1) jaya rādhā, jaya krṣṇa, jaya vṛndāvana
śrī govinda, gopi-nātha, madana-mohana
śrī-rama-pāda, padma-koriyā
dīna krṣṇa-dāsa kohe nāma-saṅkirtana

TRANSLATION
1) All glories to Radha and Kṛṣṇa and the divine forest of Vṛndavana. All glories to the three presiding Deities of Vṛndavana--Śrī Govinda, Gopinatha, and Madana-mohana.
2) All glories to Syama-kunda, Radha-kunda, Govardhana Hill, and the Yamuna River (Kalindi).
3) All glories to Kesī-ghata, where Kṛṣṇa killed the Kesī demon. All glories to the Vamsi-vata tree, where Kṛṣṇa attracted all the gopis to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Sri Kṛṣṇa, performed all of His pastimes.
4) All glories to Kṛṣṇa's divine father and mother Nanda and Yasoda. All glories to the cowherd boys, headed by Śrīdama, the older brother of Śrīmati Radharani and Ananga Manjari. All glories to the cows and calves of Vraja.
5) All glories to Radha's divine father and mother, Vṛsabhanu and the beautiful Kirtida. All glories to Paurnamasi, the mother of Sandipani Muni, grandmother of Madhumangala and Nandimukhi, and beloved disciple of Devarsi Narada. All glories to the young cowherd maidens of Vraja.
6) All glories, all glories to Gopisvara Siva, who resides in Vṛndavana in order to protect the holy dhama. All glories, all glories to Kṛṣṇa's funny Brahmaṇa friend, Madhumangala.
7) All glories to Rama-ghata, where Lord Balarama performed His rasa dance. All glories to Lord Balarama, the son of Rohini. All glories, all glories to all of the residents of Vṛndavana.
8) All glories to the wives of the proud Vedic brahmanas. All glories to the wives of the Kaliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.
9) All glories to the place where the rasa dance of Sri Kṛṣṇa was performed. All glories to Radha and Syama. All glories, all glories to the divine rasa dance, which is the most beautiful of all Lord Kṛṣṇa's pastimes.
10) All glories, all glories to the mellow of conjugal love, which is the most excellent of all rasas and is propagated in Vraja by Sri Krsna in the form of the divine parakiya-bhava [paramour love].
11) Remembering the lotus feet of Lord Nityananda's consort Sri Jahnava Devi, this very fallen and lowly servant of Krsna sings the sankirtana of the holy name.

**Song Name:** Jaya Radha Giri Vara Dhari  
**Author:** Krsna Dasa

1) jaya rādhā giri-vara dhāri  
śrī nanda-nandana vṛṣabhānu-dulāri  
(vṛṣabhānu dulāri rādhe vṛṣabhānu-dulāri)

2) mora-mukaṭa mukha murali jori  
veni virāje muke āhī thori

3) unaki śohe gale vana-mālā  
inaiki motima-mālā ujālā

4) pitāmbarā jagā-jana-mana mohe  
nila uḍhani bani unaki śohe

5) aruna caraṇe mani-mañjira bāoye  
śrī-krṣṇa-dās tahiṇ mana bāośe  

**TRANSLATION**

1) All glories to Srimati Radharani and Giri Vara Dhari! He is the son of Nanda Maharaja. She is the darling of Maharaja Vrisabhanu.
2) He wears a peacock feather in His crown and a shining flute is placed on His lips. Her long braids appear brilliant and She has a gentle smile on Her face.
3) Wearing a garland of forest flowers, His neck is splendidous. Wearing a shimmering pearl necklace, Her neck is splendidous.
4) His yellow garments enchant the minds of everyone within the universe. Her blue garments display a brilliant effulgence.
5) Jeweled ankle bells resound on Their reddish lotus feet. The mind of Krsna Dasa is illuminated by Their splendidous presence.

**Song Name:** Ambudanjendra Nila  
**Official Name:** Sri Sri Krsna Candrastakam  
**Author:** Krsnadasa Kaviraja  
**Book Name:** Govinda Lilamrta (Section: Suka Sari Stava Lila)

1) ambudāñjanendranila-nindi-kānti-dambarah  
kuriṅkumodyad-araka-vidyud-arīṣu-divyad-ambarah  
śrīmad-arāga-carcitendu-pitarākta-candanaḥ  
svāṅghri-dāṣyado 'stu me sa ballavendra-nandanaḥ

**TRANSLATION**

1) His abundantly beautiful complexion belittles the splendor of combined rain clouds, black eye cosmetics, and sapphires. His garments appear effulgent like a rising sun tinted like kunkum powder enhanced by shining bolts of lightning. His perfectly-formed limbs are anointed with sandalwood paste mixed with camphor and
saffron. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

2) He wears shark-shaped earrings that dance very expertly upon His cheeks. The beauty of the orb of His face destroys the pride of the multitude of moons and lotus flowers. He causes the knot of His own secret ecstatic love-moods to increasingly tighten amongst the gopis. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

3) He is eternally engaged in designing ever-fresh variations of His youthful form, mode of dress, and loving pastimes. He is surrounded by the assembly of His cowherd boyfriends, who excel in giving Him delight by their playful joking words. Even a single brilliant ray of splendor from His personal pleasure-forest defeats the heavenly Nandana gardens of Lord Indra. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

4) He is delighted by the friendship of His devotees, whose consciousness is decorated with golden ornaments of pure love for Him. He is praised by great demigods who protect various planets in the universe and who offer obeisances to Him by touching their foreheads to the ground. He honors the brahmanas with great reverence at specific times of the day. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

5) He easily removed the pride of Indra as well as the violent anger of Kaliya, and He killed the demons like Kamsa and Vatasastra. With the rainfall of these variegated pastimes, He nourishes the chataka birds who are His devotees. By performing His pastimes of heroic nature, He delights the residents of His own cowherd community. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

6) He satisfies Sri Radhika and the other gopis with the nectar of the sportive rasa dance performed in the groves of Vrndavana. During the various intrigues of those amorous pastimes, He devises many playful jokes to sustain the assembly of gopis. He thus delights the minds of all people in the universe by the glory of His loving pastimes. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

7) By revealing His pastimes of festive rasa dance, He also shows the eternal path of His pure devotional service. By His amazing beauty and fascinating mode of dress, He churns the minds of a vast multitude of cupids. Through the outer corners of His eyes, He casts sidelong glances, aimed at the gopis, that give hints of a host of affectionate ecstatic moods. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

8) He becomes excited with desire by suddenly touching Sri Radhika while She is busy picking flowers. Then He becomes jubilant when He sees Her charming face decorated with the contrariness of pure love. Verily He is the sandlewood paste that decorates Radhika’s breasts. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

9) It is very difficult for Laksmi Devi and other exalted gods and goddesses to attain even a glimpse of Sri Krsna, who is very dear to Sri Radhika. But if someone glorifies Him by reciting these eight verses with full attention, then He who is delighted by the intimate of association with Radhika’s limbs will become pleased with that person and engage them in the service of His own lotus feet within the cowherd forests of Goloka Vrdnavana.

**Song Name:** Krsna Krsna Krsna Krsna
**Author:** Krsnadasa Kaviraja
**Book Name:** Caitanya Caritamrta (Section: Madhya Lila: Chapter 7 Verse 96)

krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa!

he!

krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa!

he!

krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa!

rakṣā mām!

krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa! krṣṇa!

pāhī mām!

rāma! rāghava! rāma! rāghava! rāma! rāghava!

rakṣā mām!

krṣṇa! keśava! krṣṇa! keśava! krṣṇa! keśava!

pāhī mām!

**TRANSLATION**

O Lord Krsna, please protect me and maintain me. O Lord Rama, descendant of King Raghuv, please protect me. O Krsna, O Kesava, killer of the Kesi demon, please maintain me.

**Song Name:** Kunkumakta Kancanabja
**Official Name:** Sri Sri Radhikastakam
**Author:** Krsnadasa Kaviraja
**Book Name:** Suka Sari Stava (Section: Chapter 2 Verses 59-67)

kuṇkuṁākta-kāñcanābja-garva-hāri-gaurabhā

piṭānāścitābja-gandha-kirīn-nīndī-saurbhā

ballāvēṣa-sūnu-sarva-vāṅcītārthā-sādhikā

mahyam ātma-pāda-padma-dāśya-dāstu rādhikā

(80)
2) Her amazing and colorful silken garments make the splendor of red coral feel ashamed. She is a garden of blossoming flowers where the maddened bumble-bee named Krsna performs amorous pastimes. She worships the Sun-god with beautiful jewels that give total delight to the cooling moon, sandalwood paste, lotus flowers, refreshing form is worthy of being served by the cooling moon, sandalwood paste, lotus flowers, camphor. When She touches the master of the gopis, She dispels the burning heat of His lusty desires. May Sri Radhika bestow upon me the service of Her own lotus feet.

3) Her charming youthful delicacy negates the fame of the freshly-sprouted leaves. Her refreshing form is worthy of being served by the cooling moon, sandalwood paste, lotus flowers, camphor. When She touches the master of the gopis, She dispels the burning heat of His lusty desires. May Sri Radhika bestow upon me the service of Her own lotus feet.

4) Although the goddess of fortune, Laksmi Devi, is adored by other youthful goddesses, who are themselves, glorified throughout the universe, still she is nowhere near Sri Radhika in the matter of beauty, praiseworthy youthfulness, or other divine feminine opulences. There is no one in the material or the spiritual worlds superior to Radhika in the expression of naturally loving pastimes. May Sri Radhika bestow upon me the service of Her own lotus feet.

5) She is very learned in many transcendental arts, such as performing in the rasa dance, singing, and joking. She is decorated with many divine qualities, such as loving nature, exquisite beauty, praiseworthy youthfulness, or other divine feminine opulences. Even among the cowherd damsels of Vraja, who are praised by the entire universe, She is the best in every way. May Sri Radhika bestow upon me the service of Her own lotus feet.

6) She possesses the opulences of eternal youthful beauty, eternal pastimes, and eternal love for Krsna. Her ecstatic feelings of love for Krsna cause the gopis, who are also in love with Krsna, to tremble. She is always attached to meditating on Sri Krsna’s beautiful form, ornaments, garments, and pastimes. May Sri Radhika bestow upon me the service of Her own lotus feet.

7) She is graced with eight ecstatic symptoms (sattvika-bhava), such as trembling, perspiring, standing up on bodily hairs, tears, faltering of the voice, and so forth. She is adorned with different ecstatic emotional ornaments, such as impatience, joy, contrariness, and so forth. She is decorated with beautiful jewels that give total delight to the eyes of Krsna. May Sri Radhika bestow upon me the service of Her own lotus feet.

8) If She is apart from Krsna, for even half a moment, She becomes stricken with wretched suffering, restlessness, and a multitude of other ecstatic symptoms of separation. When She regains the association of Krsna after some effort, She feels the ecstatic symptoms of separation. When She

TRANSLATION
1) Her splendid golden complexion steals the pride of a golden lotus flower anointed with a tinge of red kunkun. Her sweet fragrance mocks the fame of the aroma of a lotus flower sprinkled with saffron powder. She is fully qualified to fulfill all the desires of the son of the king of the cowherd men. May Sri Radhika bestow upon me the service of Her own lotus feet.

2) Her amazing and colorful silken garments make the splendor of red coral feel ashamed. She is a garden of blossoming flowers where the maddened bumble-bee named Krsna performs amorous pastimes. She worships the Sun-god daily in order to attain the continual association of Her beloved Krsna. May Sri Radhika bestow upon me the service of Her own lotus feet.
(1) O pleaser of the cows! O protector of cows! O bearer of the finest hair! O husband of the goddess of fortune! You are very merciful to the fallen souls! 

(2) You are supremely merciful, O Lord, supremely merciful! O Kesava! O Madhava! O Dina Doyal!

(3) Wearing bright yellow garments and a peacock feather upon Your crown, You play the flute and make it sing the name of Radha!

(4) You are the cowherd boy that gives great delight, O Lord, the cowherd boy that gives great delight! O Kesava! O Madhava! O Dina Doyal!

(5) You take away our fear of being trapped on the wheel of repeated birth and death in the material world, and You are the splendidous killer of the demon Madhu. The destroyer of all tribulations, You are the supreme resting place for all souls.

**TRANSLATION**

1) O pleaser of the cows! O protector of cows! O bearer of the finest hair! O husband of the goddess of fortune! You are very merciful to the fallen souls!

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4) You are the cowherd boy that gives great delight, O Lord, the cowherd boy that gives great delight! O Kesava! O Madhava! O Dina Doyal!

5) You take away our fear of being trapped on the wheel of repeated birth and death in the material world, and You are the splendidous killer of the demon Madhu. The destroyer of all tribulations, You are the supreme resting place for all souls.
to You! You easily acted as a boat in the form of a giant fish just to give protection to the Vedas, which had become immersed in the turbulent sea of devastation.

2) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a tortoise! All glories to You! In this incarnation as a divine tortoise the great Mandara Mountain rests upon Your gigantic back as a pivot for churning the ocean of milk. From holding up the huge mountain a large scar like depression is put in Your back, which has become most glorious.

3) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a boar! All glories to You! The earth, which had become merged in the Garbhodaka Ocean at the bottom of the universe, sits fixed upon the tip of Your tusk like a spot upon the moon.

4) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp like demon Hiranyakasipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

5) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a dwarf-brahmana! All glories to You! O wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that has emanated from the nails of your lotus feet, You deliver all living beings within this world.

6) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhrgupati [Parasurama]! All glories to You! At Kuruksetra You bathe the earth in the rivers of blood from the bodies of the demoniac ksatriyas that You have slain. The sins of the world are washed away by You, and because of You people are relieved from the blazing fire of material existence.

7) O Kesava! O Lord of the universe! O Lord Hari, who has assumed the form of Ramacandra! All glories to You! In the battle of Lanka You destroy the ten-headed demon Ravana and distribute his heads as a delightful offering to the presiding deities of the ten directions, headed by Indra. This action was long desired by all of them, who were much harassed by this monster.

8) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Balarama, the yielder of the plow. All glories to You! On Your brilliant white body You wear garments the color of a fresh blue rain cloud. These garments are colored like the beautiful dark hue of the River Yamuna, who feels great fear due to the striking of Your plow.

9) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Buddha! All glories to You! O Buddha of compassionate heart, you decry the slaughtering of poor animals performed according to the rules of Vedic sacrifice.

10) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Kalki! All glories to You! You appear like a comet and carry a terrifying sword for bringing about the annihilation of the wicked barbarian men at the end of the Kali-yuga.

11) O Kesava! O Lord of the universe! O Lord Hari, who have assumed these ten different forms of incarnation! All glories to You! O readers, please hear this hymn of the poet Jayadeva, which is most excellent, an awarer of happiness, a bestower of auspiciousness, and it is the best thing in this dark world.

12) O Lord Krsna, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Karma You bear the Mandara Mountain on Your back. As Varaha You lift the earth with Your tusk, and in the form of Narasimha You tear open the chest of the daitya Hiranyakasipu. In the form of Yamana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Parasurama You slay all of the wicked ksatriyas, and as Ramacandra You conquer the raksasa king Ravana. In the form of Balarama You carry a plow with which You subdue the wicked and draw toward You the River Yamuna. As Lord Buddha You show compassion toward all the living beings suffering in this world and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].

**Song Name:** Srita Kamala  
**Official Name:** Mangala Gitam  
**Author:** Jayadeva Goswami  
**Book Name:** Gita Govinda (Section: Song 2)

(83)
madhu-mura-narakatan vårīṣaṇa śrīnāla-locana bhava-mocana etribhuvana-bhuvana-nidhāna jaya jaya deva hare
(5)amala-kamala-dala-locana bhava-mocana etribhuvana-bhuvana-nidhāna jaya jaya deva hare
(6)janaka-sūta-kṛta-bhūṣana jita-dūṣana esamara-śāmīta-daśa-kaṇṭha jaya jaya deva hare
(7)abhinava-jala-dhara-sundara dhṛta-mandara esrī-mukha-candra-cakora jaya jaya deva hare
(8)tava caranat saha yam iti bhāvaya e kuru kuśalat pranatesu jaya jaya deva hare
(9)srī-jayadeva-kaver idaṃ kurute mudam e maṅgalam ujjvala-gītāṁ jaya jaya deva hare

TRANSLATION
1) Glories, glories to Lord Hari, the Supreme Personality of Godhead, who is bedecked with jeweled earrings and a garland of forest flowers and whose feet are marked with a lotus!
2) The Lord's face shines like the whorl of the sun. He removes the miseries of His devotees and is the resting place of the minds of the swan-like sages. Glories! Glories to Lord Sri Hari!
3) O Supreme Personality of Godhead who destroyed the demoniac Kaliya serpent! O Lord, You are the beloved of all living entities and the sun in the galaxy of the Yadu dynasty. Glories! Glories to Lord Sri Hari.
4) O Lord, destroyer of the demons Madhu, Mura and Naraka! Seated on Garuda, You are the source of joy for the demigods. All glories to Hari!
5) O Lord Your eyes are like lotus petals, and You destroy the bondage of the material world. You are the maintainer of the three worlds. Glories to Lord Hari!
6) O Lord, as the gem of the sons of Janaka, You were victorious over all the asuras, and You smashed the greatest asura, the ten-headed Ravana. Glories to Lord Hari!
7) O Supreme Personality of Godhead who held the Govardhana Hill! Your complexion is like a fresh monsoon cloud, and Sri Radharani is like a cakora bird who is nourished by drinking the light of Your moonlike face. Glories! Glories to Lord Hari!
8) O Lord, I offer my humble obeisances at Your lotus feet. Please bless me by Your limitless mercy. Glories! Glories to Lord Sri Hari!
9) The poet Sri Jayadeva offers this song of devotion and shining good fortune to Thee. All glories! All glories to Lord Sri Hari!

Songs by Jiva Goswami

Song Name: Kṛṣṇa Prema Maṛi Radha
Official Name: Sri Sri Yugalastakam
Author: Jiva Goswami

1) kṛṣṇa prema maṛi rādhā rādhā prema maṛi hariḥ jīvane nīdane nītyaṁ rādhā kṛṣṇau gatir mama
2) kṛṣṇasya draviṇaṁ rādhā rādhāyā draviṇaṁ hariḥ jīvane nīdane nītyaṁ rādhā kṛṣṇau gatir mama
3) kṛṣṇa prāṇa maṛi rādhā rādhā prāṇa maṛi hariḥ jīvane nīdane nītyaṁ rādhā kṛṣṇau gatir mama
4) kṛṣṇa drava maṛi rādhā rādhā drava maṛi hariḥ jīvane nīdane nītyaṁ rādhā kṛṣṇau gatir mama
5) kṛṣṇa gehe sthitā rādhā rādhā gehe sthitō hariḥ jīvane nīdane nītyaṁ rādhā kṛṣṇau gatir mama
6) kṛṣṇa citta sthitā rādhā rādhā citta sthitō hariḥ jīvane nīdane nītyaṁ rādhā kṛṣṇau gatir mama
7) nilāmbra dharā rādhā pitāmbra dharō hariḥ jīvane nīdane nītyaṁ rādhā kṛṣṇau gatir mama
8) vṛṇḍāvaneśvarī rādhā kṛṣṇo vṛṇḍāvaneśvarō jīvane nīdane nītyaṁ rādhā kṛṣṇau gatir mama

TRANSLATION
1) Radha is made of pure love for Kṛṣṇa and Hari. Life’s greatest wealth is Radha and Kṛṣṇa: my eternal shelter.
2) Radha is the treasure of Kṛṣṇa and Hari is the treasure of Radha. Life’s greatest wealth is Radha and Kṛṣṇa: my eternal shelter.
3) Radha pervades the life-force of Kṛṣṇa and Hari pervades the life-force of Radha. Life’s greatest wealth is Radha and Kṛṣṇa: my eternal shelter.
4) Radha is totally melted with Krsna and Hari is totally melted with Radha. Life’s greatest wealth is Radha and Krsna: my eternal shelter.
5) Radha is situated in the body of Krsna and Hari is situated in the body of Radha. Life’s greatest wealth is Radha and Krsna: my eternal shelter.
6) Radha is fixed in the heart of Krsna and Hari is fixed in the heart of Radha. Life’s greatest wealth is Radha and Krsna: my eternal shelter.
7) Radha wears cloth of blue color and Hari wears cloth of yellow color. Life’s greatest wealth is Radha and Krsna: my eternal shelter.
8) Radha is the Mistress of Vrndavana and Krsna is the Master of Vrndavana. Life’s greatest wealth is Radha and Krsna: my eternal shelter.

TRANSLATION
1) Roaring like a lion and thundering like a monsoon cloud, He prays day and night, "O Krishna, O Lord of Radhika!" He smears the Salagrama-sila with the paste of sandalwood and musk and offers arati with incense and lamp. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.
2) He worships the Salagrama-sila with water from the Ganga mixed with Tulasi manjari and leaves. Tears of love incessently flow from His eyes as He meditates upon Krishna and sings His glories. He prays to the Supreme Lord, who is an ocean of mercy, to descend to this world. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.
3) Again and again He loudly sings the name of Krishna, praying to Him, "O my Lord, deliverer of the universe, please manifest Your exceedingly merciful two-armed form in my vision. Please award me the proper vision." I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.
4) Due to the prayers of Sri Advaitacarya, Sri Caitanya appeared in the house of Jagannatha Misra in the womb of Mother Saci. In order to enjoy the association of Sri Advaita, Sri Caitanya sang the Holy Name of the Lord congregationally and danced with the devotees. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.
5) The lotus feet of Sri Advaita are the goal of my knowledge and the object of my meditation. I always keep the dust of His lotus feet on my head. O my Lord, please bestow devotional service upon this unworthy soul and protect him. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.
6) Sri Advaita, the Lord of Sitadevi, is the bestower of all benedictions and perfections, and He is the Lord of my life. That most merciful Lord immediately bestows bhakti upon those who meditate exclusively upon His lotus feet. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.
7) All glories to Sri Advaita along with Sri Caitanya and the most merciful Nityananda Prabhu. They

Songs by Sarvabhauma Bhattacarya

Song Name: Huhunkara Garjanadhi Aho Ratra
Official Name: Sri Sri Advaitastakam
Author: Sarvabhauma Bhattacarya

1) hhuuṅkāra-garjanadhi aho-rātra-sad-guṇāṁ hā kṛṣṇa rādhikā-nātha prārthana-di-bhāvanam dhūpa-dīpa-kasturi ca candranā-telpanāṁ sītā-nātha-devītā-caṇārāvinda-bhāvanam

2) gāṅgā vāri mano hāri tulasyādī maṁjārī kṛṣṇa-jiṅgāṁ sadā dhyāṇa prema-vāri jharjharī kṛpābdhiḥ karunā-nātha bhaviṣyati prārthanaṁ sītā-nātha-devītā-caṇārāvinda-bhāvanam

3) muhur muhūḥ kṛṣṇa kṛṣṇa ucchāi svare gāyataṁ ahe nātha jaga trātaḥ mama dṛṣṭi-gocaram dvibhujā karunā-nātha diyaṭāṁ sudarśanaṁ sītā-nātha-devītā-caṇārāvinda-bhāvanam

4) śrī advaita prārthanārtha jagannātha-ālayam śaçı māturgarbha-jāta caitanya kaṁnāmayam śrī advaita-saṅga-raṅga-kīrtana-vilāsanaṁ sītā-nātha-devītā-caṇārāvinda-bhāvanam

5) advaita-caṇārāvinda-jiṅgāṁ-dhyāṇa-bhāvanam sadādevītā-pāda-padma-rēnu-rāśi-dhāranaṁ dehi bhaktīm jagannātha rakṣa mām abhijanaṁ sītā-nātha-devītā-caṇārāvinda-bhāvanam

6) sarva dātāṁ sītā-nātha prāneśvara sad gunaṁ ye japante sītā-nātha-pāda-padma kevalam diyaṭāṁ karunā-nātha bhakti-yogaḥ tat kṣaṇaṁ sītā-nātha-devītā-caṇārāvinda-bhāvanam

7) śrī caitanya jayādvīta nityānanda kaṁnā-mayaṁ eka aṅga trābhami kāśi-rādā sadā varam jīva-trāna bhakti-jīnāṁ hūrkhārdī garjanāṁ sītā-nātha-devītā-caṇārāvinda-bhāvanam
dīna-hīnā-nindakādi prema bhakti-dāyaṁ sarva dātāṁ sītā-nātha śaṁti pūrṇā nāyakāṁ rāga-raṅga saṅga-doṣa karma yoga mokṣānāṁ sītā-nātha-devītā-caṇārāvinda-bhāvanam

(85)
are all One, but in three different forms, depicting the different phases of life, like adolescence, etc. Sri Advaita roars and thunders in order to deliver the living entities by giving them transcendental knowledge and pure devotional service. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

8) He bestows loving devotional service upon the lowly, mean, blasphemous and other such fallen people. The bestower of everything, Sri Advaita, the Lord of Sitadevi, is the leader of Santipura. He frees one from the bondage of material attachments, bad association, fruitive activities and mystic yoga. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

Song Name: Nava Gaura Varam
Official Name: Sri Sri Sacisutastakam
Author: Sarvabhauma Bhattacarya

1) His complex is the hue of fresh cream tinged with kunkum. He is the ever-fresh Cupid who shoots arrows of newly blossoming flowers. He bears newer and newer moods of emotional ecstasies. He is fond of performing novel dances. He makes ever-new jokes that cause much laughter. His brilliant luster is like freshly cast gold. I bow down to Gaura, the beautiful son of Mother Saci.

2) He is endowed with ever-fresh love of Godhead. His radiant luster is like the color of fresh butter. His fresh attire is arranged in ever-new fashions. He relishes ever-new mellows of love for Krsna. He shines in nine-fold new ways while executing the nine-fold processes of devotion. He is permeated with a most auspicious loving nature. I bow down to Gaura, the beautiful son of Mother Saci.

3) He is absorbed in devotion to Sri Hari. He maintains the chanting of the names of Hari. While chanting He counts the holy names on the fingers of His hands. He is addicted to the name of Hari. He always has tears of love welling in His eyes. I bow down to Gaura, the beautiful son of Mother Saci.

4) He is always removing the suffering of material existence for mankind. He is the goal of life for persons who are dedicated to their supreme interest. He inspires men to become like honeybees (eager for the honey of Krsna-prema). He removes the burning fever of the material world. I bow down to Gaura, the beautiful son of Mother Saci.

5) He who motivates pure devotion unto Himself, who is most attractive to His beloved servitors. By His dynamic dancing He exhibits the characteristics of the King of paramours. He causes the minds of beautiful young village women to dance. I bow down to Gaura, the beautiful son of Mother Saci.

6) He plays karatalas as His throat emits sweet melodious sounds and the vibrant notes of the vina are softly played. He thus inspires the devotees to perform dramatic dancing that is infused with aspects of His own devotional service. I bow down to Gaura, the beautiful son of Mother Saci.

7) He is accompanied by the sankirtana movement, which is the religious practice for the age of Kali. He is the son of Nanda Maharaja.
come again. He is the extraordinarily brilliant ornament of the earth. His preaching mood is suitably adapted to the cycle of birth and death. His consciousness is fixed in meditation on His own form of Krsna. He is always accompanied by His transcendental abode. I bow to Gaura, the beautiful son of Mother Saci.

8) His eyes, the soles of His feet, and His clothing are reddish like the color that heralds the rising sun. As He utters His own names, His voice falters. He awakens a sweet flavor to life throughout the universe. I bow down to Gaura, the beautiful son of Mother Saci.

