

## Jaya-Dhvani

- *Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Giridhārī-Rādhā-Vinoda-bihārījī kī jaya!*
- *Om viṣṇupāda aṣṭottara-śata Śrī Śrīmad rūpānuga-ācārya-varya Bhaktivedānta Nārāyaṇa Mahārāja kī jaya!*
- *Om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja kī jaya!*
- *Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Swāmī Mahārāja kī jaya!*
- *Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!*
- *Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura jagad-guru ŚrīlaPrabhupāda kī jaya!*
- *Mahā-bhāgavata pravara Śrīla Gaurakiśora dāsa Bābājī Mahārāja kī jaya!*
- *Saptama-gosvāmī sac-cid-ānanda Śrīla Bhaktivinoda Ṭhākura kī jaya!*
- *Vaiṣṇava-sārvabhauma Śrīla Jagannātha dāsa Bābājī Mahārāja kī jaya!*
- *Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu kī jaya!*
- *Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!*
- *Śrīla Narottama-Śrīnivāsa-Śyāmānanda Prabhu-traya kī jaya!*
- *Śrīla Kṛṣṇadāsa Kavirāja Gosvāmīpāda kī jaya!*
- *Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla-bhaṭṭa, Dāsa Raghunātha Śaḍ-Gosvāmī Prabhu kī jaya!*
- *Śrī Svarūpa Dāmodara-Rāya Rāmānandādi Śrī Gaura-pārṣada-vṛnda kī jaya!*
- *Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!*
- *Prema-se kaho Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Śrī Advaita Gadādhara Śrīvāsādi Śrī Gaura-bhakta-vṛnda kī jaya!*
- *Śrīla Īśvara Purīpāda kī jaya! Śrīla Mādhavendra Purīpāda kī jaya!*
- *Śrī Antardvīpa Māyāpura, Sīmantadvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, Ṛtudvīpa, Janhudvīpa, Modadrumadvīpa, Rudradvīpātmaka Śrī Navadvīpa-dhāma kī jaya!*
- *Śrī Śrī Rādhā-Kṛṣṇa gopa-gopī-go-govardhana-dvādaśa vanātmaka Śrī Vraja-maṇḍala kī jaya!*
- *Śrī Śyāma-kuṇḍa-Rādhā-kuṇḍa-Yamunā-Gaṅgā-Tulasī-Bhakti-devī kī jaya!*
- *Śrī Jagannātha-Baladeva-Subhadrājī kī jaya!*
- *Nṛsiṃha Bhagavān kī jaya!*
- *Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!*
- *Cāro sampradāya kī jaya!*
- *Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!*
- *Śrī Gauḍīya Vedānta Samiti kī jaya!*

- *Śrī Devānanda Gauḍīya Maṭha aura anyānya śākhā maṭha samūha kī jaya!*
- *Śrī Harināma-saṅkīrtana kī jaya!*
- *Ananta-koṭi vaiṣṇava-vṛnda kī jaya!*
- *Samāgata bhakta-vṛnda kī jaya!*
- *Śrī Gaura-premānande! hari hari bol!*

## Maṅgalācaraṇa

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca*  
 offer praṇāmas I of Śrī Guru unto the opulent lotus feet unto guru-varga unto Vaiṣṇavas and  
*śrī rūpaṁ sāgra-jātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam*  
 unto Śrī Rūpa with his elder brother with Raghunātha and his associates unto him with Jīva  
*sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devam*  
 with Advaita with Nityānanda and with all the other devotees unto Śrī Kṛṣṇa-Caitanya Mahāprabhu  
*śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś ca*  
 of Śrī Kṛṣṇa and Rādhā unto the feet with associates accompanied by Lalitā and Śrī Viśākhā also

I offer *praṇāmas* to the lotus feet of Śrī Gurudeva (who includes *śrī dīksā-guru* and *bhajana-sīkṣā-guru*), *guru-varga* (our entire disciplic succession) and all other Vaiṣṇavas, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Jīva Gosvāmī and their associates, to Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates, and to the lotus feet of Śrī Rādhā and Kṛṣṇa accompanied by Śrī Lalitā and Viśākhā and all the other *sakhīs*.

## Śrī Guru-Praṇāma

*ajñāna-timirāndhasya jñānāñjana-śalākayā*  
 of ignorance by the darkness was blinded by the ointment of knowledge by śalākā  
*caksur unmīlitaṁ yena tasmai śrī-guruve namaḥ*  
 eyes were opened by whom unto him unto Śrī Guru obeisances

O Gurudeva, you are so merciful. I offer my humble *praṇāma* to you and am praying from the core of my heart that, with the torchlight of divine knowledge, you open my eyes which have been blinded by the darkness of ignorance.

**Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī-Vandanā**  
*namaḥ om viṣṇu-pādāya rādhikāya-priyātmane*  
*śrī-śrīmad-bhakti-vedānta nārāyaṇa iti nāmine*

(1) I offer *praṇāma* to *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja who is very dear to Śrīmatī Rādhikā.

*śrī-kr̥ṣṇa-līlā-kathane sudakṣam*  
*audārya-mādhurya guṇaiś ca yuktaṁ*  
*varam vareṇyam puruṣam mahāntam*  
*nārāyaṇam tvam śirasā namāmi*

(2) Śrīla Nārāyaṇa Mahārāja is expert in describing *kr̥ṣṇa-līlā*. He is endowed with the qualities of magnanimity and sweetness, and he is the best of the great souls. Because he is always relishing Kṛṣṇa's sweetness, he is able to freely distribute that sweetness to others. I bow down and place my head at his lotus feet.

*tridaṇḍīnām bhakta-śiromaṇim ca*  
*śrī-kr̥ṣṇa-padābja-dhṛtaika-hṛdi*  
*caitanya-līlāmṛta-sāra sāraṁ*  
*nārāyaṇam tvam satatam prapadye*

(3) *Tridaṇḍī-sannyāsī* Śrīla Nārāyaṇa Mahārāja, the crown-jewel of *bhaktas*, always keeps in his heart the lotus feet of Rādhā and Kṛṣṇa, especially when Kṛṣṇa serves Śrīmatī Rādhikā. He deeply meditates on Śrī Caitanya Mahāprabhu and the internal reasons for His descent. I bow down to the lotus feet of Śrīla Nārāyaṇa Mahārāja, who possesses innumerable transcendental qualities.

**Śrīla Bhakti Prajñāna Keśava Gosvāmī-praṇāma**  
*namaḥ om viṣṇu-pādāya ācārya-simha-rūpiṇe*  
*śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine*  
*atimartya-caritrāya sva-śritānāñ ca pāline*  
*jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine*

I offer *praṇāmas* unto the most worshipable lion-like *ācārya*, *jagad-guru om viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, who nurtures with extreme, divine affection as a parental guardian those who take shelter of him, who is always genuinely unhappy to see the suffering *jīvas* who have turned away from Kṛṣṇa, and who is bestowing upon them *śrī nāma* along with *prema*.

## Śrīla Bhaktivedānta Swāmī-vandanā

**namaḥ om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale**  
 obeisances address unto him who is at the to Kṛṣṇa who is very dear on the earth  
 feet of Lord Viṣṇu

**śrīmate bhakti-vedānta-svāmin iti nāmine**  
 all-beautiful Bhaktivedānta Swami thus who is named

I offer *praṇāma* unto *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Swāmī, who is very dear to Kṛṣṇa, having taken shelter at His lotus feet.

**namas te sārāsvate deve gaura-vānī-pracāriṇe**  
 obeisances unto you servant of Sarasvatī Ṭhākura of Gaura the message who are preaching

**nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe**  
 from impersonalism from voidism Western countries who are delivering

Our respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Gaurasundara and delivering the Western countries which are filled with impersonalism and voidism.

## Śrīla Prabhupāda-vandanā

**namaḥ om viṣṇu-padāya kṛṣṇa-preṣṭhāya bhūtale**  
 obeisances address unto him who is at the to Kṛṣṇa who is very dear on the earth  
 feet of Lord Viṣṇu

**śrīmate bhakti-siddhānta-sarasvatīti-nāmine**  
 all-beautiful Bhaktisiddhānta Sarasvatī thus who is named

**śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye**  
 unto the servant of the lover of Śrī Vārṣabhānavī-devī who is an ocean of mercy

**kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ**  
 of the relationship with Kṛṣṇa of the science who is the deliverer unto the master obeisances

I offer *praṇāma* unto *om viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who is very dear to Kṛṣṇa, who is most beloved to Śrī Vārṣabhānavī-devī Rādhikā, who is an ocean of mercy, and who is kindly bestowing realization (*sambandha-vijñāna*) of our eternal relationship with Śrī Rādhā and Kṛṣṇa.

**mādhuryojjala-premādhyā-śrī-rūpānuga-bhakti-da**  
 conjugal brilliant prema enriched with following Śrī Rūpa bhakti delivering

**śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te**  
 of Śrī Gaura of the mercy energy unto the personified obeisances let there be unto you

Again and again I offer obeisances unto Śrīla Sarasvatī Ṭhākura who is the mercy incarnate of Śrī Gaurāṅga Mahāprabhu (who descended upon the earth to bestow *ujjala-mādhurya-rasa*, full conjugal *prema*), and who is the embodiment of the line of *śrī rūpānuga-bhakti*.

***namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe***  
 obeisances unto you teachings of Lord Gaura unto the personified of the fallen unto the deliverer

***rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe***  
 the following of Śrī Rūpa against of unauthorized statements the darkness who are removing

I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who is the embodiment of Śrī Gaurāṅga Mahāprabhu's teachings (*vāṇī*). You deliver the fallen souls and you annihilate the darkness arising from misconceptions (*apasiddhānta*) which are opposed (*viruddha*) to the precepts enunciated by Śrīla Rūpa Gosvāmī.

### Śrīla Gaura Kiśora-vandanā

***namo gaura-kiśorāya sākṣād-vairāgya mūrtaye***  
 obeisances unto Gaurakisora dāsa Bābājī directly renunciation unto the personified

***vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ***  
 of separation (from Kṛṣṇa) of the rasa- O ocean unto the lotus feet your obeisances

I offer *praṇāma* unto the lotus feet of Śrī Gaura Kiśora who is renunciation personified and an ocean of *vipralambha-rasa*, always being absorbed in the mellow of divine separation of Śrī Rādhā and Kṛṣṇa.

### Śrīla Bhaktivinoda-vandanā

***namo bhaktivinodāya sac-cid-ānanda-nāmine***  
 obeisances unto Śrīla Bhaktivinoda known as Saccidānanda

***gaura-śakti-svarūpāya rūpānuga-varāya te***  
 of Lord Gaura energy unto the personified who is the foremost of rūpanugas- unto you

I offer *praṇāma* unto Saccidānanda Śrī Bhaktivinoda Ṭhākura who is the foremost of *rūpanugas* and the embodiment (*prakāśa*) of Śrī Gaurāṅga Mahāprabhu's *śakti*, Gadādhara Paṇḍita.

### Śrīla Jagannātha-vandanā

***gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ***  
 of Lord Gaura of the appearance of the place you the indicator to all saintly persons dear

***vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ***  
 of the Vaiṣṇavas chief unto Śrī Jagannātha dāsa Bābājī unto you obeisances

I offer *praṇāma* unto the topmost Vaiṣṇava, Śrī Jagannātha dāsa Bābājī Mahārāja, who verified the appearance place of Śrī Gaurasundara and who is so dear to all saintly devotees.

### Śrī Vaiṣṇava-vandanā

***vāñchā-kalpa-tarubyaś ca kṛpā-sindhubhya eva ca***  
 who are desire trees and of mercy who are oceans certainly and

***patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ***  
 of the fallen souls who are the purifiers unto the Vaiṣṇavas repeated obeisances

I offer *praṇāmas* unto the Vaiṣṇavas, who are just like wish-fulfilling desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.

## Śrīman Mahāprabhu-vandanā

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te*  
obeisances who is most munificent and charitably disposed love of Kṛṣṇa who can give unto You

*kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*  
who is Kṛṣṇa Himself under the name Kṛṣṇa Caitanya having assumed the golden hue obeisances

I offer *praṇāma* unto Śrī Kṛṣṇa-Caitanya, who is Śrī Kṛṣṇa Himself. Having assumed the golden hue of Śrīmatī Rādhikā, He is munificently bestowing *kṛṣṇa-prema*, the rarest of all gifts.

## Śrī Kṛṣṇa-praṇāma

*he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!*  
O Kṛṣṇa! O ocean of mercy! of the distressed O friend! of the universe O Lord!

*gopeśa! gopikā-kānta! rādhā-kānta! namo 'stu te*  
O master of the cowherdmen! O beloved of the gopīs! O beloved of Rādhā! obeisances let there be unto You  
I offer my unlimited *praṇāmas* unto You, O Kṛṣṇa! You are the ocean of mercy, friend of the fallen, Lord of creation, and master of the cowherd community! You are Gopī-kānta, beloved of *gopīs*, and above all You are Rādhā-kānta, the beloved of Śrīmatī Rādhikā!

## Śrī Rādhā-praṇāma

*tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!*  
(like) molten gold (whose complexion) O Gaurāṅgi! O Rādhe! O queen of Vṛndāvana!

*vṛṣabhānu-sute! devī! praṇamāmi hari-priye!*  
O daughter of Vṛṣabhānu! O goddess! I offer my respects O dearmost of Hari!

O Gaurāṅgī, whose complexion is like molten gold! O Rādhe! Queen of Vṛndāvana! O daughter of Vṛṣabhānu Mahārāja! O Devī! O dearmost of Hari! *Praṇāmas* unto You again and again!

## Śrī Sambandhāhideva-praṇāma

*jayatām suratau paṅgor mama manda-mater gatī*  
all glory to most merciful of one who is lame of me foolish refuge

*mat-sarvasva-padāmbhojau rādhā-madana-mohanau*  
my everything whose lotus feet Rādhā and Madana-mohana

All glories to the all-merciful Śrī Rādhā-Madana-Mohana! Although I am lame, foolish and devoid of intelligence, Your lotus feet are my refuge and my everything!

## Śrī Abhidheyāhideva-praṇāma

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ*  
shining in the forest of Vṛndāvana desire tree beneath

*śrīmad ratnāgāra-simhāsana-sthau*  
most beautiful in a temple of jewels on a throne sitting

**śrī-śrī-rādhā-śrīla-govinda-devau**  
 very beautiful Śrī Rādhā and Śrīla Govinda-deva

**preṣṭhālībhiḥ sevyamānau smarāmi**  
 by most confidential associates being served I remember

I meditate upon Śrī Śrī Rādhā-Govinda-deva, who are seated beneath a *kalpa-vṛkṣa* tree on an effulgent bejeweled *simhāsana* in the supremely beautiful land of Vṛndāvana, where They are always being served by Their beloved *sakhīs*, headed by Lalitā and Viśakhā.

### Śrī Prayojanāhideva-praṇāma

**śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ**  
 most beautiful mellow of the the initiator the Vaṁśī-vata tree beneath standing  
 rāsa-dance

**karṣan venu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ**  
 attracting of the flute by the sounds the gopīs Śrī Gopīnātha benediction let there be our

Śrī Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, always stands beneath the Vaṁśī-vaṭa tree, attracting all the *kiśori-gopīs* with the sound of His flute, thereby showering me with auspiciousness.

### Śrī Tulasī-praṇāma

**vṛndāyai tulasī-devyai priyāyai keśavasya ca**  
 unto Vṛndā unto Tulasī-devī who is dear to Lord Keśava and

**kṛṣṇa-bhakti-prade devī! satyavatyai namo namaḥ**  
 kṛṣṇa-bhakti who bestows O goddess! unto Satyavatī repeated obeisances

I offer *praṇāmas* again and again to Tulasī-devī, who is most dear to Śrī Kṛṣṇa, and who is also renowned as Vṛndā-devī and Satyavatī (the embodiment of pure truth). O Devī! You are the bestower of *kṛṣṇa-bhakti*!

### Śrī Pañca-tattva-praṇāma

**pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam**  
 comprehending the five subject matters unto Kṛṣṇa bhakta-rūpa (Mahāprabhu) bhakta-svarūpa (Nityānanda)

**bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam**  
 bhakta-avatāra (Advaita) bhakta (Śrīvāsa) I offer my obeisances bhakta-śakti (Gadadhara)

I offer *praṇāma* unto Śrī Kṛṣṇa Caitanya Mahāprabhu in His five features as *bhakta-rūpa* (Mahāprabhu), *bhakta-svarūpa* (Nityānanda Prabhu), *bhakta-avatāra* (Advaita Ācārya), *bhakta* (Śrīvāsa) and *bhakta-śakti* (Gadadhāra Paṇḍita).

### Śrī Pañca-tattva, Mahā-mantra

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

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

## Śrī Gurvāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

**samsāra–davānala–līdha–loka–**  
of material existence by the forest fire afflicted the people  
**trāṇāya kārūṇya–ghanāghanatvam**  
to deliver of mercy the quality of a cloud  
**prāptasya kalyāṇa–guṇārṇavasya**  
who is the receiver of auspicious qualities who is an ocean,  
**vande guroḥ śrī caraṇāravindam**  
I offer prayers of Gurudeva auspicious unto the lotus feet

(1) Just as a raincloud extinguishes a blazing forest fire by showering its rain upon it, Śrī Gurudeva, by his rain of divine mercy, delivers the people burning in the fire of material existence, suffering the three-fold miseries – *adhyātmika*, *adhibhautika*, *adhidaivika*. I offer prayers unto the lotus feet of Śrī Gurudeva who manifests when Kṛṣṇa's mercy becomes very thick and who is an ocean of auspicious qualities.

**mahāprabhoḥ kīrtana–nṛtya–gīta–**  
inspired by Mahāprabhu's sankīrtana chanting dancing singing  
**vāditra–mādyan–manaso rasena**  
playing instruments gladdened whose heart by tasting of prema  
**romañca–kampāśru–taraṅga–bhājo**  
standing of the hair quivering torrents of tears who feels,  
**vande guroḥ śrī caraṇāravindam**  
I offer prayers of Gurudeva auspicious unto the lotus feet

(2) Śrī Gurudeva is inspired by Mahāprabhu's *sankīrtana* and is always dancing, singing, and playing musical instruments. Because he is tasting Mahāprabhu's *prema-rasa* in his heart, like a madman he sometimes exhibits ecstatic symptoms – his hairs stand on end, he shivers, and waves of tears flow from his eyes. I offer prayers unto Śrī Gurudeva's lotus feet.

**śrī–vighrahārādhana–nitya–nānā–**  
Śrī Vighraha worshiping always with various  
**śṛṅgāra–tan–mandira–mārjanādau**  
clothing & ornaments, Their mandir cleaning beginning with  
**yuktasya bhaktāṁś ca niyuñjato 'pi**  
who is engaged his disciples and who engages also  
**vande guroḥ śrī caraṇāravindam**  
I offer prayers of Gurudeva auspicious unto the lotus feet

(3) Always worshiping Śrī Vighraha and absorbed in *śṛṅgāra-rasa*, Śrī Gurudeva daily dresses Them differently with beautiful clothes and ornaments designed to enhance Their meetings. He cleans the temple and performs other services for Them. He also engages his disciples in these services. I offer prayers unto the lotus feet of Śrī Gurudeva.

***catur-vidha-śrī-bhagavat-prasāda-***  
 four kinds holy bhagavat prasāda  
***svādv-anna-trptān hari-bhakta-saṅghān***  
 palatable by foods satisfied Kṛṣṇa's devotees association  
***kṛtvaiva trptim bhajataḥ sadaiva***  
 having made thus satisfaction who feels always certainly  
***vande guroḥ śrī caraṇāravindam***  
 I offer prayers of Gurudeva auspicious unto the lotus feet

(4) Śrī Gurudeva is always satisfied to see Śrī Kṛṣṇa's devotees relishing four kinds of foodstuffs that have been offered, namely, those which are chewed, sucked, licked, and drunk. Thus the devotees become satisfied by tasting *mahā-prasāda*. (That is, by accepting *prasāda* in the mood of service, material life is destroyed and the bliss of divine love is awakened in the heart.) I offer prayers unto the lotus feet of Śrī Gurudeva.

***śrī-rādhikā-mādhavayor apāra-***  
 of Śrī Rādhikā & Mādhava unlimited  
***mādhurya-līlā-guṇa-rūpa-nāmnām***  
 conjugal pastimes qualities & forms of Their holy names  
***prati-kṣaṇāsvādana-lolupasya***  
 at every moment relishing who aspires after  
***vande guroḥ śrī caraṇāravindam***  
 I offer prayers of Gurudeva auspicious unto the lotus feet

(5) At every moment Śrī Gurudeva is experiencing intense greed in his heart to taste the unlimited sweetness of the holy names, forms, qualities, and pastimes of Śrī Śrī Rādhā-Mādhava in Vṛndāvana. I offer my prayers unto the lotus feet of Śrī Gurudeva.

***nikuñja-yūno rati-keli-siddhyai***  
 Rādhā & Kṛṣṇa's of amorous pastimes for the perfection  
***yā yālibhir yuktir apekṣanīyā***  
 whatever by the gopīs arrangements desirable  
***tatrāti-dākṣyād ati-vallabhasya***  
 because he is so expert he is very dear  
***vande guroḥ śrī caraṇāravindam***  
 I offer prayers of Gurudeva auspicious unto the lotus feet

(6) Śrī Gurudeva is always present with the *sakhīs*, planning the arrangements for the perfection of *yugala-kiśora*'s amorous pastimes (*rati-keli*) within the *kuñjas* of Vṛndāvana. Because he is so expert in making these tasteful arrangements for Their pleasure, he is very dear to Śrī Rādhā and Kṛṣṇa. I offer prayers unto the lotus feet of Śrī Gurudeva.

**sākṣād-dharitvena samasta-śāstrair**  
 He is the direct potency of Śrī Hari by all scriptures  
**uktas tathā bhāvyata eva sadbhiḥ**  
 acknowledged thus is considered also by saintly authorities  
**kintu prabhor yaḥ priya eva tasya**  
 however of the Lord who dear friend certainly of him  
**vande guroḥ śrī caraṇāravindam**  
 I offer prayers of Gurudeva auspicious unto the lotus feet

(7) All the scriptures proclaim Śrī Gurudeva is *sākṣāt hari*, the direct potency of Śrī Hari, and is thus considered by saintly authorities to be His non-different representative. Because Śrī Gurudeva is so dear to the Lord, being His confidential servitor (*acintya-bhedābheda-prakāśa-vigraha*, the inconceivable different and non-different worshipable manifestation of the Lord), I offer prayers unto his lotus feet.