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**Song Name:** Ujjvala Varana  
**Official Name:** Sri Sri Sacitanayanastakam  
**Author:** Sarvabhauma Bhattacharya

1) *ujjvala-varana-gaura-vara-dehaṁ vilasita-niravadhi-bhāva-videham tri-bhuvana-pāvana-krpāyāṁ leśaṁ taṁ prānāmāṁ ca śrī-śaci-tanayaṁ*

2) *gadgadāntara-bhāva-vikāraṁ durjana-tarjana-nāda-viśālam bhava-bhaya-bhañjana-kāraṇa-karunāṁ taṁ prānāmāṁ ca śrī-śaci-tanayaṁ*

3) *arunāmba-dhara căru-kapolaṁ indu-vinindita-nakha-caya-ruciraṁ jalpita-nija-gupa-nāma-vinodāṁ taṁ prānāmāṁ ca śrī-śaci-tanayaṁ*

4) *vīgalīta-nayana-kamala-jala-dhāraṁ bhūṣaṇa-nava-rasa-bhāva-vikāraṁ gati-ātimanthara-nṛtya-vilāsaṁ taṁ prānāmāṁ ca śrī-śaci-tanayaṁ*

5) *cañcāla-cāru-carana-gati-ruciraṁ mañjīra-rañjita-pada-yuga-madhuraṁ candra-vinindita-śītalā-vadanaṁ taṁ prānāmāṁ ca śrī-śaci-tanayaṁ*

6) *dhṛta-kaṭi-dora-kamandala-daṇḍaṁ divya-kalevara-ṃuṇḍita-ṃuṇḍaṁ durjana-kalmaṣa-khaṇḍana-daṇḍaṁ taṁ prānāmāṁ ca śrī-śaci-tanayaṁ*

7) *bhūṣaṇa-bhū-raja-alakā-valitaṁ kamita-bimbādhara-vara-ruciraṁ malayaja-viraṣita-ujjvala-tilakaṁ taṁ prānāmāṁ ca śrī-śaci-tanayaṁ*

8) *nindita-aruṇa-kamala-dala-nayanāṁ ājānu-lambita-śrī-bhuja-yugalam kalevara-kaiśora-nartaka-veśaṁ taṁ prānāmāṁ ca śrī-śaci-tanayaṁ*

**TRANSLATION**

1) I prostrate myself before the Son of Mother Saci, Whose radiant lotus face and body shine with the splendor of molten gold. This transcendental body is the playground for the continuous expression of variegated moods and ecstatic symptoms, that carry His consciousness to the realm where He is no longer aware of that transcendental body. By only a particle of His mercy he has delivered the three worlds.

2) I salute the Son of Mother Saci, Whose heart is in a state of rapture, transformed by feelings of intense love. In His pastime of loud roaring, before the mischievous and malicious rascals, He removes all fear of the vast ocean of material existence, by the effect of His unlimited compassion.

3) He is wearing garments the color of the eastern sky during the dawn, and His lovely cheeks shine with the same radiance. The nails of His hands and feet have the same pleasing effect as the moon, shining in the sky. His pleasure diversion consists of discussions and glorification of His own wonderful qualities and names. I offer my obeisances to the Son of Mother Saci.

4) His lotus eyes are always wet with tears. His ornaments are the new and ever fresh transformations of ecstatic love that decorate His transcendental form. His gait is slow and majestic, yet His dancing is a wonderful pastime of enjoyment. I bow down before the Son of Mother Saci.

5) The movement of His lovely, yet restless, lotus feet captivates the mind, and His ankle bracelets sweeten that charming scene all the more. His face, which defeats the beauty of the moon, is very cooling and pleasant. I offer my salutations to the Son of Mother Saci.

6) He wears a cord around His waist and carries in His hands a water pot and staff. His divine appearance is complemented by His shaved head. The sins of the wicked are annulled by the rod of chastisement that he carries. I salute the Son of Mother Saci.

7) His ornaments are the dust on His body and His radiant tilak, prepared with sandalwood. The beautiful sight of His trembling reddish lips brings delight to the mind and heart. I offer my obeisances to the Son of Mother Saci.

8) His lotus eyes defeat the color of pink lotuses. His two lotus hands are very long, reaching down
almost to His knees. He appears to be a mere adolescent, dressed as He is, ready to dance. I prostrate myself before the Son of Mother Saci.

**Songs by Vrndavana Das Thakura**

**Song Name: Madana Mohana Tanu**

**Gaurangasundara**

**Author: Vrndavana Das Thakura**

1. madana-mohana tanu gauranga sundara
   lalate tilaka sobho urdhwe manohara
   (1)

2. tri-kaccha basana sobhe kutila-kuntala
   prakrta nayana du-i parama cancala
   (2)

3. sukla-yajna-sutra sobhe bediya sarire
   suksma-rupe ananta ye hena kalebara
   (3)

4. adhare tambula hase adhara capiya
   yaga brndabana dasa se-rupa nichiya
   (4)

**TRANSLATION**

1) Graceful Lord Gauranga is more enchanting than Kamadeva. Glistening Vaisnava tilaka adorns His forheead.

2) He wears glorious trikaccha garments. His hair is curly. His two eyes are naturally restless. Manifesting a very slender form, Lord Ananta has become His white sacred-thread.

3) On His lips rest betel nuts and a smile. Vrndavana dasa worships Him.

**Song Name: Sri Hari Vasare Hari Kirtana Vidhana**

**Official Name: Sriman Mahaprabhur Hari Vasara Vrata Palana**

**Author: Vrndavana Das Thakura**

1. śrī hari-vāsare hari-śrī-kirtana-viṣṇu
   nṛtya ārambhilā prabhu jagatera praṇa
   (1)

2. puṇya-vanta śrīvāsa-arīgane bhūrārumbha
   uthila kirtana-dhvani 'gopāla' 'govinda'
   (2)

3. mṛdaṅga-mandirā bāje śaṅkha-karaṭāla
   saṅkīrtana-saṅge saba haila miśāla
   (3)

4. brahmānṛde bhedila dhvani pūrīyā ākāśa
   caudikera amārgala sarva jaya nāsā
   (4)

5. uṣaḥ-kāla haite nṛtya kare viśvaṁbhara
   yūṭha yūṭha haila jata gayana sundara
   (5)

6. śrīvāsa-paṇḍita laiāy eka sampradāya
   mukunda laiāy āra jana-kata gāya
   (6)

(a) layā govinda ghoṣa āra kāta-jana
   gauracandra-nṛtye sabe karena kīrtana
   (7)

(b) dhariyā bulena nityānanda mahābalti
   alakṣite advaita layena pada-dhūli
   (8)

(c) gadādhara-ādi jata sajala-nayane
   ānande vihvala haila prabhura kīrtane
   (9)

(d) jakhana uddanā nāće prabhu viśvaṁbhara
   prthivi kampita haya, sabe pāya āra
   (10)

(e) kakhana vā madhura nācaye viśvaṁbhara
   jena dekhi nandera nandana nāṭava
   (11)

(f) apparūpa krśnāveśa, apparūpa nṛtya
   ānande nayana bharī dekhe saba bhrīta
   (12)

(g) nijānande nāće mahāprabhu viśvaṁbhara
   caraṇera tāla sūni ati manohara
   (13)

(h) bhāva-veṣe mālā nāhi rahaye galāya
   chnipīyā padaye gīyā bhakatera gāya
   (14)

(i) catur-dike śrī-hari-mārgala-saṅkīrtana
   madhye nāće jagannātha-miśrera nandana
   (15)

(j) jā'ra nāmānandē śīva-vasana nā jāne
   jā'ra raše nācē śīva, se nācē āpane
   (16)

(k) jā'ra nāme vālmīki hailā tapodhana
   jā'ra nāme ajāmila pāila mocana
   (17)

(l) jā'ra nāma śrāvane samsāra-bandha ghuṣce
   hena prabhu avaratī' kāli-yuge nācē
   (18)

(m) jā'ra nāma laiā śūka-nārada beḍāya
   sahasra-vadana prabhu jā'ra guṇa gāya
   (19)

(n) sarva mahā-prāyaścitā je prabhura nāma
   se-prabhu nācaye, dekhe jata bhāgyavāṇa
   (20)

(o) prabhura ānanda dekhi' bhāgavata-gaṇa
   anyonye galā dharī' karaye krandana
   (21)

(p) sabāra arīgete sobhe śrī candana-mālā
   ānande gāyena krśna-rase hai' bholā
   (22)

(q) jateka vaisṇava-saba kīrtana-āveśe
   nā jāne āpana deha, anya jana kise
   (23)

(r) jaya krśna-mūrāri-mukunda-vanamālī
   ahar-niśa gāya sabe hai' kutūhalī
ahar-niśa bhakta-saṅge nāce viśvambhara śrānti nāhi kāra, sabe sattva-kalevara
śrī mata nāce maḥāprabhu viśvambhara niśi avaśeṣa mātra se eka prahara
śrī kṛṣṇa-caitanya-nityānanda-cāda jāna vrndāvana-dāsa prabhu pada-yuge gāna

TRANSLATION

1) On Ekadasi day Mahaprabhu, who is the life and soul of all beings, decreed that every-one should gather for kirtana. Hearing the sound of His own name, He began to dance in ecstasy.
2) In Srivasa-angana, Srivasa Thakura’s divine courtyard, He inaugurated the auspicious reverberations of the kirtana in a booming voice: “Gopala! Govinda!”
3) In the courtyard the sounds of the mrdanga, small cymbals, conch, karatalas and beautiful singing all mixed together.
4) The loud sound passed through the entire brahmanda and filled the whole sky reaching Svetadvipa, destroying everything inauspicious in all the fourteen worlds.
5) From morning Visvambhara He who nourishes and maintains the whole universe by bhakti started dancing. Many groups sang charmingly – each group singing a different melody.
6) Srivasa Pandita was the guru of one group of kirtaniyas, and Mukunda was the lead singer of another.
7) Govinda Ghosa was the head of another group. Gauracandra danced in the middle of the whole kirtana party.
8) The mighty Nityananda Prabhu protected Mahaprabhu when He swooned while dancing as Advaita Acarya secretly took His foot-dust at that time.
9) Tears came to Gadadhara, Mukunda, Sridhara and others upon hearing Mahaprabhu’s kirtana, as the rising of asta-sattvika bhavas overwhelmed their hearts.
10) Visvambhara danced with so much force that the earth trembled, causing all the devotees to become afraid.
11) Sometimes Visvambhara danced so gracefully and sweetly that He appeared to be natavara Nanda-nandana, the best of dancers.

27) Daily Mahaprabhu, the hero who enjoys the prema-rasa of Vaikuntha Svetadvipa, tasted and distributed great bliss in Navadvipa.
28) Gauracandra and all His associates enter in the hearts of the devotees who hear the allvirtuous hari-katha with full faith. Thus their hearts become Srivasa-angana.
29) Vrndavana dasa says, “Sri Krsna Caitanya and the moon-like Nityananda Prabhu are my life and soul and I offer my dandavat-pranama at Their lotus feet.”

**Songs by Raghunatha Dasa Goswami**

**Song Name:** Gurau Gosthe Gosthalayisu  
**Official Name:** Manah Siksa  
**Author:** Raghunatha Dasa Goswami  
**Book Name:** Stavavali

1) O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and develop intense, unprecedented love for my spiritual master, Vrajabhumi, the people of Vraja, the Vaisnavas, the brahanas, the Gayatri are cetaḥ prodyat-kapāṭa-kūṭi-nāṭi-bhara-kharā-kṣāra-mūtre snātvā dahasi katham ātmānah api mām sadā tvam- gāndharvā-giridhari-pada-prema-vilasat- sudhāmbodhau snātvā svam api nitarām- mām ca sukhyā

2) pratiṣṭhāsā dhrṣṭā svapaca-ramañi me hṛdi naṭet katham- sādhu-premā sprṣāti śucir etan nanu manāḥ sadā tvam- sevasva prabhu-dayita-sāmantam atulaṁ

3) yathā tāṁ niśkāsa tvaritam iha tam- veṣayati saḥ yathā duṣṭatvam- me darayati satḥasyāpi krpayā yathā mahyam- premāṁṛtam api dadāty ujjvalam asau yathā śrī-gāndharvā-bhajana-vidhaye prerayati māṁ tathā goṣṭhe kāṅkva giridharam iha tvam- bhaja manāḥ


5) ratim- gaurī-lice api tapati saundarya-kiranaḥ śaca-lakṣmī-śatyāḥ paribhavati saubhāgya-balanaṁ vaśi-kāraṁ" candrāvalī-mukha-navana-vraja-satiḥ kṣipaty ārād yā tam- hari-dyata-rādhāṁ- bhaja manāḥ


7) manāḥ-śiksā-daikādaśaka-varam etam- madhurāya girā gayaty uccaiḥ samadhi-gata-sarvārtha-tati yah sa-yūthā śrī-rūpāṅuga iha bhavan gokula-vane jano rādhā-kṛṣṇātula-bhajana-ratnam- sa labhate

**TRANSLATION**

1) O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and develop intense, unprecedented love for my spiritual master, Vrajabhumi, the people of Vraja, the Vaisnavas, the brahanas, the Gayatri
mantra, the holy name, and the transcendental shelter that is the fresh young couple of Vraja, Radha and Krsna.

2) O Mind, don't concern yourself with the pious and impious deeds described in the Vedas. Rather, intently serve Sri Sri Radha-Krsna in Vraja. Always remember that Lord Caitanya is the son of Maharaja Nanda and that my guru is most dear to Lord Mukunda.

3) O Mind, just listen to me! If you desire to reside in Vraja birth after birth, and if you desire to directly serve the divine youthful couple there with great attraction, then with intense love always remember and bow down to Srila Svarupa Damodara Gosvami; to Srila Rupa Gosvami and his elder brother, Srila Sanatana Gosvami; and to all their associates and followers.

4) O mind, give up friendship with nondevotees, which is nothing but a prostitute who will steal the treasure of your heart—your desire to serve Radha-Krsna. Don't listen to talks of impersonal liberation, which are a tigress who devours everyone. You should even give up attraction for Lord Narayana, which leads to the world of Vaikuntha. Instead, O mind, just worship Sri Sri Radha-Krsna in Vraja, for They bestow upon their worshipers the jewel of pure love for Themselves.