**yasya prasādād bhagavat-prasādo**  
 of whom by the grace of Kṛṣṇa the mercy  
**yasyāprasādān na gatiḥ kuto 'pi**  
 of whom without the grace not means of advancement anywhere  
**dhyāyaṁ stuvāṁs tasya yaśas tri-sandhyaṁ**  
 meditating upon glorifying of him the glory three times a day  
**vande guroḥ śrī caraṇāravindam**  
 I offer prayers of Gurudeva auspicious unto the lotus feet

(8) Only by the mercy of Śrī Gurudeva can one receive the mercy of Kṛṣṇa; without his grace the living entities cannot make any advancement nor be delivered. Meditating three times a day on the glories of Śrī Gurudeva and reciting *stava-stuti*, I offer prayers unto his lotus feet.

**śrīmad-guror-aṣṭakam etad uccair**  
 of the spiritual master eight verses this with a loud voice  
**brāhme muhūrte paṭhati prayatnāt**  
 during the brahma-muhurta recites with diligence  
**yas tena vṛndāvana-nātha-sākṣāt-**  
 who by him of Vṛndavana of the master direct  
**sevaiva labhyā januṣo 'nta eva**  
 service certainly is attained of this life at the end certainly

(9) That person who very attentively recites this *aṣṭakam* to Śrī Gurudeva during *brāhma-muhūrta* is sure to achieve direct service to the lotus feet of Śrī Kṛṣṇa, the very life and soul of Vṛndāvana (*vṛndāvana-nātha*), upon attaining his *vastu-siddhi* or pure spiritual form.

## Śrī Prabhupāda-Pādma-Stavaḥ

Prayer to Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda's Lotus Feet  
 Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja

***sujanārbuda-rādhita-pāda-yugaṁ***

Vaiṣṇavas countless worshipped feet pair

***yuga-dharma-dhurandhara-pātra-varam***

of Kali-yuga the dharma the eminent leader the most superlative minister

***varadābhaya-dāyaka-pūjya-padam***

giving a boon giver of fearlessness worshipable acarya or shelter

***praṇamāmi sadā prabhupāda-padam***

I offer obeisances always of Śrīla Prabhupāda the feet

(1) O Śrīla Prabhupāda, your beautiful lotus feet are cherished by millions and millions of the purest and most qualified devotees, and you are the most competent personality to preach the recognized process for this era. Your sacred lotus feet are adorable, as they openly grant fearlessness and bestow the highest benediction to all living entities. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

***bhajanorjjita-sajjana-saṅgha-patim***

in bhajana empowered association of sincere devotees chief

***patitādhika-kāruṇikaika-gatim***

fallen souls extremely merciful the only way

***gati-vañcita-vañcakācintya-padam***

refuge cheated cheaters inconceivable refuge

***praṇamāmi sadā prabhupāda-padam***

I offer obeisances always of Śrīla Prabhupāda the feet

(2) You shine forth as the natural leading monarch among the highest class of devotees due to your immensely powerful *bhajana*, and you are the exclusive, ultimate aim of the truly fallen due to your far-reaching merciful embrace. Your inconceivable lotus feet bestow full shelter for the cheaters and the cheated.

***ati-komala-kāñcana-dīrgha-tanuṁ***

so soft golden tall and towering

***tanu-nindita-hema-mṛnāla-madam***

shaming the pride of golden lotus intoxicating

***madanārbuda-vandita-candra-padam***

countless Cupids praised moonlike status that awakens prema

***praṇamāmi sadā prabhupāda-padam***

I offer obeisances always of Śrīla Prabhupāda the feet

(3) Your divine figure is so graceful and delicate, your skin so soft, and your towering form so radiant and golden. Your overwhelmingly beautiful appearance mocks the pride of golden lotus stems as countless Cupids offer their humble respects to your lotus toes which are like glowing white petals of the radiant moon.

**nija-sevaka-tāraka-rañji-vidhuṁ**  
intimate disciples stars pleasing the moon

**vidhutāhita-huñkrta-simha-varam**  
driving out inimical roar king of lions

**varaṇāgata-bāliśa-śanda-padam**  
having accepted those who approach the innocent the abode of auspiciousness

**pranamāmi sadā prabhupāda-padam**  
I offer obeisances always of Śrīla Prabhupāda the feet

(4) Like the charming moon which pleases its orbiting stars, you are surrounded by your intimate disciples and are fulfilling their hearts' desires. Your lion-like roar causes the envious to tremble and quickly flee while your tender toes gracefully bestow the ultimate benefit for the innocent.

**vipulī-krta-vaibhava-gaura-bhuvam**  
widely the magnificent glories of Gaura-dhāma

**bhuvaneṣu vikīrtita-gaura-dayam**  
throughout the world proclaimed of Gaura the mercy

**dayanīya-gaṇārpita-gaura-padam**  
who need mercy the multitudes offered Gaura's feet

**pranamāmi sadā prabhupāda-padam**  
I offer obeisances always of Śrīla Prabhupāda the feet

(5) You have widely spread the glories of Śrī Gaurāṅga's holy abode, Śrī Māyāpura-dhāma, and you have openly declared the nature of Śrī Caitanya Mahāprabhu's mercy throughout the universe. Your graceful personality has planted the lotus of Gaurāṅga's holy feet in the hearts of your deserving servitors.

**cira-gaura-janāśraya-viśva-gurum**  
always Gaura's devotees a shelter and jagad-guru

**guru-gaura-kiśoraka-dāśya-param**  
to his guru Gaura Kiśora fixed on servitude

**paramādrta-bhakti-vinoda-padam**  
supreme or highest reverence at the feet of Bhaktivinoda

**pranamāmi sadā prabhupāda-padam**  
I offer obeisances always of Śrīla Prabhupāda the feet

(6) As the universal holy master, you are the eternal refuge for Śrī Caitanya Mahāprabhu's devotees. You are always dedicated to serving your holy master Śrīla Gaura Kiśora, and you are the abode of utmost honor for Śrīla Bhaktivinoda.

**raghu-rūpa-sanātana-kīrti-dharam**  
Raghunātha Rūpa Sanātana upholding the glories

**dharaṇī-tala-kīrtita-jīva-kavim**  
throughout the world proclaimed Jīva, excellent scholar

***kavirāja–narottama–sakhya–padam***

Kṛṣṇadāsa Kavirāja Narottama the compatible bhāgavata-paramparā

***praṇamāmi sadā prabhupāda–padam***

I offer obeisances always of Śrīla Prabhupāda the feet

(7) The intense magnitude of your devotion allows you a glorious position within that intimate group of Raghunātha dāsa, Sanātana, and Rūpa Gosvāmīs. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personalilty, Śrīla Jīva Gosvāmī. And you share friendly relations with Kṛṣṇadāsa Kavirāja and Narottama dāsa, being as dear to them as their very own lives.

***kṛpayā hari–kīrtana–mūrti–dharām***

merciful of hari–kīrtana the worshipable mercy incarnate

***dharaṇī–bhara–hāraka–gaura–janam***

removing the burden on the earth Gaura's devotees

***janakādhika–vatsala–snigdha–padam***

more than a father affection love giving shelter

***praṇamāmi sadā prabhupāda–padam***

I offer obeisances always of Śrīla Prabhupāda the feet

(8) You serve the living entities by mercifully revealing your divine personality as the embodiment of *hari–kīrtana*, and by so doing, eliminate the offenses which burden the earth. Your loving disposition is more affectionate than even a father to the followers of Gaurāṅga Mahāprabhu.

***śaraṇāgata–kiṅkara–kalpa–taruṁ***

surrendered servants a desire-tree

***taru–dhik–kṛta–dhīra–vadānya–varam***

a shade or guardian tree having done tolerant more magnanimous

***varadendra–gaṇārcita–divya–padam***

Lord Indra's worshipable boons divine shelter

***praṇamāmi sadā prabhupāda–padam***

I offer obeisances always of Śrīla Prabhupāda the feet

(9) Just like a transcendental desire tree, you fulfill all the desires of the Lord's unalloyed servants. Your firm and patient nature insults the tolerant disposition of a tree, what to speak of your benevolence. The purity of your divine lotus feet attracts the worship of the great demigods like Durga-devī and Indra.

***parahaṁsa–varam paramārtha–patim***

best of paramahāṁsas a Divine Master

***patitoddharāṇe kṛta–veśa–yatim***

for delivering the fallen souls acted the dress of a sannyāsī

***yati–rāja–gaṇaiḥ parisevya–padam***

chief of sannyāsīs divine devotional service in the Rūpānuga line

***praṇamāmi sadā prabhupāda–padam***

I offer obeisances always of Śrīla Prabhupāda the feet

(10) Being the storehouse-keeper of life's highest wealth, pure *kṛṣṇa-prema*, you surpass all the other great *mahā-bhāgavata* devotees! Simply to rescue the fallen souls, you accepted the dress of a renunciate. Hence, your divine lotus feet are adorable in every respect for the greatest stalwart *sannyāsīs*.

***vṛṣabhānu-sutā-dayitānucaram***  
 Vṛṣabhānu's daughter Dayitā dāsa  
***caraṇāśrita-reṇu-dharas tam aham***  
 feet's shelter dust carrier him I  
***mahad-adbhuta-pāvana-śakti-padam***  
 immensely wonderful deliver potency shelter at feet  
***praṇamāmi sadā prabhupāda-padam***  
 I offer obeisances always of Śrīla Prabhupāda the feet

(11) Since you are an exclusive servitor of Vṛṣabhānu-nandinī Śrīmatī Rādhikā, my bold aspiration is to take full shelter as a minute atomic particle of that shining dust that clings to your beautiful lotus feet. Your wonderful *śakti* can deliver the whole world. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda!

### Śrī Ṣaḍ-Gosvāmy-aṣṭakam

Śrīla Śrīnivāsa Ācārya

***kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī***  
 of Kṛṣṇa chanting loudly singing dancing who are absorbed of prema the nectar like oceans  
***dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau***  
 to the gentle and the ruffians who are dear who are all-pleasing who are non-envious who are worshipable  
***śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantāarakau***  
 of Śrī Caitanya the mercy who are bearing in the world of the world the burden who dispel  
***vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***  
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(1) ॐ I worship the Six Gosvāmīs, Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Śrī Jīva, and Gopāla Bhaṭṭa, ॐ who were always engaged in singing Kṛṣṇa's name, beauty, qualities, pastimes, and dancing in the mood of the sweetness of His *līlās*. The Gosvāmīs are the very embodiment of the ocean of the nectar of divine love (*premāmṛta-samudra-svarūpa*). ॐ They are accepted and respected by learned and ignorant persons alike, and their activities endear them to all because they hold no envy towards anyone. ॐ Śrī Caitanya Mahāprabhu has fully blessed them with His mercy. Thus they are able to spread the sweet nectar of *bhakti*, thereby diminishing the burden of sinful life on the earth.

[Note: Śrīla Bhaktisiddhānta Sarasvatī was so pleased with this offering that he ordered it to be sung in all his *maṭhas* daily. This poem exhibits a remarkable rhyme scheme, the second to last syllable always begins the next line. It also reveals a deep *siddhāntic* understanding of the mission of Śrīla Bhaktisiddhānta.]

**nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau**  
 various scriptures in scrutinisingly who are uniquely of eternal dharma who are the establishers  
 studying expert

**lokānām hita-kāriṇau tri-bhuvane mānyau śaranyākarau**  
 for all human thus who are the performers throughout the who are worthy who are worth  
 beings of beneficial activities three worlds of honour taking shelter of

**rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau**  
 of Rādhā and Kṛṣṇa at the lotus feet of worshipping in the bliss who are intoxicated

**vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**  
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(2) ॐ I offer prayers to the Six Gosvāmīs, ॐ who are expert in extracting the essence of all the revealed scriptures with the aim of establishing the *jīva* in his eternal position of performing pure devotion (*śuddha-bhakti-rūpa-parama-dharma*). ॐ Their activities bring auspiciousness and supreme benefit to all. Thus, they are worthy of worship throughout the three worlds. They are especially affectionate to those who take shelter of them, ॐ and they are so much absorbed in their service to Śrī Rādhā-Kṛṣṇa that they have become mad like bees intoxicated by the honey of Their lotus feet.

**śrī-gaurāṅga-guṇānu-varṇana-vidhau śraddhā-saṁrddhy-anvitau**  
 of Śrī Gaurāṅga the qualities of narrating in the process of faith with an abundance who are endowed with

**pāpottāpa-nikṛntana tanu-bhṛtām govinda-gānāmṛtaiḥ**  
 the distress of sinful reactions who remove of the embodied souls about Govinda by the nectarean songs

**ānandāmbudhi-wardhanaika-nipuṇau kaivalya-nistārakau**  
 of bliss the ocean increasing uniquely expert who are the saviours from impersonal liberation

**vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**  
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(3) ॐ I offer *praṇāmas* to the Six Gosvāmīs, ॐ who have so much deep faith and love for Śrī Gaurāṅga. They are always glorifying Mahāprabhu's ॐ and Govinda's qualities in songs which create a cooling rainshower for the conditioned *jīvas* burning up in miseries and sinful activities. Then the purified *jīvas* can enter ॐ the ever-increasing ocean of divine bliss (*ānandāmbudhi*). As the *jīvas* experience this bliss, the whole world becomes auspicious. They rescue the *jīvas* from impersonal liberation by pouring upon them the nectar of *bhakti-rasa*.

**tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha vat**  
 having given up quickly all the circle of aristocracy always as insignificant

**bhūtvā dīna-ganeśakau karuṇayā kaupīna-kanthāśritau**  
 having become of the poor who are the out of mercy loincloths and tattered who have  
 conditioned souls protectors quilts accepted

**gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur**  
 the mood of the gopīs of the nectarean ocean of rasa in the ripples and waves who are immersed every moment

**vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**  
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(4) ॐ I worship the Six Gosvāmīs, ॐ who abandoned as insignificant their position in the aristocracy and took on the garb of renunciation. ॐ Out of extreme mercy for the condi-

tioned souls, they humbly took only *kaupinas* and old, tattered cloth for their covering to demonstrate how a *sādhaka* should live. ☸ But they were always submerged in the ecstatic ocean of the *gopīs'* love (*gopī-bhāva-rasāmṛtābdhi*) for Kṛṣṇa, experiencing again and again towering waves of *ānanda* rising up in their hearts.

***kūjat-kokila-hamsa-sārasa-ganākīrṇe mayūrākule***

cooing of cuckoos of swans and of cranes flocks filled with peacocks crowded with

***nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane***

with various jewels bound around their bases trees endowed with splendour in Vṛndāvana

***rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārtha-dau yau mudā***

of Rādhā and Kṛṣṇa day and night who intensely upon the ultimate bestow who with great  
worship the jīvas goal of life delight

***vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***

I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(5) ☸ I offer prayers to the Six Gosvāmīs, ☸ who were always engaged in worshipping Śrī Rādhā and Kṛṣṇa in the transcendental land of Vṛndāvana, which is full of so many swans, cuckoos, parrots, peacocks and other birds who are always calling out their sweet songs. The very splendid trees are full of fruits and flowers and have all valuable jewels under their roots. ☸ Day and night the Gosvāmīs were doing their *bhajana* in that Vṛndāvana and bestowing upon all *jīvas* the highest benediction of life in the form of *bhakti*.

***saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau***

in a scheduled measurement by chanting names singing bowing down who pass their time in this way

***nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau***

sleeping eating recreation etc. who have and who are meek and also who  
conquered extremely humble

***rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau***

of Rādhā and Kṛṣṇa the qualities of remembering of the sweetness by the bliss who are enchanted

***vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***

I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(6) ☸ I worship the Six Gosvāmīs, ☸ who passed all their time in chanting the holy names, singing songs, and offering *daṇḍavat-praṇāma*, thereby humbly fulfilling their vow to complete a fixed number daily. ☸ In this way they utilised their valuable lives and conquered over eating and sleeping. They were always extremely meek and humble ☸ and became enchanted in divine rapture by remembering Śrī Rādhā-Kṛṣṇa's sweet qualities.

***rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre ca vaṁśī-vaṭe***

of the Rādhā-kuṇḍa on the bank of Kalinda of the daughter on the bank and at the Vaṁśī-vaṭe

***premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā***

of prema of the madness occasioned by limitless ecstatic who are seized who are maddened always  
by the force symptoms

***gāyantau ca kadā harer guṇa-varam bhāvābhibhūtau mudā***

who sing whenever of Hari the excellent qualities in bhāva who are overwhelmed with delight

**vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**  
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(7) I offer *daṇḍavat-praṇāma* to the Six Gosvāmīs, who had become mad in *prema* (*premonmāda*) in the mood of separation. Sometimes they were going to the banks of Rādhā-kuṇḍa or the Yamunā (the daughter of Mount Kalinda) and sometimes to Vamśī-vaṭa. Intoxicated in *kṛṣṇa-prema*, they were overwhelmed in *bhāva* and jubilantly sang of Śrī Hari's most sublime and brilliant *mādhurya-rasa*.

**he rādhe! vraja-devike! ca lalite! he nanda-sūno! kutaḥ**  
 O Rādhe! of Vraja Queen! and Lalite! O of Nanda son! where are you?

**śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ**  
 on beautiful Govardhana Hill at the base of the desire trees at the Kālindī in the forest where are you?

**ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau**  
 who are shouting thus everywhere of Vraja in the abode by distress who are agitated greatly

**vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**  
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(8) I am doing *vandanā* to the Six Gosvāmīs, who were always calling out, "He Rādhe! O queen of Vraja! Where are You? He Lalite! O son of Nanda Mahārāja! Where are You? Are you seated beneath the *kalpa-vṛkṣa* trees of Śrī Govardhana Hill? Or are you roaming in the forests along the soft banks of the Kālindī?" They were always lamenting, overwhelmed and burning in feelings of great separation as they wandered throughout all Vraja-maṇḍala.

## Śrī Nityānandāṣṭakam

Śrīla Vṛndāvana dāsa Ṭhākura

**śarac-candra-bhrāntim sphurad-amala-kāntim gaja-gatim**  
 autumn the moon mocks, glistening pure splendid beauty, of elephant  
 graceful gait,

**hari-premonmattam dhṛta-parama-sattvam smita-mukham**  
 by Kṛṣṇa-prema maddened, embodies pure spiritual energy, smiling face,

**sadā ghūrṇan-netraṁ kara-kalita-vetraṁ kali-bhidam**  
 always rolling eyes, whose hand holds glowing staff, Kali-yuga piercing,

**bhaje nityānandam bhajana-taru-kandam niravadhi**  
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(1) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, whose bright face mocks the full autumn moon, whose pure complexion glistens, whose gait is like that of an intoxicated elephant, who is always mad in *kṛṣṇa-prema*, who is the personification of pure spiritual energy, whose face wears a gentle smile, whose eyes are always rolling due to His absorption in *kṛṣṇa-prema*, whose lotus hand is beautified with a staff, and who by the performance of *nāma-saṅkīrtana* pierces the influence of Kali-yuga.

**rasānām āgāraṁ svajana-gaṇa-sarvasvam atulaṁ**  
of all the rasas mainstay, of His devotees to multitude everything, beyond compare,

**tadīyāika-prāṇa-pratima-vasudhā-jāhnavā-patim**  
His own only prāṇa measured of Vasudhā and Jāhnavā devī master,

**sadā premonmādaṁ param aviditaṁ manda-manasām**  
always in prema maddened, the supreme Lord unknown to those of meagre intelligence,

**bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi**  
I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(2) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kr̥ṣṇa-bhakti* tree, who is the mainstay of all the *rasas*, who is everything to His devotees, who is beyond compare, who is the master of both Vasudhā and Jāhnavā-devī who consider Him more dear than their own lives, who is always maddened in *kr̥ṣṇa-prema*, and who is unknown only to those of meagre intelligence.

**śacī-sūnu-preṣṭhaṁ nikhila-jagad-iṣṭaṁ sukha-mayaṁ**  
of Śacī-devī to the son very dear, entire by the universe worshiped, of happiness embodiment,

**kalau majjaj-jīvoddharaṇa-karaṇoddāma-karuṇam**  
in the Kali-yuga immersed jīva rescue cause great mercy,

**harer-ākhyānād vā bhava-jaladhi-garvonnati haraṁ**  
of Lord Hari by chanting nama or of material of the ocean of the increase removing,  
existence pride

**bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi**  
I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(3) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kr̥ṣṇa-bhakti* tree, who is very dear to Śrī Śacī-nandana, who is worshiped by the entire universe, who is the embodiment of happiness, whose infinite mercy is the means for delivering the souls who are drowning in the age of Kali, and who by performing *śrī-harīnāma-saṅkīrtana* eradicates the swelling false pride of the ocean of repeated birth and death.

**aye bhrātar-nṛṇām kali-kaluṣiṇām kiṁ-nu bhavitā**  
(to Gaura) Oh brother! of the people of age of Kali full of the sins, how much more will be ?

**tathā prāyaścittaṁ racaya yad-anāyāsata ime**  
in that way redeem please devise, because with ease these

**vrajanti tvām itthaṁ saha bhagavatā mantrayati yo**  
go to You in this way with the Lord conusels who,

**bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi**  
I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(4) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kr̥ṣṇa-bhakti* tree, who said to Śrī Kṛṣṇa Caitanya, “He brother Gaurāṅga! What will be the destination of the sinful souls of Kali-yuga and how will they be redeemed? Please devise a method by which they will easily attain You.”

**yatheṣṭam re bhrātaḥ! kuru hari-hari-dhvānam aniśam**  
 (to people) if you wish O brother! please perform Hari-Hari sound constantly,

**tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget**  
 therefore of you of saṁsārā of the ocean the crossing gift to me may be

**idaṁ bāhu-sphoṭair aṭati raṭayan yaḥ prati-grham**  
 this of the arms raising walks, shouting who to every house,

**bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi**  
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(5) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who wandering around Bengal, approached the door of every home, and with upraised arms exclaimed, “O Brothers! Without inhibition all of you together, continuously chant *śrī-harināma*. If you do so, I will take the responsibility to deliver you from the ocean of material existence.”

**balāt saṁsārāmbhonidhi-haraṇa-kumbhodbhavam aho**  
 forcibly of saṁsārā the ocean swallows Agastya Muni (who is) Oh!

**satām śreyaḥ sindhūnnati-kumuda-bandhuṁ samuditam**  
 of the saintly of the welfare the ocean increases, of the lotus the friend (the moon) rising, devotees

**khala-śreṇī-sphūrjat timira-hara-sūrya-prabham aham**  
 of miscreants various manifested darkness dissipates sun splendour I

**bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi**  
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(6) I eternally worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who is the Agastya Muni who forcibly swallows the ocean of repeated birth and death, who is a rising full moon which causes the ocean of the saintly persons’ welfare (their *bhāvas*) to swell, and who is the sun whose brilliant rays dissipate the darkness of ignorance cast by the various classes of miscreants.

**naṭantaṁ gāyantaṁ harim anuvadantaṁ pathi pathi**  
 dancing, singing, Hari calling out on every path,

**vrajantaṁ paśyantaṁ svam api na dayantaṁ jana-gaṇam**  
 wandering, seeing own relative not sympathizing of the people multitude

**prakurvantaṁ santaṁ sa-karuṇa-dṛg-antaḥ prakalanād**  
 doing the saintly devotees with mercy of the eyes corner slightly,

**bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi**  
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(7) I eternally worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who wandered on every path in Bengal dancing, singing, and calling out “Hari bol! Hari bol!” and who lovingly bestowed merciful sidelong glances upon those who were not compassionate to even their own selves.

*su-bibhrāṇaṁ bhrātuḥ kara-sarasi-jaṁ komalatarāṁ*  
nicely holding of His brother hand lotus very soft and beautiful,

*mitho vaktrālokocchalita-paramānanda-hṛdayam*  
each other's face by gazing arisen highest bliss in whose heart,

*bhramantaṁ mādhyair ahaha! madayantaṁ pura-jaṇān*  
wandering with sweetness Oh! delighting of the towns the people

*bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi*  
I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(8) I eternally worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who held the supremely soft lotus-hand of His brother Śrī Gaurāṅga Mahāprabhu, whose heart became filled with the highest bliss when the two brothers gazed into each other's faces, and who wandered here and there delighting the townspeople with His sweetness.

*rasānāṁ ādhāraṁ rasika-vara-sad-vaiṣṇava-dhanaṁ*  
of the rasa reservoir, of rasika of the most exalted vaiṣṇavas greatest treasure,

*rasāgāraṁ sāraṁ patita-tati-tāraṁ smaraṇataḥ*  
of the rasa the storehouse the essence, of many the liberation from remembering, fallen souls

*param nityānandāṣṭakam idam apūrvam paṭhati yas*  
transcendental glorifying Śrī Nityānanda aṣṭaka this unprecedented recites who

*tad-aṅghri-dvandvābjaṁ sphuratu nitarāṁ tasya hṛdaye*  
His feet two lotus may be manifested constantly his in the heart.

May Śrī Nityānanda Prabhu place His lotus feet in the heart of one who lovingly recites this unprecedented and supremely potent Nityānandāṣṭakam, which is the reservoir of *rasa*, the greatest treasure of the most exalted of *rasika* Vaiṣṇavas, and the storehouse of the essence of *bhakti-rasa*. It bestows liberation to a fallen soul who simply remembers Nityānanda's sublime qualities.

## Śrī Caitanyāṣṭakam

Śrīla Rūpa Gosvāmī

*sadopāsyah śrīmān dhṛta-manuja-kāyair praṇayitām*  
always worshipable beautiful who accepted the bodies of men love

*vahadbhir gīrvāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ*  
who were bearing by the demigods Lord Śiva and Lord Brahmā headed by

*sva-bhaktebhyah śuddhām nija-bhajana-mudrām upadiśan*  
unto His own devotees pure of His own worship the mark instructing

*sa caitanyah kim me punar api dṛśor yāsyati padam*  
that Śrī Caitanya whether? my again of the eyes will go in the path

(1) Śrī Caitanya Mahāprabhu is perpetually worshipable for demigods such as Śiva and Brahmā who have assumed human form (as Advaita Ācārya and Haridāsa Ṭhākura) and who nurture great love for Him; He is supremely radiant; and He instructs His devotees on the practice of pure *bhajana*. When will that Śrī Caitanya-deva again become visible to me?

*sureśānām durgam gatir atīśayenopaniṣadām*  
of the kings of the demigods the fortress goal eminently of the Upaniṣads  
*munīnām sarvasvam praṇata-pāṭalīnām madhurimā*  
of the sages the be-all and end-all of the surrendered devotees the sweetness  
*viniryāsaḥ premṇo nikhila-pāśu-pālāmbuja-dṛśām*  
the essence of love all of the cowherd women lotus-eyed  
*sa caitanyaḥ kim me punar api dṛśor yāsyati padam*  
that Śrī Caitanya whether? my again of the eyes will go in the path

(2) Śrī Caitanya Mahāprabhu is a fortress which constitutes the basis of fearlessness for the demigods; He is the ultimate truth and goal as delineated by the Upaniṣads, the wealth of the sages in both worlds, and the embodiment of sweetness for His devotees who approach Him in the mood of servitude; He is the essence of that type of *kṛṣṇa-prema* which is possessed by the *gopīs* of Vraja. When will that Śrī Caitanya-deva again become visible to me?

*svarūpaṁ bibhrāṇo jagad-atulam advaita-dayitaḥ*  
His own form manifesting in the world without compare to Advaita dear  
*prapanna-śrīvāso janita-paramānanda-garimā*  
surrendered Śrīvāsa produced of Paramānanda Puri respect  
*harir dīnoddhārī gaja-pati-kṛpotseka-taralaḥ*  
Lord Hari the dis- who on King mercy showering  
tressed delivers Pratāparudra  
*sa caitanyaḥ kim me punar api dṛśor yāsyati padam*  
that Śrī Caitanya whether? my again of the eyes will go in the path

(3) Śrī Caitanya Mahāprabhu with the nectar of His mercy forever nourishes His eternal associates such as Svarūpa Dāmodara and Anupama (father of Jīva Gosvāmī); He is very dear to Advaita Ācārya and the object of Śrīvāsa Paṇḍita's surrender; He honoured Paramānanda Puri as His Guru; He is known as "Hari" because He steals away the ignorance of material existence; He is the saviour of the fallen who are oppressed by the three-fold miseries; and He is always eager to shower Gajapati Pratāparudra, the king of Orissa, with streams of His mercy. When will that Śrī Caitanya-deva again become visible to me?

*rasoddāmā kāmārbuda-madhura-dhāmojjvala-tanur*  
by rasa of Cupids millions sweetness abode splendid form  
*yatīnām uttamsas taraṇi-kara-vidyoti-vasanaḥ*  
of the sannyāsīs the crown sunlight effulgent garments  
*hiranyānām lakṣmī-bharam abhibhavann āṅgika-rucā*  
of gold the splendor eclipsing of His body the luster  
*sa caitanyaḥ kim me punar api dṛśor yāsyati padam*  
that Śrī Caitanya whether? my again of the eyes will go in the path

(4) Śrī Caitanya Mahāprabhu is forever intoxicated in the happiness of relishing *madhura-rasa*; His captivating form is more splendrous than the sweet, enchanting radiance of millions of Kāmadevas; He is the crest-jewel of *sannyāsīs*; His cloth is the color of the rays of the rising sun, and His bodily complexion defeats the splendor of molten

gold. When will that Śrī Caitanya-deva again become visible to me?

**hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-**  
the Hare Kṛṣṇa mantra loudly dancing tongue of names counting

**kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojvala-karaḥ**  
done knots series handsome belt splendid hand

**viśālākṣo dīrghārgala-yugala-khelāñcita-bhujah**  
large eyes long beams pair with pastimes bent arms

**sa caitanyaḥ kim me punar api dr̥śor yāsyati padam**  
that Śrī Caitanya whether? my again of the eyes will go in the path

(5) Śrī Caitanya Mahāprabhu's tongue is always dancing by loudly calling out "Hare Kṛṣṇa!" (or the *mahā-mantra* ecstatically dances of its own volition on the theatrical stage of His tongue); He counts the names which He is calling out on the exquisite strip of *kaupīna* cloth from around His waist which has been tied with knots for chanting; His eyes are so large that they seem to reach His ears; and His long arms extend down to His knees. When will that Śrī Caitanya-deva again become visible to me?

**payorāśes tīre sphurad-upavanāli-kalanayā**  
of the sea on the beach beautiful of gardens rows by seeing

**muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśah**  
constantly the forest of Vṛndāvana by remembering being overwhelmed by prema

**kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikaḥ**  
sometimes of the name busily engaged whose tongue expert in devotional service of Kṛṣṇa

**sa caitanyaḥ kim me punar api dr̥śor yāsyati padam**  
that Śrī Caitanya whether? my again of the eyes will go in the path

(6) Śrī Caitanya Mahāprabhu, upon seeing the wondrous gardens which line the shores of the ocean at Jagannātha Purī, time and again becomes overwhelmed by the *prema* which arises from remembering Vṛndāvana; He is the supreme *rasika* of *prema-bhakti*, and His tongue thus sings the names of Kṛṣṇa at every moment. When will that Śrī Caitanya-deva again become visible to me?

**rathārūḍhasyārād adhipadavi nīlācala-pater**  
of the Lord who was placed in front on the main road of Lord Jagannātha, aboard the chariot the Lord of Nīlācala

**adabhra-premormi-sphurita-naṭanollāsa-vivaśah**  
great of prema by waves which was manifested of dancing by the bliss being overwhelmed

**sa-harṣam gāyadbhiḥ parivrta-tanur vaiṣṇava-janaiḥ**  
with great pleasure who were singing surrounded His body by the devotees

**sa caitanyaḥ kim me punar api dr̥śor yāsyati padam**  
that Śrī Caitanya whether? my again of the eyes will go in the path

(7) Śrī Caitanya Mahāprabhu, surrounded on all sides by jubilant devotees performing *nāma-saṅkīrtana* and overwhelmed in great *prema*, dances before the cart of Jagannātha-deva. When will that Śrī Caitanya-deva again become visible to me?

*bhuvam siñcann aśru-srutibhir abhitaḥ sāndra-pulakaiḥ*  
 the earth sprinkling with showers of tears everywhere intense hairs standing erect

*parītāngo nīpa-stabaka-nava-kiñjalka-jayibhiḥ*  
 filled the kadamba clusters new filaments glorious  
 body flowers

*ghana-sveda-stoma-stimita-tanur utkīrtana-sukhī*  
 full perspiration moistened body of sañkīrtana the happiness

*sa caitanyaḥ kim me punar api dṛśor yāsyati padam*  
 that Śrī Caitanya whether? my again of the eyes will go in the path

(8) Śrī Caitanya Mahāprabhu drenches the ground with the streams of tears falling from His eyes; His limbs are decorated with horripilation which defeats the beauty of clusters of *kadamba* blossoms; His entire body is moist with perspiration; and He is blissful as He brazenly performs *kīrtana* while standing with upraised arms. When will that Śrī Caitanya-deva again become visible to me?

*adhīte gaurāṅga-smaraṇa-padavī-maṅgalataram*  
 reads of Lord Gaurāṅga remembrance path most auspicious

*kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam*  
 a pious person who faith shining pure intelligence eight verses this

*parānande sadyas tad-amala-padāmbhoja-yugale*  
 in transcendental bliss at once of Him splendid lotus feet pair

*parisphārā tasya sphuratu nitarām prema-laharī*  
 great of him may be manifested at every moment of prema waves

(9) That fortunate person of pure intelligence who remembers Śrī Caitanya-deva by faithfully reciting this very auspicious *aṣṭaka* will instantly experience powerful waves of *prema* for Mahāprabhu's supremely blissful lotus feet arising within his heart – this is the blessing of the author.

## Śrī Śacī-Tanayāṣṭakam

Śrīla Sārvabhauma Bhaṭṭācārya

*ujjala-varaṇa-gaura-vara-deham*  
 brilliant complexion beautiful golden body

*vilasita-niravadhi-bhāva-vidham*  
 sported incessantly ecstasy transcendental body

*tri-bhuvana-pāvana-kṛpāyāḥ leśam*  
 the three worlds purifying by His mercy atomic particle

*taṁ praṇamāmi ca śrī-śacī-tanayam*  
 to Him I offer praṇāma also to the son of mother Śacī

(1) ❀ I offer *praṇāma* to Śacī-tanaya (son of Śacī) Śrī Gaurahari ❀ whose sublime form is more brilliant than molten gold, ❀ who being overwhelmed in the *bhāva* of Śrīmatī Rādhikā incessantly performs varieties of ecstatic pastimes, ❀ and who purifies the three worlds with a mere particle of His mercy.

**gadagada-antara-bhāva-vikāraṁ**

choked-up internally ecstatic transformations

**durjana-tarjana-nāda-viśālam**

wicked men threatening sounds immense

**bhava-bhaya-bhañjana-kāraṇa-karuṇaṁ**

of material existence fear smashing cause mercy

**taṁ praṇamāmi ca śrī-śacī-tanayam**

to Him I offer pranāma also to the son of mother Śacī

(2) I offer *praṇāma* to Śacīnandana Śrī Gaurahari, whose voice always falters as He experiences waves of *sāttvika-bhāva* in His heart, and whose thunderous roar strikes terror in the atheists opposing *bhakti*. His mercy breaks all fear of material existence.

**aruṇāmbara-dhara cāru-kapolaṁ**

saffron garments wearing beautiful forehead

**indu-vinindita-nakha-caya-ruciram**

moon mocking fingernails rows radiance

**jalpita-nija-guṇa-nāma-vinodaṁ**

uttered His own qualities His name the enjoyer

**taṁ praṇamāmi ca śrī-śacī-tanayam**

to Him I offer pranāma also to the son of mother Śacī

(3) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari who is dressed in cloth the color of the rising sun, whose lovely cheeks are exceedingly enchanting, whose fingernails radiate a brilliance which defeats the glory of the full moon, and who receives immense bliss from performing the *kīrtana* of His own names and virtues.

**vigalita-nayana-kamala-jala-dhāraṁ**

flowing eyes lotuslike of water streams

**bhūṣaṇa-nava-rasa-bhāva-vikāraṁ**

ornament of fresh mellows ecstatic transformations

**gati-ati-manthara-nṛtya-vilāsaṁ**

the movements very slow of dancing pastimes

**taṁ praṇamāmi ca śrī-śacī-tanayam**

to Him I offer pranāma also to the son of mother Śacī

(4) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari from whose lotus eyes streams of tears are perpetually flowing, whose body is decorated with ever-fresh *aṣṭa-sāttvika-bhāvas*, and whose movements are gently flowing as He dances.

**cancala-cāru-carāṇa-gati-ruciram**

restless lovely feet the movements pleasing

**mañjira-rañjita-pada-yuga-madhuram**

adorned by anklets the two feet sweet

**candra-vinindita-śītala-vadanaṁ**

the moon surpassing cooling face

***taṁ praṇamāmi ca śrī-śacī-tanayam***  
to Him I offer praṇāma also to the son of mother Śacī

(5) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari, the restless movements of whose exquisite lotus feet, which are adorned with anklebells, are immensely enchanting and whose face is more cooling than the moon.

***dhr̥ta-kāṭi-ḍora-kamaṇḍalu-daṇḍam***  
wearing loincloth waterpot staff

***divya-kalevara-maṇḍita-muṇḍam***  
divine body shaven head

***durjana-kalmaṣa-khaṇḍana-daṇḍam***  
wicked souls sins destroying chastisement

***taṁ praṇamāmi ca śrī-śacī-tanayam***  
to Him I offer praṇāma also to the son of mother Śacī

(6) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari who wears a tie for His *kaupīnas* (*ḍora*) around His waist, whose shaven head is exceedingly beautiful, and who holds a *kamaṇḍalu* in one hand and a *daṇḍa* which vanquishes the sins of the wicked in the other.

***bhūṣaṇa-bhū-raja-alakā-valitam***  
ornament of the earth dust hair endowed

***kampita-bimbādhara-vara-ruciram***  
trembling lips like red berries excellent and pleasing

***malayaja-viracita-ujjala-tilakam***  
sandalwood drawn brilliant forehead markings

***taṁ praṇamāmi ca śrī-śacī-tanayam***  
to Him I offer praṇāma also to the son of mother Śacī

(7) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari whose hair looks very beautiful ornamented with the dust of the earth which rises up as He dances, whose immensely captivating bimba-fruit-like red lips are quivering due to His singing *harināma-kīrtana*, and whose form is adorned with glistening *tilaka* composed of *malayaja-candana*.

***nindita-aruṇa-kamala-dala-nayanam***  
surpassing reddish lotus petal eyes

***ājānu-lambita-śrī-bhuja-yugalam***  
down to the knees extending splendrous arms two

***kalevara-kaiśora-nartaka-veśam***  
divine body adolescent dress of a dramatic dancing actor

***taṁ praṇamāmi ca śrī-śacī-tanayam***  
to Him I offer praṇāma also to the son of mother Śacī

(8) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari whose eyes the color of the rising sun (*aruṇa*) defeat the splendour of a cluster of lotus flowers, whose arms reach to His knees, and whose form is nicely attired as a youthful dancer.

## Śrī Vṛndā-Devyāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

**gāṅgeya-cāmpeya-tadid-vinindi-**

golden campaka flower lightnigs chastising

**rociḥ pravāha-snapitātma-vṛnde!**

splendor with rivers bathed own multitude

**bandhūka-bandhu-dyuti-divya-vāso**

of the bandhūka flower friend splendor transcendental garments

**vṛnde! numas te caraṇāravindam**

O Vṛnde! I offer praṇāma to your feet the lotus flower

(1) O Vṛnde! Your bodily complexion mocks the luster of gold, *campaka* flowers, and lightning. Fully devoted to Śrī Rādhā-Kṛṣṇa, you shine with the brightness of Their *sevā*, which you mercifully shower upon devotees who worship you. Your splendid red dress shines like the red *bandhūka* and *bandhu* flowers – I offer *praṇāma* unto your lotus feet.

**bimbādhāroditvara-manda-hāsyā-**

bimba fruits lips extraordinary gentle smile

**nāsāgra-muktā-dyuti-dīpitāsye**

of the nose on the tip pearl by the illuminated face  
splendor

**vicitra-ratnābharaṇa-śriyādhye!**

amazing and colorful jewels and ornaments with the enriched beauty

**vṛnde! numas te caraṇāravindam**

O Vṛnde! I offer praṇāma to your feet the lotus flower

(2) O Vṛnde! A gentle smile emanates from your red bimba-fruit-like lips, the luster of the pearl which adorns the tip of your nose illuminates your entire face, and your jeweled ornaments further enhance your extraordinary beauty – I offer *praṇāma* unto your lotus feet.

**samasta-vaikuṅṭha-śiromaṇau śrī-**

all of the Vaikuṅṭha planets the crown jewel

**kṛṣṇasya vṛndāvana-dhanya-dhāmnī**

of Śrī Kṛṣṇa Vṛndāvana opulent and auspicious in the abode

**dattādhikāre vṛṣabhānu-putryā**

given dominion of Vṛṣabhānu by the daughter

**vṛnde! numas te caraṇāravindam**

O Vṛnde! I offer praṇāma to your feet the lotus flower

(3) O Vṛnde! The daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, has given you dominion over Śrī Kṛṣṇa's most glorious Śrī Vṛndāvana-dhāma, which is the crown-jewel of all the Vaikuṅṭha planets. I offer *praṇāma* unto your lotus feet.

**tvad-ājñayā pallava-puṣpa-bhṛṅga**  
 your by the order blossoming by flowers by bumble-bees

**mṛgādibhir mādhaba-keli-kuñjāḥ**  
 by deer and others of Madhaba for pastimes groves

**madhvādibhir bhānti vibhūṣyamāṇā**  
 with springtime and the other appears being decorated  
 seasons very splendid

**vṛnde! numas te caraṇāravindam**

O Vṛnde! I offer praṇāma to your feet the lotus flower

(4) O Vṛnde! On your order the leaves, flowers, bees, deer, peacocks, parrots, and all the other living entities in Vṛndāvana beautifully decorate the wondrous *kuñjas* where Śrī Mādhava enjoys His playful loving pastimes (*keli-vilāsa*) in the perpetual spring season – I offer *praṇāma* unto your lotus feet.

**tvadīya-dūtyena nikuñja-yunor**

your because of the message of those who perform pastimes in the groves

**atyutkayoḥ keli-vilāsa-siddhiḥ**

very enthusiastic amorous pastimes perfection

**tvat-saubhagaṁ kena nirucyatām tad**

your good fortune by whom? may be described therefore

**vṛnde! numas te caraṇāravindam**

O Vṛnde! I offer praṇāma to your feet the lotus flower

(5) O Vṛnde! You send your messengers who cleverly make all arrangements so that Śrī Rādhā-Kṛṣṇa can unite for Their *keli-vilāsa*. You yourself also act as messenger, overcoming difficult obstacles to Their meeting. Because you are helping in these *līlās*, Their meetings must be successful! Who in this world could possibly describe your peerless good fortune? Therefore, I worship you and offer *praṇāma* unto your lotus feet.

**rāsābhilāṣo vasatiś ca vṛndā-**

the rasa dance the desire residence and in Vṛndā-

**vane tvad-īśāṅghri-saroja-sevā**

vana your of the feet of the lotus service  
 Lord flower

**labhyā ca puṁsām kṛpayā tavaiva**

is attainable and by the living entities by the mercy your indeed

**vṛnde! numas te caraṇāravindam**

O Vṛnde! I offer praṇāma to your feet the lotus flower

(6) O Vṛnde! By your mercy only the devotees attain residence in Śrī Vṛndāvana, render service to the lotus feet of your beloved Śrī Rādhā-Mādhava, and directly enter into the *rāsa-līlā* – I offer *praṇāma* unto your lotus feet.

**tvam kīrtiyase sātvata-tantra-vidbhir**

you are glorified the Sātvata-tantra by those who know

**līlābhidhānā kila kṛṣṇa-śaktiḥ**

pastimes by the name indeed of Lord Kṛṣṇa the potency

**tavaiva mūrtis tulasī nṛ-loke**

your indeed form tulasī in human society

**vṛnde! numas te caraṇāravindam**

O Vṛnde! I offer praṇāma to your feet the lotus flower

(7) O Vṛnde! In the *bhakti-tantras*, highly expert *paṇḍitas* have declared you to be Śrī Kṛṣṇa's pastime potency (*līlā-śakti*), and in this world you assume the form of the renowned Tulasī tree – I offer *praṇāma* unto your lotus feet.

**bhaktyā vihīnā aparādha-lakṣaiḥ**

of devotion devoid of offenses with thousands

**kṣiptās ca kāmādi-taraṅga-madhye**

thrown and of lust ect. of the waves in the midst

**kṛpāmayi! tvām śaraṇam prapannā**

O merciful one! you shelter attain

**vṛnde! numas te caraṇāravindam**

O Vṛnde! I offer praṇāma to your feet the lotus flower

(8) O merciful Vṛndā-devī! Devoid of devotion and guilty of unlimited offences, I am being tossed about in the ocean of material existence by the turbulent waves of lust, anger, greed, and other inauspicious qualities. Therefore, I take shelter of you as I offer *praṇāma* unto your lotus feet.