5) The highwaymen of lust and his friends have bound me around the neck with the painful, horrible, powerful ropes of many wicked deeds. O mind, please scream out to the devotees of Krsna, the killer of Baka, "I am being killed!" Then He will save me.

6) O Mind, why do you burn us both by bathing in the urine trickling from the ass of great hypocrisy? Instead, you should delight us by eternally bathing in the glistening nectar-ocean of pure love for Sri Sri Gandharva-Giridhari (Sri Sri Radha-Krsna).

7) As long as the impudent untouchable woman of the desire for fame dances in my heart, why should pure love for Radha-Krsna touch me? O mind, continuously serve my spiritual master, the leader of those who are dear to the Lord. Then my master will quickly kick out that harridan and allow that pure love to enter.

8) So That He will mercifully smash my wickedness (even though I am a great rascal), so that He will give me the splendid nectar of transcendental love, and so He will engage me in Sri Radha's service, please, O mind, with words choked with emotion, worship Lord Giridhari here in Vraja.

9) O mind, please meditate on Krsna, the moon of Vraja forest, as the Lord of my controller, Srimati Radharani. And please meditate upon Srimati Radharani, the queen of Vraja forest, as Krsna's controller. Also please meditate upon Lalita as the peerless friend of Radha and Krsna; Visakha as the guru who teaches Them many things, and Radha-kunda and Govardhana Hill as two places the mere sight of which bestows charming transcendental love for the divine couple.

10) O mind, please worship Lord Hari's beloved Radha. With the splendor of Her beauty She makes Rati, Gauri, and Lila burn with envy, with the power of Her good fortune She defeats Saci, Laksmi, and Satyabhama, and with Her ability to control Krsna She completely eclipses Candravali and the other pious young girls of Vraja.

11) O mind, in order to attain the direct service of the two divine lovers, Sri Sri Radha-Giridhari, in the company of Their friends, every day you must constantly drink, with Sri Rupa Gosvami, the five nectars of worshiping Them, chanting Their names, meditating on Them, hearing about Them, and bowing down before Them, and every day you must worship Govardhana Hill.

12) These eleven excellent instructions to the mind grant all spiritual bенedictions. A person who stays with the devotees, follows Srila Rupa Gosvami, and with a sweet voice loudly sings these eleven verses will attain the matchless jewel of direct service to Sri Sri Radha-Krsna in the forest of Gokula.

**Song Name: Nija Pati Bhuja**

**Official Name: Sri Sri Govardhana Vasa Prarthana Dasakam**

**Author: Raghunatha Dasa Goswami**

**Book Name: Stavavali**

(1) nija-pati-bhuja-danda-candra-bhavaṁ prapadya pratihata-mada-dhṛṣṭoddanda-devendra-garva atula-prthuśaila-śreni-bhūpa priyaṁ me nija-niṣaṭa-nivāsaṁ dehi govardhana tvam

(2) pramada-madana-nilāṁ kandare kandare te racayati nava-yūṇor dvandvam asmiṁ amandam iti kila kalanārthaṁ lagnakas tad-dvayor me nija-niṣaṭa-nivāsaṁ dehi govardhana tvam

(3) anupama-maṇi-vedi-ratna-siṁhaśanorvīruha-jhara-dara-sānu-drone-saṁgheshu raṅgaiḥ saha bala-sakhibhiḥ saṅkhēlayan sva-priyaṁ me nija-niṣaṭa-nivāsaṁ dehi govardhana tvam

(4) rasa-nidhi-nava-yūṇoḥ sāksiṁīṁ dāna-keler dyuti-parimala-vidhāṁ śyāma-vedīṁ prakaśya rasika-vara-kulānāṁ modām āśphālayan me nija-niṣaṭa-nivāsaṁ dehi govardhana tvam
(5) hari-dayitam apūrvaṁ rādhikā-kunḍam ātmapiya-sakhāṁ iha kaṁthe nanantaṁliṅgya guptaṁ nava-yuvā-yuga-khelās tatra paśyan raho me nija-nikāta-nīvāsam dehi govardhana tvam

(6) sthala-jala-tala-saśpair bhūruha-chāyā ca pratipadam anukālaṁ hanta samvardhayaṁ gāhā tri-jagati nija-gotram sārthaṃ khyāpayan me nija-nikāta-nīvāsam dehi govardhana tvam

(7) surupati-kṛta-dīrghā-drohato goṣṭha-rakṣāṁ tava nava-grha-rūpasyāntare kurvataiva agha-baka-ripunoccār datta-māṇa drutam me nija-nikāta-nīvāsam dehi govardhana tvam

(8) giri-nrpa-hari-dāsa-śreni-varyeti-nāmāmrṭam idam uditam śrī-rādhikā-vaktra-candrāt vraja-nava-tilakatve kṛpta-vedaṁ sphuṭam me nija-nikāta-nīvāsam dehi govardhana tvam


(10) nirupadhi-karuṇena śrī-śaṅcīndananaṁ tvayi kapaṭi-saṭho 'pi tvat-prīyenārpiṇo 'smi iti khulu mama yogyāyogyatāṁ mām agraṁvan nija-nikāta-nīvāsam dehi govardhana tvam

(11) rasada-daśakam asya śrīla-govardhanasya kṣiṭidhara-kula-bhartur yaḥ prayatnād adhīte sa sapadi sukhade 'śmin vāsam āsāyda sāksāc chubada-yugala-sevā-ratnām ānnoti tūrṇam

TRANSLATION

1) O Govardhana, O king of all incomparable great mountains, O hill that became an umbrella with the arm of your own Lord as the handle and then destroyed the pride of the deva king madly attacking with raised weapons, please grant the residence near you that is so dear to me.

2) O Govardhana, please grant to me the residence near you that will guarantee the sight of the youthful divine couple as they enjoy passionate amorous pastimes in your caves.

3) O Govardhana, O hill where Lord Kṛṣṇa happily plays with Balarāma and His friends in the incomparable jeweled courtyards, jeweled lion-thrones, trees, waterfalls, mountain-brooks, caves, peaks, and valleys, please grant the residence near you that is so dear to me.

4) O Govardhana, O hill that provides the dark courtyard that witnesses the dana-keli pastime of the nectar-treasure youthful divine couple, O hill that brings great bliss to the best of they who relish transcendental nectar, please grant to me residence near you.

5) O Govardhana, O hill that, hiding as you playfully embrace the neck of your dear friend, Lord Hari's dear, unprecedented Radha-kunda, secretly gazes at the pastimes of the youthful divine couple, please grant to me residence near you.

6) O Govardhana, O hill that by nourishing the cows with its water, grass, and the shade of its trees declares to the three worlds the appropriateness of its own name, please grant to me residence near you. (Govardhana means "that which nourishes (vardhana) the cows (go).")

7) O Govardhana, O hill that the enemy of Agha and Baka honored by transforming into a new house to give Vraja protection from the sustained fury of the sura king please grant to me residence near you.

8) O Govardhana, O king of mountains, O hill whose nectar name "the best of Lord Hari's servants" flows from the moon of Sri Radha's mouth, O hill that the Vedas declare to be the tilaka marking of Vraja, please grant to me residence near you.

9) O Govardhana, O philanthropist that gives transcendental happiness to Vraja's people, animals, and birds, all anointed with the nectar of friendship for Sri Sri Radha-Kṛṣna surrounded by Their friends, out of Your immeasurable mercy, please accept me and please grant me residence near you.

10) Although I am a cheater and a criminal, unlimitedly merciful Lord Sacinandana, who is very dear to you, has given me to you. O Govardhana, please do not consider whether I am acceptable or not, but simply grant me residence near you.

11) One who carefully reads these ten nectar verses describing Śrīla Govardhana, the king of mountains, will very soon reside near that blissful hill and quickly attain the precious jewel of the service to the handsome divine couple.

Songs by Srinivasa Acarya

Song Name: Kṛṣnotkirtana Gana Nartana Parau
Official Name: Sri Sri Sad-Goswamyastakam
(Aight Prayers to the Six Gosvamis)
Author: Srinivasa Acarya
TRANSLATION

1) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunāthā Bhaṭṭa Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are always engaged in chanting the holy name of Kṛṣṇa and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians, because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

2) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunāthā Bhaṭṭa Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizing all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.

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

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

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

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

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

8) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were chanting very loudly everywhere in Vṛndāvana, shouting, "Queen of Vṛndāvana, Rādhārāni! O Lalita! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?" These were their moods in executing Kṛṣṇa consciousness.

Songs by Govinda Das Kaviraja

Song Name: Bhaja Hu Re Mana
Author: Govinda Das Kaviraja

1) bhajahū re mana śrī-nanda-nandana
abhaya-caranāravinda re
durlabha mānava-janama sat-saṅge
taro ho e bhava-sindhu re

2) śīta ātapa bāta bariṣaṇa
e dina jāmini jāgi re
biphale sevinu krpaṇa durajana
capala sukha-laba lāgi' re

3) e dhana, yauvana, putra, pariṇa
ithe ki āche paratiti re
kamala-dala-jala, jīvana taḷamala
bhajahū hari-pada niti re

4) śravana, kīrtana, smarana, vandana,
pāda-sevana, dāṣya re
pūjana, sakhi-jana, āṭma-nivedana
govinda-dāsa-abhīlaṇa re

TRANSLATION

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

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

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

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

**Songs by Devakinandana Das Thakura**

**Song Name:** Vrindavana Vasi Jata Vaisnawera Gana

**Official Name:** Vaisnava Vandana

**Author:** Devakinandana Das Thakura

1) First of all I offer glorifications to the feet of all of the Vaisnavas of Vrndavana.
2) Praising of all of Mahaprabhu’s Nilacala associates, I prostrate at their feet.
3) I pray for loving attachment to the lotus feet of all of Mahaprabhu’s Navadvipa bhaktas.
4) I offer pranamas at the feet of all of Mahaprabhu’s Gaudadesa (Bengal) devotees.
5) With upraised arms I pray to the feet of all of Gauranga’s bhaktas, in whichever country they may reside.
6) Holding a straw between my teeth, I submit at the feet of all the servants of Mahaprabhu that were or will be.
7) I have heard their glorification in the Vedas and Puranas, which proclaim that each one of His devotees has the sakti to deliver an entire universe.
8) (Hearing of their glory) I have come with great eagerness to surrender to Mahaprabhu’s bhaktas, who are all patita-pavanas for sinners like me.
9) What power do I have to glorify them? But out of my ignorance and un-mitigating pride I do so anyway, thinking myself so qualified.
10) Even though I am dumb and unable to express their greatness, still my heart is joyful due to my great good fortune (that the Vaisnavas have accepted me as their own and Sri Gurudeva has given me harinama full of blissful pastimes). Forgive the faults of this fallen soul and make me your servant.
11) They award the perfection of all desires, including freedom from death, and even that rarest treasure not found in this world – prema!
12) All of one’s pure, heartfelt desires will be fulfilled without delay. Devaki-nandana dasa, intensely eager for this, glorifies and prays to the Vaisnavas.

**Songs by Adi Sankaracarya**

**Song Name:** Devi Suresvari Bhagavati Gange

**Official Name:** Sri Sri Ganga Stotram

**Author:** Adi Sankaracarya

1) devi sureśvari bhagavati gānge
tribhuvana-tārini tarala tārāṅge
śāṅkara-mauli-vihārini vimale
mama matir āstāṁ tava pada-kamale
2) bhāgirathī sukhā-dāyini mātas
tava jala-mahimā nigame khyātaḥ
nāharī jāne tava mahimānām
pāhi kṛpāmayi mām ajñānām
3) hari-pādy a-taraṅgini gānge
hima-vidhu-muktā-dhavala-taraṅge
dūrīkuru mama duṣkṛti-bhāraṁ
kuru kṛpayā bhava-sāgara-pāram

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(95)
TRANSLATION
1) O Goddess Ganga! You are the divine river from heaven, you are the saviour of all the three worlds, you are pure and restless, you adorn Lord Shiva’s head. O Mother! may my mind always rest at your lotus feet.
2) O Mother Bhagirathi! You give happiness to everyone. The significance of your holy waters is sung in the Vedas. I am ignorant and am not capable to comprehend your importance. O Devi! you are full of mercy. Please protect me.
3) O Devi! Your waters are as sacred as “Charanamriti” of Sri Hari. Your waves are white like snow, moon and pearls. Please wash away all my sins and help me cross this ocean of Samsara.
4) O Mother! those who partake of your pure waters, definitely attain the highest state. O Mother Ganga! Yama, the Lord of death cannot harm your devotees.
5) O Jahnvi! your waters flowing through the Himalayas make you even more beautiful. You are Bhishma’s mother and sage Jahnu’s daughter. You are saviour of the people fallen from their path, and so you are revered in all three worlds.
6) O Mother! You fulfill all the desires of the ones devoted to you. Those who bow down to you do not have to grieve. O Ganga! You are restless to merge with the ocean, just like a young lady anxious to meet her beloved.
7) O Mother! those who bathe in your waters do not have to take birth again. O Jahnvi! You are held in the highest esteem. You destroy your devotee’s sins and save them from hell.
8) O Jahnvi! You are full of compassion. You purify your devotees with your holy waters. Your feet are adorned with the gems of Indra’s crown. Those who seek refuge in you are blessed with happiness.
9) O Bhagavati! Take away my diseases, sorrows, difficulties, sins and wrong attitudes. You are the essence of the three worlds and you are like a necklace around the Earth. O Devi! You alone are my refuge in this Samsara.
10) O Ganga! those who seek happiness worship you. You are the source of happiness for Alkapuri and source of eternal bliss. Those who reside on your banks are as privileged as those living in Vaikunta.
11) O Devi ! It is better to live in your waters as turtle or fish, or live on your banks as poor “candal” rather than to live away from you as a turtle or fish. O Goddess of Universe! You purify us. O daughter of muni Jahnu! one who recites this Ganga Stotram everyday, definitely achieves success.
13) Those who have devotion for Mother Ganga, always get happiness and they attain liberation. This beautiful and lyrical Gangastuti is a source of Supreme bliss.
14) This Ganga Stotram, written by Sri Adi Shankaracharya, devotee of Lord Shiva, purifies us and fulfills all our desires.