**vṛndāṣṭakam yaḥ śṛṇuyāt paṭhed vā**

glorifying Vṛndā-devī eight verses who may hear may read or

**vṛndāvanādhiśa-padābja-bhṛṅgaḥ**

of Vṛndāvana of the royal feet at the a bumble-bee  
couple lotuses

**sa prāpya vṛndāvana-nitya-vāsam**

he attaining at Vṛndāvana eternal residence

**tat-prema-sevām labhate kṛtārthaḥ**

of Them in pure love seva attains and his spiritual desires are satisfied

(9) Those who, like bumblebees at the lotus feet of the royal couple of Vṛndāvana, hear or recite this *aṣṭaka* describing Vṛndā-devī's glories, will obtain eternal residence in Vṛndāvana where they will become fulfilled, being immersed in loving service to Śrī Śrī Rādhā-Govinda.

## Śrī Govardhanāṣṭakam

Śrīla Viśvanātha Cakravartī Thākura

**kṛṣṇa-prasādena samasta-śaila-**

of Kṛṣṇa by the mercy of all mountains

**sāmrajyam āpnoti ca vairiṇo 'pi**

sovereignty attains and from the enemy even

**śakrasya yaḥ prāpa balim sa sākṣād**

Indra who receiving the offerings he directly

**govardhano me diśatām abhīṣṭam**  
Govardhana Hill my may grant desire

(1) May Govardhana Hill fulfill my deepest desire – to get *darśana* of Śrī Rādhā and Kṛṣṇa’s *līlās*. By Śrī Kṛṣṇa’s mercy Govardhana became the emperor of all mountains, and received the offerings meant for Indra despite Indra’s enmity.

**sva–preṣṭha–hastāmbuja–saukumārya–**  
own dear hand lotus delicateness

**sukhānubhūter ati–bhūmi vṛtteḥ**

of bliss from the experience abode the earth because of the activity

**mahendra–vajrāhatim apy ajānan**

of Indra of the the striking even unaware  
thunderbolts

**govardhano me diśatām abhīṣṭam**

Govardhana Hill my may grant desire

(2) Feeling that softness of his dearest Kṛṣṇa’s soft lotus hand when he was being held aloft by Him filled him with so much *ānanda* that he did not even notice Indra’s thunderbolts striking his body. May that Govardhana fulfill my desire.

**yatraiva kṛṣṇo vṛṣabhānu–putryā**

where certainly Kṛṣṇa of Vṛṣabhānu with the daughter

**dānam gṛhītum kalaham vitene**

the toll to collect quarrel instigated

**śruteḥ sprhā yatra mahaty atah śrī–**

of the Vedas desire where great from that Śrī–

**govardhano me diśatām abhīṣṭam**

Govardhana Hill my may grant desire

(3) Demanding a road tax, Kṛṣṇa quarreled for several hours at Dān Ghāṭī with the daughter of Vṛṣabhānu Mahārāja. *Rasika-bhaktas* visiting Govardhana are eager to listen to that sweet *prema* quarrel. May that Govardhana fulfill my desire that I also can hear that verbal battle.

**snātvā saraḥ svaśu samīra–hastī**

having bathed in the lake very quickly of the breeze the elephant

**yatraiva nīpādi–parāga–dhūliḥ**

where certainly of the and other carrying the pollen  
kadamba flower

**ālolayan khelati cāru sa śrī–**

moving plays pleasantly that Śrī–

**govardhano me diśatām abhīṣṭam**

Govardhana Hill my may grant desire

(4) Bathing in Govardhana’s lakes which are filled with lotuses and surrounded by *kadamba* and other flowers, the cool, sweet and strong breeze blows over the water, shaking the pollen from the flowers as it blows the flowers against each other. This breeze, mixing playfully with the pollen and fragrance of the flowers, is like an elephant

who covers himself with dust after taking his bath and then plays with his female friends. May that beautiful Govardhana fulfill my desire.

*kastūrikābhiḥ śayitaṁ kim atrety*  
 with fragrant musk sleeping how is it? here thus  
*ūhaṁ prabhoḥ svasya muhur vitanvan*  
 transformation of the Lord own repeatedly spreading  
*naisargika–svīya–śilā–sugandhair*  
 natural own rocks with fragrances  
*govardhano me diṣatām abhīṣtam*  
 Govardhana Hill my may grant desire

(5) Is the sweet fragrance of Govardhana coming because Kṛṣṇa is sleeping on a bed of musk here? If Kṛṣṇa is not sleeping here, how is this fragrance coming? All of Govardhana's *śilās* are fragrant because the breeze is carrying the fragrance and pollen of the flowers and the fragrance of Kṛṣṇa's *līlās* here with all the *gopīs*. May that Govardhana fulfill my desire.

*vaṁśa–pratidhvany–anusāra–vartma*  
 of the flute echo following path  
*didṛkṣavo yatra hariṁ hariṇyaḥ*  
 eager to see where Lord Hari the deer  
*yāntyo labhante na hi vismitāḥ sa*  
 going attain not certainly astonished he  
*govardhano me diṣatām abhīṣtam*  
 Govardhana Hill my may grant desire

(6) The deer on Govardhana start running upon hearing the sound of the wind blowing through the holes of all the bamboo trees, thinking that Kṛṣṇa is there playing His flute. Not finding Him, they are astonished and wander here and there searching for Him. May that Govardhana fulfill my desire.

*yatraiva gaṅgām anu nāvi rādhām*  
 where certainly the river following in a boat Śrī Rādhā  
*ārohya madhye tu nimagna–naukaḥ*  
 invited to enter in the middle but began to sink  
*kṛṣṇo hi rādhānugalo babhau sa*  
 Kṛṣṇa certainly with Rādhā fearfully appeared he  
 clinging to Kṛṣṇa's neck  
*govardhano me diṣatām abhīṣtam*  
 Govardhana Hill my may grant desire

(7) In the middle of Mānasī Gaṅgā, Śrī Rādhā was sitting in Kṛṣṇa's boat. When the boat began to sink, She tightly clung to His neck. Together They looked very beautiful. May that Govardhana (who provides the setting for this secret līlā) fulfill my desire.

*vinā bhavet kiṁ hari-dāsa-varya-*  
 without there may be how? of Hari of the servants of the best  
*padāśrayam bhaktir ataḥ śrayāmi*  
 of the lotus feet the shelter pure bhakti therefore I take shelter  
*yam eva sa-prema nijeśayoḥ śrī-*  
 of whom certainly with prema of my two masters Śrī-  
*govardhano me diṣatām abhīṣtam*  
 Govardhana Hill my may grant desire

(8) Without taking shelter of the lotus feet of Govardhana, who is the best of Śrī Hari's servants and who is full of love for Śrī Rādhā-Kṛṣṇa, how will one ever attain *śuddha bhakti*? May that Govardhana fulfill my inner desire and grant me special *prema-sevā* for Śrī Rādhā-Kṛṣṇa when they are meeting in his many *kuñjas*.

*etat paṭhed yo hari-dāsa-varya-*  
 this may read who of Hari of the servants of the best  
*mahānubhāvāṣṭakam ārdra-cetāḥ*  
 with great glories eight verses with melting heart  
*śrī-rādhikā-mādhavayoḥ padābja-*  
 of Śrī Rādhikā and Mādhava feet lotus  
*dāsyam sa vinded acireṇa sāksāt*  
 service he may find quickly directly

(9) May that person who reads these eight verses glorifying Śrī Hari's greatest servant, with his heart melting, his voice choking, his hairs standing on end and tears flowing, quickly attain direct service to the lotus feet of Śrī Rādhikā-Mādhava. Govardhana is feeling so many *bhāvas* as he's watching Their *līlās* and, being very kind, he can easily give this *prema*.

## Śrī Govardhana-Vāsa-Prārthanā-Daśakam

*Śrīla Raghunātha dāsa Gosvāmī*

*nija-pati-bhuja-daṇḍa-cchatra-bhāvaṁ prapadya*  
 own of the Lord arm handle of an umbrella the state attaining  
*prati-hata-mada-dhṛṣṭoddaṇḍa-devendra-garva*  
 checked arrogant bold with raised of the the king pride  
 wepons demigods  
*atula-prthula-śaila-śreṇi-bhūpa! priyam me*  
 incomparable great mountain series king dear to me  
*nija-nikaṭa-nivāsam dehi govardhana! tvam*  
 own near residence please give O Govardhana you

(1) O beautiful Govardhana, matchlessly enormous king of mountains! Please bestow upon me my most cherished desire – residence near your side. You took the shape of an umbrella with the arm of your own Lord as the handle, thus pulverising the arrogant pride of Indra who was intoxicated by his own opulence.

*pramada-madana-līlāḥ kandare kandare te*  
 passionate amorous pastimes in every cave of you  
*racayati nava-yūnor dvandvam asminn amandam*  
 performs the youthful divine couple in this great  
*iti kila kalanārtham lagnakas tad-dvayor me*  
 thus indeed of seeing for the purpose guarantee that of the two of me  
*nija-nikaṭa-nivāsam dehi govardhana! tvam*  
 own near residence please give O Govardhana you

(2) O Govardhana! Please grant me a dwelling near your side so that I can easily witness and serve the youthful lovers Śrī Rādhā-Kṛṣṇa as They perform newer and newer secret, amorous *līlās* within your many caves where They become completely maddened from drinking *prema*. You are present and making everything possible.

*anupama-maṇi-vedī-ratna-simhāsanorvī-*  
 incomparable jeweled courtyards jeweled lion-thrones  
*ruha-jhara-dara-sānu-droṇi-saṅgheṣu raṅgaiḥ*  
 trees waterfalls caves peaks valleys in the multitudes with happiness  
*saha bala-sakhibhiḥ saṅkhalayan sva-priyam me*  
 with Balarāma with friends playing own dear to me  
*nija-nikaṭa-nivāsam dehi govardhana! tvam*  
 own near residence please give O Govardhana you

(3) O Govardhana! Please grant me a dwelling near your side for you are very dear to me. If you say to me, “Śrī Rādhā-Kṛṣṇa also perform pastimes at Saṅketa and at other places in the forests, so why don’t you desire to reside there?” I will reply that upon your incomparable pearl-studded altars, on your jewelled *simhāsanas*, below your trees, in your cracks and crevices, upon your crest, and in your multitude of caves, Śrī Kṛṣṇa and Baladeva always enjoy playful sports accompanied by Śrīdāma and the other *sakhās*.

*rasa-nidhi-nava-yūnoḥ sākṣiṇīm dāna-keler*  
 of nectar oceans of the youthful divine couple the witness of the dāna-keli pastime  
*dyuti-parimala-viddhām śyāma-vedīm prakāśya*  
 splendor fragrance filled dark courtyard manifesting  
*rasika-vara-kulānām modam āsphālayan me*  
 of the best of those expert at relishing pastimes happiness causing of me  
*nija-nikaṭa-nivāsam dehi govardhana! tvam*  
 own near residence please give O Govardhana you

(4) O Govardhana! Please grant me residence near your side because, having manifested a lustrous black *vedī* (raised sitting place) with an enchanting scent, you facilitated and witnessed the *dāna-keli* pastime enacted by the youthful lovers Śrī Rādhā-Kṛṣṇa, who Themselves are a treasure-house of delicious *rasa*-mellows. Thus you increase the transcendental pleasure of Śrī Kṛṣṇa’s exalted *rasika* devotees who relish those mellows.

*hari-dayitam apūrvam rādhikā-kuṇḍam ātma-*  
 to Hari dear unprecedented Rādhika’s kuṇḍa own

*priya-sakham iha kaṅṭhe narmaṅāliṅgya guptaḥ*  
 dear friend here on the neck playfully embracing hidden  
*nava-yuva-yuga-khelās tatra paśyan raho me*  
 of the youthful divine couple pastimes there seeing in a solitary place of me  
*nija-nikaṭa-nivāsam dehi govardhana! tvam*  
 own near residence please give O Govardhana you

(5) O Govardhana! Please grant me residence near your side. The unprecedented Rādhā-kuṇḍa is most dear to Śrī Kṛṣṇa and also your dear friend. Embracing Rādhā-kuṇḍa to your neck in a playful mood, you remain hidden there while watching Śrī Rādhā-Kṛṣṇa enjoy pastimes in Their freshly blossoming youth. That secluded spot is also perfectly suitable for me – I will sit right there and relish Their pastimes with you.

*sthala-jala-tala-śaṣpair bhūruhac-chāyayā ca*  
 land water surface with grasses of trees with the shade and  
*prati-padam anukālam hanta samvardhayan gāḥ*  
 at every step at the right time indeed nourishing the cows  
*tri-jagati nija-gotraṁ sārthakaṁ khyāpayan me*  
 in the three worlds own name meaningful proclaiming of me  
*nija-nikaṭa-nivāsam dehi govardhana! tvam*  
 own near residence please give O Govardhana you

(6) O Govardhana! Please grant me residence near your side. You are worshipping Śrī Rādhā-Kṛṣṇa with your nice spacious fields, ponds, streams and waterfalls, forests, fresh grass, and shade-trees, and you are nourishing Śrī Kṛṣṇa's beloved cows whose numbers are thus increasing at every moment. Your very name "Govardhana" (*gāḥ* means cows, and *vardhayati* means to nourish and increase) is successful and renowned throughout the three worlds. If I can reside near you, I will also be able to receive the *darśana* of my *iṣṭadeva* Śrī Kṛṣṇa, who comes to you when He brings His cows out to graze.

*sura-pati-kṛta-dīrgha-drohato goṣṭha-rakṣām*  
 of the demigods of the king done long from the enmity of Vraja protection  
*tava nava-gr̥ha-rūpasyāntare kurvataiva*  
 of you new house in the form within doing indeed  
*agha-baka-ripuṅocair datta-māna! drutaṁ me*  
 of Aghāsura and Bakāsura by the enemy greatly given honor quickly of me  
*nija-nikaṭa-nivāsam dehi govardhana! tvam*  
 own near residence please give O Govardhana you

(7) O Govardhana! Please bestow upon me residence by your side right away. Śrī Kṛṣṇa, the slayer of Aghāsura and Bakāsura, showed you special honour by establishing Vraja beneath you while holding you aloft, thereby turning you into a new home for the Vrajavāsīs and protecting them from Indra's hostility. You are the crown of Vṛndāvana and Kṛṣṇa always takes care of you since you are His dear devotee. Kṛṣṇa's nature is that He is merciful to those who, although unqualified, reside near those whom He honours, so by residing near you I also will certainly obtain Kṛṣṇa's mercy.

**giri-nṛpa! hari-dāsa-śreṇī-varyeti nāmā-**  
 of hills the king of Hari of servants of the the best thus name  
 multitudes

**mṛtam idam uditam śrī-rādhikā-vaktra-candrāt**  
 nectar this spoken of Śrī Rādhikā of the mouth from the moon

**vraja-nava-tilakatve kṛpta! vedaiḥ sphuṭam me**  
 of Vraja new as the tilaka marking conceived by the Vedas manifested of me

**nija-nikaṭa-nivāsam dehi govardhana! tvam**  
 own near residence please give O Govardhana you

(8) O Girirāja Mahārāja! From the moon-like face of Śrīmatī Rādhikā the following words have issued: “This hill is the best of those who are known as Haridāsa.” These words from the Śrīmad-Bhāgavatam (10.21.18) have revealed the nectar of your name, and all the Vedas have established you as the fresh *tilaka* of Vraja-maṇḍala. You are such a high-class devotee, so if I stay with you, I will certainly get high-class *bhakti*. Therefore the most desirable place to reside is near your side; please grant me a dwelling there.

**nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta-**  
 own people endowed of Śrī Śrī Rādhā-Kṛṣṇa friendship nectar anointed  
**vraja-nara-paśu-pakṣi-vrāta-saukhyāika-dātaḥ**  
 of Vraja of the people animals and birds to the hosts of happiness sole giver

**agaṇita-karuṇatvān mām urī-kṛtya tāntam**  
 immeasurable because of mercy me accepting distressed

**nija-nikaṭa-nivāsam dehi govardhana! tvam**  
 own near residence please give O Govardhana you

(9) O Govardhana! You are absorbed in the *rasa* of friendship towards Śrī Rādhā-Kṛṣṇa who are surrounded by Their *sakhīs* and *sakhās*, and you are the unparalleled source of happiness for the men, women, birds, animals, and all the living entities of Vraja. You are so kind. Kṛṣṇa just touched you and automatically you lifted yourself up to serve Him, becoming weightless on His finger. You fulfill Kṛṣṇa’s desires and protect all Vrajavāsīs, so please accept this most fallen and miserable person and by mercifully bestowing upon me residence near your side, make even poor me a worthy recipient of Śrī Kṛṣṇa’s love.

**nirupadhi-karuṇena śrī-śacī-nandanena**  
 boundless with mercy by the son of Śacī

**tvayi kapaṭi-śaṭho ’pi tvat-priyeṇārpito ’smi**  
 in you a cheater a rascal although your beloved given I am

**iti khalu mama योग्ययोग्यतां ताम अग्रहण**  
 thus certainly my suitability or unsuitability me not considering

**nija-nikaṭa-nivāsam dehi govardhana! tvam**  
 own near residence please give O Govardhana you

(10) O Govardhana! Although I am a cheater and a rogue, the greatly merciful Śrī Śacī-nandana Kṛṣṇa Caitanya, who is most dear to you, has offered me unto you (so you are therefore obliged to accept me). Without considering whether I am qualified or unqualified, please bestow upon me a residence near your side.

*rasada–daśakam asya śrīla–govardhanasya*  
 nectarean ten verses of this Śrīla Govardhana  
*kṣiti–dhara–kula–bhartur yaḥ prayatnād adhīte*  
 of mountains of the multitudes the king one who with care reads  
*sa sapadi sukha–de ’smin vāsam āsādyā sākṣāc–*  
 he at once blissful in this residence attaining directly  
*chubha–da–yugala–sevā–ratnam āpnoti tūrṇam*  
 auspicious of the divine of the the jewel attains quickly  
 couple service

(11) Whoever ardently meditates on these ten nectarean verses glorifying Śrīla Govardhana, the master of mountains, will obtain blissful residence near Govardhana, thereby very quickly attaining the auspicious jewel of direct service to Śrī Rādhā-Kṛṣṇa.

### Śrī Rādhā-Kuṇḍāṣṭakam

Śrīmad Raghunātha dāsa Gosvāmī

*vṛṣabha–danuja–nāśān narma–dharmokti–raṅgair*  
 bull demon from the destruction joking of religion words with happiness  
*nikhila–nija–sakhībhīr yat sva–hastena pūrṇam*  
 all own with friends which by His own hand filled  
*prakaṭitam api vṛndāraṇya–rājñyā pramodais*  
 manifested also of Vṛndāvana by the king with happiness  
*tad ati–surabhi–rādhā–kuṇḍam evāśrayo me*  
 that very fragrant Rādhā–kuṇḍa indeed the shelter of me

(1) After the killing of Ariṣṭāsura, Śrīmatī Rādhikā and Her *sakhīs* exchanged many joking words with Śrī Kṛṣṇa concerning the necessary atonement for one who has committed the offence of killing a bull. As a result, the queen of Vṛndāvana, Śrīmatī Rādhikā, and Her *sakhīs* joyfully excavated and filled Śrī Rādhā–kuṇḍa with their own hands. May that immensely fragrant Rādhā–kuṇḍa be my shelter.

*vraja–bhūvi mura–śatroḥ preyaśīnām nikāmair*  
 in the land of Vraja of the adversary of Mura of the beloveds by the desires  
*asulabham api tūrṇam prema–kalpa–drumaṁ tam*  
 rare even quickly of prema the desire tree that  
*janayati hr̥di bhūmau snātur uccaiḥ priyaṁ yat*  
 creates in the heart in the land of a bather greatly dear which  
*tad ati–surabhi–rādhā–kuṇḍam evāśrayo me*  
 that very fragrant Rādhā–kuṇḍa indeed the shelter of me

(2) In the land of the hearts of those who bathe in Rādhā–kuṇḍa, a desire tree of the superlative *prema*, which is not attainable even for Kṛṣṇa’s principal queens in Dvārakā, will arise. May that supremely charming Rādhā–kuṇḍa be my shelter.

*agha–ripur api yatnād atra devyāḥ prasāda–*  
 of Aghāsura the enemy even with great care here of His queen of mercy

**prasara-kṛta-katākṣa-prāpti-kāmaḥ prakāmam**  
 manifestation done sidelong glance attainment desire voluntarily

**anusrati yad uccaiḥ snāna-sevānubandhais**  
 follows which greatly bathing service in relation

**tad ati-surabhi-rādhā-kuṇḍam evāśrayo me**  
 that very fragrant Rādhā-kuṇḍa indeed the shelter of me

(3) For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, regularly bathes in Rādhā-kuṇḍa, carefully observing all the appropriate rituals. May that supremely enchanting Rādhā-kuṇḍa be my shelter.

**vraja-bhuvana-sudhāṁśoḥ prema-bhūmir nikāmaṁ**  
 of Vraja of the land of the nectar moon of pure love the land exceedingly

**vraja-madhura-kiśorī-mauli-ratna-priyeva**  
 in Vraja sweet of girls the crown jewel beloved as if

**paricitam api nāmnā yac ca tenaiva tasyās**  
 known also by name which and by this indeed of Her

**tad ati-surabhi-rādhā-kuṇḍam evāśrayo me**  
 that very fragrant Rādhā-kuṇḍa indeed the shelter of me

(4) May that supremely enchanting Rādhā-kuṇḍa, which the moon of Vraja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Śrīmatī Rādhikā, and which He has made known by the name of Rādhikā Herself, be my shelter.

**api jana iha kaścid yasya sevā-prasādaiḥ**  
 even a person here one of which of service by the mercy

**praṇaya-sura-latā syāt tasya goṣṭhendra-sūnoḥ**  
 of pure love the celestial vine may be of that of the prince of Vraja

**sapadi kila mad-īśā-dāsya-puṣpa-prasāsya**  
 at once certainly of my queen of the service flower celebrated

**tad ati-surabhi-rādhā-kuṇḍam evāśrayo me**  
 that very fragrant Rādhā-kuṇḍa indeed the shelter of me

(5) The mercy obtained by serving Rādhā-kuṇḍa makes the desire-creeper of *prema* for the prince of Vraja sprout and is celebrated for bearing the flower of service to my *svāminī* Śrīmatī Rādhikā. May that supremely charming Rādhā-kuṇḍa be my shelter.

**taṭa-madhura-nikuñjāḥ kṛpta-nāmāna uccair**  
 on the shore charming groves fashioned names greatly

**nija-parijana-vargaiḥ saṁvibhajyāśritās taiḥ**  
 own associates with the groups having divided sheltered by them

**madhukara-ruta-ramyā yasya rājanti kāmyās**  
 of bumblebees with the charming of which are splendidly delightful  
 sounds manifested

**tad ati-surabhi-rādhā-kuṇḍam evāśrayo me**  
 that very fragrant Rādhā-kuṇḍa indeed the shelter of me

(6) Gloriously manifest on the banks of Rādhā-kuṇḍa are eight *kuñjas* named after

Rādhikā's principal *sakhīs*.<sup>1</sup> Filled with the sweet humming of bumblebees, these *kuñjas* act as stimuli for the amorous pastimes of the Divine Couple. The lotus feet of that Rādhikā, who sends Kṛṣṇa to enjoy in all the different *kuñjas*, are desired by everyone. May that supremely enchanting Rādhā-kuṇḍa be the shelter of my life.

**tata-bhuvi vara-vedyām yasya narmāti-hṛdyām**  
of the on the excellent in the of which by joking very charming  
shore ground courtyard words

**madhura-madhura-vārtām goṣṭha-candrasya bhaṅgyā**  
very sweet words of the moon of Vraja with crookedness

**prathayati mitha īsā prāṇa-sakhyālibhiḥ sā**  
manifests mutually the queen with Her dear friends She

**tad ati-surabhi-rādhā-kuṇḍam evāśrayo me**  
that very fragrant Rādhā-kuṇḍa indeed the shelter of me

(7) Situated on an exquisite dais on the bank of Rādhā-kuṇḍa and accompanied by Her beloved *sakhīs*, our *svāminī* Śrīmatī Rādhikā charmingly engages in sweet, joking words with Śrī Kṛṣṇa, the moon of Vraja. These playful verbal exchanges are enhanced by the suggestion of so many innuendoes. May that Rādhā-kuṇḍa be the shelter of my life.

**anudinam ati-raṅgaiḥ prema-mattāli-saṅghair**  
every day with great happiness with prema intoxicated of friends with multitudes

**vara-sarasija-gandhair hāri-vāri-prapūrṇe**  
excellent lotus fragrance charming waters filled

**viharata iha yasmin dam-patī tau pramattau**  
enjoy pastimes here in which the divine couple they intoxicated

**tad ati-surabhi-rādhā-kuṇḍam evāśrayo me**  
that very fragrant Rādhā-kuṇḍa indeed the shelter of me

(8) May that very charming and especially fragrant Rādhā-kuṇḍa, where intoxicated with love the Divine Couple and the *sakhīs* daily cavorts with great joy in the water so fragrant with exquisite lotus flowers, be the sole shelter of my life.

**avikalam ati devyās cāru kuṇḍāṣṭakam yaḥ**  
faultless great of Queen beautiful of the lake eight verses one who

**paripaṭhati tadiyollāsi-dāsyārpitātmā**  
reads of Her splendid service offered self

**aciram iha śarīre darśayaty eva tasmāi**  
at once here in this body reveals indeed to him

**madhu-ripur ati-modaiḥ śliṣyamāṇām priyām tām**  
of Madhu the enemy with great happiness being embraced beloved Her

<sup>1</sup> On the eastern bank is the *kuñja* known as Citrā-sukhada, on the southeastern side is Indulekhā-sukhada, on the southern bank is Campakalatā-sukhada, on the southwestern side is Raṅgadevī-sukhada, on the western bank is Tuṅgavidyā-sukhada, on the northwestern side is Sudevī-sukhada, on the northern bank is Lalitā-sukhada, and on the northeastern side is the *kuñja* known as Viśākhā-sukhada.

(9) To that devotee who, in a resolute mood of aspiring to serve Śrīmatī Rādhikā, reads this charming prayer describing Śrī Rādhā-kuṇḍa, even in their present body Śrī Kṛṣṇa will quickly grant them *darśana* of not only His beloved Rādhikā, but also of Their many variegated amorous pastimes. Witnessing these pastimes and envisioning himself serving Yugala-kiśora in various ways, such a devotee will feel immense jubilation.

## Śrī Yamunāṣṭakam

Śrīla Rūpa Gosvāmī

**bhrātur antakasya pattane 'bhipatti-hāriṇī**  
of her brother Yamarāja in the realm approaching removing

**prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī**  
by the sight very sinful even of sins of the ocean crossing

**nīra-mādhurībhir apy aśeṣa-citta-bandhinī**  
of her waters with sweetness even all hearts charming

**mām punātu sarvadāravinda-bandhu-nandinī**  
me may purify always of the lotuses of the friend the daughter

(1) ☸ May Yamunā-devī, the daughter of the sun-god Sūrya (the friend of the lotuses), always purify me. ☸ She saves those who touch her from going to the realm of her brother Yamarāja, ☸ and merely seeing her exonerates even greatly wicked people from the ocean of their sinful deeds. ☸ The sweetness of her waters captivates everyone's heart.

**hāri-vāri-dhārayābhimaṇḍitoru-khāṇḍavā**  
charming waters with the stream decorated great Khāṇḍava forest

**punḍarīka-maṇḍalodyad-aṇḍajāli-tāṇḍavā**  
of lotus flowers in the circle rising of birds hosts dancing

**snāna-kāma-pāmarogra-pāpa-sampad-andhinī**  
bathing desiring degraded fierce of sins the multitude blinding

**mām punātu sarvadāravinda-bandhu-nandinī**  
me may purify always of the lotuses of the friend the daughter

(2) ☸ Yamunā-devī adorns Indra's massive Khāṇḍava forest with her enchanting current, ☸ and upon her [?] blooming white lotuses, wagtails and other birds are always dancing. ☸ Simply desiring to bathe in her crystalline waters pardons one from even the greatest of sins. ☸ May that Yamunā-devī, the daughter of Sūrya-deva, always continue to purify me.

**śīkarābhimṛṣṭa-jantu-durvipāka-mardinī**  
by a drop touched of the people sinful reactions crushing

**nanda-nandanāntaraṅga-bhakti-pūra-var dhinī**  
of Nanda for the son confidential of bhakti the flood increasing

**tīra-saṅgamābhilāṣi-maṅgalānubandhinī**  
on her bank to reside desiring auspiciousness containing

**mām punātu sarvadāravinda-bandhu-nandinī**  
me may purify always of the lotuses of the friend the daughter

(3) ☸ Sprinkling a single drop of her water upon oneself frees one from the reaction to

even the most heinous crime. ❀ She increases the flow of *rāgānugā-bhakti* for Nandanandana within one's heart ❀ and benedicts anyone who simply desires to reside on her banks. ❀ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

***dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedinī***

islands a range of endowed seven oceans dividing

***śrī-mukunda-nirmitoru-divya-keli-vedinī***

of Śrī Mukunda manifested great divine pastimes witnessing

***kānti-kandalībhir indranīla-vṛnda-nandinī***

of splendour an abundance of sapphires a host rebuking

***mām punātu sarvadāravinda-bandhu-nandinī***

me may purify always of the lotuses of the friend the daughter

(4) ❀ Yamunā-devī is so inconceivably powerful that although she flows through the seven oceans which surround the earth's seven giant islands, she never merges into them as ordinary rivers do. ❀ Being an intimate witness to Śrī Mukunda's wonderful pastimes, she makes those pastimes arise in the hearts of those who take shelter of her. ❀ Her dark, shimmering beauty defeats that of even a precious blue sapphire. ❀ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

***māthureṇa maṇḍalena cāruṇābhimaṇḍitā***

of Māthura the circle enchanting decorated by

***prema-naddha-vaiṣṇavādhva-vardhanāya paṇḍitā***

by love bound of the vaiṣṇavas the path for increasing expert

***ūrmi-dor-vilāsa-padmanābha-pāda-vandinī***

of wave of the arms playful of Padmanābha to the feet worships

***mām punātu sarvadāravinda-bandhu-nandinī***

me may purify always of the lotuses of the friend the daughter

(5) ❀ Ornamented by the supremely enchanting land of Mathurā-maṇḍala, ❀ Yamunā-devī skilfully inspires *rāgānugā-bhakti* in the hearts of the loving Vaiṣṇavas who bathe in her waters. ❀ With her waves which are like playful arms she worships Śrī Padmanābha's lotus feet. ❀ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

***ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā***

charming banks of lowing cows the herds decorated by

***divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā***

celestial fragrance possessing kadamba trees flowers multitudes covered by

***nanda-sūnu-bhakta-saṅgha-saṅgamābhinandinī***

of Nanda of the son of bhaktas by the touch delighted

***mām punātu sarvadāravinda-bandhu-nandinī***

me may purify always of the lotuses of the friend the daughter

(6) ❀ ❀ Yamunā-devī's supremely charming banks are further beautified by the celestial fragrance emanating from the flowers of the *kadamba* trees which grace them and by the presence of the herds of lowing cows. ❀ She is especially delighted when devotees of

the son of Nanda assemble on those banks. ☪ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

**phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā**  
expanding wings royal swans thousands warbling

**bhakti-viddha-deva-siddha-kinnarāli-pūjitā**  
in bhakti absorbed, the Devas, Siddhas and Kinnaras worshipped

**tīra-gandhavāha-gandha-janma-bandha-randhinī**  
at the bank of the breeze the fragrance of birth bondage destroying

**mām punātu sarvadāravinda-bandhu-nandinī**  
me may purify always of the lotuses of the friend the daughter

(7) ☪ Hundreds and thousands of warbling swans glide on the fragrant waters of Yamunā-devī, ☪ who is worshipable to demigods, Siddhas, Kinnaras, and humans whose hearts are dedicated to the service of Śrī Hari. ☪ Anyone who is touched by her gentle breezes is released from the cycle of birth and death. ☪ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

**cid-vilāsa-vāri-pūra-bhūr-bhuvah-svar-āpinī**  
transcendental splendour of waters flood Bhūr Bhuvah and Svar attaining

**kīrtitāpi durmadoru-pāpa-marma-tāpinī**  
singing her glories even terrible great sins the heart torturing (buns to ashes)

**ballavendra-nandanāṅgarāga-bhaṅga-gandhinī**  
of the king of the gopas of the son of the scented ointments waves fragrant

**mām punātu sarvadāravinda-bandhu-nandinī**  
me may purify always of the lotuses of the friend the daughter

(8) ☪ Yamunā-devī distributes transcendental knowledge throughout the three worlds known as Bhūr, Bhuvah, and Svar as she flows through them. ☪ Singing her glories burns to ashes the reactions of even the greatest of sins. ☪ She has become supremely fragrant due to the sandal-paste from the body of Ballavendra-nandana which melts in her waters as He enjoys His water-play. ☪ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

**tuṣṭa-buddhir aṣṭakena nirmalormi-ceṣṭitām**  
happy intelligence with this aṣṭaka splendid waves moved

**tvām anena bhānu-putri! sarva-deva-veṣṭitām**  
you by this of the sun-god O daughter! all by the demigods surrounded

**yaḥ stavīti vardhayasva sarva-pāpa-mocane**  
one who prays please increase all of sins in deliverance

**bhakti-pūram asya devi! puṇḍarīka-locane**  
of bhakti the flood of Him O queen, lotus eyes

(9) He Sūrya-putri! Devi! O Yamune, whose powerful waves are very purifying and who is surrounded by all the demigods! For those persons of satisfied intelligence who recite this prayer, please increase their current of *bhakti* for the lotus-eyed Śrī Kṛṣṇa who liberates people from all their sins – this is my supplication at your feet.

## Śrī Lalitāṣṭakam

Śrīla Rūpa Gosvāmī

**rādhā–mukunda–pada–sambhava–gharma–bindu–**  
of Rādhā and Mukunda from the feet produced of perspiration drops

**nirmañchanopakaraṇī–kṛta–deha–lakṣām**  
for worship become an instrument whose body

**uttuṅga–sauhrda–viśeṣa–vaśāt pragalbhām**  
exalted love specific from the abundance bold

**devīm guṇaiḥ su–lalitām lalitām namāmi**  
Devī with virtues very charming to Lalitā I offer praṇāma

(1) I offer *praṇāma* unto the haughty Śrī Lalitā-devī who is charmingly endowed with many beautiful, sweet qualities (*sulalitā*). She has natural expertise in all arts (*lalitā*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.

**rākā–sudhā–kīraṇa–maṇḍala–kānti–daṇḍi–**  
of the full moon the nectar effulgence circle splendor rebukes

**vaktra–śriyam cakita–cāru–camūru–netrām**  
of the face the beauty frightened beautiful of the doe eyes

**rādhā–prasādhana–vidhāna–kalā–prasiddhām**  
of Rādhā of decoration activity in the art celebrated

**devīm guṇaiḥ su–lalitām lalitām namāmi**  
Devī with virtues very charming to Lalitā I offer praṇāma

(2) I offer *praṇāma* unto Śrī Lalitā-devī whose beautiful face mocks the brilliance of the full moon, whose eyes are ever-restless like those of a startled doe, who is famous for her extraordinary expertise in the art of dressing Śrīmatī Rādhikā, and who is the treasure-house of unlimited feminine qualities.

**lāsyollasad–bhujaga–śatru–patatra–citra–**  
dance splendid peacock tail wonderful

**paṭṭāṁśukābharāṇa–kañculikāñcitāṅgīm**  
silk garments ornaments bodice decorated body

**gorocanā–ruci–vigarhaṇa–gaurimāṇam**  
of gorocanā splendor condemnation fair complexion

**devīm guṇaiḥ su–lalitām lalitām namāmi**  
Devī with virtues very charming to Lalitā I offer praṇāma

(3) I offer *praṇāma* unto Śrī Lalitā-devī whose body is adorned with a splendid *sārī* as brilliant as the multi-coloured tail-feathers of an ecstatically dancing peacock, whose breast is covered with an exceedingly attractive blouse (*kañculi*), whose hair part is decorated with shimmering red vermilion, and who wears various necklaces and other jeweled ornaments. Her golden complexion defeats that of even *gorocanā* [bright golden

pigment that comes when rain-water from *svati-nakṣatra* hits the head of a qualified cow] and she possesses innumerable good qualities.

***dhūrte vrajendra–tanaye tanu suṣṭhu–vāmyam***  
 to the rascal of the king of Vraja to the son do expertly contrariness  
***mā dakṣiṇā bhāva kalaṅkini lāghavāya***  
 don't gentle and submissive become O unchaste one for being taken lightly  
***rādhe giram śṛṇu hitām iti śikṣayantīm***  
 O Rādhē words please hear auspicious thus instructing  
***devīm guṇaiḥ su–lalitām lalitām namāmi***  
 Devī with virtues very charming to Lalitā I offer praṇāma

(4) I offer *praṇāma* unto Śrī Lalitā-devī, the charming treasure-house of all good qualities, who instructs Śrīmatī Rādhikā in this way: “O Kalaṅkini (unchaste one)! Rādhe! Listen to my good instructions which are favorable for you! Vrajendra-nandana is very crafty (*dhūrta*). Don't display Your mood of gentle submission (*dakṣiṇā-bhāva*) to Him; instead, in all circumstances be contrary.”

***rādhām abhi–vraja–pateḥ kṛtam ātmajena***  
 Rādhā to of Vraja of the king done by the son  
***kūṭam manāg api vilokya vilohitākṣm***  
 trick slightly even seeing red eyes  
***vāg–bhaṅgibhis tam acireṇa vilajjyantīm***  
 of words with waves Him at once embarrasses  
***devīm guṇaiḥ su–lalitām lalitām namāmi***  
 Devī with virtues very charming to Lalitā I offer praṇāma

(5) I offer *praṇāma* unto the abode of all good qualities, the supremely charming Śrī Lalitā-devī, who, upon hearing Śrī Kṛṣṇa speak even a few sly words to Śrīmatī Rādhikā, immediately becomes furious and shames Kṛṣṇa with her biting, sarcastic remarks, “You are so truthful and simple-hearted, and such a chaste lover!”

***vātsalya–vrnda–vasatim paśupāla–rājñyāḥ***  
 of parental love of the abundance the abode of the cowherds of the queen  
***sakhyānuśikṣaṇa–kalāsu guruṁ sakhīnām***  
 of friendship by instruction in the arts teacher of friends  
***rādhā–balāvaraja–jīvita–nirviśeṣām***  
 of Rādhā of the younger the life without distinction  
 Brother of Balarāma  
***devīm guṇaiḥ su–lalitām lalitām namāmi***  
 Devī with virtues very charming to Lalitā I offer praṇāma

(6) I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, who possesses all divine qualities; who is also the recipient of Yaśodā-devī's parental affection; the *guru* of all the *sakhīs*, instructing them in the art of friendship; and the very life of both Śrīmatī Rādhikā and the younger brother of Baladeva.

*yām kām api vraja-kule vṛṣabhānu-jāyāḥ*  
 whom someone even of Vraja in the community of the daughter of Vṛṣabhānu  
*prekṣya sva-pakṣa-padavīm anuruddhyamānām*  
 seeing own of the party the path obstructing  
*sadyas tad-iṣṭa-ghaṭanena kṛtārthayantīm*  
 at once of her the desire with the attainment desires fulfilled  
*devīm guṇaiḥ su-lalitām lalitām namāmi*  
 Devī with virtues very charming to Lalitā I offer praṇāma

(7) I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, the treasure-house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-pakṣa*). Rādhā obeys Lalitā, who thus fulfills that maiden's desires.

*rādhā-vrajendra-suta-saṅgama-raṅga-caryām*  
 of Rādhā and Vrajendra-suta meeting pastime  
*varyām viniścitavatīm akhilotsavebhyaḥ*  
 best considered of all festivals  
*tām gokula-priya-sakhī-nikuramba-mukhyām*  
 her of Gokula of the dear friends of the multitudes the first  
*devīm guṇaiḥ su-lalitām lalitām namāmi*  
 Devī with virtues very charming to Lalitā I offer praṇāma

(8) I offer *praṇāma* unto Śrī Lalitā-devī, the embodiment of all divine virtues and the foremost of all the favorite *sakhīs* of Gokula. Her primary task is providing pleasure for Śrī Rādhā-Govinda by arranging Their meetings – this delightful *sevā* surpasses the enjoyment of all the best festivals combined together.

*nandan amūni lalitā-guṇa-lālitāni*  
 enjoying these of Lalitā qualities charming  
*padyāni yaḥ paṭhati nirmala-dṛṣṭir aṣṭau*  
 verses one who reads pure vision eight  
*prītyā vikarṣati janam nija-vṛnda-madhye*  
 with love pulls person own community into the midst  
*taṁ kīrtidā-pati-kulojjvala-kalpa-vallī*  
 Her of Kīrtidā of the in the splendid desire vine  
 husband family

(9) If a person with a cheerful and pure heart recites this *aṣṭaka* in praise of Lalitā-devī, he will be affectionately brought into Śrīmatī Rādhikā's own group of *sakhīs*. Lalitā-devī is superbly ornamented with beauty, grace and charm, and, along with Śrīmatī Rādhikā, is the effulgent wish-fulfilling creeper (*kalpa-vallī*) of Vṛṣabhānu Mahārāja's family that winds around the *kalpa-vṛkṣa* of Kṛṣṇa.

## Śrī Gāndharvā-Samprārthanāṣṭakam

Śrīla Rūpa Gosvāmī

**vṛndāvane viharator iha keli-kuñje**

in Vṛndāvana enjoying pastimes here in the pastime-grove

**matta-dvipa-pravara-kautuka-vibhrameṇa**

maddened elephant excellent enthusiastic with pastimes

**sandarśayasva yuvayor vadanāravinda-**

please reveal of the youthful couple otus face

**dvandvaṁ vidhehi mayi devi! kṛpām prasīda**

pair please give to me O queen mercy please be kind

(1) O Devī Rādhike! You and Śrī Kṛṣṇa are constantly enjoying Your ambrosial amorous pastimes in the leafy pleasure-groves of Vṛndāvana, like the intoxicated king of elephants sporting with his queen elephant. Therefore, O Gāndharvike! Be pleased with me and mercifully grant me *darśana* of Your and Your beloved Kṛṣṇa's lotus-like faces.

**hā devi! kāku-bhara-gadgadayādyā vācā**

O queen choked with emotion stammering with words

**yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ**

I beg falling down on the ground like a stick distressed

**asya prasādam abudhasya janasya kṛtvā**

of him kindness foolish person doing

**gāndharvike! nija-gaṇe gaṇanām vidhehi**

O Gāndharvike own associates of the counting please do

(2) O Devī Gāndharvike! I am suffering greatly, and therefore today I throw myself on the ground like a stick and humbly implore You with a choked voice to be merciful to this fool and please count me as one of Your own.

**śyāme! ramā-ramaṇa-sundaratā-varīṣṭha-**

O beautiful one of the goddess the husband handsomeness greater  
of fortune

**saundarya-mohita-samasta-jagaj-janasya**

by handsomeness enchanted all the worlds of the person

**śyāmasya vāma-bhuja-baddha-tanuṁ kadāhaṁ**

Śyāma left arm bound form when? I

**tvām indirā-virala-rūpa-bharām bhajāmi?**

You than the goddess distant beauty abundance I worship  
of fortune

(3) He Śyāme! Your Master is even more charming than Nārāyaṇa Bhagavān and His beauty enchants the entire creation. You are always in His arm's embrace on His left side, and Your beauty can never be equalled, even by that of Lakṣmī-devī. When will I properly worship Your beauty?

*tvām pracchadena mudirac-chavinā pidhāya*  
 You with a cape splendid as a cloud covering  
*mañjīra-mukta-caraṇām ca vidhāya devi!*  
 ankle-bells silent feet and making O queen  
*kuñje vrajendra-tanayena virājamāne*  
 in the forest of the king of Vraja with the son shining  
*naktam kadā pramuditām abhisārayiṣye?*  
 at night when? jubilant will I lead to the meeting

(4) O Devī Rādhike! When will I become Your *sakhī*, and, pleasing You by dressing Your transcendental form in a raincloud-coloured *sārī* and removing the anklets from Your feet, lead You away to a gorgeous *kuñja* for a nocturnal rendezvous with Śrī Nanda-nandana?

*kuñje prasūna-kula-kalpita-keli-talpe*  
 in the forest of flowers made pastime on the bed  
*saṁviṣṭayor madhura-narma-vilāsa-bhājoh*  
 entered sweet joking words pastimes enjoying  
*loka-trayābharaṇayoś caraṇāmbujāni*  
 worlds of the three the two ornaments lotus feet  
*saṁvāhayiṣyati kadā yuvayor jano 'yam?*  
 will I massage when? of You both person this

(5) O Devī! Within a *kuñja* You and Śrī Kṛṣṇa lie on a bed of so many kinds of flowers which is a playground for Your sweet amorous amusement. When will I receive the opportunity to serve the lotus feet of You and Your beloved, who together are the very adornment of the three worlds? Oh, when will such an auspicious day come?