**Song Name:** Kadacit Kalindi Tata Vipina  
**Official Name:** Sri Sri Jagannathastakam  
**Author:** Adi Sankaracarya

1) kadadcit kalin di-tata-vipina-sangita-ravo mudabhirī-nārī-vadana-kamālāsvāda-madhupāḥ ramā-śambhu-brahmāmara-pati-gaṇeśārcita-pado jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me
2) bhuje savye veṇum śiṣrasi śīkhi-pīchaṁ kati-tate dūkūlaṁ netraṁ sahaṇa-kaṭaksam vidadhate sadā śrīmad-vṛdāvana-vasati-liḷā-paricayo jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me
3) mahāṁbhodes tīre kana kara-rucire nilā-śikhare vasan prāṣādāntaṁ sahaja-balaḥadrena balinā subhadrā-madhyā-sthaḥ sakala-surā-sevāvasara-do jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me
4) krpa-pāravāraḥ sajala-jalada-śreni-ruciro ramā-vānī-rāmaḥ sphu rād-amala-paṅkeruha-mukhāḥ surendraī śrādhyāḥ śruti-gaṇa-śīkha-gīta-carito jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me
5) rathārūḍo gacchan patthī bhūdeva-paṭalaiḥ stuti-prādūrbhāvāṁ prati-padam upākarṇya sadayaḥ dayā-sindur bandhuh sakala-jagatāṁ sindhu-сутayā jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me
6) param-brahmāpiḍaṁ kuvalaya-dalothulla-nayano nivāsī nilādrau nihiita-carano 'nanta-śirasī rasānandī rādhā-saraḥ-vapur aśingana-sukho jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me
7) na vai yāce rājyam na ca kanka-māṇīkya-vibhavāṁ na yāce 'haṁ ramaṁ sakala-jana-kāmyāṁ varavadhum sadā kāle kāle pramatha-patinā gīta-carito jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me
8) hara tvam saṁsāraṁ drutataram asāraṁ sura-pate hara tvam pāpānam vītati aprām yādava-pate aho dine 'nāthe nihiita-carano niṣcitam iḍāṁ jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

**TRANSLATION**

1) Sometimes in great happiness Lord Jagannatha makes a loud concert with His flute in the groves on the banks of the Yamuna. He is like a bumblebee tasting the beautiful lotus like faces of the cowherd damsels of Vraja, and great personalities such as Laksmi, Siva, Brahma, Indra, and Ganesa worship His lotus feet. May that Jagannatha Svami be the object of my vision.
2) In His left hand Lord Jagannatha holds a flute, on His head He wears peacock feathers, and on His hips He wears fine yellow silken cloth. From the corners of His eyes He bestows sidelong glances upon His loving devotees, and He always reveals Himself through His pastimes in His divine abode of Vrndavana. May that Jagannatha Svami be the object of my vision.
3) On the shore of the great ocean, within a large palace atop the brilliant, golden Nilacala Hill, Lord Jagannatha resides with His powerful brother Balabhadra and His sister Subhadra, who sits between Them. May that Jagannatha Svami, who bestows the opportunity for devotional service upon all godly souls, be the object of my vision.
4) Lord Jagannatha is an ocean of mercy and as beautiful as a row of blackish rain clouds. He is the storehouse of bliss for Laksmi and Sarasvati, and His face resembles a spotless full-blown lotus. The best of demigods and sages worship Him, and the Upanisads sing His glories. May that Jagannatha Svami be the object of my vision.
5) When Lord Jagannatha moves along the road on His Rathayatra car, at every step large assemblies of brahmanas loudly chant prayers and sing songs for His pleasure. Hearing their hymns, Lord Jagannatha becomes very favorably disposed toward them. He is the ocean of mercy and the true friend of all the worlds. May that Jagannatha Svami, along with His consort Laksmi, who was born from the ocean of nectar, be the object of my vision.
6) Lord Jagannatha, whose eyes resemble full-blown lotus petals, is the ornament on Lord Brahma's head. He resides on Nilacala Hill with His lotus feet placed on the heads of Anantadeva. Overwhelmed by the mellows of love, He joyfully embraces Srimati Radharani's body, which is like a
cool pond. May that Jagannatha Svami be the object of my vision.

7) I do not pray for a kingdom nor do I pray for gold, rubies, or wealth. I do not ask for a beautiful wife as desired by all men. I simply pray that Jagannatha Svami, whose glories Lord Siva always sings, may be the constant object of my vision.

8) O Lord of the demigods, please quickly remove this useless material existence I am undergoing. O Lord Visnu's abode becomes cleansed of all sins and duly proceeds to the object of my vision.

9) The self-retrained, virtuous soul who recites these eight verses glorifying Lord Jagannatha becomes cleansed of all sins and duly proceeds to Lord Visnu's abode.

**Songs by Bilvamangala Thakura**

**Song Name:** Vraje Prasiddham Navanita  
**Official Name:** Śrī Śrī Corastakam  
**Author:** Bilvamangala Thakura

1) Vraje prasiddham navanita-cauraṁ  
gopārīganāṁ ca dukūla-cauraṁ  
aneka-janmārjita-pāpa-cauraṁ  
caurāgraganīyaṁ puruṣāṁ namāmi  

2) Śrī rādhikāyā hrdayasya cauraṁ  
nāmbudā-śyāmala-kānti-cauraṁ  
padāśrītānāṁ ca samasta-cauraṁ  
caurāgraganīyaṁ puruṣāṁ namāmi  

3) akiñcani-kṛtya padāśritām yaḥ  
karoti bhiksūrthi geha-hiṇam  
kenāpy aho bhīṣāna-caura idṛg  
dṛṣṭaḥ-śruto vā na jagat-traye 'pi  

4) yādiya nāmaḥ arhaty aśeṣaṁ  
giri-prasārāṇ api pāpa-rāśin  
āścarya-rūpo nanu caura idṛg  
dṛṣṭaḥ śruto vā na mayā kadāpi  

5) dhanaṁ ca mānaṁ ca tathendriyāṁ  
prānāṁ ca hṛtvā mama sarvaṁ eva  
palāyase kutra dhrto 'dyā caura  
tvaṁ bhakti-dāmnāśi mayā niruddhaḥ  

6) chinatsi gharāṁ yama-pāśa-bandhāṁ  
bhinatsi bhīmaṁ bhava-pāśa-bandhāṁ  
chintatsi sarvasya samasta-bandhāṁ  
nāvātmāno bhakta-kṛtaṁ tu bandhāṁ

**TRANSLATION**

1) I offer pranama to that foremost of thieves – who is famous in Vraja as the butter-thief and He who steals the gopis’ clothes, and who, for those who take shelter of Him, steals the sins which have accrued over many lifetimes.

2) I offer pranama to the foremost of thieves – who steals Srimati Radhika’s heart, who steals the dark luster of a fresh raincloud, and who steals all the sins and sufferings of those who take shelter of His feet.

3) He turns His surrendered devotees into paupers and wandering, homeless beggars – aho! such a fearsome thief has never been seen or heard of in all the three worlds.

4) Mere utterance of His name purges one of a mountain of sins – such an astonishingly wonderful thief I have never seen or heard of anywhere!

5) O Thief! Having stolen my wealth, my honour, my senses, my life and my everything, where can You run to? I have caught You with the rope of my devotion.

6) You cut the terrible noose of Yamaraja, You sever the dreadful noose of material existence, and You slash everyone’s material bondage, but You are unable to cut the knot fastened by Your own loving devotees.

7) O stealer of my everything! O Thief! Today I have imprisoned You in the miserable prison-house of my heart which is very fearful due to the terrible darkness of my ignorance, and there for a very long time You will remain, receiving appropriate punishment for Your crimes of thievery!

8) O Krsna, thief of my everything! The noose of my devotion remaining forever tight, You will continue to reside in the prison-house of my heart because I will not release You for millions of aeons.

**Songs by Others**

**Song Name:** Adharam Madhuram  
**Official Name:** Śrī Śrī Madhurāśṭakam  
**Author:** Sri Vallabhacarya
TRANSLATION
1) His lips are sweet, His face is sweet His eyes are sweet, His smile is sweet His heart is sweet, His gait is sweet—Everything is sweet about the Emperor of sweetness!
2) His words are sweet, His character is sweet His dress is sweet, His belly-folds are sweet His movements are sweet, His wandering is sweet—Everything is sweet about the Emperor of sweetness!
3) His flute is sweet, His foot-dust is sweet His hands are sweet, His feet are sweet His dancing is sweet, His friendship is sweet—Everything is sweet about the Emperor of sweetness!
4) His singing is sweet, His yellow cloth is sweet His eating is sweet, His sleeping is sweet His beauty is sweet, His tilaka is sweet—Everything is sweet about the Emperor of sweetness!
5) His deeds are sweet, His liberating is sweet His stealing is sweet, His love-sports are sweet His oblations are sweet, His tranquility is sweet—Everything is sweet about the Emperor of sweetness!
6) His gunja-berry necklace is sweet, His flower garland is sweet His Yamuna river is sweet, His ripples are sweet His water is sweet, His lotuses are sweet—Everything is sweet about the Emperor of sweetness!
7) His gopis are sweet, His pastimes are sweet, His union is sweet, His food is sweet, His delight is sweet, His courtesy is sweet — Everything is sweet about the Emperor of sweetness!
8) His gopas are sweet, His cows are sweet His staff is sweet, His creation is sweet His trampling is sweet, His fruitfulness is sweet—Everything is sweet about the Emperor of sweetness!

Song Name: Amar Nitai Mile Na

1) āmāra nitai mile nā bholā mana
gaura mile nā
sarā gāy mākhila tilaka
gaura mile nā
(2) bhitār bahe ra nā hale
gaura prema ki kothāya mile
(o tare)ṭik nā hale upāsanā
til deyinā tor de sonā
sarā gāy.........
(3) man pariskar koro age
gaura bhajana anurāge
anurāge tilak kete
gaura bhajana hala nā(ḥāy bholā man)
(4) je jon mukta goṣṭi ādar kare
āmāra dōyāl nitāi tahār ghare
(o tor)tare bhakti bhāre dakālā pare
utra sadā safal habe

TRANSLATION
1) O Lost Mind You cannot find my Lord Nityananda as well as Lord Gauranga. You have smeared your whole body with tilak but still cannot find Gaura chaand.
2) How can you find the true love of Lord Gaura anywhere, if you are not properly situated internally and externally. If your worship is not proper O my friend, then you will not find that gold treasure of pure love.
3) You have to first clean the dirty mind, only then will affection for the names and glorification of
Lord will arise. With affection I applied tilak......but could not do gaur bhajan..oh Lost mind !!

4) My merciful Nitai stays in the home of that person who loves this eternal commodity of love. When you call out with utmost devotion to that dear one of Lord, your path will be a success and not a failure.

**Song Name: Antara Mandire Jago Jago**
(refrain) antara mandire jāgo jāgo
mādhava kṛṣṇa gopāl
(1) nava-aruṇa-sama
 jāgo hrdoye mama
sundara giridhārī-lāl
mādhava kṛṣṇa gopāl
(2) nayane ghanāye betāri bādol
 jāgo jāgo tumī kiśora śyāmal
śrī rādhā-priyatama jāgo hrdoye mama
jāgo he ghoster rākhāl
mādhava kṛṣṇa gopāl
(3) yāsodā dulāl eso eso nani-cor
prāner devatā eso he kiśor
loye rādhā bāme hrdi braja dhāme
eso he brajer rākhāl
mādhava kṛṣṇa gopāl

**TRANSLATION**

1) Please arise, please arise in the temple of my heart, O Madhava! O Krsna! O Gopal! Please arise, glowing radiantly in my heart like the new sunrise, O beautiful one! O Darling Giridhari-Lal!

2) Tears are pouring from my eyes like a monsoon cloudburst! Please arise, please arise, O youthful Kisor! O dark Syamal! O most beloved of Srimati Radharani! Please arise in my heart! Please arise, O maintainer of the cowherds!

3) O darling of Yasoda! Come, please come, O butter thief! O Lord of my life! Please come, O youthful boy! Bringing Radha along at Your left, in the abode of Vraja within my heart, please come O protector of Vraja!

**Song Name: Ar Koto Kal**
Author: Mira Bhāi

(refrain)
är koto kāl, giridhārī lāl
ārāle ārāle robe
(1) nayaneri jāl jhori abirol
daraśana pābo kabe
(2) tomār caraṇa prabhu niyechi saraṇa
pujār kusūm sama ei tanu mana
akul āmār e maram meri āśā
tabe ki biphale jābe
(3) dekha jadi nāhi dibē aganir doyā
tabe keno dīle āśā bhoriyā hrdoy
mirār parāne tomārī kāmānā
daraśana pābo kabe

**TRANSLATION**

1) Since Syama has left Braja, the beautiful lotus-like Radharani is so unhappy that She is constantly weeping.

2) While decorating a forest bower with wildflowers, Radharani exclaims, “My dear friend, all night I lie awake weeping because Syama will not be coming. He is no longer in Braja!”

3) Due to separation of Syama both male and female parrots are weeping, along with the cowherd girls of Braja. Syama is no longer playing the flute and the cows no longer go out to the pasture. “My dear friend, our life and soul, Krsna, has left Braja!”

**Song Name: Ar Ke Bajabe Bamsi**
(refrain)
ār ke bājābe bāṁśī śyāma braje nāi (go)
(1) mana duhkhe kānde ekā kamalini rāi go
śyāma braje nāi
(2) phuler bāsara kālī
sajara virohinī
āmi saba niśi jāgiyā
śyāma āse nāi (go)

**TRANSLATION**

After how long will I see You, O darling Giridhari Lal? Until then, I will simply remain here, waiting and waiting!

1) Tears are flowing incessantly from my eyes. O when will I attain Your vision? Until then waiting ..

2) O Lord, I have taken shelter of Your lotus feet. In Your worship, I offer my body and mind as flowers. My heart is fervent with these aspirations. Will they go unfulfilled? Until then waiting ..