*tvat-kuṇḍa-rodhasi vilāsa-pariśrameṇa*  
 of Your lake on the bank from pastimes with fatigue  
*svedāmbu-cumbi-vadanāmburuha-śriyau vām*  
 perspiration kissing lotus faces handsomeness You both  
*vṛndāvaneśvari! kadā taru-mūla-bhājau*  
 O queen of Vṛndāvana when? of a tree at the root being  
*saṁvījayāmi camarī-caya-cāmareṇa?*  
 will I fan with a camarī fan

(6) O Vṛndāvaneśvari! After enjoying love-sports with Śrī Kṛṣṇa on the bank of Your *kuṇḍa*, Your lotus faces brilliantly decorated with drops of perspiration, You will both relax upon a jewelled *śimhāsana* beneath a desire tree. When You are in that condition, when will I be able to soothe You by fanning You with a *cāmara*?

*līnām nikuñja-kuhare bhavatīm mukunde*  
 entered in the depths of the forest You Mukunda

*citraiva sūcitavatī rucirākṣi! nāham*  
 Citrā certainly indicated O beautiful-eyed one not I

*bhugnām bhruvaṁ na racayeti mṛṣā-ruṣām tvām*  
 with bent eyebrows don't do indeed false anger You

*agre vrajendra-tanayasya kadā nu neṣye?*  
 in the presence Of the king of Vraja of the son when? indeed will I pacify

(7) O beautiful-eyed Rādhike! When You playfully hide in a secret place within a *kuñja* and Śrī Kṛṣṇa comes to know where You are hiding and approaches You, You will ask me, “He Rūpa-mañjarī! Why did you show Kṛṣṇa My hiding-place?” Then I will reply, “No, no, I didn’t tell Him; it was Citra Sakhī. Therefore please do not frown at me.” When will I speak these entreating words to You, while seeing You standing before Kṛṣṇa and accusing me? When will such a day come?

*vāg-yuddha-keli-kutuke vraja-rāja-sūnuṁ*  
 of words battle in the transcendental pastime of Vraja of the king the son

*jitvonmadām adhika-darpa-vikāsi-jalpām*  
 defeating intoxicated very proud manifested joking words

*phullābhir ālibhir analpam udīryamāṇa-*  
 blossoming by friends great spoken

*stotrām kadā nu bhavatīm avalokayiṣye?*  
 praises when? indeed You will I see

(8) When You defeat Śrī Kṛṣṇa in a playful war of words, You become immensely joyful and boast of Your victory to Your girlfriends. Then the *sakhīs* will express their delight by exclaiming, “Jaya Rādhē! Jaya Rādhē!” Oh, when will I become fortunate enough to participate in Your victory chorus?

*yaḥ ko 'pi suṣṭhu vṛṣabhānu-kumārikāyāḥ*  
 who whoever nicely of the daughter of King Vṛṣabhānu

*samprārthanāṣṭakam idaṁ paṭhati prapannaḥ*  
 eight appeals this reads surrendered

*sā preyasā saha sametya dhṛta-pramodā*  
 She Her lover with meeting held joy

*tatra prasāda-laharīm urarī-karoti*  
 of him mercy waves accepts

(9) Any surrendered soul who with great faith recites these eight appeals to the daughter of Vṛṣabhānu Mahārāja will receive direct *darśana* of Her accompanied by Her beloved Śrī Kṛṣṇa and feel the waves of Her happiness shower upon him.

## Śrī Rādhikāṣṭakam (1)

Śrīla Rūpa Gosvāmī

*diśi diśi racayantīm sañcaran–netra–lakṣmī–*  
 in all directions doing moving of the eyes splendor  
*vilasita–khuralībhiḥ khañjarīṭasya khelām*  
 splendid with actions of a khañjana bird pastimes  
*hṛdaya–madhupa–mallīm ballavādhīśa–sūnor*  
 heart bumblebee jasmine flower of the king of the gopas of the son  
*akhila–guṇa–gambhīrām rādhikām arcayāmi*  
 all virtues deep Śrīmatī Rādhikā I worship

(1) I worship that Śrīmatī Rādhikā, whose restless eyes, moving like flocks of *khañjarīṭa* birds (wagtails), playfully wander in all directions, constantly searching out Her prey, Śrī Kṛṣṇa. Upon sighting Him, like an expert hunter She casts the arrows of Her provocative, sidelong glances. She is the jasmine flower for the bumblebee Śrī Kṛṣṇa. Just as the jasmine elates the bumblebee, She gives great joy to Śrī Kṛṣṇa's heart, completely making Him Hers. She is very mysterious with Her countless deep qualities.

*pitur iha vṛṣabhānor anvavāya–praśastim*  
 of Her father here King Vṛṣabhānu of the family glory  
*jagati kila samaste suṣṭhu vistārayantīm*  
 in the world indeed all indeed spreading  
*vraja–nrpati–kumāram khelayantīm sakhībhiḥ*  
 the prince of Vraja laying with friends  
*surabhiṇi nija–kuṇḍe rādhikām arcayāmi*  
 fragrant in her own lake Śrīmatī Rādhikā I worship

(2) I worship that Śrīmatī Rādhikā, who wonderfully increases the fame of Vṛṣabhānu Mahārāja's dynasty here in Vraja and throughout the world by inducing the prince of Vraja to give up His royal behavior and openly sport in a carefree manner with Her and all the *sakhīs* in Her fragrant *kuṇḍa*.

*śarad–upacita–rākā–kaumudī–nātha–kīrti–*  
 in autumn increased of the full moon the moonlight of the Lord glory  
*prakara–damana–dīkṣā–dakṣiṇa–smera–vaktrām*  
 great overpowering beginning expert smiling face  
*nataḍ–aghabhid–apāṅgottuṅgitānaṅga–raṅgām*  
 dancing the killer of sidelong great amorous dancing arena  
 Aghāsura glances desires  
*kalita–ruci–taraṅgām rādhikām arcayāmi*  
 manifested splendor waves Śrīmatī Rādhikā I worship

(3) I worship that Śrīmatī Rādhikā, whose smiling, blooming lotus face expertly belittles the vast glory of the brilliant *śarad* full moon, the lord of the night-blooming *kumud* lotus, and diminishes the beauty of all the other *gopīs* [just as *guru* by *dīkṣā* cuts the pride of his disciple]; whose pure amorous desires are aroused by Aghabhid Śrī Kṛṣṇa's dancing sidelong glances; and who is endowed with waves of beauty, grace and charm.

**vividha-kusuma-vṛndotphulla-dhammilla-dhātī-**  
 various flowers hosts blossoming decorated braided hair violently attacked  
**vighatita-mada-ghūrṇat keki-piccha-praśastim**  
 broken with joy prancing of a peacock feathers glory  
**madhuripu-mukha-bimbodgīrṇa-tāmbūla-rāga-**  
 of Kṛṣṇa the mouth bimba fruit emanated betelnuts red  
**sphurad-amala-kapolām rādhikām arcayāmi**  
 manifested splendid cheeks Śrīmatī Rādhikā I worship

(4) I worship that Śrīmatī Rādhikā, whose braided hair, beautifully adorned with clusters of many varieties of fully blossomed flowers, forcibly attacks and reproaches the fame of the tail-feathers of an intoxicated, dancing peacock; whose pure, unblemished cheeks are reddish and very lustrous from the juice of the *tāmbūla* remnants from Madhuripu Śrī Kṛṣṇa's bimba-fruit lips.

**amalina-lalitāntaḥ sneha-siktāntaraṅgām**  
 splendid of Lalitā in the heart love sprinkled in the heart  
**akhila-vidha-viśākhā-sakhya-vikhyāta-śīlām**  
 all kinds of Viśākhā friendship famous character  
**sphurad-aghahid-anargha-prema-māṇikyā-peṭīm**  
 manifesting the killer Aghāsura of priceless prema of rubies treasure chest  
**dhr̥ta-madhura-vinodām rādhikām arcayāmi**  
 manifesting sweetness pastimes Śrīmatī Rādhikā I worship

(5) I worship that Śrīmatī Rādhikā, whose heart is always saturated with Lalitā-sakhī's pure, unrestrained affection; whose sublime nature is made more famous due to sharing intimate friendship with Viśākhā-sakhī; who is a treasure-chest wherein She conceals the glistening, priceless ruby of Aghahid Śrī Kṛṣṇa's *prema*; who bathes and dresses in Her own beauty and sweetness (Her different *bhāvas* for Śrī Kṛṣṇa).

**atula-mahasi vṛndāraṇya-rājye 'bhiṣiktām**  
 peerless in glory in the kingdom of Vṛndāvana forest enthroned  
**nikhila-samaya-bhartuḥ kārtikasyādhidevīm**  
 of all auspicious times of the Lord of Kārttika The presiding deity  
**aparimita-mukunda-preyasī-vṛnda-mukhyām**  
 countless of Mukunda of beloveds of the multitudes the first  
**jagad-gha-hara-kīrtim rādhikām arcayāmi**  
 in the universe sins removing fame Śrīmatī Rādhikā I worship

(6) I worship that Śrīmatī Rādhikā, who is enthroned as the queen of the incomparable festive and supreme abode, Śrī Vṛndāvana; who is the presiding goddess of Kārttika, the king of months; who is the foremost of Śrī Kṛṣṇa's innumerable beloveds; and whose fame, which destroys sins, instills desire to serve Kṛṣṇa.

*hari-pada-nakha-kotī-prṣṭha-paryanta-sīmā-*  
of Hari of the feet of the nails of the tips surface boundary limit

*tatam api kalayantīm prāṇa-koter abhīṣṭam*  
surface also considering life millions desired

*pramudita-madirākṣī-vṛnda-vaidagdhya-dīkṣā-*  
jubilant charming eyes group expertise beginning

*gurum ati-guru-kīrtim rādhikām arcayāmi*  
teacher very great fame Śrīmatī Rādhikā I worship

(7) I worship that Śrīmatī Rādhikā, who considers just the outermost extremity of the very edge of the tips of Śrī Kṛṣṇa's toes to be millions of times dearer than Her own life. Indeed, Śrī Kṛṣṇa is Her very life and She knows nothing other than Him. Famous as the supreme initiating guru for the joyful *gopīs* whose beautiful eyes are intoxicated with prema, She instructs them in the arts of cleverly serving Kṛṣṇa.

*amala-kanaka-pattodghṛṣṭa-kāsmīra-gaurīm*  
pure gold in a pestle crushed kuṅkuma fair complexion

*madhurima-laharībhiḥ samparītām kiśorīm*  
sweetness with eaves surrounded girl

*hari-bhuja-parirabdham labdha-romāñca-pālim*  
of Hari by the arms embraced attained hairs standing erect in joy multitude

*sphurad-arūṇa-dukūlām rādhikām arcayāmi*  
manifesting red garments Śrīmatī Rādhikā I worship

(8) I worship that Śrīmatī Rādhikā, whose fair complexion resembles saffron which has been ground upon a slab of pure gold; whose youthful pastimes are filled with endless waves of sweetness; whose hairs stand on end in bliss upon being embraced by Śrī Kṛṣṇa; whose dress is the colour of the rising sun.

*tad-amala-madhurimṇām kāmam ādhāra-rūpaṁ*  
of Her pure of the sweetnesses indeed of a great reservoir the form

*paripathati varīṣṭham suṣṭhu rādhāṣṭakam yaḥ*  
reads excellent nicely eight prayers glorifying Śrī Rādhā one who

*ahima-kiraṇa-putrī-kūla-kalyāṇa-candraḥ*  
of the Yamunā, the daughter of the sun-god on the banks the moon

*sphuṭam akhilam abhīṣṭam tasya tuṣṭas tanoti*  
manifested all desires of him satisfied does

(9) Those who lovingly and deeply recite this wonderful Rādhāṣṭakam, which embodies Śrīmatī Rādhikā's pure sweetness, will please the moon of all auspiciousness, Śrī Kṛṣṇa-candra, who is playing on the banks of the Yamunā with Śrīmatī Rādhikā. Kṛṣṇa Himself will cause the lotus flower of the desire to serve Śrīmatī Rādhikā to bloom in their hearts.

## Śrī Rādhikāṣṭakam (2)

Śrīmad Raghunātha dāsa Gosvāmī

**rasa-valita-mṛgākṣī-mauli-māṇikya-lakṣmīḥ**  
 with nectar filled doe eyes crown ruby splendor  
**pramudita-mura-vairi-prema-vāpī-marālī**  
 delighted of Muravairi Kṛṣṇa prema pond swan  
**vraja-vara-vṛṣabhānoḥ puṇya-gīrvāṇa-vallī**  
 in Vraja exalted of Mahārāja Vṛṣabhānu pious celestial vine  
**snapayati nija-dāsyē rādhikā mām kadā nu**  
 may bathe own in service Śrī Rādhikā me when? indeed

(1) Śrīmatī Rādhikā is the brilliant jewel in the crown of *rasika* maidens. She is the swan which floats upon the pond of Śrī Kṛṣṇa's joy-filled *prema*, and is the paramount wish-fulfilling creeper of Vṛṣabhānu Mahārāja's piety. When will that Śrīmatī Rādhikā bathe me in Her service?

**sphurad-arūṇa-dukūla-dyotitodyan-nitamba-**  
 splendid red silk glistening rising hips  
**sthalam abhi-vara-kāñci-lāsyam ullāsayantī**  
 area on excellent sash dancing splendidly manifest  
**kuca-kalasa-vilāsa-sphīta-muktā-sara-śrīḥ**  
 breasts waterpots pastimes great of pearls necklace beauty  
**snapayati nija-dāsyē rādhikā mām kadā nu**  
 may bathe own in service Śrī Rādhikā me when? indeed

(2) Around Śrīmatī Rādhikā's shapely hips which are splendorously covered with a radiant, reddish silken cloth, an excellent golden chain dances; and upon Her water-pot-like breasts rests a magnificent pearl necklace. When will that Śrīmatī Rādhikā bathe me in Her service?

**sarasija-vara-garbhākharva-kāntiḥ samudyat-**  
 lotus excellent whorl large beauty rising  
**taruṇima-ghanasārāśliṣṭa-kaiśora-sīdhuḥ**  
 youthfulness camphor embraced of youth nectar  
**dara-vikasita-hāsyā-syandi-bimbādhārāgrā**  
 slightly blossomed smile trickling bimba lips tip  
**snapayati nija-dāsyē rādhikā mām kadā nu**  
 may bathe own in service Śrī Rādhikā me when? indeed

(3) Śrīmatī Rādhikā's effulgence is like that of the whorl (*kārnīkā*) of an exquisite budding lotus flower; Her pre-adolescence is like nectar mixed with the fleetingly fragrant camphor of Her early teen age, and Her slightly smiling bimba-fruit-like lips display a touch of *hāsyā-rasa* (humor). When will that Śrīmatī Rādhikā bathe me in Her service?

*ati-caṭulataram taṁ kānanāntar milantaṁ*  
 very restless Him within the forest meeting  
*vraja-nṛpati-kumāram vīkṣya śaṅkākulākṣī*  
 the prince of Vraja seeing with fear filled eyes  
*madhura-mṛdu-vacobhiḥ saṁstutā netra-bhaṅgyā*  
 sweet with gentle words flattered of the eyes with crooked motions  
*snapayati nija-dāsye rādhikā mām kadā nu*  
 may bathe own in service Śrī Rādhikā me when? indeed

(4) Unexpectedly meeting the whimsical prince of Vraja in the forest, Śrīmatī Rādhikā beholds Him with apprehensive eyes. Then, with Her sweet, soft words and crooked glances, She elicits an intimate exchange with Him. When will that Śrīmatī Rādhikā bathe me in Her service?

*vraja-kula-mahilānām prāṇa-bhūtākhilānām*  
 of Vraja of the people of the girls the life become of all  
*paśupa-pati-grhīnyāḥ kṛṣṇa-vat prema-pātram*  
 of the cowherds of the leaders of the wives Kṛṣṇa like of love the object  
*su-lalita-lalitāntaḥ sneha-phullāntarātmā*  
 very charming of Lalitā in the heart love blossoming within self  
*snapayati nija-dāsye rādhikā mām kadā nu*  
 may bathe own in service Śrī Rādhikā me when? indeed

(5) Śrīmatī Rādhikā is the very life of all the Vraja maidens. Like Śrī Kṛṣṇa, She is the fortunate recipient of Śrī Yaśodā's affection, and Her heart is bursting with the charming intimate affection of Lalitā-sakhī. When will that Śrīmatī Rādhikā bathe me in Her service?

*niravadhi sa-viśākhā śākhi-yūtha-prasūnaiḥ*  
 limitless with Viśākhā trees of the multitudes with the flowers  
*srajam iha racayantī vaijayantīm vanānte*  
 a garland here makes Vaijayantī in the outskirts of the forest  
*agha-vijaya-varoraḥ preyasī śreyasī sā*  
 of the subduer of Aghāsura excellent chest beloved best She  
*snapayati nija-dāsye rādhikā mām kadā nu*  
 may bathe own in service Śrī Rādhikā me when? indeed

(6) Śrīmatī Rādhikā embodies the supreme auspiciousness; She resides in Śrī Vṛndāvana always accompanied by Viśākhā-sakhī with whom She prepares *vaijayantī* garlands made from the flowers of the various trees and is therefore most dear to the wonderful chest of Śrī Kṛṣṇa, the subduer of the Agha demon (Agha-Vijaya). When will that Śrīmatī Rādhikā bathe me in Her service?

*prakaṭita-nija-vāsaṁ snigdha-veṇu-praṇādair*

manifested own fragrance charming of the flute with the sounds

*druta-gati-harim ārāt prāpya kuñje smitākṣī*

quickly gone to Hari near attaining in the forest smiling whose eyes

*śravaṇa-kuhara-kaṇḍūm tanvatī namra-vaktrā*

of the ears of the openings scratching doing lowered face

*snapayati nija-dāsye rādhikā mām kadā nu*

may bathe own in service Śrī Rādhikā me when? indeed

(7) With the sound of His charming flute, Śrī Kṛṣṇa reveals His presence within a *kuñja*, and She quickly runs to Him. Catching sight of Him, with smiling half-closed eyes, She lowers Her head and, on some pretext, scratches Her ear. When will that Śrīmatī Rādhikā bathe me in Her service?

*amala-kamala-rāji-sparśi-vāta-praśīte*

splendid of lotuses rows touching breeze cool

*nija-sarasi nidāghe sāyam ullāsinīyam*

own at the lake in the hot summer in the evening jubilant She

*parijana-gaṇa-yuktā krīḍayantī bakārim*

of friends with hosts accompanied playing with the enemy of the Baka demon

*snapayati nija-dāsye rādhikā mām kadā nu*

may bathe own in service Śrī Rādhikā me when? indeed

(8) On summer nights in the waters of Her own *kuṇḍa*, cool due to the gentle breeze which caresses the many spotless lotuses there, She very joyfully engages Śrī Kṛṣṇa in water-sports in the company of Lalitā and Her other *sakhīs*. When will that Śrīmatī Rādhikā bathe me in Her service?

*paṭhati vimala-cetā mṛṣṭa-rādhāṣṭakam yaḥ*

reads pure heart sweet eight prayers glorifying Śrī Rādhā one who

*parihṛta-nikhilāśā-santatiḥ kātaraḥ san*

abandoned all hopes multitude afflicted being

*paśupa-pati-kumāraḥ kāmam āmoditas taṁ*

of the gopas of the king the son of His own accord pleased that person

*nija-jana-gaṇa-madhye rādhikāyās tanoti*

own people of the multitudes in the midst of Śrī Rādhā does

(9) Śrī Kṛṣṇa will become so pleased with that person of pure heart and mind who, abandoning all hopes and aspirations other than *rādhā-dāsya*, humbly recites this pure Rādhikāṣṭakam that He will grant them entrance into Śrīmatī Rādhikā's eternal entourage.

## Śrī Kṛṣṇa-Candrāṣṭakam

(Midday Pastimes, Govinda Līlāmṛta 17.50–58, as chanted by the male parrot Śuka)

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

**ambudāñjanendra-nīla-nindi-kānti-ḍambarah**

of clouds añjana sapphires belittling splendor who possesses the abundance

**kuṅkumodyad-arka-vidyud-amśu-divyad-ambarah**

kuṅkuma rising sun lightning beams of light shining who wears the garments

**śrīmad-aṅga-carcitendu-pītanākta-candanah**

beautiful limbs anointed camphor saffron anointed who wears the sandalwood

**svānghri-dāsya-do 'stu me sa ballavendra-nandanah**

His feet of the the may to me He of the of the who is the son  
own service giver become cowherd men king

(1) Śrī Kṛṣṇa's effulgent bodily complexion defeats the luster of a fresh monsoon cloud, *añjana* (collyrium used to line the eyes), and blue sapphire; His yellow cloth is more effulgent than *kuṅkuma*, the rising sun, and a flash of lightning; and His entire form is anointed with *candana* mixed with camphor and saffron. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

**gaṇḍa-tāṇḍavāti-paṇḍitāṇḍajeśa-kuṇḍalaś**

on the cheeks in dancing very expert shark-shaped who wears earrings

**candra-padma-ṣaṇḍa-garva-khaṇḍanāsya-maṇḍalah**

moon a collection of lotuses pride destruction the orb of His face

**ballavīṣu vardhitātma-gūḍha-bhāva-bandhanah**

amongst the gopīs increased concealed within the self by the love who is bound

**svānghri-dāsya-do 'stu me sa ballavendra-nandanah**

His feet of the the may to me He of the of the who is the son  
own service giver become cowherd men king

(2) On Śrī Kṛṣṇa's cheeks dangle fish-shaped earrings which are most expert in dancing, His face shatters the pride of the full moon and all varieties of lotuses, and He forever tightens the shackle of His secret moods of love upon the Vraja *gopīs*. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

**nitya-navya-rūpa-veśa-hārda-keli-ceṣṭitaḥ**

eternal youthful beautiful form mode of dress love pastimes who endeavors

**keli-narma-śarma-dāyi-mitra-vṛnda-veṣṭitaḥ**

amorous pastimes joking words pleasure giving of boyfriends the assembly who is surrounded

**svīya-keli-kānanāmśu-nirjitendra-nandanah**

His own pastime-forest rays defeated the heavenly Nandana gardens of Lord Indra

**svānghri-dāsya-do 'stu me sa ballavendra-nandanah**

His feet of the the may to me He of the of the who is the son  
own service giver become cowherd men king

(3) Śrī Kṛṣṇa's beauty, attire, ornaments, and love-laden jolly pastimes are all forever fresh and new. When playing, He is always surrounded by His friends who give Him happiness with their joking words. The rays of light emanating from His play-garden, Śrī Vṛndāvana, defeat Indra's heavenly Nandana garden. May that Śrī Kṛṣṇa, son of the

king of the cowherd men, bestow upon me the service of His lotus feet.

**prema-hema-maṇḍitātma-bandhutābhinanditaḥ**  
of pure love the gold decorated His own friendship who is delighted

**kṣauṇi-lagna-bhāla-loka-pāla-pāli-vanditaḥ**  
the earth touching foreheads of the planets protectors multitudes who is praised

**nitya-kāla-sṛṣṭa-vipra-gauravāli-vandanaḥ**  
daily done to the brāhmaṇas reverence the groups who offers prayers

**svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ**  
His feet of the the may to me He of the of the who is the son  
own service giver become cowherd men king

(4) Śrī Kṛṣṇa is perpetually delighted by His friends whose hearts are decorated with the gold of *prema*. He praises those virtuous friends, is worshiped daily with obeisances by the lords of the various planets, and, although He Himself is the hero of unlimited universes, He daily worships the *brāhmaṇas* and His elders at the appropriate times. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

**līlayendra-kāliyoṣṇa-kāmsa-vatsa-ghātakas**  
easily Indra Kāliya angry Kāmsa Vatsāsura who is the killer

**tat-tad-ātma-keli-vṛṣṭi-puṣṭa-bhakta-cātakah**  
by all these His own pastimes the shower nourished whose devotees are like cātaka birds

**vīrya-śīla-līlayātma-ghoṣa-vāsi-nandanaḥ**  
heroism nature by līlās His own of the cowherd residents who is the delighter

**svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ**  
His feet of the the may to me He of the of the who is the son  
own service giver become cowherd men king

(5) Śrī Kṛṣṇa effortlessly cooled the heat of Indra and Kāliya-nāga, He easily killed Kāmsa and Vatsāsura, the raindrops of His playful pastimes such as smashing the pride of Indra nourishes His *cātaka*-bird devotees, and He delights the Vrajavāsīs with His valour, His pure nature and His unalloyed pastimes. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

**kuñja-rāsa-keli-sīdhu-rādhikādi-toṣaṇas**  
in the groves the rāsa dance with the nectar Rādhikā and oth. who satisfies

**tat-tad-ātma-keli-narma-tat-tad-āli-poṣaṇaḥ**  
all these own for sport jokes all these girlfriends who is the nourisher

**prema-śīla-keli-kīrti-viśva-citta-nandanaḥ**  
love good of the the the minds of the who gives delight  
character pastimes fame entire universe

**svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ**  
His feet of the the may to me He of the of the who is the son  
own service giver become cowherd men king

(6) Śrī Kṛṣṇa pleases Śrīmatī Rādhikā and the *gopīs* with the nectar of His pastimes in the *kuñjas* and with the *rāsa-līlā*, He nourishes them with His jokes and tricks, and He delights the hearts of everyone with His supernatural *prema*, character, playfulness, and

fame. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

**rāsa-keli-darśitātma-śuddha-bhakti-sat-pathaḥ**

by the rāsa-līlā shown His own pure devotional service the eternal path

**svīya-citra-rūpa-veśa-manmathāli-manmathaḥ**

His own amazing form and dress of cupids multitudes who is the cupid

**gopikāsu netra-koṇa-bhāva-vṛnda-gandhanaḥ**

among the gopīs of the eyes the corner heaps of ecstasies who hints

**svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ**

His feet of the the may to me He of the of the who is the son  
own service giver become cowherd men king

(7) Śrī Kṛṣṇa, through the performance of the *rāsa-līla*, which is completely devoid of even a scent of mundane lust, showed the true path of pure *bhakti* for Him; His variegated beauty and attire agitates the hearts of all classes of lovers; and from the corners of His eyes He informs the *gopīs* of all His inner desires. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

**puṣpa-cāyi-rādhikābhimarṣa-labdhi-tarṣitaḥ**

She who picks flowers Rādhikā the touch by the attainment who is pleased

**prema-vāmya-ramya-rādhikāsyā-drṣṭi-harṣitaḥ**

of love crookedness charming of Rādhikā the face by the sight jubilant

**rādhikorasīha lepa eṣa hāri-candanaḥ**

on the breasts of Rādhikā here ointment He who is the sandalwood

**svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ**

His feet of the the may to me He of the of the who is the son  
own service giver become cowherd men king

(8) Śrī Kṛṣṇa is always greedy to obtain the touch of Śrīmatī Rādhikā as She goes to pick flowers; because Rādhikā is so attractive due to Her loving crookedness, He is always jubilant upon obtaining Her *darśana*; He is like enchanting sandal paste which adorns Rādhikā's breast. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

**aṣṭakena yas tv anena rādhikā-suvallabham**

by these eight verses who indeed with these to Rādhikā who is very dear

**saṁstavīti darśane 'pi sindhujādi-durlabham**

praises with full attention in the sight even Lakṣmī and so on difficult to achieve

**taṁ yunakti tuṣṭa-citta eṣa ghoṣa-kānane**

to him engages of satisfied mind He in the forest of the cowherds

**rādhikāṅga-saṅga-nanditātma-pāda-sevane**

of Rādhikā the limbs by the contact delighted His own feet in the service

(9) By singing this *aṣṭaka*, whoever prays to Śrī Kṛṣṇa, who is the love of Rādhikā's heart and whose *darśana* is not possible even for the celestial goddesses headed by Lakṣmī, will please not only Him, but also Rādhikā and Her companions, and Kṛṣṇa will engage such a devotee in the service of His lotus feet in Śrī Vṛndāvana.

### Śrī Rādhikāṣṭakam (3)

(Midday Pastimes, Govinda Līlāmṛta 17.59-67, as chanted by the female parrot śārī)

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

**kuṅkumākta-kāñcanābja-garva-hāri-gaura-bhā**

with kuṅkuma covered golden lotus flower pride removing golden who is splendid

**pītanāñcitābja-gandha-kīrti nindi-saurabhā**

with saffron marked of the lotus sweet fame belittling who has the pleasant fragrance  
flower aroma

**ballaveśa-sūnu-sarva-vāñchitārtha-sādhikā**

of the cowherd men of the king of the Son all that which is desired for the purpose who fulfills

**mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā**

to me Her own of the lotus feet the giver of service may become Rādhikā

(1) Śrīmatī Rādhikā's bodily complexion snatches away the pride of a golden lotus flower tinged with *kuṅkuma*, Her bodily fragrance reproaches the fame of a fragrant lotus sprinkled with saffron powder, and She fulfills all the desires of the prince of Vraja, Śrī Kṛṣṇa. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

**kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā**

of coral the splendor chastising colorful who wears silken garments

**kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā**

Kṛṣṇa maddened bumblebee pastimes blossomed flower who is a garden

**kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā**

with Kṛṣṇa daily union for the purpose the friend of the lotuses who is the worshipper

**mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā**

to me Her own of the lotus feet the giver of service may become Rādhikā

(2) Śrīmatī Rādhikā's dazzling, colorful silk *sārī* defeats the splendour of coral; She is a garden of all varieties of blooming flowers which attract the maddened bumblebee Śrī Kṛṣṇa who comes to play amongst Her flowers, and She worships the sun-god in order to meet with Kṛṣṇa eternally. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

**saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā**

with youthful delicacy provided of budding flowers the fame who negates

**candra-candanotpalendu-sevya-śīta-vigrahā**

the moon candana lotus and worshipable cool whose form  
camphor by

**svābhimarṣa-ballavīśa-kāma-tāpa-bādhikā**

Her own by the touch of the Lord of gopīs of kāma the heat who dispels

**mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā**

to me Her own of the lotus feet the giver of service may become Rādhikā

(3) Śrīmatī Rādhikā's softness defeats the fame of delicate budding flowers; Her body's coolness is worshipable for the moon, sandalwood-paste, the lotus, and camphor; and Her touch dispels the heat of Gopī-jana-vallabha Śrī Kṛṣṇa's amorous desires. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

**viśva-vandya-yauvatābhivanditāpi yā ramā**  
 by the universe adored by the multitude who is reveren- even She of the goddess  
 of young gopīs tially worshipped who of fortune

**rūpa-navya-yauvanādi-sampadā na yat-samā**  
 beauty praiseworthy youthfulness and so with the not to whom who is  
 forth opulences equal

**śīla-hārda-līlayā ca sā yato 'sti nādhikā**  
 of nature of pure love by līlās and She from whom there is not anyone greater

**mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā**  
 to me Her own of the lotus feet the giver of service may become Rādhikā

(4) Although Lakṣmī-devī is honoured by all the worshipable damsels of the universe, the opulence of her great beauty and ever-fresh youthfulness is overshadowed by that of Śrīmatī Rādhikā. Nor can Lakṣmī-devī surpass Her by her natural loving and playful disposition. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

**rāsa-lāsyā-gīta-narma-sat-kalāli-panḍitā**  
 in the rāsa dance singing joking transc. in all arts who is expert

**prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā**  
 love beautiful form dress and divine by qualities who is decorated  
 ornaments

**viśva-navya-gopa-yoṣid-ālito 'pi yādhikā**  
 by the universe to be of cowherd women than the even who is the best  
 praised multitude

**mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā**  
 to me Her own of the lotus feet the giver of service may become Rādhikā

(5) Śrīmatī Rādhikā is expert in all the celestial arts of the *rāsa-līlā*, like dancing, singing, and joking; She is adorned with supernatural *prema*, enchanting beauty, wonderful dresses and ornaments, and all divine virtues; and She is the topmost youthful maiden of Vraja. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

**nitya-navya-rūpa keli-kṛṣṇa-bhāva-sampadā**  
 eternal youthful beauty pastimes of Kṛṣṇa love who is endowed with the opulences

**kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā**  
 of Kṛṣṇa by love with bonds to the young gopīs who causes trembling

**kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā**  
 of Kṛṣṇa beautiful garments pastimes attached divine who is engaged in meditation  
 form and ornaments

**mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā**  
 to me Her own of the lotus feet the giver of service may become Rādhikā

(6) Śrīmatī Rādhikā, by Her ever-fresh beauty, ever-fresh playfulness, and ever-fresh wealth of affection, causes all the young maidens of Vraja, who are bound in love to Śrī Kṛṣṇa, to tremble in anxiety; and She is immersed in *samādhi* upon Śrī Kṛṣṇa's beauty, attire, and playful pastimes. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

***sveda-kampa-kaṅṭakāśru-gadgadādi-sañcitā-***  
 perspiring trembling hairs standing on end tears choked voice and so on who has accumulated  
***marṣa-harṣa-vāmatādi-bhāva-bhūṣaṇāñcitā***  
 impatience joy crookedness and of ecstatic with the who is marked  
 others moods ornaments  
***kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā***  
 of Kṛṣṇa the eyes delighting with jewels ornaments who wears  
***mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā***  
 to me Her own of the lotus feet the giver of service may become Rādhikā

(7) Śrīmatī Rādhikā in divine ecstasy manifests perspiration, hairs standing on end, trembling, tears, and a choked voice; She is adorned with indignation, joy, and contrariness; and She wears splendid jewel-studded ornaments which delight Śrī Kṛṣṇa's eyes. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

***yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-***  
 She who half a moment Kṛṣṇa by separation extended arisen  
***neka-dainya-cāpalādi-bhāva-vṛnda-moditā***  
 many of suffering restlessness and more ecstasies multitudes who is excited  
***yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā***  
 with great endeavor attained of Kṛṣṇa association gone all mental anguish  
***mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā***  
 to me Her own of the lotus feet the giver of service may become Rādhikā

(8) Śrīmatī Rādhikā, upon being separated from Śrī Kṛṣṇa for even half a moment, becomes distressed by the ever-arising feelings of Her own lowliness and great restlessness; and She is relieved of all Her mental anguish upon meeting Kṛṣṇa through the intense efforts of one of Their messengers. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

***aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām***  
 by these eight verses whoever indeed with these glorifies to Kṛṣṇa who is dear  
***darśane 'pi śailajādi-yoṣid āli-durlabhām***  
 in sight even Pārvatī and others of women for multitudes very difficult to attain  
***kṛṣṇa-saṅga-nanditātma-dāsyā-sīdhu-bhājanam***  
 of Kṛṣṇa by the association delighted Her own service of the nectar the recipient  
***taṁ karoti nanditāli-sañcayāsu sā janam***  
 to him She makes jubilant sakhīs in the assembly quickly She that person

(9) Śrīmatī Rādhikā, whose darśana is rarely attained even by Pārvatī-devī and other goddesses, who gives great pleasure to Her *sakhīs*, who Herself becomes elated upon meeting with Śrī Kṛṣṇa, and who is Kṛṣṇa's dearest lover, very quickly makes that person who prays to Her singing this *aṣṭaka* a recipient for the nectar of Her service.

## Śrī Nanda-Nandanāṣṭakam

*An ancient prayer by an unknown Vaiṣṇava author*

*sucāru-vaktra-maṇḍalam sukarṇa-ratna-kuṇḍalam*

*sucarcitāṅga-candanam namāmi nanda-nandanam*

(1) I offer *praṇāma* to Śrī Nanda-nandana, whose face is extremely lovely, from whose beautiful ears hang jewelled earrings, and whose entire body is anointed with fragrant *candana*.

*sudīrgha-netra-paṅkajam śikhi-śikhaṇḍa-mūrdhajam*

*anaṅga-koṭi-mohanam namāmi nanda-nandanam*

(2) I offer *praṇāma* to Śrī Nanda-nandana, whose elongated eyes are beautiful like a fully-bloomed lotus, the top of whose head is exquisitely adorned with peacock feathers, and who enchants millions of Cupids (Kāmadevas).

*sunāsikāgra-mauktikam svacchanda-danta-paṅktikam*

*navāmbudāṅga-cikkaṇam namāmi nanda-nandanam*

(3) I offer *praṇāma* to Śrī Nanda-nandana, from whose beautiful nose hangs an elephant-pearl, whose teeth are brilliantly shining, and whose bodily complexion is more beautiful and lustrous than a fresh raincloud.

*kareṇa veṇu-rañjitam gatī-karīndra-gañjitam*

*dukūla-pīta śobhanam namāmi nanda-nandanam*

(4) I offer *praṇāma* to Śrī Nanda-nandana, whose lotus hands hold the flute, whose lingering gait defeats even that of an intoxicated elephant, and whose dark limbs are beautified by a yellow *dhofī*.

*tri-bhaṅga-deha-sundaram nakha-dyuti-sudhākaram*

*amūlya-ratna-bhūṣaṇam namāmi nanda-nandanam*

(5) I offer *praṇāma* to Śrī Nanda-nandana, whose three-fold-bending posture is exquisitely elegant, the effulgence of whose toe-nails puts to shame even the moon, and who wears invaluable jewels and ornaments.

*sugandha-aṅga-saurabha-murovirāji-kaustubham*

*sphurac chrī-vatsa-lāñchanam namāmi nanda-nandanam*

(6) I offer *praṇāma* to Śrī Nanda-nandana, whose body exudes an extraordinarily enchanting fragrance and upon whose broad chest the Kaustubha gem shines together with the mark of Śrīvatsa.

*vṛndāvana-sunāgaram vilāsānuga-vāsasam*

*surendra-garva-mocanam namāmi nanda-nandanam*

(7) I offer *praṇāma* to Śrī Nanda-nandana, Vṛndāvana's expert lover who dresses in a manner that enhances His charming, playful pastimes, and who pulverised the pride of Indra.

*vrajāṅganā-sunāyakam sadā sukha-pradāyakam*

*jagan-manah pralobhanam namāmi nanda-nandanam*

(8) I offer *praṇāma* to Śrī Nanda-nandana, who as the lover of the Vraja *gopīs* perpetually delights them and who enchants the minds of all living entities.

*śrī-nanda-nandanāṣṭakam paṭhed yah śraddhayānvitah*

*tared bhavābdhim dustaram labhet tad-aṅhri-yugmakam*

(9) Whoever regularly recites this Śrī Nanda-nandanāṣṭakam with deep faith will easily cross the seemingly insurmountable ocean of material existence and attain eternal residence at the lotus feet of Śrī Nanda-nandana.

**Śrī Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja**

*Spoken by Śiva to Gaurī in the Urdhvāmnāya-tantra*

*munīndra-vṛnda-vandite tri-loka-śoka-hāriṇī*

the great sages host of offering prayers of the three worlds grief dispel

*prasanna-vaktra-pankaje nikuñja-bhū-vilāsini*

blooms with joy Your face lotuslike in the kuñjas of Vraja You delight in pastimes

*vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate*

of the king of Vraja of Vṛṣabhānu the daughter of the king of Vraja of the son associated

*kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?*

when will You make here me Your merciful slidelong glance fit to receive

(1) ❀ O Śrīmatī Rādhikā – Śukadeva, Nārada, Uddhava, and all the topmost munis are always offering *vandanā* (prayers) to Your lotus feet. Remembering You and praying for

Your *sevā* miraculously removes all the miseries, sins, and offenses of the three spheres. ❀ Your joyful face blooms like a lotus and You delight in pastimes in the *kuñjas* of Vraja. ❀ You are the daughter of Vṛṣabhānu Mahārāja and are the dearly beloved of Brajendra-nandana, with whom You always perform *vilāsa* – ❀ when, oh when will You bestow upon me Your merciful sidelong glance?

***aśoka-vṛkṣa-vallārī-vitāna-maṇḍapa-sthite***

aśoka tree creepers canopy bower who dwell in

***pravāla-vāla-pallava-prabhāruṅāṅghri-komale***

reddish coral newly-sprouted splendid tinge of feet soft  
leaves the rising sun

***varābhaya-sphurat-kare prabhūta-sampadālaye***

boon of fearlessness appear from whose hands profuse opulences abode of

***kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?***

when will You make here me Your merciful sidelong glance fit to receive

(2) ❀ You dwell in a bower made of creepers climbing upon *aśoka* trees. ❀ Your soft lotus feet are like lustrous red coral, newly-sprouted leaves, and the rising sun. ❀ Your lotus hands are always eager to fulfill the cherished aspiration of Your devotees and to grant the benediction of fearlessness. You are the abode of profuse divine treasures and opulences – ❀ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvām***

Cupid delights auspicious by contact of crookedly bending eyebrows

***sa-vibhramam sa-sambhramam dṛg-anta-bāṇa-pātanaiḥ***

with flirtatious amorous gestures with delusion of the eyes from the corners arrows shooting

***nirantaram vaśī-kṛta-pratīti-nanda-nandane***

for all eternity bring into subjection whole-hearted surrender of Nanda-nandana

***kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?***

when will You make here me Your merciful sidelong glance fit to receive

(3) ❀ In the immensely auspicious drama enacted with loving playfulness (*prema-vilāsa*) on the amorous battlefield, ❀ Your eyebrows curving like bows suddenly unleash the arrows of Your side-long glances, ❀ piercing Nanda-nandana with amorous delusion and bringing Him into reverential submission. In this way He eternally comes under Your complete control – ❀ O Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe***

like lightning gold campaka flowers shining fair-complexioned body

***mukha-prabhā-parāsta-koṭi-śāradendu-maṇḍale***

face splendour eclipsed of millions autumnal moons halo

***vicitra-citra-sañcarac-cakora-śāva-locane***

with various expressions wonderful restless like Cakora birds young eyes

***kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?***

when will You make here me Your merciful sidelong glance fit to receive

(4) ❀ The glistening, fair complexion of Your limbs is like lightning, gold, and *campaka* flowers. ❀ The shining brilliance of Your face defeats even the effulgence of millions of autumnal full moons. ❀ Your eyes, restless like *cakora* birds, display astonishingly new and wonderful expressions at every moment – ❀ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***madonmadāti–yauvane pramoda–māna–maṇḍite***  
intoxicated with passion very youthful delightful jealous anger who are decorated with

***priyānurāga–rañjite kalā–vilāsa–paṇḍite***  
of the beloved loving affection charmed by in 64 arts of loving affairs who are expert

***ananya–dhanya–kuñja–rājya–kāma–keli–kovide***  
of incomparable opulent kuñjas in the realm amorous pastimes who are skilful in

***kadā kariṣyasīha mām kṛpā–kaṭākṣa–bhājanam?***  
when will You make here me Your merciful sidelong glance fit to receive

(5) ❀ You are intoxicated with the beauty of Your own youth and are always adorned with Your pre-eminent ornament, Your delightful sulking mood (*māna*). ❀ You take delight in Your darling’s love for You, and are supremely expert in the art of loving affairs. ❀ In the incomparable realm of wonderful *kuñjas*, You are the most learned in all of love’s novelties – ❀ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***aśeṣa–hāva–bhāva–dhīra–hīra–hāra–bhūṣite***  
of unlimited emotions (*hāva, bhāva, dhīra* etc.) diamond necklace who are adorned with

***prabhūta–śāta–kumbha–kumbha–kumbhi kumbha–sustani***  
high, plump like golden jugs or cranial globes of a charging, mad elephant whose breasts

***praśasta–manda–hāsyā–cūrṇa–pūrṇa–saukhya–sāgare***  
acclaimed mild smile like aromatic powder full of bliss who are like an ocean

***kadā kariṣyasīha mām kṛpā–kaṭākṣa–bhājanam?***  
when will You make here me Your merciful sidelong glance fit to receive

(6) ❀ You are adorned with all Your various deep emotions [*bhāva, hāva, helā, dhīra* etc.] for Kṛṣṇa which shine on Your person like a diamond necklace. ❀ Your lovely breasts are like twin golden jugs and the cranial globes of a charging, mad elephant (*Jaya-nandinī*, the wife of Indra’s elephant-carrier *Airāvata*). ❀ Displaying Your acclaimed mild smile, You are like an ocean overflowing with divine bliss – ❀ O Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***mṛṇāla–vāla–vallarī taraṅga–raṅga–dor–late***  
lotus stems fresh creepers like in the waves swaying whose arms-vines

***latāgra–lāsya–lola–nīla–locanāvalokane***  
of creepers like tips dancing restless blue eyes flash a glances

***lalal–lulan–milan–manojña mugdha–mohanāśrite***  
with sportive frolic when meeting Your charm entices Mohana who resorts to the shelter

***kadā kariṣyasīha mām kṛpā–kaṭākṣa–bhājanam?***  
when will You make here me Your merciful sidelong glance fit to receive