3) If You will not give me a glimpse of Yourself out of limitless mercy, then why have You given me this desire that completely fills my heart? O life and soul of Mira! My desire is only for You! O
when will I ever attain Your vision? Until then waiting..

**Song Name: Bhaja Gauranga, Kaha Gauranga**
**Sung by: Lord Nityananda**

bhaja gauranga kaha gauranga
laha gaurangera name
ye jana gauranga bhaje
sei amara prana re

**TRANSLATION**
Worship Gauranga, speak of Gauranga, chant Gauranga's name. Whoever worships Sri Gauranga is My life and soul.

**Song Name: Carana Kamal**
**Author: Sūra Dasa**

(refrain)
carana kamal vando hari rāyī
tumi jadi prabhu nāhi
(1)
jālikī kṛpā pāṅgu giri lāṅge
īndhē koī saba kachu darasāyī
tumi bhagavānī nāhi
(2)
bhīra sunni muka puni bolai
raṅkā cale sira chatra dhāraye
bhārī jag hive tānā
(3)
surdās swāmī karunāmaya
bārā bārā vando tehi pāye

**TRANSLATION**
Refrain: I offer prayers unto the lotus feet of the worshipful Lord Hari.

1-2) By His mercy, a lame person crosses mountains, a blind person sees everything, a deaf person hears, a dumb person again speaks, and even a poor person walks with a servant holding an umbrella over his head.

3) The Lord of Sūra Dās is full of compassion. Therefore, I offer my obeisances unto His lotus feet, again and again.

**Song Name: Dhule Dhule Gora Chanda**

(1)
dhule dhule gorā chānda hari guṇa gāi
āsiyā vṛndāvane nāce gaura rāy
(2)
vṛndāvaner tarur lātā preme koy hari kathā
nikuṇjēr pakhi guli hari nām sonāi
(3)
gaura bole hari hari sārī bole hari hari
mukhe mukhe śuka sārī hari nām gāi
(4)
hari nāme matta hoe hariṇā āśiche dei
mayūr mayūrī preme nāciyā khelāy
(5)
prāṇe hari dhyāne hari hari bolo badan bhori
harinām geye geye rase gale jāi

**TRANSLATION**
Refrain: I am swimming in the ocean of material suffering, and I do not know of any way to be lifted out.

1) O Lord! Please rescue me from the raging storm that is rapidly approaching with torrents of rain. When it reaches me, I do not know what will happen.

2) You, O Lord, are the Supreme Personality of Godhead, who is merciful to poor fallen souls. Please save me from the terrible storm that menaces before me.
3) If You do not deliver me, O Lord, then I do not even hope to be saved.

**TRANSLATION**

1) O Hari! O my merciful Lord! All glories to You, O Lord of Radha! Again and again I have pleaded with You, and now I beg You yet again to accept me as Your own.

2) O Lord! Hopelessly taking birth over and over, I have now come to You for refuge. Please show Your merciful nature and deliver this wretched soul.

3) You are the cause of the universe, and its very life. Other than You, O lover of Radha, there is no shelter.

4) You bring about auspiciousness for the world, and You are the master of all the worlds as well. O Lord, what will become of me if You forsake me?

5) I have understood, after contemplating my predicament, that within this world there is no one who can deliver this servant but You.

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**Song Name: Hari He Doyal Mor**

**Official Name: Dainya O Prapatti (Humility and Devotional Surrender)**

1) hari he doyāl mor jaya rādhā-nāth bāro bāro ei-bāro loho nija sāth

2) bahu yoni bhrami' nātha! loinu śaraṇ nija-gue krāpā koro’ adhama-tāraṇ

3) jagata-kāraṇa tumī jagata-jivan tomā chādā kār nāhi he rādhā-ramaṇ

4) bhuvana-maṅgala tumī bhuvaner pati tumī upkehnīe nāthā, ki hoibe gati

5) bhāviyā dekhnīe ei jagata-mājhāre tumā binā keho nāhi e dāse uddhāre

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**TRANSLATION**

1) O Hari! O my merciful Lord! All glories to You, O Lord of Radha! Again and again I have pleaded with You, and now I beg You yet again to accept me as Your own.

2) O Lord! Hopelessly taking birth over and over, I have now come to You for refuge. Please show Your merciful nature and deliver this wretched soul.

3) You are the cause of the universe, and its very life. Other than You, O lover of Radha, there is no shelter.

4) You bring about auspiciousness for the world, and You are the master of all the worlds as well. O Lord, what will become of me if You forsake me?

5) I have understood, after contemplating my predicament, that within this world there is no one who can deliver this servant but You.
relisher of transcendental mellows, sweet and relishable in every aspect, effulgent that You represent the topmost superexcellence of pure enchantment, and in great pride due to Your awareness of Your own transcendental qualities.

3) O Sri Radhe! You are the sportive Princess of the ecstatic rasa dance festival, which You organize every night, the distributor of pure ecstatic rasa mellows to all other living entities, and You love to embrace the chest of Your lover. O Sri Krsna! You are the connoisseur of newer and newer playful sports, You like to stand in a three-fold bending posture that always appears ever-fresh, and Your body is perfectly exquisite in both proportion and deep dark complexion.

4) O Sri Radhe! You are the most dear loving friend of everyone’s life. You manifest a brilliant splendor of sheer beauty. You are extremely soft and delicate due to Your fresh youth. O Sri Krsna! You are the enchanter of the mind of Cupid. You are the giver of great transcendental bliss to all living entities and Your beauty surpasses the best by far.

5) O Sri Radhe! You are the manifestor of wonderful beauty while You are gracefully reclining on a flower bed. You radiate the luster of the transcendental Cupid, Lord Kamadeva. Your speech sounds just like the soft, gentle cooing of a cuckoo bird. O Sri Krsna! You are honored by Your own glorious fame. You are the lover of lusty young gopis. Your position is the highest amongst all the different forms of Godhead.

6) O Sri Radhe! You are the possessor of a spotless moon-face. Your teeth look just like small round jasmine flowers. You are the very abode of majestic beauty and splendor. O Sri Krsna! You are the most supremely magnanimous personality. Your body aura radiates out into unlimited eternity. You are naturally endowed with the softness of extremely youthful charms.

7) O Sri Radhe! You are fond of walking like a majestic swan. You are the most radiant lover and the instigator of many fun sports and contests. O Sri Krsna! You are the embodiment of the most relishable type of beauty and the topmost merciful personality.

8) O Sri Radhe! You are just like a golden creeper wound around the Syama tamala tree and are completely full to the brim with ecstatic mellows of purely divine love. Your unique activities are conducted in complete privacy. O Sri Krsna! You are the ocean of all types of happiness. You are the mine of all qualities and you radiate a famous aura of glorious beauty.

9) O Sri Radhe! You are the most charming mistress of Your beloved. You are naturally situated at the topmost level of successive greatness and Your divine qualities are imperceptible to ordinary senses or minds. O Sri Krsna! You are a permanent resident of the holy abode of Sri Vraja. You radiate a most influential aura. You naturally wear a pleasant smile.

10) O Sri Radhe! You are the very potency of divine pleasure. Your speech is such that whoever hears it becomes lovingly attached to it. Your breasts are crazed with the wildest desire to be satisfied by Your Beloved. O Sri Krsna! You are endowed with such bodily limbs that each and every aspect of them is very captivating. Your beauty is indeed saturated with an all-prevading, overflowing rasa current. Your chest is beautifully endowed with majestic divine opulences.

11) O Sri Radhe! You are celebrated with the most blessed name of Radha! You please everyone with your good qualities. You are the only worshippable Queen for Haripriya (the author, Hari Vyasadeva). Hare Hare Hari Hare Hare Hari Hare Hari Hari Sri Krsna!

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**Song Name: Jaya Radha Madhava Madhava**

**Official Name: Jaya Radha Krsna Giti**

1. jaya radha-madhava radha-madhava radhe
   (jayadever prana-dhana he)

2. jaya radha-madana-gopal radha-madana-gopal radhe
   (sita-nather prana-dhana he)

3. jaya radha-govinda radha-govinda radhe
   (rupa goswamir prana-dhana he)

4. jaya radha-madana-mohan radha-modana-mohan radhe
   (sanataner prana-dhana he)

5. jaya radha-gopinatha radha-gopinatha radhe
   (madhu panditer prana-dhana he)

6. jaya radha-damodara radha-damodara radhe
   (jiv goswamir prana-dhana he)

7. jaya radha-ramana radha-ramana radhe
   (gopal bhatter prana-dhana he)

8. jaya radha-vinoda radha-vinoda radhe
   (lokanather prana-dhana he)

9. jaya radha-gokulananda radha-gokulananda radhe
   (viswanather prana-dhana he)
All glories to Radha and Madhava, the treasure of Sri Advaita Acarya’s heart! (1)
All glories to Radha and Gopinatha, the treasure of Sanatana Gosvami’s heart! (2)
All glories to Radha and Madana-mohana, the treasure of Rupa Gosvami’s heart! (3)
All glories to Radha and Govinda, the treasure of Raghunatha Dasa Gosvami’s heart! (4)
All glories to Radha and Giridhari, the treasure of Visvanatha Cakravarti Thakura’s heart! (5)
All glories to Radha and Gokulananda, the treasure of Visvanatha Cakravarti Thakura’s heart! (6)
All glories to Radha and Syamasundara, the treasure of Raghunatha Dasa Gosvami’s heart! (7)
All glories to Radha and Banka-vihari, the treasure of Syamananda Gupta’s heart! (8)
All glories to Radha and Giridhari, the treasure of Vakresvarar Pranada Thakura’s heart! (9)
All glories to Radha and Haridasa Svami, the treasure of Sri Bhaktisiddhanta Sarasvati’s heart! (10)
All glories to Radha and Gopala, the treasure of Madhu Pandita’s heart! (11)
All glories to Radha and Madana-gopala, the treasure of Jayadeva Gosvami’s heart! (12)
All glories to Radha and Giridhari, the treasure of Haridasa Svami’s heart! (13)
All glories to Radha and Syamasundara, the treasure of Sri Bhaktisiddhanta Sarasvati’s heart! (14)

TRANSLATION

(1) All glories to Radha and Madhava, the treasure of Jayadeva Gosvami’s heart!
(2) All glories to Radha and Madana-gopala, the treasure of Sri Advaita Acarya’s heart!
(3) All glories to Radha and Govinda, the treasure of Rupa Gosvami’s heart!
(4) All glories to Radha and Madana-mohana, the treasure of Sanatana Gosvami’s heart!
(5) All glories to Radha and Gopinatha, the treasure of Raghunatha Dasa Gosvami’s heart!
(6) All glories to Radha and Damodara, the treasure of Jiva Gosvami’s heart!
(7) All glories to Radha-ramana, the treasure of Gopala Bhatta Gosvami’s heart!
(8) All glories to Radha-vinoda, the treasure of Lokanatha Gosvami’s heart!
(9) All glories to Radha and Gokulananda, the treasure of Visvanatha Cakravarti Thakura’s heart!
(10) All glories to Radha and Giridhari, the treasure of Raghunatha Dasa Gosvami’s heart!
(11) All glories to Radha and Syamasundara, the treasure of Syamananda Gupta’s heart!
(12) All glories to Radha and Banka-vihari, the treasure of Haridasa Svami’s heart!
(13) All glories to Radha-kanta, the treasure of Vakresvarar Pranada Thakura’s heart!
(14) All glories to Gandharvika and Giridhari, the treasure of Sri Bhaktisiddhanta Sarasvati Thakura’s heart!

Song Name: Krsna Jinaka Nama Hai

(1) kṛṣṇa jinakā nāma hai, gokula jinakā dhāma hai aise śrī bhagavāna ko (mere) bārāmbāra pranāma hai
(2) yaśodā jinakī maiyā hai, nanda ji bāpāiyā hai aise śrī gopāla ko (mere) bārāmbāra pranāma hai
(3) rādhā jinakī chāyā hai, ādbhuta jinakī māyā hai aise śrī ghana-śyāma ko (mere) bārāmbāra pranāma hai
(4) lūṭa lūṭa dadhi mākhana khāyo, gvāla-bāla saṅga dhenu carāyo aise līlā-dhāma ko (mere) bārāmbāra pranāma hai
(5) drupada sutā ki lāja bacāyo, grāha se gaja ko phanda chudāyo aise kṛpā-dhāma ko (mere) bārāmbāra pranāma hai
(6) kuru pāṇḍava me yuddha macāyo, arjuna ko upadeśa sunāyo aise śrī bhagavan ko (mere) bārāmbāra pranāma hai
(7) bhaja re! bhaja govinda gopāla hare rādhē govinda, rādhē govinda, rādhē govinda rādhē gopala, rādhē gopala, rādhē gopala aise śrī bhagavāna ko (mere) bārāmbāra pranāma hai

TRANSLATION

1) He whose name is Krsna, and whose abode is Gokula – unto such a Supreme Personality of Godhead, I offer my most humble obeisances, again and again.
2) He whose mother is Yasoda, and whose father is Nandaji – unto such a cowherd boy named Gopala, I offer my most humble obeisances, again and again.
3) He whose Beloved if Radha, and whose illusory energy is very amazing – unto He whose splendid complexion is the color of the fresh raincloud, I offer my most humble obeisances, again and again.
4) He who sneaks around to steal yogurt and butter, then hides to eat it, and who tends the cows in the company of His cowherd boyfriends – unto He who is the reservoir of playful pastimes, I offer my most humble obeisances, again and again.
5) He who prevented the dishonoring of the daughter of King Drupada, and who delivered the elephant Gajendra from the grasp of the alligator – unto He who is the Lord of all helpless fallen souls, I offer my most humble obeisances, again and again.
6) He who caused the great war between the Kurus and the Pandavas, and who spoke divine instructions to Arjuna on the battlefield – unto He who is the reservoir of all compassion, I offer my most humble obeisances, again and again.
**Song Name: Maine Ratana Lagai Radha Nama Ki**

(refrain)

maine raṭana lagāī rādhā nāmakī

(1)

merī palakoṅ meṅ rādhā, merī alakoṅ meṅ rādhā
maine māṅga bharāī rādhā nāmakī

(2)

mere nainoṅ meṅ rādhā, mere bainoṅ meṅ rādhā
maine bainī guthāī rādhā nāmakī

(3)

merī dularī meṅ rādhā, merī cunarī meṅ rādhā
maine nathāṅī sajāī rādhā nāmakī

(4)

mere calane meṅ rādhā, mere halane meṅ rādhā
kāṭi kīṁkīnī bajāī rādhā nāmakī

(5)

mere dāye bāye rādhā, mere āge piche rādhā
roma roma rasa chāī rādhā nāmakī

(6)

mere añga añga rādhā, mere saṅga saṅga rādhā
gopāl baṁsī bajāī rādhā nāmakī

**TRANSLATION**

Refrain: I am ever engaged in repeating the sweet name of Radha.