(7) ❀ Your soft arms are like fresh, delicate lotus stems elegantly swaying in the waves. ❀ Just as a creeper dances in a gust of wind, Your restless bluish eyes flash an enthralling glance. ❀ Your charm entices Madana Mohana Himself to follow after You, and when meeting, You steal away His mind and then give Him shelter in His spellbound condition – ❀ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***suvarṇa-mālikāñcita-tri-rekha-kambu-kaṅṭhage***  
pure golden necklace adorned with three-lined conchshell whose neck is like

***tri-sūtra-maṅgalī-guṇa-tri-ratna-dīpti-dīdhiti***  
three cords auspicious colors of three with jewels glistening

***sa-lola-nīla-kuntala prasūna-guccha-gumphite***  
swaying to and fro black tresses flower blossoms with clusters of which are woven

***kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?***  
when will You make here me Your merciful sidelong glance fit to receive

(8) ❀ Your neck, as beautiful as a lovely conch, is decorated with golden necklaces and marked with three lines. ❀ Ornaments made with glistening jewels of three colors swing from Your *trisūtra* (three auspicious cords tied around the neck of a newly-married bride). ❀ Your black tresses, which are woven with clusters of colorful flower blossoms, sway to and fro – ❀ O Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe***  
whose hips rounded dangling of flowers decorated with garlands

***praśasta-ratna-kiṅkiṇī-kalāpa-madhya mañjule***  
excellent of jewels with jingling bells a belt on whose waist enchanting

***karīndra-śuṇḍa-daṇḍikāvaroha-saubhagoruke***  
of elephants of the king like the trunk taper with beauty whose thighs

***kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?***  
when will You make here me Your merciful sidelong glance fit to receive

(9) ❀ Your rounded hips are decorated with dangling flower garlands ❀ and tiny tinkling jewel-bells hang from the flower belt on Your charmingly slender waist. The jingling of those gem-bells is exceedingly enchanting. ❀ Your beautiful thighs taper like the sloping trunk of the king of elephants – ❀ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***aneka-mantra-nāda-mañju-nūpurā-rava-skhalat***  
various types of mantras sounds captivating anklebells sing swinging

***samāja-rāja-haṁsa-vaṁśa-nikvaṇāti-gaurave***  
of a flock royal swans of a family warbling very excellent

***vilola-hema-vallarī-vidāmbi-cāru-caṅkrame***  
of swaying golden creepers mocks Your beauty as You walk along

***kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?***  
when will You make here me Your merciful sidelong glance fit to receive

(10) ॐ Your captivating golden anklebells sweetly resound with a host of Vedic mantras, ॐ resembling the warbling of a flock of royal swans, ॐ and as You walk along, the beauty of Your limbs mocks the grace of undulating golden creepers – ॐ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***ananta-koṭi-viṣṇu-loka-namra-padmajārcite***

unmilited and countless inhabitants of Vakuṅṭhas bowing down by Padmaja who are worshiped

***himādrijā-pulomajā-viriñcajā-vara-prade***

daughter of Hima-vat daughter of Puloman daughter of Viriñca boon who bestows unto

***apāra-siddhi-rddhi-digdha-sat-padāṅgulī-nakhe***

an infinite variety of perfections prosperity anointed with transc. of the toes whose nails

***kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?***

when will You make here me Your merciful sidelong glance fit to receive

(11) ॐ Unlimited millions inhabitants of Vakuṅṭha planets bow down before You. You are worshiped by Padmaja (Lord Brahmā, who was born from the lotus). ॐ Śrī Pārvatī (daughter of Hima-vat, king of snowy mountains), Śrī Śacī (daughter of Puloman, father-in-law of Indra), and Sarasvatī (daughter of Viriñca, Lord Brahmā) all worship and attain benedictions from You. ॐ Meditation on even one of Your toenails grants an infinite variety of perfections – ॐ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

***makheśvari kriyeśvari svadheśvari sureśvari***

of sacrifices mistress of all actions... of the sacrificial offerings... of the demigods...

***tri-veda-bhāratīśvari pramāṇa-śāsaneśvari***

of the three Vedas of the words... of spiritual principles of the enforcement...

***rameśvari kṣameśvari pramoda-kānaneśvari***

of Ramā-devī... of Kṣamā-devī... delightful of the forest mistress

***vrajeśvari vrajādhipe śrī rādhike namo 'stu te***

of Vraja owner of Vraja maintainer Oh Śrī Rādhike! obeisances to You

(12) ॐ You are the mistress of all kinds of sacrifices (especially of the topmost *yugala-milana-yajña*); of all actions (since You are the root of all potencies – *mūla-śakti-tattva*); of the mantras uttered at *yajñas* and of the sacrificial offerings presented to the demigods; of all the demigods; ॐ of the words of the three Vedas; of the enforcement of all scriptural principles; ॐ of Śrī Ramā-devī (the goddess of fortune); of Śrī Kṣamā-devī (the goddess of forgiveness); and especially of the delightful *kuñjas* in Vṛndāvana. ॐ When will You mercifully make me Your *dāsī* and grant me the qualification to render service in Your amorous pastimes with the prince of Vraja? Oh Śrīmatī Rādhike, owner (*adhikārinī* – *vrajeśvarī*) and maintainer (*vrajādhipe*) of Vraja! I offer *praṇāmas* unto You time and again.

***itīmam adbhuṭam-stavaṃ niśamya bhānu-nandinī***

this mine wonderful prayer hearing of Vṛṣabhānu daughter

***karotu santataṃ janam kṛpā-kaṭākṣa-bhājanam***

make always person of Your merciful sidelong glance object of

***bhavet tadaiva-sañcita-tri-rūpa-karma-nāśanam***  
 should then certainly accumulated three kinds of karma destroyed

***bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam***  
 should then of Vraja of the king of the son circle entrance to

(13) He Vṛṣabhānu-nandinī! Upon hearing this wonderful prayer, please make me the perpetual object of Your merciful glance. Then, by the influence of Your mercy, may all the reactions to my *karma* be destroyed and, realising my internal identity as a *mañjarī*, may I enter the circle of Śrīmatī Rādhikā's *sakhīs* to participate in Śrī Vrajendra-sūnu's eternal pastimes.

## Jaya Jaya Sundara Nanda-Kumāra

*from Gītāvalī by Śrīla Rūpa Gosvāmī, Song 3*

[vasanta-rāga]

Refrain: ***jaya jaya sundara nanda-kumāra***  
 all glories O beautiful son of Nanda

***saurabha-saṅkaṭa-vṛndāvana-taṭa-vihita-vasanta-vihāra***  
 fragrance full of Vṛndāvana in the area performed springtime pastimes

All glories to You, O beautiful son of Nanda! You engage in Your *vasanta* pastimes in Vṛndāvana, which is fragrant with flowers.

***abhinava-kuṭmala-guccha-samujjvala-kuñcita-kuntala-bhāra***  
 new buds clusters splendid curling hair abundance

***pranayi-janerita-candana-sahakṛta-cūrṇita-vara-ghanasāra***  
 affectionate people thrown candana with powdered excellent camphor

(1) You look very beautiful with Your curling hair decorated with a brilliantly shining crown made of sprigs of fresh new leaves. Your body colored with *candana* and red powdered dyes thrown by Your beloveds defeats the beauty of a fresh rain-cloud.

***caṭula-dṛg-añcala-racita-rasoccala-rādhā-madana-vikāra***  
 restless eyes corners created of nectar motions of Rādhā of amorous desires transformations

***bhuvana-vimohana-mañjula-nartana-gati-valgita-maṇi-hāra***  
 the worlds enchanting charming dancing movements charming of jewels necklaces

(2) Your restless sidelong glance causes *anurāginī* Śrī Rādhikā to undergo the ecstatic transformations of unlimited amorous desires. Your exquisite dancing charms the whole universe while causing Your necklace to sway to and fro on Your chest.

***adhara-virājita-mandatarā-smita-locita-nija-parivāra***  
 on the lips shines a very gentle smile observed own associates

***nija-vallabha-jana-suhṛt-sanātana-citta-viharad-avatāra***  
 own dear devotees taken Sanātana in the heart enjoys pastimes incarnations

(3) The sweet gentle smile on Your lips incites greed in the *gopīs*' hearts. You are the eternal well-wisher of Your beloved devotees and You descend to play in their hearts. [Or: You are always playing in the heart of my dearest *guru* and friend, Sanātana Gosvāmī.]

## Jaya Jaya Ballava-Rāja-Kumāra

from *Gītāvalī* by Śrīla Rūpa Gosvāmī, Song 35

[bhairava-rāga]

Refrain:

**jaya jaya ballava-rāja-kumāra**

all glories of the cowherd king O son

**rādhā-vakṣasi harimaṇi-hāra**

of Rādhā on the breast of sapphires O necklace

O prince of the *gopas*, O sapphire necklace on Rādhā's breast, all glories, all glories to You!

**apaghana-ghaṭita-ghuṣṛṇa-ghanasāra**

on the body manifested kuṅkuma and camphor

**piñcha-khacita-kuñcita-kaca-bhāra**

peacock feather studded curling hair

(1) O Lord anointed with *kuṅkuma* and camphor, O Lord whose curling hair is decorated with a peacock feather...

**rādhā-dhṛti-hara-muralī-tāra**

of Rādhā the peacefulness taking of the flute the music

**nayanāñcala-kṛta-madana-vikāra**

of the eyes from the corners created of amorous love emotion

(2) O Lord whose flute-music robs Rādhā of Her peaceful composure, O Lord whose sidelong glance arouses Rādhā's desire...

**rasa-rañjita-rādhā-parivāra**

by sweet love delighted of Rādhā the friends

**kalita-sanātana-citta-vihāra**

performed of Sanātana in the heart pastimes

(3) O Lord whose sweet love delights Rādhā's friends, O Lord who enjoys pastimes in Sanātana Gosvāmī's heart...

## (Kṛṣṇa) Deva! Bhavantaṁ Vande

from *Gītāvalī* by Śrīla Rūpa Gosvāmī, Song 24

[dhanāśrī-rāga]

Refrain:

**(kṛṣṇa) deva! bhavantaṁ vande**

O Kṛṣṇa! O Lord! to You I bow down

**man-mānasa-madhukaram arpaya nija-pada-paṅkaja-makarande**  
my mind to the bumblebee place own feet lotus honey

O Bhagavān Śrī Kṛṣṇa! I am offering a prayer to You. Please let the bee of my mind be offered the nectarean honey of Your lotus feet. In other words, please let it have a taste of the *rasa* of those lotus feet so that it will then never be attracted to anything else!

*yadyapi samādhiṣu vidhir api paśyati na tava nakhāgra-marīcim*  
 although in the trance of meditation Brahmā even sees not of You of the nails of the tips the effulgence

*idam icchāmi niśamya tavācyuta tad api kṛpādbhuta-vīcim*  
 this I desire hearing of You O Acyuta nevertheless of mercy wonderful waves

(1) Although Brahmā in full *samādhi* cannot catch a glimpse of even a ray of the effulgence from the tips of Your toe-nails, still he Acyuta! having heard of the waves of Your astonishing mercy, I long to receive Your grace.

*bhaktir udañcati yadyapi mādharma! na tvayi mama tila-mātrī*  
 devotion arises although O Mādhava not for You of me even a sesame seed

*parameśvaratā tad api tavādhika-durghaṭa-ghaṭana-vidhātrī*  
 supreme power nevertheless of You greater the impossible possible creating

(2) O Mādhava! Although I don't possess even a sesame seed of *bhakti* for You, still, by Your inconceivable power which makes the impossible possible, please fulfill the desires of my heart.

*ayam avilolatayādyā sanātana! kalitādbhuta-rasa-bhāram*  
 this with steadiness today O Sanātana! attained wonderful of nectar abundance

*nivasatu nityam ihāmṛta-nindini-vindan madhurima-sāram*  
 may reside eternally here nectar rebuking finding sweetness the best

(3) He Sanātana! Because Your lotus feet are filled with such wonderful *rasa*, 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.

## Śrī Śrī Rādhikā Pāda-Padme Vijñapti

from *Gītāvalī* by Śrīla Rūpa Gosvāmī, Song 14

[bhairavī-rāga]

Refrain:

*rādhe! jaya jaya mādharma-dayite!*

O Rādhe! all glories of Mādhava O beloved!

*gokula-taruṇī-maṇḍala-mahite*

in Gokula of the girls by the community worshiped

O Śrīmatī Rādhike! O beloved of Mādhava! O You whose glories are sung by the young maidens of Gokula-maṇḍala! All glories to You! All glories to You!

*dāmodara-rati vardhana-veśe!*

for Dāmodara love increasing dress

*hari-niṣkuṭa-vṛndā-vipineśe!*

of Hari in the garden of Vṛndāvana forest O queen!

(1) From the effulgence of the tips of Your toes to the top of Your head, Your artistic dress and entire appearance increase Dāmodara's loving attachment for You! O queen of the forest of Vṛndāvana! O pleasure garden of Śrī Hari!

***vṛṣabhānūdadhī–nava–śaśi–lekhe!***

of Vṛṣabhānu from the ocean the new crescent moon

***lalitā–sakhi guṇa–ramita–viśākhe!***

of Lalitā friend qualities delighted Viśākhā

(2) Just as the moon was produced from the churning of the Milk Ocean, You have arisen like the new moon from the ocean of Vṛṣabhānu Mahārāja's affection for You. O dearest friend of Lalitā! O You who have captivated the heart of Your intimate *sakhī* Viśākhā with Your charming (*lalita*) qualities of friendship, kindness and loyalty to Kṛṣṇa!

***karuṇām kuru mayi karuṇā–bharite!***

mercy please do to me with mercy full

***sanaka–sanātana–varṇita–carite!***

Sanaka and Sanātana described virtues and pastimes

(3) O Karuṇa-mayī, all-compassionate one! Even *naiṣṭhika-brahmacārīs* like Sanaka and Sanātana (who have described Your *aṣṭa-kālīya-līlā* in the Vedas, as well as Bhīṣmadeva and Śukadeva Gosvāmī) meditate on Your transcendental qualities and character. O Śrī Rādhē! Bestow Your kindness upon me!

## Śrī Maṅgala-gītam

Śrī Gīta Govinda by Jayadeva Gosvāmī

[gurjarī-rāga, niḥsāra-tāla]

Refrain:

***rādhe–kṛṣṇa govinda gopāla  
nanda–dulāla yaśodā–dulāla  
jaya jaya deva hare***

***śrita–kamalā–kuca–maṇḍala! dhr̥ta–kuṇḍala! e***

who takes shelter of Kamalā of the round breasts! decorated with earrings! He!

***kalita–lalita–vanamālā! jaya jaya deva! hare***

who wears a charming garland of forest flowers! may You be triumphant! He Deva! He Hari!

(1) He You who take shelter of the round breasts of Śrī Rādhājī! Whose ears are decorated with earrings and Who wears an enchanting garland of forest flowers. He Hari! May You be triumphant.

He Deva! He Hari! He You who revel in pastimes with the full breasts of Kamalā! He You whose ears are adorned with ornaments! He You who are decorated with an elegant garland! May You be victorious!

***dina–maṇi–maṇḍala–maṇḍana! bhava–khaṇḍana! e***

of the sun planet You are the ornament! who cut loose the bondage of material existence He!

***muni–jana–mānasa–haṁsa! jaya jaya deva! hare***

in the lake of the sages' hearts You are the swan! may You be triumphant! He Deva! He Hari!

(2) He Deva! He Hari! You are the ornament of the sun planet! He You who cut loose the bondage of material existence! You are the swan who sports in the Mānasa Sarovara lake of the sages' hearts! May You be triumphant! May You be triumphant!

***kāliya-viṣa-dhara-gañjana jana-rañjana! e***  
the pride of the venomous Kāliya serpent who pulverize O delight of the people! He!

***yadu-kula-nalina-dineśa! jaya jaya deva! hare***  
of the Yadu dynasty the lotus You are the sun that causes to bloom!...

(3) He Deva! He Hari! You who pulverize the pride of the venomous snake, Kāliya. You whose pastime it is to fill the hearts of Your own dearest associates with endless joy. He You are the sun that causes the lotus of the Yadu dynasty to bloom! May You be triumphant! May You be triumphant!

***madhu-mura-naraka-vināśana! garuḍāsana! e***  
He Madhusūdana! He Murari! of the Narakāsura He Killer! who ride upon Garuda! He!

***sura-kula-keli-nidāna! jaya jaya deva! hare***  
who are the cause of the demigods' delightful recreation!...

(4) He Deva! He Hari! He Madhusūdana! He Murari! He Killer of the demon, Narakāsura! He You who ride upon Garuda! He You who are the cause of the demigods' delightful recreation! May You be triumphant! May You be triumphant!

***amala-kamala-dala-locana! bhava-mocana! e***  
whose wide eyes just like the petals of an immaculate lotus flower! You bestow emancipation from the sorrow of material existence! He!

***tri-bhuvana-bhavana-nidhāna! jaya jaya deva! hare***  
of the three worlds You are the foundation! may You be triumphant! He Deva! He Hari!

(5) He Deva! He Hari! He You whose wide eyes are just like the petals of an immaculate lotus flower! You bestow emancipation from the sorrow of material existence. You are the foundation of the three worlds. May You be triumphant! May you be triumphant!

***janaka-sutā-kṛta-bhūṣaṇa! jita-dūṣaṇa! e***  
You decorate Sītā-devī, the daughter of Mahārāja Janaka! You are victorious over the Dūṣaṇa! He!

***samara-śamita-daśakaṇṭha! jaya jaya deva! hare***  
You make peace by killing the ten-headed Rāvaṇa in battle! may You be triumphant! He Deva! He Hari!

(6) He Deva! He Hari! You decorate Sītā in Your Rāma incarnation. You are victorious over the *rākṣasa* called Dūṣaṇa and You make peace by killing the ten-faced Rāvaṇa in battle. May You be triumphant! May You be triumphant!

***abhinava-jaladhara-sundara! dhṛta-mandara! e***  
whose complexion is as lustrous as a fresh raincloud! He Holder of the Mandara mountain! He!

***śrī-mukha-candra-cakora! jaya jaya deva! hare***  
You are attached to the moon-like face of Śrī Rādhā! He Cakora! may You be triumphant! He Deva! He Hari!

(7) He Śyāmasundara! You whose complexion is as lustrous as a fresh raincloud! He Holder of the Mandara mountain! As a *cakora* bird pines for the moon, You are incessantly attached to the moon-like face of the Supreme Goddess of Fortune, Mahā-Lakṣmī Śrī Rādhā! He Hari! He Deva! May You be triumphant! May You be triumphant!

**tava caraṇe praṇatā vāyam iti bhāvaya e**  
 at Your lotus feet we have surrendered thus thinking of us He!

**kuru kuśalam praṇateṣu jaya jaya deva! hare**  
 please grant auspiciousness upon the souls who have surrendered before You ...

(8) He Bhagavān! We have surrendered at Your lotus feet. May You confer auspiciousness upon the souls who have surrendered unto You by blessing them with the gift of *prema-bhakti*. He Deva! He Hari! May You be triumphant! May You be triumphant!

**śrī-jayadeva-kaver idam kurute mudam**  
 Śrī Jayadeva of the poet this may bestow transcendental bliss

**maṅgalam-ujjala-gītam jaya jaya deva! hare**  
 auspicious brilliantly effulgent song may You be triumphant! He Deva! He Hari!

(9) May this charming, radiant and melodious *maṅgalācaraṇa* composed by Śrī Jayadeva Kavi increase Your happiness or may it bestow bliss upon the devotees who hear and recite Your glorious qualities. May You be triumphant! May You be triumphant!

### Examples of popular sanskrit metres

– guru (a long syllable); ∪ laghu (a short syllable); ○ guru or laghu

anuṣṭubh: ○ ○ ○ ○ / ∪ – – ○ (odd) ○ ○ ○ ○ / ∪ – ∪ ○ (even)  
 rād-hā-cin-tā ni-ve-śe-na yas-ya-kān-tir vi-lo-pi-tā

bhujāṅga-prayāta: ∪ – – ∪ – – / ∪ – – ∪ – –  
 nā-mā-mīś-va-ram-sac ci-dā-nan-dā-rū-pam

mālinī: ∪ ∪ ∪ ∪ ∪ – – / – ∪ – – ∪ – –  
 ni-jā-ni-ka-ṭa-ni-vā-sam de-hi-go-var-dha-nā-tvam

pañca-cāmara: ∪ – ∪ – ∪ – ∪ – / ∪ – ∪ – ∪ – ∪ –  
 kā-dā-kā-riṣ-ya-sī-hā-mām kṛ-pā-kā-ṭāk-ṣa-bhā-jā-nam

rathodhdhatā: ∪ – ∪ – / ∪ ∪ ∪ – ∪ – ∪ –  
 śyā-ma-sun dā-ra-śi-khaṇ-dā-śe-kha-ra

śārdūla-vikrīḍita: – – – ∪ ∪ – – ∪ – ∪ – ∪ – / – – ∪ – – ∪ –  
 van-de-rū-pa-sa-nā-ta-nau-ra-ghu-yu-gau śrī-jī-va-go-pā-lā-kau

śikhariṇī: ∪ – – – – / ∪ ∪ ∪ ∪ – – ∪ – ∪ –  
 bha-je-nit-yā-nan-dam bha-jā-nā-ta-ru-kan-dam-ni-rā-va-dhi

srag-dharā: – – – – – / ∪ ∪ ∪ ∪ ∪ – / – ∪ – – ∪ –  
 van-de-ham-śrī-gu-roḥ-śrī yu-ta-pa-dā-ka-ma-lam śrī-gu-rūn-vaiṣ-ṇa-vāms-ca

toṭaka: ∪ ∪ – ∪ ∪ – / ∪ ∪ – ∪ ∪ –  
 pra-ṇa-mā-mi-sa-dā pra-bhu-pā-dā-pā-dam

tūṇaka: – ∪ – ∪ / – ∪ – ∪ / – ∪ – ∪ / – ∪ –  
 mām-pu-nā-tu sar-va-dā-ra vin-dā-ban-dhu nan-dī-nī

or: – ∪ – ∪ – ∪ – / – ∪ – ∪ – ∪ –  
 mah-ya-māt-mā-pā-dā-pad-ma dās-ya-dās-tu-rād-hi-kā

upajāti: ○ – ∪ – – / ∪ ∪ – ∪ – –  
 van-de-gu-roḥ-śrī ca-ra-ṇā-ra-vin-dam

vasanta-tilakā: – – ∪ – ∪ ∪ – / ∪ ∪ – ∪ – –  
 de-vīm-gu-ṇaiḥ-su-lā-li-tām lā-li-tām-nā-mā-mi