1) Radha is there in the blinking of my eyes. Radha is there in the curls of my hair. I have filled up the very part of my hair. Oh! With the sweet name of Radha.

2) Radha is there within my vision. Radha is there within my speech. I interweave my every word. Oh! With the sweet name of Radha.

3) Radha is there in my necklace. Radha is there in my sari. I have adorned my nose ring. Oh! With the sweet name of Radha.

4) Radha is there in my walking. Radha is there in my gestures. My sash of waist-bells resounds. Oh! With the sweet name of Radha.

5) Radha is there on my right and on my left. Radha is there in front of me and behind. My every fiber reflects the rasa flowing. Oh! With the sweet name of Radha.

6) Radha is there on my each and every limb. Radha is there accompanying me always. Lord Gopala plays His flute which calls out. Oh! With the sweet name of Radha.

**Song Name: Madhuram Madhurebhyo ‘Pi Official Name: Sri Sri Kevalastakam**

(1)

madhuraṁ madhurebhyo ‘pi
maṅgalebhyo ‘pi maṅgalam
pāvanam pāvanebhyo ‘pi
harer nāmaiva kevalam

(105)
mood of pure devotion—The holy name of Sri Hari alone is everything.

6) Aho! What a sorrow, what a great sorrow! More painful than any other misery in the world! Mistaking it as a mere piece of glass, the people have forgotten this jewel—The holy name of Sri Hari alone is everything.

7) It should be heard again and again with one’s voice; It should be perpetually sung and sung anew—The holy name of Sri Hari alone is everything.

8) It makes the entire universe seem insignificant as a blade of grass; it splendorously reigns supreme over all; it is full of eternally conscious divine ecstasy; it is supremely pure—The holy name of Sri Hari alone is everything.

**Song Name: Mirar Prabhu Eso Giridhari Syamol Sundara Syam**

**Author: Mira Bai**

(Refrain)

mirār prabhu, eso giridhāri
śyāmol, sundara śyām.

(1)
hrdoj jamunā, dhukula cāpiyā
prema bohiche ujān
śyāmol, sundara śyām

(2)
mana kadambbe, phutiache phūl
prema taraṅge, legeche dhūl
eso eso hari, baijye baṅsorī
śrī rādhikār mana prāṅ
śyāmol, sundara śyām

(3)
tomār lāgiyā, charinu ghor
āpono jone, korinu por
jei bhāve kāḍāle, braja gopini re
sei bhāve kāḍāle, prema saṅgini re
abhāginī mirār, minoti rākho
bhulo bhulo abhimān
śyāmol, sundara śyām

**TRANSLATION**

(Refrain): The beautiful Syama is the Lord of Mirabai. Please come to me, Giridhari!

1) My heart, which is like the Jamuna River is restricted by its two banks, is now overflowing with divine love for You.

2) The kadamba tree of my mind is blooming with flowers that sway to and fro on the waves of divine love. O Hari, please come and play Your flute. You are the life and soul of Sri Radhika.

3) Mirabai says, "For Your sake, O Syama, I gave up my home, and I have also given up my own family. In the same way that the gopis of Vraja cried out of separation from You, I also cry as Your loving devotee. Please keep this prayer of Your most unfortunate Mira at Your lotus feet and disregard my false pride.

**Song Name: Namo Namah Tulasī Maharani**

**Official Name: Sri Tulasī Arati**

**Author: Candrasekhara Kavi**

(1)
namo namaḥ tulasī mahārāṇi,
vṛnde mahārāṇi namo namaḥ
namo re namo re meiyā namo nārāyaṇi

(2)
jāko daraše, paraśe agha-nāśa-i
mahimā beda-pūrṇe bākhāni

(3)
jāko patra, mañjarī komala
śrī-pati-carana-kamale lapaṭāṇi
dhanya tulasī meiyā, purāṇa tapa kīye,
śrī-śālagrāma-mahā-pāṭarāṇi

(4)
dhūpa, dipa, naivedya, ārati,
phulan kīye varakha varakhāni
chāppāṇā bhoga, chātriya byaṅjana,
bīna tulasī prabhu eka nāhi māṇi

(5)
śiva-śuka-nārada, āur brahmādikō,
ḍhūrata phirata mahā-muni jñāṇi
candrasekharā meiyā, terā jāsa gāowe
bhakati-dāna dijiye mahārāṇi

**TRANSLATION**

1) O Tulasī Maharani! O Vṛnda! O mother of devotion! O Narayani, I offer my obeisances to you again and again.

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

3) Your leaves and soft manjaris are entwined at our leaves and soft manjaris are entwined at the lotus feet of Narayana, the lord of Lakṣmī. O blessed mother Tulasī, you performed successful austerities and have thus become the chief consort and queen of Sri salagrama-sila.

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

5) Lord Siva, Sukadeva Gosvami, Devasi Narada, and all the jnanis and great munis, headed by Lord Brahma, are circumambulating you. O mother! O Maharani, Candrasekharā thus sings your glories. Please bestow upon you the gift of pure devotion.
Song Name: Nanda Ke Ananda Bhaiyo

1) Hathi dini ghoda dini ane dini palaiki nanda ke ananda bhaiyo jaya kanhaiya lal ki jaya kanhaiya lal ki jaya kanhaiya lal ki
2) Nanda ke Ananda Bhaiyo
3) Nanda i

Translation:
1) All glories to Kanhaiya Lal who is the bliss of Nanda Maharaj, my brothers.
2) Nanda in happiness gave elephants and horses and palanquins
3) To the young people he gave horses and elephants, to the old people palanquins.

Song Name: Nava Nirada Nindita

Official Name: Sri Sri Vrajaraaja-Sutastakam

1) Nava-nirada-nindita-kānti-dharam
2) Nava-nirada-nindita-kānti-dharam
3) Nava-nirada-nindita-kānti-dharam
4) Nava-nirada-nindita-kānti-dharam
5) Nava-nirada-nindita-kānti-dharam
6) Nava-nirada-nindita-kānti-dharam
7) Nava-nirada-nindita-kānti-dharam
8) Nava-nirada-nindita-kānti-dharam
9) Nava-nirada-nindita-kānti-dharam
10) Nava-nirada-nindita-kānti-dharam

Translation:
1) He Whose complexion conquers that of a fresh new raincloud Who is the best King of Paramours, the ocean of ecstatic mellows Whose crown is adorned with a lovely peacock feather And is auspiciously tilted to one side Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
2) He Whose broadly bending eyebrows appear like arched rainbows, Whose pure moonlike face belittles millions of ordinary moons, Who is endowed with sweet gentle smiles and pleasant speech Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
3) He Whose divine bodily limbs tremble profusely with Cupid’s agitations, Who dresses enchantingly just to fascinate the Vraja vasis, Who is decorated with extraordinary eyes like blue lotus blossoms. Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
4) He Whose forehead is surrounded by a fringe of wavy locks, Whose earlobes are embellished with swaying shark shaped earrings, Who is adorned with yellow silk embracing His charming hips. Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
5) He Whose beautiful feet resound with softly tinkling ankle bells that madden all the bees with their vibration of swinging gemstones, Whose soles are marked with the flag, thunderbolt, fish and more. Just worship Krishna the Dark Jewel, the son of the King of Vraja.
6) He Whose graceful form is smeared with profuse sandalwood paste, Whose body glows with the Kaustubha gem, eclipsing the sun, Whose personal beauty represents the topmost zenith of Vraja youths, Just worship Krishna the Dark Jewel, the son of the King of Vraja.
7) He Who is Mukunda and Hari, worshipable for all the demigods and sages, Who is the guru of all created beings, the crest jewel of all Lords, Who is known as Giridhari and Murari, more exalted even than Lord Siva, Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
8) He Who is most fond of sporting with the Daughter of Vrsabhanu Who dresses impeccably as the Crown Prince of Mellow Relishers, Who is the most praiseworthy Lord of Lords in the entire universe, Just worship Krishna, the Dark Jewel, the son of the King of Vraja.

(107)
**Song Name: Ore Vrndavaner Nanda Dulal**

(1) ore vṛndāvaner nanda dulāl
rākhāl rājā re
rākhāliyār sure sure
vāṁśi bājā re (ore, vṛndāvaner)

(2) ore gopāl tor bihone
phūte nā phūl vṛndāvane
abhiśarer ei madhuvan
emni sājā re

(3) śrīdām sudām bhāi balarām
dākche aī kānāi
chorāi dhenu bājāi veṇu
āi re o bhāi āi

(4) mā yaśodā dākche tore (gopāl re, prāner gopāl re)
nāñi churā āi nā ore
boyche rādhār prema jamunā
hrdoj mājā re

**TRANSLATION**

1) O dear one who belongs to Vrndavana! O darling son of Nanda Maharaja! O prince of the cowherd boys, kindly play again on Your flute so we may hear the melodies dear to all Your friends.

2) O Gopal, since You've left Vrndavana, the flowers have lost their desire to bloom. Still we decorate the moonlit groves of Madhuvan, hoping You will return for Your amorous rendezvous.

3) Sridāma, Sudāma, and Your brother Balarāma are calling, “O Kanai! Please come back!” While tending the calves and playing on their flutes they entreat, “O brother! Please come home!”

4) Mother Yasoda is crying out, “O Gopal! You are my life and soul! Please come home, O butter thief!” Within the heart of Srimati Radharani, divine love for You flows like the Yamuna River.

**Song Name: Raja Rani Mira**

**Author: Mira Bai**

(1) Tāja rānī mirā bhikhārinī
giridhāri toma-ro lāgiyā

(2) loke bole mirā pāgalinī
rānā kohe kūla kalāṅkinī
mirā kohe prabhu giridhāri

(3) mirā āśā pathe royeche chāhiyā go

(4) giridhāri toma-ro prāṇ mirā

**TRANSLATION**

Refrain: The queen Mira is simply a beggar-woman, but only for Your sake, O Giridhari!
1) I simply wander here and there like a mendicant, but I seek only the alms of Your holy name.
2) People say, “Mira has become a madwoman.” The King says, “She has disgraced her family.” But Mira says, “O Lord Giridhari, my only desire is to remain at Your lotus feet.”
3) O Prabhu! Kindly reveal Yourself to me! Mira simply weeps for You, my Lord. Please don’t make this most unfortunate person cry any more. Please keep me tightly embraced, as if united with Your own body.
4) O Giridhari! You are the life and soul of Mira!

Song Name: Sujanarbuda Radhita Pada Yugam
Official Name: Śrī Prabhupāda Padma Stavakah (Prayer unto lotus feet of the transcendental personality of Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada)
Author:Śrī Srimad Bhakti Raksaka Sridhara Deva Goswami Maharaja

TRANSLATION
1) His lotus feet are served in devotion by multitudes of high, virtuous souls; he is the establisheer of the religion of the age (as Śrī Kṛṣna-sankirtana); he is the presiding monarch (of the Visva Vaisnava-Raja-Sabha - the universal society of the pure devotees that are the true 'kings' or guides of all); and he is the fulfiller of the most cherished desires of those who dispel fear (for all souls). I make my obeisance unto the lotus feet of that illustrious great soul, worshippable by one and all - perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.
2) He is the leader of the fortunate souls blessed with the treasure of internal pure devotion; he is greatly merciful upon the fallen souls, being their only shelter; and his inconceivable holy feet are the shelter for the deceivers, by deceiving them. I make my obeisance unto his lotus feet - perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.
3) I make my obeisance unto his divine, charming yet commanding lofty form of golden hue. That beautiful figure shames the mad ecstasy of golden lotus stems. Venerated by tens of millions of Cupids, the moons of the toenails of my Worshipful Divine Master reveal the beauty of his lotus feet. Perpetually do I make my obeisance
unto that effulgence emanating from the toenails of the holy feet of my Lord.

4) Like the moon that delights the stars, he is surrounded by his circle of personal servitors, making their hearts bloom in divine ecstasy. The malicious non-devotees are made to flee in panic by the sound of his thunderous roar, and the simple, inoffensive souls attain the ultimate fortune by accepting his lotus feet. I make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy lotus feet of my Lord.

5) He has revealed the vast, magnificent beauty of Sri Gaura Dhama; he has broadcast the tidings of the supreme magnanimity of Sri Gauranga throughout the whole universe; and in the hearts of the fit recipients of his grace, he has firmly established the lotus feet of Sri Gaura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

6) He is the eternal shelter and the Universal Guru for the souls surrendered unto Sri Gauranga. Absorbed in the service of his Gurudeva, Sri Gaura Kisora, he wholeheartedly adores Sri Bhaktivinoda Thakura. I make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy feet of my Lord.

7) He is the illustrious personality to raise the flag that sings the glory of Sri Rupa, Sri Sanatana, and Sri Raghunatha. His glory is sung throughout the world as nondifferent from the powerful personality of brilliant erudition, Sri Jiva. And he has won the renown of being one with the hearts of Sri Krsnadasa Kaviraja and Thakura Narottama. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

8) Bestowing his grace upon all souls, he is Hari-kirtana incarnate. As the associate of Sri Gaura, he relieves Mother Earth of the burden of offenses committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him - the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

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

10) The crownjewel of the paramahamsas, the Prince of the treasure of the supreme perfection of life, Sri Krsna-prema, he accepted the robes of a mendicant sannyasi just to deliver the fallen souls. The topmost tridandi sannyasins attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

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

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**Song Name: Sundara Bala Saci Dulala**

(1) sundara-balā ṣaḍi-lulā 
   nācata ṣrī-hari-kīrtana meṅ 
   bhāle candana tilaka manohara 
   alakā śobhe kapolana meṅ

(2) śire cūḍā daraśi bāle 
   vana-phula-mālā hiyāpara dole 
   pahirana pīta-pītāmbara śobhe 
   nūpura ruṇu-jhunu caraṇon meṅ

(3) rādhā-kṛṣṇa eka tanu hai 
   nidhuvana-mājhe bāṃsi bājāy 
   viśvarūpa ki prabhuṣi sahi 
   āota prakāṭahi nadiyā meṅ

(4) koi gāyata hai rādhā-kṛṣṇa nām 
   koi gāyata hai hari-guna gān 
   maṅgala-tāna mrḍāṅga rasāla 
   bājata hai koi raṅgaṇa meṅ

**TRANSLATION**

1) This gorgeous boy is the darling child of mother Saci, dancing in the kirtana of chanting Lord Hari’s names. His forehead is adorned with drawings of forest flowers sways upon His chest. Wearing brilliant yellow silken garments, He dances with ankle bells tinkling upon His feet.

2) His hair is wrapped in a topknot, and a garland of forest flowers sways upon His chest. Wearing brilliant yellow silken garments, He dances with ankle bells tinkling upon His feet.

3) Sri Sri Radha and Krsna have become joined in one body, and together They play a flute within the grove of Nidhuvana. In this mood, the Lord of...
Visvarupa has come and manifested Himself in the town of Nadiya.

4) Someone in that kirtana sings the names of Radha and Krsna, someone else sings songs of Lord Hari’s transcendental qualities, while others play the auspicious rhythms of the sweet and relishable mrdanga drums. All this takes place in that spectacular performance.

**Song Name: Sundara Kuṇḍala Naina Viśāl**

*Author: Sri Vāsudeva Ghosa*


**TRANSLATION**

*(Refrain) Glories to the husband of the goddess of fortune, who is the transcendental Cupid and the enemy of the demon Mura. Glories to the divine couple Radhe Syama, also known as Syama Syama! Glories to Lord Kesava, who has fine hair, who removes the miseries of the age of Kali—Radhe Syama Syama Syama*

1) O Krsna, You wear beautiful earrings, and You have lovely widened eyes. Around Your neck hangs the splendid vaijanti flower garland. Your complexion is most excellent—Radhe Syama Syama Syama!

2) Sometimes You secretly plunder yogurt and eat it, and sometimes You design a rasa-dance performance with the young gopis in the forest of Madhuvana. There dances Vipina-Vihari, You who love to sport in the forest—Radhe Syama Syama Syama!

3) You herd the cows in the company of the cowherd boys. You, the monarch of the Yadu dynasty, thus wander from forest to forest, carrying a black blanket draped over Your shoulder—Radhe Syama Syama Syama!

4) Because You, O Murari, repeatedly steal fresh butter from the homes of the women of Vraja and secretly eat it, they have named You ‘Makhan-Chor’ (the butter thief)—Radhe Syama Syama Syama!

5) One day You curbed the pride of Indra by lifting the great mountain Govardhana upon the tip of Your fingernail, thus winning for Yourself the name Giridhari—Radhe Syama Syama Syama!

6) You did not accept the sumptuous feast of the wicked Duryodhana, but took the coarse food offered by Your devotee Vidura. Therefore You are worshipped by love and not by mere rituals—Rādhe Radhe Syama Syama Syama!

7) To bestow mercy upon Draupadi, You, the Lord of the forest, supplied unlimited cloth to protect her from shame, while the assembly of men and women looked on—Radhe Syama Syama Syama!

8) You deliver each of Your devotees in unique ways. Alas, who are bereft of devotion are standing here outside Your door. Please favorably receive the news of our presence—Radhe Syama Syama Syama!

9) You were the driver of Arjuna’s chariot, and on the battlefield You gave Arjuna the instructions of the Bhagavad-Gita. During the fight You exhibited Your form as the wielder of the discus Sudarsana—Radhe Syama Syama Syama!

**Song Name: Sundara Mora Mana Kisor**

*(refrain) sundara mor mana-kisor eso he śyāmala nayanābhīrām (1) bhajibo tomāi mor mana chāi caraṅer rākhi ekī prānām eso he śyāmala nayanābhīrām*
nayaner prema more loye jāi
milaner sur virohe sukhāi
prāner devatā kabe nāhi kathā
nayaner dhārā mane nābhīrām
eso he śyāmala nayanābhīrām

(3)
emni kore ār koto kāl
kāndāle āmāi giridhāri-lāl
ei jīvane hāi jadi nāhi pāi
maraṇer upare śarana nilām
eso he śyāmala nayanābhīrām

TRANSLATION
Refrain: O beautiful one! O youthful boy who lives in my heart! Please come to me, O dark Syamal, O delighter of my eyes!

1) The desire of my heart is to worship You intimately. In this hope, I humbly bow unto Your lotus feet.

2) O love of my eyes! Please take me with You! While I am suffering in Your separation, the melody of our impending meeting is the only thing that gives me any happiness. O monarch of my life! Why do You remain silent and never speak to me? Tears are flowing from my eyes, and nothing in this world gives me any satisfaction.

3) How much longer must I continue living in this condition? You are making me weep and cry out for You, O darling Giridhari Lal! If I cannot attain You in this lifetime, then I shall just give up and surrender myself unto death.

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Song Name: Tatala Saikate
Official Name: Kahe Visaya Mana
Author: Srila Vidyapati

(1)
tatala saikate bari bindu sama
suta mita ramani samaye
tohe visari mana, tāhe samarpala
ab majhu habo kon kaje

(2)
mādhava! hāma parinām nirāsā
tuhun jaga tārana dina doya moy
tataye tohāri visoযāsā

(3)
ādha janaṁa hāma nindre goyāyalun
jarā sisu koto dina gelā
nidhuvane ramani rasa range mātala

tohe bhajabo kon belā

(4)
koto caturānāna mari mari jāota
na tuyā ādi avasanā

tohe janami puna tohe samāota
sāgara lahari samānā

TRANSLATION
1) O Lord, completely forgetting You, I have offered my mind unto the society of women, children, and friends—but this experience has been just like offering a drop of water unto the burning hot sands of the beach. How can I possibly be relieved of this great misery?

2) O Madhava! As a consequence, I am rendered totally despondent. You are the savior of the universe, and are merciful to the helpless souls. Therefore, I place my hope only in You.

3) Wandering about in a half-alive condition, I spent my life in utter disgrace. Uncountable days passed as a frivolous child and a useless old man. I have been intoxicated by the pleasure of sharing romantic adventures with beautiful young women. When will I ever get a chance to worship You?

4) Numberless Brahmases have died one after another, whereas You are without beginning or end. All of them take birth from You and are again absorbed in You, just like the waves in the ocean.

5) Vidyapati confesses than now, at the end of his life, he is fearful of death. O Lord! There is no shelter other than You. You will always remain celebrated as being the Lord of both beginning and the beginningless. Now the responsibility for my deliverance from the material world is entirely Yours.

---

Song Name: Vande Krsna Nanda Kumara
govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari
jaya jaya deva hari
vande krṣṇa nanda-kumāra
nanda-kumāra madana-gopāla
madana-gopāla mohana-rūpa
mohana-rūpa nanda-kumāra
jaya jaya deva hari
jaya jaya deva hari
jaya prabhu dīna-dayāla hari
govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari
jaya jaya deva hari
aya rāma hari jaya krṣna hari
jaya jaya-śacī-nandana gaura-hari
govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari
jaya jaya deva hari
jaya jaya deva hari
**Song Name: Vamsi Dhari Krsna Murari**

1) Vamsidhārī krṣṇa murārī
tuma vina duḥkha hāre
krpa karo nāth me hū mānā
rākho lāj hamāre

2) abhaya caraṇa karata smaranā
japa nām tere
āp mujhe hi, swāmī bhaja
āp giridhāri

**TRANSLATION**

1) O Vamsi-Dhari! O Kṛṣṇa Murari! Without You, all is misery, O remover of my distress! Please be merciful to me, O Lord, and protect my modesty.

2) Kindly cause me to remember Your feet that bestow fearlessness, and allow me to chant Your holy name. O Lord! I worship You, O Giridhāri!

---

**Song Name: Miscellaneous Bhajans and Chants**

**Guru Tattva**

jaya prabhupāda
jaya prabhupāda
jaya prabhupāda
jaya prabhupāda

prabhupāda, prabhupāda, prabhupāda, prabhupāda

vānchā-kalpatarubhyaś ca
krpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiśnavebhyo namo namaḥ

**Panca Tattva**

(bhaja) (jaya) śrī-krṣṇa-caitanya prabhu
nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

jaya jaya śrī caitanya jaya nityānanda
jayādvaita candra jaya gaura bhakta vṛnda

nitāi gaura haribol, haribol, haribol, haribol
nitāi gaurāṅga nitāi gaurāṅga
jaya saci-nandana gaura hari

jaya saci-nandana jaya saci-nandana
nitāi gaurāṅga, gaura hari

gaura nityānanda bol, haribol, haribol
gaura śrī advaita bol, haribol, haribol
gaura śrī gadādhara bol, haribol haribol

gaura śrī śrīvāsa bol, haribol haribol
gaura bhakta vṛnda bol, haribol haribol
hari hari haribol haribol haribol

namo mahā-vadānaya
krṣṇa-prema-pradāya te
krṣṇāya krṣṇa-caitanya-
nāmme gaura-tviṣe namaḥ

**Jagannatha Tattva**

jaya jagannātha, jaya jagannātha, jaya
jagannātha, jaya jagannātha

jaya baladeva, jaya subhadrā, jaya baladeva, jaya subhadrā

jagannātha svāmī nayana patha gāmī bhavatu me

vṛndāvana candra āmār prabhu jagannatha
jaya jagannātha, jaya jagannātha
nilācala candra āmār prabhu jagannātha
jaya jagannātha jaya jagannātha

ujjvala hari āmār prabhu jagannātha
ujjvala hari āmār nayana pati

**Radha Tattva**

tapta-kāṇcana-gaurāṅgi
rādhā vṛndāvanesvari
vrṣabhānu-sute devī
praṇāmāmī hari-priye

jaya rādhe jaya rādhe rādhe jaya rādhe jaya śrī rādhe

jaya krṣṇa jaya krṣṇa krṣṇa jaya krṣṇa jaya śrī krṣṇa

jaya rādhe jaya rādhe jaya rādhe jaya rādhe jaya krṣṇa

vṛndāvanesvari rādhe rādhe
(jaya) vṛndāvanesvari rādhe rādhe

rādhāpanī kī jaya mahāraṇi kī jaya
bolo vārsānēwāli kī jaya jaya jaya
vṛsabhānu dulari kī jaya jaya jaya

jaya śyāmā jaya śyāma śyāma śyāma priyā priya
jaya jaya śyāma śyāma priyā priya

śrī rādhe gopāla bhaja mana śrī rādhe
śrī rādhe jaya jaya rādhe

**Kṛṣṇa Tattva**

orṁ namo bhagavate vāṣudevāya
govindāṁ ādi puruṣāṁ tam aham bhajāmi
harer nāma harer nāma harer nāmaiva kevalam
kalau nasty eva nasty eva nasty eva gatir anyathā
hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare hare
hare rāma hare rāma rāma hare hare hare
ei nām brahma jape catur-mukhe kṛṣṇa kṛṣṇa
hare hare*
ei nām nārada jape vinā yantre kṛṣṇa kṛṣṇa hare
hare
ei nām śiva jape pānca mukhe kṛṣṇa kṛṣṇa hare
hare

*This maha-mantra is chanted by Lord Brahma
with his four mouths, Narada Muni with his
stringed vina, and Lord Siva with his five mouths

haraye namah kṛṣṇa yādavāya namah
gopāla govinda rāma śri madhusudana

jaya rādhā-mādhava kuṅja-bihārī
gopī-jana-vallabha giri-vara-dhārī
yāsodā-nandana braja-jana-rajījana
yāmuna-tīrā-vana-cārī
govinda jaya jaya gopāla jaya jaya
rādhā ramaṇa hari govinda jaya jaya

jaya govinda jaya gopāla
keśava mādhava dīna doyāl
śyāmasundara kanhaiyā lāl
girivara dhārī nanda dulāl

acyuta keśava śrīdhara mādhava gopāl govinda
hari
yamunā pulina meṁ, varṁī bajāowe, naṭavara
veśa dhārī

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
he!
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
he!
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
kṛṣṇa! rakṣā mām!
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
pāhi mām!
rāma! rāghava! rāma! rāghava! rāma! rāghava!
rakṣā mām!
kṛṣṇa! keśava! kṛṣṇa! keśava kṛṣṇa! keśava! pāhi
mām!

he kṛṣṇa karunā-sindho
dīna-bandho jagat-pate
gopeśa gopīkā-kānta
rādhā-kānta namo 'stu te

kṛṣṇāya vāsudevāya
devakī nandānāya ca
nanda gopa kumārāya
govīndāya namo nāmaḥ

he kṛṣṇa govinda hare murāri
he nātha nārāyaṇa vāsudeva

śrī rāma nārāyaṇa he mukunda
lakṣmī pate keśava vāsudeva

hari hari haribol, hari hari hari bol
mukunda mādhava govinda bol

hari hari haribol, hari hari hari bol
mukunda mādhava keśava bol

gopāla gopāla yaśodā nandana gopāla
brahma bole catur mukha kṛṣṇa kṛṣṇa hare hare
mahādeva pānca mukhe rāma rāma hare hare

Sita-Rama Tattva
raghu pati rāghava rājā rāma
patitā pāvana sitā rāma

sītā rāma sitā rāma sitā rāma jaya sitā rāmā

jaya rāghu nandana jaya sīyā rāma
jānaki vallabha sitā rāma

śrī rāma jaya rāma jaya jaya rāma
jaya jaya rāma jaya jaya hanuman

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